

BAHAI NEWS

Vol. 1 Chicago, (March 21, 1910) Baha No. 1



THE "PUREST BRANCH."

In reproducing the photograph of the "Purest Branch" so lovingly sent by the maid-servant of God, Fareeza Khanum, to the friends in the Occident, the following extracts from the "Life and Teachings

of Abbas Effendi" (Abdul-Baha), by Myron H. Phelps, relating how the "Purest Branch" came to his death, will be of interest:

"We were imprisoned in the barracks, without any substantial change in our manner of life, for two years. During this time none of us left the prison. One evening towards the end of the second year, my younger brother came, as was his habit, to write for his Father. But as he was not very well, and as others of the family were also ill, the Blessed Perfection (BAHA'O'LLAH) told him to go and come later. So he went up to the flat roof of the barracks, where we were accustomed to walk, and which was our only recourse for fresh air and exercise. He was walking up and down repeating Tablets and gazing at the sky, when he stumbled, lost his balance, and fell through the opening to which the ladder from below led up. The room into which he fell had a lofty ceiling; it was the living-room of the family. No one was in the room at the time, but hearing his cries, some of the family rushed in and found him in a heap on the floor with the blood pouring from his mouth.

"We took him up and laid him on his mat. He was perfectly conscious. Later the Blessed Perfection came and remained with him. The physician was sent for; he said that there was no hope.

"My brother lived for thirty hours. When he was about to pass away the Blessed Perfection said to him: 'What do you desire? Do you wish to live, or do you prefer to die? Tell me what you most wish for.' My brother replied: 'I don't care to live. I have but one wish. I want the believers to be admitted to see their Lord. If you will promise me this, it is all I ask.' The Blessed Perfection told him that it would be as he desired.

"The death of this youngest and favorite child—of a very gentle and sweet disposition—nearly broke his mother's heart. We feared for her reason. When the Blessed Perfection was told of the condition of his wife, he went to her and said: 'Your son has been taken by God that His people might be free. His life was the ransom, and you should rejoice that you had a son so dear to give to the Cause of God.' When our mother heard these words she seemed to rally, and after that she did not shed tear."

RECEPTION TO Dr. MOODY IN TEHERAN.

The following letter has recently been received from the maid-servants of God in Teheran, to the maid-servants in Washington, D. C., and other cities of the West, concerning a reception given in honor of Dr. Moody, in the house of the maid-servant, Fareeza Khanum:

HE IS GOD.

O ye sons and daughters of God!

May our lives be a sacrifice to you! In this Day the maid-servants of Baha have gathered in this house this morning and are engaged in reading the Tablets and discussing spiritual matters with Dr. Moody. She presented to us the photograph of Mrs. Henrietta Clark Wagner, which was sent for Fareeza Khanum. It gave us great happiness and pleasure when we looked upon it. Those who were present in the meeting kissed it many times, and it was as though that spiritual sister was present among us. We read Tablets and conversed until lunch time, and after the lunch the girls of the Bahai school chanted for us with a beautiful melody the Tablet of the Clarion. We missed all of you. Afterward this maid-servant of Baha and other maid-servants of the Cause of God, and some of the remnants of the martyrdoms of Yazd, served tea. After the tea Dr. Moody sang a holy commune. The meeting was overflowing with joy and fragrance, and this maid-servant read one of the Tablets of Abdul-Baha. About 4:30 p. m. the men began to come, and the grandson of the "Beloved of the Martyrs" of Ispahan was present and chanted for us a glorious Tablet with a sweet melody.

Some time ago I received a Tablet from his highness Abdul-Baha, commanding me to find some photographs of the Purest Branch, and forward them to American believers. As that photograph was very hard to find, it was obtained with great difficulty. I enclose 19 with the name and a short description. Please forward each to the particular person mentioned and acknowledge receipt. The circumstances connected with this photograph are these: That immediately after the arrival of BAHÁ' O'LLAH in Acca, the door of meeting was closed to all the beloved of God. His highness the Purest Branch, the brother of Abdul-Baha, begged martyr-

dom from the Blessed Perfection so that at the cost of the shedding of his blood the door of meeting might become open to the servants of God and the maid-servants of the Merciful. This supplication was accepted and the Purest Branch sacrificed his life, as it is known in history, the result of which was the opening of the gates of Acca to the believers.

We hope that the news of America will reach us often and that you will communicate with us regularly. * * *

Upon ye be Baha, and upon everyone who is firm and steadfast in the Cause.

(Signed) FAREEZA.

(This letter is signed by 106 women and 14 men believers.)

THE UNITY BAND.

The purpose of "The Unity Band" is to correspond with the Women's Assemblies of the Orient. Each member follows in rotation with a monthly letter to one of the Assemblies. As there are twelve Assemblies and twelve members of the Unity Band, each Assembly is insured a monthly letter. The results of the last year's work have been most gratifying to Abdul-Baha; and in a letter received by one of the members from Mirza Aziolah Khan, of Teheran (to whom all letters are addressed), he assures her of the great joy and happiness these letters bring to these dear sisters of the East, and earnestly begs their continuance.

The revised list of our Unity Band, to begin March, 1910, is as follows:

TEHERAN—Mrs. Isabella D. Brittingham.

RESHT—Dr. Pauline Barton-Peeke.

KAZVIN—Mrs. Ida A. Finch.

YAZD—Mrs. Henrietta C. Wagner.

TABRIZ—Mrs. Marie L. Botay.

KASHAN—Mrs. Harriet Latimer.

KERMAN—Mrs. Louise R. Waite.

HAMADAN—Miss Elizabeth H. Stewart.

ZANJAN—Mrs. May B. Maxwell.

MASHAD—Mrs. M. Leslie O'Keefe.

ESPHAHAN—Mrs. Claudia Stuart Coles.

SHIRAZ—Mrs. Emma V. Goodale.

TABLET BY BAHA'O'LLAH

A tablet by BAHA'O'LLAH to the Persian Zoroastrian Bahais. Revealed in the purest old Persian language, without an Arabic word in it.*

IN THE NAME OF GOD THE PEEERLESS!

Glory is due unto God, the Discoverer, who, through one shower of the ocean of His Generosity, expanded the firmament of existence, be-gemmed it with the stars of knowledge and summoned the people to the most high court of perception and understanding!

This shower, which is the Primal Word of the Almighty, is sometimes called the Water of Life, for it quickens the dead souls in the desert of ignorance with the spring of intelligence. Sometimes it is called the First Emanation which appears from the Sun of Wisdom, and when it began to shine the first movement became manifest and known; then phenomena stepped into the arena of existence and these appearances were through the generosity of the Incomparable, the Wise One. He is the Knower, the Giver! He is sanctified and holy above every statement and attribute! The seen and the unseen fail to attain the measure of His understanding. The world of being and whatever has issued from it bears witness to this utterance.

Therefore, it has become known that the First Bestowal of the Almighty is the Word. The receiver and acceptor of it is the understanding. It is the First Instructor in the University of Existence and it is the Primal Emanation of God. Whatever has appeared is through the reflection of its Light and whatever is manifested is the appearance of its Wisdom. All the names originate in His Name and the beginnings and endings of all affairs are in His Hand.

Your letter came to this Captive of the world in this prison. It brought happiness and increased friendship; it renewed the remembrance of the former times. Thanks belong to the Possessor of the universe, who permitted us to meet in the land of Persia. We met, we conversed and we listened. It

*First time published.

is hoped that no forgetfulness shall follow that meeting, that the revolving of the wheel of time shall not take away its remembrance from the heart and that the plants of love shall grow out of that which is sown and become green, verdant and imperishable.

You have asked regarding the heavenly Books: The pulse of the universe is in the hand of the skillful Physician. He diagnoses the illness and wisely prescribes the remedy. Every day has its own secret and every tongue a melody. The illness of today has one cure and that of tomorrow another. Look ye upon this day; consider and discuss its needs. One sees that existence is afflicted with innumerable diseases compelling it to lie upon the bed of suffering. Men who are intoxicated with the wine of self-contemplation prevent the wise Physician from reaching it. Thus have they made themselves and the world to suffer. They know not the ailment nor recognize the cure. They take the wrong for the right, the crooked for the straight, the enemy for the friend.

Hearken ye to the melody of this Prisoner! Stand up and proclaim! Perchance those who are asleep may awaken! Say, O ye dead ones! The generous Hand of the Almighty is passing around the Water of Eternal Life. Hasten ye and drink! Whosoever becomes alive in this day shall never die, and whosoever dies in this day can never find Life.

Ye have written regarding the language: Both Persian and Arabic are good, for that which one desires to gain from language is to attain to the meanings of the speaker and this can be accomplished in both. As in this day the Sun of Wisdom has appeared and shone forth from the horizon of Persia, the more you respect this language the better it is.

O Friend! When the Primal Word appeared in these latter days, a number of the heavenly souls heard the Melody of the Beloved and hastened toward it, while others, finding that the deeds of some did not correspond with their words, were prevented from the Splendors of the Sun of Knowledge.

Say, O ye sons of earth! The Pure God proclaims that which in this glorious day shall purify you.

from the stains of desire and enable you to attain to tranquillity in My straight path and My manifest road. To be severed from attachment means to be separated from those things which occasion loss and lessen the grandeur of man. If the people of the world should attain to the Heavenly Utterances they would never be prevented from the Ocean of Divine Generosity.

The heaven of righteousness has no Star, and never shall have one, brighter than this. The first Utterance of the Wise One is this: O ye Sons of Earth! Turn from the night of foreignness to the shining of the Sun of Unity. This is that which shall benefit the people of the world more than aught else.

O Friend! The Tree of the Word has no better Blossom and the Ocean of Wisdom shall never have a brighter Pearl than this: O ye Sons of Intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart.

Say, O People! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays. Should one listen with the ear of intelligence to this Utterance, he shall spread the wings of freedom and soar with great joy toward the heaven of understanding.

When the world was environed with darkness, the Sea of Generosity was set in motion and Divine Illumination appeared so that the deeds were disclosed. This is the same illumination which is promised in the heavenly books. Should the Almighty desire the hearts of the people of the world, He will purify and sanctify them with the power of the Word, and will pour forth the Light of the Sun of Unity upon the souls to regenerate the world.

O People! The word must be demonstrated by the deed, for the righteous witness of the Word is action. The former without the latter shall not allay the thirst of the needy nor open the doors of sight to the blind.

The Heavenly Wise One proclaimeth: A harsh word is like a sword, but gentle speech is like unto milk. The children of the world attain to knowledge and better themselves through this. The Tongue of Wisdom says: Whosoever possesses Me

not, has nothing. Pass by whatever exists in this world and find Me. I am the Sun of Perception and the Ocean of Science. I revive the withered ones and quicken the dead. I am that Light which illumines the path of Insight. I am the Falcon of the Hand of the Almighty; I bear healing in My wings and teach the knowledge of soaring to the Heaven of Truth.

The Peerless Beloved says: The way of freedom is opened! Hasten ye! The Fountain of Knowledge is gushing! Drink ye! Say, O Friends! The Tabernacle of Oneness is raised; look not upon each other with the eye of strangeness. Ye are all the fruits of one tree and the leaves of one branch. Truly, I say, whatever lessens ignorance and increases knowledge, that has been, is and shall be accepted by the Creator.

Say, O People! Walk ye under the shade of the Tree of Righteousness; enter ye under the protection of the Tent of Unity. Say, O thou Possessor of Sight! The past is the mirror of the future; look and perceive. Perchance, after the acquirement of knowledge, ye may know the Friend and attain to His good pleasure. Today the best fruit of the Tree of Science and Knowledge is that which benefits mankind and improves his condition.

Say! the tongue is the witness of My Truth; do not pollute it with untruthfulness. The spirit is the treasury of My Mystery; do not deliver it into the hand of greed. It is hoped that in this Dawn the universe shall become illumined with the rays of the sun of understanding and knowledge, so that we may attain to the good pleasure of the Beloved and drink from the Ocean of Divine Recognition.

O Friend! As there were few ears to hear, so for some time the Pen has been silent in its own chamber and to such a degree that silence has preceded utterance. Say, O People! Words are revealed according to capacity, so that the beginners may make progress. The milk must be given according to the measure, so that the babe of the world may enter into the realm of grandeur and be established in the Court of Unity.

O Friend! We have seen the pure ground and cast the seed of knowledge. Now it depends upon the rays of the sun whether it burns up or is caused to grow. Say, today, through the greatness

of the Peerless, Wise One, the Sun of Knowledge has appeared from behind the covering of the Spirit and all the birds of the meadow of oneness are intoxicated with the wine of Understanding and are commemorating the Name of the Beloved. Happy is the one who finds this and becomes immortal.

(Translated by Mirza Ahmad Sohrab, Chicago, Ill., Sept. 8, 1909.)

CONVENTION PROGRAM.

A joint meeting of the House of Spirituality and the local Temple Committee was held at the home of Mrs. Corinne True, 5338 Kenmore avenue, on Tuesday evening, March 8th, to discuss plans for the convention to be held in Chicago during the Feast of Rizwan. Several committees were appointed and the following programme arranged:

April 23rd, Saturday evening, Unity Feast.

April 24th, Sunday, 10 a. m., meeting in Corinthian Hall, Masonic Temple.

April 24th, Sunday afternoon, friends and delegates will visit the Temple grounds.

April 25th, Monday, 10 a. m., Corinthian Hall, convention called to order.

April 26th, Tuesday, 10 a. m., Corinthian Hall, convention continued.

April 26th, Tuesday evening, Drill Hall, Masonic Temple, public meeting.

PERSIA.

In a letter from the Bahai Assembly at Mashad, Persia, dated October 18, 1909, is the following: "The latest news which has happened in these parts, is that two villages in the Province of Khorassan, called Hassar and Namag, five sanctified souls were martyred, and four of our spiritual sisters were assaulted and wounded, and they have cut off the ears of one the believers; while other Bahais have been the subjects of persecution, pillage, etc."

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalamat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Oia (Sublimity)	Mar. 2

ALLAHO'ABHA!

The need for a Bahai News Service is apparent to those who are in touch with the progress of the Bahai Movement throughout the Occident. To meet this need this humble publication has stepped forth from non-existence into the court of existence. Whether it shall remain and grow into a distinct department of service in this Glorious Day, we cannot foretell, knowing that "God doeth whatsoever He willeth." It is the purpose of those undertaking the initial step to do all within their power to make it a success, but the co-operation of all is

needed that this Service may extend unto all. In a word: It is your Service and needs your assistance.

It is our hope that the Bahai News may appear every 19 days, but if the subscriptions received do not warrant the expense of so doing by covering the cost of printing and postage, it will appear less frequently during the year, according to the means at hand.

We trust the Bahai News will be a messenger of peace, in accord with the spirit of the Cause it hopes to serve. To this end its editors respectfully request that contributors of news endeavor to follow the Biblical injunction "to be wise as serpents and harmless as doves."

The next issue of the Bahai News will be sent out in envelopes bearing only this inscription: "If not delivered, return to P. O. Box 283, Chicago, Ill., U. S. A." Any particular mailing instructions to be pursued in special cases should be clearly stated and will be followed faithfully. Subscribers will please read general information outlined in editorial heading, noting that all copies to the Orient will be mailed as first-class matter.

THE MASHRAK-EL-AZKAR.

Through Mirza Ahmad Sohrab, to the members of the Spiritual Assembly and the maid-servants of the Assembly of Teaching. Upon them be BAHÁ' O'-LLAH-EL-ABHA!

HE IS GOD.

O ye friends and the maid-servants of the Merciful!

If it is your intention to have the general Convention in Chicago on the day of Naurooz, so that delegates might be sent there from everywhere to deliberate and discuss matters pertaining to the Mashrak-el-Azkar, to proclaim the oneness of the kingdom of humanity, to explain the Divine Teachings and to elucidate and expound the Exhortations of the Blessed Perfection,—it is better to open this Convention during the Feast of Rizwan; for the Feast of Rizwan is greater and more important and the temperature at that time mild and balmy.

Therefore, proclaim ye to all parts that all the delegates and friends gather in Chicago during that blessed day.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Feb. 24, 1910, Washington, D. C.)

In conformity with the above Tablet from Abdul-Baha, the Temple Convention is postponed from March 21st to April 23rd-26th, inclusive, and the Chicago Assembly invites the delegates and friends to celebrate the Feast of Rizwan with them Saturday evening, April 23rd.

Since the Treasurer's report was published in the Bahai Temple Unity's printed report, the remaining four notes from Eastern contributions, then in bank for collection, have matured making the total Eastern contribution \$6,312.08.

Also contributions received from America to March 7th, 1910, \$7,011.60.

Another contribution from the East of 90£ and 12 shillings was received the middle of February, and is in the bank for collection. Also \$10.40 in March was received from Constantinople.

The sum of \$2,639.94 has been received since January 10th, in all.

The following sums paid out:

February 10, Secretary's supplies.....	\$ 20.00
Printing Reports	21.00
Taxes on land, 1909-10	436.70

\$477.70

Cash on hand March 7th, 1910, \$4,532.35.

Corinne True.

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

Our beloved translator, Mizra Ahmad Sohrab, is just now busily engaged in disseminating data concerning the Persian-American Educational Society. The responses to the call for this work, while slow, are encouraging. The believers are urged to identify themselves with the work, and to assist in the formation of local circles. While not known directly as a Bahai work, for the sake of greater efficiency in Persia, this is a practical demonstration of the

spirit of the teachings, and has the approval of Abdul-Baha. The headquarters of the Society is 1800 Belmont Road, Washington, D. C.

Regarding the launching of this worthy Society, the following extract from a letter written by Mizra Ahmad Sohrab to Mr. Sidney Sprague, Teheran, Persia, will be of interest:

"* * * Having attended to all preliminary details and being financially strengthened by Mrs. Barney's generous donation, we took the next step of printing cards, inviting the friends and public for the evening of January 8th, to come and listen to the reading of the Statement, Constitution and By-Laws prepared by the committee. Then we arranged and printed a beautiful program interspersed with addresses, songs, piano solos, recitations, etc.

"The night, fortunately, was clear and as blue as the Persian turquoise and the many millions of stars were shining in yon canopy of God and the atmosphere was permeated with conviction in the success of our educational cause. Nearly 300 splendid men and women assembled in the great big studio; the recently appointed American Minister to Persia, Mr. Charles Russell, with his daughter, was there; the Representative of Persia was present, and reporters from all the Washington papers were also there. The exercises began at 8:30 and ended at 11:30. The Statement, Constitution and By-Laws were read and officially adopted, and the officers elected by a unanimous vote. The whole gathering of friends and visitors responded nobly to the spirit of the movement and the music, the songs, the address, and Mr. Hannen's poetry made the people very happy and caused us to realize a little the importance of that memorable and never-to-be-forgotten night. * * *

"Next afternoon I gave a reception in honor of the newly elected officers in the offices of the Society and many people came. Many kinds of Persian refreshments were served. * * *

"A few days later Mrs. Barney gave a reception in her magnificent studio on behalf of the officers of P. A. E. S., in honor of Mr. Russell, the American Minister to Persia, and invited about 150 society people to meet him. It was a brilliant affair."

BOSTON.

Boston Assembly meetings, Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington avenue.

Miss Fannie Knobloch, of the Washington, D. C., Assembly, spoke at the meeting of February 27th, and gave an account of her visit to Abdul-Baha. There were 32 at the meeting and all came nearer to Acca and to Abdul-Baha through the spiritual words of this maid-servant of God. In the evening a Feast was held in Salem at the home of Mr. and Mrs. John S. Crowley about fifteen miles from Boston. From 30 to 35 were present, many being friends who had heard the Message. Miss Knobloch told us of the Feast in Acca at which she was present with Mrs. Finch and Miss Alma Knobloch. The spirit and power of Abdul-Baha were with us, binding our hearts to His heart.

Feasts were held at the homes of the believers each night from February 26 to March 2, inclusive. Miss Marie du Bédât, of New York, is in Boston for a few weeks and is in attendance at the meetings.

An article entitled "A New Economic Movement and Young Persia," which takes up the application of the laws of BAHÁ'Ó'LLAH, in so far as they have been revealed, to the social and economic life of Persia, was published in Boston in the Twentieth Century Magazine, February number.

Harlan F. Ober.

BUFFALO.

The Buffalo Assembly holds meetings every Sunday and Thursday evening at 494 Elwood avenue. An informal study class is forming at 395 Ellicott Square on Friday evenings.

CHICAGO.

The Chicago Assembly is fortunate in having such an able student and lecturer in Mr. Henry Clayton Thompson, to address its regular Sunday morning meetings at Corinthian Hall, Masonic Temple. Many seekers are being attracted, and the effect of his work will be far-reaching.

The Vaheed Choral Society has resumed its rehearsals and is working upon the programme music for the coming Unity Temple Convention to be held

in Chicago, April 24th. On Wednesday evening, February 16th, a concert was given under the auspices of the Society and a goodly sum was realized for the benefit of the Bahai Temple Fund. An excellent programme was given by artists of note and their generous services were deeply appreciated.

The Librarian of the H. of S. reports having received copies of fourteen Tablets for preservation in its archives during the past month.

The Woman's Assembly of Teaching held its regular 19-day Tea on March 4th, at the home of the Chairman of Organization, Mrs. Louise R. Waite, 5217 Winthrop avenue. A programme was prepared bearing upon the subject of "Prayer and Fasting," its outward and inward significance. The work of the Assembly is spreading and interesting reports have been received of faithful service rendered. Printed by-laws, adopted by the Chicago Woman's Assembly of Teaching, are being sent out, not as a standard of adoption, but rather that other Assemblies might be cognizant of the laws and rules regulating its Assembly; also the form of annual election. Since organization, this Assembly has found greater harmony and results in individual labor, and perfect system and order in its work, and these by-laws are sent out merely as a suggestion which others might desire to adopt.

CINCINNATI.

The Bahai work in Cincinnati has been very active this past winter and the Revelation has been presented to many. Two regular meetings are held each week: Wednesday evening, 8 o'clock, at room 514 Odd Fellows' Temple, for teaching and investigation; and spiritual meeting, Sunday, 3 o'clock, at 2226 St. James avenue.

Annie L. Parmerton.

DENVER.

Our four weekly gatherings are showing the fruits of Oneness in the lives of the seekers after the knowledge of the Revelation, and our ranks are being substantially strengthened through the acquisition of tested, sincere believers.

Mrs A. M. Bruant

HONOLULU.

Mr. Charles Mason Remy and Mr. Howard C. Struven, who are taking a trip around the world, found a very warm welcome awaiting them when they reached Honolulu and spent three weeks with the Bahai friends there. On the day of their arrival forty-one persons gathered at the home of one of the friends to hear them speak on the subject of the Revelation of BAHÁ'Ó'LLAH, and during the three weeks they gave the Message in eight homes, in addition to a public meeting at the Young Hotel, where about eighty persons were present and that was followed by a meeting at the Art League to those interested. We quote from a letter written by one of our Bahai sisters in Honolulu: "Mr. Remy and Mr. Struven were entertained, during their visit, in the best of our homes, and many words of praise of them were spoken. The whole atmosphere seemed to breathe peace and joy and love. God has truly been with them and we have been greatly blessed."

KENOSHA.

The Kenosha Assembly has its own hall and all functions of the Assembly are carried on in this central place of meeting.

A Sunday school for children is held preceding the regular weekly service of the Assembly. On Tuesday evening the Board of Council meets to act upon all matters brought before that body; and on Thursday evening a class is held for the study of the Book of Ighan.

The industrial school for girls, which meets on Saturday afternoon, has now 125 enrolled, taxing the capacity of the hall. This school has been in operation three years and is the most successful of its kind in Kenosha.

We are glad to hear from the friends, and communications sent to the secretary, Mr. Fountain Nichols, 314 Valentine street, will be brought to the attention of all. *Bernard M. Jacobsen.*

LOS ANGELES.

There is little of news from Los Angeles. The hearts of the believers are warm and joyful in the Faith. Several of the friends are "old timers," those who learned and loved the Bahai Revelation in the

"early days" in Chicago. Through all change and stress their faith has never been shaken, their love never waned. There is a strength, a certainty, an authority, an assurance in the Bahai Word, which gives satisfaction. It is exalted above all other teachings to such a degree that, when once really tasted, there is no appetite for any other thing.

Weekly group meetings are held in Los Angeles, Pasadena and Tropic, at the homes, respectively, of Mrs. Phillips, Miss Hammond, and Mr. and Mrs. Winterburn. A general public meeting is held once a month in a hall in the city, to which the friends gather from their several localities within a radius of twenty miles. Los Angeles is in the same latitude as Acca, and we turn our hearts and faces directly to the East, to the Center of the Covenant, the shining Orb of guidance. Thus East and West are united in love and praise, communion and service.

Thahbet.

NEW YORK CITY.

The annual election of the Board of Council recently took place. Those elected to serve for the ensuing year were: Messrs. Mills, Kinney, Brittingham, Wilhelm, (Wm.) Dodge, Baker, Marshall, Woodcock and Mirza Raffie.

A Woman's Board, to serve in conjunction with the Men's Board, was elected at the same time. The members are: Mesdames Hahn, Magee, Ford, Beede, (A. P.) Dodge, Brittingham; Misses Phillips, Boylan and Bingham.

Delegates and alternates to attend the Mashrak-el-Azkar Unity Convention in Chicago, April 23-26, 1910, are Mr. Mountfort Mills, Mr. Percy Woodcock; Miss Annie T. Boylan, Mrs. Mary H. Ford.

Weekly Bahai meetings held on Sunday mornings in Genealogical Hall, 226 West 58th street, and on Sunday evenings in the studio of Mr. Edward B. Kinney, 257 West 86th street, are growing in spiritual beauty and in the size of their audiences. Other homes and studios through the week are also holding group meetings.

The "Woman's Unity" for teaching has nearly sixty members enrolled and is increasing in its activities.

The Mashrak-el-Azkar, surrounding which are His wondrous promises, is ever upon our hearts.

Isabella D. Brittingham.

Mr. Roy C. Wilhelm, on a recent business trip, visited Assemblies in Ohio, Pennsylvania and Washington, D. C.

Mr. Ralph A. Osborne, of Brooklyn, recently visited the Chicago Assembly on his way to Minneapolis.

WASHINGTON, D. C.

The Bahai Assembly of Washington, D. C., holds its meetings on Friday evenings at 8 o'clock, at the Gareissen Studio, 1219 Connecticut avenue, N. W. This Studio, which has been our headquarters since December 1, 1909, is well located and commodious, having a seating capacity of about 200. The weekly meetings are well attended, and interest is growing constantly. In addition to the Friday meetings, there is a Sunday school, with classes for children and an adult department, which meets at 11:15 Sunday mornings, for the study of bible prophecies and of the Ishrakat, Tarazat, Tajalleyat and Tablet of Paradise. The Unity Feasts are observed on the appointed dates, generally at the Studio, the rental of which covers all of these meetings. These latter gatherings have proven to be most helpful in the spread of the Teachings, through the spirit of love and unity which is noticeable there and attracts the seekers as seemingly nothing else can.

We are fortunate in having splendid music at many of our meetings, through the courtesy of Mr. Arthur D. Mayo, who is musical director in one of our largest churches, and who frequently brings his soloists and other singers of reputation, all of whom are attracted to the Cause and gladly give their services, in the majority of instances asking for the privilege of coming again and again.

On the evening of March 6th, an important gathering assembled at the home of Mr. and Mrs. Hannen, representing the joining in one meeting of the white and the colored Bahais and friends of this city. Considerable work is being done among the latter, and a regular weekly meeting is held at the home of Mr. and Mrs. Dyer, 1937 13th street, N. W., on Wednesdays. In February of last year, Abdul-Baha commanded that to prove the validity

of our Teachings and as a means of removing existing prejudices between the races, a Spiritual Assembly or meeting be held, preferably at the home of one of the white Bahais, in which both races should join. This is the first meeting of that character, and is to be repeated monthly. There were present about 35 persons, one-third of whom were colored, and nearly all believers. It is also planned that every fourth Unity Feast, beginning April 9, should be held in such manner that both races can join. This is a radical step in this section of the country, and is in reality making history.

Madame Jackson, of Paris, is visiting in Washington for a few weeks, and has been welcomed at several recent meetings.

It has been our pleasure to hear Messrs. MacNutt and Harris during the year, and on Friday, March 11, Mr. Roy C. Wilhelm, of New York, was with us. These visits from our eloquent teachers and workers, including the joy of meeting Miss Juliet Thompson earlier in the season, have been rare occasions of spiritual uplift.

Dr. Getsinger is now in Worcester, Mass. Mrs. Getsinger, who has completed another visit to Acca, is expected to return about the 10th of March. Dr. Fareed is returning with her.

The Bahai Hospice is at 214 B street, S. E., where Mr. W. P. Ripley dispenses hospitality to the visiting friends. All intending visitors to this city should bear this fact in mind.

Jos. H. Hannen.

A letter was received March 9th by Mrs. Corinne True of Chicago, from Mr. C. M. Remy, dated Rangoon, Burmah, February 7, 1910, in which he said: "Since being here in Rangoon we have scarcely had time in which to sleep, so numerous have been our callers, the Truth seekers." Also he said if they had no delays they would probably be in Port Said, Egypt, April 1st, and from there go to Acca.

Mr. Edwin Woodcock, of Moline, Ill., is spending the month in Cuba.

The Mysterious Forces of Civilization

A new book of Bahai teaching printed in London, England, copies of which may now be had of Bahai Publishing Society, Chicago.

The publishers' advertisement of the book is as follows:

This very remarkable book was written some thirty years ago by Abdul-Baha, the present revered Bahai leader, and there is little doubt that it was no insignificant factor in preparing his compatriots for the present constitutional regime.

It contains an exposition of his philosophy, indispensable to every serious student of the Bahai movement.

The translation is the work of Mr. Johanna Dawud, who has endeavored to convey to the reader, not only the deep spiritual significance of the master's teaching, but to retain, as nearly as the difference of idiom allows, the wealth of Oriental imagery and metaphor which forms so striking a feature of the original.

Bound in Cloth, postpaid, \$1.00

BAHAI PUBLISHING SOCIETY

P. O. Box 283

CHICAGO, ILL.

BAHAI NEWS

Vol. 1 Chicago, (April 9, 1910) Jalal No. 2

THE OUTLOOK IN JAPAN.

Extract from a letter written by Mr. Charles Mason Remey, dated on board N. L. S. S. Bülow, between Shanghai and Singapore, Jan. 14, 1910, to the House of Spirituality, Chicago, Ill.:

In Japan the spiritual field of work is ready for the laborers. The Japanese need religion and, unlike most people, they realize this need and are searching. In Japan there is no antagonism—none whatever. Even the Buddhist priests hail with joy the coming of another Messenger of Peace. They are all awaiting the coming of the Message. The Japanese, like the Bahais, accept the Christ Spirit but not the creed and dogmatism of the churches. The people who can be reached in Japan are not uneducated, but the first men of the country. With us in the West it is the people of small importance in the world's eye who are seeking Truth, whereas in Japan the nobility and the chief thinkers of the country are considering the spiritual question, for it has been clearly proved in Japan that man cannot live by ethics alone. Thousands of Bahai teachers are needed in Japan! Only yesterday I was reading the life of Saint Francois Xavier, the first Christian missionary to Japan, and of his trials and hardships and of the great fruits of his work, and with all my soul I prayed that God would now raise up Bahais to go to that same country and proclaim the Kingdom established! Cannot you, as a body, take some action in this matter and make the way for several Bahais to go to the field of work in Japan? * * * A willing American would have no difficulty in making a good living in China or Japan, and I trust that soon some of our Bahais may come out as teachers. Whoever comes in this Cause must be well prepared so far as teaching is concerned;

should be a person or persons of education and culture, for they will be obliged to work amongst people of much culture and wisdom. In both China and Japan the upper classes must first be reached. When a few of these are reached, the mass of the people will come with but little effort.

LETTER FROM MR. REMEY.

RANGOON, BURMAH, February 4, 1910.

To the Bahai Assembly of
Washington, D. C., U. S. A.

DEAR BAHAI FRIENDS:—Since writing you last from Honolulu, our Bahai brother, Howard Struven, and I, have attained to this point on our line of travel, having visited Japan, and some of the Chinese ports, as well as Singapore, on our way here to Rangoon.

We arrived here about ten days ago; the intervening time has sped past very quickly. Being quartered in the Mashrak-el-Azkar, we are receiving believers and truth-seekers from a very early to a very late hour. Many are coming to inquire about the Teachings, Christians, Jews, Zoroastrians, Moslems, Buddhists and Brahmans or Hindoos. We find that the general knowledge which we had of these latter-mentioned religions is very scanty, so we have been studying and preparing ourselves to meet the questions of the people of these divers creeds. This to the Bahai is not so difficult a task as one might at first imagine, as in their purity each of these religions of the world was of divine origin, so now that the Bahais have the spiritual understanding or key to all religions, they are all explained from one spiritual standpoint. The one spiritual explanation satisfies the seeking soul from whatever religion he may come. Thus do we see the power and the spiritual potency of the Truth.

In Japan we spent six days with Prof. M. Barakatullah, in Tokyo, where he had gathered quite a group of truth-seekers from both the foreigners living in Tokyo as well as from the Japanese people. Enclosed I send you a copy of a notice in Japanese which was circulated, inviting people to a large Bahai Meeting held in the Y. M. C. A. Auditorium in Tokyo. We had a well-attended

meeting, which immediately placed us in touch with a great many people. Other meetings were held and we met many personally, so that the time in Tokyo passed rapidly. After visiting Yokohama, Kobe, Kyoto and Nagasaki, we passed over into China, where in Shanghai we met with a most devoted Bahai brother from Persia who lives there, Mirza Abdul Badhi—Mirza Ahmad knows him. Though our visit in Shanghai was not long, we met several people who were deeply in sympathy with our work. We could have remained there indefinitely and had plenty of work to do in the Cause, but we felt that we should be pressing on here where the call is more urgent, and besides we wish to complete our tour of India before the excessive heat sets in, for during the cool weather now on we have the best opportunity to meet people.

Of the work here in Burmah I will write later on in a general letter. Now I will make a brief mention of the work in Japan. There the field is ready, and what is most encouraging is that the thinkers and leaders of Japan realize this. Many are looking about for a religion suited to the needs of the Japanese people. Now is, I feel, the time for the Bahais to direct their energies toward Japan.

American Bahais are needed in Japan. If all of the people will carry this in their minds, someone may hear and respond to this call from the far East. Teachers are needed also in China, particularly in Shanghai, for there the Cause is somewhat known, and a good beginning could easily be accomplished.

In these Eastern countries there are excellent business opportunities open to young men. Several energetic young Bahai brothers from America could do a great work in Japan, China or here, and at the same time be establishing themselves and doing well in business.

I trust the time may soon come when Bahai workers from the West may come to these fields, for their services are needed.

Please extend our Bahai greeting from both to all. The friends here join us.

Yours in His Holy Cause,

Charles Mason Remey.

THE CONVENTION.

PROGRAM.

April 23rd, Saturday evening, Unity Feast.
 April 24th, Sunday, 10 a. m., meeting in Corinthian Hall, Masonic Temple.
 April 24th, Sunday afternoon, friends and delegates will visit the Temple grounds.
 April 25th, Monday, 10 a. m., Corinthian Hall, convention called to order.
 April 26th, Tuesday, 10 a. m., Corinthian Hall, convention continued.
 April 26th, Tuesday evening, Drill Hall, Masonic Temple, public meeting.

DELEGATES.

Mr. Bernard M. Jacobsen, Kenosha, Wis.
 Mr. Magnus Paulson, Racine, Wis.
 Mr. Russell L. Brooker, Akron, Ohio.
 Mr. John Deremo, Fruitport, Mich.
 Mr. William Hoar, Fanwood, N. J.
 Mr. John A. Finch, Seattle, Wash.
 Mr. Albert H. Hall, Minneapolis, Minn.
 Mr. Charles Hargis, Genoa Jc., Wis.
 Mr. Byron S. Lane, Bangor, Mich.
 Miss Margaret Thompson, Grand Rapids, Mich.
 Miss Ella C. Quant, Johnston Navy-Yard and vicinity.
 Miss Lelia Sheuy, Oakland, Cal.
 Miss Florence Clapp, Baltimore, Md. (Probably).
 Mrs. A. M. Bryant, Denver, Colo.
 Mrs. Annie L. Parmerton, Cincinnati, O.
 Mrs. Ernest Kelley, Urbana, Ill.
 Mrs. Charles L. Lincoln, Brooklyn, N. Y.
 Mrs. Charlotte Morton, Milwaukee, Wis.
 Mrs. Corinne True, Chicago, Ill.
 Mr. Arthur S. Agnew, Chicago, Ill.
 Mr. Mountford Mills, New York City, N. Y.
 Miss Annie T. Boylan, New York City, N. Y.
 Mr. Roy C. Wilhelm (Alternate), Ithaca, N. Y.
 Mrs. Isabella D. Brittingham (Alternate), Philadelphia, Pa.
 Washington, D. C.; Boston, Mass.; Portland, Oregon; Muskegon, Mich.; Los Angeles, Cal.; Sandusky, Ohio; not yet reported.

Bernard M. Jacobsen.

THE MASHRAK-EL-AZKAR.

Since last issue the friends from many parts have remembered the Mashrak-el-Azkar. One gift of special importance is a contribution from the friends of Paris, France, because it comes to us from them at a time when they have passed through dire calamities—the great flood.

The contribution from the Honolulu Assembly comes with such a sparkle that we must quote from Mrs. Coombs' letter, as their secretary: "Hoping that all offerings are sent with as much love and as willing hearts as ours."

The financial secretary is most happy to report that over sixty towns or cities of America are contributing to the great Mashrak-el-Azkar work.

The following countries have sent contributions since last Convention: Canada, Mexico, England, France, Germany, Turkey in Europe, Russia, Persia, India, Syria and Egypt.

Abdul-Baha said to Mr. Mountfort Mills of New York City, that he was most pleased and satisfied with last year's Convention and assured us that the future would see many more, constantly increasing in attendance and bringing together representatives from all parts of the world. He said that these gatherings would be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power.

Corinne True.

BOSTON.

The meetings continue to draw more and more seekers for the Truth, and all remark the growing firmness and steadfastness of the Assembly and its power of attraction. It is our joy to be able to reach greater and greater numbers with the news of the glad tidings.

Since Nov. 7, all the regular meetings have been held in Beckton Hall—and from the beginning there has been a small but steady increase in numbers. Every Sunday from one to five seekers come and receive the Message—some at the request of Bahais—others through the notices of meetings placed in three of the newspapers. Every meeting

is adding to the unity, strength, steadfastness and love of the believers and to the attractive power of the Assembly. We are striving to realize the wonderful gifts and promises of Abdul-Baha.

At a recent meeting of the Boston Assembly the following members were elected to the Board: Messrs. Ober and Osburg; Mesdames Breed, Campbell, Goddard, Hoes and Sprague; Misses Culver and Robarts.

The Naurooz Feast held at the hall March 21st was attended by twenty-seven people. The spirit was strong and it was a cause of joy and confirmation for all.

Harlan F. Ober.

BUFFALO.

The Buffalo Assembly holds meetings every Sunday and Thursday evening at 494 Elwood avenue.

CHICAGO.

The preparations for the coming convention are now being crystalized, and visiting friends may be assured of a hearty welcome.

Miss Florence Clapp, formerly of Leominster, Mass., has moved to Chicago and is one with the Assembly.

The Unity Feast of April 9th will be held at the home of Mrs. Corinne True.

Mrs. Aline Devin of Eliot, Maine, visited us several Sundays in March.

Miss Levy, of New York City, was with us April 3d.

The 19-day Tea of the Woman's Assembly of Teaching, was held on March 23rd at the home of Mrs. George Lesch, the subject for the day being the Feast of Naurooz or Bahai New Year. Among those present from out of town were Mrs. Henry L. Goodale, and Mrs. Peckman, both of Kenosha.

The Feast of Naurooz was celebrated at the home of Mr. and Mrs. L. W. Foster, 3502 Lake Ave., on the evening of March 21st. After a spiritual feast, refreshments were served and the friends met socially.

LOS ANGELES.

An informal organization has been effected of the Bahai Assembly of Los Angeles, including believers in the city of Los Angeles, Tropico, Glendale, Long Beach, Santa Monica, Ocean Park and Pasadena. The Executive Board is comprised of five members: Mr. Charles F. Haney, Mr. Thornton Chase, Mrs. Henrietta Clark Wagner, Mrs. Nellie Phillips and Mrs. Rosa V. Winterburn—with the writer, Mr. F. B. Beckett, as Secretary. In the future, to assure prompt receipt, all communications to this Assembly, as well as all matter for distribution among the believers in this part of the country, should be addressed to the Secretary, 429 Citizens National Bank Building, Los Angeles, California.

The Los Angeles Bahai Assembly was organized with thirty believers, who signified their belief in writing. There are as many more who are in fact believers in the Revelation of BAHÁ'Ó'LLAH but who do not wish yet to connect themselves definitely with any organization, no matter how informal it may be, beside a large number of people who seem deeply interested. Meetings are held on Thursday afternoons in Pasadena, Tuesday afternoons and Friday evenings in the city of Los Angeles, and Friday afternoons and Sunday evenings in Tropico; also, once a month, on Sunday afternoon, a meeting is held in a down-town hall in the city. At this latter meeting the attendance has been from forty to fifty people and a deep interest is shown in the Revelation.

F. B. Beckett

SEATTLE.

The Cause in Seattle is firm and steadfast. Weekly meetings are held every Sunday afternoon at the residence of Mr. and Mrs. John A. Finch, and upon the occasion of coming visitors, who speak to us, they are held at various places in the city.

During the past month we have listened to able talks by Mr. Thornton Chase, who was with us for several days. His talks were strong and eloquent and reached the ears of interested listeners.

D. D. Babcock.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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VOL. I. CHICAGO, (April 9, 1910) JALAL No. 2

BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalamat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Oia (Sublimity)	Mar. 2

ALLAHO'ABHA!

The Bahai News Service believes all will be delighted to know that a large number of subscriptions have already been received from all parts of America, and that expressions of good will and hearty endorsement are received in every mail.

Commencing with this issue a limited number of copies will be printed over and above what is necessary to cover the subscription list. Because of this we would advise those who desire to have a complete file to subscribe at once.



LETTERS FROM DR. MOODY.

TEHERAN, PERSIA, Jan. 11, 1910.

DEAREST EVA:—* * * Please redeem a promise I have made to the sisters here that their photo should be copied and spread in America. I think

I mentioned that this is an important event in their lives; they have thrown down one rule, *for once*, that is, to show their faces to the world. I cannot describe to you how they are deprived. Again today I was in a home—the wife's *mother* was closely veiled because the husband's young brother was in the room; and later all the women left the room because two men friends of the family were coming. I could stay and enjoy hearing the newcomers tell of a recent trip to Russia, etc. On leaving I went to say good bye to the women—their rooms are in an entirely separate court, as if in another house. A man servant passed just as I raised the heavy curtain to leave, and all the women screamed and pulled down their veils, or drew the "chadur" up over their mouth and nose. The husband we met in Paris and since being on the continent he is anxious to help free the women from their dreary life.

The hospital business is now arranged and after this week I am to be there with the other doctors in the afternoons.

I met another, a non-Bahai doctor, this morning, and he asked me to assist him in an operation later. I liked him and hope to establish pleasant relations with them all. A son of one of the four "Hands of the Cause" (Jenabi Adub), whose name is Mirza Ali, starts for Marseilles in two days. He goes to learn the business of curing leather. At present all hides are exported for curing and returned at enormous cost. The progressive steps mean much here, and it is the Bahai who has the courage to go forth with assurance of success.

Love to all,

Susan I. Moody.

Extract from a letter, dated Teheran, Persia, February 13, 1910:

Today we were invited for lunch to the home of Mirza Ghavam Altojar. We had been told that it was a matter of importance. First, I want to say that the home was a Bahai home very near the city wall, in a good part of town. The streets in some places were shaded by cypress trees and the garden of this house has many tall sycamores. The interior was rich in beautiful rugs and the dinner

was served in European style—table and chairs. Our host proposed that land for a Mashrak-el-Azker in Teheran be secured at once. Have you ever seen a match touched to a bundle of dry straw? Well, it took these noble men about that long to grasp the situation, get over their first surprise, appoint a committee of nine and set a date to see the piece of land proposed by our host. * * * It makes one hold his breath to see the faith of these grand old teachers and their fearlessness in going forward. The constitution is really making them able to act like free men. They are, at the same time, careful not to arouse public prejudice which is strong still. * * * Yet one more piece of news: The girls' school is assured. They will start with accommodations for fifty pupils, and they think as the girls are not yet educated in Persian that they should not ask to have an English teacher sent just yet, but wait a few months and see how many will then want to take up English. There are a few who have been in the American school and can talk very well. Please tell any who want to help that it will take only \$1.50 per month to educate a girl. There are many here too poor to pay and this is the way to help lift Persia from her otherwise hopeless condition. Do make a strong point of this to all the friends and help the brave Bahais here. Think of it—since we arrived they have started a hospital, a girl's school and a Mashrak-el-Azkar! *Come over and help us. COME!*

Mr. Sprague has just been appointed superintendent of the boys' school, the former having resigned.

Susan I. Moody.

NEW YORK CITY.

On the 26th of March Madame Jackson sailed from New York for Acca.

On the 3rd of April Mr. Woodcock delivered his second address within a month upon the Bahai movement to an interested audience gathered in Montclair, N. J.

Within the past month Mrs. Getsinger and Dr. Fareed arrived in New York from Acca, bringing with them the merciful glad-tidings of the love of Abdul-Baha to the beloved of God in America, and

giving several talks in the New York Assembly. Dr. Fareed brought with him a general Tablet from the presence of Abdul-Baha to the American believers, embodying the same precious admonitions to build the stable foundation of unity upon which the structure of the sacred Mashrak-el-Azkar could be erected. They proceeded in a few days to Washington, D. C.

Mr. Edward B. Kinney, Jr., gave a very fine entertainment in his studio on the evening of April 1st, the fund accrued to go to the Mashrak-el-Azkar. He opened it with a talk of a very high order upon music. The musical programme, both vocal and instrumental, was rendered by some of his pupils who are artists in the real sense of the word, and Miss Clark (an elocutionist and friend of the family) contributed some most excellent recitations. In a little interval Mr. Kinney gave, in a most delicate and exquisitely forceful way, a brief message of the advent of the Spiritual Kingdom in this great Day, prefacing it with a reference to the word "Mashrak-el-Azkar" on the tickets. Some of those who took part afterward spoke to different ones of the guests of the inspirational effect received from the audience. The spirit of the evening was fine. It was Mr. Kinney's formal dedication, in His Name, of his studio to music. A goodly audience was present. This studio was dedicated at the beginning to the Holy Cause.

Isabella D. Brittingham.

WASHINGTON, D. C.

Regular meetings held Friday evenings at 8:15 and Sunday School at 11:15, at the Gareissen Studio, 1219 Connecticut Avenue. Permanent address of the Bahai Assembly, or individual members, post office box 192.

A notable feature of the Unity Feast of April 9, is that our colored believers and friends are to be invited to participate, the plan to hold every fourth Unity Feast in this manner, being put into effect on this date.

The Visiting Tablet revealed by Abdul-Baha for Mrs. Amalie Knobloch has been read over her grave by a large number of the Bahais of Washington on different occasions. March 13, Mr. Roy C.

Wilhelm was accompanied to the tomb by a party of the young people; March 27 Mr. and Mrs. Kinney, Dr. Fareed and Mrs. Getsinger were visitors, with the Sunday School children completing the party. The obedience of the friends to this Command to read the Visiting Tablet, is notable and a great blessing attends this act.

On Friday, March 25, we were rejoiced to welcome our beloved sister, Lua Getsinger, returning from the Holy City. A telegram announced her coming, together with Mr. and Mrs. Kinney and Dr. Ameen Ullah Fareed. These dear friends were tendered a reception at the home of Mr. and Mrs. Ripley Saturday evening, attended and addressed the Sunday School, received the friends Sunday evening, and on Monday morning the Kinneys returned to New York, taking the sincere love of the Washington friends with them. Mrs. Getsinger and Dr. Fareed have been kept exceedingly busy attending group meetings during the week, and a large audience attended the regular meeting Friday, April 1, at which both spoke effectively on Unity.

The election for delegates and alternates for the Chicago Temple Unity Convention in April, resulted in the selection of the following: Delegates, Jos. H. Hannen and Mrs. Claudia Stuart Coles; Alternates, Dr. Edward H. Egbert and Miss Fanny A. Knobloch.

The Bethel Literary and Historical Society, the oldest and leading colored organization in the city, devoted its session of Tuesday, April 5, to the Bahai Revelation, Mr. Hannen and Dr. Fareed speaking on the subject of "The Race Question from the Standpoint of the Bahai Revelation." This Society, of which Mr. Louis G. Gregory is President, has given three previous sessions this season to the Bahai Teachings, and this has exerted a powerful influence in the work among the intelligent circles of this people, whom we are commanded to reach and help as brothers and sisters.

A lecture is announced for May 2, to be given by Mrs. L. J. Young Withee, a well-known speaker, on the subject: "Persia, the Land of the Lion and Sun." This lecture, which is to be under the auspices of the Persian-American Educational Society, is to be for the benefit of the Mashrak-el-Azkar.

The unity developed by our teachings is strikingly exemplified by the presence frequently at our meetings of brothers from India, Japan, the Philippines and China, beside our dear Persian brothers. The shades of belief among the local members is as varied and divergent, before the transformation of the Word making us one.

The Feast of Naurooz, March 21, was given by the children of our Sunday School, and was well attended. Those present pronounced the exercises most effective. Our dear little sister, Ruth Fuhrman, eleven years old, presided with dignity. The narrative of Professor Browne's meeting with BAHÁ'Ó'LLAH and Abdul-Baha was read feelingly by Mary Hotchkiss, while Helen Hotchkiss ably gave the history and summarized the teachings of the Revelation. Bessie Ripley read some of the Words, as did also Beula Barnitz. These, with Minnie Barnitz and Paul Hannen, chanted prayers in Arabic. Esther Hughes gave two violin solos, displaying marked ability.

Mr. George S. Hopper and daughter, formerly of Ithaca, N. Y., are welcome additions to our local Assembly. Miss Hebe Moore, who will travel with Madame Jackson, left here two weeks ago and will be greatly missed.

Two marriages have changed our list of membership, though only in name, as the friends remain with us. Mrs. Josephine Conklin Cowles became Madame DeLagnel, and Miss Ursula Shuman is now Mrs. Elwyn Moore, the transformations occurring during the same week. Our congratulations and love are with the happy families thus united.

The BAHAI NEWS is a welcome visitor, being enthusiastically received, and its success seems assured. If the friends everywhere will add financial support to appreciation, an edifice of permanence and utility will be builded.

Jos. H. Hannen.

NEWS NOTES.

Dr. Fisher, of New York City, is now in London, England.

When Mrs. Brittingham was in Acca, Abdul-Baha desired her to tell all pilgrims not to visit Acca during the summer season on account of its unhealthfulness.

[The last two pages, 15 and 16, of this issue have been omitted. They are identical with page 20 of Vol. I, No. 3, and page 20 of Vol. I, No. 1 respectively.-ED. July 1978]

BAHAI NEWS

Vol. 1 Chicago, (April 28, 1910) Jamal No. 3

TABLET FROM ABDUL-BAHA.

Revealed and sent to all parts of the world.

HE IS GOD!

Praise be unto Thee, O my God! Thanks be unto Thee O my Beloved! Glory be unto Thee, O my Lord! for that which Thou hast bestowed, favored, conferred and granted. For Thou hast chosen sincere servants from among Thy people to serve Thy Religion. Thou hast elected them to draw inspiration from Thy Manifest Light, attraction from Thy Luminous Beauty and to walk in Thy straight path. O my Lord! Verily the souls are heedless of Thy mentioning and hearts deprived of Thy love, the eyes veiled from beholding the Kingdom of Thy Beauty and the intellects wandering away from the Centre of Thy Glory, except those who are firm in Thy Covenant, free from dissension, attracting the rays of the Sun of Truth, detaching themselves from inharmony, arising in the service of Thy Cause amongst Thy people and exhilarated from the pure wine of Thy Kingdom. Bestow upon them unlimited blessing and creative good from the never-ending Bounty, and pour upon them with great abundance, from the Cloud of Thy Majesty, the rain of Thy Grace, the water of Thy Generosity and the Universal Favor.

O Lord, suffer them to become the signs of Thy Guidance, the standards of the Realm of Might, the words of virtue, the army of the Supreme Concourse and the angels of heaven, so that through them the East and the West of the earth may become illumined, Thy Name be mentioned in the North and South, that they may educate all races and communities and clothe them with the garment of the comely names and the perfect example in this realm of existence.

O my Lord, reveal through them the ensign of Unity among mankind and the flag of Love between nations, so that multiplicities may converge into the centre of oneness and harmony, the veils of hatred be rent asunder, the conditions of discord pass away and enmity and rancor vanish from the world of man, so that after disunion the Beloved of Union shall unveil her countenance, animosity be changed into affection, the reign of faction and feud come to an end, and success and prosperity be attained.

O my Lord, strengthen their backs in their service, gird up their loins in their adoration, dilate their breasts with the light of Thy Knowledge, illumine the eyes by beholding Thy Face, gladden their spirits by the significances of Thy Providence and purify their souls by the appearance of Thy Compassion. Verily Thou art the Merciful, the Clement, the Almighty, the Bestower, the Unconstrained! There is no God but Thee, the Giver, the Pardoner, the Hidden, the Manifest and the Source of Bounties!

O ye friends of God! Joy and happiness of the people of faithfulness consists in serving the Threshold of the Most High and turning their faces to the Kingdom of ABHA. The hope of the lovers is self-sacrifice, and the yearning of the longing ones is self-effacement and evanescence. For love is an irresistible power and an inextinguishable conflagration and the mirror of the love of God is the great martyrdom. Therefore, the sanctified souls and the Manifestations of God yearned for self-abnegation and attainment to the city of martyrdom. They gave up their lives, experienced exile and banishment, endured persecution and dire calamities, became subject to imprisonment and bondage and the targets of the arrows of oppression, and objects of the sword of malice. They did not complain, neither did they become disheartened. They drank the cup of martyrdom from the Hand of the Cup-Bearer of Providence, and tasted with the greatest joy the sweetness of annihilation. They found not a moment of rest. They sought not an instant of tranquillity. They withstood the persecution of

the enemies and became the centres of derision and scoffing of the people of envy. They sacrificed their homes and property and became homeless and wanderers. They experienced not one hour of safety, nor a day of repose of mind or body. This is the proof of the sincere lover and this is the evidence of the faithful friend. If it were not so every stranger would become a friend and the deprived one would become the confidant of the mysteries, the remote one would become the near one and the outcast would become the beloved. Consequently the Most Great Wisdom has ordained that the fire of tests shall rage and the rushing torrent of ordeals sweep tumultuously from the Mountain of Revelation, so that the untruthful may become distinguished from the truthful, the unrighteous be known from the righteous, the worshipper of self become separated from the worshipper of God, the good fruit be set apart from the evil fruit, the signs of light become manifest and the gloom of darkness be dispelled, the nightingale of trustworthiness sing the melody of love and the raven of oppression croak the discordant notes of error; the fertile soil become green and verdant and the barren ground produce its thorns and thistles; the attracted ones to the Breath of ABHA become firm and the follower of passion and desire turn away. This is the wisdom of trials and this is the cause of ordeals.

O ye friends of God! In these days the city of Tabriz has become red with the blood of mankind. Holy souls from among the believers of God sacrificed their lives in the path of Manifest Light. They hastened to the altar of love. Eyes are weeping on this account, hearts are burning for these events, lamentation and moaning is ascending to the apex of the Supreme Concourse and great grief and intense mourning is experienced. It is the utmost yearning of Abdul-Baha to drink from this cup of martyrdom and become exhilarated with the wine of sacrifice, so that the end of his life shall become the opening chapter of Divine Bounty. O my Lord, confer upon me that overflowing cup with the most great gift! Intoxicate me with that wine of the glorious favor and suffer me to partake of that food which cannot be tasted except by Thy

faithful servant. Crown my head with this refulgent diadem, cause my blood to be shed in Thy Cause, my body to be suspended between heaven and earth, this temple to be dismembered and its bones be disjoined by the arrows of the enemies.

O ye friends of Abdul-Baha! In these days, through the happy circumstances and the confirmation of the Lord of the Supreme Heavens and the assistance of the Unseen Kingdom, the holy remains of His highness the Supreme (Bab) were transferred to the Mount of Carmel in Haifa in the present Tomb. Therefore, it is necessary for the believers to celebrate the occasion with joy and happiness. The believers in Tabriz became exhilarated with this cup and with the polo of unanimity carried away the ball of service from the arena of the Cause. Perhaps later on the people of hatred and enmity, may calumniate and misrepresent the facts, stating that the blessed remains of the Bab are in some other place, or that a part of it is elsewhere. The friends of God must know that this is a pure falsehood, calumny and malicious slander. That blessed, crucified body is interred in its entirety on Mount Carmel, but the enemies will not rest quiet. It is certain that they will raise a clamor and claim that we stole that blessed body, or fraudulently transferred it or got hold of a part of it, or that the genii took it away from the firm ones. All these statements are fabrications and slanders. The whole truth is explained here.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., March 3, 1910.)

Extract from a recent Tablet from Abdul-Baha:
 "The time has not yet arrived, even in those countries (America), to spread Tablets and Epistles with the utmost freedom, but it will soon come."

The BAHAI NEWS of May 17th will contain the official proceedings of the Convention recently held in Chicago.

LETTER FROM MR. SPRAGUE.

Teheran, Persia, March 19, 1910.

My dear Roy: * * * I am busier than ever this year and have little time for writing. The believers have made me principal of the Tarbiat School as well as teacher and this keeps my hands full. I have to deal out punishments to the boys, see that they study, behave themselves, etc. Mr. Sprague is a thing of the past. I am now known as Eskandar Khan, the new name given me by Abdul-Baha, and I wear a Persian kola. This has made a very good impression among the Persians, for they know that, as a rule, the Europeans look down upon them and I am the first Westerner who thinks it an honor to wear their national hat.

I have had the opportunity of meeting and speaking to several persons of importance. Abdul-Baha prophesied two or three months ago that this year we would see many prominent persons come into the Cause and this is being realized. We are also seeing that Mohammedans are having a greater respect for the Bahais. For instance, two weeks ago Haji Akhoun died. He was one of the most prominent Bahai teachers, a man of eighty, who had been a believer about fifty years, who had suffered constant persecution, had been imprisoned many times—once for three years in chains—and in the red days whenever he went out of his house and walked through the bazaars he would be cursed and insulted. But on the day of his funeral he was taken to the cemetery with the greatest respect, a company of forty police—all believers—escorting him. Not one cry was raised in the bazaars, although all expected it.

The passing out of Haji Akhoun was very beautiful. He had returned one day from the bath, and complaining of feeling tired, he called for a glass of water, drank it and without a word the spirit left the body. About thirty years ago BAHÁ'Ó'LLAH had foretold, in a Tablet, that Haji Akhoun would die in this way, peacefully and calmly. He revealed this Tablet when Haji Akhoun was in prison and all were expecting that he would meet with some violent end. What a wonderful life to have lived and served and suf-

ferred for the Cause of God during fifty years! Before his conversion, too, he was a very important Mullah and he sacrificed position, wealth, name, everything for the sake of BAHÁ'O'LLAH. It was a great privilege to have met and known such a man. * * *

Your brother in EI-ABHA,

Eskandar (Sydney Sprague).

LETTER FROM MR. STRUVEN.

S. S. Bangala, Feb. 28, 1910.

Dear brother Dr. Bolles: Just a few lines to acknowledge your beautiful spiritual letter. Indeed you are right; it will take a lot more suffering in this world to open people's eyes and show them the pure self-sacrificing way to serve humanity. It will come, believe me, and it will not be so very long.

We are sailing for Calcutta after a stay of one month in Burmah. We spent five heavenly days with our devoted brothers in Mandalay, and these people who, a few years ago, would have killed us if we had touched them, now loved us and could not serve us enough in any way. We also spent three days off in a jungle village of Deadnan, where the Cause has only been planted for three years and there are now more than four hundred Bahais here. Seventy-five accepted the Cause in the three days we were there. In Rangoon, where we spent most of our time, we had three large meetings which were advertised, every evening we would hold minor meetings and all day people would come and go and we would give them the teachings. I find the Cause growing everywhere, not making converts by thousands, but just quietly working, and I would rather see this than to have thousands flow in and then fall by the wayside. When a cause goes quietly but surely, it is worth noticing.

Mr. Remy joins me in sending Bahai love and greetings to all the dear friends in Denver.

Sincerely your humble brother in God's Cause,

Howard C. Struven.

LETTER TO THE UNITY BAND FROM YAZD,
PERSIA.

In the Name of our Lord, the Holy, the Abha!

O ye leaves of the Tree of the Kingdom and fruits of the Garden of the Almighty! Upon ye be Baha, and the praise of the people of the world!

The blessed letter which was written by those friends reached us like the nightingale of the city of love, and it imparted to us the news of the happiness and prosperity of those attracted leaves. It imparted a new life to this yearning one and gave inexhaustible pleasure and happiness. It is hoped from the outpouring of this cycle of the Covenant which is shining upon the world, that a day may come when we may meet each other, and the door of going and coming between the two continents become opened. Verily, this is not impossible for God.

O ye thankful birds! O ye nightingales of the Rose-Garden of Forgiveness! O ye who are intoxicated with the wine of the Day of Manifestation and the period of Resurrection and Revival! 'Tis the time of happiness and rejoicing and the period of attraction and enkindlement. The feast of delight and spiritual beatitude is spread. The orchards of significances are adorned with the flowers and hyacinths of praise. From the gatherings the wonderful melodies of thanksgivings are raised to the Heaven of Might. The cup-bearers of Generosity are going around, giving the wine of Love, and the people are intoxicated thereby. With the power of the Greatest Name, the friends of God are captivating the hearts of the people of the world, and through the soul-ravishing songs and lyre of Divine Love and celestial harmony, the hearts are attracted toward the countenance of the Beloved. The people of faithfulness are serving His Highness the Incomparable One, and the friends of righteousness, with wisdom and assurance, are engaged in every part to praise and thank Him. The torches of guidance are lighted and the lanterns of truth dispense rays of beneficence and spiritual direction. The stars of Providence are shining and the lights of the Orb of Reality are

illuminating the darkened hearts of men. Therefore, O ye spiritual sisters and birds of the atmosphere of significances! It is the time that, under the shade of the Covenant, through the Protection and Providence of the Beauty of ABHA and the power of Abdul-Baha, we may extend to each other the hand of friendship and impart to the world the pearls of their teachings and instructions.

O ye doves of the Kingdom of God, and birds of Reality! If a nightingale does not sing during the springtime, then at what time can it sing? The spring of the Kingdom has raised its tent in the world of existence and has adorned the created things with a new garment, and has bestowed upon the world of man a new life. Under all circumstances, we must adorn ourselves with the garment of sanctity and purity. Under persecution we must have patience and endurance. All the Prophets and Messengers of God have given prophecies regarding this Greatest Manifestation. Every one in a special language has promised His people the appearance of this Day and the glad tidings of the Manifestation of God and the Beauty of our Lord. As soon as the temple of the world reached to the state of maturity and the Countenance of the Beloved was unveiled from behind the curtains of Glory and Majesty, the divine springtime stepped forth into the arena of the world like unto a bride, and through the appearance of His highness the Bab, the earth of religions received a wonderful life and rejuvenation, the Rose-Garden of the Kingdom became verdant and green, the surface of meadow and field were adorned with tulips and hyacinths, the trees became full of blossoms, the sweet singing birds began to raise their melodies, the nightingale sang the harmony of heaven, and the new plants burst forth from the ground of hearts. Then the Blessed Beauty of ABHA sat upon the throne of Greatness and Lordship, the prophecies of the Books of all the Seers of the past were fulfilled, the mysteries of creation became realized, love and harmony were imprinted upon the page of existence. When the Sun of the Blessed Perfection became hidden behind the cloud of Majesty, then the Center of the Covenant sat upon the throne of Servitude, break-

ing the idols of the people of pride and haughtiness, filling the air with the atmosphere of sanctity and holiness. He accepted all kinds of sufferings and persecutions, and embraced all trials and vicissitudes in the service of the Cause of God. Among the friends and enemies he is a kind lover, with faithfulness and generosity, and like unto a globe of fire he is shining betwixt heaven and earth. He planted the seeds of wisdom and intelligence in the hearts of his followers, so that the hyacinths and anemones of affection and harmony grew out of that land, to bless the world with the fragrances of servitude. He spread the table of heavenly food and invited all the people to partake of the sustenance which is sent down on the part of God. The light shining from his face is a guide for men and the rain descending from the cloud of his generosity irrigates the hearts.

Therefore, O ye seekers of Truth and O ye who have eaten from this Heavenly Food! Your excellent letters were read in each assembly of said servants of God, and at every time that we read those epistles our hearts were rejoiced and we asked confirmation and assistance from God on your behalf. We hope that country will become like unto a ball of fire and guide all the nations of the world to the Center of the Covenant. Today that which is acceptable in the presence of Abdul-Baha is beauty of character, unity and concord, faithfulness and purity, love and steadfastness. We hope that all of us may attain to these heavenly bounties and be engaged with all might in spreading the fragrances of God, delivering the Word of God, and promulgating the Cause of God; be occupied with spirituality and the devotion of intention to quicken and enkindle the hearts, and be kind and benevolent to the children of men. Should the people persecute us, we must show kindness.

All the friends in this city send you greeting and praise.

From your Bahai sister,

Rouhani.

(Translated by Mirza Ahmad Sohrab, November 22, 1909, Washington, D. C.)

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalemat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sbaraf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2

The BAHAI News makes no apology for devoting much space to the messages of greeting from the Honolulu Assembly. In the providence of God, Hawaii is undoubtedly the hub of the "islands of the sea," especially that of the Pacific—the ocean of peace. In the description of the Feast of Naurooz, the service in the Oahu prison and in the verse "Aloha," we feel the glow, the fragrance, the soothing breath of love, and a something sweeps over the heartstrings, the melody of which can never be forgotten. On behalf of all we return their greeting: "Aloha!" *Allaho'*ABHA!

ALOHA*.

Let Hawaii share the message which the world
sends forth today,
A message which grows fuller as the years shall
pass away,
Let Hawaii's sons and daughters stand ready, heart
and hand,
To make His burden lighter, throughout this
blessed land,
Aloha, word of parting or word of greeting, too,
Aloha, Abdul-Baha, our love to Thee anew.



- | | |
|--------------------------------|----------------------|
| 1. Dr. Augur | 7. Mrs. Rowland |
| 2. Mrs. Augur's maid | 8. Mr. Struven |
| 3. Mrs. Coombs | 9. Mrs. Augur |
| 4. Miss Fletcher of N. Y. City | 10. Agnes Alexander |
| 5. Mr. Remy | 11. Miss Johnson |
| 6. Mrs. Sutherland | 12. Miss Muther |
| | 13. Virginia Rowland |

NAUROOZ IN HAWAII.

With skies cleared by night showers, March 21st, Naurooz dawned a glorious spring day—a happy New Year indeed. It seemed as though the whole universe must lovingly acknowledge and praise the Supreme Creator of such a perfect day.

*"Aloha" is the Hawaiian word of greeting and means "love."

The hour of nine-fifteen found several Bahai friends assembled ready for the twelve-mile railroad journey to the Pearl Harbor peninsula, we numbered the Bahai number nine. Through rice fields and duck ponds, on through the cane fields, now by the water's edge and again riding inland, always in view of the beautifully tinted hills and valleys, stopping here and there to let passengers on and off, the train sped on to Pearl City. Here, our hostess met us, the light of gladness illuminating her face. Taking the peninsula train, we rode on through more rice fields and soon arrived at the home blessed indeed by such a peaceful gathering.

The house was prettily decorated with greens and flowers and seemed to open its arms to welcome each of us on entering. The ladies soon made themselves at home, in assisting with the arrangements for the feast, or with a bit of needlework and listening to the reading of Mrs. Waite's beautiful letters.

When a later train brought four more ladies we walked over to the water's edge where the sea breeze refreshed us during the long hour to dinner. From the steps of a cottage there, a bench and the grassy lawn, we again listened to the letters and later discussed plans for the Easter Sunday service at the Oahu prison, as well as plans for raising funds toward the building of the Mashrak-el-Azkar, in Chicago.

A neighbor on the peninsula, joined us and sixteen sat down to the delicious feast prepared. After repeating "Allaho'Abha" nine times, the "Hidden Words" were read around the long table, then came the reading of the beautiful Tablet of the Feast and the Spirit was most certainly with us.

Train time came all too quickly and we bade farewell to our kind hostess and started back to town, reaching Honolulu at five-thirty, where we scattered for our different homes.

BAHAI SERVICE AT THE OAHU PRISON, HAWAII.

In the center of the prison yard an old kamani tree stands, its large leaves of various hues, like

an autumn foliage, its branches like a huge umbrella; beneath the branches are rows and rows of benches provided for those who care to hear the words of the guests who frequent that prison yard every Sunday.

As the population of Hawaii is made up of people from all corners of the world, naturally, that prison is made up of men whose skins and whose languages differ from ours. Religious services have been held for many years beneath this great tree, and it is the hope of the Honolulu Bahai Assembly to take one Sabbath morning in each month for this work.

Easter Sabbath morning was chosen for the first Bahai service at Oahu prison, and at a quarter to eleven some eight or nine ladies and gentlemen and five Bahais were awaiting the hour, in the office of the prison superintendent. Through the hall to the back door we were led, descending the steps into the sandy prison yard which has already been pictured briefly. The whole yard presented such a clean appearance and the faces of the men were scarcely less so as they sat awaiting us.

In distributing the hundred buttonhole bouquets which one of the sisters had kindly brought for the men, it was both interesting and impressive to note the manner in which these little tokens were received. While none were refused, often eager hands were held out and many expressed in looks and words, their gratitude and appreciation.

The service opened with soft strains on the organ followed by the reading by our Bahai brother of "Hold Thou My Right Arm, O God," and among the selected hymns were "Onward, Christian Soldiers," "Joy to the World," "The Battle Hymn of the Republic," "Abide With Me," and Mrs. Waite's "Benediction." In most of these hymns, the prisoners heartily joined and after the singing by a trio of Hawaiian girls, the prison quartet sang in Hawaiian, "Sweet Peace, the Gift of God's Love."

A prayer by one of the gentlemen present, a few words by a visitor, the violin playing by one of the assistants, the singing by one who had come ten miles by train to assist in the service, and the few remarks by our brother and sister in the Cause, brought the service to a close.

Although our brother did not give the Message, his words were very helpful and a word in regard to The Most Great Prison in which distress and misfortune has been changed to health, harmony and blessed service, leads to a longer address at some future date.

HONOLULU.

The Honolulu Bahai Assembly continues to have the spiritual meetings every Tuesday afternoon and every Thursday morning a class for study meets. In order to better organize for work, a business meeting is held twice a month on Friday afternoons.

One of the sisters has asked the privilege of having the "Nineteen-Day Feasts" at her home and in the evening, so our Bahai men may also be with us at that time.

Since the visit of our brothers, Mr. Remy and Mr. Struven, to us November 23rd to December 12th, we have felt a great stimulus and inspiration to work. Many have undoubtedly heard of the joyous visit and the great interest shown in the Cause in our midst. During the three weeks of their visit many meetings were held and they were invited to speak in homes of those who are not Bahais.

The harvest seemed truly ripe and Mr. Remy said he found more response to the Message here than in any other place he had visited. This made us very happy, for the Islands seem destined to be a place where the Oriental, Occidental and Polynesian races meet and are mingled together.

In February Mr. Sigurd Russell joined the ranks of the Honolulu Bahais. We gave him a warm welcome for up to this time our Assembly had only one man in its ranks. One of our sisters had known Mr. Russell in the Paris Assembly nine years before, so he came not as a stranger to all. He seemed especially sent to us, as none of our Assembly have visited Acca and Mr. Russell has made the pilgrimage four times. It is a great joy and blessing to have among us one who can tell of the life lived at Acca.

Greetings in His Name,

The Honolulu Assembly.

THE MASHRAK-EL-AZKAR.

Through Mirza Ahmad Sohrab, to the maid-servant of God who is firm in the Covenant, Mrs. Corinne True (Upon her be BAHÁ'O'LLAH!), Chicago, Ill.:

HE IS GOD!

O thou daughter of the Kingdom!

Thy letter, dated January 6, 1910, was received with the enclosed papers.

Regarding the appointment of the time for the opening of the general convention in Chicago, this matter is already written about. Undoubtedly you have received it by this time. It was suggested to postpone the 20th of March to the days of Rizwan, in which the climate is temperate.

You have written regarding the election of delegates from among the Oriental Bahais. The season for this work has not yet come. God willing, in its opportune time they will be sent.

Several plans and designs of the Mashrak-el-Azkar have been received from America. Now the believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building, and then they may think about the plans. So far the means are lacking. I hope from the favor of the True One that sufficient and ample contribution may be gathered and afterward the best and most acceptable plans be decided upon.

Upon thee be Baha-el-ABHA,

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 12, 1910, Washington, D. C.)

The scripture prophecies are that this Gospel of the Kingdom will be carried even to the "isles of the sea," and a proof that such prophecies are now being fulfilled, came in a letter from Mr. Jenner, of London, containing a contribution from the isle of Mauritius, in the Indian ocean and east of the island of Madagascar, off the coast of Africa.

Two little sisters aged three and five, from Muskegon, Mich., have taken exceeding joy in sending the contents of their blessing box to the convention.

The Vaheed Choral Society of Chicago is pleased with the results of its concert given recently for the Mashrak-el-Azkar. About \$65.00 was realized through the efforts of the Society.

Again the noble Persian believers have rallied to our aid, sending through a Washington friend, returning from Abdul-Baha, £66 or \$330.00. To give from the overflow of one's cup is easy, but to give from its very contents and go without is true sacrifice. To read Dr. Moody's letters will prove to us the noble self-denial our Persian friends must make to aid us.

Abdul-Baha's parting words to Mr. Woodcock last summer were, "Be patient, it is all coming as I want it."

Corinne True.

BOSTON.

The Sunday morning meetings at 11 o'clock, held in Beckton Hall, 200 Huntington Ave., continue to grow in numbers and in the power of the Spirit.

Miss Hebe Moore, of the Washington, D. C., Assembly, was present at the meeting on April 17th. The visits of brothers and sisters from other Assemblies do much toward strengthening us and enlarging our consciousness of the meaning of this great "family of God."

We are now anticipating a visit from Mr. Percy F. Woodcock, of New York, after the Convention.

Mrs. Alice Ives Breed's recent visit to New York has brought us close to the earnestness and faith of that Assembly.

Mrs. Sprague is spending a few weeks in New York.

Mr. Harlan F. Ober was unanimously elected as our representative to the Chicago Temple Unity Convention.

When we realize the truth of our prayer: "All are His servants and all are standing by His Command," it is beyond our capacity to estimate the vitalizing effect of such a meeting. God's bounties are manifold in the Cause, and to Him be the glory.

Grace Roberts.

BUFFALO.

The Buffalo Assembly holds meetings every Sunday and Thursday evening at 494 Elwood avenue.

DENVER.

Sunday service, 3 p. m.; Tuesday evening group at the home of Mrs. Clara B. Craig, 4190 Yates st.; Wednesday, special appointments; Thursday, visiting day; Friday evening, unity group; Saturday evening, inquiry class, held at the home of Mrs. Josephine H. Clark, 4141 Xavier St.,—regular Assembly place, except Tuesday evening.

Mr. G. N. Clark, Secretary, is absent from the city.

A special business session was called with Dr. Newton Alden Bolles temporary secretary, at which time Mrs. Cecilia M. Harrison, of Chicago, was appointed by the Assembly as alternate for the Temple Convention, Mrs. A. M. Bryant, delegate, being unable to attend. *Mrs. A. M. Bryant.*

Meetings are held regularly every Sunday afternoon at the residence of Mrs. and Miss Nash, 3530 Decatur St. They are well attended. These meetings were begun a year ago and have shown remarkable results. A meeting every Tuesday afternoon, at the residence of Mrs. Cart, 2218 Williams St., is conducted by Mrs. Nash. These meetings are particularly for those who have not heard the Message of the Day of Days. We are very much encouraged with the progress of the work in Denver. *Ella T. Nash.*

NEW YORK CITY.

Mrs. Breed, of Boston, was recently in New York for a few days and we were happy to have her with us and to hear from her in the Bahai meetings. She stated that Mirza Ali Kuli Khan's return to America was expected during May.

The Feast of Rizwan was commemorated on the evening of April 21st, in this Assembly, at the home of Mr. Percy F. Woodcock.

The regular Nineteen-Day Feast will be held on April 28th at the home of Mr. and Mrs. Arthur P. Dodge. *Isabella D. Brittingham.*

PACIFIC COAST.

The writer has recently visited Seattle, Portland, Ore., and Oakland, Calif. In each place the knowledge of the Cause is spreading and many are manifesting deep and favorable interest in the reality of the Bahai Revelation. This interest results from the earnest and self-sacrificing efforts of the friends in each city, those whose hearts are afire with the love of God and who desire to serve His Cause. Meetings are arranged at different homes and halls on succeeding evenings and in afternoons also, that all who will may have the opportunity to hear the glad-tidings. Notes of invitation are sent to many and the telephone is kept busy notifying the acquaintances of the various gatherings. All this means work, but it is a service of love and there is ever a present reward in seeing the eager faces and the earnest attention to the Message by those who come and come again.

This wonderful Message is so radiant with beauty, so noble in teaching, so sane and practical in application, that it is heard with favor from all who are not blinded by prejudice, and even before its divine character is acknowledged. And many "lift up their hearts with delight that they may be fitted to meet Him and to mirror forth His Beauty."

Tahbet.

WASHINGTON, D. C.

The Washington Assembly has greatly enjoyed and profited by a visit from Mr. Percy F. Woodcock, who was with us from Friday, April 15, to Monday, April 18, inclusive. On Friday night a large audience greeted our brother, including several strangers. Saturday evening a reception at the Hospice, 214 "B" Street, S. E., crowded the spacious parlors, and again on Sunday morning, despite a heavy downpour, many came out to hear the splendid teachings. On Sunday night, the wife of one of the professors at Howard University, who had recently invited a large number of her friends to hear Mr. Wilhelm, again called them together, and though the rain continued, a number of most interested souls, leaders among the colored race, listened attentively to the glad-tidings. Although

Mr. Woodcock had intended to return home on Monday morning, he agreed to remain over a day in order to visit the Baltimore Assembly at their Tuesday night meeting. So on 24 hours notice a meeting was called for Monday night, at Mrs. Barnitz's home. Again a large audience assembled.

The Unity Feast of April 9, previously mentioned as notable because it was the first where the white and the colored Bahais united, was held and proved to be wonderfully blessed and successful. Several leading men and women of the colored race attended. Mr. Gregory gave the Message most eloquently. Mrs. George William Cook expressed in a few well-chosen words her approbation of the Cause. Several of the friends read Tablets and the children again chanted melodiously in Arabic. Miss Knobloch was the hostess of the evening. Our thanks are due to Mr. H. S. Cragin and Miss Stamper for the use of their home, which is the great double parlor where the Assembly was so happy for a few months prior to the securing of our present location.

Dr. Fareed is still with us; Miss Engelhorn has departed, going to Chicago, where she will be a delegate at the Convention.

Mr. Remy has been heard from, this time in Baroda and Bombay, with Mr. Struyen. He reports that at Baroda a meeting was planned under the auspices of the government, to which the secretary of state issued invitations to the officials. Was ever a missionary propaganda so enthusiastically received?

Our regular meetings are held Friday evenings at 8:15 and Sunday school at 11:15 a. m., at the Gariessen Studio, 1219 Connecticut avenue. Permanent address of the Bahai Assembly, or individual members, P. O. Box 192. Address of the Bahai Hospice, 219 "B" Street, S. E.

Joseph H. Hannen.

Mrs. A. M. Bryant summers at Woodland Park, Colorado, and would be pleased to correspond with any of the friends who would like a restful and helpful outing midst the pines of Colorado. Address, 4141 Xavier street, Denver, Colorado.

Three Splendid Books

The UNIVERSAL RELIGION

By M. HIPPOLYTE DREYFUS, of Paris, France

Paper Covered 75c.; postage 10c. extra

Mr. Dreyfus is well qualified to write this short history and epitome of the teachings of the Bahai Revelation. He is well known to many Bahais from travels in Persia and India, and we are indebted to him for his excellent translation of many of the books of Baha'o'llah from the Persian to the French. It is condensed, and may be well recommended to thinkers.

SOME ANSWERED QUESTIONS

By LAURA CLIFFORD BARNEY

Cloth \$1.25; postage 15c. extra

This book contains most valuable information on a variety of subjects. It was dictated by Abdul-Baha during his spare moments to Miss Barney during her two years' stay in Acca, and by her translated from the Persian into English. It follows well upon the opening made by the above book by M. Dreyfus. It is in the easy style of the great master, food alike for the learned and for the simple hearted. The book is printed also in French and Persian.

THE BAHAI REVELATION

By THORNTON CHASE

Paper Covered 50c.; postage 10c.

This book contains a most excellent compilation of the teachings of Baha'o'llah, gathered from various translations and arranged so as to be harmonious and consecutive as to subjects. Aside from this Mr. Chase's argument is convincing, you soon get into the swing of it and are carried right along, and it leaves with you a pleasant realization of the sweetness and strength of the Bahai Revelation.

OFFICIAL CONVENTION NUMBER

BAHAI NEWS

Vol. 1 Chicago, (May 17, 1910) Azamat No. 4

THE TEMPLE UNITY CONVENTION, CHICAGO, ILL.

The power of the Word to unite the hearts of the servants in divine love, and to solve all difficulties, is apparent in Bahai gatherings, and especially where the participants are gathered together from distant points. In the holy Presence



PARTIAL VIEW OF A MORNING SESSION OF THE CONVENTION,
CORINTHIAN HALL IN MASONIC TEMPLE,
MR. HALL PRESIDING.

of our beloved Abdul-Baha the effect is, of course, most powerful. Second only to that great experience was the Chicago Convention of 1910. We had heard much of the great love of the Chicago Friends, and it was indeed manifested to a superlative degree. Thus the environment was ideal for the development of the spiritual forces, which climatic and other adverse conditions on the out-

side only made more evident, as one appreciates the genial warmth of the fireside most on a stormy night.

The four days of the Convention were most unusually the period of a continuous snowstorm, which had been preceded by balmy days and were followed by the return of normal spring temperature and sunshine. For this reason, the meeting at the Temple Grounds, planned for Sunday afternoon, April 24, was abandoned. It seemed strange that the date was changed to avoid just such weather conditions, while in March it was ideal and springlike. One felt, however, that there was a divine wisdom in it, and that for some reason, it was for the best. Such, indeed, proved to be the case.

Saturday evening, April 23d, the Feast of Rizwan was celebrated, in a large café downtown. The very name of this café, the "Bon Ami" was reassuring and welcoming! Tables were set for about 200, and every available space seemed filled. Wonderful reunions and meetings were taking place everywhere, and the Spirit was felt as the greatest powerful influence. When Bahais meet, it is as though a family was having a reunion, though the Friends may in reality never have seen each other before.

After some reading of Tablets, a few of those present delivered brief talks; among them Mr. Percy Woodcock, Mr. W. H. Hoar, Mrs. Brittingham, Miss Boylan, Mr. Hall and Mr. Hannen. It was about 11 o'clock when we left, filled with the Spirit, tired but happy.

Sunday morning, although snowy and cold, the large hall on the 17th floor of the Masonic Temple was crowded with delegates and the Chicago friends, as well as a number of visitors. The meeting was called for 10, but it was near 11 o'clock when it convened, the intervening time being spent busily in getting acquainted, delivering greetings, etc. Mr. Mountfort Mills of New York, was in the chair, and he presided with rare dignity and sweet grace. The Chicago friends have a choral society and their singing helped the spirit of the occasion wonderfully. The program was as follows:

PROGRAM BAHAI FESTIVAL SERVICE

CORINTHIAN HALL
MASONIC TEMPLE

APRIL 24, 1910, AT 10 O'CLOCK A. M.

1. Piano—"Contemplation," from the "Holy City". *Gaul*
2. Congregational Singing—"His Glorious Sun Has Risen" *Waite*
3. Reading—Words of BAHÁ'Ó'LLAH: "Tablet of Visitation."
4. Choir—"Prophetic Song" *Parker*
Vaheed Choral Society
5. Address of Welcome by Chairman.
Mr. Mounifort Mills
6. Reading—Tablet from Abdul-Baha revealed for Convention of 1909.
Mrs. Corinne True
7. Solo—"Song of Thanksgiving" *Allitsen*
Miss Waller
8. Persian Chant—*Zia Baghdadi*.
9. Commune, followed by Silence.
10. (a) Piano—"Adoration," from the "Holy City". *Gaul*
(b) Choir—"A New Heaven and a New Earth," arranged from the "Holy City"... *Gaul*
Vaheed Choral Society
(c) Solo—"Interlude" *Waite*
Miss Bessie Diggett
(d) Choir—"Benediction" *Waite*
Vaheed Choral Society
11. The Message—Mrs. Isabella D. Brittingham.
12. Five-minute Addresses—Mr. B. M. Jacobsen, Kenosha, Wis.; Mrs. C. S. Coles, Washington, D. C.
13. Congregational Singing—"Great Day of God". *Waite*
14. Five-minute Addresses—Mr. Ober, Boston, Mass.; Mrs. Killius, Spokane, Wash.; Mr. Wilhelm, Ithaca, N. Y.
15. Solo—"Come Unto Me"
Madame Ragna Linné
16. Five-minute Addresses—Mr. Finch, Seattle, Wash.; Prof. Armstrong, of McGill University, Montreal; Mr. Hoar, Fanwood, N. J.
17. Congregational Singing—"Temple Song" *Waite*
(Composed especially for this occasion.)
18. Five-minute Addresses—Miss Quant, Johnstown, N. Y., and vicinity; Mr. Hall, Minneapolis, Minn.; Mr. Percy F. Woodcock, New York City.
19. Choir—"The Heavens Resound" *Beethoven*
Vaheed Choral Society

Mr. Albert R. Windust, *Musical Director*.
Mrs. W. V. Holmes, *Accompanist*.

We find it difficult to describe the varying emotions this truly Bahai Festival Service produced upon the minds and hearts of those present,

the sublimity of which was not in any sense affected by the introduction of a bit of extraneous matter by the dear brother on whose behalf our love and prayers are boundless and unending. The ringing melody of the "Temple Song," written by Mrs. Waite for the occasion, seems still resounding within the hearts of those who were privileged to join in its stirring strains.

The Business Sessions are described in detail elsewhere in this issue of the BAHAI NEWS, therefore, we will not outline them here. There was an incident, however, which we will mention: When the Convention officially closed at 5:15 Tuesday afternoon, a scene followed which beggars description. All present clasped hands, and in a moment a great ring was formed, reaching around the large hall. All turned East and prayed for guidance and strength. The thrill that passed around the circle can only be appreciated by those who were links in that great human chain. Again the Spirit was powerful, and it was with genuine regret that we left the scene of work in His great Cause.

On the evening of the 26th inst., a large public meeting was held, and here splendid addresses were given by the visiting brothers and sisters, while between these, sweet strains of music were provided by the choral society—Miss Ellerman, a fine vocalist, assisting. If human mind could comprehend the meaning of Glory added to Glory, this great climax could better be described. It was nearly midnight when a weary but happy band turned their footsteps homeward, and as God's work is followed by added strength, we realized that greater power would come to all who participated in this memorable occasion.

On Wednesday morning, the work of the convention being over, the dark clouds gave way to heavenly sunshine, and the bitter winds became balmy breezes. Thus charmed by Nature's smiles, many of the delegates and friends journeyed to the site of the Mashrak-el-Azkar, whose great dome shall soon become the center of all eyes in America. The location is admirable, and gazing out toward the East, with the receding waterline of the great Lake Michigan in perspective, it was easy to think of Acca and Haifa in the dis-



DELEGATES AND FRIENDS ASSEMBLED AT THE GEOMETRICAL CENTER OF THE TEMPLE GROUNDS, AND INVOKING THE GREATEST NAME AS THEIR FACES ARE TURNED TOWARD ACCA.

tance. The prayers that went forth that morning were surely heard by Abdul-Baha, whose Presence with us had been so constantly felt. It was as though one were on holy ground, and the same spiritual exaltation is apparent there as when ascending old Mount Carmel. Thus does the hallowed radiance of the old pass to the new when used in His service, and "All things become new."

Sidelights on the Convention are as numerous as the sweet-singing birds by the lake that brilliant morning. Mention was made of the weather having a divine wisdom. On the last day of the



DELEGATES AND FRIENDS VIEWING THE INTAKE FROM LAKE MICHIGAN OF THE FAMOUS DRAINAGE CANAL, NORTHEAST FROM TEMPLE SITE.

Convention, at almost the concluding hour, it developed that because of having mislaid Mr. Jaxon's address, and while he was waiting to hear from them, the Sanitary Commission had about decided that the Bahais did not want the modification in plans necessary to suit our purposes, and if the weather had continued fair they would have taken up the work on the canal intake in such manner that we could not then have gotten the desired concessions. Only the unusual storm had delayed them, and meanwhile they had located him. In his talk, it developed that the title to the Temple site was first in the name of an Indian girl named "Archangel"—one of the tribe of *Ouilmette* (Wilmette), whose Reservation was at one time upon this point of land.

In all the discussions, which were earnest and participated in by powerful minds and great souls, there was a unanimity of action which abundantly testified to the Power of the Word to bring about Unity. There was no difference between rich and poor, learned and unlettered. Indeed, the special features of the meetings were short talks by dear ones who explained their inability to speak eloquently, but whose earnestness made up for their shortcomings in rhetoric.

A description of the Convention would be inadequate if it failed to include a meed of praise for the masterful service of our Brother Hall as Chairman of its Business Sessions. In the majesty of simple love, and displaying an infinite degree of finesse, he guided our affairs safely past the impending rocks of outside interference, and no thought of inharmony marred the symphony of Heavenly Melodies.

Joseph H. Hannen.

Record of the Second Annual Convention of Bahai Temple Unity, held April 25 and 26, 1910.

MORNING SESSION.

MONDAY, APRIL 25, 1910.

In Corinthian Hall, 17th Floor Masonic Temple, State and Randolph Streets.

The Convention was opened by Mr. Mountfort Mills, President of Bahai Temple Unity, reading the following Tablet revealed by Abdul-Baha:

HE IS GOD!

O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face, severed ourselves from all else save Thee in this Great Day and are assembled together in this glorious meeting of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be Signs of Guidance, Standards of Thy Manifest Religion throughout the world, servants of Thy Great Covenant, O our Exalted Lord!—appearances of Thy Oneness in Thy Kingdom, the El-ABHA, and stars which dawn forth unto all regions.

O Lord, make us as seas rolling with the waves of Thy Great Abundance, rivers flowing from the mountains of Thy Glorious Kingdom, pure fruits on the Tree of Thy Illustrious Cause, plants refreshed and moved by the Breeze of Thy Gift in Thy wonderful vineyard.

O Lord, cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the boun-

ties of Thy Singleness, so that we may become united as are ripples on a waving sea; become harmonized as are the rays which shine forth from a brilliant light; so that our thoughts, opinions and feelings become as one reality, from which the spirit of accord may be diffused throughout all regions.

Verily, Thou art The Beneficent, The Bestower!
Verily Thou art The Giver, The Mighty, The Loving,
The Merciful!

(Signed) A. DUL-BAHA ABBAS.

The following Tablet, sent by Abdul-Baha for this Convention was then read by Mrs. Eva Webster Russell:

HE IS GOD!

Through his honor Dr. Fareed,
To the beloved of God in America.
Upon them be BAHA'O'LLAH-el-ABHA!

O ye sons and daughters of the Kingdom!

Praise be to God! The infinite bounty of God hath resuscitated the whole world, and the East and the West have come united with the bond of the summons of God.

Today the call of the Kingdom of God hath reached the hearing of the far and near of all the continents of the world and the standard of the solidarity of mankind is held aloft by the grasp of Divine Power.

The melody of the East has made joyous and happy the Western world, and the song of the West has penetrated the ears of the Eastern people.

From the inception of the world until now there has been no uniting bond between Persia and America, and communication and correspondence never transpired between these two countries. Now consider what a joy and bliss have united these two regions in the shortest space of time! What a real and ideal tie hath bound these together! What spiritual communications have been revealed! And now is only the beginning of this early morn and this is only the result of the twilight preceding the dawn. Soon will the star of this unity shine forth and flood all the horizons with its light, and perfect connection and real oneness be obtained in all the regions of the earth. But the speedy realization of these hopes is dependent upon this: That the beloved of God in the West shall arise in unison with perfect strength, girding the loins of endeavor in service and putting forth their greatest effort in the way of unity and love. They must not rest a moment nor take a breath of ease. Nay, rather, night and day must they be striving, working and serving! And with perfect severance, spirituality and the best intent and effort must they hasten to promulgate the Divine Teaching, and above all they must act according to the precepts and exhortations of His Holiness BAHA'O'LLAH, for in this cycle of BAHA'O'LLAH verbal confessions and acknowledgments, literal faith and certainty and external relations are of no avail. Nay, rather, the beloved of God and the maid-servants of the Merciful must manifest such attributes and ethical conduct as to embody and personify the teachings of BAHA'O'LLAH. They must promulgate the law

of the Kingdom with deeds and not words. Thus may they become the quintessence of being, the signs of the Kingdom of God, standards of the Supreme Course. May ye be salutary water for the thirsty, an evidence of guidance for the seeker, protection and support for the helpless, a shelter and home for the wanderers, the treasury of the Kingdom for the poor; the source of hope and happiness for the disappointed; the remedy of the heart and soul for the ailing. May you manifest the utmost of kindness to the human race; to weep with him who mourneth and to laugh with him who rejoiceth; sympathizing with the helpless; in communion with the wanderer; a friend to the friend and foe.

O ye beloved of Abdul-Baha! The beloved of God and the maid-servants of the Merciful intend to found a Mashrak-el-Azkar in Chicago. They have sent to us numerous plans, that one may be accepted and the edifice be built accordingly. Now the funds must be accumulated, the land entirely paid for and the necessary preparations for building made and then the accessory matters considered. Therefore, make ye an effort and show ye zeal that the price of the land be fully discharged and the means for the edifice procured.

The beloved in the East are striving with heart and soul to contribute to the best of their ability, although the internal conditions of Persia have, during the last few years, been exceedingly disturbed. This revolution affected all conditions and walks of life. There has been no agriculture, no trade and no commerce; nay, rather, in all the provinces there have been political disputes and quarrels between the two parties, namely, the nationalists and the constitutionalists. Thus, they have been wholly occupied with their own affairs. Notwithstanding this, they have striven to contribute to the Mashrak-el-Azkar in Chicago according to their best ability, and they will never be found wanting! If Persia should obtain order, the beloved there will make a worthy contribution.

And I supplicate the Kingdom of God to aid and confirm you.

Upon ye be BAHÁ'O'LLAH-gl-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Ameen U. Fareed, March 18, 1910.)

Mr. Mills then delivered the opening address. He paid tribute to the spirit of sacrifice which had been manifested by all in laboring for the Mashrak-el-Azkar and said that the real building of the Temple is going on right now in our hearts; that the Temple is to be but an outward expression of the spiritual unity among us. This spiritual unity will increase with our growth. May it ever remain the manifest sign of the love of God in the heart of humanity.

The first business to come before the Convention was the election of a chairman.

On motion by Mr. Hannen, duly seconded by Mr. Hoar and unanimously carried, Mr. Albert H. Hall, of Minneapolis, was elected chairman of the Convention.

Address by Mr. Hall: "God chooses the weak things to confound the mighty. You have made the choice of a weak instrument. I feel very weak and lowly, as nothing, and I would not bear the responsibility of this place were I not possessed with the sense of my own emptiness, seeking only the inpouring of His Spirit, strength and wisdom. This Convention but now called to order, has been in conscious, silent session for several hours. There is no need of any introduction. The opening of this Convention was sung in the heart of every one of you who turned his face to the East this morning, and if you did not then catch the message of love and unity in all its fullness, it has beautifully sounded in your ears as the inspiring Tablet has been read. There is no other word to be uttered. It is for us now to address ourselves directly to the work in hand. We are here representing the Bahai Assemblies throughout America and Canada, to bring home the substantial offerings of our sacrifice, to encourage each other with the report of our work—not to boast or over-state it. We must face His Truth just as it is. Do not let us delude ourselves. They are the worst deluded in the world who are self-deluded. We are not afraid nor ashamed of the situation, but of ourselves—that is all. Let us seek knowledge with the light of Truth and the Truth shall make us free."

On motion of Mr. Mills, which was duly seconded and unanimously carried, Mr. Bernard M. Jacobsen, Secretary of the Executive Board of Bahai Temple Unity, was elected Secretary of the Convention and Miss Gertrude Buikema was elected as his assistant.

The Chairman then called upon the Secretary for the roll call of the delegates and the following were present:

Milwaukee, Wis.....	Mrs. Charlotte Morton
Racine, Wis.....	Mr. Magnus Poulsen
Denver, Colo.....	(Alternate) Mrs. Cecilia M. Harrison
Akron, Ohio.....	Mr. Russell L. Brooker
Baltimore, Md.....	Mr. Edward D. Struven
Cincinnati, Ohio.....	Mrs. Annie L. Parmerton

Lansing, Mich. }Mrs. Marie A. Watson
 Sugar Grove, Penn. }
 Montreal, Canada.....Prof. Henry F. Armstrong
 Dixon, Ill.....Mrs. Marie L. Hopper
 Boston, Mass.....Mr. Harlan F. Ober
 Spokane, Wash.....Mrs. Anna Belle Killius
 Portland, Oregon... (Alternate) Miss Sophia Engelhorn
 Philadelphia, Penn.....
 (Alternate) Mrs. Isabella D. Brittingham
 Fruitport, Mich.....Mr. John Deremo
 Seattle, Wash.....Mr. John A. Finch
 New York, N. Y..... } Miss Annie T. Boylan
 } Mr. Mountfort Mills
 New York, N. Y. (Alternate) Mr. Percy F. Woodcock
 Muskegon, Mich.....Mrs. Ambrosia Sanford
 Bangor, Mich. }Mr. Byron S. Lane
 Lawrence, Mich }
 Ithaca, N. Y..... (Alternate) Mr. Roy C. Wilhelm
 Washington, D. C..... } Mrs. Claudia S. Coles
 } Mr. Joseph H. Hannen
 North Hudson, N. J. }
 Jersey City, N. J. }Mr. William H. Hoar
 Newark, N. J. }
 Montclair, N. J. }
 Brooklyn, N. Y..... (Alternate) Mr. William H. Hoar
 Oakland, Cal.....Mrs. Lelia Shuey
 Genoa Junction, Wis.....Mr. Charles S. Hargis
 Brooklyn, N. Y.....Mrs. Charles L. Lincoln
 Johnstown, N. Y. }
 Hudson, N. Y. }
 Utica, N. Y. }Miss Ella C. Quant
 Clinton, N. Y. }
 Cortland, N. Y. }
 Oswego, N. Y. }
 Buffalo, N. Y. }
 Minneapolis, Minn.....Mr. Albert H. Hall
 New York Mills, Minn.....Mr. Olaf Pary
 Chicago, Ill..... } Mrs. Corinne True
 } Mr. Arthur S. Agnew
 Kenosha, Wis.....Mr. Bernard M. Jacobsen

The following delegates were absent:

Denver, Colorado.....Mrs. A. M. Bryant
 Grand Rapids, Mich.....Miss Margaret Thompson
 Portland, Oregon.....Mrs. Mary M. Rabb
 Cleveland, Ohio.....Dr. Charles M. Swingle
 Ithaca, N. Y.....Mrs. George S. Hopper
 Buffalo, N. Y.....Mr. Frank D. Clark
 Philadelphia, Pa.....Mrs. Mary J. Revell
 Urbana, Ill.....Mrs. W. Ernest Kelley
 New York, N. Y..... (Alternate) Mrs. Mary H. Ford

Mr. Bernard M. Jacobsen, Secretary, presented a complete and graphic summary of the work of the year done by the Executive Board. It was an inspiring feature of the Convention. The following is a brief condensation:

The Executive Board, immediately upon its organization a year ago, took up at once the task of accomplishing the purchase of the chosen site for the American Mashrak-el-Azkar. Mr. Hall, Mr. Mills

and Mr. Jacobsen were appointed a committee to do that work. On the day of their appointment, they began negotiations with the agents of the owner. The committee was placed in possession of most valuable and trustworthy information as to the actual value of this and surrounding property, and was able to enter into negotiations with full knowledge of the situation, so that little time was lost between the contracting parties in negotiation.

The option on twelve lots of the tract previously taken by Mr. Hall in the name of Mrs. True proved valuable in fixing the price. The committee made an offer of \$32,500 for the entire tract, including the twelve lots under the option.

This offer was accepted and a contract providing for the payment of \$5,000 every six months, and interest, commencing July 1, 1909, was entered into. All payments have been promptly met, as we have been advised by the treasurer's report. The conveyancing has been in the hands of Mr. Greenacre, an eminent attorney of Chicago, by whom every interest has been most carefully safeguarded. Title is secured to Mrs. True, Mr. Agnew and Mr. Jacobsen who comprise the Temple Treasury. They have declared a trust, by appropriate conveyance, in favor of Bahai Temple Unity, a corporation.

A religious incorporation was effected under the laws of Illinois in the name "Bahai Temple Unity."

To the same trustees were duly conveyed the two lots heretofore purchased in the same tract and held by the House of Spirituality of Chicago.

As soon as negotiations for the purchase had been completed, negotiations were taken up with the Drainage Board of the Sanitary District of Chicago, and with the Trustees of the Village of Wilmette for the purpose of securing the vacation of alleys dividing our tract and of changing the course of Sheridan Road to avoid a sharp corner at our property, and to give the road a more desirable direction.

These negotiations were later taken up and have been carried on with great success by Mr. Honore Jaxon, whose report thereon covers that branch of the work.

Messrs. Hall and Remy were appointed an Architectural and Building Committee, and to the call issued by them to the architects of America, there have been submitted seven sets of beautiful designs for the Temple by eminent architects of the United States and Canada, namely:

Mr. Remy of Washington, Mr. Buffington of Minneapolis, Mr. Brush of Chicago, Mr. Lincoln of Brooklyn, Mr. Woodward of Washington, a beautiful and elaborate design under a nom de plume by an eminent architect of New York City, and by Mr. Maxwell of Montreal.

These beautiful designs are in themselves a revelation. No selection has yet been made from these contributions. Other architects have made application to submit plans, and the entire subject is still before the Board for future conference and action. All plans will be submitted to Abdul-Baha and the fullest conference had to the end that the final selection may meet with united approval.

The Executive Board has worked out a plan of cor-

respondence so that it is practically in continuous session. Motions and propositions submitted to any member are forwarded to the president and secretary, and then by the shortest mail route, are passed to all the members of the Board who endorse thereon their judgment, approving or disapproving, and upon concurrence duly ascertained, the matter is entered on the minutes and becomes the action of the Board. Thus far, all matters have been determined unanimously, and notwithstanding that many vexatious questions have come before the Board, we have always reached united action.

Four meetings of the Board during the year have been attended by a quorum thereof. There has been done at considerable sacrifice and expense to the members, Mrs. Goodall traveling from San Francisco, Mrs. Parmerton from Cincinnati, Mr. Hall from Minneapolis and Mr. Jacobsen from Kenosha.

The injunction to begin no building operations until the site has been fully paid for has been accepted as the settled policy of the Board and all efforts will be addressed to the speedy payment of the purchase price and the securing of the site and safeguarding it from surroundings that would blemish it.

Hereafter, the BAHAI NEWS, will be the organ of communication and all friends may look therein for regular and periodic information.

BERNARD M. JACOBSEN, *Secretary.*

On motion of Miss Boylan, duly seconded by Mr. Ober, and unanimously carried, the report of the Secretary of the Executive Board of Bahai Temple Unity was accepted and it was requested that it should be placed on file.

The following Tablets were read by Mr. Hannen:

To his honor Ameen,* Teheran. Upon him be BAHAO'LLAH-el-ABHA!

HE IS GOD!

O thou spiritual Ameen!

In all the world of creation all the existent beings are in the utmost connection. Through this connection, mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this mutual helpfulness and co-operation were cut off from the sources and realities of things, all the existent beings and things would be thrown into confusion and chaos and be reduced to nothingness and annihilation. For instance, from the breath of the animals a watery element, called hydrogen, and carbon is exhaled and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees, a fiery element, called oxygen, is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner, mutual helpfulness and co-operation is realized continually between all the existent beings. Likewise, the greatest inter-relation

*One of the venerable teachers of the East.

and communication exists between the sons of men, without which peace, life and existence is entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay, rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection. It is this real communication, the essential necessity and requirement of which is the mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God, nothing can be accomplished, for they are the hyacinths of one garden, the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them.

In these times the utmost hope and wish of the friends of the West is the erection of the Mashrak-el-Azkar and in those regions the materials for construction and building are expensive and costly; a large sum of money is needed for the building of a residence—then how much more is needed for the foundation of the Mashrak-el-Azkar which must be erected with the utmost splendor, beauty and magnificence. Therefore, the friends of God must arise in every part of the world to raise contributions and with their hearts and souls strive to gather these funds to be sent to the Occident that it may become known and evident throughout the universe that the Bahais of the East and West are as members of one household and the children of the one Lord. The Turks and the Persians, the Parsee and the Americans, the Hindu and the Africans, all of them are one army and one cohort and without any consideration they arise for the assistance and aid of each other.

This praiseworthy movement is beloved and accepted in the Threshold of the Forgiving Lord. Truly, I say, in the erection of the Mashrak-el-Azkar in Ishkabad, the friends of God have laid the foundation of the oneness of the kingdom of humanity and they worked nobly together until now and it is nearly completed. Praise be to God, that at this moment from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashrak-el-Azkar in America.

Convey the gratitude of Abdul-Baha to all the friends of God in this service.

In reality this magnanimity of the believers is worthy of great praise and thankfulness, for from Teheran, Korosan, Shiraz, Jahram, Esphahan, even from the towns and villages of Khorassan, Shiraz and Yazd contributions were sent. This donation in the path of the Orb of Regions is conducive to the happiness of the souls of the spiritual ones.

From the Day of Adam until now such an event has never even been witnessed by men, that from the farthest country of Asia contributions were forwarded to the farthest country of America. From Rangoon, India, donations are sent to Chicago, and from Jahram, a little village of Shiraz and Kheir-ol-Gora of Tarshiz,

money is transmitted for the Mashrak-el-Azkar in America. This is through the bounty and providence of the Blessed Perfection, the assistance and confirmation of the Sun of Truth and the victory and triumph of the Luminary of Effulgence who has united so marvelously the regions of the world together. Glory belongs to the Lord of Hosts. Sovereignty belongs to the Compassionate God, Power and Might belongs to the Living, Self-subsistent One who has united the people of the world and assembled them together like unto the brilliant stars of the horizon of adoration.

O my God! O my God! Favor belongs to Thee, Generosity belongs to Thee, Praise belongs to Thee and Glorification is Thine, for that which Thou hast bestowed upon these indigent ones, granted a refuge and asylum to these weak ones in the cave of Thy protection and preservation, assisted them in the service of Thy Cause and confirmed them in the worship of Thy Exalted Threshold. O Lord! They have sacrificed their belongings and souls in Thy path, contributed for love of Thee and missed no chance or opportunity in spreading Thy Signs, diffusing Thy Word, promulgating Thy Name among Thy servants and proclaiming Thy wonders among Thy creatures.

Verily Thou art the Powerful, the Mighty, the Most High, the Omnipresent and verily Thou art the Clement and the Most Merciful!

(Signed) ABDUL-BAHA ABEAS.

(Translated by Mirza Ahmad Sohrab, April 19, 1910, Washington, D. C.)

Extract from a Tablet to his honor Ebn Abhar.*

Explain to the people the details of the Mashrak-el-Azkar in Chicago and tell them how contributions are received from the East and the West. For example, at this moment four contributions were received in one day from Rangoon, Bombay (India), Jahram of Shiraz and Kheirrol-Gora of Khorassan for the Mashrak-el-Azkar of America and were forwarded to their destination.

Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashrak-el-Azkar. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the streets. This is through the Power of the Covenant of God, for until this day an event of this character has never transpired that from the East and Asia contributions were forwarded to the West for the building of a Temple. Verily this is a cause of astonishment for the people of perception.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 19, 1910.)

Mrs. True, Financial Secretary, presented the following report:

At the close of the Convention of 1909, the former Treasurer of the Temple Fund turned over to the newly appointed Treasurer of Bahai Temple Unity the sum

*Another of the venerable teachers of the East.

of \$3,666.44, and the receipts from March 21, 1909, to April 23, 1910, amount to \$20,397.95.

The contributions sent from the Orient amount to \$7,092.85. These came from India, Persia, Turkey, Syria, Palestine, Russia and Egypt. Europe and America contributed \$7,638.66. The following cities of Europe sent contributions: Berlin, Germany; Constantinople, Turkey; Paris and Denan, France; London, England. Even the little isle of the sea, Mauritius, knew of this great world Mashrak-el-Azkar and sent her gift. "From Greenland's icy mountains to India's coral strand," literally, have come contributions. Canada on the north, old Mexico City on the south, Hawaiian Islands on the west have all added their gifts and in the United States the following places have sent contributions:

Akron, Ohio.	Houghton, Mich.
Anaconda, Mont.	Ithaca, N. Y.
Anacortes, Wash.	Johnstown, N. Y.
Arleta, Ore.	Kenosha, Wis.
Baltimore, Md.	Lartine, Ore.
Boston, Mass.	Long Beach, Cal.
Bear Lake, Penn.	Los Angeles, Cal.
Buffalo, N. Y.	Milwaukee, Wis.
Brooklyn, N. Y.	Minneapolis, Minn.
Bangor, Mich.	Muskegon, Mich.
Cortland, N. Y.	Newark, N. J.
Clarkstown, Wash.	Newport, Vt.
Clinchton, Ala.	New York Mills, Minn.
Chicago, Ill.	New York, N. Y.
Cleveland, Ohio.	Oakland, Cal.
Cincinnati, Ohio.	Pasadena, Cal.
Congress Park, Ill.	Philadelphia, Penn.
Clyde, Ill.	Portland, Ore.
Dayton, Wash.	Pittsburg, Penn.
Denver, Colo.	Racine, Wis.
Dixon, Ill.	Sandusky, Ohio.
Enterprise, Kan.	Seattle, Wash.
Englewood, N. J.	Spokane, Wash.
Eliot, Me.	Slade's Corner, Wis.
Fruitport, Mich.	St. Louis, Mo.
Fernandina, Fla.	Turk, Wash.
Genoa Junction, Wis.	Walla Walla, Wash.
Grand Rapids, Mich.	Washington, D. C.
Goblesville, Mich.	Westfield, Mass.
North Hudson, N. Y.	Western Springs, Ill.
Harvard, Ill.	

The blessing boxes distributed by Mrs. Annie L. Parmerton, of Cincinnati, have proved a very happy idea and the sums gathered by them indicate an abundance of blessings. The widow's quilt fund, in charge of Mrs. Claudia Stuart Coles, has added quite a sum to the fund. The sale of Mrs. Louise R. Waite's hymn-books is constantly bringing returns, every penny of which is dedicated to the Temple Fund. The Bahai Sunday Schools throughout the Assemblies show by their contributions that the hearts of the children are aflame for the Mashrak-el-Azkar.

The Oriental Bahais send their contributions first to Acca and Abdul-Baha sends them to America. Thus they come just like the life-giving blood pulsating from the very heart of the universe. Abdul-Baha tells us

It is not so much the amount of the gift as the love of the heart prompting the gift.

During the Convention \$921.50 was contributed.

CORINNE TRUE, *Financial Secretary.*

Mr. Hall told the story of the offering of a poor widow in the Orient, who earns a few pennies a day by baking and selling coarse bread. She protested against the seeming slight in not being asked to contribute to the American Mashrak-el-Azkar. She had no money to give, so took an old earring from her ear, sold it and proudly brought her offering to the Temple fund, remarking: "See! The good God in His bounty gives us all something we can spare."

Mrs. Coles told the story of the widow's mite and the start of the quilt fund.

Mrs. Parmerton, as Chairman of the Ways and Means Committee, gave an account of the blessing boxes. She also stated that these boxes had been donated by two Presbyterians, who, in addition to this gift, had contributed toward the postage fund in sending them through the mail to the various centers.

This was followed by the Chairman reading a letter, accompanying a contribution, which had been sent by a devout Catholic, breathing a beautiful, generous spirit.

Letters from the Pacific Coast and the Hawaiian Islands were read. Also the following from Mr. Thornton Chase:

Through Mr. John A. Finch, of Seattle, Wash., to the Bahai Friends gathered in Chicago, who have placed their trust in the Word of God, are firm in the Covenant and living citizens in the Kingdom of God.

Dear Fellow-Servants in the Name of God:

This is a word of greeting and congratulation to you in this time of rejoicing. I long to hear your glad voices and see the light of assurance shining in your faces, and I am with you in spirit in your Feast and Convocation.

The Cause of God is entering the hearts of many in the West. Its fame is spreading quietly but widely, and the earnest workers are seeing rich rewards in the increasing interest of many souls. In Seattle and Portland, Oakland and Los Angeles, many new faces gather to the meetings, and the hunger for Truth is manifest.

In the Divine Providence, no single assemblies are yet permitted to become so large and powerful as to attract strong opposition from the enemies of spiritual progress. This is of the Mercy of God, protecting His children and His Cause until it shall be firmly established in

strength and wisdom. But the glad-tidings spreads like leaven in meal and the vital seed of Truth is growing and manifesting all through the communities of this wide land.

The Temple of Unity is being raised in the temple of man, and the service of love and worship is already performed in a multitude of hearts. So shall the material Temple arise to bear witness to the world of the reality of God's Revelation in His inmost sanctuary, the human heart.

"O Son of Humanity! The temple of being is My Throne. Purge it of everything, that I may descend therein to reign over it."

"O Son of Existence! Thy heart is My Home; purify it for My Descent. Thy spirit is My Outlook; prepare it for My Manifestation."

The faces of all believers are turned toward Chicago. May your actions be founded upon the Will of God and may "Consultation and Kindness" be the means of wisdom! May the Divine Spirit ever be our Guide and our Reliance and the Holy Word of God be the lamp for our feet in the journey from earth to heaven!

In His Name, your fellow-servant,

THORNTON CHASE.

On motion, a committee of three was appointed by the Chair to audit the books of the Temple Treasury of Bahai Temple Unity and to report thereon. Messrs. Hoar, Wilhelm and Ober were appointed on this committee.

The names of Mrs. Parmerton, Miss Boylan, Mrs. Coles and Prof. Armstrong were added to the auditing committee just appointed, these seven to comprise a committee to consider and suggest plans of finance and ways and means for the coming year.

Adjournment for dinner at the Briggs House, served by Mr. Louis Keller, chef, member of the House of Spirituality.

AFTERNOON SESSION.

MONDAY, APRIL 25, 1910.

The Treasurer made his annual report as follows:

RECEIPTS.		
From Bahai Temple Fund. Charles Scheffler, Treas.		
Fund	\$2,000.00	
Cash	3,666.44	5,666.44
Contributions since March 21, 1909:		
From the East	\$7,092.85	
From America	7,638.66	
		<u>\$20,397.95</u>

DISBURSEMENTS.

Land Account	\$12,000.00
Taxes and Assessments	974.79
Interest	1,425.00
Buildings (Shelter Houses)	105.00
Expenses (Postage, Printing, Etc.)	183.70
	<u>\$14,688.49</u>
Cash in Bank (Apr. 23, 1910)....	5,709.46

\$20,397.95

ARTHUR S. AGNEW, *Treasurer.*

Audited and found correct, April 25, 1910.

W. H. HOAR,
ROY C. WILHELM,
HARLAN F. OBER,
Audit Committee.

On motion of Miss Boylan, the following resolution was unanimously adopted:

Resolved, That the Executive Board be instructed to address itself to the problem of acquiring the tract of land between Sheridan Road and Lake Michigan, and be empowered to take such action to that end as in their judgment may be wise and discreet and consonant with the directions of Abdul-Baha.

To this motion it was amended by Mr. Hoar that the Executive Board be instructed to follow the principle of consultation with Friends guided to assist in this work of negotiation and consolidation.

Mr. Honore Jaxon presented a full report of negotiations had and pending for the change of Sheridan Road and the vacation of certain streets and alleys in the Temple site. This he illustrated by plats and surveys showing the exact situation and boundaries of the site, its exact dimensions and center, together with the direction line from its center to Acca. His report showed most courteous and just treatment from the several public officials with whom the negotiations had been conducted. Many apparent difficulties had been removed by happy coincidences and a spirit of sweet reasonableness guiding and controlling all—manifest confirmations of divine favor.

He also reported the steps taken to insure perfect title to Bahai Temple Unity of the portions of the site embraced within all such vacated streets and alleys, also proposed construction of sidewalks.

Mr. Jaxon had not concluded his most interesting report when the Convention, having reached the closing hour, adjourned to meet at the same place Tuesday morning at 10 o'clock.

MORNING SESSION.

TUESDAY, APRIL 26, 1910.

*In Corinthian Hall, 17th Floor Masonic Temple,
State and Randolph Streets.*

The session was opened by the Convention singing, "Softly His Voice is Calling Now."

The following prayer was then read by the Chairman, Mr. Hall:

Glory be to Thee, my God and my Beloved! Thy Fire is burning in me, O my Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I feel strong to withstand all trials and all temptations. Make firm Thy love in my heart and then I can bear all the swords of the earth. Verily every hair of my head says, "Were it not for trials in Thy Path, I should not have appreciated Thy Love." O my Lord, strengthen me to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art loving! Thou art Bountiful!

Mr. Jaxon concluded his report respecting the site.

On motion by Miss Boylan, seconded by Mr. Jacobsen and unanimously carried, a letter of gratitude was directed to be sent to Mrs. Paul K. Dealy and Mr. Arthur Dealy for their kindness in sending flowers to the Convention hall as a token of their love.

On motion by Mr. Wilhelm, seconded by Mr. Hoar and unanimously carried, a letter was directed to be sent to the friends in the Orient, expressing our gratitude for what they have done for this great Cause.

On motion by Mrs. Coles, seconded by Mrs. Lincoln and unanimously carried, it was further directed that this letter, when framed, be sent to Mirza Ahmad Sohrab, for translation into Persian.

A committee consisting of Mirza Ahmad Sohrab, Mrs. Coles and Mr. Hall, was appointed to frame the letter.

On motion of Mr. Hoar, seconded by Mr. Hannen

and unanimously carried, the action taken by the Board, regarding the negotiations of Mr. Jaxon and his engagements so entered into with the Drainage Board and with the Village of Wilmette, were approved by this Convention, and the Executive Board was authorized to conclude the engagements and to make the conveyances that have been reported in those matters.

The Convention then proceeded to a call of the Assemblies. The Secretary called the roll and the several delegates from each Assembly gave report of the progress of the work in their respective Assemblies.

Mrs. Corinne True delivered the greetings from Chicago to the delegates.

Mr. Hoar, chairman of the Auditing Committee, reported that the Treasurer's books and reports had been found to be absolutely correct, and the accounts of the Treasurer and Financial Secretary kept in a most complete and admirable manner.

On motion made by Mr. Hannen, seconded by Miss Boylan and carried, the Financial Secretary was instructed to prepare a form of receipt in the Persian language that all contributions from the Orient be acknowledged with a receipt in that language.

Adjournment for lunch.

AFTERNOON SESSION.

TUESDAY, APRIL 26, 1910.

The Chairman, Mr. Hall, opened the meeting by reading the following extract from the "Words of Wisdom:"

O ye discerning ones of the people! Verily the Words which have descended from the Heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony.

On motion by Miss Boylan, seconded by Mr. Hargis and unanimously carried, the following Resolution was adopted:

Resolved, That in accordance with the expressed wish of Abdul-Baha and the recommendation of the Executive Committee, Article 6 of the Con-

stitution of Bahai Temple Unity be amended by substituting for the words, "20th day of March" therein, the words, "the first Monday in the Feast of the Rizwan."

On motion by Mr. Ober, seconded by Mr. Lane and unanimously carried:

Resolved, That the BAHAI NEWS be made the medium for spreading the report of this Convention before the Bahais of the East and the West, and that Bahai Temple Unity bear, and the Executive Board be empowered to pay, its proportionate share of or all the expense of publication of this issue.

On motion by Mr. Lane, seconded by Mr. Ober and carried, a committee was authorized and appointed to revise and correct the minutes of the Convention.

Mr. Hall and Miss Buikema were appointed on this committee.

On motion by Miss Boylan, seconded by Mr. Jacobsen and unanimously carried, a cablegram of greetings and love from this Convention and this Unity was directed to be sent to Abdul-Baha.

The Chairman appointed Messrs. Wilhelm, Woodcock and Mills to send greetings to Abdul-Baha as directed.

Mr. Wilhelm suggested that Mr. Brooker being an expert in cement, our Executive Board, in arranging for sidewalks, should confer with him as well as with Mr. Jaxon.

Recommendation referred to the Executive Board.

On motion by Mrs. Parmerton, seconded by Mrs. Brittingham and unanimously carried, the Convention expressed and returned its sense of deep gratitude to the brothers and sisters of Chicago, to the Assembly of Chicago, to the House of Spirituality of Chicago and to all the dear friends who received us with such joy and fragrance here.

On motion by Mr. Hoar, seconded by Mrs. Hopper and unanimously carried, a vote of thanks and deep gratitude was extended to Mr. Jacobsen for the great work he has done for the Unity during the past year and for the clear and comprehensive report of the work given to the Convention.

On motion by Mrs. Watson, seconded by Mrs.

Parmerton and unapimously carried, a vote of thanks was tendered Miss Gertrude Buikema for her faithful service in her labors during the year and also as recorder of the minutes of this Convention.

On motion by Mrs. Brittingham, seconded by Mr. Mills and unapimously carried, a vote of thanks was given to the music committee, to the musical director, Mr. Albert R. Windust, and also to Mrs. Louise R. Waite.

On motion by Miss Boylan, seconded by Mrs. Brittingham and unapimously carried, a tribute was paid to the prime mover in this work of the Mashrak-el-Azkar, our dear sister Mrs. Corinne True, who has given her heart and soul and her physical labor to the service of God and of His people, and who has so beautifully entertained us who were willing to assist in this work. To her we extend our deep gratitude.

The Chairman, Mr. Hall, announced and ruled that we now proceed with the election of the Executive Board for the ensuing year by taking an informal ballot, each delegate voting for nine members of the Executive Board. Upon the informal ballot thus taken, nine delegates were found to have received the practically unanimous ballot of the Convention.

On motion by Mr. Ober, seconded by Mrs. Coles and unapimously carried, the informal ballot was made the formal ballot of the Convention and the nine receiving the highest number of votes in the informal ballot were declared the nine members of the Executive Board duly elected for the ensuing year.

The nine members of the Executive Board thus elected were:

Mr. Albert H. Hall
Mr. Mountfort Mills
Mr. Bernard M. Jacobsen
Mrs. Corinne True
Mr. Arthur S. Agnew
Mr. William H. Hoar
Mrs. Annie L. Parmerton
Mr. Joseph H. Hannen
Mr. Roy C. Wilhelm*

*May not accept.

Upon suggestion of the Chairman, Mr. Hall, a rising vote of thanks was given to Mr. Honore Jaxon. This was unanimous.

At the request of the Chairman, Mr. Hall, the Tablet revealed by Abdul-Baha for this Convention, which had been read by Mrs. Eva Webster Russell during the morning session, April 25th, was again read by her.

The Convention closed by all of the delegates and friends joining hands and facing the East, while Mr. Hall read the following, which was revealed as a closing prayer for the House of Spirituality:

HE IS GOD!

O God! O God! Thou dost look upon us from Thine unseen Kingdom of Oneness, [beholding] that we have assembled in this Spiritual Meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted unto Thee, set aglow with the fire of Thy love, sincere in Thy Cause, servants in Thy vineyard, spreaders of Thy Religion, worshippers of Thy Countenance, humble to Thy beloved, submissive at Thy door and imploring Thee to confirm us in the service of Thy chosen ones. Support us with Thine unseen hosts, strengthen our loins in Thy servitude and make us submissive and worshipping servants, communing with Thee.

O our Lord! We are weak and Thou art the Mighty, the Powerful! We are mortals and Thou art the great life-giving Spirit! We are needy and Thou art the Powerful and Sustainer!

O our Lord! Turn our faces unto Thy divine face; feed us from Thy heavenly table by Thy godly grace; help us through the hosts of Thy supreme angels and confirm us by the holy ones of the Kingdom of ABHA.

Verily Thou art the Generous, the Merciful! Thou art possessor of great bounty and verily Thou art the Clement and Gracious!

(Signed) ABDUL-BAHA ABBAS.

Then, still joining hands and with bowed heads, all joined in silent prayer and thanksgiving to God for the Spirit of Love and Unity that had pervaded and guided the Convention. The Greatest Name was repeated in unison nine times and the Convention adjourned in unity.

Photographs of scenes and incidents connected with the Temple site may be obtained from Mrs. True, or from Mr. Jaxon, at 1751 West Lake St., Chicago. Profits to go to Sidewalk Fund. Prints 4x5, two for 25c. Prints 3½x10, 25c each.

BRIEF REPORT TO DATE ON SITE
NEGOTIATIONS.

*Contributed by Mr. Honore Jaxon on request of
Secretary Jacobsen.*

Pending the erection of the Temple itself the interest of the Bahai friends is very naturally enlisted to no small degree in the development of the Temple site; and the writer has been asked to prepare a statement recounting the steps which have been taken, and the results which have been achieved, in this connection.

Partly because we are not yet officially "out of the woods," but mainly because of the limited space which can be given to this subject in the present issue of the News, this statement must necessarily be both brief and incomplete. Suffice it to say by way of preliminary description that the negotiations, as so far completed, for the consolidating of our land holdings have furnished us with repeated and wonderful confirmations of our faith and with warmest encouragement to cling like trustful children to the robe of evanescence and non-resistance. Taking their inception in a discovery which was the direct result of a desire to see our Temple work performed by loving volunteer service rather than by hireling labor, these negotiations have been blessed with a divine support and guidance which has manifested itself not only in the constant providing of happy solutions for difficulties which could not be foreseen by the human intellect—and which therefore had to be dealt with moment by moment as they presented themselves in our path—but also in the uniform and extraordinary kindness which we experienced, all along the trail, from the officials and representatives of outside interests with whom these negotiations had to effect adjustments of one kind or other. It became abundantly proven as we went along that in the case of these friends, no less than in our own experience, the head was inspired, the hand was directed and strengthened, and the heart set aglow with the warmest good will at every point and moment of contact with this blessed and delightful Temple service. Certainly we could not ask for any stronger or more convincing fulfilment of the

divine promises which have been uttered for the comfort and encouragement of all those who in any way shall find themselves privileged to bear a helping hand in this glorious spiritual exercise.

As the matter is now agreed upon, by all the parties in interest, our holdings are so consolidated that on our own land we can draw a circle of nearly five hundred feet diameter, while for purposes of lawn and garden an additional territory—aggregating perhaps a 20% increase—has been freely placed at our disposal, to be so beautified as we please.

LETTER FROM RANGOON, INDIA.

April 4, 1910.

Dear and honored friends of God in the holy vineyard of El-Baha:

Your kind note, with the prayers appended thereto, has wafted in this province the sweet fragrance of the splendid rose-garden of the West, and we in the Orient have been watching with deep admiration the most appreciable movements of the blessed ones of God in the Occident, as each and every one of such movements promises very eloquently to deepen our mutual affection and love—the most precious blessings in the Kingdom of Baha. We have fully appreciated the idea that all the children of ABHA in one voice, from every region may simultaneously sing the praise of God and supplicate for help and strength to bring into completion the Holy Temple of Mashrak-el-Azkar, and accordingly made use of the prayer as was directed during the Bahai fasting month, in this Assembly and all other sister Assemblies of this country. We are very deeply interested in the construction of this noble and divine institution and it would be our great joy to hear of its progress every now and then. The Cause is making very rapid progress. * * *

In conclusion, I take this opportunity of conveying the Bahai love and greetings of the believers of this place to the beloved ones of God in the West. I am your devoted brother at the faithful service of Abdul-Baha,

(Signed) A. S. ISMAEL.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c. Sent postpaid throughout Orient, including Egypt and Russia: Sealed \$1.75; single copy 15c.

Address all communications to
BAHAI NEWS SERVICE, P.O. Box 283, Chicago, Ill., U.S.A.

Vol. I. CHICAGO, (May 17, 1910) AZAMAT No. 4

BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalemat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2
	(Month of fasting)	

ALLAH'O'ABHA!

A copy of this issue of the BAHAI NEWS is being sent to every one on its mailing list, including subscribers. Anyone desiring additional copies may get them from the Financial Secretary of the Bahai Temple Unity, Mrs. Corinne True, 5338 Kenmore Ave., Chicago, by enclosing a two-cent stamp with such request.

CONVENTION ECHOES

BOSTON.

In response to the kind invitation of Mr. and Mrs. George Ostburg, a number of the believers were present at a delightful supper given at their home in South Boston on May 7th, the occasion of the supper being to welcome our delegate, Mr. Harlan F. Ober, and to hear his report of the Chicago Convention. The generous and hospitable spirit of their true Bahai home made a fitting atmosphere in which to learn of the loving hospitality extended by the members of the Chicago Assembly to all delegates.

During Mr. Ober's talk that evening, and upon the Sunday morning following, all present were made conscious, by what he brought with him, that he had in truth been on holy ground.

The Power of God has been so manifestly at work as the "One Remover of difficulties" since the last Convention that we may expect—if all are faithful and full of faith—that the seemingly impossible shall be realized before the next Convention. The financial assistance so generously sent from the Orient and Mrs. Waite's stirring "Temple Song" should surely fire each one of us with a fresh determination to add our shoulder to the wheel with renewed faith, courage and determination and make it possible for the Bahai Temple Unity to begin building operations without loss of time. "The field is white unto harvest" and there is need for as speedy action as possible. In unity and in faith lie our power. God's blessing is upon each earnest endeavor.

Grace Roberts.

MONTREAL.

Our delegate, Prof. Armstrong, on his return from the Temple Convention in Chicago, called the believers together at his home and gave us a full account of this wonderful gathering of the servants of God.

Our brother was so attracted and enkindled by this meeting with the friends that when he returned, all received a portion of the divine bounty.

The reality of those days of meeting and gather-

ing in Chicago is the true foundation of the Temple, and the radiance of divine love and unity shed upon that conclave of the faithful has surely been diffused far and wide to the ends of the earth.

Our revered Abdul-Baha said to some Montreal believers who were in Acca last year, that we were gathered together through no earthly aim, neither for political motives, nor social interest, nor any worldly purpose, but by the Power of the Word of God, in the utmost love, unity and attraction. With a look of great serenity and peace, he said: "This is a meeting of pure love; nothing mars our perfect unity; therefore, the influence and power of this gathering will be felt throughout the world and its effects will last forever and ever."

We are happy and thankful in partaking of the blessings of this great Day of God, and we send love and greetings to the dear ones everywhere through the BAHAI NEWS.

The Montreal Assembly.

NEW YORK.

At our regular meeting at Genealogical Hall, 226 West 58th Street, Sunday morning, May 8th, we listened to a report from our delegates who attended the Temple Convention in Chicago.

Our own delegates, Mr. Mountfort Mills and Miss Boylan, spoke and we also had the pleasure of having with us Mrs. Lincoln who was the Brooklyn delegate and who also spoke to us. They all gave us the most beautiful accounts of the great love and harmony which was everywhere in evidence at the Convention. We all felt as if we had been personally present and expressed the wish that we might be there next year, as our hearts and spirits were this year.

James F. Brittingham.

On the Thursday evening next following the close of the Convention the delegates and Chicago Bahais celebrated the 19-day Feast at the "den" of brothers Jaxon and Sprague at 1751 West Lake St. Seats and friends were just evenly balanced, and a delightful Spiritual Feast kept pace with the cakes and tea.

TEMPLE SONG.

Words & Music

By LOUISE R. WAITS.

The Tem-ple to our Glo-rious King Can rise a-lone through love, And
A Tem-ple of true u-ni-ty Where-in all na-tions meet, And
With-in this Tem-ple's might-y walls His spir-it e'er will be, And

as we built it let us send, Up to His throne a-bove, A
wor-ship God and Him a-lone, In pray'r and com-mune sweet. A
chant-ed there the songs of love, The songs of u-ni-ty. And

song to wa-ken ev-'ry heart And spread sweet har-mon-y; A
Tem-ple to the liv-ing God Who hears our ev-'ry call, The
ev-'ry heart that is in tune With His great, lov-ing heart, Will

song tri-umph-ant clear and strong, Of love and u-ni-ty. A
King of Kings and Lord of Lords And Fa-ther of us all. The
be with-in this Tem-ple fair An ev-er-last-ing part. Will

song tri-umph-ant, clear and strong, Of love and u-ni-ty.
King of Kings and Lord of Lords, And Fa-ther of us all.
be with-in this Tem-ple fair An ev-er-last-ing part.

The above is a reproduction of the "Temple Song," one of the noteworthy features of and composed especially for the recent Bahai Temple Unity Convention.

BAHAI NEWS

Vol. 1 Chicago, (June 5, 1910) Noor No. 5

HE IS GOD!

O ye Spiritual Friends of Abdul-Baha!

How long are ye silent and speechless! Although ye are speaking, yet in this age the speech of the believers of God must be the soul entrancing melody of the Kingdom of ABHA and the harmony of the Supreme Concurrence! Therefore Abdul-Baha is not satisfied with a meek voice and depressing lamentation! He seeks the passionate tumult and joyous clamor and he roars and cries at the top of his voice so that the realities of things may stir into movement and action and the Beloved of Bounty unveil her Countenance in the world of creation! Those friends must, like unto the stars in heaven, shine and gleam in the horizon of Truth with the Light of Guidance so that the realities of the existent beings and the spirit of humankind may find joy and happiness!

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab,
Washington, D.C., May 27, 1910.

THE PERSIAN-AMERICAN EDUCATIONAL
SOCIETY.

One of the most important developments in the Bahai world during the current year was represented by a meeting held in Washington, D. C., on January 8th, at which time the Persian-American Educational Society made its formal announcement and appeal for co-operation. Since that time, 39 active and 13 associate members have been enrolled, one draft for \$300 has been forwarded to Teheran and another remittance is to be made during the current month. Considerable interest aside from that represented by contributions, has been aroused, and promises of additional memberships have been received. The work of the Society may now be said to be fairly under way, and a concise statement may be timely for the guidance and information of the friends.

During the summer of 1909, Mr. Sydney Sprague, who had been for some time a teacher in the School of Tarbiat, in Teheran, Persia, visited this country, which is his native land. At various points he delivered lectures on the country and the work, and a large number of people became interested. The School of Tarbiat was founded some years ago by Persian Bahais, and was planned to meet the need of non-sectarian education along modern lines, as opposed to the old regime of Moslem schools. Mr. Sprague's association with the school was an indication of the trend of plans. On account of the political conditions and general demoralization of internal affairs, the founders of this school, before that time men of means, found themselves unable to continue its activities because of lack of funds, and the problem of closing it entirely or limiting its usefulness was being discussed when Mr. Sprague obtained leave to visit his home during the vacation season. As an outcome of the interest manifested, and considering the greater needs of the East, as well as the opportunity for a Bahai demonstration from the West to the Orient, this Society was formed. It is not the purpose of this article to set forth in detail the objects of the Society, which are explained at length in its Prospectus, nor to mention its activities, but rather to show the importance of the

movement from the Words of Abdul-Baha, and its present needs.

As to the School of Tarbiat, the following Tablets have been revealed:

There exists a great Confirmation in the School of Tarbiat which is founded by the friends. Although at this moment it is observed but by a few, yet it is assisted by the Almighty. If the believers of God display generosity, that school will progress day by day in all its grades. Encouragement and stimulus is necessary.

(Signed) ABDUL-BAHA ABBAS.

The problem of the School of Tarbiat is of the utmost importance. It is an essential obligation and duty incumbent upon all the friends to serve that school. This is the first school that the friends have founded in Persia, and all the people know that it belongs to them. Neglect and carelessness in the management of its progressive affairs is a blow to the Cause of God. Therefore everyone must give extraordinary importance to the school of Tarbiat and assist it from some standpoint, either through enlightened ideals or the introduction of modern system of education, either by liberal contributions or continual encouragement and assistance. To be brief: It is the hope of this Servant that in the course of time this school become distinguished from among all the schools of the world. Now consider how important is this matter.

(Signed) ABDUL-BAHA ABBAS.

The question of the School of Tarbiat is very important. Through the Bounty and Providence of the True One it must become evident to all that it is the first school of Persia and its graduates are the most successful. Otherwise its non-being is better than its being. Therefore display the utmost zeal in matters pertaining to the progress of this school.

(Signed) ABDUL-BAHA ABBAS.

The Society has received the approval of Abdul-Baha, the following Tablets having been revealed recently, addressed to Mirza Ahmad Sohrab and to the officers of the Society, respectively:

To his honor Mirza Ahmad Sohrab.

Upon him be BAHÁ'Ó'LLÁH-ÉL-ABHÁ!

HE IS GOD!

In the last two mails, detailed answers have been written to thee. Now the papers that you have forwarded pertaining to the Persian-American Educational Society have been received. Truly I say, although the importance of this Society at present, is apparently unknown, but if it remain firm and steadfast in the future it will become the Association of the union of the realm of man, it will thoroughly combine and harmonize the East and the West and accomplish a great service to humanity. * * *

The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul. I send my congratulation and felicitation to this blessed Society and ask from the bounty of His Highness the Incomparable, confirmation and assistance, supplicate and entreat at the Threshold of Oneness and beg from the Kingdom of ABHA preservation and protection, providence and safety. If this Society acts with independence and exerts itself in bringing about relations between the East and the West, it will become the foundation of the oneness of the world of humanity. Firmness is essential, for if small affairs can not be accomplished without firmness and steadfastness, how much more are these qualities needed for the undertaking of great matters! The friends of God must encourage each other to be firm and steadfast, to reason and consult with each other so that day by day this Society will progress.

Persia and America are in great need of such a Society, even to matters pertaining to material relations between these two Countries, especially America. This Society will become the cause of spreading the American industries in Persia and the great profits, which in the past other nations have collected through the introduction of their goods and implements in Persia, will then go to America. Now consider thou, what great profits will be the result! Moreover the spiritual powers will assist and help, the Breaths of the Holy Spirit will be spread, the Breezes of the Paradise of ABHA diffused and the rays of the Sun of Truth will display wonderful influence.

Convey, on behalf of Abdul-Baha, to all the friends of God and the maid-servants of the Merciful in America the wonderful greeting of ABHA and congratulate and felicitate them for the organization of this Society.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Revealed in Haifa, Syria, April 3, 1910. Translated by Mirza Ahmad Sohrab, Washington, D. C., May 18, 1910.)

To the Officers of the Persian-American Educational Society, through Mirza Ahmad Sohrab.

Upon thee be Baha El-ABHA!

HE IS GOD!

O ye who are favored in the Threshold of the Almighty and the lovers of His Holiness, BAHÁ'Ó'LLÁH!

According to the reports of his honor Mirza Ahmad Sohrab, in these days the Persian-American Educational Society is organized in America and the friends of God and the maid-servants of the Merciful with the utmost zeal and enthusiasm are engaged in the solidarity of this Society. If possible, change the name of this Society to Persian-American Interdependence Society so that in the future it may include all points, such as commerce, industry and education so that spiritual and material results and benefits might be produced. Now in the beginning it may find no im-

portance in the eyes of some of the people but in the future it will attain to world-wide celebrity and it will indicate that—Praise be to God!—at this early period the friends have directed their thoughts to this most important subject. Should the circle of this Society be widely extended and its various branches well organized and systematized it will remain firm and become established, and if its members arise with perfect unity and agreement, know ye of a certainty that at the end, it will become the greatest Society of the world, produce inexhaustible results and benefits, become the tree of the oneness of the realm of humanity and cast its all-encircling shade over the people of the East and the West. But firmness and steadfastness, steadfastness and steadfastness is necessary. This Society must be so organized and in the course of time its various policies so well defined, that since the beginning of the world until now no such association has ever been founded. This must become the first Society embracing such universal aims and objects. Abdul-Bahá with the utmost supplication and contemplation towards the Kingdom of ABHA, prays in your behalf and begs confirmation and assistance.

Blessed is the Oriental-Occidental Interdependence Society! If it is organized in a befitting manner it will be productive of great results; otherwise it will be fruitless and profitless.

Long live this Society! Long live this Society! Undoubtedly at the beginning of every month a report of this Society should be sent to this Holy Land.

O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to humankind.

O kind and compassionate God! Such a Society merits Thy Favors and such a Body deserves inexhaustible Bounty and Providence.

Verily, Thou art Powerful, Mighty and Omnipotent and, verily, Thou art the Peerless and Incomparable God!

(Signed) ABDUL-BAHA ABBAS.

(Revealed in Haifa, Syria, April 3, 1910. Translated by Mirza Ahmad Sohrab, Washington, D. C., May 18, 1910.)

From the foregoing, it will be realized that the co-operation and assistance of all the friends is necessary, in order that the Society may be able to do effective work, to realize the ideals of the organization, to open the door of opportunity to our merchants, to spread knowledge in the Orient, and to facilitate the means of industrial, commercial, educational and agricultural interchange. As Abdul-Bahá writes, the final and important results of the activities of this Society will accrue to America. In these Tablets he has opened a great door of intercommunication between the

East and the West, and has clearly detailed the policies and aims which must be followed in order that it may become a fitting servant in the world. To make the Association firm and permanent, as Abdul-Baha desires, we need the active and energetic co-operation of all true lovers of progress, of humanity, of all the friends of truth and philanthropists. May we all become assisted to perform this command, and make this Society a Society of the Union of the Realm of Man!

Regarding the suggestion of Abdul-Baha to change the name of the Society, it is the concensus of opinion that the Oriental-Occidental Interdependence Society is the name to adopt. Naturally, the present Constitution will be changed a great deal, and it will take a little time before everything is arranged officially.

Already a branch Society has been formed in Chicago, and it is earnestly desired that other cities will follow with similar action. Particularly in New York the movement requires recognition and co-operation. Persia has done more than her share for the Mashrak-el-Azkar in Chicago, and for this sacrifice, made at a critical moment, no more fitting recognition could be made than by liberal contributions toward the cause of education within her borders.

In a letter recently received, Mr. Sprague states that the news of the formation of the Society has greatly cheered our brothers in Persia, who are proceeding to form a local Executive Committee in Teheran which, with the Executive Committee here, will administer the affairs of the body. They naturally expect a large number of scholarships, and must not be disappointed.

Dr. Moody writes from Teheran, April 27, 1910, that "On the first day of Rizwan, three meetings were held in various gardens and about six hundred tomans (\$600) were collected to found the school for girls. This is a great sum for these times, and shows how eager the people are to progress." She adds: "They have been much stimulated by the loving work of the P. A. E. S., and we hope the interest there continues to be of a practical turn. There is great necessity and also a high sense of honor in regard to the love

of all the friends in this matter." If Persia in her hour of need can do these things, how much greater should the response of favored America be! The Orient last year sent over \$8,000 to America toward the Mashrak-el-Azkar, and in a small way we can show our appreciation of this munificent gift by helping to educate their children.

Mr. Sprague reports that the photographs of the children who have received the scholarships already given, will be sent at an early date. More members are needed; it costs just \$1.50 a month to educate a child, and under the present arrangements either a girl or a boy can be chosen, at the option of the member. Associate members pay \$1.00 a year, these memberships representing a contribution to the expenses of the Society. Local circles can be organized in cities or sections where nine or more active members are located.

A second need is useful books, papers or magazines. In the latter category the following might be mentioned: "Kindergarten Magazine," "Educational," "The Elementary School Teacher," "The Manual Training Magazine," "The Pedagogical Seminary," "Educational Review" and other educational publications. On the fly-leaf or first page of all magazines or books contributed, the name of the donor should be written, and a dedication to the Library of the School of Tarbiat. Wherever possible, literary contributions should be sent direct to Mr. Sydney Sprague, care of Mirza Azizollah Khan, rue Arbab Jemsheed, Teheran, Persia. However, books may also be sent to the Librarian of the Society, Mrs. C. S. Coles, Apt. 301, the Burlington, Washington, D. C.

The official headquarters of the Society is at 1800 Belmont Road, and its address is Post Office Box 192, Washington, D. C. Communications and memberships are earnestly solicited, that the desire of our beloved Abdul-Baha, as expressed in his Tablets, may be carried out, and that speedily. It is a great privilege which is offered, rather than a favor on the part of those who help, yet the grateful thanks of the beneficiaries will resound in the praise of those who respond.

Joseph H. Hannen.

Washington, D. C., May 26, 1910.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Vol. 1. CHICAGO, (June 5, 1910) NOOR No. 5

BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st.....	Baha (Splendor)	Mar. 21
2nd.....	Jalal (Glory).....	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Noor (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Assma (Names)	Aug. 1
9th.....	Kamaal (Perfection)	Aug. 20
10th.....	Azzatt (Wealth)	Sept. 8
11th.....	Mashyat (Will)	Sept. 27
12th.....	Alm (Science)	Oct. 16
13th.....	Kudrat (Power)	Nov. 4
14th.....	Koul (Saying)	Nov. 23
15th.....	Masael (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting)	

ALLAH'O'ABHA!

The recent Tablets to the Persian-American Educational Society, published in this issue, again remind us that the "birds of the minds of men" in this Day, through the Word of God, are taught a new flight: *Universal Interdependence*.

The BAHAI NEWS is in receipt of a letter, which, coupled with the Tablets above referred to, demon-

strates the time is at hand for the practical application of this new outlook. We quote the following extract:

I am in receipt of a letter from Teheran, stating that they would like to have catalogs, showing machinery and processes for manufacturing gloves, laces, ladies' and gentlemen's wear, thread, etc. * * * In view of all the East is trying to do for us, the least we can do is to give the most careful attention to the smallest request or inquiry that might come from there. It has occurred to me that you might possibly be willing to mention these matters in the next issue of the NEWS, in order that they could reach the friends in all parts, some of whom would doubtless be able to run down the information desired.

In the same letter is mentioned that a competent engineer, who is familiar with the setting up of all classes of machinery is greatly needed.

Any information covering these requests, if sent to the BAHAI NEWS, will be forwarded to the proper parties until this Society shall have organized such a department of service.

God speed the Oriental-Occidental Interdependence Society!

"Verily, I have come from God and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate."

These Words of BAHÁ'O'LLAH, revealed for the departed soul, are as far exalted above the conventional "Dust to dust; ashes to ashes"—as light is from darkness. In one is revealed the mystery of "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying"; in the other is hidden the mystery of "Let the dead bury the dead." Wonderful, indeed, is the new, exalted outlook of this great Day wherein His Word creates "a new heaven and a new earth!"

In the departure of Mrs. Elizabeth Van Dyk Buikema, mother of our respected Editor, we again touched the reality of the power of the Word of God as revealed in this Day. On the anniversary of the Day of the Departure of BAHÁ'O'LLAH, May 28th, her soul passed to that Station, the glory of which He has revealed:—

But concerning that which you asked about the spirit and its everlastingness after its ascension, know that it will ascend at the time of its departure until

it enters the Presence of God in a form which, throughout all centuries, times and throughout all circumstances and events of the world, will remain unchanged, but will be everlasting as the perpetuity of the Kingdom of God, His Sovereignty, His Power and His Might, and from it will appear the traces of God, His Qualities, Providences and Favors. The Pen cannot move at the mentioning of this Station as it is in its Supremeness and Exaltation!

The hand of the Divine Bounty will cause it to enter into a Station that cannot be comprehended by expression, nor be explained by all the creatures of the existence. Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations! Verily, it moves in the atmosphere of God's desire and enters into the Supreme Paradise! All the angels of the Supreme Paradise attend and surround it, and it will have fellowship with all the Prophets of God and His saints and speak with them and tell them what happened to it in the Cause of God, the Lord of the Universe!

If anyone could realize what hath been assigned for it in the Kingdom of God, the Lord of the Throne and the dust, he would immediately yearn with a great longing for that Unmovable, Exalted, Holy and ABHA Station!

Services were held at the family residence and the body laid to rest in Forest Home Cemetery on Decoration Day, May 30th. Protestants, Catholics and Bahais, by their presence, paid tribute to this holy soul who triumphantly completed her earthly pilgrimage of a full three-score years and ten.

We feel that our faithful co-worker and beloved family have the love and sympathy of all the friends.

A. R. W.

TABLET FROM ABDUL-BAHA.

Through his honor Mirza Ahmad, to Mrs. Louise R. Waite, Chicago, Ill.

HE IS GOD!

O thou daughter of the Kingdom!

Thy letter was considered. On account of the lack of time, a brief answer is given.

The Spiritual Assemblies which are organized for the sake of teaching the Truth, whether assemblies for men, assemblies for women or mixed assemblies, are all accepted and are conducive to the spreading of the Fragrances of God. This is essential. Likewise the public meeting in which, one day during the week, the believers gather, to

be engaged in the commemoration of God, to read communes and deliver effective speeches, is acceptable and beloved. But now it is utterly impossible to establish the House of Justice, which is mentioned in the Book of Akdas; nay, rather, it is impracticable and not to be thought of. That is for the time when the Cause is proclaimed and the Commands of God have become effective. Therefore, now is not the time for the House of Justice, which must be established by general election. Its mention is not permissible and its realization impossible.

Endeavor ye as much as possible that differences may not arise in the affairs; let not every insignificant matter become the cause of disagreement. If such a condition exists, the end will be complete dispersion.

The believers and the maid-servants of the Merciful must all consider how to produce harmony, so that the unity of the human world may be realized; not that every wholly unimportant subject become conducive to differences of opinion. It is my hope that the friends and maid-servants of America become united on all subjects and not disagree at all, for disagreement destroys the foundation of the Cause of God. If they agree upon a subject, even though it be wrong, it is better than to disagree and be in the right. For this difference will produce demolition of the Divine foundation. Though one of the parties may be in the right and they disagree, that will be the cause of a thousand wrongs; but if they agree and both parties are in the wrong, as it is unity, the truth will be revealed and the wrong made right.

Upon thee be Baha EL-AHHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., April 20, 1910.)

Mrs. Marie A. Watson is now in New York City.

Mr. John H. Wilcott and his mother, formerly of Kenosha, Wis., are now settled on a claim at Kendall, Mont., and expect to be located there for the coming fourteen months. They would appreciate letters from the friends.

BOSTON.

On May 15th about forty people were gathered, in Beckton Hall to hear Mr. Percy F. Woodcock, of New York City. So truly did Mr. Woodcock bring to us the Spirit of Acca that it was difficult to realize we were so many thousand miles apart. The Message was so simply and clearly given that even strangers were touched by it.

It is ever a blessing to come in contact with those who have sojourned in that Holy Household and the Boston Assembly is grateful for having had this opportunity.

In the afternoon a few of the believers met at the home of Mr. Austen in Jamaica Plain, and in the evening Mr. Woodcock shared again with others in Allston his experiences of Acca.

Humility and reverence are two distinct characteristics brought by all who have been in the presence of Abdul-Baha. Those two greatly needed elements in our American life, coupled with the fire of enthusiasm they all have, make a strong setting for the love which they bring from Him whose life is all Love and Service.

Grace Roberts.

CHICAGO.

Mr. M. T. Basheer of Port Said, arrived in Chicago, May 30th, and is staying with Dr. Zia M. Baghdadi.

Miss Clara C. Tychsen, who has been ill at the Henrotin-Memorial Hospital for the past few weeks is now at home and improving rapidly.

The Librarian of the House of Spirituality reports having received about sixty Tablets for preservation in the archives during the past month.

Mr. Arthur S. Agnew has gone to Colorado on a two weeks' trip and expects to visit the Denver Assembly.

The Nineteen-Day Feast of May 17th was held at the home of Mr. and Mrs. George Lesch, 3540 W. Monroe St.

A. R. W.

The Nineteen-Day Tea of the Woman's Assembly of Teaching was held at the home of Mrs. Louise R. Waite, 5217 Winthrop Ave., Monday afternoon, May 23rd. It being the anniversary of the Declara-

tion of the Bab, a special program was prepared dealing with the life of the Bab. Dr. Zia M. Baghdadi gave a most interesting and instructive talk upon the subject. It was also the annual election day of the Executive Board for the ensuing year and the following were elected:

- President.....Mrs. Ida Brush
- Vice-President.....Mrs. Mary B. Grayson
- Recording Secretary.....Mrs. Fannie G. Lesch
- Corresponding Secretary.....Mrs. Louise R. Waite
- Treasurer.....Mrs. Cecilia M. Harrison
- Chairman Visiting Committee...Mrs. Marie L. Hopper
- Chairman Philanthropic Committee Mrs. E. Grace Foster
- Chairman Sick Committee.....Mrs. Christine Loeding
- Chairman Educational Committee Miss Laura E. Jones
- Chairman Organization Committee Mrs. Louise R. Waite
- Chairman Program Committee...Mrs. Fannie G. Lesch

The work, as shown by the annual reports of the officers and chairmen, has been most encouraging and the spirit of zeal and loving service is strongly manifested by all.

Louise R. Waite.

Mr. James Gudgeon departed on May 26th, aged 69 years, beloved husband of Bertha Viola, who survives him. He was born in England and came to this city over thirty years ago. He received the Bahai Revelation from his wife and became a firm believer and attended all the meetings regularly, and passed away with the Greatest Name on his lips. He was buried from his late residence 839 N. Hoyne Ave., on Sunday, May 29th, a very large number of Bahais being present. The Bahai service was conducted by Mr. George Lesch after which a great many of those present accompanied the remains to Forest Home Cemetery where prayers were said and Mr. Gudgeon was tenderly laid to rest. The Bahai pallbearers were Messrs. James Murphy, Lars Johnson, George Lesch and J. F. Carmichael.

J. F. Carmichael.

DENVER.

Mr. Roy C. Wilhelm visited Denver, May 3rd. About forty truth seekers, who were interested in the Revelation of BAHÁ'O'LLAH, gathered at the home of Mrs. Nash to hear him tell of the great Spirit of BAHÁ'O'LLAH and Abdul-Baha now pre-vading the world of mankind. Those present received with enthusiasm his description of the work already accomplished by these lives lived among men and the wonderful spirit displayed by

the Bab. Other homes were also opened to Mr. Wilhelm and it was greatly regretted that he could not remain with us longer. *Ella T. Nash.*

JOHNSTOWN, N. Y.

The Bahai Assembly of Johnstown, N. Y., holds a regular meeting at 7 Hoosac street, the home of Mrs. Emily Gustin. The nineteen-day Feast or Supper of the Lord is also regularly observed.

This Assembly has received special bounty in the visits of dear believers during the past year: Mr. Wilhelm, Mr. Remey and Mrs. Mary Hanford Ford. The precious souls who are privileged of God to visit the various Assemblies have something to give, and to us, each visitor brings blessing, light and love.

Hudson, Clinton, Mica, Cortland, Pavilion and Oswego, N. Y., each has a believer—Oswego having two to uphold the standard of the Cause. These dear ones, not having the blessing of an Assembly, need, perhaps, our especial care. If traveling Bahais can visit any of the above named places, much good will be done in strengthening these isolated ones. The names and addresses will be gladly given to any one upon application to Mrs. Margaret LaGrange, 42 E. Main street, Johnstown, Secretary of the Assembly.

May blessing and love in His Name be upon every soul. Praise God, the Day of Unity is dawning, the Day wherein the Mashrak-el-Azkar is to be built. *Ella C. Quant.*

NEW YORK CITY.

The usual meetings in New York are being held, except at Mr. Dodge's on Sunday afternoons and Mrs. Gannett's on Tuesday afternoons, which have been discontinued for the present.

The Brooklyn Assembly has given up its hall at Lockwood Academy for its meetings on Sunday evening, and the meetings are now held at Mr. MacNutt's at 3 o'clock Sunday afternoon.

Sunday, May 15th, Mr. Woodcock spent in Boston by invitation and addressed that Assembly. He reports that there is a growing interest in Boston, and was greatly encouraged by his visit there.

The Anniversary of the Declaration of the Bab was celebrated at Mr. Kinney's on the evening of May 23rd. *James F. Brittingham.*

PHILADELPHIA.

The Philadelphia Assembly hold meetings every Friday and Sunday evenings, meeting at the homes of the believers going in alphabetical order. The meetings are full of the spirit of love, the believers being united as one soul in many bodies. Our aim is to ever strive to hold aloft the snow-white banner of unity. Every nineteen days we commemorate the nineteen-day Feast, and it is a heavenly spiritual Feast of the Love of God.

Our Assembly was favored by a visit from Miss Annie T. Boylan, of New York, while she was on her return from the Convention held in Chicago, at which she was a New York delegate. Her visit to our Assembly was very helpful to all who attended the meeting and many thanks from our Assembly are due to her for her kindness.

The Message is being continually spread in this city. There is much work being done in a quiet way.

Jessie E. Revell.

PORTLAND, OREGON.

Recently, a Dr. Buchanan, who is not a Bahai, gave an interesting lecture at Fellowship Hall. His subject was: "A Commercial Prophecy Soon to be Fulfilled." He stated that a survey had been made by Captain Cameron of the Royal Navy and now in the British Admiralty Office in London. This survey is to build a canal from Acca to the river Jordan, thence to the Dead Sea, filling it up to the level of the Mediterranean Sea, showing clearly that the two last chapters of Ezekiel will be literally fulfilled. Later, we had the opportunity of delivering to him The Message, with which he was much impressed.

He delivered, one afternoon, at the Women's Club, a splendid address on the economic question. The three principal points of his lecture were: 1st, National Co-operation; 2d, Commercial Co-operation, and 3rd, Religious Co-operation. He showed clearly that Jerusalem was to be the great co-operative center of the world, and just before the close of his talk he gave The Message, telling of the coming of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha, and ended by saying: "Who knows but that this great Bahai Message is to be the great co-

operative religion of the world. For does it not come from the center and at the very time spoken of in our Bible!"

The Portland Assembly feels that the friends will be glad to know that The Message is even being given by those who are not professed believers.

Bahai greetings from our Assembly to all.

(Mrs.) *Hattie Latimer.*

(Mrs.) *Mary M. Rabb.*

LETTER FROM DR. MOODY.

Teheran, Persia, April 23, 1910.

Dearest Gertrude: * * * This beautiful Rizwan is bringing many blessings. I attended a woman's meeting on Thursday where more than fifty were present and the warmth of Bahai love was again felt. * * * Yesterday was a glorious day. In the afternoon, the Bahais divided into three groups and went to three different gardens outside of the city to discuss the subject of the girls' school and raise the funds. The *young* men took charge of the matter. The meeting which I attended raised nearly five hundred dollars—that is a great sum for Persia just now.

Mirza Ali Akbar, a new arrival from Acca, read one of the Tablets for the martyrs and then said: "Your relatives and friends gave up their lives for the Cause, and all that we are asked to do today is to educate the children. Shall we not do it?" Then he chanted the Tablet concerning "Education."

* * * The BAHAI NEWS has been of great service already in the Cause.

Great love for all from all,

Susan I. Moody.

The Theosophic Messenger for June contains an article by Harriet Tooker Felix upon the Bahai Revelation, written from the Theosophic view point. In spite of the divergence of opinion between Theosophists and Bahais as to reincarnation and the Station of BAHAI'OLLAH and Abdul-Baha, the article expresses a sympathy for the Bahai movement that will interest Bahais.

BAHAI NEWS

Vol. 1 Chicago, (June 24, 1910) Rahmat No. 6

TABLETS FROM ABDUL-BAHA.

Through his honor Mirza Ahmad Sohrab, to the believers of God, Chicago, Ill.

Upon them be BAHÁ'O'LLAH EL-ABHA!



STANDING (left to right) — Mr. Windust, Mr. Remy, Mrs. True, Mr. Lesch, Mrs. Brush, Mr. Hall, Mr. Brush, Mr. Chase, Mr. Jacobsen, Mr. Currier.

SEATED (left to right) — Mr. Scheffler, Mr. Struven, Mr. Agnew, Mr. Woodworth, Mr. Fuller.

HE IS GOD!

O ye merciful friends and the respected spiritual maid-servants!

Your blessed photograph* was received and studied. It imparted unmeasurable happiness. Praise be to God! that the faces are illumined, the hearts

* Refers to above photograph taken of the committee gathered to examine the plans submitted by architects for the Mashrak-el-Azkar, at the residence of Mrs. Corinne True, Chicago, August 1, 1909.

are the rose-gardens of the love of God and the spirits are rejoiced through the divine Glad-tidings. Thank ye God that ye have assembled your likenesses upon one page. All of you are the sons and daughters of the Kingdom, are in perfect harmony and united, attracted and enkindled.

Just as these bodies are assembled together, so the hearts are attuned with the music of heaven and the souls enraptured with the melody of Truth. Ye are all waves of one sea, rays of one sun, trees of one orchard and flowers of one garden. The power of the Kingdom hath assembled you together, and I hope that you may become assisted in such wise as to raise the canopy of the oneness of the kingdom of humanity, to unfurl the banner of love and kindness among the sons of men, to perfume the nostrils with the Fragrances of the Paradise of ABHA and to illumine the hearts of the people of the world with the splendors of the Sun of Truth.

Upon ye be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Feb. 28, 1910, Washington, D. C.)

Through Mirza Ahmad Sohrab to the friends of Buffalo, N. Y.

Upon them be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O ye sons and daughters of the Kingdom!

Your brief and interesting letter was perused. Although it was brief, yet in reality it was a detailed book. Every word was a letter, for it contained the oneness of the realm of humanity, and it was a proof of the oneness and concord among the friends and maid-servants of God. Today all the communities of the world are engaged in fighting and quarreling with each other. There is a religious strife, a sectarian strife, racial bias, patriotism, political contentions, commercial competition, industrial rivalry and a battle to defend their honor.

In reality these strifes are continual, and there is no cessation or interruption thereto. Now consider ye with what power and strength, love and devotion, union and harmony, happiness and joy

the friends of God must arise, so that they may reconcile and crystallize together these different fighting and quarreling communities. Were it not for the confirmations of the Word of God the realization of these facts would have been impossible and improbable. But the confirmation of the Kingdom of God, the penetration of the Word of God, the illumination of the Divine Teachings, the instructions and advices of BAHÁ'Ó'LLAH will solve these problems and ere long the Tabernacle of the Oneness of humanity will be raised in all regions, the beloved will find great rejoicing and beatitude and like unto the luminous stars they will shine from the horizon of sanctity.

Upon ye be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 4, 1910.)

Through Mirza Ahmad Sohrab, to the Bahai Assembly of Cleveland, Ohio.

Dr. Pauline B. Peeke,	Ella F. Priday,
E. C. B. Peeke,	Kathryn Preston,
Emma K. Noble,	Mrs. J. Clark,
Myrtle Perkins Swingle,	Albert J. West,
Dr. C. M. Swingle,	Minnie E. Gredsann,
Mildred Emily Swingle,	Ahmad Sohrab.
Eva Mae Swingle,	

HE IS GOD!

O ye brothers and sisters of Abdul-Baha!

Your letter was received. The meeting which was established in the home of Dr. Pauline was an illumined gathering and merciful assembly. Should ye remain firm and steadfast, know ye of a certainty that ye will be assisted by the help of the Kingdom of ABHA and confirmed in the service in the Realm of Truth, for through the power of the Word of God and the breaths of the Holy Spirit the universal forcés of the angels of heaven are drawn in battle array on the plain of the Supreme Apex and are expecting to assist and make victorious that soul who is hastening toward the field of the Kingdom.

Upon ye be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 4, 1910.)

Through Mirza Ahmad, to the friends and maid-servants of God, Sandusky, Ohio.

Upon them be BAHĀ'O'LLĀH-ĒL-ABHĀ!

HE IS GOD!

O ye who are favored in the Threshold of the Almighty!

Your letter was a rose-garden of significances and from it the fragrance of the Love of God was exhaled. The friends can talk with each other without the lips or tongue, and without the assistance of pen, ink and paper they correspond with each other in the world of heart and spirit. Your brief letter was an indication of those detailed letters. It was the essence of truths and contained innumerable meanings. Therefore, in reality I read in your letter a book, and I felt that all of you are illumined by the light of guidance, are soaring in the infinite sphere of the love of God, like unto the birds singing wonderful melodies in this rose-garden and like unto the nightingale chanting harmonious songs and music. We expect that day after day this melody will become sweeter, this symphony more wonderful and this song more exquisite. It is assured that the confirmations of God will assist that gathering to progress; the boundless gifts will increase and illumine all with the light of guidance.

Upon them be BAHĀ'O'LLĀH-ĒL-ABHĀ!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 4, 1910.)

Extracts from a Tablet to a California Believer:

HE IS GOD!

I beg of God that the means of thy composure may be brought about, that thou mayest be released from the fetters of this world, become a nightingale, be freed from the cage of the attachment of this earth and soar heavenward in the atmosphere of joy.

Regarding the use of liquors: According to the texts of the Book of Akdas, both light and strong drinks are prohibited. The reason for this prohibition is that it leads the mind astray and is the cause of weakening the body. If alcohol were

beneficial, it would have been brought into the world by the divine creation and not by the effort of man. Whatever is beneficial for man exists in creation. Now, it has been proved and is established medically and scientifically that liquors are harmful.

Therefore the meaning of that which is written in the Tablets: "I have chosen for thee whatsoever is in the heaven and earth," signifies those things which are according to the divine creation and not the things which are harmful. For instance, poison is one of the things: now, can we say that poisons are to be used habitually because God has created them for man? However, spirituous liquors, if prescribed by a physician for the patient and their use is necessary, then they may be used as directed.

In brief, I hope that thou mayest find eternal bliss and receive inexhaustible joy and happiness. The after effect of drinking is depression, but the wine of the Love of God bestows exaltation of the spirit.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

HE IS GOD!

O thou seeker after the knowledge of numbers!

Thy letter was received. The science of numbers is one of the common sciences, but the aim of Abdul-Baha is, that the Heavenly Knowledge and Divine Wisdom encircle the world of existence.

Shouldst thou desire to become my pupil thou must acquire the Mysteries of God and attain to the Knowledges and Sciences of the Kingdom—for they are the cause of the life of the world and the salvation of humanity.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., May 27th, 1910.)

A recent letter from Mrs. Marie A. Watson informs us that she is now settled in her new home, "The Knickerbocker," 794 East 158th St., New York City, which is open at all times to inquirers or the friends from any or everywhere.

LETTER FROM MR. SPRAGUE.

Teheran, Persia, May 21, 1910.

My dear Brother Ahmad: Your two letters, enclosing check for £61, were received last week. Yesterday I presented your letters to the Spiritual Assembly and at the same time were read two Tablets from Abdul-Baha giving his permission to the believers to accept the offering from America for the Tarbiat school. * * * The believers are going to discuss this matter at a special meeting next Wednesday and then an answer will be sent to you. At last I am happy to say things are moving here, and I hope the next time I write I can send the names of the boys we have picked out and also a report of what the committee has done. I think the present committee that we have for the Tarbiat school will also take charge of the affairs of the Persian-American Educational Society.

I hope you will pardon my not writing more often. One reason is, there was nothing definite to write until the permission came from Acca; another reason, that I have more than one man can do. I have a good aid in the school now—Mirza Yousef Khan—so will have more leisure. Every day new pupils are coming. During the past ten weeks seventy have been enrolled and the school is too small and we must soon build a new school.

Last week we had a reception in the school which was very successful. The fathers of the children were present and several notable persons, such as Prince Farman-Farma, Sheik-or-Rais, the American Minister, Mr. Russell, et al. The boys delivered talks in English, French, Persian and Arabic, went through a military drill and sang patriotic songs. Mr. Russell seemed very pleased with all he saw. * * * The pictures were taken, which I will send to you. Roy Wilhelm had sent a fountain pen to be given to the boy who made the best progress, and this was given and created a good impression among the visitors.

Have I told you about the girls' school? It looks as though we would have one started soon. On the first day of the Feast of the Rizwan our young men's society—the Mahfele-Morattab—of which I am a member, held a meeting in one of

the gardens in order to raise money for this purpose. In one day over 600 toumans was raised, and with the help that comes from America we ought to have a very good school for girls. A letter has been written to Acca, asking for a woman teacher. Of course the believers in America will choose the one best fitted. * * * I am expecting to leave in a month for Acca, so whoever is appointed can start from America in July, meet me in Acca and then return with me to Persia in September.

Probably you have heard from Dr. Fareed of my great good fortune—that I am to marry one of our Oriental spiritual sisters, and so the second East and West marriage among the believers will take place. Does not the fact that Abdul-Baha granted his permission show that great changes have taken place in Persia? I shall bring my wife to Teheran and take a home and settle down in a true Persian fashion.

I have not been able to see much of Miss Russell, the daughter of the American minister, as I have so little time to make calls. I spoke to her about teaching in the girls' school and she said she was quite ready to come. I will write her to visit the school some day soon.

Greeting to all the friends and best wishes to yourself. Yours faithfully in the Cause,

Sydney Sprague.

On Sunday, June 12th, the Vaheed Choral Society visited the Kenosha Assembly and repeated the musical program of the late Convention. It was a perfect day and the hospitality of the Kenosha friends knew no bounds. Upon their arrival, the singers and visiting friends from other nearby Assemblies partook of a lavish feast, after which a service was held and short speeches from the visiting friends interspersed the musical program, which was added to by the young musicians of the Kenosha Assembly. Throughout the day the wonderful ABHA Spirit was manifested, and the Choral Society desires to extend, through this medium, to the Kenosha friends, its deep appreciation of the pleasure afforded upon this memorable occasion.

Louise R. Waite, Pres. V. C. S.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Vol. I. CHICAGO, (June 24, 1910) RAHMAT No. 6

BAHAI CALENDAR.

MONTH	NAME	FEAST DAYS
1st	Baha (Splendor)	Mar. 21
2nd	Jalal (Glory)	Apr. 9
3rd	Jamal (Beauty)	Apr. 28
4th	Azamat (Greatness)	May 17
5th	Noor (Light)	June 5
6th	Rahmat (Mercy)	June 24
7th	Kalemat (Words)	July 13
8th	Assma (Names)	Aug. 1
9th	Kamaal (Perfection)	Aug. 20
10th	Azzatt (Wealth)	Sept. 8
11th	Mashyat (Will)	Sept. 27
12th	Alm (Science)	Oct. 16
13th	Kudrat (Power)	Nov. 4
14th	Koul (Saying)	Nov. 23
15th	Masael (Questions)	Dec. 12
16th	Sharaf (Honor)	Dec. 31
17th	Sultan (Sultan)	Jan. 19
18th	Malak (Ring)	Feb. 7
	(Four intercalary days.)	
19th	Ola (Sublimity)	Mar. 2
	(Month of fasting)	

ALLAH'O'ABHA!

The following article appeared in the daily press of recent date, and is an evidence of the workings of the Spirit of this Great Day as outlined in the Tablets to the Persian-American Educational Society, published in our last issue:

(Special Cable to the Chicago Daily News from Paris, France, June 14.)

"AMERICANS: Rejuvenated Turkey bids you welcome. This is the message I would like to give to America on behalf of the people of Turkey through the columns of

the Daily News. The Ottoman empire extends its hands to the merchants and travelers of all nations. The door at last is wide open and the old regime is dead beyond hope of resurrection."

These words were addressed with the fervor of patriotism to the correspondent of the Daily News today by Ismail Djenany Bey, prefect of Constantinople, who has just arrived in Paris as the head of a mission of about fifty representative Turks, including government officials, soldiers, bankers, the heads of state monopolies and merchants.

The door, indeed, is open, for the mission is the first of a series intended to carry Turkey's message of goodwill to all the world and within two years it is expected that a similar mission will invade America.

Djenany Bey, a little blond man who, except for the inevitable red fez, might be mistaken for an American, welcomed the correspondent cordially.

"Americans have already done much to aid Turkey in its struggle for betterment," he exclaimed, "and they may have a chance to do even more for us. We hope to interest American merchants, engineers and travelers in our country."

"Americans might hesitate to go there," it was suggested, "because the memory of the Armenian massacres that occurred a few years ago would give them the impression that Turkey was unsafe."

"All that is past," said the Constantinople representative with emphasis. "It will never happen again. The world must realize that Turkey is no longer the place it once was. The young Turks are in absolute control and a spirit of progress rules the empire. The projects of American and other firms for lighting Constantinople by electricity are even now being considered. More railroads are needed. Schools for both men and women are being established and the former fanaticism is no longer tolerated."

God speed the Oriental-Occidental Interdependence Society!

THE MASHRAK-EL-AZKAR.

The Financial Secretary, Mrs. Corinne True, reports the following payments due this month: The third note of \$5,000 due June 24th. Semi-annual interest on the extended mortgage of \$12,500. Interest on the fourth \$5,000 note, due next January.

She also sends the following letter from Mr. Remy, which tells of the latest contribution from the Orient:

1527 New Hampshire Ave.,
Washington, D. C., June 15, 1910.

Mrs. Corinne True, Chicago, Ill.

Dear Bahai Sister: Your kind letter to Howard and to me came to us on our way to the Holy City as we were passing by Port Said.

When we met Abdul-Baha we asked him if he had

any further instructions regarding the Temple work. The only instructions which he gave us were regarding the Unity of the believers in this great work. That, we learned, as before taught, is the all necessary thing. The design, style, construction and all else of the building should be but as after thoughts when we consider them with this great unity of the souls of the believers, which is the real Temple, the Spiritual Temple! Incidentally Abdul-Baha said that the Temple should be as beautiful as the friends could make it, but this was but a side remark when compared with his discourses upon the Spiritual Temple which is the unity and solidarity of the believers.

You know how interested I have been in the material side of the Temple. Well, now since this last visit to Abdul-Baha this interest has become secondary to the immaterial work which must first be accomplished.

I left Howard in Europe. A postal from him yesterday tells me that he is traveling in Europe, where he will visit several of our Bahai centers. He will return to the States sometime during the summer. I am here in Washington again to settle down and assimilate and try to give to others some of the many blessings received in the Holy Land and from our people in the many countries visited during the past year.

Enclosed I send you a check for £135 (one hundred and thirty five pounds sterling) which Abdul-Baha is sending for the Temple from the believers in the East.

As yet I have not gotten a hold of matters and work. Now, please tell me if there is any way in which I can help you with the Temple work. Soon I will be busily engaged in material work, but I will make time and opportunity for the Bahai work.

Please give my love and greeting to all and let me know how I can help you.

Yours in EL-ABHA,
Charles Mason Remey.

LETTER FROM MANDALAY.

Mandalay, April 11, 1910.

My dear brothers and sisters in the Cause of God:

Your missive concerning the Mashrak-El-Azkar brought the breeze of the love of those beloved ones who are trying with all their strength to serve in the field of God. At the command of Abdul-Baha you are giving these things to weak, hungry and thirsty ones.

We were made happy by the welcome arrival of Mr. Remey and Mr. Struven, whom we had so earnestly longed to see and hear from them of their visit in China, Japan and Honolulu, where they met with those beloved of God.

In our country there are about four hundred

new believers in a village called Koon-Jan-Ghone, near Rangoon, where our two American brothers reached. God has conferred great benefits upon them. The villagers were so unkind to each other that they did not give each other their things of trifling value; but now they are free from such things. This is from the power of the Word of God.

Though we live in separate countries, your love comes to us, passing through oceans and mountains which separate us from you. In our Mandalay there are about one hundred and fifty beloved ones who are weaker in knowledge and worldly manners and things than you, but same in spirit, soul and belief. Today many paths are opened. I do not know why it is that Koon-Jan-Ghone has more believers than Mandalay, for the inhabitants of Mandalay know more Koran and many accounts of their religion than those of Koon-Jan-Ghone. Though we are weak and negligent, God is powerful and kind and Healer of all sufferings! Abdul-Baha is walking in the work of Servitude and he is our Guide, Example and Master, and his commands are the swift healing antidote.

Our country is so small and weak that no one ventures to make investigation of our religion, though we announce the teachings and publish them. Abdul-Baha is the King of Servitude over the whole world, striving to unite all the different peoples and let them enjoy peace and tranquillity of Paradise. Through the power of Baha all the problems of the world are to be solved, overcoming all the difficulties. We are all getting and keeping good health and doing the duty which all the ancient Prophets desired to do and prayed to God to meet with these days of blessing. He is the Ocean of oceans which can never be emptied, and from this Ocean great quantities of water are conducted by rivers which makè the countries fertile when they receive it. We were pleased to receive such clear Water and are giving it to all thirsty ones who come and receive it.

Give our love and greetings to all the beloved of God.

In His Holy Name,

Maung Ba Kya.

BALTIMORE.

A series of informal out-door meetings will be given by the Baltimore Assembly during June, July and August, at the home of Mrs. Rose Struven, on Sundays at 3 p. m. Among the speakers expected are the following: Mrs. Pauline Hannen, Mirza Ahmad Sohrab, Mr. Hooper Harris, Mons. H. Dreyfus, Mr. Joseph H. Hannen, Mrs. E. C. Getsinger, Dr. Ameen U. Fareed, Mr. Howard MacNutt, Mr. Charles Mason Remy.

CHICAGO.

The Unity Feast of June 5th, held at the residence of Mrs. E. F. Davies, 5847 LaSalle St., was an occasion of spiritual uplifting to the many who attended.

Mrs. Corinne True is now at her summer home in Fruitport, Mich., which is an active Bahai center. Mrs. Louise R. Waite is spending a couple of weeks with her.

Mrs. Eva Webster Russell and Miss Beatrice Davies expect to leave Chicago about July 1st for an eastern trip and summer outing. They will visit the Washington, D. C., and Baltimore Assemblies, then go to Norfolk, Va., and from there to New York City. Miss Davies will return to Chicago from New York and Mrs. Russell will go to Providence, R. I., returning home some time in August.

LONDON, ENGLAND.

The BAHAI NEWS comes to us with refreshing tidings of progress in all lands.

Our hearts have been made glad with the supreme joy in hearing the verbal messages brought us by Miss Buckton and Miss Schepel who have spent a few weeks at Acca. Miss Buckton is a strong club woman here and her return has been the means of spreading the "Glad-tidings" among many who otherwise would have waited long for this Message.

At a recent meeting Mons. Dreyfus, of Paris, gave us an inspiring talk. He was en route for America. This address was listened to with much interest by a good number of believers who gather each Friday evening at 10 Chemiston Gardens, Kensington.

Two feasts have been given at Dr. Fisher's attractive studio in Trentishoe Mansions. As the believers are scattered, these Feasts have been largely attended in the afternoon. At these gatherings Bahais have come from Eastborne, Surrey, Hornsey and Essex. Many were able to avail themselves of this meeting by holding it on a week day. Dr. Fisher has also been giving a series of lectures on the "Seven Valleys" Friday evenings. These were interrupted by his recent visit to America. We are to have the next Feast at his studio, where it is hoped many will gather to welcome Dr. Fisher back to London.

We are grateful to Mrs. Brittingham, Mrs. Barnard and Mr. Wilhelm, of New York City, for literature as well as personal letters which have been read to the Assembly from time to time.

Khosroe Bohman, from Burmah, is visiting the London Assembly. He tells us the growth of unity is rapidly spreading through the Bahai Cause. His beautiful expositions of Truth are picturesque and impressive. He speaks English understandingly.

The Assembly is splendidly harmonious and growing healthily.

C. B.

NEW YORK CITY.

The New York Assembly has been greatly favored by the presence of and beautiful talks from our Bahai brother Mons. Hippolyte Dreyfus of Paris, France.

Mr. Kinney has gone out of the city, with his family, for the summer, and the Sunday evening meetings, which were held in his studio, will be held, instead, in the home of other believers. Miss Philips, in whose studio some beautiful occasional meetings have been held throughout the winter, has also gone out of New York for the summer. The Wednesday evening meeting for Bible instruction in the studio of Mrs. Gannett, "The Chelsea," 222 West 23rd St., is yet open; also the regular Friday evening meetings held in Miss Thompson's studio, 119 East 19th St.

The Genealogical Hall meetings (226 West 58th St.), held every Sunday morning, have hitherto been closed during July and August, but during the present summer will be regularly continued there. On June 5th the nineteen day Feast was held in

Bronx Park. In our Genealogical Hall Sunday morning meetings the first half of the hour is given to the reading of the Word by the one who conducts the meeting, followed by a brief talk from some one of the friends. This meeting is conducted by both our brothers and sisters in the Cause of God. Always the hymns, composed by Mrs. Waite, are sung and often a sacred solo is rendered, generally by Miss Edith Magee. A Bahai chant, composed by one of our early New York believers, Mrs. Gibbons, is also sometimes sung as a solo. These Sunday morning meetings are becoming increasingly beautiful in spirit.

By permission from Abdul-Baha, Dr. Sarah Clock, of New York Assembly, will soon go to Persia in professional services.

We greatly regret to state the illnesses of the following brothers in these vicinities: Mr. Howard MacNutt, who is reported to be better, and Mr. J. Otis Wilhelm who is not yet out of danger.

Isabella D. Brittingham.

PASADENA, CALIF.

Our meetings are growing in interest and attendance. The great love which is being poured out so abundantly from our "Home" is attracting the souls and dear ones are being gathered in who will bring others.

Miss Hammond and Miss Wise returned last week from a ten-days trip to the Mojave Desert, San Bernardino County, Calif. They gave the Message everywhere, going and coming, and held Bahai meetings on the desert. *H. C. W.*

WASHINGTON, D. C.

Since the last letter from Washington, there have been several happenings of importance here. On Saturday, June 4th, Mr. Charles Mason Remy returned, after an absence of a year, during which time he has traveled around the world in the interest of the Cause. Mr. Remy brought with him a Persian brother, Farajullah Khan, who will remain in Washington for some time. Farrajullah Khan is a son of the Vizier of Ispahan, who has held this important office for 35 years, although known as a Bahai during all that time. This

Vizier is one of the most important personages in the Cause, and it is the command of Abdul-Baha that his son be shown every loving courtesy by the American believers. It is his plan to remain in Washington for some time, studying the American form of government and occidental methods in general. Mr. Remey reports that all is well in Haifa, where our beloved Abdul-Baha is meeting many pilgrims, and seems to be in the best of health. His instructions being to return to America by the most direct route, Mr. Remey did not remain to visit the European Assemblies. Mr. Howard Struven, his traveling companion, was left at Port Said, it being his intention to visit the believers in Egypt and in Europe, he having been given the messages from Abdul-Baha to the friends in those regions. Mr. Struven's return is indefinite, within a period of from three weeks to several months. Space will not permit of even a condensed statement of the news brought; the general tone was most inspiring, both as to progress and the necessity for further effort. Particularly in India and Japan, American teachers, men and women, are needed in the Cause. Good business opportunities exist for these, who can devote their time largely to the Cause. To anyone interested full particulars will be given by addressing the Washington Assembly.

The Washington delegates from the Temple Unity Convention arrived home in time for the meeting of Friday, April 29th. Much interest was manifested in their report, and a Temple Unity Committee was formed to devise means for raising funds for the Mashrak-el-Azkar. It is hoped that important work will be done in that direction. The receipt of the BAHAI NEWS embodying the official report has awakened further interest. Many good ideas were brought from the Chicago Assembly, which we hope to incorporate into our methods. Particularly is this true of the music, which was found such an inspiring feature of the meetings there.

At the Unity Feast, May 17th, a goodly number were present. Mrs. Helen S. Moss and Miss Mayo were the hostesses; Mrs. F. J. Woodward read Tablets; Esther Hughes, of the Bahai Sunday school,

gave the Message very effectively, and Mirza Ahmad Sohrab spoke.

On May 23rd, the Anniversary of the Declaration of the Bab was celebrated. To a large audience formed in a semi-circle around the Hall, Dr. Ameen Ullah Fareed gave details of the transfer of the body of the blessed Bab from its temporary resting-place in Persia to the tomb on Mount Carmel. All present were deeply impressed with the spirit and power of this historic incident, in which Mirza Assad Ullah and Dr. Fareed were participants, sharing with Abdul-Baha the knowledge of the secret resting-place of the body.

The Unity Feast of June 5th, was set aside as one in which the colored believers joined. It was held at the Washington Conservatory of Music, and the attendance was most gratifying, between 75 and 100 being present. A number of these were strangers, showing the growing interest. At this meeting Farajullah Khan was present and addressed the friends, being given the ABHA Greeting by the entire audience. A most interesting program was followed by refreshments, and many hearts were touched by the Glad-tidings of the Kingdom.

The Sunday-school meetings will continue through June. It has been our good fortune to meet a number of the friends who were visiting here, during the season, on Sunday mornings, and this, with the bible study, has enabled us to fill these Sunday morning meetings with a great spiritual uplift.

The regular meetings on Friday evenings, at 8:15, will be held during the summer, at the Gareisen Studio, 1219 Connecticut Avenue.

Mrs. Getsinger is visiting in New York, and Dr. Fareed is in Atlantic City. Some of the friends are leaving for their summer homes or stopping-places. A nucleus always remains to continue the work at home.

The Acca notes of Mrs. Finch, Misses Fanny and Alma Knobloch, will soon be issued in attractive booklet form.

The address of the Assembly and individual members is Post Office Box 192. The Bahai Hospice is located at 214 "B" Street, South East, the residence of Mr. and Mrs. W. P. Ripley.

Joseph H. Hannen.

BAHAI NEWS

Vol. 1 Chicago, (July 13, 1910) Kalamat No. 7

TABLET FROM ABDUL-BAHA TO THE BELIEVERS OF GOD IN PERSIA.

Upon them be the Glory of God, the Most Glorious!

HE IS GOD!

O God! O God! Verily, verily the reality of Thy Oneness is sanctified above ascent or descent, and the Sun of Thy Singleness is holy above appearance or disappearance. Thou hast been in the mystery of Thine Identity and the eternality of Thine Existence; moving in the exaltation of Thy Sanctity and the loftiness of Thy Purity. The souls who penetrate through the facts of life cannot know Thee, and the minds which are imbued with the subtleties of the universe do not apprehend Thee. Far from the spiders of imagination to weave the web of their weak thoughts in the imperial palaces of Thy Knowledge, and far from the birds of understanding to attempt soaring with their broken wings toward the golden apex of Thine Explanation! Verily, all the wings of effort are broken and will not reach the glorious heaven of Thy Singleness. The intellects are bewildered and if they cannot comprehend one verse of the verses of Thine Omnipotence, how then can they perceive Thy Reality which surrounds all things and is not surrounded! Thy Holy and Sanctified Identity is beyond the knowledge of the wisest and mightiest in the world of emanation!

O Lord! O Lord! Deliver the souls from the superstitions, that they may not imagine any disappearance for Thy Lights, any setting for Thy Luminary, any descent for Thy Reality, and any ascent for Thy Identity. For verily Thou art above all these qualifications and beyond all these attributes. Thou hast been and forever shalt be in Thine Inaccessible Station and Thine Unattainable Position. The road is barred and the path is closed. Thy Proof is Thy Verses and Thy Path is Thy Dominion.

O Lord! O Lord! These souls are righteous, their hearts attracted, their minds enkindled their ears opened, their eyes seeing, their spirits rejoiced, their breasts dilated, their realities contented, their identities, satisfied and their hearts attentive. They are supplicating toward Thee, turning their faces to Thee, and begging for Thy Mercy.

O Lord! O Lord! Enkindle their lamps, ignite their torches, uplift their waves and open to them the Door of Bounty.

O Lord! Adorn their gardens, beautify their orchards, illumine their faces, confirm their words, hoist their ensigns, commemorate their names, perfect their morals, cleanse their hearts, purify their breasts and glorify their countenances; so that the manifest light may be seen upon their brow, and the Bloom of Paradise in their faces. Verily, Thou art the Merciful, Thou art the Clement, the Compassionate and the Ancient!

O ye friends of God! The waves of confirmations are successive and the hosts of assistance are drawn in battle array. The armies of the Kingdom of ABHA, like unto the waves of the Supreme Concourse, are tumultuous, and the Breezes of Providence wafting from the direction of Grace, rejuvenate with new life every faded and withered soul. The trees of the Garden of the Covenant are stirred into the utmost cheerfulness and the fruits of the Orchard of the Testament have reached the stage of perfection, sweetness and delicacy. The Majestic Palm produces luscious dates, and the Luminous Star shines with infinite brightness. The Zephyrs of the City of God bestow eternal life, and the Divine Wisdom grants spiritual insight. The Bounties of God are perfected on every side, and the Favors of the Most High have encircled all. Blessed are you!—and again, blessed are you!—for you have become the object of the Bestowals of the Beauty of ABHA and the Center of the Revelations of the Mysteries of the Supreme Concourse.

His honor Ameen* has given the utmost praise

*Note: Ameen is one of the old, venerable, sanctified teachers of Persia.—*Translator*.

and commendation on behalf of all, saying that—Praise be to God!—all the friends in all parts of Persia are firm in the Covenant, have taken hold of the Testament of His Highness the Merciful; their minds are full of acclamations, their faces illumined, their hearts aspiring and their spirits soaring toward the Realm of Truth, their souls full of glad-tidings and their consciences in infinite happiness. Day and night they are engaged in spreading the fragrances, and morning and evening they deliver the Word of God. They are the Signs of Oneness and the Tokens of the Bounties of the Glorious Lord. They are the bright lamps and incontrovertible proofs. They are the horizons of knowledge and the hosts of the Supreme Course. In reality he has given the greatest praise and glorification. On account of this news great happiness was produced in the hearts of the believers, and all are expressing their most wonderful glad-tidings.

I beg of God, that day by day this Fire may consume the world, and this Flame enkindle the earth; this Favor become all-surrounding and this Path straight. Cast ye into oblivion all signs of attachment and impurity so that all the regions may become sanctified and purified and all the dawning-places shining and illumined. Then the Paradise of ABHA will be established in the East and in the West, the glorious outpouring of the Majestic Lord, become universal, the principles of the Cause produce results and the structure of the Revelation of Truth reach to the Mansions of the Supreme Heights.

Upon ye be Glory!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, especially for the BAHAI NEWS, Washington, D. C., June 17, 1910.)

THE TARBIAT SCHOOL, PERSIA.

LETTER FROM SYDNEY SPRAGUE.

Teheran, Persia, June 9, 1910.

My dear brother Ahmad: You have been away so long from Persia and have become so westernized that you have forgotten how long it takes

things to move in the East. I have learned during these two years in Teheran how "to labor and to wait." I have been hoping each week to be able to write you something definite, but there have been many hindrances in the way to organization. First, the believers would do nothing until they received permission from Acca and after that came,



THE ENGLISH CLASS OF THE TARBIAT SCHOOL, PERSIA.

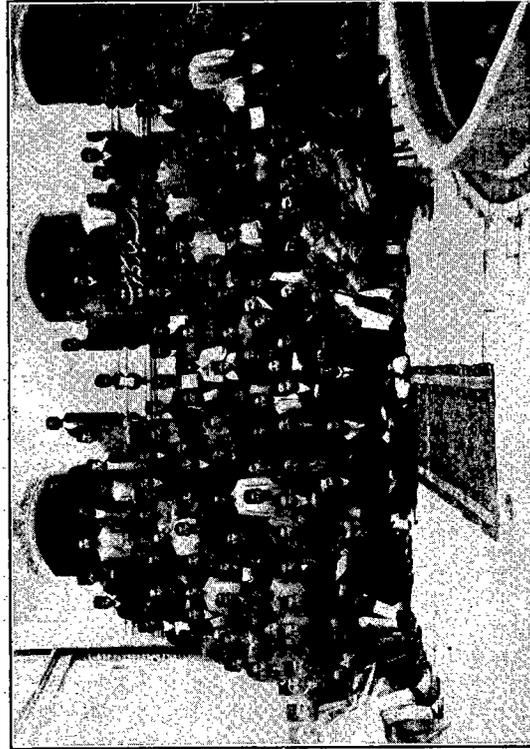
about two or three weeks ago, it took several meetings of discussion to decide how the committee should be formed, the constitution written, etc. You know how carefully every point is weighed and pondered over in the Orient before a decision is reached. At the last meeting it was decided that the present committee of the Tarbiat school take charge of the work of the Persian-

American Educational Society and that I should act as a representative from the Society in America and fulfill the duties that you designated for me in your program. I hope to send you, next week, the list of the boys' names, a little description of each and tell to whom they belong.

As the girls' school is not yet started, I have decided, with the consent of the Spiritual Assembly (of Consultation), to use the money sent for the sixteen girls' scholarships toward the expenses of starting the school and when the school is opened we will appoint the sixteen girls. Please notify the givers of these scholarships. We hope the school will be ready in the autumn. Already we have received over \$600 here in Teheran toward the school and with the help from America, this will be enough to start a good school. * * *

Now I will try to answer your questions about the Tarbiat school: We have at present 270 pupils, about 50 new ones having come to us during the past two months, for the school has really a very fine reputation in Persia. It is claimed by everybody as one of the very best. Several new schools have been founded here since the granting of the constitution and though liberally helped by rich Persians, none of them equal ours. The other day a professor from the Doral-Fonoun (Shah's University) came to our school to examine the boys in arithmetic, algebra and geometry. He had been sent by the government to visit all the schools. After examining carefully each class, he told me that our school in Teheran had such bright and intelligent boys and that in mathematics we were 'way in advance of other schools. One of the reasons why we make greater progress is that our school program is based on that of the American schools. When I came to Tarbiat school two years ago, I found its program was like that of all other Persian schools. For instance, mathematics would be taught but three days a week and then all the children who studied mathematics would be put in one room and taught at one time, though some might be advanced and others far behind. The first thing I did was to arrange the pupils in classes according to their ability and degree of advancement and have them study mathematics,

English, Arabic, etc., every day in the week. Ours is the only school in Teheran, I believe, which has such a program and that is one of the reasons



THE SCHOOL COMMITTEE, THE TEACHERS AND THE PUPILS OF THE HIGHER CLASSES IN THE TARBIAT SCHOOL, TEHERAN, PERSIA.

why it makes greater progress. It takes eight years for a boy to finish the school and get his diploma. A boy is necessarily about seven years old when he starts going to school. During the first three years he must study Persian and a little

mathematics, geography and history. Then when the boy has a good ground work in Persian, he may start either in English or French. Mirza Farajullah Khan is the French teacher and a very good one, and I am the English teacher assisted by Fariborz who came with me from Acca. During the five years of the advanced course the boys study one of these languages, so that when they leave they are able to converse, write and translate. They study ancient and modern history, foreign and Persian, mathematics, physics, chemistry, etc. They all, of course, must study Arabic. I teach also some physiology and botany to my advanced classes in English. * * * We have eleven teachers now. We have a president of the school, Dr. Ata-Ollah Khan, whose duty is to visit the school each day for an hour and report to the committee which meets every week. This servant, as you know, is the superintendent, and has a help, Mirza Yousaf Khan, who keeps the books, etc. There are also two servants. We have a good size school building for which we pay twenty toumans a month, but it is too small for our growing school and I hope next year we will be able to buy a big piece of land and build for ourselves. Another place we need is a place for boys to live who come to us from other cities. I am anxious to have dormitories with rules and regulations like our boarding school in America. We have started a boys' club of the older boys in the school, which meets every week, and I hope we can have a room for that some day where we can have English and French magazines and books. Your "Literary Digest" is very welcome and any other American magazines that people have finished reading will be very acceptable. I wish you could find some plays for boys to send me (no girls partake)—short, easy acting pieces. * * * I am sending you two photographs; one of some of the boys of the English class and the other of the teachers and the members of the committee and the pupils in the advanced course.

Fraternal greetings to Bro. Hannen and all our friends who are with us in this great work.

Faithfully your brother in the Cause,

ESKANDER SYDNEY SPRAGUE.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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Vol. I. CHICAGO, (July 13, 1910) KALAMAT No. 7

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Asma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Quadrat (Power)	Nov. 4
14th.....	Kaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malik (King)	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

The following letter from Monsieur Hippolyte Dreyfus, of Paris, now traveling in America, will be of interest to all:

To the Editors of the BAHAI NEWS.

Dear Friends: I trust I will be allowed to use the publicity of the BAHAI News for sending to all the Assemblies of America, which I am not able to visit in this too short trip, the love and the greetings of our friends in Paris; and also for conveying to all a little suggestion which the reading of the 4th issue of your publication, giving the account of the Convention in Chicago, and only just received—from Paris, has led me to deem advisable.

I really think that we should make a point never

to use the name "Temple" in regard to the *Mashrig'u'l Azkar*. There are words in Persian and Arabic to say "temple," but *Mashrig'u'l Azkar* has quite another signification, much broader and much more beautiful. It means, as you know, "the Dawning-place of the Mentions of God," and this plural in itself is quite significant, inasmuch as it reminds us that BAHÁ'U'LLÁH has taught that we should not be satisfied by praying God only in a place prepared for our meditations, but that we should above all pray to Him by our actions, in serving our brothers, taking care of the weak ones, giving hospitality and spreading instruction and knowledge. And the House of prayer, which is to be the center of the *Mashrig'u'l Azkar*, gets its true significance, in this new dispensation, from its connection with the different social institutions which 'Abdu'l Baha has often indicated to us, and which symbolize the whole activity of our future communities.

By calling it a Temple, not only, it seems to me, are we belittling one of the greatest Foundations of this Cause, but I fear that we are driving away from us many sincere souls who, in our days, have left churches, mosques, temples, in search of a broader ideal.

Besides, don't you think that the word *Mashrig'u'l Azkar* is harmonious enough to acquire citizenship in our occidental languages with Quran, algebra, sultan, jasmine and many other words which also come directly from the East? Let us be the pioneers of this reform of linguistics, which will enable us to implant more easily new ideas into the world.

Yours truly in the Cause of *Al Abha*,

H. DREYFUS.

The BAHAI NEWS endorses these suggestions and has adhered to the phrase, "Mashrak-el-Azkar," from the first, but has not felt at liberty to change manuscript sent in for publication. We trust the friends will give this matter careful consideration.

That all may be informed as to what is intended for this Institution, we quote the following from a Tablet revealed by Abdul-Baha:

I am hopeful by divine bounty and grace that the beloved ones of God may be confirmed in the building of the Mashrak-el-Azkar and all its accessories, for *the Mashrak-el-Azkar has important accessories which are accounted of the basic foundations*. These are: School for orphan children; Hospital and Dispensary for the poor; Place for the incapable: i. e., (Home for the cripple); College for the Higher Scientific Education.

The meaning is this, that in every place:
 First a Mashrak-el-Azkar must be founded.
 Then a School for the Education of orphan children and the poor.
 Then the Hospital and Medical Dispensary must be founded.
 Then the home of the Cripple.
 Then the College of Higher Scientific Education.

In every city a great Mashrak-el-Azkar must be founded after this order.

Now we hope the Mashrak-el-Azkar may be founded in Chicago. After its foundation the important accessories may gradually be founded.

(Signed) ABDUL-BAHA ABBAS.

THE MASHRAK-EL-AZKAR.

The Financial Secretary announces the following payments have been met on the land for the Mashrak-el-Azkar:

June 24, 1910, interest on renewed mortgage..	\$ 375
July 1, 1910, third note of \$5,000, with interest on \$10,000	5,300
Total.....	\$5,675

We are approaching the goal so earnestly requested by Abdul-Baha, that is, to pay for the land in its entirety before building thereon. The friends have been so sincere and earnest in endeavoring to accomplish this first step that a statement of the payments necessary to complete its ownership will inspire us to bend efforts to bring this about speedily:

Dec. 24, 1910, semi-annual interest on renewed mortgage (\$12,500)	\$ 375
Jan. 1, 1911, fourth note of \$5,000 and interest ..	5,150
May 1, 1911, taxes and paving assessments...	700
May 1, 1911, mortgage of	12,500
Total amount to be paid.....	\$18,725

Corinne True.

BOSTON.

The Boston Assembly had the pleasure on June 12th of hearing Mr. and Mrs. E. C. Getsinger and Miss Gertrude Stanwood, of the Baltimore Assembly, has been present at the meetings recently.

Miss Juliette Zimmerman and Miss Jeane Moore were guests from Worcester on June 19th.

Mrs. Myron Prescott Potter, of Tacoma, Washington, has been in attendance at the meetings on several occasions, coming in from West Newbury, her former home. She left for Tacoma June 20th. Miss Gertrude Stanwood, of the Baltimore Assembly, has been present at the meetings recently.

Harlan F. Ober.

CHICAGO.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Sts. George Lesch, Sec'y. Address of Assembly, P. O. Box 283.

The brief visit of M. Hippolyte Dreyfus, of Paris, has acted as a stimulus to all departments of Bahai activity in this city. Sunday morning, July 3rd, at the regular weekly meeting of the Assembly, he gave an excellent presentation of some of the teachings of the *Kitabu'l-Aqdas*, The Most Holy Book. The night before, Saturday, the friends gathered at the home of Mrs. Eva W. Russell, 329 S. Hoyne Ave., to hear him, and again on Monday night, July 4th. Sunday afternoon, he met with the members of the Spiritual Meeting of Consultation (H. of S.), discussing with them matters pertaining to the welfare of the Cause, and in the evening, addressing many of the friends at the home of Miss Gertrude Buikema, 1827 W. 12th St. Mrs. Corinne True returned from Fruitport, and opened her home on Tuesday evening, thus giving another opportunity to hear him before his departure for Montreal, the following day.

Mrs. A. S. Agnew and son are spending a few weeks in North Muskegon, Mich.

The Unity Feast of June 24th was held at the home of Mrs. Annie E. McKinney, 619 Wellington St.

The pupils of Miss Lillian James, our faithful pianist, gave a musicale, June 25th, at the Eleanor Club, 4 Twenty-fourth St.

Mrs. Myron Prescott Potter, of Tacoma, Washington, spent a day in Chicago recently on the way from New England to her home in the west.

DENVER.

Secretary of Assembly, G. Nathaniel Clark, 4141 Xavier St.

Meetings are held at the home of Mrs. E. J. Bell, Emporia St., Aurora, Monday evenings.

Mrs. A. M. Bryant is at her home in Woodland Park, Colorado. Mrs. Ella T. Nash and her daughter, Miss Louise Nash, are at present at Estes Park, Horse Shoe Ranch, Colorado.

Josephine H. Clark.

FRUITPORT, MICH.

Mrs. Corinne True, of Chicago, has returned for the summer and has taken up her active work for the Bahai Cause.

Mrs. Tobin and Mrs. Waite are the guests of Mrs. True and together with Mrs. Greenleaf, who is spending the summer here, are assisting in the group work.

A weekly meeting is held at the home of Mrs. Nelson Peterson; also one in Grand Rapids and Muskegon, Mich. There is growing interest in the Movement and the seeds planted in these cities are bearing the fruits of faithfulness and firmness in the Covenant.

The Unity Feast, Friday, June 24th, was held at the home of Mrs. True. Mrs. Waite told of her trip to Acca and read from her notes taken while there.

Mr. Charles Scheffler and Miss Sophie Loeding, of Chicago, spent the following Sunday with Mrs. True, and Mr. Scheffler talked in a most impressive way at the group meeting on the subject of "Why I am a Bahai."

KENOSHA.

Regular weekly meeting of Assembly, Sunday morning, 10:30; Sunday School, 9:30 a. m., at Gronquist Hall, 218 Park St. Address all mail for Assembly to Fountain Nichols, Sec'y, 868 Park St.

The Industrial School closed the season's work with a picnic. Many attended and an enjoyable time was had with games and refreshments. Mr. Wilhelm, of New York, made a contribution for the little ones and it was used for furnishing ice cream and cakes. The school will open again in September.

The Ighan class, which was held at the Kenosha Assembly's Hall during the winter and spring, has also closed for the summer.

Two vacancies in our Board of Consultation were caused by Messrs. Wilcott and Yager leaving the city. These were filled, June 19th, by the election of Messrs. Zina Tanner and Charles Carlson.

Bernard M. Jacobsen.

LOS ANGELES.

Secretary of Assembly, F. B. Beckett, 429 Citizens National Bank Bldg.

Mrs. Replogle, of Bakersfield, formerly of Baltimore, has moved to Los Angeles.

Miss Ella Bailey, of Berkeley, visited the friends here for two days and is now spending the summer at Banning, California.

Tropico is a beautiful suburb of Los Angeles, about nine miles away, and so many of the friends live there that the Unity Feasts are now regularly held in Tropico. There was a happy gathering at "El Azkar," the home of Mr. and Mrs. A. J. Frankland, June 24th. Mr. and Mrs. Winterburn, Mr. and Mrs. Cline, Mr. and Mrs. Beckett, Mrs. Stoddard, Mrs. Carvel, Miss Tesky, Mrs. Roper, all of Tropico, were there and also two visitors, one from near San Diego and another from Nevada. These meetings are attended by about fifteen believers and the number is steadily growing.

A beautiful work is being done through the efforts of the friends in Friday afternoon meetings, where the study of the Ighan is being pursued in a systematic manner under the wise guidance of Mrs. Winterburn. This work is attracting some earnest students whose interest is growing. Regular group meetings are held weekly at Miss Hammond's home in Pasadena and at Mrs. Phillip's home in Los Angeles. The open meetings on Sundays in Blanchard Library Hall are attended by about forty people and are a means of presenting the glad-tidings to strangers who go to a hall rather than to a home, to learn what is going on. It is hoped that many of them shall find their heart's desire in the wonderful Words of Truth that are offered to them in the Bahai Revelation.

Thahbet.

NEWS NOTES.

Word comes to us that Mme. Aurelia Bethlen is holding meetings in Salt Lake City, Utah.

Mr. Edward Diedrich Struven and Miss Margaret Estelle Lowndes were united in marriage, Wednesday, June 29th, at Baltimore, Md.

NEW YORK CITY.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th St. Paul F. G. Marshall, Sec'y, 139 Shippen St., Weehawken Heights, New Jersey.

A Unity Feast was held in the studio of Mrs. Gannett on Sunday evening, June 26th.

Mr. Howard MacNutt has recovered and Mr. J. Otis Wilhelm is reported to be convalescent.

We have the pleasure of welcoming Miss Eda Moffatt Falken, from Oakland, Calif., into our vicinities.

The BAHAI NEWS is creating much interest, and is a great bond of unity between the Orient and Occident.

Mr. Charles Mason Remy recently spent a few hours in New York City, on his way to join his parents in New England.

In the Brooklyn Assembly meetings are continued on Sunday afternoons, at 3 o'clock, at the home of Mr. MacNutt, 935 Eastern Parkway.

Recently a beautiful meeting was held at the home of Mr. Hooper Harris, 1180 Broad St., Newark, N. J., the guest of honor being M. Hippolyte Dreyfus.

The meetings in New York City are as follows: Mrs. Emma Gannett, "The Chelsea," 222 West 23rd St., Wednesday evenings at 8 o'clock. Miss Juliet Thompson, 119 East 19th St., Friday evenings at 8 o'clock. Since Mr. Kinney and his family are out of town for the summer, the Sunday evening meeting, which is under the auspices of the Council Board and the Woman's Unity, is being held in the homes of the different believers.

Word has come from Dr. Moody that the Teheran Board of Consultation has supplicated Abdul-Baha that Miss Lillian Kappes might be permitted to come to that city to teach in the Girls' Bahai School, and that Dr. Moody had personally supplicated that Miss Elizabeth H. Stewart might be permitted to come to Teheran as professional nurse to assist the doctor in her medical work. If these supplications are accepted, the hope of the Persian friends is that they can join Mr. Sydney Sprague in Haifa and return with him to Teheran. *Isabella D. Brittingham.*

WASHINGTON, D. C.

Regular weekly meeting of Assembly, Friday evening, at 1219 Connecticut Ave. Joseph H. Hannen, Sec'y. Address of Assembly, P. O. Box 192.

The Washington Assembly was honored by a visit from M. Hippolyte Dreyfus, of Paris, who addressed meetings on June 15th and June 17th. On June 16th, a reception was given, at the Gareissen Studio, to Messrs. Dreyfus, Remey and Farajullah Khan. The first of this series of meetings was the regular Wednesday evening gathering at the residence of Mr. and Mrs. Andrew Dyer, at which the colored believers joined with us, and a large number were present. Mr. Remey spoke briefly, and the address of the evening was delivered by M. Dreyfus. At the reception the three brothers were welcomed in brief speeches, and responded in a most interesting manner, outlining the progress of the Cause in three continents. It is seldom indeed that such a body of co-workers is assembled, and a large and representative body of believers and friends were on hand to give greeting. It was announced that M. Dreyfus would be the speaker of the evening on Friday, June 17, this being the regular weekly gathering, and a goodly attendance followed. We found the expositions of this brother most helpful, and his presence was inspiring.

The Unity Feast of June 24th was given at the hall, with Mrs. Wellesca Pollock Allen as hostess. A communication from Mrs. Garrison, formerly of the Washington Assembly and now on the Pacific Coast, was read. Talks were given by Farajullah Khan, Dr. Fareed, Mr. Remey and Mrs. Getsinger. Nategh Hannen, who has been for the past fifteen months in Stuttgart, Germany, and is home on vacation, read a Tablet addressed to the Stuttgart Assembly and delivered the greetings of the friends in that country to Washington.

Miss Alma S. Knobloch, whose address is Alexanderstr. 69, 1, Stuttgart, Germany, will welcome letters and especially copies of Tablets and other literature from the friends everywhere. Her entire time is devoted to the work of the Cause, and only those who are away from home and country know to what extent news and co-operation is helpful.

On Sunday, June 26th, the writer had the privilege of visiting the family of Mrs. Duckett, of Sumerduck, Va., an isolated believer. Announcements had been made for a public meeting at the school house in the afternoon, and more than a hundred persons responded, eagerly listening to the Glad-tidings of the coming of the Kingdom. Further meetings are planned. This suggests a vast field of service in outlying districts; as for example in the section mentioned there is only one preaching service each month, and with ample time for thought and reflection, the people are hungering and thirsting for spiritual things.

Tuesday evening, June 28th, the resident officers of the Persian-American Educational Society met with a few of the friends, at the Society's headquarters, 1800 Belmont Road, to consider ways and means for the extension of the work in line with the commands of Abdul-Baha, merging the Educational Society into the Occidental-Oriental Interdependence Society. A committee was chosen to draft a new set of plans and later on further conferences will be held.

On Sunday, June 26th, a special meeting was held at the residence of Mr. and Mrs. Fred J. Woodward. Tablets were read and the spirit of the earlier days was strongly evidenced.

Mirza Farajullah Khan, whose visit was chronicled in our last letter, has given us some splendid talks. As he is not yet fluent in English, Dr. Fareed has interpreted for him.

The Bahai Hospice will be closed until further notice, owing to the absence from the city of Mr. Ripley and family. *Joseph H. Hannen.*

The Rev. Oliver M. Fisher, Ph. D., 5 Haymarket, London, England, has prepared a series of illustrated lectures pertaining to the Cause. His subjects are: "Unity of All Religions;" "The Greatest Exponent of Unity—Abdul-Baha;" "The Remarkable Story of Over Forty Years in a Turkish Prison;" "Martyrs of the Nineteenth Century;" "Dawn of Freedom in Turkey and Persia;" "Palestine of Today."

BAHAI NEWS

Vol. 1 Chicago, (Aug. 1, 1910) Isma No. 8

WORDS OF ABDUL-BAHA

From notes taken at Haifa, Syria, by Mirza Moneer Zain, during the recent visit of Mr. Charles Mason Remey and Mr. Howard C. Struven.



PHOTOGRAPH OF BELIEVERS ASSEMBLED AT THE TOMB OF THE BAB, MOUNT CARMEL, SYRIA, MAY 15, 1910.

In the centre of the group, marked with an X, is the aged Afnan, who supervised the building of the Mashrak-el-Azkar in Ishkabad, Russia. As soon as it was finished he was called to Acca by Abdul-Baha to remain the balance of his days.

The following letter from Mr. Remey to the BAHAI NEWS makes a fitting introduction to the notes which follow:

To the Editors of the BAHAI NEWS:

Mirza Moneer Zain has sent me notes taken in Persian and then translated, from four of Abdul-Baha's talks given while Mr. Struven and I were in Haifa.

I am enclosing them to you, knowing they will be of value to you in your work.

Talk No. 1 was given shortly after our arrival in Haifa.

Talk No. 2 was given at a feast which Abdul-Baha spread in his home, at which there was gathered a throng of believers from many countries and of various religious faiths.

Talk No. 3 was given upon a most memorable occasion, the 68th anniversary of the Declaration of the Bab. (According to solar reckoning May 23rd of the present year was the 66th anniversary of this event, but according to lunar reckoning—still used in some of the Oriental countries—May 15th of this present year was the 68th anniversary.)

At an early hour of the day the believers from Haifa and the visiting pilgrims went up to the hospice, situated near the Tomb of the Bab, upon the Mount of Carmel. When the feast was prepared Abdul-Baha served us as we were seated about the table which had twenty-four places. There was a second service and also a third, there being between sixty and seventy present. After all had been served then he, himself, partook of food. As Abdul-Baha gave the material food he made the enclosed brief but soul sustaining address. It was the most impressive meal that one could possibly imagine. Any description of mine would not give any idea of the spirit manifested. Not only were there the many mentioned pilgrims present, but also a number of those old and faithful servants of the Cause—men who have done pioneer work in Persia and in neighboring lands—men who have suffered for the faith in prisons and in exile, and who now are spending the evening of life serving in the shadow of Abdul-Baha. In the late afternoon the friends assembled before the door of the Tomb. Abdul-Baha was there. All entered the outer chamber and stood facing the door of the inner chamber while he chanted two tablets. All stood save one, for whom a chair had been placed, Aga Seyed Taghi, the aged Afnan who was assisted into the building, tenderly supported upon one side by Abdul-Baha and upon the other by our good brother, Howard Struven.

Directly over the Tomb hangs a nine-branch candelabra and in this we were permitted to place lighted candles. In the night Howard and I again climbed the mountain a second time. The candles were still burning, and we had a quiet hour of prayer there together, remembering in our supplications the friends in the many assemblies and lands visited on our long journey, and thanking God for His wonderful bounties and blessings.

Talk No. 4 was given as Abdul-Baha was giving us his parting blessing. I assure you it was with joyful yet serious hearts that we left him to return to America. He had filled our souls with his wonderful spirit of love and we were anxious to be away and serving as he directed.

Yours in His service,
CHARLES MASON REMEY.

Talk No. 1—Haifa, May 10, 1910.

Concerning the death of King Edward of England, Abdul-Baha said: "The English king, with his pomp and grandeur, used to address the sun and say: 'Thou dost never disappear from my lands' * * *; but now he is buried under the earth. Some time ago the flags at the top of the masts proclaimed the day of his ascension to the throne; but today the flags are at half-mast, for he is dead. The flags and banners of the Beloved are ever waving at the top of the masts; they are never inverted; nay, rather, they go on higher day by day; in fact, theirs is the sovereignty. Without fighting forces they conquer the cities; and without taking any tribute they bestow and give freely. The kings gain their victory through bloodshed and the taking of life; whereas the Beloved of God confer life and are victorious. The sovereignty of the friends is an eternal one."

Concerning the trials and hardships, ordeals and oppressions which befell the beloved of God in Persia, Abdul-Baha said: "In America the people shall also thus serve you a little; they shall not permit you to escape and you cannot get rid of them."

We spoke about the inhabitants of Honolulu; that many nationalities are there represented and yet all are in great harmony. Abdul-Baha said: "Time and place play a great influence over the conditions; when in a certain place some strangers meet, necessity requires that they should be in harmony; but our purpose is this, that the divine unity and concord may become well established among all the nations, so that they may become as one spirit in different bodies; the drops of one ocean; the fruits of one tree and the rays of the same sun. In America, when the different people united together they were enabled to drive away the English government and establish a new government for themselves. Consider how great is the result of unity and harmony! There has never been any action performed nor any philanthropic deed achieved except through unity and concord; disagreement and dissension have always been the means of evil and corruption."

"Animals are of two kinds, one the grazing and domestic; the other the wild and ferocious. If the wild beasts are near each other for ten years, still, as soon as they find an opportunity they attack and tear one another to pieces; whereas the tame creatures show their kind feelings toward each other. * * * The beloved of God are like the blessed birds; they are kind and merciful."

Abdul-Baha said a contribution had been sent from Persia for the Mashrak-el-Azkar in Chicago and we should take the sum with us to the United States. Mr. Struven said that since contributions had come from the East to the West, we had felt ashamed of ourselves. Abdul-Baha replied: "You should never be ashamed; nay, rather, you must be very happy in realizing the power of the Word of God, which has enabled the beloved to send contributions from small villages of Persia."

"Some time ago, a few souls in America expressed their wish for a journey to Persia, but I told them to defer this undertaking for a while. Now the time has come; they can go in these days, as there is no danger now."

"As you both have been together during this long tour, I hope that you shall be together also on your journey to Persia in the future."

Concerning the many Assemblies in America, Abdul-Baha said: "These centers must have a complete connection and a firm union with each other, just as all the various Assemblies in Persia. Rest assured, all this shall come to pass."

"Now is the commencement of the daybreak and the radiant morn is approaching. Consider the trees yonder; as soon as they peep out of the earth they receive the bounty of the sun, the shower of mercy and the gift of breeze. Although the same bounties are being bestowed upon them when they bring forth leaves, blossoms and fruit, still, there is a great difference between this state and that of the former one."

Abdul-Baha asked Mr. Remy if he remembered the few Persian words he had learned, and then he said: "The beloved of God are endowed with a particular language through which they express

their feelings and converse with one another. The sun speaks to the existing beings, the cloud communicates with the earth and the gentle breeze whispers to the trees."

"The assistance and confirmations of God which shall attend you in the future will be so great and magnificent that when compared with those already experienced will make them seem very little."

Abdul-Baha said: "The two words, East and West, are imaginary words; there is no East and there is no West."

Talk No. 2—Haifa, May 13, 1910.

Abdul-Baha spoke these words to a number of Jewish, Zoroastrian, Christian and Mohammedan Bahais seated around his table and while serving them all:

"Among the human race, the bonds of and means for love are numerous, for man cannot live without it; nay, rather, human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional upon **amity and love, and the greatest honor** and pleasure in the human world is love; but the ways and means are different. Sometimes the cause of love is simply relationship and kinship; and sometimes it is a racial bond, patriotism, political affairs, etc. But, through all these various bonds and means it is impossible to obtain a real and pure love; it is rather superficial and temporary. Such love may easily be changed into enmity and rancor, for it is affected by the slightest manifestation of hostility; whereas a true and ideal love is faith and assurance. Those who believe in God and are confident in His Word shall enter the Kingdom, and the essential oneness appears among them to such an extent that all become the drops of one ocean, the rays of one sun, the fishes of one sea, the trees of one garden, the birds of one orchard, the candles of one assembly and the stars of the same heaven. Such love is real; there is no interruption for this connection, nor any separation for this union; this foundation shall never

be destroyed, for it is eternal; hence it is established that the love which exists among the beloved of God is everlasting, for it is a Divine bounty, a Godly appearance, a melody of the Kingdom and a heavenly cohesion.

"In the Koran it is said: 'They love Him and He loves them'—i. e., the bounty of love is one of the Divine bounties which comes to man from God; just as the sun when it sends its rays to the mirrors and thereby the mirrors are illumined; this effulgence and splendor are from the bounty of the sun. Therefore, this love which is among the beloved is a Divine bounty, a Godly splendor, an eternal manifestation and the power of Divinity; it is perpetual.

"Praise be to God! Ye are gathered here under the shadow of the Blessed Beauty and your hearts are overflowing with His love, your souls are rejoicing in His favors and Abdul-Baha is serving you. What more do you need?"

Talk No. 3—Haifa, May 15, 1910.

Uttered by Abdul-Baha on the day of the annual celebration of the Bab's Declaration, held on Mount Carmel, when representatives of all different religions, such as Jewish, Zoroastrian, Christian and Mohammedan Bahais were seated around the table and Abdul-Baha was serving them all personally:

"There are different gatherings and various meetings held in the world which apparently are in the utmost degree of arrangement and order; in the palaces of the kings many feasts and banquets are held which are incomparable and peerless; also, in the castles of the opulent ones great entertainments are presented and various kinds of foods and victuals are served; the singing of melodious tunes and playing of musical instruments exhilarate and deeply affect the course. Associations for political affairs are formed and convivial banquets for pleasure and gratification are offered; assemblages for exhibition of arts and sciences, literature and acquirements are established; meetings for the promotion of industry and commercial matters are being

held; extraordinary conventions and religious congresses are arranged. But all these assemblages and different gatherings are not to be compared with and equal to this, our meeting. Although from those gatherings and conferences certain results and effects are produced which render great service to the human world and make mankind progress and develop on the plane of civilization, promulgate the attributes and virtues of the world of humanity; yet the results are limited, the fruits thereof are finite and the signs are bounded; whereas the traces, the lights and the results of this gathering are unlimited, boundless and infinite, for it is held on the Supreme Spot (the Tomb of the Bab) and under the shadow of the Blessed Beauty.

"This feast is one eternal! It has connection with and relation to the soul and body; it shall be continued everlastingly. At least an hundred thousand feasts shall follow this one. All the other gatherings shall be forgotten, whereas the commemoration and celebration of this meeting shall remain and be duly observed forever throughout endless ages; it is under the merciful glances of the Blessed Beauty.

"Once His Holiness Christ gathered the disciples together, and having offered to them the Lord's Supper, He advised them, admonished them and uttered certain teachings to them, and then He said this was 'The Lord's Supper.' Now, as this meeting is held under the shadow of the Blessed Beauty, it should be called 'The Lord's Sustenance,' and as the consequences of 'The Lord's Supper' continued until the present time, so we hope that the results and effects of this 'Lord's Sustenance' may also become permanent and perpetual. In fact, there is no meeting better than this, for it is held in the vicinity of the Supreme Spot and the faces are so brilliant and radiant! What is there superior to this?"

Talk No. 4—Haifa, May 18, 1910.

These words of Abdul-Baha were addressed to Mr. Charles Mason Remey and Mr. Howard C. Struven on the day of their departure from his presence:

"In fact, you have shown forth a wonderful devotion; you left the West and came to the furthest part of Asia. On your journey you had to pass through hard experiences and difficulties; yet the confirmations of God enabled you to spread the Cause and to raise the summons of the Kingdom in all regions. The Sun of Truth shall send forth its rays, the breeze of favor shall pass over and the rain of mercy shall be sent down upon the seeds which you have scattered and there shall be gathered and collected many harvests. The results shall indeed be magnificent and glorious; some of them you shall soon witness with your own eyes.

"Now, when you go back to America you must circulate in detail all the incidents and news about your vast trip and inform them fully of the works achieved successfully throughout the different countries.

"Now you have to rest and repose for some time and let your strength and breath be renewed. When a bird has been soaring in the air for a long time, it has to come down and rest for a while; after a long walk one must be seated and take some rest.

"I pray and supplicate at the Divine Threshold to confirm and aid you in all conditions, and that the seeds scattered may grow rapidly and form a charming plantation."

After giving instructions to some Persian pilgrims who were leaving on the same day, Abdul-Baha arose and embraced them all one by one. Some were crying, the tears rolling down their cheeks.

"Good-by!" he said to all.

AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

Believing that the journey of Mr. Charles Mason Remy and Mr. Howard C. Struven has attracted wide-spread attention among the friends of the Cause, the BAHAI NEWS invited Mr. Remy, upon his return, to compile a series of articles for

publication concerning their observations. In reply he writes:

I shall be very pleased indeed to help you with the matter of articles for the BAHAI NEWS. * * * While in India and Burmah I wrote letters to the Washington Assembly and to the House of Spirituality (Chicago) about the work there. I think these would be fresher and have more life in them than anything which I could write now, for when it was written I was amongst the people of whom I was writing. I wrote Mr. Wagner (of Pasadena, Calif.) from Kungyangoon telling all about our visit and the life there. It seems to me that this letter would be just the thing now since you have published in a recent issue a letter by Maung Ba Kya of Mandalay in which mention is made of Kungyangoon (Koon-Jan-Ghone).

The letters referred to have been obtained and will appear in the near future. At Mr. Remey's suggestion we publish herewith the one telling of the visit to

KUNGYANGOON.

El-Mashrak-el-Azkar, 20 Sparks St.,
Rangoon, Burmah, February 22, 1910.

Through Mrs. H. C. Wagner to the Bahai
Assembly, Pasadena, Calif., U. S. A.

Dear Friends in EL-ABHA!

During the past few months Mr. Struven and I have been unable to write as many letters as we would have liked. We have plenty to relate which would be of interest to the Bahais, with but little leisure for correspondence.

After three weeks in Honolulu, we visited several cities in Japan, remaining in Tokyo some days with Prof. M. Barakt'ullah. There several meetings were held with good results. Shanghai in China was our next field for doing a little work. There interest in the teachings is just beginning. While there we met Mirza Abdul Bahi (pronounced baj-iy) one of the firm Persian Bahais, who has lived there for several years past. At last, after visiting various ports, we found ourselves settled in the Mashrak-el-Azkar, at the above address, amid the Bahai friends here in Rangoon.

Our month here has passed very quickly. There have been many meetings and we have met a number of people. We spent some days with the friends in Mandalay in Upper Burmah, and we only returned to the city yesterday from a visit of several days with the Bahais in Kungyangoon, a small place off in the jungle of the delta of the Irrawaddy River. This last assembly was totally different from any I have ever visited. It presented such a picture of our Faith amid surroundings so different and opposite to those of the West that I am sure you will enjoy hearing

of it in detail. There we saw a beautiful demonstration of the power of the love of El-Baha glowing in the heart and soul of the simple jungle man.

Hearing of our arrival in Rangoon, four of the Kungyangoon Bahais—one woman and three men—set out to convey to the Rangoon friends and to us the greeting of their assembly, and to ask us to visit their part of the country. After an all-night journey on foot, they reached the Mashrak-el-Azkar, fatigued in body but fresh in spirit. Then it was arranged that at the end of fifteen days the visit should take place, the interim giving them ample time to finish their harvesting and to arrange for our reception. After a day or two of repose and meeting with the believers, these faithful friends left us to return to their village. From the doorway of the Mashrak-el-Azkar I watched them disappear into the night. With sandled feet and staff in hand, they made a picture not to be forgotten.

The assembly in Kungyangoon is of recent origin. Three years ago there were no Bahais there, but now they number four or five hundred souls. The foundation was as follows: A Kungyangooni named Ko-Chit-Thoon was in Rangoon and in trouble. The believers there befriended him and finally Seyyed Mustapha Roemi went with him to his home, in order to further assist him. During this visit Ko-Chit-Thoon and some of his neighbors became so much interested in the Holy Cause that Seyyed Mustapha Roemi began to preach in the Mosque, giving the beginning. Through several successive visits a great work has been done. All has not gone smoothly, either. There has been great opposition upon the part of the Musselmen of the vicinity, but now these matters are better than in the beginning.

In due time another delegation of friends arrived from Kungyangoon to remind us of our promise, and to assure us that all was in readiness for our visit. Accordingly our party was formed, containing in all twelve believers. During two days elaborate preparations for the excursion were under way. All manner of culinary apparatus, table furniture, mats and carpets, bales of bedding, folding cots, a bath tub, bases of provisions and the like were collected and packed, for we were going into the jungle where all things needful had to be taken with us. One of the Kungyangoonis preceded us by one day with the heavy luggage, while we took with us the remainder, consisting of about forty pieces. A boat ride of nine or ten hours thro the inlets and lagoons of the delta brought us to the landing of the Kungyangoon where a crowd of believers received us. Here we climbed into bullock carts, which conveyed the party a distance of about four miles to the center of the community where stood the Mashrak-el-Azkar.

Some time after the establishment of the Cause in this place, the Mosque, in which the Message had first been given, was destroyed by a cyclone. As practically all of those who formerly worshipped there were then

Bahais, there was no necessity for another Mosque, so upon the old site and with some of the old materials a building was put up which now serves as a place of assembly. Here visiting teachers lecture and receive Truthseekers. Near this building is a rest house for the accommodation of wayfarers, and not far from either the friends have recently built a Mashrak-el-Azkar, a simple building of teak wood timbers covered with an iron roof, with projecting eaves to shelter the sides of the building from the sun's rays. Here we were lodged.

Our own preparations for the expedition were but secondary to those of the Kungyangoon friends. They had put up several temporary buildings for our accommodation. A kitchen, a bathroom and finally, to accommodate the crowd, the space between the Mashrak-el-Azkar and the assembly house was roofed over with bamboo poles and thatched with palm leaves and rice straw, thus affording in all shelter for several hundred people.

During the ride thro the jungle we were greeted by many an "Allah's ABHA!" from men, women and children, who came out of their thatched huts as we passed. As soon as we reached the settlement the friends began to arrive from all directions. As the night fell, stakes were driven into the ground about the temporary shelter, and torches were attached thereto. It was very impressive as we all sat there in the flickering torch light. Seyyed Mustapha Roemi spoke to these believers in their own language, and translated for them our messages of love and greeting from the Bahais of the West.

Our going to Kungyangoon was indeed a visitation. It reminded one of an old-fashioned camp meeting. The believers came from distances bringing with them whole families of children. One proud father explained to us, thro very expressive gestures, that he had ten children, all of whom were Bahais. There were other families of four generations, all of the Faith. These simple people have, with all their souls, accepted the Message, and tho uncivilized they are aflame with the Spirit of the Kingdom. Many of the men wore but a simple piece of cloth about the middle of the body, while the children were even more scantily clad, some clothed only with jewelry.

Seyyed Mustapha Roemi is a most versatile speaker, having a knowledge of many languages. During the meetings at Kungyangoon he was kept busy speaking from early dawn to late at night. New people were arriving every hour, both Moslems and Buddhists. With their families they arranged themselves on mats on the floor in the assembly shelter, where jars of drinking water were placed about for their refreshment. There they would remain for hours at a time, both asking questions and listening attentively to their answers. As night fell the children were put to bed there where they sat, without any interruption to the meeting. At a late hour the meeting would be adjourned until the following morning shortly after sunrise, when

(Continued on page 17.)

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Isma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Quadrat (Power)	Nov. 4
14th.....	Qaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malik (King)	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

The BAHAI NEWS devotes this issue to notes taken and letters written by Mr. Charles Mason Remey and Mr. Howard C. Struven during their recent journey around the world in the interests of the Cause. The following extracts from Tablets

revealed by Abdul-Baha show the importance and world-wide effect of this tour:

Truly, I say, this beloved of Abdul-Baha left his native land, turned his back upon the comforts and pleasures of home, accepted the difficulties of travels, and crossed the Pacific and the Atlantic oceans. In the Hawaiian Islands he gave the Glad-tidings of the Kingdom; in Japan he delivered the Teachings of His Highness the Incomparable. He summoned the souls to the Most Great Guidance, and suffered the thirsty ones to drink from the Fountain of Job. He proclaimed the Dawn of the Manifest Light in China, and he perfumed India with the Fragrance of the Rose-garden of the Merciful. Praise be to God, he became assisted, confirmed, and raised the Summons of the Kingdom in those countries, suffered the Mysteries of the Realm of Might to become manifest, built a structure which will remain firm and established forever and ever, enkindled a lamp whose illumination will be perpetual, and planted a tree whose fruits will be limitless.

Consider thou how the power of the Word of God has united the East and the West and bestowed spiritual communication, that a blessed soul from the inhabitants of America, while in the Holy Land, mentioned to Abdul-Baha the name of a man living in Asia, and with the utmost devotion requests the writing of a Tablet. Praise be to God! What a communication! What a unity and concord! Today the inhabitants of the world must be engaged generally in praising the Word of God, which has bestowed such a bounty and has established such a harmony and affiliation that the Beloved of the union of the race of man has uncovered the face, displaying the utmost beauty and perfection in the assemblages of the world, and is captivating the hearts of everyone in all the regions.

(Signed) ABDUL-BAHA ABBAS.

Impressions received upon such a journey and visit with Abdul-Baha are of value to all, therefore we are pleased to quote the following communication from Mr. Remey:

Dear Friends in EL-ABHA:

Since my arrival in this country, from the Holy Land, on June 3rd, I have received many inquiries from the friends regarding any possible instructions which Abdul-Baha might have sent through Mr. Struven and me to the friends in America to be followed in the Bahai work. We are the bearers of no instructions whatever; nevertheless, we, as all who come from Abdul-Baha, have a message or a lesson to share with all.

The one great lesson which we learned while with Abdul-Baha was the lesson of the Unity of the believers—the interdependence of the believers in each of the assemblies, and the interdependence of these assemblies between one another, both East and West.

On our long journey to Acca many of the friends asked us to place before Abdul-Baha certain ques-

tions pertaining to the work of the Holy Cause. In practically every case his reply was that the friends should consult together and that that which they agreed upon in all joy and fragrance would be pleasing and acceptable to him, and that whatever should be thus decided after consultation and deliberation is the course to be pursued in carrying on the work of the Holy Cause.

In telling Abdul-Baha of the work in the various cities in which the friends were united in consultation and works, he was greatly pleased and showed evident satisfaction. In practically every conversation which we had with Abdul-Baha he gave us a lesson upon consultation and working together—sometimes told in one way and sometimes told in another.

During our travels of last summer Mr. Struven and I found that some of the friends interpreted the instructions of Abdul-Baha to mean that the time has not yet arrived for meetings of consultation in the various assemblies, nor for system in carrying on the work (that is to say, organization).

While with Abdul-Baha we learned that he had told others (as well as ourselves) that now is not the time for establishing The House of Justice according to The Book of Akdas. However, from his many talks he left no doubt in our minds that he wished the believers to unite, consult, organize and work together.

Personally I can see that united effort in the Bahai work is the crying need of this day. The real work is now not being carried on by separate individuals but by those who are casting aside individualism and are adhering to the principles of Unity in thought, spirit and action. This is the principle of the spiritual growth and strength of the Holy Cause which Abdul-Baha made so very clear to us.

It is almost needless to mention that Mr. Struven and I, in our round of visits, noticed that in those centers where the friends were united in consultation and in harmonious work and service, that there the Cause was manifestly strong and vigorous, while in those centers where the friends were not working along systematic lines the fruits of the work were not so evident.

Some copies of the BAHAI NEWS were reaching the Orient while we were there. Everywhere the friends were pleased with this effort. During our travels Mr. Struven and I felt much the need of such an organ which would strengthen the ties of Unity between the East and the West.

About three years ago Abdul-Baha told me to publish, semi-annually, a bulletin in both Persian and English, at the same time instructing that the matter to be published should first be sent to him to be approved. Accordingly, the manuscript for the first issue was sent to him, and after an interval of three or four months the matter for the second issue was also forwarded. Nothing was ever heard from either package. There was much correspondence from my end of the line, but all to no avail for there were no traces to follow up.

I know that Abdul-Baha is still anxious to have an Occidental-Oriental publication to further the holy work. I feel that the BAHAI NEWS is a most important step toward this other work, and at the same time is accomplishing a long needed work among the English speaking assemblies. * * *

Faithfully yours in His Cause,
CHARLES MASON REMEY.

With this issue of the BAHAI NEWS, through the inauguration of a section in Persian, we believe a stronger bond of Unity will be established between the East and the West, for it is evident that so long as this publication appeared only in English we could not fully serve the Cause in the East, especially Persia—the “dawning-place” of the Universal Light of this Great Day.

This section—under the title, “Occidental Messenger,” and the able guidance of Mirza Ahmad Sohrab—will endeavor to unfold Western thoughts and methods for our Oriental brothers and sisters. In this initial section of six pages he treats upon the power of the press and the need of a literary organ between the East and the West to spread Tablets and news of the Cause; he outlines nine articles of policy, concluding with an appeal for co-operation in this endeavor to serve humanity and make the publication a success.



MIRZA AHMAD SOHRAB.
Editor Persian section of BAHAI NEWS

Fourteen years ago the following words were revealed by Abdul-Baha in a Tablet to the Persian believers:

The Divine confirmations have in every way prepared for you the means of development. Before long your brethren will come to Persia from Europe and America. They will organize new industries; found the traces of civilization, various factories, the spread of commerce, increase of agriculture, and the universalization of learning. As soon as security and tranquility are reached to the limit of perfection by the endeavors of the government, they will come, and will make the territory of Persia the envy of the world and of the other provinces. At that time the government will become exceedingly pleased, and the wishes of this Servant in wishing good for the Empire and my sincerity to the Imperial Throne, will become manifest.

The organization of the Oriental-Occidental Interdependence Society in America; the work of Mr. Sydney Sprague and Dr. Susan I. Moody in Teheran; the journey of Mr. Remy and Mr. Struven, and now the inauguration of a Persian section in the BAHAI NEWS, all indicate that the prophecy of Abdul-Baha is beginning to be fulfilled.

GREAT SPIRITUAL AWAKENING IN PERSIA.

LETTER FROM TEHERAN.

Teheran, Persia, April 14, 1910.

Through Mrs. John Deremo, Sec'y, Fruitport, Mich., U. S. A.

Our beloved brothers and sisters in El-Baha: We were extremely delighted to receive your kind letter of January 31st, in which you very kindly informed us of the improvement of the Cause at Fruitport. Really, your letter was like a breeze of the dawn, making the blossoms of the gardens of our hearts to unfold and refreshing the trees which the hand of God has planted in our hearts and irrigated with the water of love.

Now we feel we must inform you of the improvement of the Cause in Persia, especially at Teheran. The friends are busy serving in the whole land of Persia, particularly at Teheran. Most of the people of Teheran, including nobles and others of every class, have been quickened by a spiritual awakening, accepting the Cause without the need of propounding any reason, for

the Cause is so rapidly and wonderfully progressing that nothing is needed to elucidate the truth of it. They see the truth as the light of day.

Dear brothers and sisters, we must appreciate the value of our time very much and take it up with His service—that is, in serving the people who are neglecting, for if today passes away it does not come back again. The duties of tomorrow will be according to the needs thereof, and its service will be a branch of the tree of the service of today; therefore, if we do not plant the tree today, we will not have the branch tomorrow. Moreover, in every day or century God does not manifest in the world; if He did, we would not be honored with the unlimited bounty of the day of the Manifestation. So we must try to separate ourselves from all else save God and help each other in serving the people, so that they may get out of the deadly dark wilderness and see the Light of El-Baha, through which they can reach the Source of Love, which is the only purpose of creation.

The door of correspondence is the best means of all for helping each other and remembering one another, so we hope you will kindly have it always open and let us know how you are in health and in serving the Cause.

Bahai greetings and love from all to all. We remain,

Your most loving brothers,

The members of MAHFELE-MORATTAB of Teheran.

Address in response: Monsieur Mirza Rahime Khan,
Chef de Bureau des Colis-posteaux, Teheran.

AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

(Continued from page 11.)

matters would be continued for the day. During the two days and three nights of our visit, seventy-five new people wished to register their names, to have the list sent on to Abdul-Baha as believers. At the first season of teaching in this place over 360 registered in like manner.

Now, inspiring as is this assembly of Kungyangoon, nevertheless there is a great responsibility there, the responsibility of educating over one hundred children who are now totally without schooling. We are much

in hopes that the friends in the West will arise to assist in this educational matter. In Mandalay a school is also much needed. The mass of believers here in Burmah are very poor, and alone they cannot inaugurate this matter. They need a helping Bahai hand from without their circle.

The education of children is one of the most important commands of BAHÁ'O'LLAH. In the West on account of our excellent school systems, the Bahais as a body have not been called upon to found such institutions, but here in the Orient it is a very serious question before our people to be solved.

It would be well if some of the assemblies would correspond occasionally with the centers here in Burmah. Letters sent to the above address will be forwarded to the Mandalay friends.

The Bahais here send you their love and greeting, to which Mr. Struven and I add ours.

Yours in the Love of Abdul-Baha,
CHARLES MASON REMEY.

Extracts from a letter written Mr. Remy to the members of The Woman's Assembly of Chicago, dated Bombay, India, April 19, 1910:

BOMBAY.

My dear sisters, there is a great work for you to do among the women of the East—a work which none save you (the Bahai women of the West) can do! The Eastern woman needs the helping hand of her Western sister. * * * For ages she has been left in ignorance and in the slavery which ignorance perforce places one. Under the light of the Bahai Cause she now realizes her condition and seeks the freedom which enlightenment and education alone can give. She must now be taught, but here in the East she has no teachers! She is awaiting your coming and the emancipation and blessings which that will bring. Bahai women teachers from the West are greatly needed in all parts of the Orient. * * * Western teachers must come here and live. Flying visits are not sufficient to meet the needs.

Woman is the key of the problem of Oriental education both material and spiritual, and we see clearly that the Bahais must arise to meet this need. * * *

CHARLES MASON REMEY.

CONVERSATIONAL PERSIAN TAUGHT BY
CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the

سینه حضرت نقطه اولی بهر آریتر حفا این بود که در عالم انسان کمالات
 روحانی و سنو حیات ربانی موجودات سبحانی جلوه نماید باند توجیه و نظر تان
 باین شئون باشد و نیت و مقصد تان حضرت حضرت حتی قیوم و انا
 زندگانی بسبب پریشانی گردد و حیات جسمان مورث پشیمانی!

بیانات مقدسه فوق آرزو و مقاصد پیام بر باختر را بخوبی بیان نماید
 و لذت بر پیش از این شرح و بطنیت . مقصود آنکه باید چشم از
 خرافات قدیمه عادات کهنه پوسیده پوشیده و جبین با بر افرازد بین
 تمدن جدید و حکم حرف و پیشه این جهان بدین شرح که منی بر "کمالیت
 روحانی و سنو حیات ربانی و تجلیات سبحانی" است روشن نمود

از فنیات حضرت ایزدی رجاء آنکه پیام بر باختر بر انجام خدمات
 عظیم متوفق گردد و در نشر لغات و وحدت دیگای علی اطفال انسانی
 متفخر و مراز شود . جمال مبارک شود این بچارگان است

و چنانچه حضرت عبدالبها سیر نماید :-
 "حصول ایگوته توفیقات از قوت ملکوت الهی است و الا جمع مامورا
 ضعیفیم و ذرات فانی و فقیر آما
 پشمارا که تو پر و از دیش این است"

English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

۸- پیام بریاخر پس از وصول مراسلات و مقادرت جواب
سؤالدت نفوس را یاد اوراق جرید و یا مکتوباً خواهد داد.

۹- پیام بریاخر در جمیع جهات خود را خادم نوع انسانی و ناشرفیت
رحمانی و رسیدن آنکا و عالم بشر در شئونات جسمانی و روحانی میداند.

پس از شرح سواد قبل جمیع برادران و خواهران روحانی شرق را پیام بر
باخر در کمال الفت و محبت دعوت مابین مائده سواد می نماید که از این طعام
لیذین تناول فرمون و با سوسین این جرید خصوصاً و باران غرب نمود ما دست
آفت و یگانگی بدینند تا در میدان بشر نعره وحدت زنیم. در هر نفسه ملل بر
خدمت جهانیان پیام نایم. لواء صلح و سلامت مومنی را بر اعلا قتل آفاق بندیم
ناشر عشق الیراد تصور عقول و افئد روشن کنیم. کجالت جبری و خلقی متکی
را در میان خلق انشاء داریم. بشت تعالیم الله و خرد روح دین الله نایم. اهل کلمه
راه بنداریم. و دست افشان. رقص کنان. پاک کنان. در مساحت قدس ملکوت
ای بی جبر دست کسی با وجهی روشن در وحی تابنده و قلبی گلشن در ایتم!
این است شمه وجود! این است خلد طه سجود! و حضرت عبد البها در لوح
ایتری که باقی جناب کتر امین الله فرید علیه بها و الله نازل گردید. این شد را بطور

وضوح بیان میفرمایند. قوله و قوله الکمال :-

"مقصود از کمال جمیع صفات و حمل بیات و انفاق جان و ریختن خون بر آن
نفوس مبارکه و تحمل جمال مبارک زندان در پنج نجاه سال و در هر سال

پیام بر بایختر
مجلس انکس قارئین محترم بر روش و مکتب ایند پیام بر بایختر گاه گردند کلمات
ذیل در این شماره اول پیش نهاد میگردد :-

۱- پیام بر بایختر تعلیم و نوایسین حضرت بهاء الله و الواج و کلمات حضرت
عبدالله را اساس و پایه ادراک خود میدانند .

۲- پیام بر بایختر در نشر معادلت و وحدت عالم انسانی و ترویج صلح و دین
و تربیت عمومی و اعلاء فنون و علوم جدید و شرق بقدر قوت کوشش خود خواهند نمود
۳- پیام بر بایختر محتوی اخبارات مجامع بهائیان غرب خصوصاً و شرق
عموماً و رفت و آمد مبلغین و مبارزان و مسافین خواهد بود .

۴- پیام بر بایختر در صفحات خود الواج و تعلیم عمومی حضرت بهاء الله در
عبدالله را انتشار خواهد نمود .

۵- پیام بر بایختر بر در ایام و تضامین صفات معادلت و تحضر منصفه
علمی دینی و خدمتی و ادبی در را خواهد گردید و معادلتی بقوم رحمت شیم بزرگان
امر درج خواهد کرد .

۶- پیام بر بایختر در نهایت میل طالبان مسدنگاری با امانی شرق است
تا بدین واسطه ترقی خواهان و پیشوایان اندی را احتیاجات گوناگون خود را
داشته و به مکتب کارگذاران این ادار بقدر امکان رفع گردد .

۷- پیام بر بایختر شائق است که ارتباطی تجارتنی و صنعتی داری با این شرق
بظهور رسد و حاضر است که تجار را بر این امر وضع مکتب نمودن و بواسطه نشر
رشته تجارت محلی با این امانی ایند و مکتب بسته شود .

پیام بر باختر

اقدارش در سماء و قلوب . لاجرم برضا جان درایت معلوم است که انت
 کلمات بجانی و معارف صحانی در میان پران و دقران خاک یکی اندا عظمت
 محسوب و در باگاه حضرت احدیت مقبول و مانند تاج مکتل چون ابر زده اش در
 و چون در این ایام مبارکه امر حضرت الهی در جمع انظار عالم فشر گردید و یاران
 در هر دیاری مسکن و مادی جستند لهذا وجود جریده لازم تا قلوب آنها را بهمیگر
 ارتباط دهد . محوران را محرم امر از نماید . اما رملکوت نشا ردهند . اخبار را
 امرت را با قهر بلاد عالم ببرد . تعلیم مقدسه را بگوش سکنین ارض برساند
 خاد در ایات نزدیک و شمال را بکتوب قریب نماید . انوار حقیقت ان نخبند
 دعلم اخوت و دوستی نوع بشر برافزاید . چون سابق رضوان احدیت جام
 بریزد ، یگانگی انس نرابد در آورد و نعمه جانسود تا لغان ملا اعلی را بسبح
 باشند گان سحت بفرا داصل نماید . و چون بنا بر همت چند نفر از
 یاران امریک این جریه بر حسب تاریخ بهائی مایی یک دفعه در ممالک غرض
 میاید و محتوی اخبارات امرت و الواج مقدر است پس از مشورت
 فرزندین گرفته که از این بجد هر نوزده روز چند صنف از بیابان فارسی بان
 اضافه کرد تا یاران دهستان شرق هم از بر تو آن فائز گردند از حال
 دگذا داشت ایملکت خلصتا اطلع یافته و با بهائیان امریک یک فکر
 و یک مقصد گردیده در انتا رنوا سیس همانا حضرت الهی داتحاد و اخوت
 ملل و نخل در بر قرار نمودن دین عمومی و قلع و قمع میان شجر ضعیفه و بعضا ملکی
 قیام نمایند .

پیام بر باختر

نام لطیف معرفت در مرور است و با داهی دلکش ادبیت در مجوز
 ادراک تشریحش از حکم شمشیر بالا تر و کلمه جامع اثرش از اثر اسلاطین ابرار
 بیشتر. شهنش نام جهان فکر و خروان عالم قیاس و دیران نشان که از
 کاس ایقان نوشید اند و از امواج بحر عدالت و صفایس گرفته اند اساس بیت
 جدید و پایه اقراعات غیر بهترن میشوند. ناثر اصول آزادی و ترویج دین
 ضربت هستند. ملت مرز را روح بخشند و حقیقت انفس را در پیران را
 بزرگتر نمایند. نادمی جهوپر گردند و نثار کنند رشتنان در تارکلی جان
 روسای تحقیق مردم محبوب آیند و پدران معنوی ملل شایسته شوند. این فوائد
 و نایج عظیمه خلد صله معارف و ادبیات باید در عالم انسانی است. اما اگر
 نفس در بین لحظه در نفوذ و غلبه معارف و علوم الهی تصور نماید از مشاهد
 غوامز دور دست و شمس ظهوریسی دالم و حیران گردد. اگر انوار کلمات است
 لغزان ستاره است تجلیات بیانات برانی فروع فرسید. اگر نفوذ مقالات
 دیران عصر خرنی و محدود است رسوخ تعالیم حال مکتوبی کلی و بی پایان که
 اگر تسلطت کتب و دفاتر فلاسفه در سال و قرن است اصاطه و سلطه محف
 و زبر انبیا و نسل در قرون و اعصار. آن دانند است داین خرم. است
 قطره است و این دریا. ان برگ بزی است داین گلزار و چین. ان ادانه
 انی است و این نغمه سبحانی. ان از عالم مجاز است و این جهان حقیقت
 ان جهان است داین روحانی. ان سلطتش در ارض عقول است داین

1	سام تراہتر	1
vol. I.	بہ حسب تاریخ ہائے	جلد اول
No. 8.	ہر نون روز چاہے	شمارہ ۸
ماہ اگست ۱۹۱۰ء	و توزیع بیکر دے	اول اگست ۱۹۱۰ء
سال یکہشتاد و ہفت		قیمت آٹھ روپے
address:-		ادرس ادارہ
Peyam Bari Bakhtar, 1800 Belmont Road, Washington D. C. U.S.A.		
اعلان		
سابق بہ ان کونہ یا قوت ہوا انرا ؛ یا قوت چہ باشد بہ ان قوت ہوا انرا در این قرن فیروز و غمخیزہ کہ انوار شمس معرفت و ادبیات از آفاق ہر ملک ہی طلوع نمون و قلب کردہ مردم را با شعہای جہان تابش روشن و نورانی داشتہ صحابان ہوش و گوش نفوذ و رسوخ امر ای را در آفاق شرق و غرب احساس نہ نمایند و قوت و عظمت کلمہ کریمتیناق حضرت عید البکہ را در تسبیح ممالک قلب مشاہد نہ نمایند . ہر روزی از ہر گوشہ آفاق شہر نیس بک جان میرسد و ہر ساعتی شہنا از روح بخش ستور دولہ عطا نہایند .		

BAHAI NEWS

Vol. 1 Chicago, (Aug. 20, 1910) Kamal No. 9

AROUND THE WORLD WITH MESSRS.
REMEY AND STRUVEN.

Second of a Series of Letters Under This Heading.

TABLET FROM ABDUL-BAHA.

Through Mr. Howard Struven, to the Spiritual
Assembly of Baltimore, Maryland:

HE IS GOD!

O ye Merciful Assembly!

Mr. Struven became the herald of the Kingdom and traveled through the countries of China, India and Japan. The Supreme Confirmations bestowed assistance, so that he attained to this heavenly Bounty. He became the cause of the glory of the believers of Baltimore and imparted happiness and joy to the friends and maid-servants of the Merciful. He sacrificed everything in the Path of the Kingdom and imparted life to many souls. The results of this trip, ere long, will become apparent and manifest like unto the sun and moon, and the Most Great Confirmation be unveiled.

O ye friends and the maid-servants of the Merciful, hearken to the counsels of Abdul-Baha. The world of matter is not worthy of consideration or indulgence therein. Soon the life of everything will come to an end, therefore you must endeavor to raise the banner of greatness in the unicolored universe of God, attract the splendors of the Sun of Truth, become the cause of the illumination of the realm of man, serve all humanity, spread the essential oneness, become the embodiment of Divine Mercy, the impersonation of the Gift of His Highness the Almighty, seek eternal life, and discover the majesty of the age-abiding sovereignty.

Ponder and reflect a moment, millions of kings have stepped forth from the invisible world into

the arena of appearance, and all of them have vanished and disappeared. But a servant of the servants of the True One, who finds eternal life through the Breaths of the Holy Spirit, establishes everlasting dominion in the Kingdom of God; even in this temporal world his signs are spread and are known, his name becomes famous and his light diffused in every region.

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, June 17, 1910.)

As stated in our last edition, the letters written by Mr. Remy to the Washington (D. C.) Assembly and the House of Spirituality (Chicago) have been obtained for publication, two of which we present herewith:

PASADENA, CALIF.

Sept. 30, 1909.

To the Bahai Assembly of Washington, D. C.

Beloved Friends:—The farther west that Bro. Struven and I travel the more impressed we are by the degree of firmness of the friends in the Centre of the Covenant—our beloved Abdul-Baha. * * *

In June, a year ago, while I was with Abdul-Baha, he spoke of the necessity of the believers coming together—*only* the believers—to read the Holy Verses and to speak of and discuss the Holy Teachings. I am sure that this is more necessary for us than that we should come together to hear one of our number give The Message to truthseekers who have assembled to seek knowledge of the Cause. There are two types of meeting. One for receiving spiritual guidance and one for giving the same. One when the beloved meet together for strength and enlightenment and one when they call the seekers together to share the heavenly blessings. Undoubtedly, Abdul-Baha saw the necessity of the believers coming together in the close communion of a meeting essentially for those of the Faith, when he spoke to me as he did. I remember some years ago in Washington we tried holding these meetings (which were not for the public) for the study of the inner spiritual Teachings and for the reading of the Holy Words—in other words to found the Teachings in our own heart. At that time, however, we were not very successful because the friends persisted in bringing those of their acquaintances into the meeting who knew nothing of the Holy Cause and each time a meeting for reading and study was announced many visitors came and the time was consumed by giving the historical sketches of the Bahai Movement and the friends went without having accomplished the object for which they

had assembled, and some were disappointed. Now, surely, with the present degree of unity and harmony of the Washington friends, all of this past is changed and now, through united action, they can arrange study meetings and carry them out in a united way.

This leads me to my point. Thousands of teachers are needed in the Holy Cause, teachers who are ready and capable of going out and proclaiming The Message. Bro. Struven and I have been traversing an immense field in which there is but a handful of laborers. The people are hungry for the Word. Now we must do all in our power to arise to this situation and prepare to fulfil this calling and need.

Wherever we go we find that the men in the Cause need encouragement, and need to come together as brothers and work in the Cause. Sometime since I wrote to some of the men of the Washington Assembly, suggesting that they form an assembly of Teaching among the men. Now is the time for us to carry on a systematic spreading of The Message—sowing of the seed. The Washington friends through concerted action could with ease establish Bahai centers in the towns about the city, as well as in the various parts of the city, and then as the work progresses they will be able to go to other cities and then establish assemblies. Whenever there is a soul interested in a town there is a chance to interest others. Whenever a door is thrown open to the Cause, there the believers can go and meet new people and give The Message. *

Here in Pasadena, Bro. Struven and I have been for ten days busy every moment. The work in this vicinity is growing each day. From here we go north to San Francisco, Portland, Seattle and to other places in Washington (state). Then we sail for Hawaii, Japan and other places. We both join in love and greeting to each and all.

Your brother in His Service,

CHARLES MASON REMEY.

GEYSERVILLE, CALIF.

Nov. 9, 1909.

To the Members of The House of Spirituality of Bahais,
Chicago, Ill.

Dear Brothers:—* * * Of the forty and more centres which we have visited on this present tour, but very few are organized for efficient work. In most places the work is carried on by the women almost entirely. The fact that in many places the meetings are held in the early afternoon would indicate the absence of many men. Wherever we have gone we have tried to stir up the men to organized effort. Now, if you could work for this end with all of the organized assemblies in the country, I am sure that a great work would be accomplished. In order to hold and interest men they must be kept busy. Women naturally gravitate together in meetings even when there is no work doing, but men do not. Just now the men are most in need of being reached.

In some assemblies they have started organizing

Women's Meetings before organizing the men and women together, thus accentuating, rather than ministering properly, to the difficulty. Only today I had a letter from a good maid-servant saying that the only man in her assembly had refused to come to meetings because he was the only man present. I mention this because this condition is typical of that in most of the assemblies of America. No one can gainsay that the dear maid-servants have far more zeal than we have, but I know that in many places the men are simply waiting for men to show them how to work and what to do.

Now, brothers, if you can through correspondence arouse the men in the various assemblies to organization, you will indeed do a work for Abdul-Baha. In most places the men are doing but little. As soon as they are organized and working together they will bring in more men—and so on.

This work of organization is, I feel, especially necessary in the early growth of an assembly. I have seen the ill-effects of unorganized efforts which have been allowed to run along indefinitely. * * *

From what I have seen upon my recent travels I know that the Bahais throughout the country would hail with delight and respond to a plan of simple organization which you could suggest. Now is the time for such a move. The results of it will be far-reaching. All the people need is a good suggestion and a little encouragement. * * *

Dear brothers, I know you will understand my motive so I will not apologize to you for giving so much advice. * * *

Yours in His Service,

CHARLES MASON REMEX.

ACCA, SYRIA.

The Ottoman officials have recently opened two large gateways through the thick, solid and ancient walls of the old fort of Acca. Both open out on the green plain in front of Behje, where the Holy Tomb is located. Wonderful to relate, one of these gates is situated back of the old house of Abdul-Baha, where he often walked, during the time of his confinement, to the fortress!

Furthermore, official men, architects and masons have come from Constantinople for the express purpose of planning a beautiful city outside of the old prison walls! To live today and witness the actual fulfillment of the old prophecies is verily a blessing for which we cannot be sufficiently thankful. Let the Bahai young architects and engineers get ready for work in the Holy City!
Ameen U. Fareed.

INTERVIEW WITH ABDUL-BAHA.

Extract from a letter written by a Mrs. Crockett, May, 1910, to Miss Frances Johnson, Pearl City, Hawaii:

I must tell you a little about Palestine and about one experience in particular. A visit to Palestine does certainly make the Bible seem like a new book and brings home to one's heart the reality of Christ's life and teachings.

I felt this particularly at Nazareth, the home of His boyhood, and at the Sea of Galilee, which is so associated with His ministry. We had a lovely early morning row on the peaceful lake, and the memories of Christ that came to us seemed to make His presence very real.

Now, I know you will be eager to hear of my interview with the one in Palestine whose teachings mean so much to you, the Prophet, or Abbas Effendi,* as he is generally called.

I found that he is not now kept a prisoner at Acca, but since the order of constitutional government in Turkey he is free to live in his home at Haifa (near by) and go and come as he will.

I planned my trip so that I could stop and see him, for I remember when you gave me some of the literature to read you said: "If you go to Egypt, Palestine is not far away and you will surely want to see him." So I planned for the interview with him when the others of the party went to Acca for a drive. (Perhaps you know that Haifa is a pretty little town right at the foot of Mt. Carmel.)

Well, I sent word to him of my wish to see him and he replied that he would see me in the afternoon, as his time was taken up that morning in seeing some people from India. So I went to his house at the time appointed and was shown into the presence of an old man, clothed in the flowing robe of a Persian, with white hair and a long white beard, with eyes that seemed to look me through and yet were most friendly, too. It was the Prophet! He received me most graciously, and his interpreter, a young Syrian, a student at the American Missionary College at Beyrout.

*Abdul-Baha.

I told him first about the little circle of his friends in far off Honolulu—you who meet together to discuss his teachings—and I told him of your love and loyalty. He seemed very happy at this and his face lighted up as he asked for the names of those who knew and loved him. * * * He sent you all his love and blessing and said he would pray for each one of you, and he added: "Tell them that they have a great mission—to make the blind eyes see, to make the deaf ears hear and to shed the light of knowledge where the darkness of ignorance prevails." That was his message to you. He talked with me for some time, first telling me of his country, Persia, of his life and then of his teachings.

As he talked with me I felt my heart soften under the influence of his goodness and kindness, and the tears came to my eyes. He asked me about myself, if I were well and if I were happy. I replied to the latter question: "I have had many sorrows." "Forget them!" he answered. "When your heart is filled with the love of God there will be no room for sorrow. There will only be love and happiness." I cannot tell you the sweet sympathy of his voice as he said these beautiful and comforting words.

Then he had the attendant bring in tea, a cup for him and a cup for me. We drank together, wishing each other health and happiness, and then he told me that he hoped he should take tea with me in the Kingdom of Heaven!

When I praised the tea he said it was real Persian tea and presented me with a package to take away with me. (I wish I could send you some of it. I am afraid it would lose its strength though before it reached you.)

When I finally said good-by he put his hand on my head and blessed me and wished that I might be a blessing. * * * I went away feeling softened, uplifted and blessed. I am so glad you told me of him and urged me to see him. He wrote his name in my book for me and told me always to remember it.

I tell you all these little incidents as I know they will interest you.

TEHERAN, PERSIA.

Eskander Khan (Mr. Sydney Sprague) left for Acca, June 20th, as far as Baku, Russia, with Mirza Ali Kuli Khan, who has been appointed Charge d'Affaires for Washington, or rather, all America. The former will return with his bride, Farahngese, the sister of Doctor Fareed, in the fall: We are all hoping that Mirza Assad Ullah will also come, as well as Razeah Khanum (Mirza Assad Ullah's wife).

Mirza Ali Kuli Khan had six Persian boys in his charge, some to be left in Europe, others taken to America to be educated. Dr. Mohammed Khan gave a dinner party for Mirza Ali Kuli Khan, to which Mr. Sprague and I were invited. He told us of his parting call on the young king that morning. The Persian parliament has given his wife a title and a decoration. He was pleased that the title, "Maker of Souls," coincides so well with the one previously granted by Abdul-Baha, Rouhaniah, or "Spiritual One." He also read his last Tablet, which he received after his arrival here. In this Abdul-Baha confirms him in the Cause and also prophesies the glorious future of Persia, the land of BAHÁ'Ó'LLAH.

A long and interesting article has recently been published in the journal of the *Society of Arts*, London. It is a reprint in full of a lecture given by Mr. Bernard Temple, who spent some months in Teheran last winter. He was in the Orient one year, making a close study of the Bahai Revelation, and the lecture is devoted to the Cause. The *London Spectator* of June 4th has quite a review of the lecture. It will attract attention to the great work being accomplished. Mr. Temple is a Jew and while he states, "I am not a Bahai," his article shows a clear and really ardent appreciation of its principles, and as he quotes voluminously from the "Hidden Words" and gives the full facts and teachings in part by quoting from Sydney Sprague's books—thus he gives out the essence, and we believe his work will be fruitful in leading many who seek the Light. Mirza Azizullah Khan wishes to translate it into Persian.

Susan I. Moody.

THE MASHRAK-EL-AZKAR.

A recent pilgrim to Acca wrote to the Financial Secretary that when she was in Haifa last winter she asked Abdul-Baha if it was not of great importance to help in the sending of spiritual people to Syria to be taught by him, and he replied: "It is now of utmost importance for the Mashrak-el-Azkar to be built." *Corinne True.*

SPOKANE, WASH.

The home of Mr. and Mrs. Lehmann, 8 2d Ave., is open Wednesday evenings for teaching.



BELIEVERS OF SPOKANE, WASH., HOLDING A UNITY FEAST
IN A SUBURB OF THEIR CITY.

The Unity Feast is regularly observed, being served at the homes of the different believers. Your correspondent served the Feast falling on June 5th; it was an out-of-door meeting, with twenty in attendance. The day was perfect, and as we wended our way up the hillside and spread the feast beneath the pine trees in a pleasant spot overlooking the valley, a sweet spirit of harmony and unity prevailed. After the Feast photographs were taken, copies of which will be forwarded to the friends in Persia. On June 24th the Feast was held at the home of Mr. and Mrs. Killius; it was well attended and a time of spiritual uplift.

The Assembly recently held its annual election of officers, resulting as follows: Miss Mabel King, Secretary; Mrs. Annie Killius, Treasurer of Mashrak-el-Azkar Fund; Mr. Albert Killius, Librarian; Mrs. Evelyn Moore, Mr. Orson O. Wolcott and Mrs. Killius, Board of Council; Mrs. Cora Ditmars, Mr. Killius and Mrs. Lesley O'Keeffe, Visiting Committee.

Each month the BAHAI NEWS comes with the welcome news from all parts, like wave after wave of sweet perfume. *Lesley O'Keeffe.*

SEATTLE, WASH.

Regular meetings of Assembly held at 2916 Beacon Ave. South.

The Feast of Aug. 1st was held at the home of Mrs. Frank Geary, 127 Belleview Ave., North. In Everett, a near-by town, Mr. and Mrs. Washington MacCormick are building a home in which they hope soon to hold meetings. In Omak arrangements are being made to hold meetings in the home of Mrs. Laura Luther. In Tacoma a decided interest is now being manifested in the Cause. Mr. D. D. Babcock is attracting many souls in the town of Bremerton. Mrs. Charlotte Gillen is devoting her summer outing to the care of some small children on Whidly Island *Ida A. Finch, Sec'y.*

HONOLULU, HAWAII.

The coming of the BAHAI NEWS, every nineteen days, is awaited by one and all with the greatest eagerness.

The Unity Feast of August 1st was observed very pleasantly by a number of Bahais and friends of the Cause at the home of Mrs. R., Thurston Ave. The presence of Abdul-Baha seems indeed a reality at these Unity Feasts, and the home which is opened for them seems to hold a blessing that lingers ever within its walls. *Elia T. Rowland.*

According to the Government Census Bureau statistics gathered in 1906, dealing with the religious life of the United States, and now in press at Washington, D. C., Bahais have twenty-four assemblies, aggregating a membership of 1,280.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA
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Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Isma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Quadrat (Power)	Nov. 4
14th.....	Qaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malik (King)	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

The letters of Mr. Remey, published in this issue, and the following extract from a Tablet to a believer in Persia, should receive the careful perusal of the men who are interested in the progress of the Cause in the Occident:

You have written regarding the Assembly of Women. Undoubtedly, show ye great effort in this matter, and

make constant endeavor in the expansion of its spheres, and know ye of a certainty that it will be crowned with great success. This subject is pregnant with far-reaching results and when it is directed in a benefitting manner, such women will be trained in that Assembly that the whole world will be astonished by their eloquent speeches and fluent utterances, and they will silence and discomfort the orators of the East and the West. Today the women in the West lead the men in the service of the Cause, summon the people under the shade of the Blessed Perfection, and loosen their tongues in eloquent lectures, delivery of wonderful proofs and the elucidation of new arguments.

(Signed) ABDUL-BAHA ABBAS.

We can testify that the above statement is the truth. Nine-tenths of the active workers in the Cause in the West are women. This should not only encourage the women of the East, but should awaken the men of the West to their duty in the field of service.

Our Persian section this month contains: (1) a Tablet to the Washington (D. C.) Assembly; (2) an article on Universal Bahai Education, quoting from Tablets of BAHÁ'Ó'LLAH concerning the necessity of studying sciences and modern knowledges, citing statistics to show how much the United States spends for public schools and education; (3) news items of interest to our Oriental brothers and sisters.

We are pleased to announce the engagement of Mr. Charles Mason Remy of Washington, D. C., to Miss Juliet Thompson of New York City. On behalf of all the friends the BAHAI NEWS wishes them every happiness.

CHICAGO.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Sts. George Lesch, Sec'y. Address of Assembly, P. O. Box 283.

A word concerning the work faithfully performed by the Board of Women's Assembly for the past year: The records were beautifully kept, the Treasurer performed her work faithfully and the little box was supplied with the necessary means for the work done by the different chairmen. The work done by the Corresponding Secretary is as

well known as it is universal. Mrs. Loeding, Chairman of the Sick Committee, and her assistants, Mrs. Scheffler and Mrs. Bonds, visited the sick in many hospitals and homes, bringing fruit and flowers, and, best of all, Bahai love and cheer. Mrs. Foster, Chairman of the Philanthropic Committee, is doing good work for the needy ones, as is also Mrs. Bara. Miss Jones, Chairman of the Educational Committee, is interested in developing the Sunday School. We have established the truth of Abdul-Baha's words to our Chairman of Organization, Mrs. Waite, while she was in Acca, that women should organize assemblies for the spreading of the Truth. He said: "There must be organization to accomplish orderly and systematic work. Without it no headway can be made."

Ida F. Brush, Pres. Women's Assembly.

DENVER, COLO.

Secretary of Assembly, G. Nathaniel Clark, 4141 Xavier St.

While Mrs. Ella T. Nash and her daughter, Miss Louise Nash, were visiting Mrs. Willard Ashton, at Horse Shoe Ranch, Estes Park, a sad accident occurred, caused by horses being frightened by an automobile, and resulted in the death of baby Ashton. Mrs. Ashton was thrown out of the vehicle, followed by Mrs. Nash, who was holding the baby. Mrs. Nash sustained an injury of a fractured collar bone. The baby never regained consciousness. His little body was laid away on a beautiful hill-top overlooking the valley. The natural surroundings fittingly lent themselves to the meaning of the service, which included the following readings and prayers:

To consider that after the death of the body the spirit perishes, is like imagining that a bird in a cage will be destroyed if the cage is broken—though the bird has nothing to fear from the destruction of the cage. Our body is like the cage, and the spirit is like the bird. We see that without the cage this bird flies in the world of sleep; therefore, if the cage becomes broken, the bird will continue to exist; its feelings will be even more powerful, its perceptions greater and its happiness increased. In truth, from hell it reaches a paradise of delights, because for the thankful bird there is no paradise greater than freedom from the cage.

Infants are under the shadow of the favor of God, and as they have not committed any sin and are not soiled with the impurities of the world of nature, they

are centers of the manifestation of bounty, and the Eye of Compassion will be turned upon them.

In the Name of God, the Supreme, the High! I ask Thee, by the sorrow of the hearts of the beloved and by the tears of the eyes of the lovers, to deprive me not from the fragrances of Thy Godliness in Thy Days, and from the melodies of the Dove of Thy Oneness at the appearance of the Lights of Thy Face!

Hold Thou my right arm, O God! and dwell continually with me! Guide me to the fountain of Thy Knowledge and encircle me with Thy Glory. Let mine ears hearken unto Thy melodious tone and comfort me with Thy Presence. For Thou art the strength of my heart, and the trust of my soul, and I desire no one beside Thee!

It is the desire of the parents to have on this hill-top an open sanctuary—a place of worship for others as well as for themselves.

Willard H. Ashton.

FRUITPORT, MICH.

A picnic dinner was served near the home of Mr. and Mrs. Nelson Petersen on July 31st. Bahais from Muskegon, Grand Rapids and Chicago were present—about fifty in all—an invitation having also been extended to those who were not Bahais. After dinner the Glad-tidings of the coming of the Kingdom were given. The meeting was a very impressive and profitable one, awakening the hearts of those who had known nothing of the Teaching before, as has been evidenced by their growing interest in the Cause since then.

Sec'y Fruitport Assembly.

GREEN ACRE, MAINE.

During my nine days at Green Acre five large Bahai meetings were held, many from Kittery, Portsmouth and other neighboring towns assembling to hear The Message. Mirza Sinore M. Raffie and Mr. Woodcock and family were also there, the latter for two days. Mr. Woodcock was tired out and not lecturing, although he spoke most impressively and with much spirit in one of the meetings.

The last Unity Feast was held at the summer home of Mrs. Aline S. Devin in Eliot, quite a number of Bahais and truthseekers gathering for tea late in the afternoon.

Mrs. Ives and Mrs. Stansell, as well as Mrs. Magee and her daughters (all from New York), are now in Green Acre. Mrs. Stansell has been

conducting conferences upon the Teachings. Miss Jack, who spent some time in Acca, was at the Green Acre Inn.

Miss Brittingham and Miss Zimmerman, both of Washington, D. C., and Miss Robarts, of Boston, were in camp near Green Acre. Twice during the past week there were gatherings there, where The Message was given to many.

Charles Mason Remey.

NEW YORK CITY.

Regular weekly meeting of Assembly, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th St., Paul F. G. Marshall, Sec'y, 139 Shippen St., Weehawken Heights, New Jersey.

Mr. Percy Woodcock and family left New York City Aug. 1st to spend a few weeks at Heron Island, off the Maine coast.

During the past three weeks Mrs. Brittingham has been visiting Miss Dorr, a Bahai sister in Forge Village, Mass., spent a Sunday in Boston and addressed that assembly and visited Hudson, N. Y., holding several meetings. She is now in Philadelphia.

James F. Brittingham.

WASHINGTON, D. C.

Regular weekly meeting of Assembly, Friday evening, at 1219 Connecticut Ave. Joseph H. Hannen, Sec'y. Address of Assembly, P. O. Box 192.

Since our last report a delightful supper and lawn party was given at the residence of Mrs. Helen S. Moss, Silver Springs, Md., in honor of Mrs. Russell and Miss Davies, of Chicago, and Mirza Farajullah Khan, of Isphahan, Persia. A large number of the friends were present, and the ability of this charming hostess to dispense hospitality on a large scale was again proven. On such occasions the joy of unity from the social aspect is demonstrated, showing anew that in all the walks of life the Revelation of BAHÁ'Ó'LLAH adds a plus sign to the possibilities of the past.

The Unity Feast of August 1 was particularly successful because of the participation of our colored friends, the large hall of the Conservatory of Music being well filled. Louis G. Gregory presided and introduced the speakers, who were listened to with rapt attention. Mrs. Hannen super-

intended the material feast, which was the occasion of social intercourse and individual teaching.

The work in Sumerduck, Va., referred to in the edition of July 13, has been followed up, the writer having addressed another capacity audience at the schoolhouse on July 24th. It is now planned to make the trip on the fourth Sunday of every month, and as there is regular preaching service also once a month, this may now be termed an organized assembly. Furthermore, other points nearby are asking for meetings, and it is hoped that the Glad-tidings can be spread quite thoroughly as time passes.

It is with sincere regret that we must chronicle the departure from this sphere of action of our beloved sister, Miss Charlotte J. Colt, who entered the Better Land on the morning of August 3. Her dear, gray hair, surmounting a face of unalterable sweetness, will be greatly missed, as it seemed that she was like some angelic presence, commanding respect and lending an air of devotion and spirituality wherever she went. None was more faithful in attendance upon the meetings, despite her age—she was 73 when she left us. The assurance of unfathomed joys in the spirit world is a sweet comfort to our sorrow, and again the great test of religion is successfully passed—that it is good enough to live by and sufficient unto death.

Joseph H. Hannen.

It is reported that a little daughter has come to bless the home of Mr. and Mrs. W. S. Maxwell of Montreal, Canada.

CONVERSATIONAL PERSIAN TAUGHT BY
CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall. Columbia University, New York City, U. S. A.

پیام بر باقر
 نصیحت یکتونی گوش دهید! ای باشندگان جنوب و شمال این شهنشاه سمانی را استماع
 نمایند زیرا امورش تمدن در دشتناز ممالک است و سبب عمارت آبادانی ولایات و اقلام!

اجازات

حضرت دکتر امین الله فزیدی که تحصیل طب را در دارالعلوم شیخا غوگامی فرمود پس از
 اقامت دوسالی در حیدرآباد در این ایام مراجهت با مرگ نمودند و از ۲۵ ماه مارچ
 برداشتن تشریف کردند و در ریختنهای بزرگ بیشتر به تکمیل کلیات عالی تجراحی و در عین
 در نزد جراحان و اطباء میسر شدند.
 چنانکه ستریمی پس از آنکه از سفر در جهان و زارت حضرت عبدالهیار در ۳ ماه چون
 دارد امریکت شدند در محاسن و محافل بهائیان ذکر سفرهای علم خود در جزایر و اروپا
 و ژاپون و چین و هندوستان و کلمات یاران نمودن بسبب حرکت و اشتغال قلبی که در
 و دوستان بر ترقی امر الله در اطراف جهان اطلاق یافتند و بر حسب امر بزرگ مشایخ
 و ستر از دون مسافر کجایی ترددی در شرح اسفار خود کتیب و چاپ تشریح خواهند نمود
 که ستر بهرام برادرش جوان زنده میبمانی کرد که سال قبل بهرام چاب تر بهرین ایلی به این
 صفحات آمدند پس از تحفیلات استدان خود در مدارس دانشمندان و مانند در خانه استر
 مس لوزیشون در آخر این ماه به بیات میسوری برای تحصیل علم طب استو پان "تولید
 خواهند برد. پیام بر باقر صعود و ترقی ایشان را بعد از عالی در چشمه ماه پروردگار خواهد است
 حکومت قاضی روحانی کتشف. ۳۳ صوفی در لاری دقاعه امیرکلی از جانب مجلس عموم شرق اندکار
 بهاران شرق عرض شد در همین ماه ۳ هزار نسخه چاپ در تمام بهائی صادر ارسال خواهد شد

پیام بر بیاختز

" کتب علی کل شیء ترسیده اند و بنده با علم و انچه در دو نما عطا شد در لوح و اندکی ترک آن
 بر طرفداران، ان تا خفته اند میگویند لازماً ترسیده اند ان کان غیثاً و الا یرجع الی بیوت العجل انما جند
 مایوی الغمره و دست کین ان الذی یمن ایمنه او ایمنین الا بناه کانه یمن احدینا الی غیره
 و غیثی و حجتی الی سبت العالین . " و در مقام دیگر میفرماید : - " یا اهل البهار قدر حبیب
 کل واحد منکم الا شغف بالمرین الامور من الصنایع و الا قزوف و امثالها و جفا شغفکم
 بهانفس العباد لکن الحق لا تصنعوا و اقلکم بالبطانه و انکم نتر و اشتغلوا بما
 یتفق به انفسکم و انفس غیرکم " و بیار است فارسی شیرین میفرماید : - " در تحصیل کمال
 ظاهره و باطنه جدید بیخ نماید چه کثره سدرت است ان کجالات ظاهره و باطنه بودن
 انسان بن علم و سهر محبوب مثل اشجار ان ثمر بودن و خواهر بود . لذا لازم که بقدرت خود
 سدرت وجود را با ثمار علم و عرفان و معانی و بیان ترین نماید . " از این بیانات در
 حضرت باه الله که فقط چند قطره از دریای بی پایان نور قارمین معلوم که به ایشان عالم چقدر
 تربیت و تقوی اطفال را اهمیت میگذرانند و در کمال اولادهای خود بهر وسیله میکوشند و تلاش
 جدید در هر نقطه اقتضای نمایند . و بی واضح است چون این او امر الهی عمومی در همه چه حاصل
 میبویست و در همه که رسید میبویست نفوس دارند و سبب کمال ابرار و سبب
 در اوس در کمال انشا را باید بس کین انکالک بر این نجات سبحانی واقف گردند در
 تربیت و تقوی اطفال خویش که کوشید رشاد چهل نماند ان را خوانند کنند مدارس با نیت و نیت
 او هرگز در ای حرفت و صفت کمال فقر دستگفت معبودم خواهد گردید . انوقت است
 خبر از نیت باهی گردد عالم پایش از نیت جهان بالا شود . قلب نورانی گردد و ارواح مسخر و بیجان
 این است یکی از تعالیم جهانگردین عمومی حضرت بسوا الله ! ای مای شرق و غرب ماین

پیام بر باختر

و ادنیاءا و اثریقا بعضی علماء فخر کھیل علوم غربت را احرام در مردم را از شرب آب حیوان آزادی
مردم داشته اند ولی اول امرین حضرت بنام الله که در کتاب جلیگه اقدس نازل: "تربیت
اجباری دختران و پسران است و حکمت باغ و غایت کامل این امر و آثار و نفوذ آن بر هر
بصری معلوم زیرا هیچ تنی با خدا درجه اولان جمعیت نمودن که هر نفس این نکت را درکی
علم و صنعت باشد تا آنکه بگوید که در این دین عظیم گناه بزرگ نمون میشود بگوید: "مصدر
ای که کریم" انفض الناس عند الله من یفقد و یطلب" نشود و مصدر کلمات "تربیت" و "تعمیر"
بجای الاسباب متوکلین علی الله سبب الاسباب" گردد. از ذرات همین عبارت
الهی در این ظهور اعظم کل سبب و اقراف و ضائق متوکلان علی الله الحسین القیم نامونند" یا
شام و بر معانی روحانی "باید فخر ایهت نمایند و کسب مشغول شوند و این امری است
که بر نفسی در این ظهور اعظم فرض شده و از اعمال حسنه عند الله محسوب" پل برود
و یادداشت بخواند امریک ایتمون گفت که با ندانند او امر حضرت علی الله را بکار انداختند و
خود را در میان عمل مشهور نمودند مثلا در سال گذشته خروج مدارس علی بن ابی طالب به هفتصد کرد و تعداد
عدد دختران که در مدرسه دهگانه پیچیده کرد و پسران پنجصد کرد رسید. و چهار صد هزار
معلمین زن و صد و پنجاه هزار معلمین مرد شب در روز در دولت هشتاد هزار مدارس به
تعمیر اطفال مشغول بودند. بنا بر این در این کوثر عظیم بهایمان بطوری باید در تحصیل علوم
با نخره هیز نمایند و بعضی در استب معارف و محالات بگویند که کس کین هم ممکن است آنها را
همه در ترقی و حیاست بنموند و دایمان و پیشوایان تمدن انقرون محسوب دارند و چون
تربیت و تعلیم اطفال اعظم دلیل ترقی و سعادت برقی است نیست که حضرت بهایتم
پیران خود را در کتاب همین اقدس باین معلم بفریغ دعوت میفرماید قوله تعالی

پیام بر باختر

۲

نماید تا آنکه بخت بربالفت و بخت و گنجی عالم انی گردد . ملکوت الهی مانند گلشنیت که با انواع ریاحین داران و اوراد و اشجار ترنمین یافته چون در ظل تربیت یک باغبان است و از یک آب قایم گردد و بجزارت یک شمس تربیت شود و از یک نسیم استفاضه نماید و از یک زمین انبات شد است اختلاف ایلوان در کسب نیست و بحال و طعم و دهنوم لب ترنمین میگردد است و جلیق بیدگر . باری تا تو انید بابت و بخت و گنجی بردارید و بچو کشید که ان ایدم را بشت برین نماید و حیات جواد را بکشید علم صلح آشتی بر افرازد و بخت بنوع ان ظاهرا نماید و مهو بهت الهی انکار کنید و نور انیت ملکوت ظاهر و عیان نماید . این است وصیت عبدالمهدی این است نهایت آرزوی این مشتاق شهید خدا اگر بدانید که چقدر عزیزید البته شب روز آرام گیرید و با بچه لایق و سزاوار عالم انی است قیام نمائید و علیکم السلام

تربیت عمومی مسلمان

مسئله تربیت و تعلیم پران و دتران هر مملکتی درین محرت بهاء التبریک از اخلاص و نسیس الهی محسوب و در این باب از قدم مبارک تعالیم روشن و آید نازل گردید . در ادیان قبل از تحصیل علوم و فنون ظاهری و مادی باین وضوح ذکر نشد و اشتغال بصنائع و حرفه مانند نهم زد و عا بقه نرفته . چنانچه بارها در این اواخر تجریر رسید در صفیات تاریخ خوانده شود که علمای رسوم و کنیشتان منتعصب و برهن نامی متکبر و خا خا های نفس پرست مردم سلا تحصیل صنایع و علوم در داشته و انست ب نه پو پیشه ای اینقرن سلا مذموم داشته اند و انست ب چون در ممالک شرق همید گردید که بچه بهانه ای بی پایه و بچه بیاسمه های

۱	پیام بر باختر	۱
جلد اول		شماره ۹
۹۰۹	بر حسب تاریخ بیست و هفت روزده روز چاپ و توزیع میگردد.	۲۰ خرداد ۱۹۱۲
ماه کمال		قیمت اشتراک
سال یکم		

Address:— ادیس ادار

Peyam Bare' Bakhtar.
1800 Belmont Road.
Washington D. C. U. S. America.

دانشگفتن اجابى الهى عليم و عليمين هما و الله اعلم
ای انباء و نبات مملکت الله نامہ مبارکی کہ ارسال نمودن بودید رسید مضمون تالیس
مخلف روحانی بجز فیض نجات روح القدس بود چنین مخالف مملکت است ربان است
صالح است اگر دوام نبات نماید مرکز ستمجات صحنه گردد و صدر انار باینتر شود لب
ترق عالم انسان گردد و اسباب نیش و تعالیم الهی شود اما نبات و استقامت لازم تر از اینک آیام
چندی دوام کند بعد تفرق و پریشان گردد باز کسی من از مصلحت ان نامر بسیار برود روحانی
یا تم و سبب اسید داری گردید که شغوب تالیج نمود و حاصل گردد در انخلف شمع تاید است
روح القدس برافزود . اسی بار ان دلمان رحمن همرا بخار در تحصیل فضائل انست
و فضائل رحمن نماید بکمال روح در بحان در انخلف رحمان اجتن کنید در هر خصوص مکاره

BAHAI NEWS

Vol. 1 Chicago, (Sept. 8, 1910) Izzat No. 10

WORDS OF ABDUL-BAHA TO FRIENDS IN AMERICA.

Extracts from Tablets recently received by the Librarian of the Spiritual Assembly (H. of S.) of Chicago, for preservation in archives, and sent to the BAHAI NEWS for publication.

HE IS GOD!

O thou son of the Kingdom!

***Today, the most important affair and greatest hope is the unity and concord of the Friends. In every city where the Friends are united, spirituality and illumination is manifest and apparent with infinite power and strength; but where there is a lack of the warmth of love, every one becomes withered, cold, unhappy and deprived. Therefore, endeavor ye with all your heart and soul so that union and concord may be increased, the Word of God promoted and the lights of unity be spread. Convey on behalf of Abdul-Baha the wonderful ABHA Greeting to all the Friends of that Spiritual Assembly.

(Translated by Mirza Ahmad Sohrab, Aug. 16, 1910.)

O thou daughter of the Kingdom!

***Ere long the regions of the West will become the dawning-places of the East, and the Sun of Truth will shine in such wise that the darkness of ignorance will be dispelled. But a large multitude of people will arise against you, showing oppression, expressing contumely and derision, shunning your society, and heaping upon you ridicule. However, the Heavenly Father will illumine you to such an extent that, like unto the rays of the sun, you shall scatter the dark clouds of superstition, shine gloriously in the midst of Heaven and illumine the face of the earth. You must make firm the feet at the time when these trials transpire, and demonstrate forbearance and patience. You

must withstand them with the utmost love and kindness; consider their oppression and persecution as the caprice of children, and do not give any importance to whatever they do. For at the end the illumination of the Kingdom will overwhelm the darkness of the world and the exaltation and grandeur of your station will become apparent and manifest; nothing will remain hidden. If the light remain in the depth of the well, ere long its shining will appear on the summit of the hill. The small ones will become great, the powerless powerful, the babes will become the children of the Kingdom, and the wanderers reach the Divine native land of the Father. Rest ye assured.

(Translated by Mirza Ahmad Sohrab, Nov. 14, 1909.)

(Signed) ABDUL-BAHA ABBAS.

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

In anticipation of an active fall and winter campaign, the opportunity of reporting progress and plans through the medium of the BAHAI NEWS is welcomed.

A Committee of Reorganization is now considering an amended Constitution upon which to base a world-wide work, with no restrictions, such being the instructions given by Abdul-Baha in the Tablet addressed to the Officers of the Society, and which was printed in our previous review. It is contemplated that the name of the organization shall be changed to the "Occidental & Oriental Interdependence Association," or that a similar designation be adopted which will adequately set forth its aims. In addition to the subject of education, there are to be separate divisions, known as departments or committees, devoted to agriculture, industrial development, commerce, medicine, arts and sciences, etc. A plan somewhat similar to the Bureau of American Republics, is in view, with the important difference that the aforesaid Bureau is only for North, South and Central America, while this Association is to be for the whole World.

In due season it is hoped that a monthly magazine will be issued in connection with the work of the new Association, printed in English, Persian

and perhaps Arabic, and as the Association grows, also in other Oriental languages. There are to be agents in all countries, and to that end a committee of correspondence with all parts of the world will be an early development.

The headquarters of the Occidental & Oriental Interdependence Association will be in Washington. World Conventions are to be held every three or five years, the place to be designated at each Convention for the succeeding one.

Broadly speaking, the object of the Association will be to furnish commercial and industrial data and information to oriental merchants about America, and to acquaint American manufacturers with the commercial possibilities of the far and near East. Underlying this practical working, there is the idea of a universal Association to gather and disseminate in the East and the West information upon all subjects of human activities and inventions, so that both hemispheres may find a common channel through which their generous impulses and humanitarian aims may flow and commingle.

It is desired to have the new Constitution and By-Laws ready for submission at the first Annual Meeting of the Persian-American Educational Society, in April, 1911, at which time the merger will be proposed. Meanwhile, the Committee desires to receive from all the Friends and others interested, suggestions and advices based upon experience and observation, so that the Association may become truly a fit instrument for the propagation of the great principles of brotherhood and an international medium for the exchange of goods and ideas. If anyone should desire to draft a Constitution embracing the foregoing suggestions, this will be particularly appreciated. The Committee will wait for one month from the date of this publication, to receive suggestions, after which the formation of a Constitution will be undertaken here. This will then be submitted to lawyers who are available for consultation, and perfected before being finally presented. All correspondence upon this subject may be addressed to Mirza Ahmad Sohrab, 1800 Belmont Road, Washington, D. C.

From every standpoint the proposed Occidental & Oriental Interdependence Association will be the first organization of its kind in the world possessing such a broad platform of universal principles, and this is truly a movement along Bahai lines. We pray God that He may confirm us to accomplish the great work ahead. Much can be done if we have the co-operation of all.

During the coming fall and winter, however, the Persian-American Educational Society will represent the working nucleus of the larger organization, and our efforts will be concentrated upon its success. Since the last report, a draft for two hundred dollars has been sent to Mr. Sydney Sprague. Ten additional scholarships have been subscribed, as follows: No. 40, Miss M. Billet, New York; No. 41, Mrs. Gannett, New York; No. 42, Mr. J. D. Bosch, Geyserville, Cal.; No. 43, Mme. Aurelia Bethlen, Salt Lake City, Utah; No. 44, Mr. F. G. Hale, of Jersey City, and Mr. James, of Hoboken, N. J.; No. 45, Mrs. Luella Kirchner, Chicago; No. 46, C. B. Nourse, No. 47, Miss K. E. Nourse, No. 48, P. H. Nourse, of Atlantic City, N. J.; No. 49, Mr. T. T. Steele, New York.

Many appreciative letters have been received from prominent persons in Persia; the Persian newspapers in Persia, Egypt and India have given columns to the consideration of this vital subject, predicting great things for the future. Thus the Orient has awakened to the work we are undertaking, and we dare not fail or stop short of large achievements. It is reported that a very interesting Constitution, written for the management of the Society in Persia, has been received from the authorities of the Tarbiat School.

The following communications received recently by the Corresponding Secretary, will serve as an indication of the interest manifested at remote points:

His Honor, the Persian Consul of Batoum, Russia, transmitted to me your little booklet of Persian-American Educational Society, and he seems to be very much interested in this movement. Perhaps you have these little booklets already translated and printed in French and Russian. It will be very advantageous to us to find these little books in these two languages, so that we may spread it among our numerous acquaintances

of the French and Russian families, so that they may become acquainted with your great work. We will be infinitely obliged to you if you send us a few copies in French. Hoping to hear from you, accept, Monsieur Secretary, the assurance of my most distinguished consideration.

(Signed) Miss Z. ROBINS,

(Translated from the French.) Batoum, Russia.

Dear Spiritual Brother—I read today in the BAHAI NEWS sent to me by Mr. Roy C. Wilhelm, of Wall Street, and found it of the utmost importance, nay, rather, the greatest and most obligatory thing to be done, to help the Persian-American Interdependence Society, and am very desirous of helping it in all the ways I can. I am extremely desirous of becoming an active member of the Society for Bombay, if permitted, and beg to be asked to do all that I can and should. I am as yet a student of law, and have not begun to earn my honest penny. My most beloved father is a very staunch Hindoo. I being thus situated may not be able to help the Society by material means, which it most needs, but hope to do so in the near future, when I shall be able to spare a little money. At present I offer my most humble services, greatest appreciation of its need and usefulness, and heartfelt desire to see it progressing. I most humbly and most respectfully pray to God, that the Almighty may shower His Favors upon it. With love and greetings to all the spiritual brothers and sisters in EL-ABHA; with due thanks to all the dear brothers and sisters who work for the P. A. I. Society, and a sense of the appreciation of the great work they do, I beg to remain, my dear spiritual brother, your brother in EL-ABHA,

(Signed) N. R. VA KIL,

Navsari, India.

16th July, 1910.

All are urged to secure more scholarships, and to work with us so that the coming winter season may see a large increase in this respect. We are before the eyes of the world, and must do our full duty!

The Librarian asks that attention be called to the need of literature for the Tarbiat School in Teheran. Any books, magazines, etc., will be welcomed. They may be sent direct to Mr. Sydney Sprague, c/o Mirza Azizollah Khan, rue Arbab Jemsheed, Teheran, Persia, or to Mrs. Claudia S. Coles, 310 The Burlington, Washington, D. C. Postage on printed matter to Persia is the same as domestic rates, and no better use could be found for discarded magazines or spare books, than to pass them along for this worthy use.

JOS. H. HANNEN, *Cor. Sec'y.*

Washington, D. C., August 27, 1910.

AROUND THE WORLD WITH MESSRS.
REMEY AND STRUVEN.

Third of a Series of Letters Under This Heading.

We take the liberty of prefacing the letters selected for this issue with the following Tablet to one of the friends at Cincinnati, O., believing it not only confirms the correctness of the observations of our brothers that organization and systematic work is needed in many centers, but that it will assist such centers in their endeavor to comply with the wish of Abdul-Baha expressed therein:

TABLET FROM ABDUL-BAHA.

HE IS GOD.

O thou seeker of the Kingdom!

Thy letter was received. It is impossible to organize the House of Justice in these days; it will be formed after the establishment of the Cause of God. Now, the Spiritual Assemblies are organized in most of the cities, you must also organize a Spiritual Assembly in Cincinnati. It is permissible to elect the members of the Spiritual Assembly from among the men and women; nay, rather, it is better, so that perfect union may result. According to the Texts of the Akdas the dues are to be collected in the Treasury in order to meet the necessary demands, but do not make the dues obligatory to anyone. Everyone can pay according to the dictates of their hearts and let it be a voluntary contribution.

O thou seeker of the Kingdom! Now is the time that you may become engaged in that country in the promotion of the Word of God, the diffusion of the sweet fragrances of the Paradise of ABHA and the spreading of the Divine Teachings.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, May 18, 1910.)

HONOLULU, H. I.

Honolulu, H. I., Dec. 10, 1909.

To the Members of the House of Spirituality of Bahais,
Chicago, Ill.

Dear Brothers In His Name:—Before leaving the Coast it was in my mind to write you something about the things which Brother Struven and I had experienced in our visits with the various friends of the many Bahai Assemblies in America, hoping in this way to be of service to you by helping you to come into closer touch with these many centers. * * *

Both Brother Struven and I feel the necessity of systematic and united work and organization in the various Assemblies; that the believers should unite and work in the name of the Assembly, whichever one it may be.

It seems to me that The House of Spirituality can

do much to meet this need. By correspondence with the men in the various centres the plan of systematic work could be presented to them in such a way that they would take hold of it. * * * As I wrote before, I feel that now is not the time for the women throughout the country to organize, but rather for the men and women to organize together. The plan of organizing exclusive women's meetings in the younger assemblies tends towards accentuating rather than diminishing the gravity of the question of getting the men believers to take an active part in the work.

That old misconception, the idea that Abdul-Baha does not wish any organized effort, is still in the minds of some of the friends. * * *

Greetings In His Name,

CHARLES MASON REMEY.

Honolulu, H. I., Dec. 14, 1909.

To the Washington (D. C.) Assembly:

Dear Friends in El-ABHA:—Today Howard Struven and I are leaving these Islands for Japan. Our stay of three weeks here has been a short, pleasant and most busy one. Nowhere on our travels have we found so spiritual a response to The Message as here in Honolulu. For some time past there have been ten or a dozen firm believers here, but outside of a very few, the Bahai Cause was not known. All was ready for a public movement when we arrived.

A campaign of public meetings was planned and successfully carried out. There has been some opposition, but very little; and a little ridicule, but this has also been very slight. Public meetings have been held almost daily and besides these there have been study classes for the seekers after Truth; study classes for believers; two Unity Feasts, and the celebration of the Fete of Abdul-Baha (Nov. 26th), as well as other meetings. Practically the whole town knows something about The Message—between the meetings and papers, almost everybody at least knows the name "Bahai," and knows that now an assembly is here organized for systematic work.

The ladies are going into philanthropic work, too—doing this in the name of The Bahai Assembly of Honolulu. This, I feel, a very important step, and one which the believers in all places can well emulate. In each centre we should unite as an assembly and take a position in the active work of the place in benefiting the people and working for the public good *In His Name, the Name of Baha*. The more we do this the more we will grow. The less show made the better, nevertheless we should not work anonymously, but let our light shine and be felt. This will attract the souls. As Abdul-Baha says, we must manifest forth the love of the Kingdom through deeds. The organization and work of the Washington (D. C.) Assembly is an example and an inspiration to all. We have informed all of the friends of the good news we hear from you, and this is inspiring others to do likewise.

Yours in His Cause,

CHARLES MASON REMEY.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA
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Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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Vol. 1. **Chicago**, (Sept. 8, 1910) **Izzat** No. 10

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Isma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Qudrat (Power)	Nov. 4
14th.....	Qaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malik (King)	Feb. 7
	(Four intercalary days.)	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

Our Persian section this issue contains a Tablet to the Spiritual Assembly (H. of S.) Chicago, dated Dec. 16, 1902; an article on Universal Bahai Education, quoting statistics from England and France, also Tablets; and following news items: (1) Unity Feast at Washington, D. C., (2) Mr. Remy's visit to Green Acre, (3) receipt of letters from Mashad, Persia, (4) concerning Mirza Ali Kuli Khan.

NEWS NOTES.

The Philadelphia, Pa., Assembly has been greatly favored by the visits of Mr. and Mrs. Brittingham of New York City, Mrs. Russell of Chicago, Mrs. Dixon of Washington, Mr. Hope of Baltimore, Mr. and Mrs. Dahl of West Hoboken, and Hilbert Dahl of Pittsburg. On the evening of Aug. 17th, a meeting was held in a hall. Mrs. Brittingham gave The Message in a beautiful, clear, loving way and every one was attentive and seemingly eager to learn. About fifty people were present. A Bahai baptism was held at the home of Mr. and Mrs. Summers, No. 3228 Fairhill St., on the afternoon of Aug. 20. Walter, Irvin and Harry Summers, Harry Weyand, and Elwood, the infant son of Mr. and Mrs. William C. Revell, were baptized in the name of the Kingdom of El-ABHA, by Mrs. Brittingham. In the evening the Unity Feast was observed at the home of Mrs. Mary J. Revell, 1429 Mayfield St. Twenty-one believers were present at this beautiful meeting. *J. E. R.*

Excerpt from a long prayer revealed by Abdul-Baha at the marriage feast of Mirza Eskander Khan (Mr. Sydney Sprague) and Farahangise Khanum, daughter of the well-known Bahai teacher, Mirza Assad Ullah, who were recently married by Abdul-Baha, himself, in the presence of representatives of all nations and religions at Haifa, Syria:

Lord! Verily, Thy servant, Eskander Sprague, journeyed to the most remote countries while aglow with Thy Love; he was attracted by Thy Call while in those far-away regions, hastened to the Radiant Spot (the Holy Land) and willed to unite with Thy pure maid-servant who believeth in Thy Verses, who is aflame with the Fire of Thy Love and who is related* to The Branch of the Tree of Thy Grace. Lord! Make this marriage blessed by Thy Favor; happy by the benediction of Thy Generosity; an indissoluble tie; a partnership holy unto Sprague; a blending fellowship, a rejoicing, a unity and an affinity lasting throughout the Eternity of Eternities, in every world of Thy Holy Worlds—upon the plane of the Spirits and the Lights. Verily, Thou art the Helper! Verily, Thou art the Generous! Verily, Thou art the Merciful, the Clement!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Ameen U. Fareed, Aug. 19, 1910.)

*Farahangise Khanum is a niece of "The Branch," Abdul-Baha.

Charles Mason Remy addressed the regular meeting of the New York City Assembly, held in Genealogical Hall, Sunday, Aug. 21st, giving a very interesting account of his extensive travels and experiences with the Bahais in the New Holy City (Acca and Haifa, Syria) and in Turkey generally, and in India, Persia, Russia and Europe. In the evening both he and Miss Juliet Thompson, to whom he is engaged, were present and took part in an interesting and largely attended meeting at the residence of Mr. Arthur P. Dodge. Mr. T. D. Fuller, of Chicago, was also present at these meetings. Mrs. Eva Webster Russell, also of Chicago, has been a most welcome visitor during the summer, reading to the friends the letters of Doctor Moody from Teheran, Persia. *A. P. D.*

Miss Georgiana Dean is now in Fairhope, Ala., ministering to the needs of Mrs. Paul K. Dealy, who is afflicted with blindness. She writes: "Mrs. Dealy suffers a great deal, yet she gives The Message to all she can. Her face shines with the light of God."

Mirza Ali Kuli Khan has arrived in Washington, D. C., and presented his credentials to the State Department in the capacity of Charge d'Affaires from Persia, but will leave in a few days for the West to bring back his family who are now in California.

Mr. Remy has recently visited Hudson, Johnston, Utica, Clinton, Ithaca, Pomery and Cazenovia, N. Y., accomplishing much good for the propaganda, unification and solidarity of the Cause of God in these centres.

CONVERSATIONAL PERSIAN TAUGHT BY
CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address **MIRZA S. M. RAFFIE**, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

پیام تبریک

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میان نمودند و مقام بزرگ جبارت جاذبه در تمام حوزها، آنکه که در آنجا مملکت گردید اظهار داشت جمعی
 کتب فصیح از جانب او چون برود که بگویم آنکه آنرا در تمام حوزها بود و آنست که در این باره اشغال آنجا در ایران
 گردید امیدواریم که این نوع مراسلات زود زود از اطراف ایران با مکتب برسد.

چنانکه یکی در این ایام که در تفریق است در سفر خود که در مشهد قبل در کربلا و کربلا است از دست او در تمام
 حوزهای در آنجا تبلیغ کردید چندین مجلس عقد نمودند در آنجا که در آنجا در آنجا در آنجا در آنجا در آنجا در آنجا
 اجتماعش آنکه آنرا در تمام حوزها در آنجا
 در این ماه چهارم الواج سار که از قم حضرت عبدالعزیز باقی در ایران امری دریافت گردید و این از تمام
 حوزها در آنجا
 اجتماع در آنجا
 تبریکت مآلی ایران بر روی علم و کلام را نمودند و خود را در نظر علم تمدن غرب چنانچه بر تبریکت
 چنانچه در آنجا
 چند روزی در نیویورک وارد و گفتند که اینها را در آنجا
 نمودند و پس از رسیدن نمودن فزونی موافق برای اغارت مشغول بر رونق و تقویت کمالی آنست که در آنجا
 حوزت شادیه است که از جوانان باهوش ایران را بهر ای خود آوردند آنکه در مدارس امریکه
 بر تحصیل شعبه فلسفه علمی شروع نمایند و در زمانه ای آغازی باینست که امریکه در آنجا در آنجا
 منصفه در این باره است آنکه پیام تبریکت در آنجا
 اینست زود از آنجا در آنجا
 انجام بماند در وابط تجارتی و صنایعی مابین ایند و مکتب قدیم جدید نمایان گردد و اینها است
 علمیه تحقیق باید و مکتب قدیم نمایان گردد و اینها است

سپاسم بر باختر

و اگر مستجاب شد اطفال کل مانند خرات گردند اینک در کتاب الهی در این دو بدیه تعلیم تربیت بر اجبار است
 نه اختیاری یعنی بر پدر و مادر فرض عین است که در تقویر را نهایت تعلیم تربیت نمایند و از پرستار علیها
 نیز مانند در آغوش علوم و معارف پرورش بخشند و اگر در آن خصوص قصور کنند در زهدت غیور نامرود و مذموم
 هستند و این گناه است غیر مغفور ... اول تکلیف مادران الهی و انا رحمان آلت گرفتاری دیگر گمان
 در تربیت و تعلیم اطفال از کور و ناشکوشند و دختران مانند پسرانند لهذا فرق نیست چهل مرد و مذموم
 و نادانی مرد و مغفول ... اگر بیدار حقیقت نظر کردد تربیت و تعلیم در قرآن لازمتر از پرورش است زیرا این
 بنات وقتی که بزرگ گردند و اولاد پرورش شوند و اول مرتبی اطفال یاد است زیرا اطفال مانند شاخه نازنین و تر
 طوطی تربیت شود نشود و غایب از تربیت راست کرده راست شود و اگر کج که شود و تانهاست بر جوان جسم بکلی
 نماید پس نیت بر همین شد که خرابی علم تربیت چون با گردد بر بجهت اهل نادانی و عدم تربیت اطفال خراب
 شود ... البته بجان بچند که اطفال خرابی را علی الخصوص خرابی از تعلیم و تربیت نمایند و هیچ قدری در ارتقا
 مقبول تا تربیت ایدیه و عظمت بر رفیع در او بکن اینها مانند شمس نمی جلوه و طلوع نماید و قلب بیدارها بزرگ
 و ممنون شود. " پس از شرح لطافت و نقل بیانات عطفه قبل باید بر ساکنین ارض مبرهن کرده که عقیده
 بهائیان در باب تعلیم و تربیت است و در آنجا خواهد نمود که این امر دارای چهار صفت است و غلو و برتری است
 مسئله را باید بر فرد بهائی که در هر ملک میسکنند در اولاً و ثانیاً و ثالثاً و رابعاً نماید تا مردمان بر حق انبیین بدانند که
 بیاسان خند ترقی هستند در روح تمدن و از کلامی علم در تربیت تعلیم شوند و با شرف و با شرف و با شرف
 پرورد این است تربیت عمومی بهائی! این است نوعی که لذت مملکتی!

اخبارات

در ۲۰ ماهه غلظت بهائیان در کنگدن مجلس عمومی جمع شد و عقیده نواده و زده را در نهایت کسی برآوردند بعد از جمع
 اجتناب از غلو و نظایر آن جهت جان برآوردن و معنی بود بسیار روحانی جنبه که تالیف نیز شرح از تاریخ بهائیان است

پیام بر باقر

تو بن خراج تربیت اولاد های خود میباید ۴۹۱۶۲ واریس و کلیات بنامه است چهارده کرد
 و پسران در هر سال یک کجک کلمات میخوانند و صد و چهل و یک بار در حقین زمین و جهل و گناه از معین در فرموده ای
 مردن است و در دست آنها روح علوم در قلب میدهند تا آنکه بزرگی دستخدا و معانی صوم و نمودن کراهت
 بنماید که قدری مکتوبش مسیح الراجاست که هیچ شایق عالم را در آفتاب از شرفش هرگز خوب
 نمی نماید زیرا اگر از نقطه غروب کند از آفتاب دیگری طلوع خواهد نمود. هم چنین دولت فرانسه که پیشتر در حقیقت
 جیش بر تیره بود در سال گذشته ۹۰۵، ۲۲۱، ۲۷۱ فرانک خراج عمارت خود نمود و ابوابش را
 هزار بار بست نهاد در انفسه نهاد در داخل مملکت باز داشتند و در همین سال بیشتر از پیش مین اطفال
 از پرده دختر به تحصیل مشغول بودند و از همین جهت است که در نظر ملل جهان باین شرافت بهرست نام
 شود. بعدی با وجود آنکه قدری کلام سلطان نصرتش میدادیم چه خوش گفته: "ملک از خردندان
 کمال کرد و درونی دانشندان جمال پذیرد پادشاهان بوجه خردندان محتاج ترند که خردندان تربیت
 پادشاهان" در نیمه در حضرت پادشاه عالی ان را خطاب نمود میفرماید: "ای پادشاهان من شما را
 رضوان نمید باید با شما بر علیه موی ظاهر شوید تا خود را دیگران از شما شغف شوند لذا بر کل لازم که بصالح
 دولت بستن و کمال تربیت سپارید تا اولی الالباب و در ان امور معلقه با آنها افضل آید پس کمال
 و انجاری شما را لایق ندانم و خواهد بود... پس ترین ناس نفوس میسند که ان مرد را رض ظاهرند و ان تحقیق از
 است که میباید که اسوات از ان نفوس مخطئه همه در حق خنده الله فرمود... بهترین ناس آنانند که با خرافات
 تحصیل کنند." و حضرت عبداله با عبادات روشن میفرماید: "علیکن تربیت اطفال مسند
 نعوته اطفالهم و علیکن تبیین اختلافهم علیکن باله فیه علیهم ان هیچ کس و ان والا و اول لایق است
 و عالی جمل اوقات تربیت اولیات لوداد و اطفال بفرما از تمام عظیم ایشان عالی شدید فلید
 بجز از انفسه درین اید" در مقام دیگر در لوح عظیم تربیت و علم که انشایش در مملکت عرب اثرات
 بخشود چنین ملل چهار انصیحت میمانند: "اگر برتی نباشد چه نفوس از تربیت باشند

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پیام بر باختر
پایه عدالت و صفت داد آوی و حریت و بنسبت برهن است که هیچ یک از دول حقیقتاً
حاضر بر تعاهد ساینه خود رسیده گر از طریق تربیت عمومی و نشر معارف شنیده در میان جمهوریت آما
برای نجات مشکلات که در آن تمهید هر چه شده بود دل دشمن امروز فرست کشیدند که با عظم
عواطف و از جوی قدم خود بر طرف کردند و میهن انگیزان جهان خود را نشان نمودند تا آنکه تعصب بی عقلی
کشیشان را بر بخش در راهی بی برسد و بتدویر انگشت آن مجبور بود روح پور را در آغوش کشیدند
و عمارت عمومی بجان بماند و وجود دختران دیران خود را به علوم و فنون آفرین و آرایش دادند
در جوفه نرفت سعادت می داخل کشند و حال روز بروز بر شگفتی است نسبت خود افزون
و محاکمات تا یک و ظلم جرات رانج نمود و تصدیق گشتی نورانی از ابر زلف افلاک برسانند
علی چون اردین اعظم حضرت بهاء الله او را مستقیم در باب تعلیم عمومی و تحصیل امر بیشتر وضع کردید
این امر تربیت اطفال خود را چه بر چه چیزی که از مسائل ضروری و تیه میداند و تحصیل سعادت سعادت را بر
گزینه عبادات الهی فرض نمایند در این امر روح بخش فقط در دین بهاء الله با بن و وضع و اتقان بیان
گردید در تربیت صحیح فلاح و نجات عالمیان دانسته شد و گس یکدیگر بر نغز و ترقی دین حضرت سید الهی
است و تعلیم ازادی بخش حضرت رسول صمصفا میداند که غلبه بر کلمات الهی اثرش از عقوبت
مخلوق علی شریک از زمین امراطوران الرض است و چون امر حضرت بهاء الله بخش آقا ناس و ایجاد گشت
در میان اربابان عالم برز در حال بر افکند لهذا بر قدر سیادت تعلیم او گوش مردم برسد در قدرش امیران
خانان از نفعی است قدس مظهر کرد در تربیت اطفال چه بیشتر از پیش رخ امیند گویند و با هم میسوزم کم فرد زد
س که بین جهان از صحن با امریک و از افریق تا آمار تا بکل علوم ترین گردید در جوفه مردمان از ادد
خواهند گشت و امروز بر قدر دولت ملت ایران اوقات شریف را عرض تحصیل مسکنش ارس علی غریب
نمانند و اسلحه کایه آنها را در محکمت رواج دهند مسلم است که اطفال خود را بهتر و بیشتر تیراندازی
کنند بشنایان و نظریه که در دست انگلستان تصور در جزیره انگلند و در سراسر اصد و دست و پا میگردانند

پیام بر باختر

و نظر از زمین سبک نیند که عبارت از شرف و تفضیل بود بعد از آنکه ناید که در آن پرستی باشد چه
 شری داد حال اعظم از آن است زیرا ندای رب بجهت است و صدت صاف و سحر تویم
 آنچه که صدق و صدق آفاق است و رایت راستی درستی و آشتی در میان ملل تنوع بلا و دود یار
 نورایت شمس حقیقت است در و حایت حضرت احدیت این در اعظم جمع آفاق را احاطه
 نماید و عاقبت کل ملل در ظل این رایت مشور گردند پس بخت این دانه را بداند که این
 در جهان حقیقی در کشت زار الهی بدست رحمت نشاند و از فیض باران موهبت ستاره نموده
 در حرارت و ضیاء شمس حقیقت پرورش میدهم پس ای یاران الهی بشکوه حضرت
 یگانه پردازید که نظر چنین موهبتی کشید و مورد چنین رحمتی طوبی کنم بگری کم من هذا افضل
 اعظم و علیکم التحية والسلام ع

تربیت عمومی پسران

همان نوعی که زمین بدون باغبان بخرم نمیرود و میان بدن آب چون گل نماند و در
 بدون روح فعال زنده نماند و حیوان بدون مواظبت بحالت بحیثیت در سینه صحت نماید به تمام
 اطفال انسان بدون تربیت و تعلیم از نعمت الهی و استقلال مردم و ان نصیب می آیند و در نظر خلق
 به تعارض حق مشهور گردند مسلم است که انسان بی علم و بی تجربه اگر سرگردان گردد و هر دو نولو را از دست
 و شهبه نباشد حقوق اصلی مادر زادی خود را از روی نادانی از دست بدهد پس چنان شهرت
 و انهدام آن تربیت کردد دین بسین را یاد دهم و اصدق حق را بنموم و مقدر نماید طریق
 ظلم و بیجا بود و بر سنگ دل و بی رحمی آتش بر خانه ان بیچارگان زند بی ای خوانند از غریب و بیگانه
 حیرت و ضعیف نگردد بر او اعظم تران و بزرگان و بی رحمی و بی زلی ظلم مکران زوی جهل و نادانی پس بر
 صاحبان امر پوشید نیست که نادانی اساس ظلم و اجحاف و استارت و غلبه است و علم و بزرگان جدید

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Address: =
 Peyam Bare Baktar
 1800 Belmont Road
 Washington D. C. U. S. America.

شیخانو اعضاء محفل روحانی علیم بهاء الله الاهی
 ای عزیزان عبدالبها، لایکرمای شمارا در نهایت احتیاج تلاوت نمودم بپس روح و جان
 قلب است و باعث اشراج نفوس اگر این محفل روحانی نجات جان و آئیند زوان اداس
 استقرار یابد نشأ تاریخچه کرده و متفق بر امور کلیه محافل روحانی که در این عصر الهی از دست
 رحمت ناپس شود البته مثل و مانندش در اعضا را حقیه تحقق نیافتن زیرا محافل کفیف در تحکیمات
 اکابر حال بود. اما این محافل در حکمت حمایت جمال الاهی ناصر معین آنان یا امیر بود یا ملک
 بود و یا کاهن رئیس یا جمهوری کثیر اما این محافل روحانی را ناصر معین و مؤید و فهم حضرت است
 تقدیر حال را منظور نماید استقلال و مال را تصور کنند دانند بدایت بسیار ضعیف است به
 عاقبت شجری غفیر نباید نظر در آن کرد بلکه باید نظر در شجر نمود و انواع شکوفه در گت در بر پد

BAHAI NEWS

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TABLET FROM ABDUL-BAHA.

To the Beloved of God in Teheran, Persia.

HE IS GOD!

O ye Beloved Friends of Abdul-Baha!

Today the most important affair is delivering the Cause of God and spreading the fragrances of God. The duty of every soul among the believers of God is that he must rest neither day nor night, and with every breath think of the diffusion of the fragrances of Truth. That is, he must endeavor as far as lies in his power to quicken and guide a soul to the Path of Immortality, for this service of his will be perpetuated throughout centuries and cycles.

The power of the faith of the first guide will be transmitted, find continuation and become manifest in the lives of other believers, until one sanctified soul will become the cause of quickening a hundred thousand souls. Consider how important this is, for the guidance of one soul is greater than the sovereignty of a kingdom. The temporal dominion is ended in a few days and no effect or result, no rejoicing or happiness, no beatitude or praise and no name or fame is produced thereby. But this sovereignty which consists in the guidance of the souls is eternal and everlasting. It embraces the Divine Beloved and it establishes man upon the throne of grandeur. Therefore, Spiritual Assemblies must be established in all the cities and their aims must be the guidance of the souls.

Likewise some teachers must be sent to various parts and in every direction, for the sake of diffusing the fragrances of God, so that they may direct the seekers to the Divine Path; even the coming and going of the friends is beneficial. For instance, the friends who live in the smaller cities often do not receive any news, and then only at random. Now if certain souls arise to travel through these places, give the Glad-tidings of God, stay in every

place a night or two, deliver the news of the Holy Land and other countries and cities of the East and West, and associate with them with the utmost love, enthusiasm and happiness, this will be conducive to attraction and enkindlement, the people will be trained in spiritual matters and obtain exhilaration and life. This will become the cause of diffusing the fragrances and the motive-power of the promulgation of the Word of God.

His Honor, Mirza Aga Taraz, and Ali Akbar are two blessed souls, and they are the cause of happiness to the heart of Abdul-Baha. It is assured that they will become assisted in the universal services, and in the Kingdom of ABHA they will shine and gleam like unto the morning star.

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, especially for the BAHAI NEWS, Washington, D. C., July 14, 1910.)

TEHERAN, PERSIA.

We are indebted to Dr. Zia M. Bagdadi of Chicago for the following extracts from a letter which he received recently from Dr. Youniss Khan of Teheran, Persia:

The troubles, calamities, poverty, etc., which happened during the late years, have resulted in that the people of Teheran, the old and the young, the rich and the poor, have turned their faces toward the Threshold of the Holy Cause in such a manner that a thousand teachers are not enough to give the glad-tidings. Although all the friends of God, men and women, are occupied in spreading the Cause, yet when a teacher comes from another city all rush to him, and they want to hear more.

The assemblies and organizations for the welfare of humanity and services for mankind are numerous in the city. For example: (1) The Spiritual Assembly has the charge of all spiritual matters. (2) The Assembly of Peace for the settlement of difficulties which might occur among the friends. (3) Mahfala Mouratab is an assembly which looks after the order of the material and spiritual matters. (4) The Assembly of the New Society. This has charge of the financial welfare of the Cause, such as schools, etc. (5) Charity Society, for the help of the poor and needy. Besides these organizations there are two schools, one for boys and another for girls. These admit not only Bahai children, but also outsiders. All are treated equally. The poor are accepted free.

The Tarbiat school held its commencement exercises recently. This is the best school in Teheran. All the royal ministers and officers were present. The American ambassador, although not a Bahai, was so filled with enthusiasm that he took a photograph of the party.

A hospital has been established in which Amat-el-Allah, Dr. Susan I. Moody, Dr. Aristo Khan, Dr. Atta Ullah Khan, Dr.

Mohammed Khan and the writer, Dr. Yonniss Khan, are practicing. Each doctor is in charge of a special department. Thus, Dr. Moody is the superintendent and the gynecologist for women's diseases. This makes it a well-equipped hospital.

Besides the above mentioned institutions and spiritual gatherings there are fifty Assemblies for teaching. Consequently, in this day the Sun of BAHÁ'OLLAH and the Light of Abdul-Bahá, The Center of the Covenant, is shining with utmost brightness in Persia.



DOCTORS OF THE RECENTLY ESTABLISHED HOSPITAL IN TEHRAN.

NEWS NOTE.

A farewell gathering for Dr. Sarah Clock was held in the home of Mr. and Mrs. Arthur F. Dodge, 261 West 139th Street, New York City, on Sunday evening, September 4th. She sailed on Thursday, the 8th, for Haifa and Kazoin, Persia, with her friend, Miss Straiton, of Scranton, Pa.

AROUND THE WORLD WITH MESSRS.
REMEY AND STRUVEN.*Fourth of a Series of Letters under this Heading.*

Certain letters from our brothers printed in previous issues of the BAHAI NEWS properly belong to the series and should be incorporated in this article. We refer to one under the heading "The Outlook in Japan" (No. 2 issue), and one concerning Kunjan-goon (No. 8). As it is unnecessary to reprint them, we present the following, written at Rangoon and Bombay, India, respectively:

RANGOON, BURMA.

Rangoon, Burma, Feb. 10, 1910.

The House of Spirituality of Bahais, Chicago, Ill., U. S. A.

Dear Brothers in El-ABHA:—Brother Struven and I arrived here one week ago and are enjoying, more than I can express, the companionship of the believers in this and neighboring cities. * * *

The time has come in India for the Cause to be known outside of Islam. As in the early days, Christianity was for years considered as a sect of Judaism, so now in many Oriental countries the Cause of El-ABHA is thought to be a Moslem sect. Now, through the assistance of the Western friends, this notion is being corrected. When our teachers come and travel in these countries they prove to all that the Holy Cause is for the West as well as the East. This has a powerful effect upon the people, and through it many are attracted.

Brother Struven and the Rangoon Assembly send you and all of the friends greeting. We are busy day and night with meetings and receiving truthseekers from every phase of religion, Jews, Christians, Moslems, Parsees, Buddhists and Hindoos (Brahmans). * * *

In His Service,

CHARLES MASON REMEY.

BOMBAY, INDIA.

Bombay, March 24, 1910.

To the House of Spirituality of Bahais, Chicago, Ill.

Beloved Brothers in the Love of Abdul-Baha:— * * * After leaving Rangoon, we came on to India, landing in Calcutta. There we remained six days, where several well-attended meetings and feasts were held, including one public lecture. In Calcutta one assembly is composed chiefly of young men. It is a new center, yet full of life and vitality. There we had a very profitable stay.

From Calcutta we went to Benares, Compau, Agra, Delhi and Mount Aboo. Our travels in these places were chiefly on account of wishing to see the many architectural remains of past India. From this latter place we went to Baroda, where our good friend, Mirza Mahmood, was expecting us.

Baroda is the capital of one of the free states of India, which has its own government, ruler, etc. * * * It is the most progressive place (native) which we have visited here in India. Its Maharajah is the wealthiest ruler in these parts. museums, schools and the like for the benefit of his people.

There are very few English there. All of this progress comes from the native government * * * There the Cause is also in a good way. * * *

Here in Bombay we are having a beautiful time—quite a busy one with the friends. Several lectures are arranged. One before the students of Elphinston College for this afternoon, and one for next Friday before the Theosophical Society. Many truthseekers are coming to the Mashrak-el-Azkar, where daily meetings are held. * * *

Here in these Oriental countries I see everywhere the need of the Western Bahais. These people here have something for us. From them we can learn a lesson of devotion and love, and we can also teach them certain things which they must learn. From my experience in these several Oriental countries I see, and have seen for some time, that the Cause here needs Western enthusiasm and "push" to bring it out. * * * We must come to their aid in this matter. * * * The most necessary of all things now in the Bahai Cause in these countries of the East, is that some teachers may be sent to the East. The Oriental Bahais have given us the motive force of the Cause; now we must go back to them with the application of the same. * * *

Faithfully yours in His Holy Cause,

CHARLES MASON REMEY.

P. S.— * * * There was a good turnout this afternoon at the lecture on the Bahai Movement before the students of the Elphinston College—I should say about two hundred. Afterwards we took tea with the Principal of the College and continued the good work. C. M. R.

WORDS OF ABDUL-BAHA.

Some of the words uttered by Abdul-Baha to Messrs. Howard C. Struven and Charles Mason Remy while in his presence at Haifa, Syria, May, 1910:

"Welcome! You are blessed in making such a world pilgrimage and by being allowed to serve in so many countries. Many tourists travel around the globe visiting places and cities, but their tours have no lasting effect and are soon forgotten. The effect of your tour will be eternal. Its effect will be seen during the ensuing centuries."

Abdul-Baha mentioned the great love with which the Persian Bahais had greeted Dr. Moody when she arrived in Persia, accompanied by Mr. Sprague, saying that between Enzeli, on the Caspian Sea, and Teheran there were nineteen relay stations and at sixteen of these there were Bahais gathered to greet these Western Bahais.

Abdul-Baha then asked about Professor Barakatullah and the work in Japan. When told of the labors and service of that believer, he was very pleased, and said that if the people of Japan responded to the Teaching theirs would be a blessing and production of the greatest good.

Abdul-Baha sends word to the American believers that it is necessary for some of them to go to Japan and there engage in spreading the Cause, saying that great results would be produced if some of the friends were to go to that country to enter into trade and business and at the same time do spiritual work.

The greetings and messages of the many friends in the various assemblies visited were given to Abdul-Baha and he was pleased. He was very much pleased when told of the love, kindness and hospitality of the Bahais in all countries.

Abdul-Baha spoke of the great work done by the simple and uneducated Bahais. Through purity of heart many had become so spiritually enlightened that their words had had great effect upon the minds and hearts of the learned and wise. Some of these simple, pure souls had even written books by dictation.

Abdul-Baha asked regarding the hardships of the journey, but was assured that any incidents of that nature were forgotten and as if they had never been. He then asked whether the addresses given in the various cities had been prepared or were extemporaneous. When told they had been the latter he said that the teacher should always speak from the heart, for only words from the heart reach the hearts of the hearers and has effect, whereas when one speaks not from the heart, the effect of his words is but a passing one. All teaching should be done by the Spirit working or speaking through the teacher, and should not come from the mentality of the individual. One should always use spiritual methods in teaching.

In speaking of spreading the fragrances of the Kingdom, Abdul-Baha said: "In movement there is life; in immobility there is death. The traveling of the teachers from place to place, country to country, and from the Occident to the Orient, is one of the greatest means for sowing spiritual seeds in the souls of the people."

In speaking again of Japan, Abdul-Baha said: "Blessed results will appear from the Holy Cause established in that land. I have sent your letter regarding the work in Japan to Mr. MacNutt* in

*See editorial, page 9.

New York, that he may spread the word for some of the American believers to go to Japan, and there serve and teach in the Cause. It is very good for teachers to travel, and, through the love of God, give life to the people. American Bahais should go to the Oriental countries as teachers."

At another time Abdul-Baha said: "Encourage the Bahais to *hasten* to India, both men and women teachers. In India, in particular, women teachers are needed. *Delay not! Now is the time to travel there, and in Persia, too.*"

"Later on, the results of your journey will be clearly seen. Praise be to God!—now our meeting here in the Land of Desire (the Holy Land) is open and easy, while in the past it would have been most difficult. Some of the friends came long distances and could only see me from a distance. Now you must go out and serve—you must no longer stay here."

The BAHAI NEWS wishes to inform its readers that Miss Laura Clifford Barney's drama, "God's Heroes," is now out. The publishers are, in U. S. A., J. B. Lippincott, Philadelphia; in Europe, Kegan Paul, London. This play, as it deals with the early history of the Cause and the heroic influence of Qurratul 'Ain, will be, we are sure, of interest to all. The proceeds of the sale of this book will go to the Mashrak-el-Azkar's fund and towards helping to start a school for girls in Teheran, Persia.

Our Persian section this month contains: A Tablet to the New York Spiritual Assembly, received August 13, 1909; an article on College Education of Women in Europe and America, and urging the friends in Persia and other countries of the East to open schools for girls; mention is made of the newspaper and magazine articles on the Bahai Revelation, published in the West during the present year: (1) May 27, *Journal of the Royal Society of Arts*; (2) June 4, *London Spectator*; (3) July 3, *New York Times*; (4) July 31, *Baltimore American*; (5) August 1, *Baltimore News*; (6) August 5, *Washington Post*; (7) August 16, *Washington Herald*. Mention is also made of Prof. Barakatullah in Tokyo, Japan, and his monthly magazine, *The Islamic Fraternity*.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

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Vol. 1 Chicago (Sept. 27, 1910) Mashiyat No. 11

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty).....	Apr. 28
4th.....	Azamat (Greatness).....	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Isma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Quadrat (Power)	Nov. 4
14th.....	Qaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Malik (King)	Feb. 7
19th.....	Four intercalary days.	
	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

Word has been received that Abdul-Baha is in Egypt.

Two matters of importance are presented to the Bahai World through this issue of the BAHAI NEWS. One is the necessity of raising approximately \$3,000 before January 1, 1911, to meet the payment due at that time upon the land for the Mashrak-el-

Azkar in America; the other is the necessity of teachers arising to go to India, Persia and Japan. Concerning the first matter, moneys should be sent to the Financial Secretary of the Bahai Temple Unity, Mrs. Corinne True, 5338 Kenmore Ave., Chicago, Ill., as early as possible; concerning the latter, Mr. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., will answer any inquiries and accept suggestions from or arrange plans with those who feel they can undertake this service in the Cause, in accord with the wishes of Abdul-Baha as expressed in the following Tablet:

To his honor, Mr. MacNutt--Upon him be BAHÁ'O'LLAH
El-ABHA.

HE IS GOD!

O thou herald of the True One!

His honor, Mr. Remy, is traveling in India and has created wonderful interest among the people. Truly I say, in these days, India is awakened to a greater receptive capacity. The letter of Mr. Remy is enclosed. Consider how India has attained to receptivity. If several teachers from America travel to those parts it is certain that the Lights of the Kingdom shall illumine that region and many souls will be raised from among the Hindus and become the Army of Heaven, and through the power of the Word of God and the outpouring of the cloud of the Love of God, they will make India a rose-garden. Encourage and urge a few souls to take a trip to India so that they may fully realize that the doors of the Kingdom are opened, behold the uninterrupted confirmations of His Highness BAHÁ'O'LLAH, and unfurl a banner waving forever and ever with the breezes of Divine Confirmation and Assistance. Give this matter your most earnest consideration, for it is the most important problem of all problems concerning the Cause. We have also written to Persia to send a teacher to that country, but if several souls go from America it will have greater influence and weight and far-reaching results will become apparent and manifest.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, May 17, 1910.)

If you feel the "call" of the Spirit to serve either or both of these needs in the Vineyard of El-ABHA, we would suggest you respond at once. "*Delay not!*" Through quick decision and action it may be possible to send a representative to the Congress of Religions to be held in Calcutta in January as suggested by the following extract from a letter recently received by Mr. Chas. Mason Remy:

The Bahai Assembly of Rangoon has just received a letter from the House of Spirituality in Chicago, U. S. A., to the effect that no American can be sent as a Bahai delegate at the Conference of Religions to be held in Calcutta in January next. As the meeting in this conference will be solely conducted in English, I ask your leave to suggest that the presence of an American or a European Bahai in this Assembly would be ex-

tremely beneficial to the Cause. Among us in this country—as you have seen yourself—there is none who can do this task so well as a brother of us from the West. However, as it is not yet too late, I hope you will see your way to help us in this matter. * * * We people in the East are accustomed to view such events as full of mysterious significances; and my personal notion is that the occurrence of such incidents in this age is meant by Providence for the widespread of the Message.

SYED JANAB ALI.

The editors desire to express their deep appreciation of the hearty manner in which the friends are co-operating with them, uniting their forces in an effort to make the BAHAI NEWS a worthy servant in the glorious Cause. It is entirely a labor of love, all serving for the joy of so doing, the money received being used only to meet the necessary expenses of publication and mailing. By adding the Persian section, its field of service is widened, and we hope, in time, if God wills, that both sections may be enlarged, thus permitting us to utilize more of the valuable material on hand for publication.

Three thousand copies of a forty-page booklet, printed in Persian by the BAHAI NEWS SERVICE, pertaining to the Mashrak-el-Azkar project in America up to and including the Convention of 1910, has been mailed throughout Persia, Russia, India and Egypt, during the past month. The manuscript was compiled and written by Mirza Ahmad Sohrab and the cover designed by Charles Mason Remey, while the cost of its production was donated by three of the American friends.

THE MASHRAK-EL-AZKAR.

“The greatest affair and the most important matter today is to establish a Mashrak-el-Azkar and to found a Temple from which the voices of praise may rise to the Kingdom of the Majestic God.”—ABDUL-BAHA ABBAS.

The real purpose for the construction of a material structure, called the Mashrak-el-Azkar, has not been clear to all. Abdul-Baha tells us to exert every energy to build the material structure—“thus may the outward represent the inward and the form or letter express the reality or meaning.” He teaches that no soul is formed separate from a body—hand in hand they come forth. As the great Mashrak-el-Azkar work develops, the effect upon the world, Abdul-Baha explains, is like the entrance of the spirit into man. We must build this great Body so that the ABHA Spirit may pervade the

world—like the soul does the body—and have a throne upon which to be seated.

More zeal and earnest effort will be necessary from now on if we are to be obedient servants to Abdul-Baha, for it is his wish that we should meet the payments on the land as they come due. Not less than \$3,000 must be raised before January 1st, as the following will show:

On hand at the last convention.....	\$5,709.46
Receipts since then.....	2,910.29
Total	\$8,619.75
Disbursements	6,103.97
Amount now in bank.....	\$2,515.78

We have \$375 interest to pay December 24, 1910, and \$5,150 to pay January 1, 1911.

America has been magnificently aided and strengthened by liberal contributions from the Orient. Shall we let these deeds of generosity end in failure and our glorions Mashrak-el-Azkar work flicker out like a taper for lack of real, earnest, zealous work? It will be built, Abdul-Baha says, but it is our privilege to be the builders, or we may slumber and others come in and do this noble work of God.

CORINNE TRUE,

Financial Secretary Bahai Temple Unity.

NEWS NOTES.

Mr. and Mrs. Brittingham recently spent four days with the friends in Baltimore.

Mr. T. C. Rice-Wray of Newark, N. J., is in Los Angeles for two or three months.

Mr. Albert H. Hall of Minneapolis was with the Chicago Assembly Sunday, September 25th.

Mr. Percy F. Woodcock and family have returned to New York City and are at their old address, 230 West 97th street.

Mr. Oscar Hinckley of National City, Cal., and formerly of Chicago, and Mr. L. K. Scotford of Chicago were in Los Angeles recently.

We regret to report the severe illness of two of our Chicago young people: Mr. Charles Scheffler, who is suffering with typhoid fever, and Miss Arna True, who is convalescing after an operation for appendicitis.

Mr. D. D. Babcock of Bremerton, Wash., reports that the fund for sending a teacher to Teheran, Persia, is now complete, a prompt and generous response having been received to his circular letter addressed to the friends.

الهی بجهت غفلت نایم و جهالت ندیم بدون تکلیف و سب کلمات بجهت ذرات اولی بجهت خواجه بنمود تا با یکدیگر از زمان
 تربیت شده در این مردان دهن پرست بزرگ از میان نشت قیام خواهد نمود و اگر صفات جستی و عقلی بر صفات
 و عقلی تقویت دادند دل دردی بران در حق نگذارند و از روی غفلت و بی توجهی که در صفت است و اگر صفاتی که در چنین چیزی
 باید وجود سیاسی است خود مانده خواهد گردید . ما در حال زمان این وقت ضعیف و فقیر . از طرف دیگر یکی از مؤثرین
 نرسب تقویت عقلی احوال چنین هستند و امران و عقلمان را در زمانانی و صیقل زنگان رض نمایند در صورتیکه ترقی و تمدن عقل فراموش
 و انگیزش آلمان و دیگر کشورها از بزرگترین تعلیم عمومی و تجارن عمومی میکنند و آنستند با سواد دنیا یکی در داخل منظمی
 معضلاً بجز و تفریح نماید و سبک دینی در ادب هم نماند و از فرزندان بجهت زبان و بجهت نظم و کلام مردان گرفتار بودند تا آنکه از
 پروانه او شریعت نیست از برای کم از طلب آنها نماند کردید . و خود را از فیو دانتهین استند از فرعون ای کجای زمان و
 شادمانی بر گرفتار مانده اند و حال امروز میدان مبارزت بجهت و شانزه با داخل گردید امروز این بجهت و علم
 پیشقدمی بجهت و در عالم امروز و علم و فریب این ترقیات یافته نمود خود را امروز جهان ساخته اند . و
 عجب در اینکاست که بعضی مردان زشت صفت حیوان طبیعت شهنش است بر باطن قدرت و این در اینک صفت
 زمان را تضعیف یا دشمن و آنها را از حیرت و بی خبری مردم دانسته از برای خود خود را خدایان فرض فرض
 کرده اند و در چشم عقافت و بی برافران نگاه نمود آن ارواح بی گناه و در آنکند قیس را آنکه لیسود و لیس و کفایت
 کمان خرسون اند . که بر حال چنین یکی که این نوع مردان دیورست در حوض خود نگاه داری نماید ! امروز است
 بر نادانی چنین برای که از برای جهل کاتب هدایای عدم دو آسند و از شدت فسادت اخلاق در بادیه خندان و غفلت
 گردان ! اجرام و بیوقوف روی بجنب ترغیب آن ارباب منور در نهایت فرقتی عرض نماید که امروز تمام کتب است
 عموماً همانا جزو بی قران است و برای اجزای بجهت فروزده قوم باید در سستی و بیگانهی مدان عقل و دقت ایما
 دان در شهری و در سطح سطح برای ذرات بازمانده و وجود آنها اکتفا هم در خون قرن جدید فرماید و کم چنین
 زمان تولید است بجهت کثرت با سید آنکه مردان روزی بگشاید آنها قیام خواهد نمود و در نهایت
 بلناید در نهایت کاروانی اینک ای علم شهری و این در مدان خود تشکیل نمود و در در هر یک چیز شده رسماً از دست

پيام بر باقر
تربيت دختران

بيست جا سزايانند و بزرگان به يك ان نسيه نمودند. اگر چه مردان از امراض و ناخوشی آزار دست است
گردانند اما تكليف نمی گویای كند و در مقام توفیق قائل می گردند. اگر كسین با پولوی نماید در تاریخ
اسود می نماید خانی كند و حفظ صلا و ملكت بگوشد. در وقت تصدق بی جان بگری نماید. از خیر جای هر كس خود
باین آید در میدان عمل و کار هر چه در اول راه می آید. این است واجب و عادت نفس کامل صلح المصلح علی الخیر
از اجزای بسواد برص می آید و دیارهای نوحه است و زنده شادانوس یا نوس گرفتار شود. بی واجب است که تندی قوی
و جبر او در وقت کفیل گذاردن و نام معروف حیات با او نگردد. از ابتدا و جملی او گام شده روز را نادر یاد کند و انباشت
را بر شین و خوش خایر را مردم از او دوری جویند و او را کاست خانی و چای گل ناخوشی خود گذاردن در وقت امور هر دو کس
پر چون خیران بر مکتبی جزو اخطار یکی انسان می آید و چرب مغناطه و تعالیم باستان تربیت تعلیم نمودن آنها مشایق است
مخوفی از رسد و اسلام را نمودار نماید و همی آید
چهارم تفریحی در دل و لب و در یک دهر و تفریحی و همی آید
تعلیم نماید تا که تفریحی یک کسک انسان این است جا سزای تفریح ناخوشی می خردن و تفریحی تفریحی تفریحی تفریحی تفریحی
تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی
نمیداند که در مکتب از کلمات انبار اخرج و بظهور دنی بقیه چون تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی تفریحی
گرد تفریحی
خبر را باید همین تربیت دختران گفت نمود زیرا چون دختران این طبع رسند و اگر گزند باید بر علم تمام تربیت افعال
باشند تا بتوانند برانی بیک وقت پرست بر قوم پیشش نمایند و اگر آردان این علم باشد. بدلا مکتب تربیت از عهد
پیشین نماند خندان بر آید و همین جهت است که یکی از دانایان گفته "در هیچ کجا هم از حرکت میدید جهان را
تخلانی نماید. دیگر میگوید: "ما بخوبی میدانیم هر كس تربیت شده است که اساس آندهای بی دولت
جمهوری آنرا در بی تربیت و تقیم دختران گذاردن شد. است و اگر کسک سال از تربیت دختران کرد و

BAHAI NEWS

Vol. I. Chicago (Oct. 16, 1910) Ilm No. 12

ABDUL-BAHA IN EGYPT.

First of a series of special news items pertaining to the tour of Abdul-Baha.

Portion of a letter from Mr. Sydney Sprague to Mrs. Isabella D. Brittingham.

Mount Carmel, August 29, 1910.

Dear Sister in the Holy Cause:—I have a very big piece of news to tell you. Abdul-Baha has left this Holy Spot for the first time in forty-two years, and has gone to Egypt. Think of the vast significance and importance of this step! By it many prophecies of the sacred Scriptures are fulfilled. The Light and Life of Acca has departed and we feel as though we were now left in obscurity while Egypt is illumined, and that ancient country which has seen the prophets Joseph and Moses and even the infant Christ is now to see the Consummation of all the prophets. Will it appreciate and realize this Bounty? Everyone was astounded to hear of Abdul-Baha's departure, for no one knew until the very last minute that he had any idea of leaving. The afternoon of the day he left, he came to Mirza Assad Ullah's home to see us and sat with us awhile beside a new well that has just been finished and said that he had come to taste the water. We did not realize that it was a good-bye visit. Then he took a carriage and went up the hill to the Holy Tomb (of the Bab). That night, as usual, the believers gathered before the house of Abdul-Baha to receive that blessing, which every day is ours, of being in his presence, but we waited in vain, for one of the sons-in-law came and told us that Abdul-Baha had taken the Khedivial steamer for Port Said. We could hardly believe it was true, so great was this news. Think how happy we must be that after forty-two years in this cage, the Divine Bird has spread His wings and in perfect freedom flown away.

SPECIAL.—Word has been received from Port Said that Abdul-Baha has sailed from that port on a steamer for an unknown destination.

AROUND THE WORLD WITH MESSRS.
REMEY AND STRUVEN.

Fifth of a Series of Articles under this Heading.

SOME QUESTIONS AND ANSWERS.

Written shortly after the interviews with Abdul-Baha, from notes taken at the time, by Charles Mason Remey, while in Haifa, Syria, May, 1910.

Question—Many of the American believers desire to worship daily in accordance with the Teachings. What prayers should they use daily? No instruction has yet been revealed for them regarding daily worship.

Answer—Later on I will give instructions.

Q.—Was BAHÁ'O'LLAH of the seed of Jesse?

A.—Yes. He was the ninth generation in succession from Jesse, but this was not the Jesse of the Bible.

Q.—What is the Command regarding the giving of tithes: Is it 19% of the increase of one's capital, or is it the one-nineteenth part of one's income?

A.—It should be the one-nineteenth part of one's income. This tithe giving is a blessed privilege. Among mankind money is the greatest thing. This giving will confirm the people. With this money many great works will be done. In Hamadan in Persia, the Jewish believers raised much money in this way. At first I did not accept this money, but later on I directed that it should be used in their own town for the Bahai school. This giving was a great spiritual blessing to those believers. Everyone knows how the Jews love money.

Q.—Is the calendar as revealed by the Bab to be used in this Dispensation?

A.—Yes; but later on modifications will be made.

Q.—From what year does the era of the New Dispensation date—from the Declaration of the Bab or from that of BAHÁ'O'LLAH?

A.—From the Declaration of the Bab, 1260 A. H. or 1844 A. D.

Q.—Which day of the week will the Bahais eventually observe as a day of rest?

A.—Friday.

Q.—We have been taught that BAHÁ'O'LLAH was the Seventh of a series of great *World* (Universal) *Manifestations* of this present cycle, Christ being the sixth, Melchisedec the fifth, while the first four

were before the compilation of our present world history, and of them we have no records; that their teachings were applicable to all mankind under all conditions; while upon the other hand the Manifestations, such as Zoroaster, Abraham, Moses, Mohammed and the Bab were sent each to a certain people, bringing teachings which were applicable to those certain conditions and people only, while the teachings of the World Manifestations were not limited in their application to peoples. Is this teaching correct?

A.—Yes, it is correct.

In a subsequent conversation, during which questions were being asked and answered, Abdul-Baha said:

That BAHÁ'O'LLAH was not a descendant from the Prophet Zoroaster.

That the Anniversary of the martyrdom of the Bab should be observed with solemnity by the friends.

That the Anniversary of the Departure of BAHÁ'O'LLAH should be observed in like manner, and that in the night time a meeting of prayer should be held.

That it would be well for the Western friends to interest themselves in commercial and industrial matters with the people of Persia, for Persia and the West both need connection one with the other.

That in serving together the believers should always avoid those matters upon which they cannot agree. The believers should *serve together*, the men and women working together in harmony. In meetings of consultation the majority should rule, but it is far preferable that there should be such unity that there be no minority—that all should be of one mind.

LETTERS FROM RANGOON AND BOMBAY.

A glimpse of the immediate result of the tour of Charles Mason Remey and Howard C. Struven, which Abdul-Baha has said will have eternal effect and "be seen during the ensuing centuries":

Rangoon, Burma, Aug. 1, 1910.

Mr. Charles Mason Remey.

Dear Brother in the Great Service of El-Baha:—Our foremost thought is to heartily congratulate you on your happy return home after a brilliant conquest of so many kingdoms for the Great Kingdom of Baha'. That you have been the instrument to introduce this Divine Light in numberless dark regions is a pleasure in reality to us. We always feel the spirit left among us by your good self and dear brother Mr. Struven, who is rightly called by Abdul-Baha, in his Tablet, "Proclaimer of

Truth," and we look with expectant eyes the recurrence of such events as often as possible, for they are calculated to leave, invariably, happy indelible impressions on the memory.

Another important event of which I would like to inform you, as the result of the wonderful work your happy spirit has been doing in this region ever since we were blessed with your delightful presence here, is the opening of a school in Kunjangoon village in the suburb of Rangoon for the education of the Bahai children of that quarter, by our good Brother Janab Syed Mustafa Sahib. He took great pains in getting a house erected in his presence and supplying books and various other materials as much as is consistent with our extremely poor fund. At present there are 71 children—30 boys and 41 girls. The number, however, is swelling very rapidly. We like to connect it, if possible, with the Persian-American Bahai Educational Society, founded in Persia by Mr. Sydney Sprague, and we earnestly hope that this Society will arise from its present limited sphere to the station of Universal Alma Mater for the Bahai World; and the Bahai educational seminaries in all regions may come under the direct supervision and parental control of this Society. Kindly pray that this cherished hope of ours may be accomplished. We would welcome with great pleasure any suggestion that you would be pleased to offer regarding the methods to be employed or the procedures to be adopted for the training of these Bahai children in this school. For the time being we have employed a Mulla, who has just accepted the Faith under somewhat mysterious circumstances, to teach Burmese and Arabic.

The history of this Mulla is very interesting. He was one of the staunchest Mullas prior to when the Message came to be delivered in the village of Kunjangoon, in which place, as you have seen, the Bahai movement is progressing wonderfully.

This Mulla, immediately after the advent of the Bahai spirit in the village, became dumb, and remained so for the last three years. But during the last week when our Brother Hazrat Syed Mustafa had been staying there and looking after the construction of the school building, this man in one night while he was by himself in his booth in the paddy field, saw a sudden glow of Light before himself and at once, most wonderfully, regained his lost power of speech—his first utterance being, "The Manifestation is a true one for it has enabled me to speak!" and for two or three days continuously was like one possessed, delivering talks in the praise of God. He embraced the Faith himself on the spot and induced his father, 70 years old, and his grandfather, aged about 90 years, to do the same. * * * Such is the history of this Mulla who is now a Bahai and whom our friend Syed Mustafa chose to teach the children there.

The servants of God in this part of the world feel great delight in extending their Bahai love and greetings to the friends of God living in the New World.

The Cause has received a very good encouragement by your presence in India, which we hope will be frequently repeated by other American teachers as well.

Our dear brother Syed Mustafa is just preparing to leave Burma for India, with the view of watering the seeds already sown by you and Mr. Struven, and nursing them to bring forth healthy fruits to the best of his ability.

With Bahai love and greetings, we remain devotedly yours,

THE BAHAI ASSEMBLY OF RANGOON,

Per A. S. Ismaeel.

Bombay, August 19, 1910.

Miss Gertrude Buikema, Chicago, Ill.

My Dear Spiritual Sister:—You need not be amazed to read this letter. This unity is due to the All-Powerful,

and this correspondence due to the holy command that we should correspond in order to spread the holy breezes of love and unity. This acquaintance of name is due to our beloved friend and brother Prof. Charles Mason Remy of Washington, D. C.

I am a Hindoo believer in the Most Blessed Cause, by the favor of the Almighty, and you will be interested in knowing that we have a society in Bombay where there are many Zoroastrian and Mohammedan (Persian as well as Indian) believers. There are two Hindoo believers also. The president of the society is Aga Mirza Mahram, whose name you might have heard.

We had the happy occasion of having the cheerful faces of our two brothers, Prof. Charles Mason Remy and Mr. Howard C. Struven, in their tour around the world, and hope to have many more as it is most needy.

We have another society in Rangoon and Mandalay, while we have scattered believers all over India. The cause is not spread far and wide over India, but Abdul-Baha has said that Bombay will surely advance and that India will become a beautiful garden of believers. No doubt the Cause is progressing very rapidly all over the world and when God thinks it fit, India will have her share. It is no doubt a blessing to us that we have a very learned teacher like Mirza Mahram, whose very presence is enough to breathe spirit into our nostrils, but it is a misfortune of India that he does not know English and cannot bestir her because of his want of the power of expression.

My desire is to inform you of many or any important or praiseworthy events that take place here. A Mohammedan believer of Punjab, who had recently believed and gone to his native place, was opposed and troubled by his parents, friends and relatives. At last, having found him firm, they asked his sister to poison him. She did so. He was poisoned, but—thanks to the Almighty!—he was at once removed to the hospital and is cured. He is the first Indian who gave the risk of life.

Give my love and Bahai greetings to all the sisters and brothers. I send the love and greetings on behalf of the society, too.

I am your spiritual brother in EL-ABHA,
NARAYAN BANGUATH VAKIL.

THE MASHRAK-EL-AZKAR.

"Today all the beloved of God in those parts must endeavor that the Chicago Mashrak-el-Azkar be founded and be built in the utmost solidity and exquisiteness."—ABDUL-BAHA ABHAS. Translated by Mirza A. K. Khan, Dec. 17, 1908.

The Executive Board of Bahai Temple Unity has just held a session in Chicago and finds from reports of treasurer and financial secretary that more prayer, more work, more money, must be put into the Mashrak-el-Azkar work than we have been doing. Abdul-Baha tells us it is the greatest and most important work in the Cause in America today, and yet this Board finds itself nearing the time for important payments with a deficit in the fund unless the friends throughout the country arise with a tremendous zeal and sacrifice and supply the needed money.

The treasurer reports money in bank October 1st, \$3,108.14; interest due in December, \$375.00, and a note of \$5,150.00 to be met January 1, 1911. Thus, in two months at least \$2,500 more will be needed.

Abdul-Baha said to some Chicago pilgrims: "The most important thing now in America is the building of the Mashrak-el-Azkar. You and your friends must endeavor in this matter. This *building* will be the *cause* of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but *now* it is very important. At first they build the Temple and worship in it and grow. In past times they could not build it so outwardly. This *building* will be the *cause* of *Unity* and *prosperity* of the Cause."

When asked by a pilgrim last year if he would come to America, Abdul-Baha replied: "If they build the Mashrak-el-Azkar." Again, when entirely alone with him, this pilgrim asked, "Will you come to America?" His face grew very serious and a great majesty came upon it. After a second or two he continued: "If the ground in America is well prepared so that much work can be done for the Cause." The pilgrim then said to him, the responsibility rested upon the believers, and he replied: "The building of the Mashrak-el-Azkar will prepare that ground."

The friends will read elsewhere in this issue a description of Abdul-Baha's sudden departure for Egypt. Let America take warning from this sudden departure and exert her utmost energy lest Abdul-Baha come upon us suddenly and "find us sleeping."

As one soul in many bodies let the believers of America work and pray till the Mashrak-el-Azkar is accomplished. All contributions will be received and receipted for by the financial secretary, Mrs. Corinne True, 5338 Kenmore Ave., Chicago, Ill.

Your servants,

THE EXECUTIVE BOARD BAHAI TEMPLE UNITY.

Mountfort Mills.
Annie L. Farmerton.
Bernard M. Jacobsen.
Arthur S. Agnew.
Corinne True.
William H. Hoar.
Joseph H. Hannan.
Roy C. Withelm.

MARRIAGE OF MR. SYDNEY SPRAGUE AND FARAHANGIZ KHANUM.

Extract from a letter written by Mr. Sydney Sprague, from Haifa, Syria, Aug. 3, 1910, to Dr. Susan I. Moody, Teheran, Persia:

Now I know you will want to hear all about my marriage. The first part took place July 20th, which happened to be the feast day of Elijah, the Prophet, and Mt. Carmel was en fete. Abdul-Baha, himself, appointed the day so that Mr. Cobb could be here—he left the next day.

On that day all the pilgrims and the Bahais of Haifa gathered in the home of Mirza Assad Ullah, and Abdul-Baha was present. * * * A wonderful Tablet, which he had revealed especially for our marriage, was chanted, and after the special prayers revealed by BAHÁ'Ó'LLAH for such occasions were chanted, Abdul-Baha gave a long, beautiful talk, dwelling on the great significance of this union and calling down the blessing of God upon it. Then I had the great joy of pouring rose water, which I had brought from the garden of Kurat-ul-Ayn in Kazvin, on the hands of Abdul-Baha and all the guests and of serving them to shereeni (sweets), tea, etc. In another place Farahangiz was holding a meeting for women. These meetings took place a little before sunset. Four days later a Muia came and married us according to the laws of Islam, Abdul-Baha also being present. Then that same night he called Farahangiz and me to him, and as we knelt before him, he took from his hand two rings and gave them to us, anointed our heads with oil and sent us forth hand in hand from his presence, uplifted with pure and holy joy. Oh! I am sure no wedding was ever more sacred, more pure, more beautiful. All of the holy household were present. All of them have shown us such love and kindness. The Greatest Holy Leaf has given me a ring she used to wear and she, herself, prepared Farahangiz for the wedding—a thing she has never done before, saying that Farahangiz was her own daughter. She and the holy mother and all sent us beautiful presents. Abdul-Baha presented us each with our wedding clothes. Is it possible for any one to be more blest on this earth than we? Ought not this union to be a very happy one and endure throughout all eternity as Abdul-Baha said?

There were several pilgrims here from Eschkebad, Baghdad and Kazvin, and I entertained them and the Bahais of Haifa at a dinner, Farahangiz entertaining the women. I forgot to say that on the day of our wedding Abdul-Baha sent me with his sons-in-law and grandchildren to pray at the Holy Tomb.

Now we are settled at the home of our parents and are very happy. Each day as we grow to know each other better our love deepens. I could never have found a more loving, devoted, beautiful wife either East or West. She is willing to go anywhere with me.

NEWS ITEMS.

A daughter was born to Mr. and Mrs. A. R. Windust at Chicago, October 3d.

We are asked to announce that Mrs. F. S. Smith, 3 Church Place, North Adams, Mass., will gladly entertain any visiting believers.

Books, magazines, etc., for the Persian-American Educational Society should be sent as heretofore requested, either direct to address given in BAHÁ'Í NEWS No. 10, or to Mrs. C. S. Coles, Librarian, 310 The Burlington, Washington, D. C.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA
Address all communications to
BAHAI NEWS SERVICE, P.O. Box 283, Chicago, Ill., U.S.A.

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor)	Mar. 21
2nd.....	Jalal (Glory)	Apr. 9
3rd.....	Jamal (Beauty)	Apr. 28
4th.....	Azamat (Greatness)	May 17
5th.....	Nur (Light)	June 5
6th.....	Rahmat (Mercy)	June 24
7th.....	Kalamat (Words)	July 13
8th.....	Isma (Names)	Aug. 1
9th.....	Kamal (Perfection)	Aug. 20
10th.....	Izzat (Wealth)	Sept. 8
11th.....	Mashiyat (Will)	Sept. 27
12th.....	Ilm (Science)	Oct. 16
13th.....	Qudrat (Power)	Nov. 4
14th.....	Qaul (Saying)	Nov. 23
15th.....	Masa'il (Questions)	Dec. 12
16th.....	Sharaf (Honor)	Dec. 31
17th.....	Sultan (Sultan)	Jan. 19
18th.....	Mallk (King)	Feb. 7
	Four intercalary days.	
19th.....	Ola (Sublimity)	Mar. 2
	(Month of fasting.)	

A letter from Mirza Heydar Ali Oskoey of Tabriz, Persia, tells of the joy of the friends over the inauguration of the Persian section of the BAHAI NEWS and all eagerly await the arrival of future issues. He says it is read again and again in their meetings, and that many of their youths can read and speak English fluently, therefore the section in English is also a great delight to them and they are kept busy trans-

lating, as the older people wish to know what it contains.

Our Persian section this issue consists of (1) a Tablet revealed for the Hoboken (N. J.) Assembly in 1907; (2) an article on Universal Bahai Language in its religious, scientific and historical aspects—quoting from writings of BAHÁ'ÓLLÁH and Abdul-Baha—concluding with a description of the Sixth Esperanto World Congress held in Washington, D. C., recently; (3) news of Abdul-Baha's sojourn in Egypt, (4) and of Aga Seyad Assadollah Gomi going to Port Said from Acca at the wish of Abdul-Baha—to take the place of the late Seyad Taki Menshadi—through whom all letters for Abdul-Baha from the East and the West are forwarded.

The little band of faithful Bahais composing the Seattle, Wash., Assembly has by united and systematic effort accomplished great results. Because of the inspiration it will be to all, we quote the following extract from a letter received recently by Mrs. Corinne True from Mrs. Ida A. Finch, Secretary of the Seattle Assembly:

"Thank you, dear sister, for the kind words in regard to our Assembly. The fact that money comes to you regularly is because we have determined, through the help of the Spirit of ANNA, to be steadfast and self-sacrificing in the path so plainly marked out by Abdul-Baha. We give for the love of giving. The reason the amounts are not larger is because there have been calls from so many persons in dire need for the necessities of life, and we never turn an appeal aside. Since January 30, 1910, we have given money according to the following statement:

Mashrak-el-Azkar fund	\$260.00
Printing and books.....	139.00
Expenses	152.61
Teheran school	36.00
Teacher for Teheran and calls outside the city	109.35
Philanthropic work in Seattle.....	123.87
	\$820.83

We will, however, endeavor more and more for the Mashrak-el-Azkar, but you see from the amounts enumerated that it comes first in our giving."

"The Oriental Rose—or, the Teachings of Abdul-Baha," a book by Mary Hanford Ford, recently published by the Broadway Publishing Co., 835 Broadway, New York, is a creditable addition to our Bahai literature. The author has caught the spirit of the Subject and depicts it with an enthusiasm and

warmth that is contagious. It gives an excellent historic outline of the Bahai Movement, incorporating many incidents in the life of the Bab for which the author acknowledges indebtedness to M. Nicolas, secretary of the Persian Legation in Paris, who has written a biography of the Bab. It is a book every Bahai will enjoy reading and can hand to others to interest them in the Cause of BAHÁ'Ó'LLAH. The book is tastily bound in cloth; the price is \$1.00, postpaid.

WASHINGTON, D. C.

The Fall campaign has commenced in earnest, and with the return of the regular attendants and a gratifying proportion of inquirers, the meetings are assuming normal proportions. The Unity Feast of September 27 was devoted to the discussion of plans and the development of enthusiasm in the work of the coming season, in the Washington Assembly. Addresses were delivered by Miss Grace E. Griswold, Mrs. Lua M. Getsinger, Dr. Ameen U. Fareed, Dr. E. H. Egbert, and the writer. Miss Katharine McNeal, who assumes charge of the Studio at 1219 Connecticut Avenue for the season, rendered charming musical selections, and with appropriate refreshments our Persian brothers, who had charge of the feast, concluded a most enjoyable evening.

Late advices from the East contain the important news that Abdul-Baha, in fulfillment of a promise given last year, is visiting the believers in Cairo. He spent some time in Port Said en route. The Glad-tidings seem almost incomprehensible. The first thought inspired is that America should proceed rapidly with the completion of finances for the Mashrak-el-Azkar, that we may consistently ask for the blessing of a visit to this country.

The Persian colony in Washington has been increased by the presence of three young men, brought over by the new Charge d'Affaires, Mirza Ali Kuli Khan. These sons of nobility are here for the purpose of obtaining an education along American lines, and their coming marks an epoch in history. This is another fruit of the Bahai movement.

Mr. Albert H. Hall spent several days in the city as a delegate to the American Prison Association Convention. His visit is timely as an inspiration in plans for the Mashrak-el-Azkar fund.

The Sunday morning Bible class resumes its sessions October 2.

Mr. Stanwood Cobb, of Massachusetts, is to be in Washington this year.

Mr. Charles Mason Remy returns shortly, and expects to remain with us for some time.

Miss Louise Shuman and Ardeshir Irani, our friend from India, left on September 1 for Kirksville, Mo., where they have taken up the study of Osteopathy. These devoted and regular attendants at our meetings will be missed.

Several of the friends have been seriously ill recently, but all are progressing favorably. The recovery of Mrs. R. H. Barnitz has been little short of miraculous. When, on September 18, a number of the friends gathered at her home to join in prayers for her welfare, few thought that she would recover from a serious operation performed on the 19th. But at the present writing her convalescence is most satisfactory. Mr. W. P. Ripley is recovering from his illness, and the condition of Mrs. Jere. Wilt shows improvement.

The death is reported, on September 9th, of John Klaus, the

grandfather of Messrs. Edward and Howard Struven, at his late residence. Catonsville, Md. His age was 86. He enjoyed very much, even with his feeble and falling sight, the reading of such Bahai literature in German as could be secured.

The Baltimore Assembly has changed the Sunday Bible class from afternoons to evenings, and plans an alternation of leaders.

The work in Sumerduck, Va., progresses, and the meeting on the fourth Sunday of each month has been adopted permanently. At the last meeting, the school house was too small to accommodate those who came, some driving several miles to hear the Glad-tidings. Any of the friends who undertake teaching in the smaller and isolated communities will find a gratifying number of thoughtful, earnest souls ready to listen.

JOS. H. HANNEN.

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

NORTH AMERICA

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILLS.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283 George Lesch, Secretary.

DENVER, COLO.—G. Nathaniel Clark Secretary, 4141 Xavier Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, 1252 Eighth Street, N. W.

CONVERSATIONAL PERSIAN TAUGHT BY CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

پيام بر باقر

دعای محمود است به عیون کجایین در وجد الله ولی چون حکمای صادق بودند اهدای سعادت برینا نمود تا آنکه حضرت
از ائمه ائمه طایفه بودند و قریب مردم را با نور و معرفت ایمان آید در پیش ماوت نیز حضرت بود و علم و عمل بسیار کرد و اسطوره صحن چای بر
"منی آید در می اندیش بر اندیش نگاه شد و گفت در شرف اندیش بنور زتابه سپید گراید" و این سخن بود در صورت حصول
نار که کجای آنرا از آن آرسا بی بی است چنانچه چنان سال قبل در کتاب اندیس ملایم بر این است در وقت دیدن آن آرسا
و وقت عالم فرستاد با سفرهای: "با اهل بیاس فی السواد بقاره الغمر من الغفایت یکم با من بکماله فی و کماله فی
أخطوط آن چشم بینم که نمک و یکم در کجای آنکه انفعال العوم الخیر از اسب لا محال و تم تعلون والعقده لکری لا تعلق
نور است روشن" مقصد از این امر که در حقیقت باطنی است که در کمال با نور و دانش در بیان حکم است
جمع در آن کجای آنکه در حقین با هر کس است در وقت که در کمال با نور و دانش موجود با برای آن علمی
انجاس نمایند و با آنکه دانشندان پس از آن در وقت که در کمال با نور و دانش موجود با برای آن علمی
رضاست خود را در سبب اول سالی اظهار داشته آن رضاست با به قانون بین الملل در اولاد با جمیع اول عالم انسان
را در ارس باطنی خود در این سالی بلوغ رسد و خیال سفر نمایند نتوانند با کسین غلط چنان در نهان است
اسانی معاشرت و گفتگو کنند در رشته سعادت و اوقات را با این هر کس حکم نمایند در آنجا تحقیق بر این از هر چه باشد از
آزادگی یافتند و در آن علم برآید و حکم این امر بر آنکه در اندیشه بر زبان در مردان هر شیء مجبور به تحصیل است نهایی بنیاد
نخواهند کرد و به جلدی هر یک از اهل ان مظهرین خود را فراموش نکند و بنویسد با در هر روز معارف معلوم هر کس
خواهد که این دعوی که در این زمان با پانزده سال تحصیل نماید و با در وقت سفر و مکتب در اندیشه بر زبان
انالی بر زبان در هر زمان با در لفظ بر زبان در وقت معلومی را تحصیل شود با همان سال بین المللی با در هر
شکله در هر یک از سعادت با جمیع اطراف عالم سفر نماید با در آن سال قبل از بیست و یک سال اول در هر یک از سعادت
سال معلومی را در هر وقت از هر وقت که در وقت در این باب است و در هر یک از آن که در وقت
سال معلومی از هر وقت که در وقت از هر وقت که در وقت در این باب است و در هر یک از آن که در وقت
از وقت در آن در سو بر و شور ز منتهی پس از چندی سال از وقت مسان معلومی با جمیع امر است و در کمال در این
باب در هر وقت از هر وقت که در وقت از هر وقت که در وقت در این باب است و در هر یک از آن که در وقت
محصین بر آن است که در این مسان معاشرت پس از جمیع و بعد از آن که در وقت از هر وقت که در وقت
لهذا در اول وقت در آن مسان معاشرت را فرمودند و از عبادت سادک هم چنان معلوم میشود که ممکن است
معمولی گردد لذا اگر در آن زمان در تحصیل آن کمترین بر نمیدانند در هر وقت معاشرت خود را برود در کمال
این اصل در هر وقت که در وقت از هر وقت که در وقت در این باب است و در هر یک از آن که در وقت

سپاسم بر باقر

میشد نمودند و از توحش و عادت همگرا طبع بر شدند اسان همگرا مدد پسند و بواسطه صحبت جانانه آفرینان طبع
 با همسایگان مخلوق را هم سپید شدند و در ادای اهل و سلامت فزون تا یکشت گرگوان و جزان بودند در دینه عادت
 طراوت و افعال شست و شست آنچه بجهت ابتداء بود اندر مرگ معانرت برادست همگرا و از مرگات حق تعالی در حق فتنه
 می رسد نمند نهوای کرانه را نشان هر باقیقت بیست کند و در مشی که آن نگاشته گاه عمومی عدلت را رحمت و رحمت
 عدلت نماید نهوای اطفال اسانی در فزون استواریه همی چاست از زود و جهت و حکمت در اطراف جهان بدون
 دیگر از اوضاع همگرا طبع داشته باشند زندگی نمودند تا سر بیج با بر تو اسس میرا با سر خدا زنده در هر دوری بخیرین
 اولی اعونم و قدر سزا پر شدند و همی کال فیسیمه و طه است صدیقه از مراد حق بس بوسه ظهور قدم که در اندر و حق تعالی
 ازادی و در صورت سلب ستم در راه حق قوس معقول با سسین بزین و شغافق علوم و با حرف معتر حد بر ما شین از کثرت
 بیم حجت لایه و زمین باقیقت ابواب سعادت صحت بوداید علم هر کس که شمشاد همی سلفان قدرت ظاهر کردید عالم
 عالم صید شد و بیعت صفوت ابرق در فرود امر اگانکات بر در فرخ بر انداخت و در هر فزون و اجزایات در کونین
 اشیار دل برود کستی های بیج که در ایامی با با اس راهم بر خطا شست و فتنای راه این شهرای امید نام کن یک کلام
 مکرر شایان است تقی با عالم را در سنجی از او نشا نمود و تقون صدای اسان را در آن از صد سلسله بر داد چون این
 نهایی بگانه و این آت حمل نقل بر فیه بجز فاعله از او نشا نشان ظاهر کردید بیست این نیز را کتی تیره او را بخوبی
 کرد زدن بقیه بیج با جزئی هم بواسطه داشتند در صفت معانرت و در خود انقضای دلی داد و چون از بیست گشته کمال
 در میان آمد برود و حرف مفت شد که کن همگرا زنده است و بجهت هم مطالب بین حال است این بسینه که در اول فرنگ
 هست نشان درین حال بجهت فک کمال صوف و سادین سسید بود بهای تحصیل اسن سازد اول با نمود حق انور های
 درستی می انور و بسینه ان جنگلی می جنگستان با در نهایت استنقال کتب نمود سابع بایه بواسطه درین بسینه نشا نمود
 انهدی که کن بود در حق و همگرا تا در وقت تصرف در اوان برای بش تمام حضرت مسیح کفشی می علم مشکلی حد
 میون توان فرج نور است و بخیل به با نغیر ان برجه بر در چاب و در اطراف جهان و کوی بکترین با در دنیا است
 دان اند . آه با جود و نیر کسان است سانی با کثرت معانرت همی بین اول سنج همی بر بل بر معانرت قبل از زود بر زار
 چون همگرا از اطراف کائنات در قرآن سانی نورانی شود آگاه شد سینه از پیش بر زود در انوار حق شود با یازد و از ابر
 سراسر بر جان در بخیل ان بخشه در نور سوزان و انوار سعادت بطین سعی کرد و مناقشات علمی و ادبی نزد شدند کردید و تا
 او فرزن نور هم سنج فطلا در سینه نوری کنکرس ان همی اتفاق ولی چون انکار اها ازادی با خند و قانون نبود اما انوار کمال
 در میان مردم مگر و آه سینه و شغاف سسین نغمی اوان سلا بر گرد بود که چند نوزاد عقلمدی بصر بی باصل سینه بر زده
 که نشا اغب خیزیم های قرون وسطی و جدا اهای ممل کبری از روی نویسد ان اسان همگرا بر تو است

پیام بر ما فر
سان عمومی بھائی

پیران زل و دایان سبل در کتب ایمان غنچه تیر چینی ذکر گردند، انکه چون حق جوق جاده ایمان را از عالم عدم مویکت بود
داورد و او را بر دایا جلیل اولم آله اسما کما «مغفور است» و آیه شریفه «ان جامل فی الامر ضلیف» در حق ما نازل شود، آدم کلام
کره صفات عالیہ در حدس را بر سایه زود و کالج لطیف روح او را بر پنجم در مشن خود نظیر است از وی گفتوگو مکن صاف قابل
بخت اید و مرتب کرد و در هفت کاتبه قرآن عمل اید و در صحت و اتفاق روح نرسد، تا آن نصیحتی و نوبت صدای ما در مشن عمل خزان
بسیار هم چرخ در نهایت خوشی و خوشی در دانه دوستی رنگی کاید. لهذا بی نوع انسان کردار نوقت از وی سان صاحب بود و جدی
بر حسب علم الهی مستقیم و در نهایت انشد با کلامی با سائرین معاشرت بخت و حتی به چو نجات عظم و جفا و اید بخت
تا کلم بر تو ای مودظ در دوچ و دو آگاه گشته را و کو طریق خود را پیش گرفت و در صفت حضرت رتبه با سبب خدمت
طغیان هر کسنی اظهار داشت و بر توفیق خود جزو انجان بود اساس بر حج با بر بخت و مندی از ما با سبب حق است
و حال بر حج بر گنگو اندک و عالم لاک را در بخت و غنچه جنگ با ذات مشن و ملائک خود می جانفروند و چون
این حج با نسی برید خدا و در با معالی از ما بر از لکه از اساس بر انکند و در اصطلاح ای ایست و بهما چو می خرتی از آن
روم بجایر مشن الخمال و مشن الخمال بر کشف در بدر گشته بر است در کجای کسان بخت و در معاشرت با دیگر
مخوم با قدر سان و احد و وقت صادر این براد و طوائف غنچه تبدیل گردید و در وقت خلوات در مساوات
بر سبب اسکاال شخصه گرفته و مرور کردن و او را با کلمی اصلی خود را کلمی فراموش و دائر با حضرت و کلمه اوقات بخت را
در جزیره تو سوادت و ندان در چه کس خط رسیده که حدت اصلی از نظر خود برستی احوال و با بهای برای خود قرار
و غنچه ذات خدای کشف کردند چنان خود را بران آمان ناسیدند و امر ایشان مستخصه گشتند بر صانعان
حقائق خود جهان در اطفال خداوند بجا ستانند و یونانیان خود را خود را بجا ستانند و بجا ستانند و بجا ستانند
بزرگین در حق گشتند و امر بیکان خود را بجا ستانند و بجا ستانند و بجا ستانند و بجا ستانند و بجا ستانند
و از طرف دیگر فراموشی بر کشف که اشیا بر خرم سببهای هکله که از هر درم بیشتر است از سرشته مسکن کس روشی
بسیاری نند و بطلوی کسان کتب و با سبب کتب جدید و انجمنی و با سبب کتب و انجمنی و با سبب کتب و انجمنی و با سبب کتب و انجمنی
تسنان ایمان مشن کتب و در ان طوائف با ایمان فریم است که باشند کاش لطیف هندوستن و بعد از با با
مهاجرت نمودند. تا آنکس با کوشان و اشهران و امور با شریفان از سبب کتب نمودند. تا آنکس با کوشان و اشهران و امور با شریفان از سبب کتب نمودند.
و باالی سبب با این بر با ایسان نفل برایشه است
ولی هر چند مشن خیر بر آنند که چون در ان قدیم کلام حاصل نفل برید در میان بود و اسطوائف کمال بخت

1	پیام بر باختر بر حسب تاریخ بهمان هر روز در روز چاپ و توزیع میگرد مورخه ۱۱ اسفند ۱۳۲۸	
No. 1		جلد اول
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۶۷		۱۶ آذر ۱۹۱۰
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Address: - Payam Bare Pakhitar 1800 Belmont Road. Washington D. C. U. S. America.		ادرس اداره
<p> هموطنان عزیز! احضار محفل روحانی ای ما یاران خدایا! از پیشتر خیزند و در وجود هر کس شایسته است که در این محفل روحانی حال چنانچه سیر بر سر راه او در دست و پای است این از آن کارهاست که در دست او هر کس نماند که مستقیم از اقیانوس حقیقت غفلت نهد و در آنجا بماند و بهشت برین ترسب شد. هر یک که خواهد است شمع را روشن کند و در پیش آنکه منور و مظهر مظهر حق است اینها را که در یک کجاست تا این که در دنیا رسد و در هر روز در آن محفل روحانی نیز که در آنجا به صیقل بخشد و در آنجا که شب از روز بجز است نشوند و در آنجا هر کس را رسد و در آنجا هر کس را چنانچه در روز در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد میداند خدایا! در این محفل روحانی هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و جان شادان گردد با کسی ای ما یاران خدایا! هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد حال ای خدایا! هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد و در آنجا هر کس را رسد کرد تا جمیع افراد آن دست در آفوش میگیرند و بیکدیگر دست و الفت معاشرت نمایند و علیکم اهلها، اللّٰهی راع </p>		

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TABLET FROM ABDUL-BAHA.

To the Believers in Systan, Persia.

Upon them be the Glory of God the Most Glorious.

HE IS GOD!

O ye believers of God and freinds of Abdul-Baha!

If ye knew how the heart of Abdul-Baha is soaring at this moment at your mentioning and the spirit is rejoicing at your name, undoubtedly you would not contain yourselves in this physical temple, neither would you have heeded any persecution or suffering.

Today the world of existence is moved through the Call of the Covenant, and the disjoined members of this earth have found mutual communication. Consider ye that the confusion produced thereby cannot be cleared and the forces cannot be brought together save through the Power of the Testament, and the darkness of the East and the West can only be dispelled through the Sun of the Covenant. The Divine Covenant is like unto the spiritual Spring-time, which encircles all creation.

Now the greatest test for a tree is to have the latent possibility of fruition, and with the appearance of the spring they put forth leaves, branches and blossoms, but if a tree is barren at this season it will remain deprived and fruitless. Likewise, those souls who have been firm in the Covenant of God, are detached from all else save God, and are attracted to the fragrances of God, their faces will shine like unto the luminous moon, with the Light of Assurance. But the jealous bats, the people of injustice and pride, flew away from the Light of the Covenant and shrank out of sight into the dark dungeon of hesitation and fear. They have left the lamp of the Testament and are running in the Sahara of discord and are seeking the gloom of worldliness. They turned away from the Pure Spring of Life and attached themselves to the stagnant pools of superstition. They left behind the Paradise of ABHA and were contented with this nether world.

They do not search after the Garden of Holiness but they wish for the sterile desert of passions and selfishness. They passed by the Blessed Tree and gathered around the stunted bitter plant. They did not yearn for the Star of Guidance, but they desired the wil' o' the wisp of allurements. This is the result of their exertion in this life. Leave them to themselves, pay no heed to their faults, for verily they have left the Path of Guidance and forgotten the Road to Righteousness. Verily, they are afflicted with inharmony and discord and their loss will be very great.

Therefore, O ye friends of God! enter ye in the Rose-garden of Oneness, take ye a share from the essence of singleness and spread the Breaths of the Morn of Holiness. The Glad-tidings of the Bounty of the Blessed Perfection is descending from the Invisible Kingdom, the Sea of Providence is moving and the waves of the Mercy of the Almighty are unlimited. Endeavor ye as far as ye can, so that ye may immerse yourselves in this vast Ocean and soar heavenward toward this Exalted Apex.

The greatest of all affairs is unity and harmony, the love and affection of heart and soul. The believers of God are the waves of one Sea, the drops of one River, the signs of one Kingdom, the standards of one Regiment, the lights of one Orb, the Armies of one General, the stars of one Heaven and are addressed by one Covenant. Consequently they must associate with each other like the brilliant Stars of Pleiades in one firmament and become the letters and words of one Book.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab especially for BAHAI NEWS, Washington, D. C., July 21, 1910.

AROUND THE WORLD WITH MESSRS. REMEY AND STRUVEN.

Sixth of a series of Articles under this Heading.

A SUMMARY—BY MR. REMEY.

Dear Friends:—In these days the unity of the Bahais of the Orient and Occident is manifesting itself in more tangible ways than ever before; for now the believers in this country are seeking to express their love for their brothers and sisters on the

other side of the planet in helpful service, following ever in the way of Abdul-Baha.

That which is most needed between the East and the West is spiritual co-operation. There is as much in the East for the Occidental as there is in the West for the Oriental. These treasures, which are of different nature, need to be brought out—shown to the world. The Bahai is called to do this.

Since my return from the Orient, I have had many letters of inquiry regarding the ways and means through which the people in the West can serve those in the East, and it is in the hope of being able to offer some ideas in this line that I am writing this general letter.

Our friends of the Orient are rich in the love and unity of the Cause. We, upon the other hand, are full of initiative force and activity. It is necessary that both should combine forces and work together, each strengthening the other. In reality, the East and the West are very dependent one upon the other.

Undoubtedly the traveling of Bahais in foreign countries is one of the most efficient means of unity. Abdul-Baha is now calling for those who can, to go to Japan, Persia, India, and Burma and to other countries. There are comparatively few, however, who are prepared to do this; consequently, many wish to know how they can serve while remaining at home.

Corresponding is another great means through which the love of the Kingdom is manifesting; and this is open to each and all of us. During the past few years this communication between the East and the West has greatly increased. The women of the assemblies of the West are carrying on a systematic correspondence with the assemblies of the women of the East. This is already productive of much good and is paving the way for the Western women to go out to the East as teachers, nurses and physicians, all of which are most needed there.

Of late the attention of the American friends has been drawn to the Bahai educational movement now developing in Persia. This is of the most vital interest to the progress of the Cause and the development of the Persian people. It is a subject which demands our most serious consideration. The Bahais in Turkistan, India and Burma, as well as in

other countries, are also facing the educational problem, and they, too, need our assistance.

By assistance, I mean our co-operation in starting these enterprises. There seems to be a slight misconception of the kind of "assistance" which our Eastern friends need in this work. They do not need our money to support their institutions. No one should for a moment consider our work amongst them in the light of a "charity." The Bahais of the East represent the most progressive of the people. They are prosperous. To be sure, a year or two ago, we heard a great deal of the financial and commercial troubles of our people in Persia, but that was during the revolutionary troubles, when the whole country was crippled in business ways. Now that is all passed and the financial outlook there is better than ever before. Money is needed for carrying on any practical work, but the point to bring out is that the Bahai institutions of the East do not require to be supported by Western subscriptions and contributions. Our energies and funds should be so directed as to meet in the most efficient manner the needs in question.

The way in which I feel we can best serve in the East is through helping the friends there to inaugurate and start needed good works. Our enterprise and practicality of temperament, combined with their knowledge of the conditions and needs of their own people, forms a very practical basis upon which to build. The work of Dr. Moody and Mr. Sprague in Teheran quite proves this. Surely the founding of a girls' school in Teheran marks a most important development in the Bahai work in Persia. This institution which is being established is but one of the many needed. Once established and running and ministering to the needs of the people, this girls' school will prosper and not lack for support. A timely and needed institution always lives. Our policy should be to hold ourselves in readiness to give our timely co-operation along all of the various avenues for service now opening between the East and the West. The good work done in Teheran by our two Western Bahais there proves that the actual presence of the sincere Western Bahai worker in an Oriental assembly is productive of more good than could have been accomplished through the expenditures of vast sums of money.

For many years Western religious enterprises have furnished the funds for the maintenance of schools in the East, and a good work has thus been done, yet the mass of the people has remained in ignorance. Now, with our work, this is different. Through the light of the Revelation of BAHÁ'Ó'LLAH the people of the countries themselves are being aroused, and now are desirous of improving their own condition. This, you see, is a new and a different problem from any of those of the past. It is given to us to be allowed to go to these distant friends and, in the spirit of brotherhood, share with them what we have, and in turn receive abundantly from them.

There is no way in which we can better co-operate with our Oriental friends than by sending them Bahai teachers for the instruction of their children. These teachers, men and women, should be qualified physically, mentally and spiritually. Their traveling and living expenses should be borne by us. We should come together in this work, preparing for all of the means, and then placing the matter before Abdul-Baha, that he may guide and approve the Eastern mission of the Western workers.

Education is but one phase of the work before us. Medical institutions and commercial and industrial enterprises, carried out upon interdependent lines, are to be formed, through which both the East and the West will be blessed. These enterprises will be a great means for the spreading of the fragrances of the Kingdom.

During our recent visit to Abdul-Baha, Mr. Struven and I spoke with him regarding these matters, and from the many and varied lessons which he gave us, demonstrating the power of combined spiritual and material consultation and co-operation, we are assured of his sympathy with all such movements upon the part of the friends.

Wherever Mr. Struven and I traveled we found the people, both in and out of the Cause, looking toward America, ready and anxious to receive and to learn from us. Through judicious service upon our part, our own people in the Eastern lands will be greatly assisted, and through them the great masses of humanity about them will be lifted.

The time is at hand for us to come together and, through consultation, ascertain ways and means by

which we will be able to accomplish maximum results from the means at hand.

Nothing pleases Abdul-Baha more than when the friends, through consultation and unity, inaugurate and carry on works of service. It is our privilege to ask him to guide and confirm us in carrying on these works. This he stands ever ready to do.

Faithfully yours in His service,

CHARLES MASON REMEY.

THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

A photograph of the first thirty children who are being educated in the Tarbiat School, in Teheran, Persia, by this Society has been received, and is here reproduced. The following list shows the names of the beneficiaries, with the names of the members contributing to the scholarship of each:

No.	NAMES OF CHILDREN.	NAMES OF CONTRIBUTORS.
1	Ezzatollah	Mr William Remy, Washington, D. C.
2	Mohammed Aga	M: dame Blumenthal, Russia.
3	Nasrollah Kuhn	Mrs. Lesley O'Keefe, Spokane, Wash.
4	Fazlollah	Mr. Arthur D. Mayo, Washington, D. C.
5	Nasratollah	Miss Flora Raymond, Washington, D. C.
6	Aga Anayetullah	Miss Charlotte Segler, New York City.
7	Habibollah	Miss Jacox, New York City.
8	Abol Gasem	Mrs. Claudia S. Coles and Mr. Louis G. Gregory, Washington, D. C.
9	Nasrollah	Mr. Joseph Staus, Cincinnati, O.
10	Mirza Foad	Mrs. Agnes Parson, Washington, D. C.
11	Agha Habib	Miss Laura Clifford Barney, Paris, France.
12	Mirza Ezzatollah	Mr. and Mrs. Henry L. Goodale, Kenosha, Wis.
13	Godratollah	Miss Emma Smith, Sandusky, Ohio.
14	Abdol Peiman	Mrs. E. E. Stephens, Sandusky, Ohio.
15	Noruollah	Mr. Benjamin R. Taylor, Cincinnati, Ohio.
16	Aga Azziz	Mrs. J. F. Roberts, Brockville, Ont.
17	Mirza Mohamad	Miss Mary Lesch, Chicago, Ill.
18	Mehdi Khan	Mrs. Grace Foster, Chicago, Ill.
19	Zabi'ollah	Mr. Lars Johnson, Chicago, Ill.
20	Aga Fazlollah	Mr. L. W. Foster, Chicago, Ill.
21	Aga Jalal	Mrs. Clara E. Fryc, Mrs. Louise R. Waite, Mrs. Luella Kirchner, Chicago, Ill.
22	Mashallah	Miss Gertrude Buikema, Mrs. Eva W. Russell, Miss P. Casselberry, Chicago, Ill.
23	Azizollah	Mrs. Emily Olsen, Mrs. Cecilia M. Harrison, Mr. James W. Woodworth, Chicago, Ill.
24	Abdollah	Mr. Louis Keller, Chicago, Ill.
25	Mirza Mohamad Aga	Mrs. Sophia Scheffler, Mr. Chas. Scheffler, Chicago, Ill.
26	Mirza Noureddin	Mrs. Lua Getsinger, Washington, D. C.
27	Sayad Amcenollah	Mr. E. H. Abbott, Chicago, Ill.
28	Aga Jalal Khan	Mrs. Josephine C. DeLagnel, Washington, D. C.
29	Mirza Anayetollah	Mrs. May Maxwell, Montreal, Can.
30	Aga Seyad Ali	Mrs. Jennie Bonds, Chicago, Ill.

This photograph is of vast importance, representing the first tangible evidence of a world-wide work which is truly a demonstration of the Bahai Spirit, and which is attracting notice and comment in the East as well as in West. It is hoped that many



The pupils of the school for that Tehran, Persia, whose tuition is paid by scholarships from America, through the Persian American Educational Society.



Society, such as postage, printing, etc. There are no salaries paid and no fixed charges.

Since the last report, scholarships have been received as follows:

- 50 W. J. E. Dillabaugh, New York City.
- 51 Mrs. William H. Hoar, Fanwood, N. J.
- 52 Mr. William H. Hoar, Fanwood, N. J.
- 53 Miss Marie A. Foote, Brooklyn, N. Y.
- 54 Honolulu Bahai Assembly, Honolulu, H. I.
- 55 Mrs. Louisa E. Ruddiman, Gobleville, Mich.

Address all communications to the Society, 1800 Belmont Road, Washington, D. C., or to Joseph H. Hannen, Corresponding Secretary, P. O. Box 192, Washington, D. C.

NEWS FROM THE ORIENT.

*Epitomized from many long letters recently received by
Mirza Ahmad Sohqab.*

EGYPT.

PORT SAID.—Abdul-Baha is in Alexandria and enjoying his sojourn in Egypt most heartily. Mirza Ahmad Yazdi, just returning from Europe, has received permission to go to Alexandria and meet him.

PERSIA.

ESPHAHAN.—News of the reorganization of the Oriental-Occidental Interdependence Association has reached this city, and all the friends are waiting to receive the new Constitution so as to form a branch society here.

The first copy of the *Occidental Messenger** has created great happiness among the Bahais. It is read in the meetings with spiritual joy, and we thank God for this practical bond of unity between the East and West. The women of this Assembly have organized a Women's Club and plan to correspond with their Bahai sisters in the West regularly; they meet once a week to study various problems touching home-life and economics. Two renowned teachers, Seyad Jalal and Mirza Hajj Aga, who are traveling and teaching throughout Persia, recently arrived in the city. The friends arranged extra meetings and many people have been attracted to the Cause.

MASHAD.—During the past few months an Assembly has been organized here whose policy is to equip teachers and to send them forth in the field to teach. All the friends and members of this Assembly of Teaching contribute a certain amount of money regularly to defray their expenses while traveling. It is understood that they are not to stay for any length of time in one place, and thus there is always one teacher in some town. Branch assemblies are organized through this province of Khorassan, who keep in touch with each other through regular correspondence. Already the central assembly has sent forth several teachers to spread the Glad-tidings. Kerblai Reja Forougi and Abdol Hossein Samandar came from Eshkabad, Russia, and by their presence and talks many hearts were awakened. The *Occidental Messenger* has been received, and is awakening great interest among the friends throughout the province of Khorassan.

*The Persian section of No. 8 issue of the BAHAI NEWS.

RASHT.—Mirza Samandar, one of the recognized teachers of the Cause in Persia, is at present in Rasht and is teaching day and night. The maid-servant of God, Olovyja Khanom from Mazandran, has also arrived here by the wish of Abdul-Baha and is teaching the women in their gatherings. Many regular meetings of the Assembly, conducted during the week, are well attended and spiritual. The *Occidental Messenger* has appeared in this city and its contents make us realize the power and greatness of the Cause of BAHÁ'Ó'LLAH.

SHAHROOD.—The *Occidental Messenger* has been received by the Bahais here and they thank God for this wonderful miracle performed to actually cement the East and West with the bond of good-will, peace, mutual helpfulness and co-operation. We desire to know by what manner or means we can assist in establishing a firm commercial foundation between the friends of the Occident and the Orient, what kinds of goods and manufactures can be shipped from America to Persia, and through what channel we can send money direct.

TABRIZ.—The number of believers in this city has visibly increased during the past year. There are four organized assemblies all working together—each assembly holding one meeting in the week, which all the friends attend in order to meet, teach and read the holy Words. We have a general Board of Consultation as well as branches for it established in surrounding towns and villages. In many places a house has been erected which is used as a Mashrak-el-Azkar, where the friends congregate to worship; but these buildings are temporary structures and not built according to the accepted plan intended for a permanent Mashrak-el-Azkar. The *Oriental Messenger* has been received and all the friends are overjoyed with its contents. Many of our young men are studying English at the American school here.

TEHERAN.—Two Bahai teachers, Mirza Assadullah Fazel and Aga Seyad Abdul Hossein, were lately taken prisoners in the city of Najaf, their property confiscated and their Tablets appropriated; then a false Tablet was fabricated together with other false articles and an endeavor made to show that the Bahais were trying to make trouble between Turkey and Persia. The Turkish authorities investigated the matter, and finding no truth whatever in all the false accusations, set the teachers free and stopped the publication of the newspapers in which the libelous articles appeared. The members of the Téheran Assembly some time ago discussed the advisability of starting a Bahai newspaper, but not wishing to arouse the antagonism of the ill-wishers, decided to abandon the project for the time being. Now, all are glad and happy that the *Occidental Messenger* has appeared from the "Land of the Free."

RUSSIA.

MERV.—Regular meetings are held in this city and all are well attended by the Persian Bahais, who are spreading the Message with zeal. The hearts are gladdened through reading the first issue of the *Occidental Messenger*, and the friends anxiously await the arrival of future issues.

SAMARKAND.—God be praised! We are supremely happy to have lived in this day to see with our own eyes the actual realization of unity between the East and the West embodied in the appearance of the *Occidental Messenger*. The distance between Chicago and Samarkand, Asia and America are thousands of miles, and yet the mighty Words of BAHÁ'Ó'LLAH have united the two continents. We hope that this publication will continue to shed its light upon the world for all the years to come. Lately, a Spiritual Assembly was organized here. A school for both boys and girls has also been started, and Mirza Mohamad Sabet has come to instruct them. We have applied to the Russian government for permission to buy land on which to build a Mashrak-el-Azkar, although at present we have a fine house where we hold our weekly meetings and where the school is conducted. God willing, it will be started soon.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Address all communications to

BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

SUBSCRIPTION PRICE PER YEAR.

Sent postpaid throughout North America, including Canal Zone and Panama; and following islands: Cuba, Porto Rico, Hawaii, Philippines; also England, Ireland, Scotland, Wales, Germany, and Shanghai City (China); Unsealed \$1.00; single copy 10c. Sealed \$1.25; single copy 12c.

Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c.

Sent postpaid throughout Orient, including Egypt and Russia; Sealed \$1.75; single copy 15c. *Note*—Through agents when established in Oriental centers: \$1.00 per year.

Vol. 1. Chicago, (Nov. 4, 1910) Qudrat No. 13

Letters from the East, received during the past month, indicate that the inauguration of the Persian section of the BAHAI NEWS has "taken the Orient by storm"—to use the expression of its editor, Mirza Ahmad Sohrab.

Many people in the East are astonished and the friends are surprised to see and read the open, uncompromising stand that has been taken in proclaiming the Teachings of BAHAI'OLLAH and Abdul-Baha; especially in the initial copy (No. 8), in which the editor comes out squarely with nine articles of policy, stating that the publication would stand for the Bahai Cause, spread its teachings, uphold its doctrines and champion this Universal Movement.

Seyad Assadullah writes from Port Said that Abdul-Baha requested one of the friends to read the latest copy before a large gathering of the Bahais there, and all the time it was being read, he was smiling and commenting upon it. In a recent Tablet received by Mirza Ahmad Sohrab, Abdul-Baha says: "Truly, I say, in this publication you have written instructive articles. May God assist and confirm you! Unquestionably, confirmations shall descend upon the workers of this paper!"

From Teheran, Esphahan, Tabriz, Rasht and Mashad, Persia; Eshkabad, Shahrood, Kongand, and Samarkand, Russia, and Port Said, Egypt, comes the word that the BAHAI NEWS is having great effect, and the friends hold out glorious promises for it for the future.

Because of lack of space we cannot publish these interesting and inspiring letters, but the following from Esphahan expresses the spirit of them all:

To the Editor of the *Occidental Messenger*:*

A star shone forth from the West and became the sun of the heaven of Truth in the East. The BAHAI NEWS, No. 8, which was adorned with the Persian section, was received this week. In truth, we must congratulate the assembly of humankind and rejoice greatly for the appearance of this luminous star in the heaven of literature. For it is the first star which has appeared from the clear horizon of the Bahai Cause for the education of the children of men and the progress and advancement of the majestic ideals of life and the spread of the teachings of God. It is hoped that the *Occidental Messenger* may establish a strong tie of union and harmony between the various Eastern and Western Bahai Assemblies, may consolidate the pillars of peace and concord among the children of humankind, and become the most efficient instrument for the promulgation of the Word. If we consider with a clear eye and ponder with deep insight, the power and grandeur of the Religion of BAHÁ'Ó'LLÁH will become clearer than the sunlight, and one can realize how the influence of the ethical and spiritual teachings of this Cause have perfumed the East and the West. It has become evident to wise men that the union of the world of man, which is the hope of all the children of God, can never be established except through the Religion of BAHÁ'Ó'LLÁH. Therefore, those who have attained to the highest station of knowledge and understanding know that the spread of this Religion is the first step for the salvation of humanity and the best means for the attainment of success and prosperity. For this reason the friends with soulful enthusiasm and with all the spiritual and material means at their hands are continually serving the Cause so that this Beloved of Hope may unveil her countenance in the assemblage of man.

The ruthless laws of the "survival of the fittest" and the "struggle for existence,"—which are apparently the unchangeable policies of the human world—unless they are founded upon spiritual laws derived from the Religion of God, will become the deadliest instruments for the suffering, unrest and inequalities between the children of men. For this "survival of the fittest" and "struggle for existence" in former ages, have caused untold havoc and destruction to the people; nay, rather, in this Age, which is the period of progress and civilization, these very merciless laws are well rooted in the structures of the civilized world and have taken unto themselves aspects of barbarism and warfare, and created problems of capital and labor, national and racial prejudices; so much so that thousands of men and women have given up their lives hopelessly, and have put an end to their existence by inflicting upon themselves cowardly acts, such as suicide, etc.

Therefore, the so-called civilization and enlightenment of today falls short of the divine perfections and true humanity, and in order to attain to this high goal it is necessary that man make great progress in the reformation of the moral world and the progress of the spiritual element in his being. To attain to this station is impossible except through the teachings of the Religion of ABHA. It is the Divine Instructions that unify the families of men, and the behests of Abdul-Baha that ennoble and spiritualize the people of the earth.

Praise be to God! that the *Occidental Messenger* is the first paper which is the standard bearer of the unity of mankind and the spreader of the Teachings of BAHÁ'Ó'LLÁH in the world of literature. Although outwardly it is small and unassuming, yet in reality it has accepted a noble and divine responsibility, and we hope that through the invisible confirmations it may

*The title of the Persian section of the BAHAI NEWS.

accomplish its mission in the world with great power and influence.

The Bahai Assembly of Esphahan unitedly send their congratulations to the *Occidental Messenger*, and pray in the Threshold of God, its continuance, prosperity and spiritual triumph, and we beg of God to reinforce and confirm the founders of this palace of unity, so that it may be established on a firm basis and continue to shed its light through all the coming ages. We expect, likewise, that through the effort and assistance of the Bahais, in the East, it may increase the circle of its power and circulation, and in the service of human-kind win the palm of precedence.

We will send every month the news of the Cause in Esphahan, through the agency of the *Occidental Messenger*.

THE SPIRITUAL BAHAI ASSEMBLY OF ESPHAHAN.

The opening sentence of the letter above quoted has suggested the new title of our Persian section: *Najme Bahktar* (Star of the West), which has been changed, with this issue, from *Payam Bare Baktar* (Occidental Messenger), at the wish of Abdul-Baha, who gives the following reason therefor:

"In regard to the title *Payam Bare Baktar* in connection with the News, some have read it and thought it means the *Peygam bar* (i. e., the Prophet) of the West—*Peygam bar* being one of the titles of Moham-med, meaning Messenger or Prophet. This may become the cause of opposition among the outsiders. If it is possible and you deem it advisable, change the title * * * in any way you think best."

This issue of the *Star of the West* contains (1) a Tablet to the Fairhope, Ala., Assembly, received in 1906; (2) an article on Universal Bahai Peace, with quotations from the leading thinkers of Europe and America against war, statistics of the cost of the armies and navies of the nations, and quotations from the Words of BAHÁ'OLLAH in regard to Universal Peace and its establishment; (3) notice of and reason for changing the name of this section from *Occidental Messenger* to *Star of the West*; (4) news of the sojourn of Abdul-Baha in Alexandria; (5) acknowledgment of the many letters received in regard to the appearance of this publication in the East, and the appreciation of the Editors for the many good wishes and kind words of their Oriental brothers and sisters.

NEWS NOTES.

Mrs. Charlotte Rosenhauer, of Bangor, Mich., visited with the Kenosha, Wis., Assembly for several weeks, she being one of the first believers of that Assembly.

During the past month at Chicago, Mrs. Kupferle and Mrs. Carolyn D. May departed from the world. Both of these devoted souls will be remembered by the friends for their hospitality.

THE MASHRAK-EL-AZKAR IN AMERICA.

Extract from a letter from the Bahai maid-servants of Yazd, Persia, to their sisters in America:

The believers of Yazd send their love to the Bahais of America and submit to them the following petition:

First, we supplicate from our beloved Abdul-Baha that all of you may remain firm and united under the shade of the Tree of the Covenant; that ye may become confirmed and assisted in laying the foundation and raising the structure of the Mashrak-el-Azkar. You must not become disheartened and discouraged on account of delays and the lack of ample means. Think and ponder over the building of the Temple in Jerusalem. This is a great service and most significant foundation. The similarity of a great work is like unto a great stone that cannot be raised without much pain and endurance. The invisible confirmations with all strength and power will be and is your support. What prosperity and what glory is greater than this? For you have become the recipient of the greatest bounty and the object of the most wonderful favor. We entreat from our Lord to confirm you in the accomplishment of this House of God.

The following supplication was received in the month of Ola (Fast). Nine days more are left in the month of Fasting. God willing, we will chant this prayer for your spiritual success:

"O God, my aim, my hope! With hearts full of longing and breasts full of yearning, we beg of Thee and we supplicate at the threshold of Thy Might to raise the foundation of the Mashrak-el-Azkar in Chicago in the most speedy manner. Make its basis firm and its structure enduring, suffer its pillars to remain unshakable and make its columns of the steel and iron of firmness. Glorify its servants, beautify the characters and make the worshipers beloved. Suffer its nightingales to sing, 'Ya Baha-el-ABHA!' and its parrots to warble the praises of our Lord, the Most Supreme. Make its men the standards unfolded on the mountains of the world, and its women the sanctified angels of the tabernacle of the world!"

The Treasurer's books, October 1st, showed a balance of \$3,108.14, since which time the receipts have been \$516.80, showing a balance, November 1st, of \$3,624.94—thus making it necessary to raise \$1,900.06 before January 1, 1911.

CORINNE TRUE,

Financial Secretary Bahai Temple Unity.

NEWS ITEMS.

Interesting articles, in answer to questions pertaining to the Bahai Faith, appeared in *The Weekly Scotsman*, Edinburgh, Scotland, October 8th and 15th.

Regular meetings of the Ithaca, N. Y., Assembly have been inaugurated. The first meeting was held Friday evening, October 21st, at the residence of Dr. W. E. House.

The Philadelphia, Pa., Assembly has been greatly favored by receiving a visit from Mr. Howard Struven, who traveled around the world with Mr. Remy. He came on Sunday, October 16th. In the evening, the nineteen-day Feast was held at the home of Mrs. Mary J. Revell, 1429 Mayfield Street, which was beautiful, after which Mr. Struven gave us an interesting address, telling us about his travels and wonderful visit with Abdul-Baha. We wish, as an Assembly, to express our sincere thanks to him and hope, God willing, he will visit us very soon again. His visit was very greatly appreciated by all present. J. E. R.

NEWS FROM GERMANY.

TABLET FROM ABDUL-BAHA.

Through Monsieur Dreyfus, to the friends and maid-servants of God, Stuttgart, Germany:

Upon them be the glory of El-Abha!

HE IS GOD!

O sons and daughters of the Kingdom!

Your letter which was written on the Day of Naurooz in the assembly of the friends, has arrived. Its contents told of spiritual happenings and feelings of attraction. Its reading brought me the utmost happiness, for—Praise be to God!—in Germany, the servants and the maid-servants of the Rahman have adorned a gathering of friendship and love in the Day of Naurooz, have perfumed their nostrils with the vivifying breezes of the divine garden, and have been mentioning the King of the Kingdom and the Lord of Hosts.

Therefore, Abdul-Baha has been praying and supplicating to the Word of God that these servants and maid-servants of the Rahman may day by day become more brilliant and make greater progress, penetrate the mysteries of the Kingdom, become the cause of the diffusing of the principles of human unity, call every one to the Shade of the Tent of harmony and instruction of mankind, become the cause of enlightenment of these regions, make the hearts filled with the love of the bountiful Beloved, and attract the people to the divine Kingdom, so that during the coming year they may make still greater progress.

The flowers which were inside of your letter were exceedingly sweet, delicate and perfumed; it told of the sweetness of your countenances and characters.

Upon you all be the glory of God.

(Signed) ABDUL-BAHA ABBAS.

LETTERS FROM STUTTGART.

To the dear friends in America:

Our assembly remembers with love all the friends, especially those in America, to whom we owe such boundless thanks for sending to us a teacher, who with great love and patience led us to the True Path. Through our beloved Miss Knoblock and through the BAHAI NEWS we know that, also, in America teachers are necessary, yet, nevertheless, a teacher decided to acquaint her old Fatherland with the joyous Message. The Lord be thanked, therefore, a thousand times!

Our constant prayer is that we may become more and more worthy of our Great Teachers, BAHÁ'Ó'LLAH and Abdul-Baha. We, therefore, beseech the friends to support us in this our prayer as we also remember them in our prayers. * * *

With the inmost Bahai greeting, we are yours sincerely,
M. SCHWEIZER.

To the Editors of the BAHAI NEWS:

The believers wish me to extend hearty thanks for the highly appreciated BAHAI NEWS, which is always translated into the German, bringing welcome breezes from the Kingdom of ABHA. We are greatly indebted to you for the benefits received, hearing thereby of the great advancement and progress made in the Cause throughout the world.

Mr. Mountfort Mills, of the New York Assembly, spoke to us at a social Bahai gathering held Sunday evening, Sept. 11th, giving interesting and very helpful notes taken at Acca. The spiritual fragrances from the powerful Words of Abdul-Baha were highly instructive and deeply felt by all. Recognizing the importance of co-working in this Most Great Cause, whereby the bonds of unity are strengthened, his visit will ever be remembered. * * *

We are now sending Bahai literature to different cities and towns in Austria, Switzerland and Germany. We pray that God may bless the seeds that have been sown. A. S. K.

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

NORTH AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings: Friday evening at Dr. Barton-Peeke's, the Neff Apartments, corner 36th and Prospect; Wednesday evening at Dr. Swingle's, 2101 Prospect Avenue.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, Wis.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Grouquish Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SUMMERS, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eight Street, N. W.

BRITISH ISLES.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24. P. Zuffenhausen, at the home of Herrn und Frau F. Schweizer, Karl strasse 26 i.

BAHAI NEWS

Vol. 1. Chicago (Nov. 23, 1910) Qaul No. 14

TABLET FROM ABDUL-BAHA.

To the Members of the Spiritual Assembly of
Esphahan, Persia.

Upon them be the Glory of God the Most Glorious!
HE IS GOD!

O ye illumined Friends of Abdul-Baha!

Praise be to God, that you have organized and established a new assembly in the land of Esphahan and with the utmost devotion its members are arising to serve the Blessed Perfection (BAHA'O'LLAH). I was pleased to know, also, that you have organized a committee for correspondence with all parts of the world, and another committee to teach the Truth to the youths. Wonderful confirmation and complete assistance is destined for all the members of these various committees. This move is identical with blessing and this glorious intention is accepted in the Threshold of Oneness. It is my hope that you may perform these services in a befitting manner; that you may become the dawning-places of the Bounties of the Infinite; centers of merciful feelings and the manifestors of the rays of the Everlasting Glory.

I trust that you may make the land of Esphahan a salubrious fountain, so that the cool water of knowledge and the flowing river of assurance may make that region the envy of the green garden of Paradise. That city was illumined with the presence of His Highness, the Bab, after he left Shiraz; the Word of God was promulgated; many blessed souls became believers; a number of them hastened toward the arena of martyrdom; his highness, the leader of the righteous ones, the "King of the Martyrs," and the master of the friends, the "Beloved of Martyrs," gave up their lives at the altar of love. His Highness, Ashraf, and many other martyrs drank the cup of trials and sacrificed their lives with the utmost severance. Therefore, it is the hope of Abdul-Baha that that region may become the Green Garden and that city the delectable Paradise.

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Nov. 11, 1910, especially for the BAHAI NEWS.

ABDUL-BAHA IN EGYPT.

Second of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.

"OUT OF EGYPT HAVE I CALLED MY SON."

To those who are familiar with the sacred prophecies and the history of the Bahai (Glorious) Revelation, Abdul-Baha's "going down into Egypt," after forty years' confinement in the Holy Land—in the prison town of Acca, near the foot of Mt. Carmel—is an event fraught with wonderful and tremendous significance; for it is, undoubtedly, that event whereby the Word of God, as uttered by the Prophet Hosea (11:1), finds its complete fulfillment—although foreshadowed in the sojourn of the infant Jesus in that land nearly two thousand years ago (St. Matt. 2:15).

It is an event that has stirred the Bahais everywhere, for when it became known that Abdul-Baha had departed for that ancient country of Joseph, there swept over the Bahai world a mighty spirit of activity. It is an event that will, doubtless, soon command the serious attention of the Jewish and Christian worlds (especially those who await the coming of the Son "in the glory of his Father"), as it has already commanded the attention of the Mohammedan world; for, at present, the Egyptian newspapers—the most influential in the Mohammedan world today—are divided into two camps: some praising Abdul-Baha's work; others trying to stop the floodgate of his irresistible influence.

Moamid, a paper respected by all the Islamic world, says: "Although he (Abdul-Baha) has lived the greater part of his life in Acca, Syria, yet there are millions of people—in Persia, India, Europe and America—who follow him and respect him to the point of worship and adoration. Whosoever associates with him, finds him a man who has information upon all subjects of human interest; his words are eloquent and attract the hearts, and enkindle the souls. His teachings and conversation revolve around the centre of the greatest of the world's problems: To remove entirely, religious, racial and patriotic prejudices, and lay the foundation of a brotherhood and unity that will last throughout the ages and eternity."

Such is the statement of the leading newspaper printed in Arabic, while the editor of an influential

Persian newspaper printed in Cairo writes in a personal letter that he was summoned by Abdul-Baha to his presence, and although a few weeks before, he wrote and published an article against the Cause of BAHÁ'Ó'LLAH, he accepted the invitation and left Cairo for Alexandria. He met Abdul-Baha and became a changed man. He went a stranger and an avowed antagonist; he returned a friend, and will write an article in favor of the Cause. He writes: "Indeed, I was very much benefitted in meeting Abdul-Baha. The Arabic newspapers are now anxiously waiting to read my comment upon the matter. You shall read my paper No. 20 and believe you will prize it very highly. There is no doubt that some people will slander and accuse me of being bought, but I do not care. I have seen the Truth, and I will write the truth, no matter what may happen."

Many others, who have been the enemies of the Cause, have gone, either through curiosity or honest investigation, to visit Abdul-Baha—the Servant of God and man—and have returned with the Glory of Truth in their faces.

What is the key to this irresistible spiritual power that thus opens the locked doors of the hearts of men? Those who are familiar with his Teachings, answer that it is his practice of them. He says: "*Be ye kind to the human world and be ye compassionate to the race of man. Deal with the stranger as you deal with the friends. Be ye gentle toward the outsiders as you are toward the beloved ones. Know ye the enemy as the friend. Look upon the satan as upon the angel and receive the unjust with the utmost love like unto a faithful one.*"

Truly, as of old, great miracles are transpiring on the banks of the river Nile, in the ancient land of the Pharaohs!

NEWS FROM THE ORIENT.

EGYPT.

*Epitomized from many long letters recently received by
Mirza Ahmad Sohrab.*

PORT SAID.—News of the progress of the Cause in Persia, India, Turkey, Arabia and the West, is received weekly and forwarded to Abdul-Baha in Alexandria. Pilgrims arriving from various parts of the world go to Alexandria. Thus, for the present, the eyes of all the Bahais are turned toward that city, seeking enlightenment, wisdom and divine love.

CAIRO.—The friends here are looking forward to a visit from Abdul-Baha, and find it difficult to be patient until he arrives. Mirza Hossein Rouhy has established a school in this city for boys and girls, giving it the name of Abbasieh.

INDIA.

BOMBAY.—The friends in Bombay congratulate the friends of the West who have issued the BAHAI NEWS and *Occidental Messenger*, and we pray for its success. Already thirty have subscribed for it, and we hope to enlist many more.

RANGOON.—The Cause is progressing wonderfully in this region, and our Mashrak-el-Azkar is filled almost every night with an enquiring crowd from various quarters. Seyed Mustafa visited Shebo, a district of Upper Burma, where he delivered the "Great Message." The mullahs fronted him with opposition which resulted in creating a big gathering and many were greatly attracted.

PERSIA.

ESFAHAN.—The problem of national education is taking hold of the minds of the people here and they are eager to establish graded schools based upon Western methods. Mirza Anayetullah Sohrab (a cousin of Mirza Ahmad Sohrab), who graduated from the American college at Teheran last spring, has accepted a call from Abade, a city where hundreds of Bahais reside, to found a school for their children. Now, he is on his way to take up this important work, and we trust the Persian-American Educational Society will do everything in its power to help in this noble undertaking.

GAZVIN.—The third issue of the *Occidental Messenger* has been received. It was read at the general meeting and its contents uplifted the souls into the heaven of joy because of this great bond of unity and evident miracle of the Word of BAHA'O'LLAH.

During the past year a school for girls has been organized by the believers and at present thirty-five attend. They study Persian, Arabic, writing, embroidery, and other household arts. For some time the school of Tavakkal for boys has been established. Now, we are anxious to have the service of an American teacher, hoping that he may not only train the boys, but may assist us in establishing a channel for uninterrupted commercial co-operation between Persia and America.

MASHAD.—The friends here, more than ever, are arising for service in the Cause. From all parts of this province, assemblies are asking for teachers, and we are equipping those who are capable, to go forth and spread the Fragrances of the Kingdom. The respected Aga Rahmatullah has just departed for Rizwan, Khazra and Shahrood; Mirza Abdul-Hossein, the son of Samandar, has gone to Jazbar and Boshrouyyeh, and Haji Mollah Yossef, a very learned man, has left Gayn for other parts. These three men are busy night and day, teaching wherever they go. We have already received excellent reports of this work and many souls have been awakened through their Call and accepted the Message.

The *Occidental Messenger* is read in all the meetings and is producing great effect. As the mail brought only a limited number of copies, and as the believers all desired to possess one, we would have cabled for more had we the cable address.

SANANDAJ.—All the hearts are made happy through the appearance of the *Occidental Messenger*, and the minds are astonished at this manifestation of the power of the Word of God in the West. It is indeed the effect of the Utterance of BAHA'O'LLAH, and a mighty proof of the spread of His Call to Universal Brotherhood. We supplicate the Lord of Hosts to establish the structure of this publication upon a firm foundation.

SHIRAZ.—On account of some internal disturbances along the route from Bushire to Shiraz, the mail containing the first issue of the *Occidental Messenger* has not yet been received, but we are exceedingly glad that such a Bahai publication has been started and we are anxious to receive it.

An article on the Bahai Revelation, appearing in the *Baltimore American* of July 31st, has been received by the friends in this city. Although our hearts are made happy, yet we are grieved on account of some flagrant misrepresentations made therein. We hope the Western believers will endeavor to correct similar mistakes whenever or wherever such slaughtering of Truth is made. We are indeed much surprised to read such erroneous representations in a leading newspaper incorporating the name "America" on its title page, for America, to us, is synonymous with freedom, truthfulness and honesty.

TABRIZ.—The Cause is growing in this city and the believers are working faithfully to spread the Fragrances. During the past month we have been greatly assisted and blessed through the presence of two renowned teachers: Mirza Hossein Zanjan and Mirza Golam Hossein. Also, Mirza Ali Akbar of Nakjeyan, a merchant of Bakou and an eloquent teacher, is with us temporarily. Every day extra meetings are held. It is a great privilege to live in this age and behold the Kingdom of Peace and Brotherhood established in the hearts of men.

We are anxious to establish commercial relations with America, and as we buy a great deal from Europe through catalogs, we will be thankful for catalogs of various goods manufactured in America if the friends there will be kind enough to send them to us.

ZANJAN.—The last issue of the *Occidental Messenger* has just been received and distributed among the friends. It is read and re-read in our meetings, and we pray to God that it may continue and increase its activity and usefulness in the world from day to day. We send congratulations to its editors.

RUSSIA.

BATOUM.—A few days ago our eyes were brightened by the rays of the *Occidental Messenger*, which appeared from far off America; our love and affection for our Western brothers and sisters was increased an hundred fold through its loving and spiritual expressions, and we thanked God that they had arisen to serve the Cause in such a glorious manner. We in the East are deprived of the privilege of rendering such service, for the political laws restrict the freedom of the press; but we are not sad thereby, for if the Western Bahais are assisted to serve the Cause in this befitting manner, we also share in its glory and honor, as we are all one.

NEWS FROM THE OCCIDENT.

BUFFALO, N. Y.—Greetings from the Bahais to the "Friends" in every land. Our meetings are held on Sunday and Thursday evenings at 494 Elwood Avenue. *Henrietta F. Mills.*

CHICAGO, ILL.—The annual report of the Sick Committee, of which Mrs. Christine Loeding is Chairman, shows that forty-one visits were made to the sick in hospitals and fifty-three in homes.

Mr. Charles Scheffler left Chicago, Nov. 14th, for Germany and expects to return in January. *Ida M. Brush.*

MONTCLAIR, N. J.—Miss Alice Buckton, of London, England, and Mr. Percy F. Woodcock, of New York, visited the friends Oct. 30th. About thirty seekers for Truth gathered at the home of Mr. Charles E. Edsall, to hear them tell of the Revelation of BABA'OLLAHI. Those present received with enthusiasm Miss Buckton's description of her recent visit to Acca, as well as the teachings given by Mr. Woodcock. *Lenora W. Edsall.*

NEW YORK, N. Y.—A Bahai Home has been established at No. 6 West Nineteenth Street. It was opened on the night of Nov. 5th by a Feast—a beautiful spiritual gathering—at which Miss Alice Buckton, of London, presided by request. The house has rooms for renting purposes, making it a hospice for traveling friends, and has two large rooms which can be thrown into one, with a seating capacity of one hundred. Classes will be held there during the week and a meeting every Sunday afternoon at 3 o'clock.
Isabella D. Brittingham.

PORTLAND, ORE.—Mr. Thornton Chase recently visited the friends in Portland, giving a number of splendid talks.
Mary M. Rabb.

WASHINGTON, D. C.—An election was held on Oct. 15th, at which time a new Working Committee was chosen, to serve for one year, as follows:

Charles Mason Remy, *Chairman.*

F. J. Phelps, *Treasurer.*

Joseph H. Hannen, *Secretary.*

Arnold Belmont, *Assistant Secretary.*

Miss Leone St. Clair Barnitz, *Local Secretary.*

Mrs. Claudia S. Coles, }
Miss Mary Little, } *Temple Committee.*
Mrs. Aseyeh Allen, }

Arthur D. Mayo, *Chairman Music Committee.*

Mirza Ahmad Sohrab, *Translator.*

W. H. Bowman,

W. P. Ripley,

Dr. E. H. Egbert,

Mrs. M. C. Hotchkiss.

At a called meeting of this Committee, Nov. 5th, the following additional Committees were appointed or provided for:

Miss Little and Miss Barnitz, *Unity Feasts.*

Mrs. Hotchkiss, *Chairman, BAHAI NEWS.*

Dr. Egbert and Mr. Bowman, *Question Box.*

Two important special meetings held since our last report were the Unity Feast of Sunday, Oct. 16th, at a Memorial Service, commemorative of Mrs. Amalie Knobloch, on Tuesday evening, Oct. 26th. The Unity Feast was given at the Conservatory of Music, and our colored friends joined with us, the hosts being Mr. and Mrs. George S. Hopper, Miss Hopper, Miss Little and Mr. Louis G. Gregory. The attendance was over one hundred and some of the most influential representatives of the colored people were present. Tasteful decorations, beautiful music and eloquent speeches adorned this spiritual meeting. The memorial service was held in the McNeal studio, which was decorated with a profusion of cosmos and chrysanthemums. Tablets or prayers were read for the friends who had left our circle during the year, among those thus remembered being Mrs. L. A. Hester, Mrs. Mayo, little Louise Hopkins, Miss Charlotte Colt and the mother and father of Mrs. Fred J. Woodward. The spirit of this meeting was very powerful and all present felt the "peace which passeth understanding."

On Sunday morning, Oct. 30th, Mr. Arnold Belmont addressed the People's Church on the subject of the Revelation and his talk was gratifyingly received.

Mrs. Fleming, of the Brooklyn, N. Y., Assembly, was a recent visitor.

Large gatherings subsequent to the foregoing were the Unity Feast of Nov. 4th and the service in commemoration of the birthday of BAHAI'O'LLAH. The Feast was given by Mrs. "Aseyeh" Allen and Mrs. "Nategha" Woodward. Beautiful decorations and a delightful material feast enhanced the appreciation of the spiritual program. At the Birthday Celebration, Nov. 12th, arranged by Miss Leone St. Clair Barnitz and Mrs. Bradbury, Mirza Ahmad Sohrab presided, speeches were delivered by Mr. Remy and Dr. Fareed, and musical selections by Prof. Mayo.
Joseph H. Hannen.

THE MASHRAK-EL-AZKAR IN AMERICA.

"When the Mashrak-el-Azkar was erected in Iskhabad, its influence was felt in all the Oriental countries. Whosoever heard of it, commenced an investigation of the Cause. Now, the Mashrak-el-Azkar of Iskhabad, like an evident banner, waves in the world. And if in Chicago the Mashrak-el-Azkar is established, even as in Iskhabad, then you will see what the recognition of the Cause will do; particularly the arrangement of the Mashrak-el-Azkar is such that it will exert the greatest effect upon the civilized world, for it has many accessories. Among them are the following: A school for orphans; a college for higher scientific education (or higher knowledge); a hospital; a home for cripples; a hospice. When the Mashrak-el-Azkar, with its accessories, be established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover, it contains Divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."—ABDUL-BAHA ABBAS.

Above the head of America today is suspended a golden crown whose jewels will scintillate throughout centuries and cycles. Shall she adorn her head with this priceless diadem? The old adage, "no cross, no crown," is true regarding this glorious crown. Can we work hard enough and sacrifice deep enough and look far into the future for results? This Mashrak-el-Azkar will, perhaps, be the only one built in America during the remaining years of Abdul-Baha's earthly mission and it behooves us to bring this project to a point of completion that its corner stone may be laid in the event of his coming to America next spring. If we do not awake to this golden opportunity, future generations will point to us and say: "Why did the early Bahais of America sleep so long and let this, one of the most glorious privileges of the ages, slip by unheeded?" Stop and meditate, friends, upon the necessary part a Mashrak-el-Azkar, dedicated by his holy presence, will play in the future history and development of the world. Will it not become a visiting point for all nations and people throughout centuries and cycles? The inflow thus produced will return an outflow of vitalizing spiritual influence and its accessories will shed the light of the highest sciences, arts and crafts and the most magnanimous works of charity and hospitality.

Balance on hand at convention, 1910.....	\$ 5,709.46
Received since.....	4,593.27
	<hr/>
	\$10,302.73
Expended	6,138.37
	<hr/>
On hand, Nov. 19, 1910.....	\$ 4,164.36
To be raised by Jan. 1, 1911.....	\$1,360.64

CORINNE TRUE.

Financial Secretary Bahai Temple Unity.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to

BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c.

Sent postpaid throughout Orient, including Egypt and Russia; Sealed \$1.75; single copy 15c. *Note*—Through agents when established in Oriental centers: \$1.00 per year.

Vol. 1. Chicago, (Nov. 23, 1910) Qaul No. 14

With issue No. 9 of the BAHAI NEWS, a slip with the following wording was sent to the men on our mailing list:

Dear Brother—Please read Mr. Remy's letter published in this issue of the BAHAI NEWS. A statement of what you are doing and planning to do for the advancement of the Cause in your vicinity will be a source of encouragement and may suggest ways and means to the men of other communities who are interested in the progress of the Cause of EL-ABHA in the West. A letter from you will be appreciated. Sincerely yours in His Service, THE EDITORS.

A few interesting letters were received. One of them we publish herewith, believing it will demonstrate what can be accomplished for the spread of the Cause, no matter how adverse the conditions. We are pleased to present this letter from Mr. John H. Wilcott, who will be remembered as a former active member of the Kenosha, Wis., Assembly:

Kendall, Mont., Sept. 12, 1910.

To the BAHAI NEWS.

Dear Servants of Abdul-Baha:—I know you will be pleased to hear from this part of the West. Although the work of giving the Message is rather slow, we allow no opportunity to pass. Mother and I are the only Bahais around here that we know of, and up to this time we have only had cowboys, shepherds and a few ranchers to talk to, who live many miles apart. My nearest ranchman owned 27 miles long of land which has now been sold to the railroad company. This is the way I reach these people, which may seem strange to you: First of all, my claim is just where every one has to make their roundup. Hundreds of cattle are around us all the time. I have a full cowboy's suit, and I am out with the boys and seem to be as tough as they are, so not to be a tenderfoot. From one to eight come to my tent daily and I am now called "the preacher" for miles around. Well, this is something new to the boys—some one to talk of God to them—and yet I seem like one of them. They tell it all over and I frequently meet a new one who has heard of us. One old sheep-keeper, who used to come and rest

under a tree in my yard while watching his sheep eat, and to whom I would then talk, regretted so greatly the life he had lived that he told me he was going away from this life after living here thirty years. Before leaving, he came to bid us good-bye and we gave him a good meal. I think the seed had started to grow.

Many of the cowboys shoot game and bring it to us. Of course we have to feed many of them at times, but that is the only way we can reach them. At first some of them did not want to hear anything of God—said there was no God—but after some of the great hidden mysteries were explained to them, they became interested, and you would be surprised to see us sitting on a log outside, or in the tent, until 10 o'clock at night.

My dear mother is the only doctor around here for forty-five miles. The land is now all taken up and settlers are coming in



Translation of inscription on above illustration: "Mr. Wilcott, Bahal, who is spreading the Cause of ABHA among the cowboys of the Western plains of America with great enkindlement and attraction, and whose letter of experience is printed herewith in English."

rapidly. The cowboys told them that mother was a diploma doctor, so they have started to come after her, traveling from fifteen to twenty miles. She is not a bit slow in giving the Message. A few weeks ago when it was warm, a cowboy came and was resting by the tent. He asked mother is she had anything to read. She gave him one of our Bahai books. He cursed and said: "That is religion. Haven't you any papers?" So she gave him a newspaper from Santa Anna, which was sent to us by a missionary there, to whom I am trying to give the Message, but who has not been able to grasp it yet. Well, this paper told about God, and the cowboy, after looking at it for a while, said: "Why, this is religion—just as bad as the other book." Mother said: "This is all we have here. We live for God." When I came in with a bunch of prairie chickens he said to me: "Hello, preacher! This is a great place—nothing to read." I replied that I had just what he wanted, and going to my trunk, brought a book called "Indian Wars and Brave Deeds." Well, you should have seen that man! He was very much pleased and called for a few days until he had finished reading it. He then said: "If there is a God,

why did He let those Indians kill those poor people in such a way?" That gave me an opportunity, and now the man begins to read Bahai books and does not curse any more in our tent.

I enjoyed reading Mr. Remey's letter in the BAHAI NEWS. I was very much impressed with his statement that when one is out trying to give the Message, he needs encouragement from the other believers. I find it so here and feel that the friends should think more of this. A little of my experience would convince one of the truth of this statement. I have received one letter from Johnstown, two from Chicago, and a few from Mrs. Goodale, of Kenosha, that put new life into me to do more work. * * *

Any literature regarding the Cause will be gladly accepted and handed to some of the new settlers here. These cowboys are all good fellows and tired of this life. They are seeking for something and do not know where to get it—it is this Message. So when any one goes out to try to give the Message, let us encourage them. In a place like this God is not known. They believe there is no God, no heaven or hell, because they have been taught so. It is not easy and one should be encouraged. * * *

This country is wild with rattlesnakes and wolves. I have killed many snakes, but as the country is now being settled the snakes are disappearing. One was in our tent last night. We heard him rattle. We dare not sleep with an arm outside of the bed. It is getting cold; the mountains are covered with snow and we had four inches of it. We are still in a tent, but I am building a log house. Frost killed nearly all we had, but God giveth and God taketh away—praise His Name! When I go for mail, I carry a gun because of wild steers. Every one carries a gun because of cattle and snakes.

My mother is 70 years old and keeps up quite well. We have lots of hay on the ground in the tent to keep our feet warm, but we have been laid up with colds. Everything here has to be hauled from Lewistown, forty-five miles. Our nearest place is Kendall, a small town, 5,800 feet high in the mountains—a gold mining town—about ten houses built on rocks on the side of the hill. Oil costs 50 cents a gallon, potatoes 4 cents a pound, etc. Before this cold weather came I used to lie in bed in the morning and take my gun from the side of my pillow and shoot sage hens or prairie chicken. They destroyed my garden, and four or five times a day I used to go around the garden to drive them out and also the rabbits.

I have taken some pictures and send you one of myself now as I go among the boys. * * *

Here comes another old shepherd who likes to come here—I can hear his voice over the hill calling the sheep, so I must stop writing.

We send all our Bahai love and ask your earnest prayers.
Your servant in His Name, JOHN H. WILCOTT.

Our Persian section, this issue, contains a Tablet to the Denver, Colo., Assembly revealed about 1907, and a continuation of the article on Universal Bahai Peace. Statistics are given of the enormous number of killed in all wars and the heavy cost of some of the famous battles of history; the number of soldiers and warships maintained by the different Western nations; an outline of the Constitution of the "United Nations of the World," the "Congress of Nations," and the "Supreme Court of Nations;" quotations from Voltaire, Franklin and others, against war: quotations from the note of the Em-

peror of Russia inviting all nations to the first Hague Conference, and quotations from Tablets of Abdul-Baha, giving the Bahai plan of the establishment of Universal Peace.

Beginning with this issue, we present a series of Tablets revealed by Abdul-Baha for Oriental Assemblies, believing it will bring the Assemblies of the East nearer to the hearts of the friends in the West. Mirza Ahmad Schrab has consented to translate them especially for the BAHAI NEWS.

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

UNITED STATES OF AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckett Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHACA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evenings at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission avenue.

SUMNERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eighth Street, N. W.

ENGLAND.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26r.

دعالم بهشت برین گشت . جز اول گزانت نگوید : " اگر برین برای دوست جفت برین بشند در جنگهای
بزرگش دردی چون ولی روزی بل هفتاد نگنشته که از جیب قلب دمانند نام که خواص هر مردان پیمان مراد میدارند
قال میخیزیم و جوانان بکن و رادشستس حسب داخل بنمایم طریق بری اصلاح اخذ فطرت بین اعلی سید شد
سرت و بر بران بگوید : " شادی برین نوست که در یکی از جنگهای علی ایلیک برایش نیره لطرف هفت شمشیر است
درین نیکو که در آن نیره ملو لادین مشغول میدون کشد و چون در صیبت اولی است و بر برادر خود است
در این وقت است که برین است چنین تم و اندوه این برادر از رخ سید هر که چو در خاک برکتی در فدا فغان نمود و در هوا
راکتی که برادر او بود . این چنگ است حال استراحت نمودن نماید . ولی باقی نخواستند بود که امیدوار شیم که بر
تن عالم است فی ما هم که در کت تو ایم نمود و در صیبت برکتی که عاقله برکتی از آن عاقله گرفت
شرح حال است . و با این معنی این اسود بود که همان در درگاه کردار ثروت است بین اعلی تو سوسید این آری است
محدود بر اعضای یک عاقله و یک طاهر و یک شای و یک مصلحت خود کرد این صیبت با شرفان چنانچه از آن
صیبت در فغان گرفت . و امیر اطردوس در فغانی کرد نام را بر کنیزان اول لایه و بعد گرفت و در صیبت
ماه ششم یکی مستعد شد بگوید : " طاهره ای صیبتی که شریف خواجه زبانش کرد که در آن صیبتی از آن
نمایند بر صیبت عاقله حال چنانچه است که در آنجا صیبت با یکسان است طلب گردد . اکثرت عاقله
عقله و عاقله و عاقله در آن صیبتی خود گشته و بدان فاش استمال شود . شغل صیبت عاقله
این است که هر صیبتی نموده تا استمال آلات تو فغانی استلام را با اولی و در صیبت است
افزون مردان با علم است فردا به سطر است صیبتی که میاید بگردد . لهذا استمال این است
بسیار با تقویت تربیت و ترقی اقتصادی و حصول ثروت است . چنانچه ای اقتصادی که گمانهای
این و اولی استمال است و خوف نای که در صیبت عاقله است این صیبت است امر و در آن
بیشتر است که تبدیل نموده است که مردمان در آن صیبتی که برسان گشته اند بنابرین در چنانچه است که در آن
وضع است بر این بطور بخاید و در همان طوفانی چنانچه است که در دست آن فردا خود هم که عاقله است ای که
مردان دانرا از قبل از آن نموده . ای بنای نام ای دست در صیبت عاقله این است استمال چنانچه است
کل کرده اند در وقت عاقله سید و در سید و این صیبتی تا برین . شای عاقله ای است : ثم اذ است
بطور دست نماید . شای عاقله است که سید و سید و سید و سید است که شای عاقله است
در صیبت عاقله نماید در هر دفعه که برین است . عاقله است که در صیبت عاقله است و در صیبت عاقله است
صیبتی که سید و سید و سید و سید : در صیبت عاقله است که سید و سید و سید و سید است که
کرد و در آن صیبت عاقله است . این صیبت عاقله است که عاقله است و در آن است انجام پذیر

1	کتابخانه بر حسب تاریخهای هر روز چاپ دو روز یکبار	1
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1910	۲۲ ذی قعدة ۱۳۲۸	۲۳ نوامبر ۱۹۱۰
سالیانه	ادرس گلزاران با تقیم ۱۰ دستگین	فصل چهارم

address: -
Rajmri Pakhtar 1800 Belmont Road.
Washington D C U S America

دینور
اعضاء محفل روحانی
علیم بهما بیہ انانی

ای بندگان حق و عزیزان الہی ہر گمان نہاید کہ فقیر اور سہل گراہد بلکہ صعبہا در نہایت
دہریہ فی ذکر نہاید و از درگاہ احدیت طلب خون و عاقبت کند تا دیدنی سید و مہجرات لایب
بجشایم بیان ان دیار نماند شعیر برادر دینور اما سخن نشانہ کجہم در پیشند ان کشور را ستور نمایند
دن آفر را حقت انعم کنند حسابی ہریت سوزانند و دستہ قانون حکومت ای نامہ رسید کنند دستہ
روحانی بخشند و از ایسہ شش اسرار حقیت آتہ ہمایونند بیکر در نہایت صعبہ ہایرند و انفت روحانی
حاصل نمایند برکت ان دال ضامی اگر ان نماید بر کس عہد ان جان از ان شدہ بر ان جگہ بودہ و اہم حق
بر جگہ ان برین نمایند حق ضامن را این باشند و انان بر دایکت کنند و در برادست شتر نہ و جگہ کاغذ ان
پندارند ان است صعبہ و در صلائی الہی ای بیان ای انان ان سکور نہایت کبری انہایت فرج و از
اضل عنہ رشوہ تسلط بر نفوس است گراہد از ہم عالی گزین نہ ہر داہم بخانی انکون گراہد شارت بہ نسبت
باشد عاقبت نہ گراہد شاد بر انکون گراہد و انہای انال صعبہ طوائف ہم انست کہ انان و حکم و حکم انہا ہست
صلی عنہی ہما سنہ

حزوت فدایا ہر وہو :- انکالم انہ شکر ان است بر نفس و عصب و ماہ ان گشتہ ہر ماہ ان گشتہ
ناست و گشتہ قوی حق بر سر کس و نہ یار انہم ایہ طیبہ حال ان گراہد و مہجبت عالم الہیہ انی نماز ہست
شوند و علاج کنند اول علاج ہر ماہ است حق است انہ صریح باشند و انان انان انان
ست و در جہش حق ہر ہوش شوند!

BAHAI NEWS

Vol. 1. Chicago (Dec. 12, 1910) Masa'il No. 15

TABLET FROM ABDUL-BAHA.

To the Believers of God in Ghalé Darré,
Persia.

Upon them be the Glory of God the Most Glorious!

HE IS GOD!

O ye servants of the Blessed Perfection!

In the Day of the Manifestation, you have caught the lights from the Manifestor on the Mount of Sinai and beheld the splendor of the Ray of Truth. Ye are the children of the Period of BAHÁ'O'LLAH and have become the appearance of the Effulgence of Mercifulness in the Day wherein the rays of the Divine Sun radiate upon all things. Tear down the old garment and clad your sanctified temples with the new robe! Ye have passed from the salty water of ignorance and have drunk the salubrious salsabil of knowledge. Ye have closed your eyes to the wine of heedlessness and became intoxicated with the choice sealed wine of intelligence! Ye have taken the cup of prosperity from the cupbearer of the Covenant and with infinite rejoicing, happiness and beatitude celebrated the Feast of beholding the rays of the Orb of regions!

Now is the time that we may sacrifice, for the sake of the Love of that Beloved, our spirit, our soul, our heart, our mind, our property, our life and our all; and to wish for nothing but His good-pleasure, search for nothing but His Path, and desire nothing but His Service!

Upon ye be Glory!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, November 30, 1910,
especially for the BAHAI NEWS.

ABDUL-BAHA IN EGYPT.

Third of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.

Special to the BAHAI NEWS:—You have asked for an account of Abdul-Baha's departure to the land of Egypt. Abdul-Baha did not inform anyone that he was going to leave Haifa. The day he left he visited the Holy Tomb of the Bab on Mt. Carmel, and when he came down from the mountain of the Lord, he went direct to the steamer. This was the first anyone knew about the matter. Within two days he summoned to his presence, Mirza Nouredin, Shougi Effendi, Khosro, and this servant. The only persons who accompanied Abdul-Baha to Egypt were Mirza Moneer Zain and Abdul Hossein, one of the pilgrims who was leaving at that time. When Mirza Nouredin arrived in Port Said, his brother Mirza Moneer returned to Haifa.

For nearly one month Abdul-Baha remained in Port Said and the friends of God came from Cairo, in turn, to visit him. One day he called me to accompany him when taking a walk in the streets of the city. He said: "Do you realize now the meaning of my statement when I was telling the friends that there was a wisdom in my indisposition?" I answered, "Yes, I do remember very well." He continued, "Well, the wisdom was that I must always move according to the requirements of the Cause. *Whatever the Cause requires for its promulgation, I will not delay in its accomplishment for one moment!* Now, the Cause did require that I travel to these parts, and had I divulged my intention at that time, many difficulties would have arisen."

The day that he left for Alexandria he did not mention the matter to anyone; nor did this servant know the time of his departure. However, when I heard that he had left, I hurried to the steamer and there met him with two pilgrims from Eshkabad. He said: "*Tell the friends, how, under severe circumstances of bodily weakness, I have accepted the hardships of traveling to promote the Word of God, to spread the Cause of God and to diffuse the Fragrances of God! I have left behind friends, relatives and home for the sake of the Cause!*" By this he meant that the believers of

God must follow in his footsteps and illumine the East and the West with the lights of knowledge, peace and brotherhood.

While in Alexandria many noted persons, formerly enemies of the Cause for years, have met him and after being in his presence are changed entirely. Also, distinguished editors of Arabic and Persian newspapers, such as *Moaid* and *Tchehre Neina*, have talked with him and afterward wrote and published columns of praise and commendation on his Teachings and greatness. Thus the newspapers have given great publicity to the Movement. In regard to the *Moaid* article, Abdul-Baha says: "A clipping from the newspaper of *Moaid*, which is the first newspaper of Egypt and its editor well known throughout the world for his learning, is enclosed. Formerly, this person, through the instigation of some influential resident Persians, wrote many articles against this Cause and called the Bahais infidels. But when Abdul-Baha arrived in this country, with one interview he was completely changed and contradicted all his former articles with this one. This is the type of the just man!"

There is no doubt that this trip is fraught with wonderful results for the Cause and many people will become awakened. In one of these interviews Abdul-Baha stated he may go to Cairo and pass the remainder of the winter in that city. The Egyptian winter weather is ideal, temperate and agrees with him. Since he has arrived in Egypt his health is much improved, and should he decide to go to America it will not be before the springtime.

With great love and greeting to all the friends in the West, I am always

Your co-worker in the Cause,
ASSADOLLAH GOMI.

NEWS FROM THE ORIENT.

BURMA.

RANGOON.—We wish to express our deep appreciation for the BAHAI NEWS and the great interest it has evoked in the East both in the Bahai circle and outside of it.

The Cause here is progressing admirably and the recent visit of our brothers Messrs. Charles Mason Remy and Howard C. Struven, served to impart to it a fresh acceleration. The Movement in Kungangon, referred to in kind terms in one of the issues of the BAHAI NEWS, has been engaging the attention of many seekers in India and Burma, for though of a very

recent origin has been rather singular in its kind. The number of believers is swelling day by day and the new school for the Bahai boys, which was recently opened by our revered brother Seyad Mustafa Roumie, though in a very primary scale, is well attended and has caused great zeal among the servants of God all over India. Also, our brother Aga Seyad Mehdi Behahani, who, since his return from the holy land of Acca in October, has been residing in Bombay, has just arrived in Rangoon and will go to inspect the school, and in all probability will be placed in charge there to train the boys.

A. S. Ismaeel.

PERSIA.

GAZVIN—Two of our spiritual American sisters have arrived here after a brief visit with Abdul-Baha in Alexandria, en route. Several of the friends went outside of the city to welcome them, and when they arrived at the house of Karim Elahi, we talked with them, through interpreters, about the spread of the Cause in America, and from them inhaled the spiritual fragrances of our western brothers and sisters. At the same time, several prominent men, who were on their way to visit Abdul-Baha, arrived from Teheran and joined us in conversing and feasting with these two dear sisters.

His honor, Sam'nder, an active teacher and spreader of truth since his early life and who has been for the past three months in Rasht, has just returned bringing glorious news of the progress of the Cause. His honor, Haji Valz, an old and venerable teacher, according to the decision of the Board of Consultation, has just left the city to travel in the surrounding towns and villages to invite the people to the Kingdom of ABHA and teach the friends its essential principles.

We are expecting the arrival of Mirza Ali Akbar, a young Bahai brother, to teach English to our children in the school of "Tavakkal," so that both boys and girls may study that language and converse and correspond with the friends in the West.

MASHAD.—We regret to report that his honor, Fazel Foroughi, was shot by three persons who called upon him at his home under pretext of desiring an interview with him. The government, hearing of this event, placed a guard about the house and the wounded venerable teacher was removed to the hospital. The outcome of his condition is not yet known.

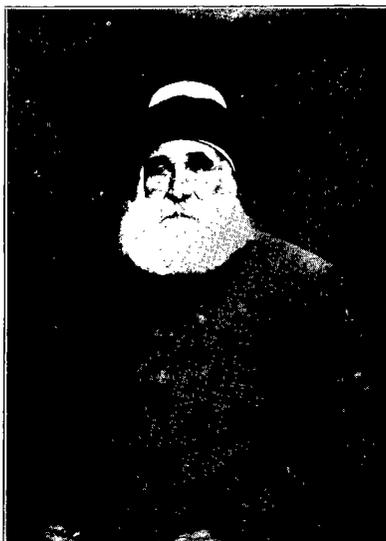
SHIRAZ.—The *Occidental Messenger** has been received in this city. Indeed, it is a useful, unique and truly Bahai publication and we pray to God that year after year, month after month, it may add to its circulation and salutary influence in binding together the East and West. We are very anxious to establish closer commercial relations between America and this city, and will send rugs, silk cloth, lamb skins, etc., whenever proper headquarters are provided, and we, in turn, desire to receive from America, hardware goods, implements, etc. The *Occidental Messenger* can aid this endeavor in many ways, for already its appearance has created a great spirit of search and activity in various lines.

We have written the officers of the Persian-American Educational Society in Washington, D. C., expressing our desire to found a school, to be called "Tarbiat," as a branch of the school in Teheran. We have a fund to purchase tables and chairs for the schoolroom, but we need primary books in arithmetic, geography, history and literature, which cannot be had here. The Society can help us in the founding of this school by sending to us the required books. Gholam Hossein Mirza, who knows English well and has been serving as secretary to the English Consulate, with his two sons and three of the friends are ready to found the school and teach the children.

*Persian Section of the BAHAI NEWS.

SEYAD ASSADOLLAH GOMI.

Seyad Assadollah Gomi, who has sent the special news item pertaining to the journey of Abdul-Baha to Egypt, published in this issue, is one of the oldest and most patriarchal Bahais of the early days of BAHÁ'Ó'LLÁH. He has served the Cause in many ways and is now living in Port Said as the channel



SEYAD ASSADOLLAH GOMI.

حضرت الاميرالهدى

of communication between the friends all over the world and Abdul-Baha—having been sent there from Acca to continue the work of the late Seyad Taki Menshadi.

While a young man he was eager to learn the truth from every source. Later, he heard of the Bahai Revelation and, after a thorough investigation, accepted it. He then began to teach and lead

others. On account of his open teaching, he was taken by the authorities of Teheran and thrown into prison with the renowned Mirza Abul-Fazl and eleven other prominent Bahais. After a year and a half in prison, suffering untold hardships—the recital of which is pathetic and soul-stirring—he and others were set free. About this time, Mirza Assadollah—who has been in America—and his family were preparing to leave Teheran for Acca, and Seyad Assadollah Gomi volunteered to go with them. Arriving at their destination, Seyad Assadollah begged BAHÁ'O'LLAH to remain in His service, and for many years he was in turn a gardener in the Rizwan and a teacher to the Bahai children in the Holy Land.

When BAHÁ'O'LLAH departed from this life, for nine months Seyad Assadollah was instructed by Abdul-Baha in the art of teaching the Truth; after which he sent him to Persia to spread the Cause. Again he was apprehended in one of the remote cities of Persia, and with chains on his neck, hands and feet, was brought to Teheran to be judged. The Prime Minister, after investigation and finding him innocent, liberated him. At this time Abdul-Baha revealed to him some very glorious Tablets.

It was about the year 1900 that our editor, Mirza Ahmad Sohrab, had the privilege of traveling with him through southern Persia, India and finally to Acca, and who testifies of Seyad Assadollah's gentleness, firmness, nobility of spirit and loftiness of mind.

NEWS NOTES.

The officers and chairmen of the Woman's Assembly of Teaching of Chicago, are all working earnestly and with marked effect. The letters received by the Corresponding Secretary, from the maid-servants of the different assemblies in the Orient, have been most interesting, telling of their organized work in that country and of their joy at hearing so often from their Western sisters. The 19-day Board meetings and 19-day Teas are held regularly each month. Mrs. Charles H. Greenleaf has returned to Chicago and is now Chairman of the Visiting Committee, Miss Arna True and Miss Alma Albertson being her assistants. Miss Mary Lesch is a new member of the Board, serving as its present Treasurer. The Young People's Society was recently delightfully entertained at the home of Mrs. Corinne True. The Sunday School, under the supervision of Mrs. Foster, assisted by Mrs. Brush, is gaining steadily in numbers.
Louise R. Waite, Cor. Sec'y.

Mr. and Mrs. A. M. Dahl are now at 554 Duquesne Avenue, Edgewood Park, Pittsburg, Pa., and will be pleased to greet friends passing through that city.

THE MASHRAK-EL-AZKAR IN AMERICA.

"The beloved of God and the maid-servants of the Merciful intend to found a Mashrak-el-Azkar in Chicago. They have sent to us numerous plans that one may be accepted and the edifice be built accordingly. Now the funds must be accumulated, the land entirely paid for and the necessary preparations for building made and then the accessory matters considered. Therefore, make ye an effort and show ye zeal that the price of the land be fully discharged and the means for the edifice produced."—
 ABDUL-BAHA ABBAS.

On Tuesday, November 29th, a very interesting event for the Temple site took place. The new drainage canal skirting the entire western boundary of the Mashrak-el-Azkar land was formally opened and the water from Lake Michigan turned into the channel. The public schools in the vicinity were dismissed for the occasion and fully five hundred children were grouped on the bank of the canal. As the water began to flow through the opening, some of the Bahais stood on the bank and repeated the Greatest Name.

The water on its onward flow through the busy city must first lave the Mashrak-el-Azkar grounds, and we pray that a blessing may rest upon these waters, and a healing, purifying effect be carried through them to wash away the impurities of the great city. As this land lies at the intake of this pure stream of water to be used for cleansing drainage purposes, is it not symbolic of the Water of Life, contained in the Word of God, flowing down from the spiritual edifice, the Mashrak-el-Azkar, to cleanse the hearts of its inhabitants from impurities and cause to spring up in them divine attributes and characteristics? Thus a new spiritual city will replace the present mart of intensest commercialism.

Report in last issue of BAHAI NEWS to be raised Jan.
 1, 1911 \$1,360.64
 Amount received since..... 618.45
 Leaving amount to be raised.....\$ 742.21

CORINNE TRUE.

Financial Secretary Bahai Temple Unity.

CONVERSATIONAL PERSIAN TAUGHT BY
 CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to
BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road,
Washington, D. C.

SUBSCRIPTION PRICE PER YEAR.

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Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c.

Sent postpaid throughout Orient, including Egypt and Russia; Sealed \$1.75; single copy 15c. *Note*—Through agents when established in Oriental centers: \$1.00 per year.

Vol. 1. Chicago, (Dec. 12, 1910) Masa'il No. 15

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28
4th.....	Azamat (<i>Greatness</i>).....	May 17
5th.....	Nur (<i>Light</i>).....	June 5
6th.....	Rahmat (<i>Mercy</i>).....	June 24
7th.....	Kalamat (<i>Words</i>).....	July 13
8th.....	Isma (<i>Names</i>).....	Aug. 1
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20
10th.....	Izzat (<i>Wealth</i>).....	Sept. 8
11th.....	Mashiyat (<i>Will</i>).....	Sept. 27
12th.....	Ilm (<i>Science</i>).....	Oct. 16
13th.....	Quadrat (<i>Power</i>).....	Nov. 4
14th.....	Qaul (<i>Saying</i>).....	Nov. 23
15th.....	Masa'il (<i>Questions</i>).....	Dec. 12
16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
17th.....	Sultan (<i>Sultan</i>).....	Jan. 19
18th.....	Malik (<i>King</i>).....	Feb. 7
	Four intercalary days.	
19th.....	Ola (<i>Sublimity</i>).....	Mar. 2
	(<i>Month of fasting.</i>)	

Our Persian section this issue contains (1) a Tablet to the Baltimore, Md., Assembly, received some time about 1905; (2) an article on the Universal Bahai Religion: (a) the evolution of the religious idea or instinct of the race from the earliest time, (b) the appearance of the prophets throughout the succeeding ages of known history, (c) the establishment of the seven great religions, Brahmanism, Zoroastrianism, Judaism, Confucianism, Buddhism,

Christianity and Mohammedanism, (d) explaining the division and difference wrought by the religious orders, (e) giving the seven points of similarity in the teachings of the Founders of these religions, (f) quoting from their Books prophecies of the coming of the Universal Manifestation, (g) the appearance of BAHÁ'O'LLAH, whereby the prophecies of the seven great religions are fulfilled, (h) quotations from the Writings of BAHÁ'O'LLAH and Abdul-Baha to corroborate the above statements for the establishment of the Universal Bahai Religion; (3) news pertaining to the sojourn of Abdul-Baha in Egypt.

We are pleased to reprint the following notice and editorial from a Teheran, Persia, newspaper, telling of the good works of Dr. Susan I. Moody, believing it will interest all the friends:

TEHERAN NEWSPAPER NOTICE.

DOCTOR MOODY—*American lady*.—Not only does she know medicine, but also gynecology, obstetrics and women's diseases. Her good qualities and kind attributes, her love for her Persian oriental sisters, are all equal. Every day from morning till noon she is in her office, No. 10 Avenue Aladauleh, receiving her patients for consultation, examination and treatment, excepting Friday and Sunday afternoons, when she goes to the Hospital Sehat (Hospital of Health), where she meets the patients of the higher and wealthier class.

EDITORIAL.

We give the utmost thanks and gratitude to such a noble woman, to such a respected person, whose presence here is a great privilege to the country of Persia. On account of the great care of this blessed person, the sick of all nationalities, moslems, et al., become healthy and well. We beg of God to keep this blessed and respected person with us.

NEWS NOTES.

Additional copies of circular and card pertaining to the collating of books for the Orient, recently distributed by the Persian-American Educational Society through the BAHAI NEWS SERVICE, can be obtained by addressing Mrs. Claudia S. Coles, 310 The Burlington, Washington, D. C.

In a recent issue of the BAHAI NEWS the statement was made that regular meetings of the Ithaca, N. Y., Assembly had been inaugurated and that the first meeting was held Oct. 21st. We should have added that Mr. and Mrs. George S. Hopper, now of Washington, D. C., were for many years faithful workers in the Cause in Ithaca and meetings were held at their home regularly.

Recognizing the need of more co-operation and fellowship among the men-servants in the Cause, nineteen men of the New York City Assembly have formed what is known as the "Brotherhood of Baha." A meeting was held at their headquarters, 6 West 90th Street, Monday evening, November 28th, to which all the men were invited and the principles of the Brotherhood set forth.

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

GERMANY.

STUTT GART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26i.

UNITED STATES OF AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evenings at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission avenue.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eighth Street, N. W.

سجده با حق

۵
 قاضی ناکل خردا بنیسیس با نایبیه فقط آنکه علف ازین عازا " و در فصل دوم آید دوم همین کتاب
 درج : " و چون آن خردا تمام آن جمل است آلب می چون نایبانی در این مجال و در بعضی فوق احتمال
 دیگری بیسکل لام و سیر شویک شرفه " علم کتبی سیر سوس که شش قرن قبل از مسیح در چین ظاهر شد
 و امروزه کتب حکمت بر عالم آید پسند این نبوت را بجز ظهور حضرت امیر آینه فرعون : " در
 زمان آینه هیچ عالم بجز خواجه شوره در جلوی اشعری که روح سماوی " نادر (خداوند کریم) در یک کل از
 بزم کرده و او است که صلح و آسایش و اقیمت عمومی را برقرار خواهد نمود. " در حضرت بودا
 چنین می نماید : " یک مرد روحانی با دریا باطیبه (بودا) با کسی پیدا استوان نموده در هر نقطه
 تولد می شود ولی بر دست چنین نفس الهی بود که دیگر اقلقت را بر طریق قرنی نماید. " و در
 مسیح الهی در کتاب پوختا فصل دوم آید شش از دهم می نماید : " ولی خرافات نیز است
 هفت : " نظیر بیسیس آن آن تکلیف ایضا فریب صوتی و چون رعیت و اصدت در اصد. " و در فصل هفتم
 آید دوم همین سفر می نماید : " فی سبت این مثال کثیره و الا فانی گفت گفت کلمه " و حضرت
 رسول ص در کتب آن قرآن می نماید : " یدبر الامین السماء الی الارض ثم یخرج الیه فی لیل
 کان مقداره الف سنه تا تمدون. " و در مقام دیگر می نماید : " در سری الارض نماند و اذا
 از دنیا علیها الما به حضرت و سبت و ایش من کل نوح ایچ. " و همچنین می نماید : " کم علی القین
 کفر و امن اهل الکتاب منکفین حتی یاتهم آینه الرسول من الله یتلو حقا مطهره فیما کتب فیها
 این است بعضی از نبوت پیغمبران قدیم که کل مستقیماً مردم را بر این ظهور عالمگیر دلاست نمودند
 ولی علماء بعد که همیشه اعظم ستادانی مل بود دیوانی آینه بدیده شش کشید و آنها را از معانی است
 با شرط مل مردم دانستند از برای این هفت ایدان مانند هفت باغ با صفا و جمال است که در کتب
 باغی بواسطه دیوانی ملند از تماشای باغ کبریا میسند و در آنجا کجیل اندازد و در بهی چنان ترس
 و خوف در دل بردان خود انداختند که گمان نمایند که پشت دیوار باغشان نیز از جوی های آینه
 دامونای بر شاخه شکستید که پدید می شود در صورتیکه مزارع بسوزند و باغهای دلکش از درخت
 بسیار است یا که این هفت این هفت هفت بود و زلال چون که بواسطه جهل نادانی کشیدند
 و آنچه را و معجزه و وقایع و دگر و دگر که در مردم از شرب آن محروم گشته اند و حال ظهور
 هبار آینه برای انهدام این دیوارها و اتصال این جوی ها و صفای این نهر است تا کل بحث
 هفت باغ و هفت گلشن ای فائز گردند و این همه را در آنجا با صفا و بجز عظیمی بجای آید.

سجده با حقیر

ملاحظه نماید در ریاض الهی سبکی و در تجلی فیض یافتن این خوش فرای چشمانش گوش شنوایان است
 این عین ارادت خودی فرمود که با وجود آنکه این همه ارباب در خدمت قوانین الهی سادی و بگذارد چنانستند
 باز شب و روز بر خدمت و نوازش بیگانه بر می خیزند و خون چیدگر را برای عقائد فریاد آنگاه و جبار
 بر میزنند و بر حسب آنچه مبارک است اما در دنیا آنگاه است و در عالم آخر عقودان خود را از ارادت
 شریفی محروم نموده اند. ای کاش همین کفایت کرد بودند ولی همه مشغول به جفا خود برست بر یک
 از این ارباب است که از فرق و مذاهب مختلف و فرق و مدرخین نسبت کرده در دنیا نیست چنانکه
 و نادانی و شکایت بر یک چیز است و در این شمشیر افروز جان فرض کردن در این دنیا و دنیا
 را بر دست و سینه جلال بیچشم و غضب ایمان نمودن است. این است در خدمت قوم دهنده و بیکه بود
 بر حقانیت جمیع اصول و تفسیر نیست این عالمند بل سستی اندین و ایمان و اندین با عبادت
 و حال سخن این نیست این که بر حسب مویضی بودن دین بر سهائی و در سستی و کسبهای و مکتوبها
 و بودائی و سبکی و اسلام است در تعالی که بعد از این بر هیچ عمل را نتوان بر آن خود نموده یک است
 آری این که در این عالم بود و در یک است. با مقصد از این بود این ارباب سخن بر حسب
 نوایس الهی ننگی کنند از مملکت دین و جهان بانی رست عالمین با دینی روشن و دلی باشد مخلص
 و وصل گردند. کما متوسلین این ارباب کل آتعی و حی الهی بلکه و کلامهای خود را در خدمت برادر کار
 نسبت دانند. هم بر یک از این سخن بر زبان آوردن اول مورد قتل و غارت و بدست کشیدن است
 و ستم بر گشته است. در هر یک حال بی کوهی مایه های ماسد شد و توانش بر حسب مقتضای میان در این
 دنیا استند و این دنیا نفس رشق می کند از همه امور بر یک از این ارباب ستم مخلوق را
 و عا و عبادت و نماز امر نمودن. تا هر یک از این ارباب مضطرب است خود را از ظلم بر غیر ارباب عالمی
 در هر از این است و آن است. اندک خود فریاد بر حسب آنچه در حق است که در این ارباب
 دارای نوایس الهی هستند. بنابراین بر حسب عقائد ارباب در ظهور صورت مایه است خود را در این ارباب
 کامل گردید و با بر حسب صورت کینه متفق گشت و چون آن تر عظم از آن است. در عالم گردید عبادت
 و نوایس عمومی عالمی بر جمع فرمود که در این ارباب است سهولت نتوانند آنچه ناست و نند و نند بر
 فراموش نمودن برادر در این ارباب هر که نماند و کل اوراق شجره است نیست نند. آنچه را از ارادت
 نسبت نند جمع عمل را با خود در آورده اند و کدورت عالم قیام کنند. و اگر چه جمع کتب است ارباب
 مکتوب حلالی تمام است بسیار است در خدمت ظهور این ارباب عظم ولی محض با ناست نیستند و تمام

میوه بعثت پیغمبران و ظهور ایشان طریق حق است که هر شعری با ذن خداوند کتباً و هیئتاً قیام فرمود
 و قطعه از عالم را با نور عالم روحانی و آیات صمدانی منبوره در روشن ساختن اندک نظری در حکایت
 ادیان قدیم بنمازم معلوم میگردد که در هر سلسله هر عالمه الهی مخصوص داشت و با هر مکان
 خود خاصه معنی نمود و آنها را بسین و لاهوت فرض میکرد و حتی معانی مدنی مقدسی تکلف و طریق بدست
 نماندند و معتقد بود که اگر کسی از حق تعالی به حق و کفر نفل مکان نمیداد باید که در هر سلسله ادیان همراه خود در دنیا
 بجای نعضوب و برود و محسوب میگشت و اگر مردی دختری را از عالمه دیگری ازدواج می نمود از خود کفر را
 و مویر مکان دست از حق است الهی صفا پروردار کشید و در نهایت کرامت و یقینی بعد از آنست
 مجیداً الهی شوم بر او بر سرستید . چون در آن ایام اسباب سفار و ارتباط با این عمل موجود بود و اسباب
 انضواط و سعادت بجای منفرد قرون تمامه در آنجا است بحیثیت و صدای و غرابت معیشت نمودند و
 در سرت جات ضعیف در دستجات قوی غلبه یافته است آنها را چون طار از صفوه روزگار بر میخیزند از آن
 از آنها باقی نگذارند و بعضی دیگر که بین شعب و ایالات با اندان قوی بود و چنگ بیات و مبارزت
 و در تغییر می شدند بر آن اهلان مورخین نیز می آید که بحیثیت : این لیل بلام طول کجول استوار
 جمع ملی را در زندان بست پرستی و عبادت خیر و سومات خیره گرفتار نمون بود تا آنکه دست بر مرد مات
 خدا بین و پیغمبران الهی العزم بخشیدند و در نهایت ان ملی بچو از جنت لامکان قدس معیشت
 گشته و هر کس که از آن شوم قدرت و رفعت در گوشه از عالم ظاهر شد وقت مخصوص خود را
 بست بر او حق تعالی دعوت فرمود و از غرابت و بیگانه گی نجات بخشید و در حبس که کریم و کمال رسول
 آن باقی بایه آقا باذن الله مردم را با آداب انیت و محبت و زانفت آرایست نمود و در هر چه علم
 و صورت الهی و بیگانه گی از عبادت سعی کرد . چون در آن زمان بازار علم و آئی بسیار بود و در هر چه
 علم از هر جهت محدود و اندک میگشت از آن پیغمبران بر حسب مقتضات عمر و وقت قویترین برین برای اکثر توفیق
 سعادت تمت حق و توفیق فرمود و آنها را به اتمت و در باقی با یکدیگر امر شد میکرد و جمع افراد را به ظهور کلی
 در آنجا از آن نوبت عظیم دست گیر داد تا بمرور قرون و در هر یک کل خود را از اسباب جمعی و در اسباب
 پان اسلحه نمون و در همین ظهور ان مبعود کل بحسب استوار قیام نمایند و در آنجا . درین خصوص
 هست کجا نمون تا در آن واحد صفوه ارض تحت غلبه و بعثت می گردد . چنانچه اگر امر و بعثت
 ادیان غلبه را در کتب کلاسی به بعثت ساد و بعثت جنت (جنات تجری من تحتها الانهار کما
 مررتوا منها ثمره فانها قالوا هذا الذي مررنا من قبل) و بعثت باب و بعثت مدن تعبیر یافته است

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TABLETS FROM ABDUL-BAHA.

Stating the Conditions Requisite for His Coming to America.

TO THE MEMBERS OF THE ASSEMBLIES OF BAHAIS IN AMERICA.*

To the beloved ones and the maid-servants of the Merciful!

HE IS GOD!

O ye dear friends and maid-servants of God!

Your epistle was received.† You have expressed joy and happiness because of the trip of Abdul-Baha from the center of prison (Acca) to the land of the divine Joseph (Egypt). There are divine wisdoms in this journey! I am hopeful that it will be productive of results.

Now—praise be to God!—some time is passed with the utmost of spirit and fragrance in this country, and we are occupied with the service of the Cause of God and servitude to the Holy Threshold.

When the service which is our (present) purpose is realized for the Kingdom of God, perhaps we shall journey to other parts.

If the beloved of God in all America strive for unity and harmony, attain perfect love and accord, and *act* according to the divine teachings and the precepts of the Blessed Perfection, this will prove a magnet attracting Abdul-Baha, so that, perchance, he may journey to America.

But, until the light of oneness, unity and love shine forth from the lamp of America, and the beloved act in accordance with the divine teachings and precepts of the Blessed Perfection, and all the believers in America become united and harmonious, my coming to America will be hindered—nay, impossible.

Therefore, strive ye that ye may become the em-

*Through Lua M. Getsinger.

†A letter sent by the Washington (D. C.) Assembly on behalf of the Assemblies of America, supplicating Abdul-Baha to visit this country.

bodied teachings of the Blessed Perfection, confirmed in the divine precepts, resurrected in holiness and purity, severance, humility and meekness, set aglow with the fire of divine love; and loosen your tongues with the praises and commendations of the Heavenly Kingdom.

Thus may the great attainment be realized.

Upon ye be BAHA'O'LLAH-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, December 8, 1910.
Note—It is the wish of Abdul-Baha that this Tablet be read in all Assemblies.

TO THE ATTRACTED MAID-SERVANT OF GOD, LUA M. GETSINGER.*

Upon her be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou dear maid-servant of God!

Your epistle was received and the desire and request of the beloved ones and the maid-servants of the Merciful became known.

The conditions requisite for the coming of Abdul-Baha to those regions have just been written for the friends and the maid-servants of the Lord—through you. I am hopeful that these conditions will be carried out, perchance at some time a trip to those regions may be taken; but if these conditions be not realized, this will hinder a trip to those parts.

Convey most reverend ABHA greetings with the utmost longing to his honor, the dear friend, the Doctor (Getsinger).

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Fareed, December 6, 1910.

TO THE ATTRACTED MAID-SERVANT OF GOD, ASEYEH KHANUM (WELLESKA POLLOCK ALLEN).†

Upon her be BAHA-EL-ABHA!

HE IS GOD!

O thou dear maid-servant of God!

I hope, through the Lord, that thy request and desire may be granted. Thou hast written of the

*†Through Dr. Ameen U. Fareed.

joy and happiness of the beloved, together with a request for my presence in America.

Abdul-Baha is like the nightingale. The nightingale soars to the rose-garden. Should you desire my presence there, you must make America a rose-garden. That is to say, you must make that country well adorned with every rose of spiritual qualities and human attributes. Then certainly, God, the Generous, will reward you greatly, and, perchance, this Nightingale will then fly to that rose-garden.

Thou hast written of thy new house wherein thou hast prepared a place for the travelers of the East and West. This is very acceptable.

Now the beloved must strive to make America a rose-garden. Then your desire will be realized.

O thou dear maid-servant of God! Thou art ever in mind and present before me. I hope, through the bounty and bestowal of God, that thy dear son may be blessed and become dear in both worlds.

Upon thee be BAHĀ'O'LLĀH-ĒL-ĀBHĀ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Fareed, December 8, 1910.

NEWS FROM THE OCCIDENT.

UNITED STATES OF AMERICA.

BOSTON, MASS.—This Assembly was brought very near to the Spirit of Abdul-Baha a few Sundays ago, when Miss Alice M. Buckton of London, England, visited us and addressed the meeting. Mrs. Buckton was in Acca a few months ago for a fortnight. She has come forth from that Rose-garden carrying the choicest flowers which are lovingly shared with all. His benediction upon her is felt everywhere she goes.

Mr. Stanwood Cobb of the Washington (D. C.) Assembly, has been with us twice during the holiday season and has brought us inspiration and the Spirit of the Washington Assembly. Miss Ella Roberts, from New York, was also in Boston for a Sunday and added her Bahai spirit to our little group. These glimpses we have from other Assemblies from time to time are a source of great joy and thanksgiving.

Greeting and love to all of the believers everywhere, and our earnest prayer is that through our unity, love and harmony, we may make "straight and right the way" that Abdul-Baha may be with us at the Chicago Convention, and that that visit may witness the laying of the cornerstone of the Mashrak-el-Azkar. Evidences of "awakenings" are apparent on all sides.

Grace Roberts.

CHICAGO, ILL.—Mr. Charles H. Greenleaf has been conducting the Sunday meetings during his month's stay in town.

Mr. Charles Scheffler has returned from a few weeks' visit to Germany.

The last nineteen-day tea of the Woman's Assembly of Teach-

ing was held at the home of Mrs. Eva W. Russell; falling on Sunday afternoon there was a goodly gathering of gentlemen as guests. The reports of the officers were most interesting and spoke well for their zeal and untiring work. Letters have been received by the Corresponding Secretary from Japan, Resht, Yazd, Teheran, Bombay, Honolulu and Shiraz, all bearing loving greetings to the friends throughout America.

The Bahai Sunday school was given a holiday party on December 26th, presents were distributed to the children and a joyous spirit prevailed. A supplication to Abdul-Baha was signed by every one present, to be forwarded through our brother, Dr. Zia Bagdadi.

Louise R. Waite.

CINCINNATI, OHIO.—When the glorious glad-tidings reached Cincinnati of the probable visit to America of Abdul-Baha, a new life-giving breeze was wafted and all arose as never before in love and unity, and from the lips came forth, "Praise be to God!" that he looks upon America with favor. O dear co-workers in all parts of the land, what an impetus to service in building the Mashrak-el-Azkar and in loving service to all humanity! We pray God if he should come, each beloved one in America be granted the blessed privilege to enter his presence in an attitude so selfless that his rejoicing be unceasing. Bahai love and greetings to all from the Cincinnati Assembly.

Annie L. Parmerton.

DENVER, COLO.—Mrs. E. J. Bell, Aurora, Colo., holds a group meeting on Monday evenings. Mrs. George Haerberle also holds a Bahai gathering every nineteen days at her residence 2747 West Thirty-fifth Avenue.

Eva T. Nash.

GOBLEVILLE, MICH.—On Dec. 13th, the friends and relatives of Mrs. Ruddiman gathered at her home to pay respect to her departed mother. The beautiful Bahai funeral service, conducted by Mr. Charles H. Greenleaf, who came from Chicago especially to serve in that capacity, created such an atmosphere of strength, comfort and peace, that many were attracted, and, after the interment and return to the home, he was called upon to deliver the Message.

LOS ANGELES, CALIF.—The friends of the Assembly gathered Sunday afternoon, Dec. 13th, at the home of Mr. and Mrs. Haney to consider matters pertaining to the Cause for the ensuing year. An Executive Committee was appointed for the year, consisting of Messrs. Haney and Chase, Miss Wise and Miss Hammond of Pasadena and Mrs. Beckett of Tropic. It was decided to continue the monthly public meetings, which have been held in Blanchard Hall on the first Sunday afternoon of each month, and also to have alternate meetings on Sunday afternoons at the homes of believers, especially at the Haney home on the third Sunday of each month.

On Sunday, Dec. 11th, the friends came from far and near to the home of Mr. and Mrs. Chase for a social Bahai gathering. On Monday, the 12th, the Unity Feast was held at the home of Mr. and Mrs. Frankland in Tropic. The next Unity Feast will be at the home of Mr. and Mrs. Haney in Los Angeles. The friends of Pasadena and Tropic are working in happy unity with those of Los Angeles for the progress of the Cause, all as one body of sincere believers.

The coming of Mr. and Mrs. Rice-Wray of Newark, N. J., Mrs. Nash from Denver, and others, all earnest workers, together with the efforts of Madame Bethlen, tends to the more rapid spreading of knowledge of the Great Message. Mrs. Nash, with her daughter Louise, has settled at Eagle Rock, a delightful suburb of Los Angeles, where she is gathering in the neighbors to listen to the Glad-tidings. She holds meetings on Sunday afternoons at 3 p. m., excepting the first Sunday of the month when they are held by all groups in

Blanchard Hall. Mrs. E. B. Kading has recently come from Nebraska. She has been separated from all believers for about ten years, but made it her first pleasure here to seek and find the Bahai friends. The Bahai Revelation is a "live wire," and when the real being of any soul has been once touched by its vitality, there is truly no rest in separation from it. This is being proved often by the coming to its portals of those who have been afar from its outward influence. Two of our former Greenacre (Me.) friends were at the gathering at the Chase home, and they showed as earnest an interest in the Cause and its teachings as if they had been associated with it during the years. A number of people are becoming interested in the wonderful Message and are coming again and again to hear its words of comfort and strength. The prospect for an increased and united Assembly in Los Angeles is excellent.

Thabet.

New York, N. Y.—The regular weekly meetings are as follows: Sunday mornings in Genealogical Hall, 228 W. 58th St.; Sunday and Friday afternoons, classes for instruction, held by Mr. MacNutt, in the Bahai Home, 6 W. 90th St., where many are hearing the Message; Friday evenings, the reading of the Word in Miss Thompson's studio, 119 E. 19th St.; a group meeting in the Bronx, New York City, Sunday evenings. In Brooklyn, Sunday evening meetings in the home of Mr. Frank Osborne, 1076 Bergen St., and a meeting one evening during the week in the home of Miss Foote, 547 Hancock St. In Newark, N. J., weekly meetings are held on Wednesday evenings in the home of Mr. Hooper Harris, 1180 South Broad St. Much interest is being manifested in these meetings.

A beautiful Feast was held on the evening of Dec. 31st, 1910, in the Bahai Home, given by Mrs. Hoar of Fanwood, N. J., seventy of the believers being present, some even coming very late in order to be there. As in the Feasts given in Acca, a long table was spread, many precious Tablets were read, several addresses made, and Mirza Raffie chanted a Tablet which he had recently received. The friends reluctantly parted at a late hour, with "New Year's Greetings" to one another. Our dear sister, Mrs. Wilhelmina Logie, has charge of the Bahai Home and is giving her entire time and service to it. At a meeting of the subscribers the following Bahai Home Committee was appointed: Mr. W. H. Hoar, chairman; Mr. E. B. Kinney, treasurer; Mrs. I. D. Brittingham, secretary.

For several years some of our New York brothers have been considering an organization of the men for active service in the Cause of God, and the communication upon this subject, by Mr. Remy, in the BAHAI NEWS of Aug. 20th, 1910, focalized this thought, the result of which is the founding of a "Brotherhood of Baha," which its members hope will spread both nationally and internationally. It is founded upon the Word of God, and its aim is harmony, as servants of the Covenant of God, and collective effort for the uplift of mankind.

Mr. Percy Woodcock and family expect to sail for Egypt, January 7th.

Miss Buckton, our Bahai sister from London, England, will present to the public during the present month her Mystery Play, "Eager Heart"* which is a symbolic progress of the Christ Child every two thousand years. It is dedicated "To the Glory of God in the Service of Life."

Isabella D. Brittingham.

*This play has met with much favor in England.

PHILADELPHIA, PA.—The work in our city is manifesting results and two new homes have been opened in which to hold meetings.

On Dec. 18th we were favored by a visit from Mrs. Marie L. Botay of New York City, and on Dec. 22d, Mr Stanwood Cobb of Boston gave us a very interesting address. He has visited Acca and other parts of the world and had much to tell us.

Miss Edna McKinney, formerly of Chicago, is now in Philadelphia and expects to make it her home. We are very glad to have her with us at our meetings.

Anyone passing through our city will be welcomed by the believers of our Assembly. We have two regular meetings every week and commemorate the nineteen-day feast; also we hold a business meeting once a month.

Jessie E. Revell.

SEATTLE, WASH.—A beautiful meeting was held at the home of Mrs. Geary on the 20th. It had been agreed at the Sunday meeting previous to write a holiday letter to the absent members of the Assembly, so each one of the believers present was assigned the privilege of writing to an absent member. These letters were combined into one and read and all signed it, making the communication one of unity. This was indeed a joyous gathering, and the meeting closed by reciting in concert the "first commune."

We are endeavoring to organize an Assembly in Tacoma where interest is being manifested; also another Assembly in Everett, where one of the friends is building a home.

Mrs. Laura Luther of Omak, is working very strenuously in the Cause there. Mr. Dirk Verloop has undertaken journeys from town to town in the more isolated districts and is delivering the Message to all who will listen.

Mr. D. D. Babcock is quite isolated in a distant lumber camp, but we are sure he is not idle. Mr. Finch, for the past month, has been going to Tacoma and returning to Seattle every day by boat. This gave him an opportunity to give the Message, which he availed himself of with great success. Everyday he found some one who would listen and several evinced evident interest.

We have distributed about 3,000 "Commands of Abdul-Baha," 200 of my "Notes," 50 of Mrs. Goodall's "Notes," and other literature in like measure. We are also contributing to an orphan home here, helping the needy, visiting the sick and doing whatever our hands find to do for the advancement of the Great Cause.

Ida A. Finch.

WASHINGTON, D. C.—The meetings of the Assembly are being well attended, and the spirit of Unity is evidenced and powerful. The friends are bending every effort toward adding to the Mashrak-el-Azkar fund; the ladies are taking orders for fancy work, and report substantial receipts incident to the holiday season. Everyone is helping, and in this way, not only is the fund growing, but what is more important, the solidarity of the Assembly is enhanced.

Special meetings since the last report have been the Unity Feasts of Nov. 23d and Dec. 12th, and the Fete Day of Abdul-Baha on Nov. 26th. The Unity Feasts were well attended, and particularly helpful; that of Dec. 12th was given at the Conservatory of Music and attended by the colored believers and inquirers, a considerable number of whom evidenced their continued interest by their presence.

The Fete Day, Saturday, Nov. 26th, was a memorable occasion. For this meeting the spacious parlors at 1013 L Street, where our regular meetings were held prior to the removal to the present location, were made available, through the courtesy of Miss Stamper and Mrs. Smith. The meeting was given by the friends now in Washington, who have

had the blessed privilege of a visit to the Holy City. The ladies decorated the room most attractively. A long table, extending the length of the parlor, provided seats for thirty-two, and chairs for at least twice that number were on the sides, so that the attendance was well over 100. A garland of smilax was suspended over the table, which was further decorated with chrysanthemums and other flowers, and with candelabra, the lights from which lent a fairylike aspect to the scene. Each pilgrim present narrated an experience of the visit which had proven particularly impressive; several of the friends who were not with us, had sent letters, and these were read. The following were present or represented: Mrs. Aserah Allen; Mrs. Louise Dixon Boyle; Mrs. Emily Dixon; Mrs. Eleanor Dixon Doyle; Mrs. J. C. deLagnel; Mrs. Joseph H. Hannen; Miss F. A. Knobloch; Mirza Ali Kuli Khan; Mirza Ahmad Sohrab; Mirza Farajullah Khan; Dr. Ameen Ullah Fareed; Mr. Stanwood Cobb; Dr. E. C. Getsinger; Mr. Joseph H. Hannen; Mr. F. J. Phelps, and Mr. Charles Mason Remy; these were the speakers, and their experiences brought the audience close indeed to the Sacred Presence! At the close of the meeting, copies of the Misses Knobloch's and Mrs. Finch's notes were presented as a souvenir.

A valued visitor recently was Mr. Howard Struven, now again located in Baltimore, whose narration of experiences in his trip around the world with Mr. Remy proved most helpful.

Mrs. Marie A. Watson is now with us, her address being 804 B Street, S. W., care Mrs. Allen. Miss M. Althea Dorr is also spending the winter season here.

On Sunday, Dec. 11th, our dear sister, Miss Mayo, passed suddenly into the higher life. Bahai services were held on Tuesday evening following. Our loving sympathy is extended to brother Arthur D. Mayo, whose mother departed this life a few months ago. Both were believers, and the joy promised to the faithful is theirs. For us is the sorrow of the empty chair and the vacant place!

The practical demonstration of the value of effort toward a definite end, afforded by the Mashrak-el-Azkar fund, should be an incentive to continued effort everywhere. The most conservative estimate places the number of active Bahais in this country at over 2,000. If every one were to contribute one dollar weekly, we should have two thousand dollars every seven days, or more than one hundred thousand dollars in the course of a year! This should be possible as an average. Let no one hesitate because of the smallness of individual contributions. Remembering the great goal, which is nothing less than the presence of Abdul-Baha on our shores, let every one strive during the coming year to complete the undertaking. This will be a demonstration of Unity which the world cannot overlook.

Joseph H. Hannen.

CONVERSATIONAL PERSIAN TAUGHT BY
CORRESPONDENCE.

The Bahai Correspondence School teaches Persian by simple lessons and phonographic records. Each pupil receives all necessary individual help and attention through a system of written lessons and criticisms. No Persian written characters are used; the English letters only are employed and pronunciations expressed in English characters. Many are taking advantage of this system, both in Europe and in America.

For particulars address MIRZA S. M. RAFFIE, S. B., 729 Livingston Hall, Columbia University, New York City, U. S. A.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28
4th.....	Azamat (<i>Greatness</i>).....	May 17
5th.....	Nur (<i>Light</i>).....	June 5
6th.....	Rahmat (<i>Mercy</i>).....	June 24
7th.....	Kalamat (<i>Words</i>).....	July 13
8th.....	Isma (<i>Names</i>).....	Aug. 1
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20
10th.....	Izzat (<i>Wealth</i>).....	Sept. 8
11th.....	Mashiyat (<i>Will</i>).....	Sept. 27
12th.....	Ilm (<i>Science</i>).....	Oct. 16
13th.....	Quadrat (<i>Power</i>).....	Nov. 4
14th.....	Qaul (<i>Saying</i>).....	Nov. 23
15th.....	Masa'il (<i>Questions</i>).....	Dec. 12
16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
17th.....	Sultan (<i>Sultan</i>).....	Jan. 19
18th.....	Malik (<i>King</i>).....	Feb. 7
	Four intercalary days.	
19th.....	Ola (<i>Sublimity</i>).....	Mar. 2
	(<i>Month of fasting.</i>)	

Our Persian section this issue contains a Tablet to the Cincinnati (O.) Bahai Assembly revealed, probably, in 1900, and an article on Universal Bahai Unity showing the power and influence of the Bahai Cause in uniting various nations and religions. This article contains quotations from the Tablets of BAHÁ'Ó' ULLAH and Abdul-Baha bearing upon this important subject and also answers the false statements concerning this great Cause, made in one of the Persian newspapers recently printed in Mashad, Persia.

THE MASHRAK-EL-AZKAR IN AMERICA.

When the friends gathered again in the fall after the usual scattering for the summer months it was found the contributions were coming in very slowly for the Mashrak-el-Azkar fund. The Executive Board of Bahai Temple Unity met early in October and sent out a call to the friends through the pages of the BAHAI NEWS. Statements of the financial condition have followed each month and the Financial Secretary is glad to be able to report to the friends that from Maine to California, and Canada to Florida, the friends have arisen to meet the January note. It was not until Christmas day, however, when a contribution from the Assembly of Seattle, Washington, was received and our receipts amounted to \$788 and our deficit was \$742, that the Temple Unity found itself delivered from a deficit by one of the noblest efforts of united arising we believe history has ever known. Since the first general Convention in March, 1909, the Executive Board has paid off \$20,000 on the Mashrak-el-Azkar site, leaving only a mortgage of \$12,500—which was already on the land when secured and which was extended for two years.

Abdul-Baha says: "In Eshkabad, the believers of God made the erection of the Temple conducive to affinity and unity, so that it really became the cause of Oneness of the Word. Ye also make the erection of the Temple in America conducive to the Unity and Oneness of the believers, of the maid-servants and servants of the Merciful, so that in one thought, one aim they engage themselves in the building of the Temple."

From the above words it is clear that the great Unity being formed by the Mashrak-el-Azkar will be the magnet to attract to America a visit from Abdul-Baha. Therefore, let us continue to strive and sacrifice for this noble Edifice and prepare it to be dedicated by his presence.

The Executive Board extends to all its deepest gratitude for their noble support in this critical time.

Corinne True.

The price of the Bahai Hymns—a collection of ten songs, the words and music by Mrs. Louise R. Waite—has been reduced from twenty cents to ten cents per copy. The proceeds from the sale of these books are devoted to the Mashrak-el-Azkar fund. Orders should be sent to the composer, 5217 Winthrop Avenue, or to the Bahai Publishing Society, P. O. Box 283, Chicago, Ill.

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LETTER FROM TEHERAN, PERSIA.

TO THE SPIRITUAL ASSEMBLY OF FRUITPORT, MICH.

O kind friends—May our souls be a sacrifice to you!

Your dear letter of June 28th, 1910, received, and its reading gave us a world of happiness. As you had written in the Persian language our correspondence became very much wider, and now at the top of our voices we address you and say: "May all your hours be full of joy, because you made us joyful!"

If you desire to inquire about our Assembly in this country: Everything is very good through the Divine blessing. In these days many of the respected and important souls have realized the value of the physical and spiritual phases of this blessed Cause and have accepted the same.

Our Assembly, which is called "Mahfali-Murattab," is composed of nineteen members. Its program is derived from the order of the Blessed Perfection (Exalted is His Great Glory!) and Abdul-Baha (may the soul of existence be a sacrifice to him!). We meet once a week; we open our meeting first by reading the Tablet which was revealed for us last year and which contains supplications for confirmations from the Divine Threshold to our Assembly. After the reading of the Tablet, we begin our discussion and consultation.

We correspond with most of the centers in Persia and with the important cities of Europe and with some cities in America. In this manner we get our information about the progress of the Cause, and then spread it to other parts. One of the recent events which we think is important enough to mention to you is this: About three months ago two of the firm and steadfast believers, Aga Seyed Abdul Hussein Ardeshani and Aga Muza Assadollah Fazil Mazandarani, had permission from Abdul-Baha to go to Nadjef (a sacred spot near Bagdad) and teach in the Cause of God. It happened that these two friends arrived in that place at the time when the chief Mohammedan priest was shot by an unknown hand. But through the power of God, which overcame this action, they were set free and have returned to this city and all the friends were glad to see them.

The Members of Mahfali-Murattab of Teheran, Persia.

یک با خبر

نه بر تفریق و اختلاف بخت و الفت با ما بودید نه خدایت و دشمنی آنچه و معاشرت پس دهید نه معاشرت
 در دینگی بجز شایسته که نشان تمییز است از گذشته و دولت همچنان کسی ندیدیم از این شایسته چه بود
 که مسکن و میانان در سر زمین و در دشتیان ایران کل دست بدست میگردد دانستند و اتفاقاً آنستند
 را که نزدیک است شفا داد و با علی در تشریحی رسدند؟ مگر ایران خانه و شماست؟ مگر ایران خوب
 بله و شما نیست؟ بچه قانون عدل و دلی بر آنست که اگر اظا بید؟ کدام یک را از یک شده ام و کدام
 را بر آنستیم؟ خداوند گوید است که جمیع این شورش می ندیم بر ضد بهایان زیر پرچمستان داهانی جان
 ایران است که چون میداند شرف استعدادهای مستبد بر بهانه های با اندر هوا بقل و فطرت برادران
 وطن و ادا تان مینماید زیرا قانون اختلاف میداند و ظفر حاصل کنی بگذارد حصول عدل و فطرت است
 حال این گویان بر دغل و جنس های بر جمل در میان با داخل شده هزار رسیده و متذکر بسبب قبول
 میگردد و بسبب دین میان ما اختلاف می اندازند انوقت با هم از شدت تحمل بجان هم دیگر افتاد
 آتش قضای بدشمن نمود و یکس در یکس در میگردد برادران نوحیمان را که باید با جان عزیز تر دارم نمی
 بریم. حال خرم آنها را که باید هشتان را حفظ کنیم در بد می نمایم اطفال محراب آنها را که باید بزرگ شده
 خادم است که در قطعه قطعه نمایم و خداوند باری تعالی و حضرت پیغمبر را از خود بخورد و فرسار
 می کنیم و این دینیت را خدمت بدین اسم میگردد و می نویسد و نه بدین نام نه به مسلمانان و نه بهایان
 خود برسد و در جنگ با هم خواهد سوخت انوقت دول خارجه داخل مملکت شده اما در هر دو
 اسیر و ذلیل و خدم و آب و بارکش خودشان خواهند نمود و چیزی میان بهائی و مسلمان نخواهند
 علی ای دوست عزیز این خواهد بود نتیجه تعقیبات دینی. کجور تالی ما ایرانیان باید بیدار و باطنی و کار
 در آردان را ناسخ بکنیم. ای ایرانیان ای هموطنان از خود بختت برون آید و دست
 بران و در اتحاد و اتفاق زنده! مذمه الله محض اتحاد و اتفاق ابر عالم از سار بهشت مالک قوم نان
 کشیده نظر شد از اعانت اختلاف و نفاق کنید. لهذا بر یکس معلوم باشد که بهایان نیست عالم
 و خاستگار است اما مانند از یک قلب برای ترقی و تمدن ایران دعای مینماید و بقدر قوه خود ایرانیان را در هر
 خواه از آنرا کمک و تائید خواهند نمود زیرا: بهایان هم در تربیت و تشویق بکنند و تفویض و تحویل معارف
 و فنون اتفاق حسن سکون با هیچ طائف عالم و غیر خواهی کل ام و تألف و اتحاد و اطاعت و انقیاد و در تربیت
 اطفال و تحویل با هیچ ایه عالم است و تألیف سعادت حقیقیه مردمان نهایت کوشش بنمون!

بک ماختر

۴

بجای عظیم حاضر شد و گوش فرود شنید. مسلمانان را که نظر از نوشتن آن بحالت میکشند جا
 روی خود را بر علماء و سرداران اسلام نهاده اند تا عرض نمایند ای امان نریخت ای روحانیین ای
 یک یک که دعوی ریاست تحت مظلوم را بنمایید آیا در این هزار سال حرکتی فرمودید که ستم این نریخت
 و نریخت در دلی بجهان را در حق صورت عمل صم و خودمان و اسلام بنمایید؟ آیا تا بحال برای نشر
 اسلام در آنجا جهان کجوتی فرام آورده اید؟ آیا در ترویج دین مبین لگزش و ضرورت نموده اید؟
 آیا متغیبن و دعاة تحت باطراف عالم زیست ان اید؟ آیا در دل تقدیر خود دل بخت و دوستی اسلام را
 در اید؟ ولی دعاة و کشیش های مسیحی در هر شهر و در هر جزیره شما داخل شده مردم را ازین خود دعوت
 بنمایند. اما در زمان ظهور مسیح مصلحا حضرت امما الله فقط بتائیدات الهی میدانیم چه گفتند
 دنیوی همایان تا مستقدم همین سیمان که بر ضد حضرت رسول صم دین اسلام بنویسند
 و نطق نماید اند مؤمن نموده اند چنانچه کتب استند لایه بر حقانیت قائم انبیین تعریف نموده
 در مجالس کبری رسان به تجرد و ثناء ان بدمر سواد ایراد میگشت بندر چنان رشته پیچید و لغت
 مابین برودان این ددین مسیحی گفته است که حتی زبان همای امیریک اغلب بصد کشتن خود
 از دین اسلام بدیکه بنده قیام نموده در عبارات سلیس رد آن توپیر ایمانند. ای داد اسلام! این
 سبب ان بودند که دین مسلمانان را در حقش در دست میناسیدند تا همان مسلمانانی که ستم گران سیمان
 را خود کافر بنمایند! بر چه وجه و چه ترفیظ ظاهر گردید و چه علم و حکمتی میبود که گشت کرد قلیل مگر ان همه بغیض
 و کینه و دشمنی فراموش شد. هزاران مسلمان و سبقتین برادران دوجا بران تحقیق میسازند
 خوب ای علماء ای جوانین آیا بتوجه بیان شما این تفرقه قلب حاصل گردید؟ آیا نطفه دشمنان شما
 این سوره و احکام شریفه را با جانفشانی شما این حق است اید انرا محقق نمود؟ نه و الله نه والله انچه
 خوب میداند که علماء و سوره اسلام بزرگترین دشمنان این امر بود و هستند چرا که یکی از علماء
 حضرت باری حکم و شهادت است حضرت امما الله بلیست علماء تقوی بند گردید هزاران نفر از همایان
 بگو خطا علی شهادت شدند و امواشان با تراج رقت و عیال دادند و آنها در بدربسیان با گشتندی
 در حجی اعصار در قرون علماء و سوره موجود نشاند و طغیان اهل مملکت بودند و نیست در قرآن میرواید
 و استقامت صحیحی بود در این تیره میفرمایند زحوا انما نعند من العلم و در حدیث میفرمایند فقها و دانش
 الزمان شرقی تحت ظل سنا به ستم ظلمت افقند اللهم تعودا. ولی با وجود اینهم ظلم برودان اسلام
 نسبت با حضرت علی را در دست است باز این امر بزرگترین خادم و ناخوشین اسلام بود و اعظم ترین

سجده با حقیر

عدل مظهر نگشته اگر بجا خسته این امر قیام نماید و مجال خودشان در قلع و قمع برشته این جوهر مبارک برسی
 دهد کند حکایت شست زدن بر فرش راست زیرا دست ز خداوند نه تنها چنین مقدر ز موهوم است -
 "امواج بحر اعظم را هیچ ستی حاصل نگردد و بر توشه حقیقت راهی همان باشد شود و بسته آنگاه همه حاشای منع
 نکند و روح آینه تلاطم فتنه مفاد است نماید و اینک حکومت عاقبت جبهه صداهارا خواهر گشت نماید
 امروز حرکت بهاء الله چون کوه نور در میان خلق داد این عالم ایستاده و جمع آفام و ممالک از انوار
 طلعت بیستادش روشن گشته است و بر منقحات جلوه می نماید بر سلمان مردمان با این بیانات صفا
 می نماید :- "انظر و العالم کسک انسان اعزته الامراض و بر منوط ما کما من غیره اجتمع افرش
 کلمه "فتکوا بجل الا تقفان ان کل اللواتی لیس فیکم اراده الله رب العالمین". "قد جاء الخلدیم علی العالم
 و قد من علی الارض کلها سوف یغلب ما اراد الله و ذری الاض حظه لایهی که نکند از من کل الامراض
 لوح قوم". "تسکوا بالعدو فی شیشه و ما یقعیم اهل العالم که نکند از من ندی تم، ما کسک العروس
 و بیانات ذیل در حق او امر و حدود فتنه نازل گردیده :- "یا قلد الارض اعلم ان الله رب الارض
 سرچ عیاشی بین عبادی و سعایح جستی برسی که نکند از من سما شسته ربکم مالک الابدات"
 "و الخلق یرون حدود الله ما یخون لاهل الابدان و صاحب الحکمه و البیان لمن فی الاض و کما
 لهذا من قبح اتحاد اتعاق کرانوا مسیوم و او امر کون جمال اهی است امروز بسبب کلمه که جاهدان
 دینان مختلفه و مذاهب متفرقه بغض و خصمه گانند و صد در احوال موله و چون برادران حقیقی با برهان
 بنمایند و اگر در قبلی شستن سادت نسبت بهم میگردانند و امید استند در اینوقت در خدمت و جاهدان
 بهم میگردانند و پیشقدمی نمایند شکار و صفا فرمایند که هر که بصدور است که سعادت مسیحیان
 هم نوع افراد دهستان بر حضرت رسول ص زنده اند و مقدر کتب و رسائل که در یاد دین مبین اسلام
 تعریف نمون اند و حتی از منند نیز خواهی گشتنی آنحضرت را در دل اطفال خود جای داده و میگرد
 و ام حضرت خاتم النبیین را با کذب و دخل و دین اسلام را با تقه و دشمنی مساوی نموند
 و دکلیس بر کسکه نیز بر سرستیم جاهدان سافه و کشتیان از جای خود جسته پروان اسلام
 ما بر سبب برستی و وحشت و بر بر معنی بنمایند و آنچه الفاظ حقیر ویدر کتاب نیست پیدا میشود
 غرض اسلام را بان که ایشان میدهند و چون چهار طغیان سلطانیان دین بزرگان لغت میدانند
 هر چه شنیدند حقیقت فرض نمودند لغت بیغی و درستی نسبت بر حضرت محمد و دین اسلام تا آخر حیات
 در دل خود جای میدهند چنانچه نویسنده این مقاله در اسفار خود در غرب بلخات در این

بجز با خبر

بر عظمت قیام نمایند شبها تامل از سبب را در آن گذرند و طالبان را بیان حجت در آن نمایند
 دانشا در حقیقت از ردف و هیزان گردن بچاکمان را بخا و نادمی شوند و آفرینگان راستین
 نمایند تویی مستند و توانا و تویی خداوند مهربان! ای ملکان من! تا تو اندک نشد که در روز العت
 در اتحاد از یاد ما بگذرد و تحت لاله در قلب چنان است که گفته که آنچه در آن حق است ترا نوش شود
 شب در روز بزرگ حکومت و اما جرودت و ایست لاجوت مشغول گردید اگر محبت و یگانگی
 و الفت و اتحاد چنانکه باید است بعد مسان اتحاد حاصل گردد و بواسطه جمیع معانی مفتوح شود
 دیگر یک از اجزای الهی تفسیر و تامل جمیع کتب مقدسه نماید. بی اجزای الهی اتحادات علی شریف
 است باید که تقریر و تامل نمود که در مورد اتحاد است مستقیم باشد و علیکم التحیه و السلام

اتحاد عمومی بهمان

گفتیم که اندر سابق شرح، خاصه نور این چنین نمودنش، ذلت اولاد عالم مختلف، از اختلاف
 است از اختلاف است از اختلاف. اتحاد و اتفاق قوی لطیفه غیر مرتبه است که آن را مرتبه آن نور
 هر دو گونه سعادت و سعادت عالم نیز و هدایت و علویت نوع انسان است بلکه مگر بچو با حاصل
 و کمال است که کم شدگان با دیگر ذلت و فقر را به جنت عزت و رفاه داخل نمود. شمس مختلفه
 که قدر شعله داشتند تا یک شعله را به جلوه های نورانی روشن میزنند چشمه گلزار با ظهور است
 که شمس گلزار مجرای اسارت و بخت را به آب گولای حریت و آزادی سر آب میکند مشهور
 میار که است که هیچ غل و نخل را در زیر سایه چنانچه خود از اجرت آندامی عطا نماید. دوا و بر و اجماع
 است که ناخوشی و آلهای باشند که گمان بادی ازین بطلان لایحه شفا دهد. روح پر نفوذی است
 که خرابها را آباد میسازد و بسوزنم و در ذوق ملت سلطه وطن پرست و آگاه بر مقتضیات وقت نماید
 و آفتاب من مظهر ملامت است که ملامت حقیقت از معنی آن چه است نمیشد ترقی در ولایت
 پر قیمت تمدن بیرون می آید. لاجرم حضرت بهاء الله که ظهور آندگشش بجز انقطاع و سلسله
 جمیع ملل و ادیان است و کتب الواح خود اطفال است زیرا که اگر بر سوره کونان اتحاد عمومی
 دعوت از کون و کون نماید و اگر چه هر یک از ذرات مگان حضرت دارد و تدیان روحانی طریق
 رزاق در هر قرنی وقت خود را به اتحاد و اتفاق خوانند و درونی در شریعت بهضاه حضرت بهاء الله
 این حکم الهی عمومی است که پیدا نمود و از پیش ازین شدن در این است خدا خدای
 قبول میگردد و آن بی شعوران متعصب کفری انجینه مششان از نفعات طیفه و کلین

1	سجده با احترام	1
Vol 3	بر حسب تاریخ بھارتی ہر روز روز چاب	جلد اول
9/5/16	دوبلے سیکر	شماره ۱۶
۴۷	۲۸ ذی الحجہ ۱۳۲۸	پہلے دسمبر ۱۹۱۰
۴۷	ادرس ننگران - ۱۰ - نچم - واشنگٹن	قیمت شش ماہ

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 Washington D. C. U. S. America.

سینائی اعضاء محفل روحانی علم ہما، اللہ العالی ہے
 ای باران روحانی من سما پر تو مژدہ نمودہ بودید علامت گردید جمع تفرق و اقبال بود در زندگی عظیم
 حضرت پروردگار از اظہار محبت بزدان امید دارم کہ روز بروز بر ایمان و ایقان و اطمینان بنویزید
 و انا قانا شکر ما بخت اللہ افزا تر کردد و ندای گلزارند در آن اقیام بندہ تر شود نجات حق بروردانکہ
 و اتحاد است و جدا نیست آن کشور را حرکت کرد خون و غنایت حق بندم است و تأیید بخت
 ملکوت جہانم بدم وقت آن است کہ آن باران روحانی محافل رحمانی بیاد بندہ بر تبلیغ فرما
 پروانند و بنفشہ نجات اللہ تمام کنند بہرچہ کلہ تر خیزند تا نفاست روح القدس بپا ہا را جان
 بخشہ و جانہا را جانان را بپا بندہ از پیش در سال نمودہ بودید تا بحال زینتہ و اگر سیر بود
 ابتہ جواب سال شد زیرا این عید با جہای انشہ نہاست محبت و تعلق را دارد و ہر شہ مجاہد
 خواہد مناجات . ای خداوند مہربان این باران سرکشہ گوی تواند و دلدادہ روی تو و مشیر
 ملکوت تو از جہای ایمان برستند و در محفل یثاق جام استیقان در دست مجاہد الطائفہ
 و شوق مہمبت آسمان ای پروردگار این نفوس را مورد عنایت فرما و ملاحظہ فرمائید کہ
 ہر یک دانشم روشن فرما تا بنور ہی ان اقدرا استور نمایند . جمع را با این عید و عہدیت آستان
 مقدس ترکیب و بہر کن . ای پروردگار نفوس ضعیفہ را قوی کن و جہت شائقان را مبہم
 جمال ملکوت متور فرما تا کل بقوتی ملکوتی و نفسی جہوتی و مہمبتی آسمانی نفسی رحمانی و تأیید ہی برانی

BAHAI NEWS

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TABLETS FROM ABDUL-BAHA.

TO THE FRIENDS OF GOD AND THE MAID-SERVANTS OF
THE MERCIFUL IN NEW YORK CITY.

Upon them be Baha-el-ABHA!

HE IS GOD!

O ye real friends and beloved maid-servants of God!

Your letter, through the maid-servant of God, Dr. Clock, was received and perused. Its contents imparted the utmost joy and happiness, for it indicated your advancement to the Kingdom of God, attraction with the love of God and supplication and prayer in the Threshold of God.

The friends and maid-servants of the Merciful must render service to the oneness of the human world and show love and affinity to all the children of men. They must deal with the utmost devotion, good-will, love and kindness with all the communities, religions and sects. Their aim and their work must be that the tree of their existence produce good fruits—and no fruit is greater than love and kindness toward all humanity. His Highness BAHÁ'O'LLAH addressing the world, says: "Ye are all the leaves of one tree and the fruits of one branch." Therefore, the law of relationship, brotherhood, kinship, fatherhood and motherhood is established and proven among all the families of the human race. Endeavor ye with all your hearts and souls so that ye may live and act in accord with these teachings of His Highness BAHÁ'O'LLAH; to become an asylum to every oppressed one; to assist and uplift every vanquished one; to be a skilled physician to every sick one; to bestow a swift healing antidote to every wounded one; to inspire with confidence every fearful one; to grant tranquillity and composure to every agitated one; to gladden the heart of every depressed one; to become a salubrious water to every thirsty one; heavenly food to every hungry one; to become the

cause of glory to every fallen one and be charitable to all the poor ones.

Beware! Beware! lest ye offend any heart!

Beware! Beware! lest ye hurt any soul!

Beware! Beware! lest ye deal unkindly toward any person!

Beware! Beware! lest ye be the cause of hopelessness to any creature!

Should any soul become the cause of grief to any heart or despondency to any soul, it is better for him to hide himself in the lowest strata of the earth than to walk upon the earth. Should any soul desire the abasement of his kind, undoubtedly his non-entity is better for him, for his non-existence is better than his existence and his death better than his life.

Therefore, my advice to you is, endeavor as much as ye can to show kindness toward all men, deal with perfect love, affection and devotion with all the individuals of humanity. Remove from amongst yourselves racial, patriotic, religious, sectional, political, commercial, industrial and agricultural prejudices, so that you may become freed from all human restrictions and become the founders of the structures of the oneness of the world of humanity. All the countries are one country; all the nations are the children of one Father. The struggle for existence among the ferocious wolves has become the cause of all these differences and strifes; otherwise the expanse of the world is spacious and the table of the Bounties of the Almighty is spread in all the regions.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Nov. 11, 1910.

TO DR. FAREED.

Upon him be Baha-el-ABHA!

HE IS GOD!

O thou servant of the Blessed Perfection!

Your epistle dated October 30th reached me at Ramleh. * * * Regarding my coming to America and the assignment and preparation of homes or of places for me, I wrote a letter not long since through you to the maid-servant of God Lua (Get-singer) wherein I mentioned that abiding places in the hearts are needed; that is, the beloved in America must become united and assembled in love so that it

may prove a magnet to attract Abdul-Baha. Thus will I journey to America with perfect love and zeal. When a fragrant breeze reaches my nostrils I will certainly come.

Convey my longing greetings to Mr. Kinney. Convey the utmost love to Mr. Lennon.

I am hopeful through the bounty of God that the assemblies which were visited by you in the company of Lua will flourish and grow in the spread of the glad-tidings.

Regarding the beloved and the maid-servants of the Merciful in New York, and their securing a home in My Name wherein they gather together—in reality I am present among them in life and heart though absent in body. * * *

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TO HIS HONOR, MIRZA AHMAD SOHRAB.

Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou real beloved!

The letter which thou hast written in regard to the happiness and joy, beatitude and rejoicing of the American believers concerning the trip of Abdul-Baha to the country of Joseph of Canaan, and likewise their expectation of my going to America was perused. However, the latter event is depended upon several conditions which are already explained in a former Tablet. The attractive power is necessary.

We must all with the utmost joy and cheerfulness sacrifice our lives for the Truth! Consider how I have left aside a thousand works and with the greatest attraction am writing to thee with my own hand; so that in every moment thou mayst raise a wave and in devotion in the Love of God and the spending of thy life in the Cause, thou mayst make every possible effort.

I have written a Tablet with my own hand for the *Star of the West*. Print it in its pages.*

Upon thee be Baha!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, December 24, 1910.

*See Tablet on editorial page.

ABDUL-BAHA IN EGYPT.

Fourth of a series of special news items pertaining to the sojourn of Abdul-Baha in Egypt.

A CALL TO THE AMERICAN BAHAIS.

FROM MOHAMMED YAZDI.

Praise be to God! that Abdul-Baha has left the gloomy city of imprisonment for the freedom of the world. His only aim is to teach and raise the Standard of the Cause. When he was under the surveillance of the authorities in Acca and confined to a limited prison life, he created the spirit of happiness and joy in every heart, and never complained, neither did he show distress or sadness on account of that imprisonment. When freedom was proclaimed in Turkey, a constitution declared, the prisoners set free, and a new era of brotherhood and good fellowship ushered in among the various sects, Abdul-Baha, while happy for the freedom of the people, longed for his own imprisonment. His opinion was that under all circumstances he ought to serve the world of humanity, and while living in Acca he served it effectively, even though a prisoner; but being freed, nothing was left for him to do in Acca, and, like a bird released from its cage, he soared to other climes and countries.

Abdul-Baha in all his divine characteristics, is intensely human and keenly alive to the joys and sorrows of existence. There is no one who feels more acutely the sufferings of humanity than he and no one loves his fellow-men more than he. Here, in Alexandria, he lives exactly like other men; he goes into the stores, into the mosques, into the churches, into the schools and into the prisons. He converses just as kindly and amiably with the humblest man in the street as with the highest in the land. His matchless and magnetic kindness attracts all, whether ignorant or wise, rich or poor; he is no respecter of persons and in some instances, after a half-hour's conversation, his bitterest enemy has become his staunchest friend.

His coming into Egypt has added great enthusiasm and zeal to the hearts of the friends. He has uplifted them from a state of comparative oblivion to a world-wide celebrity. He is no more a possible myth or a fable; he is there, standing "powerful, mighty and supreme!" The sun of his presence radiates the light of love and compassion; people

see him, feel the wonderful influence of his presence, talk with him, walk with him as did the men of old walking with Jesus of Nazareth along the shores of Galilee. They can no longer doubt him and his Teachings.

When he first arrived in Egypt, a great cry and clamor was raised by the representatives of the people (the newspapers). All were expressing opinions of Abdul-Baha. No one could form a just and impartial view of him. Facts were exaggerated and misrepresentations abounded in every paper. One writer expressed the opinion that Abdul-Baha hates all religions, that his followers throughout the world are very few, and that his Teachings are destructive to the well-being and prosperity of human society.

Such were the conditions when Abdul-Baha with his might and his glory, his meekness and humility, entered the land of Pharaoh. But lo! after a short time the clouds of misrepresentation were dispelled and the light of reality shone forth with great splendor. So much so, that at present there is not one dissenting voice in the land of Egypt about the greatness of Abdul-Baha. *Moghatam*, one of the most influential Arabic newspapers, in a long article of November 28, 1910, comes out valiantly and defends in most eloquent terms the Teachings of Abdul-Baha. Not being satisfied with this, the editor quotes from the Book of Akdas wherein BAHÁ'Ó'LLAH commands all despotic rulers to lay aside their absolutism and accept the constitution and establish in their kingdoms the Houses of Justice. He even upbraids in the strongest terms the other newspaper writers, calling attention to the responsibilities and duties of their positions—that is, to mirror forth facts and realities and not falsehoods and accusations. He says that every writer has been reveling in a riotous feast of exaggeration and derision; that they have gone beyond the limit of politeness and courtesy, which attributes differentiate man from beast. Now, if we compare such articles with what first appeared concerning Abdul-Baha, we will find them as different as day from night.

Some people have expressed anxieties and fears because of Abdul-Baha's possible visit to America; they think that the newspapers will write sensational articles and ridicule the Cause. Such people are very short-sighted. They have not realized deep-

ly, nor superficially, the force of Abdul-Baha's presence. Neither have they dreamed of the magnetic influence of his Highness (rather his Kindness, ah, me!). He is a man whose very appearance will solve all the perplexed anxieties of the visionaries of disaster. We as Bahais have nothing to be afraid of. We are the spiritual physicians of the world; we are the torch-bearers of the ideal civilization; we are the teachers of the Kingdom of ABHA. Should we be afraid to receive the One who is the source of all our inspiration and all our light? America must raise a gladsome voice of spiritual beatitude, spread a heavenly banquet and be prepared, for "he shall come as a thief in the night." Future historians will record the coming of Abdul-Baha to America as a great and momentous event. Broaden your vision and look into the future, when the nations of America shall celebrate, from one end of the continent to the other, the anniversary of the day when Abdul-Baha set foot upon "the land of the brave and the free!" Future generations will sing in anthems and songs the resplendent glory of such a day. Children will be taught to respect and love that day. America is on the threshold of a great spiritual awakening, and it must arise to fulfil the responsibilities of such a wonderful and glowing promise. Abdul-Baha has written to you in several Tablets that he will come as soon as the friends in that country are united as bands of steel or a golden chain of life. Now it depends upon you. You must show to the world that you are united, that you are worthy to receive him in your midst. Let not this opportunity slip from your grasp. Arise, work, band together, remove the difficulties from his path. This day is not for fretting and discontentment, nor imagining the possibility of ridicule by the masses. Have you not faith in him? Has he not grappled with and solved the greatest problems for the past sixty years? Has he not conversed with the wisest men of the age? Again we say, prepare the way for his coming! Let not your minds be troubled with outside questions. He is able to change the ridicule into praise, the enmity into friendship and the derision into exaltation. When he arrived in Alexandria we were not prepared to receive him. There is no need of preparing houses and establishments for his reception; the probability is that he will take a place for him-

self when he arrives. The first thing that he did when he arrived in Alexandria was to take a house, and all the friends from far and near flocked around him. He does not want your houses and palaces, but your hearts. Prepare your hearts, purify your hearts, cleanse your hearts, that he may find a place therein!

The life of Abdul-Baha is simple; his attitude is humble; his needs are very few. You think that if he should come to America you must have a house prepared and surround him with luxuries of modern civilization. Far from it! With love, unity and harmony, shining like stars of heaven in your midst, a little cottage is greater than the imperial palace of the kings. All through his life his sole purpose and aim has been to spread the fragrances of God, to serve the Kingdom of ABHA, and to sacrifice himself for the good of the world. He has done all these; nay, rather, his services to man cannot be measured by any criterion. His life, like unto a tempestuous sea, is ever in motion, casting pearls of significance and truth upon its shore. Humanity owes to him a debt that can never be paid with money or gratitude. Notwithstanding all he has done for the world, hearken to what he says in a recent Tablet:

"The invisible hand has opened the doors, and wisdom requires that Abdul-Baha hasten to the country of Egypt; for he is infinitely ashamed and chagrined that he has not yet been assisted in servitude. Perchance, through traveling in this land, he may be assisted in the future to some small service. Now we are living in the country of Canaan and are supplicating day and night at the Threshold of Mercifulness and beg confirmation and assistance for the friends of God, so that all of us may participate and become partners in the servitude of the Holy Threshold and be aided in accomplishing one service."

(Signed). MOHAMMED YAZDI.

FROM MR. SYDNEY SPRAGUE.

At present, I am in Alexandria with Abdul-Baha, who has given me many supplications from America to translate; also Mrs. Ford's new book, "The Oriental Rose," which I am translating with Mirza Mahmud of India. The book is finely written and ought to be of great help in attracting people to the Cause. I notice Mrs. Ford gives the number of ori-

ental Bahais as twelve millions. A movement which is growing every day cannot have statistics. No one knows how many there are, and to make a statement that there are many millions only opens us to criticism. If we are asked the number of Bahais in the world, is it not better to reply that it is impossible to know, and that we care much more about the quality of the believers than the quantity? This is the policy of Abdul-Baha, as the following incident will show:

Two nights ago, an American journalist, Mr. William Ellis, representing *The Continent*, came especially to Alexandria to interview Abdul-Baha. It was my privilege to be the translator on this occasion. One of the first questions Mr. Ellis asked was: "How many followers have you?" The answer was: "We have no statistics and we do not consider these things important. It is the quality of the believers we care for. If a few are characterized with the attributes of God and live according to the divine Teachings, it is praiseworthy. Five diamonds are worth more than five million stones." Again the journalist asked: "Have you not many followers in America?" "I have a *few* friends in different cities who love me," was the reply. "Is it not true that half of Persia is Bahai?" persisted the journalist. "No; it is not," replied Abdul-Baha, "but many there who are not Bahais, are influenced by our Teachings." "Are there not many followers in the Turkish Empire?" "No," and again Abdul-Baha reiterated the non-importance of numbers. The journalist seemed very much taken aback. He evidently expected Abdul-Baha to boast of a large following. What an example Abdul-Baha has set us!

Then Mr. Ellis asked briefly: "What are the Teachings of the Bahai Revelation and in what does it differ from other religions?" Abdul-Baha replied: "While all the other religions are hating and denouncing each other, the Bahais are the friends of all religions and the lovers of all peoples, and their aim is to unite and harmonize all." There were many other questions which drew forth wonderful, illuminating explanations from Abdul-Baha. I have not the time to write them now, but be on the lookout for an account of this interview in *The Continent*. Mr. Ellis is on his way to Persia to write articles about that country, so he may write of the Cause there.

There are two interesting English persons here, a Mr. and Mrs. Atwood, at one time prominent spiritualists in London. As Mr. Atwood is slightly paralyzed, Abdul-Baha went to see them, much to their great joy. They are now eager to serve the Cause.

There are pilgrims here from Persia, Russia, India and England, and every night we meet in Abdul-Baha's house and our cups are filled to overflowing. His health is good. When Mr. Ellis asked him if he was benefited by the change of air, he replied: "Certainly, one who has been a prisoner for forty years must be benefited to breathe another air." I thought to myself, can we Bahais realize what those forty years mean? The Christians think so much of the forty days Jesus fasted in the wilderness and observe a penitential season to commemorate this; but forty years—for every day a year!

(Signed) SYDNEY SPRAGUE.

NEWS FROM THE ORIENT.

BURMA.

RANGOON.—We are pleased to acknowledge with thanks the receipt of copies of the booklet in Persian pertaining to the second convention of the Mashrak-el-Azkar in America, and we wish to express our deep sense of appreciation of the valuable service rendered to the Cause. The long list of cities where these booklets have been sent show conclusively the wide range of this noble work in the Vineyard of ABHA. We also tender our sincerest thanks for sending us regularly the BAHAI NEWS of all issues up to this date.

The English language is understood more universally by the Indian public than any particular Indian dialect, which is spoken only by the people residing within a certain local area. Hence, having regard to the countless dialects, the importance of delivering the Message in English is quite manifest. We trust this will explain the necessity of American or English-speaking teachers in India and Burma. A Tablet to this effect published in No. 11 issue of the BAHAI NEWS has been read by us with great delight and we earnestly hope our Western Bahai brothers will respond to the call of the hour and ere long take some practical measures in this direction.

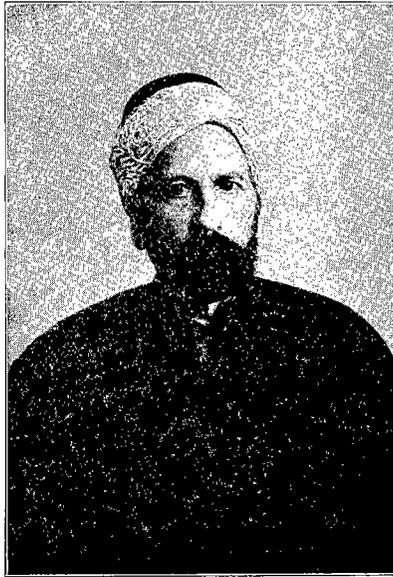
The Cause here is growing day by day. Janabe Syed Mustafa Rounie has very successfully sown seeds in Upper Burma, which we hope will fructify before long. The school at Deadnow looks very promising, and if it can be brought under the excellent arrangements of the Persian-American Educational Society, many happy results will undoubtedly ensue and the boys and girls, when properly trained, will not only prove themselves highly useful members of the Bahai society, but also become good citizens, and thus the Movement will be looked upon with favor by the Government. The number of students is swelling remarkably, and we are thinking of rebuilding the school premises, covering a larger area. The sight of the boys and girls, their Bahai greetings, and the earnestness with which they take interest in the Cause, is very impressive. The school, as it is situated close to the Mashrak-el-Azkar of Kunjangon, has proved a great attraction to many.

EGYPT.

PORT SAID.—Many pilgrims from different parts of the world are arriving and leaving here for Alexandria to meet Abdul-Baha.

Letters received here from various parts give glowing descriptions of the progress and advancement of the Cause everywhere.

We have received the sad news of the death of Mohammed Mostafa Bagdadi, who lived for many years in Beirut, Syria. He was one of the earliest followers of the Bab and BABA-'O'LLAH. His countless services in many ways would fill



MOHAMMED MOSTAFA BAGDADI.

many pages. Throughout his life he was firm and full of zeal. His house was at the disposal of all pilgrims and his services to them were invaluable. Many of the American friends, passing through Beirut to visit Abdul-Baha in Acca and Haifa, bear testimony to the nobility of his spirit and the strength of his character.

In him the Cause has lost a great and useful servant. All loved and revered him and looked up to him as one of the spiritual souls of the earlier days. His winsome manner and gentleness of heart attracted all those who came in contact with him and carried away the sweet fragrance of his life.

He has left three sons, Hussein Ikbal, Ali Ihsan and Zia Bagdadi, who have studied modern sciences and are active servants in the Cause. Zia Bagdadi, who is loved and respected by all the friends for his earnestness and enthusiasm,

is at present studying medicine in Chicago. We believe his stay in America will be to the advancement of the Cause and pray that he may become a shining star in the Kingdom of ABHA.

INDIA.

BOMBAY.—Mr. V. R. Sindhé, B. A. the secretary of the Pearthana Samaj of this city, delivered a lecture recently on Baháism, in Marathi, on the anniversary of the Pearthana Samaj. He gave the history of the Cause beginning with the Bab and ending with Abdul-Baha. He spoke very favorably and very justly. The lecture appeared in one of the Marathi newspapers in full. The Society is now contemplating printing copies of it for free distribution. This, we believe, from a non-Bahai will help the Cause and attract many souls.

We are glad to be in touch with the Western Baháis through the medium of the *Star of the West*. There is no doubt that it will make great progress in the future, for its aim is pure and unselfish, and its only desire is to serve the Baháis in all parts of the world.

JAPAN.

TOKYO.—Congratulations to the *Star of the West* for the great service it is rendering to the Bahai Cause. *The Islamic Fraternity* wishes to thank its contemporary for its encouraging words.

The presence of Mr. Charles Mason Remey and Mr. Howard C. Struven in this part of the world has been a great help. Many people became interested in the Bahai Revelation through Mr. Remey's public lecture.

PERSIA.

BANDAR ABBAS.—A copy of the report of the second convention of the Mashrak-el-Azkar in America was sent to us by Seyad Assadollah Gomi. We read it in our Assembly and became very happy, because of this great service rendered by those American friends. At the conclusion of this report we noted that a magazine is to be started in America by the Baháis. We desire very much to subscribe for it and hope a few copies will be sent to us every month.

ESPHANAN.—Mirza Anayetollah Sohrab has left this city for Abade to organize the school for children. Being a graduate from the American College in Teheran, it is hoped that he will organize the school along modern lines and much good may be the outcome.

We have just heard that two of our American sisters have arrived at Teheran. We hope that through their endeavor and service the problem of women's education will find new inspiration in Persia.

We wish to install a telephone system in this city and any practical information pertaining thereto will be appreciated.

GOM.—During the past week the affairs in this city have been very chaotic. Several times a mob has tried to pillage the houses of the Baháis and to kill them. We have petitioned the governor to stop these persecutions, but nothing has as yet been forthcoming. They say that because the Baháis live in this city all blessings and prosperity have departed from them and they clamor for us to leave, threatening us severe persecution if we do not do so. It is three days since we have been closely confined in our houses and all doors of deliverance are apparently closed. Because of these awful anxieties two of the Bahai children have died and three are very ill. Three times they have surrounded the houses and have tried to destroy our lives and property, but the police have prevented them. We pray that God in His Bounty and Mercy may waft the breezes of justice from the direction of the Kingdom of ABHA, and uplift the people of Persia with the spirit of love and union.

MASHAD.—The booklet containing the news of the second annual convention for the Mashrak-el-Azkar in America, was received and read in our different Assemblies, and it created great joy and happiness.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to
BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

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Sent postpaid throughout other parts of Occident and adjacent islands including Newfoundland: Unsealed \$1.00; single copy 10c. Sealed \$1.75; single copy 15c.

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Beginning with issue No. 1, Volume II, both the English and Persian sections of the BAHAI NEWS will bear the title:

STAR OF THE WEST.

This we believe to be the wish of Abdul-Baha, who has revealed the following Tablet for this publication:

Tablet revealed by Abdul-Baha to the *Star of the West*. The original, which is reproduced herewith, is in his own handwriting:

HE IS GOD!

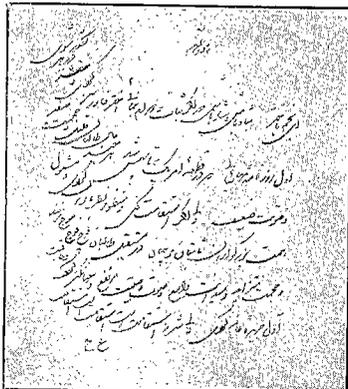
O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will

become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Dec. 24, 1910.



REPRODUCTION OF ORIGINAL TABLET TO THE "STAR OF THE WEST."

The function of a "Star" is to shine. Should the friends throughout the world comply with what is outlined in the foregoing Tablet and concentrate their wealth of heart, mind and goods upon it for one brief moment, its "rays" would become so intense that it could penetrate and become effective in all regions.

The appearance of this "Star" upon the horizon of the Cause is deeply significant at this time of the sojourn of Abdul-Baha in Egypt. God willing, it shall lead many searching and expectant souls to Him!

The news of disturbed conditions in some of the cities of Persia, especially Mashad, will be received with regret by all the friends in the East and West. On behalf of all, we extend to our persecuted spiritual brothers and sisters, heartfelt love and sympathy,

and pray that these awful tests and ordeals will soon cease forever.

It is a cause of astonishment that there are still to be found those who could be incited by such a false and unfounded pretext that the Bahais are against the parliament, when it is so generally known that the Bahai Revelation is on the side of lawful government and has proclaimed these principles in its Books and Tablets for the past fifty years.

As to the misrepresentation that the BAHAI NEWS contained articles against the constitution and government: From the very first number, articles have appeared in the Persian section, devoted to the elucidation of the principles of the Bahai Revelation. Had the Mohammedan clergy, who confiscated our paper, read these articles they would know that everything expressed therein is in accord with the purest and noblest teaching of Mohammed, for we frequently quoted from his writings and traditions to demonstrate our point.

Permit us to ask a few questions of the clergy: Did Mohammed encourage ignorance? Did he teach men to kill their brothers? Did he instruct anyone to lay waste the homes of his countrymen? Are not these Bahais your brothers? Are they not your flesh and blood? Should not brothers live together in peace and harmony, and save the country from disunion and disruption? Even we in the West, who have come to believe in the Prophethood of Mohammed through the Teachings of BAHÁ'O'LLAH, are perplexed at such an interpretation of the teachings of the Prophet, and believe that were the spiritual insight opened you would behold Mohammed weeping at such injustice done in his name! What has caused the friends in the West to become the lovers of Persia? Is it not the Teachings of BAHÁ'O'LLAH? Could the Mohammedan clergy bring about this union? Only the Power of God can thus transform the hearts! And if it be the Power of God behind this Movement, nothing can prevent it from accomplishing its purpose, which is *"the good of the world and the happiness of the nations; that all nations become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men be strengthened; that diversity of religion cease and difference of race be annulled, and the Most Great Peace come!"*

In the light of these Words of BAHÁ'O'LLÁH just quoted, it is evident that the BAHÁI NEWS, which is the proclaimer of His Teachings, has as its motive the desire to serve and assist all nations and peoples in attaining this ultimate goal of the "Most Great Peace"—especially Persia, the dawning-place of the Light in this Great Day of God.

NEWS FROM THE ORIENT.

Continued from page 11

Eight copies of the same booklet were confiscated by the postal authorities and delivered to the head of the Mohammedan clergy; also, the BAHÁI NEWS was taken to the acting governor. The clergy raised a great cry, saying that they contained articles against the constitution of the government and demanded that all Bahais should be expelled from the province; but the acting governor declined, saying, that if such a course were to be taken, thousands of persons would suffer from the consequences.

We have written a petition to the governor stating that if it is his desire that we leave Persia for foreign countries we will do it, but if he wishes us to remain in our native country, he should prevent these persecutions and put an end to such deplorable conditions of one day killing this one, another day expelling that one, another day pillaging the property of the Bahais, and then endeavoring to exonerate the perpetrators of such deeds; that these actions are against law and in contradiction to the fundamental principles of the constitution.

The head of the clergy has issued an edict, ordering that everything coming from America should not be delivered, and according to a report from Subsabzar, the BAHÁI NEWS No. 11 is confiscated. The conditions are so bad that we have ceased to hold meetings except the spiritual meeting and one for teaching. These difficulties, however, have increased the fire of enthusiasm and added to the zeal of the friends.

A certain man, who has instituted a small rebellion against the government and gathered around him a number of men, went, last week, to Faran, killed a policeman and sent a message to one of the prominent Bahais asking him to give him a thousand dollars or he would take his head and that of his son and send it to his chief as a gift. After much parleying, he agreed to accept four hundred dollars and spare the heads, but with the understanding that he extort fifty dollars from every Bahai. Such are the awful persecutions we are undergoing. They consider the killing of Bahais as the greatest worship of God, to pillage their property as lawful and to persecute them as just.

Regarding our schools, the following incident will illustrate the situation: We have lately heard that the Mohammedan clergy of this province are discussing the question of withholding books of geography from the children, claiming they will become too familiar with the existing conditions in other parts of the world, and this is harmful to Islam. There is, therefore, no modern school for boys, much less for girls.

NAJAF ABAD.—This is a town of twenty thousand inhabitants, situated about twenty miles from Esphahan. For years we have been a growing Bahai centre. Janabe Zain, the famous Bahai penman and disciple of BAHÁ'O'LLÁH, who departed this life a few years ago and whose sons are the secretaries of Abdul-Baha, was a native of this town. Recently we received a copy of the BAHÁI NEWS, which created great activity and happiness among us. In order to be in touch with the news of the Cause, our Assembly has appointed Mirza Abdul Vahlab as correspondent, that we may write you every nineteen days. He has agreed to go to Esphahan every

month to receive the BAHAI NEWS and bring it to us. During the past few months, two of the believers visited Abdul-Baha.

SEMNAH.—It was with great astonishment and happiness that we received copies of the *Star of the West*. We have wept tears of happiness for this great bounty and offer a hundred thousand thanks to God that the sun of prosperity from the East has appeared from the West, and that it has become the dawning-place of the diffusion of the commands of God. We hope that through the endeavor of the American brothers and sisters, the spirit of love and unity may be breathed into the body of the world, and the hosts of ignorance, blindness, pride and selfishness be discomfited. The signs of this hitherto unheard of victory are manifest, in that His verses are spread throughout the world to such an extent, that this means of communication became opened between the American cities and one of the smallest villages of Khorassan.

SHIRAZ.—Two hundred copies of the booklets concerning the second convention for the Mashrak-el-Azkar in America, were recently received and widely distributed throughout the surrounding villages. The *Star of the West* has been regularly received and some of the friends have subscribed for it. There is great internal confusion and trouble. The Jewish quarters have already been pillaged and many killed—their loss reaching one million and a half dollars. After the persecution of the Jews the enemies started to molest the Bahais. We have various committees but these troubles have affected the workings of these committees. Three nights ago a thief entered the house of Gholam Hossein Mirza and stole eighty dollars.

Lately, we have heard from Neiriz, a quarter of whose inhabitants are Bahais, that an enemy has sent a man to gather revenues, without any reason. This man has hounded and taxed the Bahais there to such a degree that the majority of them have been forced to leave the city and roam in the desert. Worse than that, the desert held no peace and security for them, for as soon as they emerged into the open they were pillaged by bandits. This man killed and destroyed many Bahais last year; but this year when they fled into the mountains they were followed by the enemies, apprehended and brought back to the city. Being ordered to cut them to pieces, they found green grass in their stomachs. Thus, for days, having eaten nothing but grass, they became easy prey for these ruthless fiends. These are the conditions which many of the Bahais are enduring in various cities in this district.

Were we to write about the troubles and the vicissitudes of the friends in the villages and towns every heart would weep tears of sorrow and sadness. The pen and tongue are powerless to express the awful suffering your spiritual brothers and sisters must pass through. It is impossible for you who live in a country of freedom and comfort, to conceive, even faintly, how the believers bravely bear these hardships and trials. To an outsider these conditions are worse than Dante's "Inferno," but to the spiritual soul, endowed with spiritual insight, it is the bliss of Paradise.

TABRIZ.—We have just heard that Abdul-Baha has approved the publication of the *Star of the West*. Many believers were anxiously expecting to hear this news and they are delighted that such an organ has been started in the West.

The booklet concerning the second Mashrak-el-Azkar convention was received and circulated throughout all parts of Azarbayajan. Its glowing contents and eloquent expressions have stimulated us to greater activity and service. We pray that the foundation of the Mashrak-el-Azkar of Chicago will soon be laid, thereby making the heart of Abdul-Baha glad.

There are two commercial possibilities here. One is the desire for all kinds of photographic appliances, kodaks, films, etc.; the other is the need for looms and machinery for weaving cotton and silk. We hope that through the medium of the *Star of the West* the commercial relations of the East and West will be brought nearer together.

TEHERAN.—The Orient-Occident Unity* committee are holding business sessions every week and practical results have been accomplished. We have had to remove the school of Tarbiat to larger and more commodious quarters, and have made a few changes and improvements in our methods of teaching. The department for girls will soon be opened. At a feast, recently held in the school, all the students were treated with a bag of candies—a present from one of the American friends.

According to news received from Egypt, Mr. Sydney Sprague will not return and we desire another American teacher. We are sad indeed to lose our dear brother, for his services to this school have been invaluable. It is essential for the progress of the school and the advancement of the Orient-Occident Unity to have an American representative here.

The library of the school is well organized, the books received from America are catalogued and anyone who so desires, may read them at the library or take them home for a few days. We need a series of primers and a few books of geography containing maps and descriptions of all countries of the world.

The girls school of Saar Gabri Aga is progressing finely. Through the kindness of an American friend a new sewing machine has been donated which will be used to teach the girls in sewing. This school is also looking forward to the coming of a woman teacher from America.

A committee has been organized in this city to take up commercial matters between Persia and other countries and to endeavor to bring about a greater economic and commercial interchange. This organization has written to Washington, D. C., to learn the plans and aims of the commercial department of the Orient-Occident Unity.

Mirza Habibollah has just arrived from Alexandria.

RUSSIA.

BAKOU.—The news of the troubles in Mashad has just reached us and they have asked us to communicate with the *Star of the West* so that it may take the necessary steps for the moral defense of our spiritual brothers and sisters. They look upon it as their defender and expect it will arise to assist at this crucial moment. There is great need of reforms in Persia, not only in the various governmental departments, but a higher reform is needed, which is the changing of brutal souls into human spirits, dogmatism into tolerance, religious formality into holiness, and enmity into love.

A drama of the history of the Bab and BAHÁ'Ó'LLÁH has been composed by an eminent lady writer and dramatist. This book has created great interest among Russian poets and authors, and many people have been awakened by the call of this Great Revelation. After its publication several misrepresentations were found therein which Abdul-Bahá requested her to correct. Having done so, she received permission to go to Alexandria to visit him. On November 20th she gave a public lecture on the Baháí Revelation before a noteworthy gathering of authors, writers, poets, philosophers, and a number of Russian princes. Her eloquent words and forceful utterances created among her listeners, a powerful effect. On the following day many articles appeared in the newspapers commenting favorably upon her speech.

We were much interested in an article recently published in the *Star of the West*, concerning a universal Baháí language, in which an exposition of Esperanto was made. We are anxious to take up its study, and wish you to send us some text books and general information regarding it.

BATOUK.—The eyes are brightened and the hearts are gladdened through the appearance of the *Star of the West*. We

*Successor of the Persian-American Educational Society.

hope that it may increase its size and number of pages and become an active force in enlightening public opinion in regard to the Bahai Revelation. The news of the organization of the Orient-Occident Unity has reached us and we are all anxious to receive a copy of its constitution.

SAMARKAND.—Through the appearance of the *Star of the West* a new spirit has been infused into the hearts of the Oriental Bahais. Praise be to God! that the Words of Truth are promulgated, the friends and strangers become as one, and the principles of this Cause and the Teachings of this Universal Religion become known to all the inhabitants of the world. When this publication appeared among us we realized the foundation of the Bahai community had been laid, for a community without a literary organ is like an illiterate man, who cannot express the thoughts of his mind and the emotions of his heart. We hope that through it, the East and the West, the North and the South become united, and that unity and love be established among the children of men, that all the believers of the earth become like links of one chain and perfume the nostrils like until a bouquet of hyacinths and roses.

Although, in the beginning, some difficulties may arise, yet with firmness great services will be accomplished, the seed will produce a harvest and the branch will grow into a mighty tree. God willing, the organizers of this publication should not encounter many difficulties for undoubtedly all the Bahais will endeavor to support it, that it may become the first publication in the world.

We have four meetings every week, two for the public and two for the believers. Our women's assembly is composed of energetic and loving souls and they are very anxious to correspond with their sisters in the West.

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

Since the last report of the Society, published in the *BAHAI NEWS*, there has been considerable activity at headquarters. We desire to acknowledge the valuable assistance rendered by Mr. Frank D. Clark, of Buffalo, who submitted a proposed Constitution, carefully indexed, and from which suggestions were embodied in the proposed plan of the Orient-Occident Unity.

The sub-committee on new Constitution and reorganization met on Saturday, October 22d, at the apartment of Mrs. Coles. Following this, weekly meetings were held until the Constitution was ready. Copies of the draft have been mailed to various interested friends, for their suggestions.

Circular letters calling for books, etc., for the Library of the Tarbiat School, have been mailed broadcast, and all the friends are urged to contribute in this manner toward the library in Teheran. News comes from that city to the effect that they are receiving books from America, and are numbering and indexing them.

A weekly journal in Teheran, *Civilization*, recently devoted six pages to an account of the P. A. E. S. Also the newspaper *Tehera Nema*, of Cairo, in two recent numbers gives a complete account. The East is just beginning to realize the immense energy and dynamic force stored in this association.

As the "Temple Unity" Convention will be held during the latter part of April, 1911, it has been decided that the first annual meeting of the P. A. E. S. shall be called for the first Monday in May. At that time the new Constitution will be submitted for adoption, and the officers for the ensuing year will be elected.

The friends in Shiraz advise us that they wish to open a branch School of Tarbiat. The Society has promised to send them primary books on geography, mathematics, reading, etc., for twenty pupils. They have the funds for furniture, room, etc. All those desiring to help in this movement are asked to contribute small sums of money for these books, which

should be purchased and mailed as soon as possible. The funds from active memberships are, according to the Constitution, devoted to scholarships.

The new school for girls in Teheran is in the process of formation, and its doors will soon be opened.

Consideration is now being given to an important subject, concerning which we desire the opinion of the friends in general, and some assurances of co-operation. Reference is had to a plan of educating each year in America one Persian student, under the auspices of the Society. It will be necessary to provide a home for this student, and any of the friends who are willing to support a scholar will greatly facilitate our work if they will notify the Secretary. It is understood that the traveling expenses of the student will be defrayed by the friends in Persia. When we have the necessary assurance here, we can then draw up rules which will be a guide in choosing the holder of the scholarship. For example: (1) He should know his own language well. (2) He should be recommended by the Executive Committee of the Association in Teheran. (3) He should speak and write English sufficiently to have no difficulty in making himself understood here. (4) His traveling expenses are to be paid by the Persians friends. (5) He should be between 14 and 20 years of age. (6) He should have a fair knowledge in primary education. (7) When his education shall have been completed, he should return to Persia and serve or teach in the schools for a term of years, according to the decision of the Committee, etc.

It is desired to know in advance whether the active members of last year are willing to renew their scholarships. Information to this effect should be in the hands of the Secretary soon, so that preparations may be made accordingly. Mr. William Remy and Mrs. May Maxwell have already renewed their scholarships for 1911.

A new scholarship has been received since the last report. No. 56, from the Women's Assembly of Kenosha, Wis.

More Associate members are needed, to meet the increasing expenses of the Society, while active members are in urgent demand.

The commercial aspect of the Society is developing. For example, an inquiry has just been received from Esphahan concerning the installation of American telephones in the city; also concerning a typewriter having Persian characters. The Society is endeavoring to furnish this information and trying thus to open the door of commercial intercourse.

The inauguration of the Orient-Occident Unity, the successor to the P. A. E. S., in May, will necessitate some expense, and contributions for that purpose will be most welcome.

The return of Mr. Sydney Sprague, who is now in Alexandria, to Teheran, is much doubted, and the latest news from one of the members of the Executive Committee in Teheran is that they may call upon us at an early date to find them an American Bahai teacher who can fill the post. There is a salary attached to this position.

It is possible that Mirza Azizollah Khan, with whom Mr. Sprague lived during his stay in Teheran, may come to America as a Persian delegate to the P. A. E. S. General Annual Meeting, and also attend the Mashrak-el-Azkar Convention as a delegate from the Oriental Bahais.

The circle of activity and the influence of the Society is widening daily. It is assured that with the active co-operation of the friends and the assistance of all far-sighted men and women it will soon become what Abdul-Baha prophetically says: "The greatest Society of the world; produce inexhaustible results and benefits; become the tree of the oneness of the realm of humanity and cast its all-encircling shade over the people of the East and the West."

JOSEPH H. HANNEN, *Corresponding Secretary.*

سجده با احترام

کوان شجاعت کوس؟ کوان عدالت نوزیران؟ کوان جلیل و سعادت شاه و عیال کون
کوان مبارزت و کوشش نادرست؟ امروز شما که از پیش اختلاف و نفاق که در میان ما اند نه
ما در عقرب حیات نشان را کجلا انداخته ضعیف و کجاست شده ایم و کجاییم که این همه تقصیر و کوتاهی
جزی از پر تو عقاب کجاست و تا کجاست ما است! ای ایرانیان! ای کجا کجا که هر شب چراغ حقیقت
سوزد که ما را در دل جز حقیقت چراغ دیگر نیست! ما از هم قیب با شما که در مسواری بنمایید و از برت
متعال مشقت میکنیم که وقت بحسب مظلوم ایران از انوار طریقت و از آذای اتحاد و انبساط
روشن گشته در جوضه مل جل جت در آید. بینه قدر از شما زجا بنماییم که قدرها ما این مکتب خود را
برایند انقدر ظلم و جور با ما وارد دینا درید. بی است اموال ما را با تراج نشینید. و جرات
مطهر ما را از زیرید و الا بکثیر اعمال خبیثه خود گرفتار خواهم شد و بستان بوشی گری
و آدم خواری در صفیات تاریخ دنیا نبوت خواهد کردید. ما میگویم که بهائیان را اوقات است
مخصوص بر عهد. ما توقعاتی بنماییم که آنها را بر سر انوار ایران ترجیح دهید. بل اوقات عالم
که با عدل و داد با آنها رفتار نمایند در این ایام که حکومت خود را مشروط نموده اند و مکتب خود را
که حقوق رعایای بیگانه در زیر رسم ستوران استوار پایمال گردد. اما اینکه شما با احترام
را در شهردر سبز در توقیف نموده اید این خیالی است تمام. این ستاد را در کشتن ما
زیاد در جملو و این دنیا را امواج کوه شکن در بر ترقی آن حسی و یقین و بیخ و بیخ است
مانند قانون طبیعت مقدر و این است که این جمله مکتب مکتب نموده اند و شریعت میگویم
که از عید نوروز بزرگتر شد بر صفی ترش خواهد افزود. ای دشمنان بخورید بر شرط خود را. و کج
لوهان در شب غوغا کنید! ای سواد قلوب من کجاست نشین شوید! ای فرافغانا! ای رجا
و کجاست خود غرق گردید و کجاست بر ایند در بجز با احترام تان طلوع نموده و انول کردی کجاست
و کجاست غرض بعد برقی آن کجاست در روز دیکت خواهد رسید.
ای بهائیان وقت اتحاد و اتفاق کجاست! ای مشغولین قرن محبت و الفت است! ای تجیدین
یوم روح در کجاست! ای منقطعین دونه جانانری و حضرت است! ای روحانیان زبان
رسوخ و استقامت است! ای تناسلین هنگام شهنشاه حکومت الهی است! چه خوب
است که بگوئیم کجاست و پیشرفت قوی را در دانش معلوم و فنون قرن جدید
از میدان مبارزت برانیم

۴ ۴

بیم باختر

آنها از خیمه عدالت و معارف پروردی عین شده به پستان آبی کذب افواج بدلی کشید و آنها را با هم
 بستند و در آنجا عقبت معرفی می کشید. آیا با کمال کی شنیده است که بهائی متعلق به طغیان تجار حقین
 باشد؟ کدام دلیل بر آن این شبهات را ترسیدید؟ آیا از حق صلواتی است که کشید
 آیا در زلف نفس خود شرف ترسیدید؟ بهائیان امریکت بیک صدای جانگز و ندای دوله است
 در حضور اولیای امرو را بران پرورش جدی نمی بیند و از نهایت محبتی که با بر زمین دایر است
 دارند اظهار نمی کنند که ای بزرگان قهر شکیبایی کرد! ای نیاکان مملکت ستم بی تشبیه! ای
 باقی مانده گمان درک انوشیروان عادل! ظلم بس است! اچنان بس است! انهدام هرگز
 بس است! اچیل و نادان بس است! جنگ خاکی بس است! توی سر بریدن بس است! این
 و عقبت کی باوی بس است! شما را با حسنی قسم میدهم قدری بهوش آید! این اقلانهای
 جانسوز دینی را از میان بردارد! خداوند شایسته است که همه اطفال این مملکت را همه بار
 نگردید و در کشت گمشمار. اگر شو میزد اشد شتفت کشیدید و ظلم بهائیان ظلم خودتان است
 اگر شکم بهائیان را باره کشیدیم برادران کوشش و دست خود را باره کرده اید. ملاحظه نمایند
 که آیا ای امریکت امروز رعیتان به دولت کرد و نفوس رسید و به دست ترا دینی و دنیایی
 و ظلم دیدگی را حق مرا خد در سطل و صدانی گیری نیست و جمیع مانده نهایت محبت دوستی
 با هم معاشرت نموده لب در روز شهادت متفقاً در ترقی مملکت و از یاد تجارت و بنا به در سس
 و تر معارف و ماضی بر رویه میکوشیم و این آقا خوشی در میان مانا با وجود آن است که همه مملکت
 مملکتان فقط به صدوی پنج سال رسیدند و هر یک از دولت در ای جی. علی و ایان
 چنانچه در ۱۳۰۰ قبل کل جمعیت امریکت شش کرد و بود و امروز به دولت کرد و رسیده و این
 نیست برادر برکت عدالت و آزادی. حال مانا نمی توانیم فهمیم شما که در جمیع افعال کتبت کنید
 و درون تمامه با هم زندگی کرده اید و تاریخ قدیم شما نهادت میدهند که هرگز برین و ترش تر نیست
 مطلق چنان بود و نیستید چرا بعضی خدص و کجاست و وطن عزیزان سخنی می بود و خود انزاف است
 دینی زندگانی نمی گذارید چرا امیدیکر اشل حیوانات سبع می کشند ولی تر اعمان شما از
 در خوانات سبع هم بدتر است زیرا آنها میگردید باره پاره نمی کشند روزنامه های ستم
 از کلمات آقا و عدالت است ولی متعلق آنها اندر غضا است! ای دای ای دای

<p>جلد اول شماره ۱۷ ۱۹ ژانویه ۱۹۱۱ قیمت پست</p>	<p>کتاب حاضر مجموعه تاریخ کهنای پرتونون روز چاپ و توزیع سیکرد ۱۷ مخم الحرام ۱۳۲۹ ادرس تکلفان: مخم. دانشتقن</p>	<p>۱ ۱۷ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰</p>
<p>دفاع جانگراس مشهور نظام فرعون روحانی عصر اولاً بر هر کس خدیوم کلاه که بهائیان در دستدار استعقل و عاشق عدل دداد و حاجی مشروط و حافظ دارالشوری علی هستند و خوب است علماء سید و دانشمندان این امر که تحصیل در تزلزل و تکالیف میگویند و خود را وطن پرست در حق خواه و شروط طلب مینمایند و آنچه بدانند که تمام این جور نیست که بهائیان مظلوم نقطه خراسان داد آورده اند بالاخره بخش از مشهور میسر: " از صورت جلد دوم مشتمل مشرق الاکارش کاغذ ۸ جلد انرا در دست بر داشته اند و آقاخان پر لای قلم کاظم خراسان مودت که نهتنس و مشوق مشروط است بیرند مش را در پس این زمین آن با شرحی صریح نایب الایام میسر است که این بر خلاف شرطت است و باید که با در سرحد اخراج شود (ما از هر عالم و حاصل خواهش نمیکند که ان کتاب را در وقت نمود و اگر کلمه بر ضد مشروطیت و وطن پرستی در آن پیدا نمود انوقت ما را کافر و خائن حساب نماید) چون سه چهارم روز قبل جناب کربلای رضای فرعونی که کاتب روز بعد کاری مشغول تبلیغ بودند ایشان را از قبل آقاخان اخراج نمودند این مرتبه که حکم اخراج مشهور را دادند نایب الایام نیز فرست که هر گاه این باب مستخرج شود باید یکی را اخراج نمود و بعد از آن دقیقه جانگراس ترا انداختن بر حضرت جلیل فاضل زو غنی واقع شد و از هر جهت بسبب جزون و از آن کل گردید و حال آنکه در بهر بهبودی هستند . بعضی اظهارات همی نزد آقاخان و نایب الایام شد که تکلیف این حزب استغنی کنند از تبلیغ اید در ایران با شیم که تیر به تیرید تا کل بخار و برانگ دلا هر روز کینه را اخراج کنید و کشید و اموال را تاراج کنید انوقت هم از قاتل و فاعل صحت کنید که باید جانگراس نشوند این وضع با مکتب لاری اساس مشروطیت منافات دارد و حتی</p>		

BAHAI NEWS

Vol. 1. Chicago (Feb. 7, 1911) Malik No. 18

PROGRESS OF THE CAUSE IN ENGLAND.

The following articles, "A Wonderful Movement in the East" and "Message from Abdul-Baha," appeared in the December 28, 1910, issue of THE CHRISTIAN COMMONWEALTH, published at 133 Salisbury Square, London, E. C.

A WONDERFUL MOVEMENT IN THE EAST.

A VISIT TO ABDUL-BAHA AT ALEXANDRIA.

To most of us the world consists of modern Europe, North America, South Africa, Australia, and since the Russo-Japanese war, in a lesser degree, Japan. Our daily newspapers keep us informed, more or less accurately, of movements social, political and religious, that occur within those lands, but of the rest of the world we are for the most part ignorant. In this there is a danger that we may fail to read the signs of the times, not because we are necessarily lacking in wisdom, but because we do not behold the signs. The Bahai movement is a good illustration of this. Not one Englishman in a thousand has heard of this religious and social uprising in the East, yet its adherents are estimated to number millions, and its power and influence are growing week by week! In order that our readers may be informed about this remarkable outpouring of the divine spirit, a representative of *The Christian Commonwealth* recently called upon Mr. Wellesley Tudor-Pole, who has just returned from the East, where he has been studying the movement at first hand.

"How did you come to be interested in the Bahai movement?" he said.

"I first heard of the movement when on a visit to Constantinople prior to the Turkish revolution in 1908, and I was very much impressed by the fact that Abdul-Baha could exert such an influence from within prison walls. When I returned to London I found that very little was known of the movement, and I determined to visit Abdul-Baha, known to the outside world by the name of 'Abbas Effendi,' on the

first available opportunity and discover for myself the secret of his power.

"And it is most extraordinary," Mr. Pole continued, "that so little should be known of this movement in England. There are said to be between two and three million Bahais at least in Persia alone, and many more in India, the Middle East, America, France, Russia, and elsewhere. There is no religious freedom in Persia; if there were it would be found that very great numbers of men would declare themselves disciples. No less than thirty thousand men and women in Persia alone are reported to have sacrificed everything for the movement. I met an old Persian Bahai in Alexandria—his name was Sheik Mahommed—who joined the movement when he was a young man, and he was publicly flogged and all his property was taken from him. He and his whole household were sent out into the mountains in the heart of winter without food or money. Many times he has been imprisoned, and it has been a miracle how he has escaped with his life. In many towns and villages he has been stoned and brutally treated. Hundreds of men and women have proved themselves ready to endure such treatment, to leave home and country, for the sake of their great ideal."

"What is the ideal which has inspired such heroism?"

"The fundamental principle of what has come to be called the Bahai Revelation is a belief in the underlying unity of religions and peoples. It stands for the harmony of all spiritual truths and all faiths, for international peace and goodwill. It asserts the equality of the sexes, the duty of everyone to serve the community, and the duty of the community to give opportunity for such service. It desires a social order where the brotherhood of man shall be expressed in all the relationships of life, and where the community shall be responsible for the sick, the aged, the infirm, and all who cannot obtain their own livelihood."

"What gave birth to this movement?"

"It arose in 1844, when a young Persian, Mirza Ali Mohammed, went about Eastern Europe prophesying that a great teacher would follow him. He called himself the Bab (the Gate), and stood as the John the Baptist of the new movement. He affirmed that the coming teacher would not only fulfil the proph-

ecies of the Koran, but also of the sacred scriptures of the Hindu and Hebrew peoples. Mirza Ali Mohammed was bitterly persecuted, and finally shot in 1850. By this time the movement had spread all over Persia, and in the early fifties Baha 'Ullah, the son of a noble Persian family, came forward and proclaimed himself the teacher who had been promised. Baha 'Ullah, by the way, had never met the Bab. In 1863, by an arrangement between the Persian and Turkish Governments, spurred on by the Mullahs, who were alarmed by the spread of the new teaching, Baha 'Ullah and his family were first sent to Constantinople, then banished to Adrianople, and finally, in 1868, exiled to Acca, a fortified Turkish town on the Syrian coast, where Baha 'Ullah was kept in more or less close confinement until his death, at the age of seventy-five, in 1892. At times he was treated in the most brutal way—chained to other men by the neck and subjected to torture. In spite of the imprisonment of the leader, the movement spread with tremendous rapidity throughout the Middle East. Pilgrims came from India and other distant parts to receive the blessing of Baha 'Ullah at the prison bars."

"What happened when he died?"

"He left a book of laws and many other works, and instructed his followers to look to his eldest son, Abdul-Baha, to carry on his work and to expound his writings. Abdul-Baha, which means the 'Servant of God,' was kept in prison at Acca until the time of the Turkish Revolution in 1908, when, along with all political prisoners, he was released. He went to live near Haifa, close to Mt. Carmel, but about two months ago he started on a journey, and is now in Egypt. That is a bare outline of the progress of the movement, but it gives no idea of the extraordinary power that lies behind it."

"Did you meet Abdul-Baha on your recent visit to the East?"

"Yes, I met Abdul-Baha near Alexandria, where he was staying with some of his followers. Let me try to give you a word-picture of him. He is sixty-five years of age, of medium height and of commanding presence; he has long silver-gray beard and hair, blue-grey eyes, a fine forehead, a wonderful carriage, and a sweet but powerful voice. He was dressed when I saw him, in cream white robes and a white

Persian headdress. You feel at once that here is a master of men and a marvellous spiritual personality. He seemed to me to focus in a truly divine manner the spiritual ideal of the coming age. When one has come in contact with Abdul-Baha's power, or rather the power behind him, one has no doubt that this movement will vitally affect the religious and social evolution of the whole world. At his table I met pilgrims who had come to receive his blessing from many parts of the world, and representing almost every faith the world knows. Jews, Mohammedans, Hindus, Zoroastrians and Christians sat around one table, all holding this one great belief—that God has again sent one of his messengers to earth, and that the great call that was focused in Baha 'Ullah is the call for the unity of nations, the brotherhood of man, the peace of the whole world, and the realisation of those fundamental truths that lie behind all faiths. Baha 'Ullah did not say to the Christian, 'Come out of your religious order,' nor did he say to the Mohammedan 'Turn your back on your faith.' He said to every man, 'Go and live out your faith in unity and brotherhood with all mankind, and thus show that behind all expressions of religion there is one religion and one God.'"

MESSAGE FROM ABDUL-BAHA TO "THE CHRISTIAN COMMONWEALTH."

November 30, 1910.

To the Editor of The Christian Commonwealth.

My Dear Friend:—I have received your letter, for the contents of which I am extremely grateful to you. I understand the aims of your movement, and hope that with the greatest spirituality and by the pursuit of truth, it will succeed in bringing about the unification of mankind.

Enclosed you will find some of the sayings of Baha 'Ullah: insert them in *The Christian Commonwealth*.

Be so kind as to accept for yourself and your honourable society my kindest regards.

(Signed) ABDUL-BAHA ABBAS.

The extracts enclosed from the sayings of Baha 'Ullah illustrate the universality of the Bahai outlook. We quote the following:

"Today the universal religion of God, the great Church of God, is divided into diverse faiths which are at enmity one with the other. All the powerful

religions have appeared in the East; their differences arise only from the necessities of epoch, time, or century. O people of Baha, therefore fasten securely the girdle of endeavour so that the discussions and strifes between the various sects of the world may be destroyed. For the love of God, I call upon you, His servants, to bestir yourselves, in this momentous matter!"

"Associate with all religions in reverence and with tolerance."

"O peoples of the world! Ye are all leaves of the same branch and plants in the same garden; live in love, concord, friendship and union. I declare by the Sun of Truth that it is the light of fellowship which makes the heavens full of brightness."

"If you possess a saying, a treasure, of which other peoples are deprived, tell it to them with affection. . . . The message of the prophets, the revelations of the sacred scriptures have no other aim but the knowledge of God, and the unity of mankind."

"O peoples, do not spill blood and do not seize the goods of others. By my life, the sword of good character and kindness is sharper than a sword of iron. Those men are truly wise who are decorated with the ornaments of science and character; these are the head of the body of mankind. The ruling of man has always been in their hands. I ask God to assist them to do what He wishes, what pleases Him. Truly He is the Master of creation, the Lord of the beginning and of the end!"

EXTRACTS FROM LETTER FROM MR. WELLESLEY
TUDOR-POLE.

To the BAHAI NEWS:

You may be interested in hearing of my recent visit to Abdul-Baha at Ramleh, near Alexandria. I spent nine days at Alexandria and Cairo during the second half of November, 1910. Abdul-Baha's health had very greatly improved since his arrival from Port Said. He was looking strong and vigorous in every way. He spoke much of the work in America, to which he undoubtedly is giving considerable thought. He also spoke a good deal about the work that is going forward in different European centres as well as in London, and he expects great things from England during the coming year. It may inter-

est you to know, however, that the Bahai Movement is beginning to take a more serious hold on public attention in this country, and that during the next few weeks a number of meetings are to be held in London, Bristol and in the North, which are likely to produce far-reaching results. A Bahai paper is to be read at the Universal Races Congress in London next July.

Yours faithfully,

Wellesley Tudor-Pole.

LONDON NEWS NOTES.

Saturday, Dec. 31st, at 10 Cheniston Gardens, Kensington High St., W., a meeting was called for Mr. Tudor-Pole to speak of his visit to Abdul-Baha in Egypt and "The Glory of God as Revealed in Persia." It was the largest meeting we have had in London and the seed sown is already bearing fruit. In the opinion of the speaker, "the year 1911 is undoubtedly to be one of very great importance, and London will be the focus point for great events." He expressed the hope that among the numerous congresses, conferences, and Imperial gatherings to be held here, there would be a Bahai Congress, attended by delegates from all parts of the world. He thought the time had come for an international residential and social club, open to all comers without distinction of race, creed, or sex, and urged his hearers to do all in their power to work together in harmony and joy for the great ideal of universal unity and peace. The January 7th issue of *Light*, published at 110 St. Martin's Lane, W. C., contains a report of this address of Mr. Tudor-Pole.

John M. Watkins, 21 Cecil Court, Charing Cross Road, W. C., has recently issued an abbreviated publication of Fariddudin Attar's version of "The Seven Valleys," which is the work that led to BAHÁ'Ó'LLAH giving His Explanation thereof. Price Threepence.

An address on the Bahai Movement given at the City Temple, London, Sunday, Oct. 10, 1910, by Tamadun ul Molk, has been printed in pamphlet form by the Bahai Press, 47 Vicarage Road, East Sheen, S. W.

Arthur Cuthbert.

Mr. William J. Patchin, aged 28 years, a native of London, England, died at Teheran, Persia, Dec. 31, 1910. He lived the Bahai life and was constantly serving in the Cause. He had resigned his position with the Indo-European Telegraph Co. that he might go to Egypt to see Abdul-Baha, when he was suddenly summoned to the Supreme.

Susan I. Moody.

THE MASHRAK-EL-AZKAR IN AMERICA.

TABLET FROM ABDUL-BAHA.

Through Zia Effendi, the son of Mostafa Effendi Bagdadi, to the maid-servant of God, Mrs. Corinne True, Chicago, Ill.

Upon her be BAHĀ'O'LLĀH!

HE IS GOD!

O thou attracted maid-servant of God!

Verily I read thy letter which indicated thy steadfastness in the Covenant of God and evinced thy walking in the Straight Path toward the Kingdom of God.

Verily I entered in the country of Egypt, trusting in God, attracted to His Kingdom and enkindled with the Fire of His Love, hoping to arise in the Servitude of the Threshold of Baha, and I am always, day and night, serving. There is no rest, tranquility or composure.

I beg of God to encircle ye with the Most Great Bounty and confirm ye with the Most Eminent Grace which consists of building the Mashrak-el-Azkar of America in Chicago! This foundation will have the greatest effect in the hearts of the people of faithfulness. Therefore, endeavor ye with all your power and generosity so that ye may raise this first foundation in the Name of Baha on the continent of America.

I supplicate God to pour upon thee heavenly blessings and that thy family be protected from every sadness and sorrow in this world.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, January 11, 1911.

REPORT OF TREASURER.

On hand November 19th.....	\$4,164.38
Received since.....	2,545.54
	<u>\$6,709.90</u>
Expended—	
Payment on land.....	\$5,150.00
Interest	375.00
Taxes	439.60
Stenographic services to Secretary.....	4.00
	<u>5,968.60</u>
	\$ 741.30

BAHAI NEWS

ISSUED MONTHLY

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28
4th.....	Azamat (<i>Grandeur</i>).....	May 17
5th.....	Nur (<i>Light</i>).....	June 5
6th.....	Rahmat (<i>Mercy</i>).....	June 24
7th.....	Kalamat (<i>Words</i>).....	July 13
8th.....	Asma (<i>Names</i>).....	Aug. 1
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20
10th.....	Elizat (<i>Might</i>).....	Sept. 8
11th.....	Masheyat (<i>Will</i>).....	Sept. 27
12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
13th.....	Kudrat (<i>Power</i>).....	Nov. 4
14th.....	Kowl (<i>Speech</i>).....	Nov. 23
15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
	Four intercalary days.	
19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
	(<i>Month of fasting.</i>)	

TABLET FROM ABDUL-BAHA.

To the Editors of the STAR OF THE WEST:

Upon them be BAHA'O'LLAH-el-ABHA!

HE IS GOD!

O ye firm ones! O ye steadfast ones!

The publication of the STAR OF THE WEST* is conducive to the happiness and beatitude of the friends; for it is a clear mirror in which the pictures of the events and happenings in the Cause and the news

* Continuing the BAHAI NEWS, after March 21, 1911.

of the progress of the Kingdom throughout the world are reflected and can be observed. Praise flows from the tongue of every growing and firm believer after reading it, for he becomes informed of the events and thoughts. Unquestionably, this publication shall serve the world of humanity. If it is continued, its arena shall become broadened and it shall attain to such a station as to bring about the unity of the East and of the West.

Do not become discouraged, nor yet dispirited! Show ye firmness and steadfastness, and, if possible, publish it in a larger size and more legible characters.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Jan. 26, 1911.

The Persian section of the BAHAI NEWS, No. 17, contained an exposition of the recent events in Mashad and Shiraz, calling the attention of the Government to stop the persecution of the Bahais and to deal justly with all their citizens so that other powers may not entertain the idea that they are not capable of self-government. The Persian section this issue contains (1) an article on Abdul-Baha's trip to Egypt, a few incidents relating to the trip, his promise to visit America, and the formation of an inter-assemblies' committee to prepare the way for his coming; (2) news of the death of Monsieur Lucien Dreyfus-Cardozo, father of Monsieur Hippolyte Dreyfus.

NEWS NOTES.

Monsieur Lucien Dreyfus-Cardozo, father of Monsieur Hippolyte Dreyfus, died suddenly the 4th of January at Paris, France. The family are all Bahais and this has enabled them to accept the separation with courage. *Laura Clifford Barney.*

Excellent presentations of the Bahai Revelation have recently appeared in the October and November issues of *The Journal of the Knights of Labor*, Washington, D. C., by Col. Archie C. Fisk, and in the November 13th issue of *The St. Paul (Minn.) Pioneer Press*, which contained an interview with Mr. Bernard Temple by their London correspondent.

During November and the early part of December, Mr. Louis G. Gregory of Washington, D. C., took a trip to several points south in the interest of the Revelation of BAHÁ'Ó'LLÁH. Eight cities or towns were visited, and in the form of free public lectures the glad-tidings were heralded directly to about nine hundred souls. Indications are that the colored people of the south will be very deeply and vitally interested. The oppression of centuries having made many of them live very close to God, to them the Holy Spirit is a reality, and if the Message is presented with fragrance, their hearts respond and often yield.

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of assembly Friday, 8:15 p. m., at 10 Cheniston Gardens, Wright's Lane, Kensington High Street.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of assembly, Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26i.

UNITED STATES OF AMERICA.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CINCINNATI, O.—Meeting held Wednesday evenings and the Feast every nineteen days, in the homes of believers. Residence of the Secretary, Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—G. Nathaniel Clark, Secretary, 4141 Xavier Street.

ITHICA, N. Y.—Regular meeting of assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—Meetings, first Sunday in each month, at 3 p. m., at the Art Gallery, fourth floor Blanchard Hall, F. E. Beckett, Secretary, Box 225, R. F. D. No. 5. Address of Thornton Chase, 405 Exchange Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street. Paul T. G. Marshall, Secretary, 139 Shippen Street, Weehawken Heights, New Jersey.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evenings at the home of Mr. and Mrs. A. C. Killus, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission avenue.

SUMERDUCK, VA.—Meetings on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Joseph H. Hannen, 1252 Eighth Street, N. W.

خداوند کریم مکانست عظیم احسان نماید و دشمنان و قریب برادران گمشدگان
 او در لایح دیگری نازل گردید: "در خصوص آنگاه من با امریکت مرقوم نمودم بودید که اجای
 بخت دست درددلها کرده اند پیش نامه با نامه الله بوا بر اصطفا مشامرقوم کرده که کجای قریب
 بودیم یعنی اجای امریکت باید در نهایت اتحاد و اتفاق سعوت و محشر شوره باطن
 عبداله با کرد و کمال محبت و حرارت مفر با امریکت نماید هر وقت فخر معطی می باشد
 این خرمیت گردد" پس از وصول و انت ارتقا این الواج مقدمه هائی ان دست نشاندگان
 که پیش از انجام خدمات جانفشانی نموده اند کتبه با کتبه پذیرائی عبداله با متصرف از
 نفر جالی ثابت رایج از شهر و نفر از شیکاگو و نفر از نیویورک انتخاب نمود که کمال
 از کجای هائی امریکت با بر سر سلسله نگاری را مستخرج نمودن در شوط کامل اتحاد و اتفاق را از
 که حضرت عبداله با منوط بیان دست فرام آورند و چون پس از دست هائی این شرط
 تحقیق یافت و دست درات محافل در باب بنیاد هیکل بنیاد با تمام رسید و پروگرام
 هم بداند اگر در الوقت یک لحظه که با مضای جمع اجای خرب رسیده باشد حاضر نموده و
 حضور مبارکت ارسال خواهد داشت و آن وجود تقدیرس را نکته محبت و الفت
 جناب به ملک عرب خواهند نمود. مسفر حضرت عبداله با براناد دست محمد امریکت
 علی از بزرگترین مسائل همه تاریخی و سیاسی زیرا از این سفر استخراجه بسیار و فوائد دیگری
 خواهد یافت فدر سفر عرب بکفر مبارکت شرف خواهد شد و بگوش خود میان است
 حکمت آینه استماع خواهد نمود و کلمه الله از افق عظیم خواهد یافت و همانند در بزرگان عرب
 را به غلغله در لایح بزرگ خواهد انداخته انوار حقیقت طاف برش و ابراهیم باطل خواهد گشت
 از اخبارات خواهد که در چهارم ماه فروردین بدر برمان مستر می دولت در عوض از این ارفاق بکمال
 بکسر و لغت کس که سالان است یکی از هائی ان ثابت است با کس بود و در امر استخراجه
 امریکت از هائی ان عالمین است زیرا که با ایشان که مستر بر در عجمی با کتبه در اول
 مشهور و کمال استخراجه این امر است بمشاوره برای تبلیغ امر هائی با ایران و هندوستان و امریکت
 نموده و کمال خرمی خطا را ادا نموده و نیزین نوعی خواهد بود و در جوانان آنگاه در لایح
 مزیان حسنه را در امتداد خرمی با خرمی است غم و حزن کثیر از انوقت بدر هر چه ان نسبت
 داراست که لایح رفیق ان ثابت بر همان در چوار رحمت کوی منزل دارد آیین با رتبه عالمین

کلمه با احترام

لهذا این دعوت را قبول فرمودند و در آنجا با عتاب خاصی برزاد حسن و زینعلی در حضور مبارک
 رفیق مجلس در حضور جوانی از جمله با سکنه و از آنجا با عتاب مسافرتی زیاد پیوند تا به خانه میهن
 رسیدیم. آنحضرت صلی الله علیه و آله در آنجا طاق علی بن ابی طالب طاعت مبارک شام هم
 در آنجا هم نشاندند و در آنجا با دو نفر از نفوس محترم در حضور رسا گرفتند و پیرایه
 میبودند فی الحقیقه آن مجلس بود مبارک مشکو و جلیق غریبیدار و پس از آن وقت مرقوم روایت
 خواندند و بعد از آن شروع کردند در آنجا نمودند بعد از آن وقت جریحه خراشیدند بر حضرت خواندند
 فرمودند و بعد از آن مجلس میخواندند آن یک نفر بنیاد عبدالمهاجرت مجلس همانی در حضور جوانی
 دیگری هم نشاندند فرمودند و پس از آن مجلس صاحبخانه و جمعی تا در آنجا نشاندند و بعد از آن
 این بود و بعد از آن شروع کردند در آنجا نمودند و اما از آنجا که این چیز بود که هم کلمه امریکت
 رسیدند آنجا استخوان و دلو و در آنجا در میان یاران و اما در آنجا انداخته و هم نشاندند
 عرابض مفسد و تنگدانشان که فرستاده اند و دعوت سفر بصفتی عرب نموده اند
 و آنجا الراجحی در این باب باقی رها بیایان نماندند که در عهدی هر چه سفر مبارک
 منی بر شوق بعضی شروط میفرمایند و آنحضرت صلی الله علیه و آله در آن الواج داد در این نقطه
 درج بنیادیم چو الله تعالی:- "خواهش در جای اجزاء و اما در آنجا معلوم گردید و آنجا شرط
 آمدن عبدالمهاجرت بصفتی است بواسطه آنجا و کینه ان الهی مرقوم گردید و آنجا در آنجا
 این شروط جری کردند بدقی بصفتی سفری شود. "سبکی نیز یاران که تهری برای
 پذیرائی وجود مبارک بنیادیم میفرمایند:- "خانه و کاشت نه اول بلا خالی و تقاریف
 تا و نه سبکی تا این مرغ آسمانی در آن لانه آستین نه نماید. "بدگیری میفرمایند:- "نامه
 که در حضور فرج دشت ادانی و طب کاکامران یاران امریکت از سفر عبدالمهاجرت
 برف کفانی مرقوم نموده بودید و همچنین استظهار از اب من بنفس امریکت تا آنجا
 قضیه تا نه شروط دارد از پیشش کلمه شد که قوه جان بدوزم. "در لوح دیگری میفرمایند
 "از فرج در در آنجا با استعدادی حضور من با مریکا مرقوم نموده بودید عبدالمهاجرت
 است عذیب بگشت بر او در کینه اگر شاه آرزوی حضور من دارید با مریکا مریکا
 فرمایند یعنی آن کشور را بهر گلی از فضائل مدحی و فضائل است فی مزین کنید است

بجای احترام

عم
 متوجه که نویسنده شرفی شود شایسته و مجتهد میگردد. صاحب مدعا نموده مخصوص از حضرت
 و کبر شرفی شد و شرح شرفیانی برادر مدعا درج نمود و تکذیب آنرا کرد چنانچه خود حضرت
 عبدالمبارک میفرماید: ای نایب بر میان قطعه از جریبه نویسد که اول روزنامه خطه مسرت است
 معروف آفاق ارسال میشود این شخص در سابق با غوی ایرانیان محترم معانه چند بر ضد این امر
 مرقوم نموده باستان را لاجله تحریر نموده چون عبدالمبارک باین اقدام رسید بیگ وقت منتقل گردید
 و این معانه را تکذیب هیچ معاره ای سابق خویش مرقوم نکرد آن منصف چنین است: بهم
 چنین هر نما اذن شرفیانی خواست شرفی شد از نوشته جات خود پشیمان و مفصل حضور
 و تکذیب آنچه در قبل درج نمون بود تضرع در کس به سال هفتم درج نمود و در این خصوص حضرت
 مولی الوری میفرماید: - اما در هر چه تا این ایام نیز معانه در روزنامه خویش مخالف حقیقت
 نگذاشت و اجابای الهی در معانی تورات و تورات کلمه ملاحظه نمودند زیرا یکی از اہمیت سلفه تورات
 اجازت حضور خواست و انچه شد و از سفر با سکنندریه آمد و مدققات گشت و بیان حقیقت
 در لائل بر این بر کذب پستان کتب نجف آقا گشت و با کس نما نهایت محبت و مهر باقی ایام
 کرد و ایدر نظر بآن معالمت که در جریبه خویش قوم نمون تمام کند بالعکس مقابل کنیم ولی اولا
 اذنا گنزدیم بر نوع کرمین در اول بخار و بموجب خصوص الهی نامور بآنیم که نظر مذکور بنام تکذیب
 تعالیم الهیه علی کتب مخصوص الهی باران تخریبی و مهربانی با جمیع نفوس عالم امر میفرماید حتی بعد از آنکه
 باید بر جریبه و یا فرخ خواهد باشد آنچه بنا بچشمه کول روایات منزه ناس تورا و البته ثابت
 حقیقت امور بی رد گذرگت روزنامه ای دیگر بصف وخت بزبان گوید و معانی
 امر آرد و نشانی است در اینصفت شد که از وصف خارج است. کسی از جریبه المقطم مورثه
 ۲۸ نوامبر ۱۹۱۰ ارسال نماید تا از قدرت و عظمت الهی آگاه شوید کی گمان برشت که در این
 نزدیکیها آیات منزله کتاب تقدس در روزنامه ای عربی درج شود. باری امروز نشی
 در خط مسر از عرب و ایرانی در و پادوی یافت نمی شود که قابل بر نریزی نفس و جلد است
 حضرت عبدالمبارک بنامند چنانچه در همین اواخر حضرت ایرانیها آنحضرت سلام برای حضور
 در مجلس لایحه خوانی دعوت نمودن و حاضر گشتند. یکی از دستیان بنویسد: شمس
 مدعوت خوانی در اسکندریه حضرت ایرانیهای این صفت از سبک مبارک دعوت نمودند

حکم با حشر

افندی و نورالدین افندی و خسرور احمد از فرمودند و چرا بر زائران و یک سفر مصری کاچکین
 بن لاجر تفریحی و صفا فی کسی دگر و زنده مبارک نبود مدت یکماه کمتر در پورت سعید تشرف داشتند
 و اجاب بصره توبه می آمدند و مشرف شده مراجعت نمودند . روز دورد و سپهرت سعید از عمارت بان
 آمدند و فانی را صدا فرمودند و در کوچه ای شهر مشی میگردد سعید فرمودند سعید کن علی الاضلاع
 میگفتم این لغابت بن منی بختت حوض کردم بی یاد ارم فرمودند بختت این بود که با بختت
 امر حرکت نماید من آنچه بختت با بر است انی تا فریبی اندازم لهذا این ایام انقضا می امر این بود
 توجه با بختت تمام . و روز دیگر از پورت سعید حرکت نمودند بعد از اظهار بی باست در دست
 خدا حاضری و کسج رویار آن گرفت فرمودند با حجاب بگوئید ملاحظه نمایند در حالیکه حال حرکت
 از زمین شمال اندام و از ضعف ظاهری تکلم تو کم بختت عدلی تکلم الله و تبلیغ امر الله و شرفی است
 اخصی و حرکت دیار و بار و افسار نمودیم و با بختت قیام بخدمت امر و بذل بختت در بیخ اجرام
 قدم حلت خطره نهیم زیرا نماند بگوئیم و قطع بند دل خوش بر سرش بر بودیم که در سبیل اجرام
 مبارک سچون دفعه ندیم بعد از انقضا سچون و زدادی از قلعه ندی بیکه متوان دل توش نمود در این
 عالم فانی نیست کرد جز قیام بجان نمانی و خدا بگذاردی و شرفی است حضرت باری . و تفریح این
 تفریح این بود که حجاب نمانی از حضرت سعید ابهام نماند و شرق و غرب را از انوار طلوع
 اعلی روشن و زیر فرمانند . از جهت دیگر چون فرزند سعید ابهام بر پورت سعید اسکندر رسید
 در حجاب تفریح بعضی از دنیا نمانی تسبیح از شنوات کتب مقدسه تحقیق یافت روزنامه های مصر اند
 مستط و علم و الهی و همه نادیده هر یک تعالمت مفصل بنگر خود در امر الله مرقوم داشتند
 و سبب نشت رین است گشتند و مدیران بعضی چراغ پس از شرفانی بخدمت مبارک حاضر و شایع
 گشته سان بگردنشان گذاشتند و دست های قبیل ملارها انگار کردند . یکی از ایامان روزی
 از اسکندر بر نیلید : " مدت پنج ماه است که تخطا سعیده بخدمت حضرت سعید ابهام ازین در شرف
 در ایامت یثا دهارا همگی مبارک بنامه لذات با فانی مملوئی و قدرتی سبحانی و عظمتی سبحانی بنسبت
 آن روز داشت را انوار در این خطه شوال و عقرب سبب سبب آن چون شتابان بر عالم و عالم
 خواهد تا بید " دیگری میگوید : " عشا باب تقاریر در دست و بگانه و عزیز و عزیز
 داعی و ادنی مستوح و از فضل و علم شرف شد و تقرب و حیران میگردد و چنان بجزایان

بیانات آتش روشن حیات است جان جهانی از سر گرفته و دوسه تجدید میان آمد و ترک کردیم
 معوی با بیان شرق و غرب تحقیق یافته و اتحاد و اتفاق غیبی در میان اعضا پراکنده این مجمع
 نمودار شده و چون هیئت جامع با طریقه حکیم صادق جمع در دو المهای است آن است و غلظت از آن
 درباری در ادبی حقیقی مابین اطفال بسته و داعی علوم و فنون از تنوی و ناخر صحت و لطافت
 جهان بشر لهذا این اتحاد و اتفاق را فال نیک نیز می نامیم. و این سرور فرج بانیان در بعضی الواج
 اثر متعکس گردید که ذکر نمایم قوله تعالی: "انظر سرور شدادنی از سفرین با طریقه صفت
 نموده بودی این ائراج و اساطیر سیر بجا است باید شما و جمع اما رحمن و اجای الی الهی نهایت
 شدادنی از این سفر داشته باشد که بعد از چهار ده سال کشت در چین حکیم استین در آن
 دانه و اقتدار مابین اطفال عظیم جلالت نمود پیچیدگی را گمان چنین نبود که مدتی اندکی که نزد مسکول
 از گرون عبدالمها برده شده بود و در گرون عبدالمها ظلم گذارن شود آن قدر را آرزوی
 که بعد از آن در ترحام می نماید و در حال ابریزه او بقره جاه افتاد و البته عبدالمها با روح نامرسد از
 از این پیغمبر آتیه بعون و عنایت جمال مبارک ثم کلمی حاصل گردد. " چهل و نه سال بود که
 عبدالمها در مدینه مکه مسجون و در شش سلولی بود که هیچ یک از آنان معرفت بر آن بود مگر در جمیع
 مشون موافق رضای حضرت چون است محبت و نهریان در عاقبت و استانی که بدین
 بود که سبب حیران جمیع طائف بود. " حال در این کشور بخت است آن سینه سر منوچهر
 و امید چنان است که از این سفر بگری مودت شویم در میدان عبودیت جیش و حرکتی نماید
 " یعنی ابراهیم متوجه نمود حکمت چنین اقتضا کرد که عبدالمها با قلم مرشدت بد زرا از نام این
 بی نهایت چکل و ترس است که موفق بعبودیت شد بلکه از سوز مابین داور استعدان
 با دنی خدش نمیدانند حال در کشور کوه خانی بهم شب در دز تنقل با کستان رضای نمایم و باران
 الی را تا سید و توفیق ظلم تا کل در عبودیت بنده شد سر به کیف و سهم گرم و مست بدینکشی
 موفق شویم " این بود جمله فخره از خود و قلم مبارک در باب رحمت آن بیخوف خانی و اگر چه در
 این وقت که سفر حضرت عبدالمها را برای باران شرق نمودن زیره کمران بردن است ولی
 چون با قهر یکی از بزرگترین مسائل امری است شرح آن خارج از بحث است. خاک سید
 اسد الله فی روضه فراه بنویسند :- " روزیکه حضرت ابن الهدی امری بپسندیدند سینه اول
 بزایرت مقامی تزیین برده و در راجت توجه کشی نمودند در فاصله دو روز فانی بپوشید

۱	بج باختر	۱
جلد اول	بر حسب تاریخ انبانی هر نوزده روز	جلد اول
۱۸ شماره	چاپ و توزیع میکرو	شماره ۱۸
۷ فروردین ۱۹۱۱	۷ صفر المصفر ۱۳۴۹	۷ فروردین ۱۹۱۱
۶۰ ملک ۶۷	آدرس تلگرافی: محم دانشگاه	قیمت اشتراک
سال یکم ۱۳۴۹		

سخن حضرت عبدالمهاجر علیه السلام

امروز یکی از بهترین و انظربترین و قابلترین در عالم بهائیه اتفاق افتاد و آنرا تجدید قلبی است که از بهائیان شرق و غرب الشبستان نورانی سرور فرج نموده همانا سیزدهمین صبح حضرت عبدالمهاجر علیه السلام است. از این سرور روح جدیدی و اثری در این انجمن الهی رسیده و وقت نورانی چشمه اش را بر عالمه دافق جهان افتتاح گردید زیرا چون خود وجود مبارک با قدرتی مکنون و قولی آسمانی تمام بر سر بیاطراف فرمود: پرچم وحدت عالم بشر را بلند کرد. در جامع عظیمی که در آن حضرت الهی را بگوش در دره نزدیک سپاسیند و ناس را با آواز جان بخش و وحدت بر سر آواز کردیم. بیضا، شود لاجرم ما بهائیان باید در آن قدم اوستی نمایم و خود را بصفت تجسید و کلمه او بیاریم. در جهان محله که در مشرق نقطه اشراق از مدینه عجا که خارج کردید و از دوران مسیحین عظیم بر آن کلمه بهائیان هم فی الحقیقه آزاد شدند و زمان سکوت و محبت را در راه ایشان زند آنگند و با اشتعال جهان نوزد و انگری عالم افروز دمی در باسکن و هم در غنچه پرده که بر تو بر بندید امر الله در روح دین الله در گوشه و کنار قیام نهند و هر کس را بصیرت بصیقت بین است بخون در آنکس بود و گوید که بهائیان امروز بهائیان یکسال پیش از این نیستند اگر ضعیف بود قوت یافتند اگر سکت بودند چون قبل هشت برین شهباز سرور شدند اگر سکت بودند تا سید و توفیق حاصل نمودند چه که حضرت عبدالمهاجر انهارا بصداهی جهان خطاب فرمودند: "ای مردمان روحانی عبدالمهاجر: تا چند ساکتید و تا کی صامت بر چند ناطقه دلی در این دن نطق جهانی الهی با مدینه انوار ملکوت الهی باشد و اینک طاعن لهذا عبدالمهاجر حضرت زین العابدین قناعت ننماید و لوله تو ابر در مدینه جوید و نوره بر آرد و از یاد زند تا حقایق آشیا محوکت آید و در سوخت در جهان از نیش حج بگشاید" این است که در ایشان

BAHAI NEWS

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RECENT TABLETS FROM ABDUL-BAHA.

Through Mr. MacNutt and Mirza Ahmad to Madame Aurelia Bethlen.

HE IS GOD!

O thou seeker of Truth!

The letter which thou hast written through Mr. MacNutt was received. As he is a beloved channel, I will immediately answer your letter, although I have little time.

You have expressed your longing for my presence in that country. Although I, too, have infinite longing to meet the believers on that continent, yet that region must attain to the capacity of attracting the presence of Abdul-Baha. A harmonious and wonderful banquet must be prepared, at which every kind of heavenly food may be served: after which you may send me an invitation.

That heavenly food consists of deeds which are in accord with the Divine Teachings. The first food is the Love of God. The second food is the attraction to the breaths of the Holy Spirit. The third food is union and harmony among all the believers. The fourth food is sincerity, trustworthiness, kindness, purity of intention and service to all humankind.

Should ye prepare and serve such a delicious, sweet and tempting banquet unquestionably Abdul-Baha will hasten to America to partake of that food. Therefore endeavor ye with all your might that this Food be prepared.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Feb. 10, 1911.

Through Dr. Fareed to the near maid-servant of God,
the daughter of the Kingdom, Marie Watson.

Upon her be BAHA-EL-ABHA!

HE IS GOD!

O thou candle of the Love of God!

Thy letter was received. Thou hast written that the daughter of the Kingdom, Aseyeh, is studying Persian, and that thou art teaching Mirza Faragollah Khan, English.

Turn to the Kingdom of ABHA, seek assistance and put forth effort so that all may soon learn Persian, and his honor, Mirza Faragollah Khan may also acquire the mastery of the English tongue.

Thou hast learned of the conditions of my coming to America. I beg of God that the beloved in America may become so enlightened that the lights of their love may flood the "Turk and the Tajik," and that an attractive magnet may be brought forth in that country, capable of attracting Abdul-Baha with all power to those regions, and this is not far from His Mercy.

Regarding the meeting you have established in New York: I hope that through the Divine Confirmation it may prove to be a gathering of the Love of God.

Convey the utmost kindness from me to the daughter of Mr. and Mrs. Sheber, Marguerite, the daughter of the Kingdom, and say that the olive tree is an emblem of peace and concord, and the olive is the fruit and result thereof.

God willing thou shalt attain the delicious fruit of peace and concord and thou shalt place a bouquet of roses from the Garden of the Paradise of ABHA at the Heavenly Feast spread before Abdul-Baha, i. e., God willing thou shalt attain such perfections as resemble a bouquet of flowers and thou shalt offer it to the heavenly table.

Thou hast written that in a house of a Theosophist thou prepared a feast of joy and a fête of gladness. This Society is ready for hearing the Word of God. Treat them with the utmost love, kindness, unity and oneness, so that the attractive power of the Word of God may draw them to the Sun of Reality.

Upon thee be BAHA-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, Feb. 20, 1911.

To Dr. Ameen U. Fareed.

Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art unique!

Thy letter dated January 19, 1911, was received. You have written of the good news from California and from Chicago. I hope that the news from these places may become better and that the glad-tidings may come of the Word of God becoming effective in all parts of the American continent; nay, rather, that it may move the whole of the western hemisphere.

If the beloved of God should unite and should agree as it is requisite, thou canst rest assured that in the shortest space of time the Sun of the Heavens (spiritual heavens) will so shine from the Kingdom of ABHA as to rend asunder all the veils of superstitions.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, Feb. 23, 1911.

CHILDREN'S COMMUNE.

Through Shahnaz Khanum.

Upon her be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O my God! O my God! Thou seest these children, branches of the Tree of Life, birds of the Garden of Safety, pearls of the shells of the ocean of Thy Mercy and roses of the rose-garden of Thy Guidance.

O Lord! Verily we glorify in Thy praise, sanctify Thee and supplicate to the Kingdom of Thy Mercifulness to make us candles of guidance, stars of the horizon of the Eternal Majesty among the creatures; and teach us from Thy Knowledge, O Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Zia M. Bagdadi, Feb. 23, 1911.

In a recent Tablet from Abdul-Baha to Dr. Fareed, the following appears: "God willing, through the endeavor of the friends in America, may the Bird of Paradise be revealed in all its beauty in the Philippine Islands." This refers to a command received some time ago that the Cause would be served exceedingly if one or two of the friends would journey to the Philippines and convey the Message there.

ABDUL-BAHA IN EGYPT.

Fifth of a series of special news items pertaining to the so-journ of Abdul-Baha in Egypt.

Special.—Word has been received from Cairo, dated February 21st, that Abdul-Baha will not journey to America this year.

The following article concerning Abdul-Baha (Abbas Effendi) appeared in the January 19th issue of "El Ahram" (The Pyramids), an Arabic newspaper printed in Cairo:

ABBAS EFFENDI THE LEADER OF THE BAHAIS.

STATEMENTS REGARDING HIS MORALS AND RELIGION.

Continually, the greatness of the Leader of the Bahais, Abbas-Effendi, is the topic of conversation, among the men of affairs and statesmen. The wise men of Alexandria, and the nobility of that city are paying him great respect and homage. Laterly, he has received many letters from his numerous followers in the United States, requesting him to travel to those parts so that they may meet him. They have prepared a great house in New York in accord with his station and position amongst them. However, it is probable that he will not respond to their invitation, on account of the remoteness of the country and the length of the trip.

We have received a letter from the celebrated scholar, Schokry Effendi, who has just arrived from Syria, in which he praises Abbas Effendi, explains his religion and produces certain arguments in his favor.

He says: "The wisdom of Abbas Effendi, our respected guest, descends from a family which was noble in lineage and descent in the Kingdom of Persia. He is the son of the 'Dweller of Paradise,' BAHÄ'O'LLÄH, the founder of the Bahai Movement, and he is the successor of his Father. In regard to his morality and character, he is the pattern of dignity and perfection. He is gracious, generous, noble-minded, philanthropic, charitable and full of benevolence. He is very kind to the poor and patient to the indigent. He does not make any difference between the followers of any religion, whether they be Christians, Jews, Mohammedans or Brahmans. To him all are the same, he looks upon them as part of the same family of humanity and not their particular religion. The aim of his movement is the unity of religions in the world and their equality among the children of men. He thinks that the differences of religions are impeding the progress of the world and he believes that the removal of these differences will benefit mankind.

"This religion has spread greatly and is carried to Europe and America so much so that today the number of Bahais has reached the number of fifteen million, men, women and children included. Many of these Bahais are in New York, Chicago and India, Persia, Egypt and Syria, and it is continually growing and spreading.

"The Tomb of BAHÄ'O'LLÄH is in Acca, called Bahaji and every year the Bahais come from all parts of the world to visit it.

"Twice I have called upon Abbas Effendi while in Ramleh and have seen the poor and indigent gathered around his house waiting for him to come out and when he appears, they beg alms and he gives to them. This is just a short sketch of his generous qualities and I confess my inability to do it justice. His physical appearance is medium size, white hair, penetrating eyes, smiling face and wonderful countenance, courteous, and his manner, simplicity itself, disliking any ostentation and

show. He is a wise man, a philosopher and his knowledge of the Turkish, Persian and Arabic is unsurpassed.

"He knows the history of nations and understands the causes of their rise and fall.

"He is sixty years old and on account of certain nervous ailments he has come to Egypt for change of air. He personally reads all the articles and letters sent him from all parts of the world, and answers the most important of them in his Persian handwriting which is famous for its beauty. Many of the great men of this country and delegates from other nations have met him and he gives a personal interview to each one of them. No one has visited him without leaving him impressed by his presence and praising his qualities and wondering at his magnanimity and his astonishing mind.

"Concerning the reports of his leaving Acca and the statement that he is against the Constitution, this was without foundation and the proof of this is his endeavor to unite the religions in the world and establish equality among nations. If such were his qualities, working against religions and constitution, and on the other hand trying to bring union and harmony amongst them, how can we reconcile the two? This is indeed far from him, for he is a man who advocated the Constitution from the very beginning and before the Turkish people received their Constitution. But the real object of his coming to Egypt is for the change of air and his physical condition. This is the real truth we are proclaiming at the top of our voice and if there is any virtue in it, it requires no praise or blame."

This is what our correspondent writes and we thought it advisable to quote it as we received it.

NEWS FROM THE ORIENT.

INDIA.

BOMBAY.—A Convention of all the Religions of India was held during January at Allahabad, an ancient city in India, eight hundred miles from here. There were many activities centered there this year, including an Exhibition, a Congress and the Convention of Religions. The main purpose of the Convention was to spread feelings of love and unity among the different religionists of India.

The proceedings of the Convention began under the chairmanship of the Maharaja of Darbhanga, in the presence of another Maharaja, the ruler of Kasimbazar, and a number of learned people. Various papers on Buddhism, Modern Buddhism, Hinduism, Christianity, Zoroastrianism, Brahma, Somaj, Arya Somaj, Judaism, Sikhism, were read by representatives of these various sects—about twenty-five in all—interspersed with a few prayers and music at intervals. It was a great Convention and an interesting one.

Regarding the Bahais, Syed Mustaffa offered a prayer in Arabic at the beginning of the afternoon session of the first day, and another prayer in Persian on the second day, and a Thesis,* compiled by him, was read by Mr. N. R. Vakil. A short history of Bahai Faith was given orally, together with the reading of the whole of the second part, as there was not time to read the whole paper. Among all the papers read it would not be too much to say that ours appealed most powerfully to the hearts of the people and greatly impressed them.

N. R. Vakil.

*Refers to a twenty-page booklet, in two parts, entitled, "A Short Thesis of Bahai Faith", compiled especially for this occasion and published by the Bahai Publishing Society, Rangoon, Burma. About one thousand copies were freely distributed at this Convention.

PERSIA.

ESPHAHAN.—The BAHAI NEWS is a great help to us in our work and its effect is beginning to appear in various ways. Many who are not Bahais are reading it, and the editors of a few newspapers are directing attention to articles appearing therein. We are happy in learning that with the New Year its pages will be enlarged.

We have received the proposed constitution of the Orient-Occident Unity and are now translating its contents. As soon as a branch of this Society is established here, we desire to have catalogs from manufacturers of textile machinery, agricultural implements, electrical apparatus, etc.

Haji Seyad Zeinal Abedin, a most respected friend, who had been a Bahai for nearly fifty years, has passed into the ever-



Handwritten Persian text, likely a list of names or a dedication, written in cursive script below the photograph.

lasting kingdom of Baha. He was a member of the Board of Council, and his likeness is seen in the photograph of that honorable Body, published herewith. He is the third one in the second row. This picture was taken just before his departure. We feel the loss of this saintly soul very deeply, for he has been a pillar of strength in our every difficulty. Everyone knew that he was a Bahai, consequently he was subjected at all times to persecution. In 1901 his house was pillaged by a mob and his belongings taken. Then for a year or more he was traveling and spreading the Glad-tidings. In 1905 he made a pilgrimage to Acca and visited Abdul-Baha, returning with added zeal. From that time until his death he worked unceasingly and devotedly in the Cause.

TEHERAN.—Doctor Youness Khan and Zarin Tadge Khanom Razarrrouh were married Wednesday, December 21, 1910, in this city. Doctor Youness Khan is well known to many

Americans who have visited Acca, as he spent four years in the prison city translating and interpreting. Later, Abdul-Baha sent him to the Jesuit Medical College in Beirut, and to Teheran after his graduation. He is now on the staff of Hospital Sehat,* and has recently been appointed Chairman of the Bahai Spiritual Assembly or Board of Council.

Susan I. Moody.

YAZD.—The *Star of the West*, the upholder of the Teachings of BAHÁ'O'LLAH and the joy-bringer to the hearts of the friends, has been received during the past few months. All the Bahais here pray for the progress of this publication and hope that it will become perpetual and everlasting. We believe it will accomplish a great service in dispelling darkness and ignorance from among the people and we request that the number of Persian pages be increased, so that the friends may express themselves through its columns. An article is enclosed to be printed at your convenience.

SYRIA.

BEIRUT.—The *Star of the West* has been received and we were delighted to read its contents and realize that at last the Bahai Movement is in possession of an official organ. We are sure that all the friends in the Orient, by word and deed, will arise to assist this publication, which is the herald of the Most Great Peace and the spreader of the fragrances of the Covenant, so that it may not be discontinued because of lack of financial assistance. Indeed, one dollar a year is not a large amount and nearly every one should be able to subscribe for it.

LETTER FROM PARSEES OF SHARAZ.

Shiraz, Persia, Dec. 2, 1910.

Through the Editors of the BAHAI NEWS, to our beloved Western Bahai brothers and sisters:

We, the Zardushtees of Shiraz who have fortunately realized the Light of El-Baha, with very great pleasure send our overflowing love to you, and long with a great desire for the time when we may come to see you and you may come to Persia to visit us. The love which the Word of Hazrati BAHÁ'O'LLAH has created in our hearts for one another cannot be expressed with any physical means, but needs an opportunity of seeing one another face to face so as to express it. As long as we have not that opportunity we must express it with material means, i. e., pen and paper, though there is a great difference between that which is made by the hands of men and the spiritual tongue which the Word of God has made.

Before realizing the Light of El-Baha, our hearts were darkened with the hatred we felt towards those who were not Zardushtee, but now our hearts are enlightened with the light of love and brotherhood towards all the people of the world. What a great bounty and heavenly gift our Merciful Savior has given us? How can we ever thank Him for such a blessing?

Dear friends, we do not know whether our Zardushtee brothers in the West, realize the Light of the Sun of Love or not. If they have not yet been honored with that blessing, kindly tell them on our behalf that "Shah Bahram," whom Hazrati Zardusht has foretold and He whom we have been

Continued on page 10.

*See photograph in No. 11 issue BAHAI NEWS. He is in center of second row.

BAHAI NEWS

ISSUED MONTHLY

ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA

Address all communications to

BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28
4th.....	Azamat (<i>Grandeur</i>).....	May 17
5th.....	Nur (<i>Light</i>).....	June 5
6th.....	Rahmat (<i>Mercy</i>).....	June 24
7th.....	Kalamat (<i>Words</i>).....	July 13
8th.....	Asma (<i>Names</i>).....	Aug. 1
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20
10th.....	Elzzat (<i>Might</i>).....	Sept. 8
11th.....	Masheyat (<i>Will</i>).....	Sept. 27
12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
13th.....	Kudrat (<i>Power</i>).....	Nov. 4
14th.....	Kowl (<i>Speech</i>).....	Nov. 23
15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
	Four intercalary days.	
19th.....	Oia (<i>Loftiness</i>).....	Mar. 2
	(<i>Month of fasting.</i>)	

Our Persian section this issue contains (1) three Tablets, the two recently revealed for the *Star of the West* and one regarding the necessity of preparing a Feast of Spiritual Foods to attract Abdul-Baha to America; (2) progress of the Cause and Mashrak-el-Azkar in Chicago (by Dr. Ameen U. Fareed); (3) Congress of Religions in Allahabad, India, and the presentation of the Bahai Revelation before it; (4) promotion of the Cause among the colored race in

America and the assembly established in Washington, D. C.; (5) news items telling of proclaiming of the second coming of Christ in a church in Washington, D. C., by Mrs. E. C. Getsinger, and progress of the Cause in England and Russia.

THE MASHRAK-EL-AZKAR IN AMERICA.

CALL FOR THE 1911 CONVENTION.

*To the Bahai Assemblies,
Greeting:*

At a meeting of the Executive Board of Bahai Temple Unity, held in Chicago, February 11th and 12th, the date of the annual Convention was set for April 29th to May 2d, inclusive. The visiting delegates and friends will be entertained by the Chicago Assembly at a Feast to be held Saturday evening, April 29th, and a unity service in Corinthian Hall, Masonic Temple, Sunday morning, April 30th. The regular session of the Convention will be called at 10 a. m. Monday, May 1st.

All Assemblies are requested to choose their delegates and forward the names to the Secretary of the Executive Board, Mr. Bernard M. Jacobsen, R. F. D. 35, Kenosha, Wis., on or before April 15th, in order that they may be placed in the hands of the Reception Committee in ample time to provide for their care and comfort.

In an endeavor to have as representative a Convention as possible, it has been deemed wise not to have proxies; neither are alternates to be chosen from among the Chicago friends. Any Assembly, however, may send an alternate. All regular delegates are to be elected for one year.

It is our earnest hope that every center will strive to send a representative, and that by the hearty cooperation of the friends, our unity and the progress of the Cause may be manifest in this Convention.

The Executive Board of Bahai Temple Unity.
Bernard M. Jacobsen, Secretary.

The Executive Board of Bahai Temple Unity held its quarterly meeting in Chicago, February 11th and 12th, Messrs. Mills, Wilhelm, Jacobsen and Agnew and Mesdames Parmerton and True being present. Many matters of business created by the Conven-

tion of 1910 were reported upon and disposed of. The trustees reported all papers drawn up and signed, giving absolute and clear title to the land according to changes made in streets and alley. All bills were reported paid to date, notes met, including interest, and a surplus shown of \$791.19. The only debt upon the Mashrak-el-Azkar land is the mortgage of \$12,500, with its semi-annual interest of \$375. It is the earnest hope of the Executive Board that this mortgage may be raised by next interest day, June 24, 1911.

So encouraged have we been by the loyal support of the Bahai world in this mighty work that we feel sure no sacrifice will be too great for the friends to make and no words can express the joy they will experience when, by united striving, each according to his or her ability, the land is absolutely owned by Bahai Temple Unity and funds can then be collected to begin the building.

Being delegates from the Convention city, it was deemed expedient to appoint Mr. Agnew and Mrs. True the Reception Committee of Bahai Temple Unity, to act in conjunction with the committees appointed from the Chicago Assembly, which were chosen at a delightful unity gathering of the organized bodies of that Assembly, held at the home of Mr. and Mrs. Charles H. Greenleaf, Sunday evening, the 12th.

Corinne True, Financial Secretary.

LETTER FROM THE PARSEES OF SHIRAZ.

Continued from page 7.

expecting to come, has come with a great glory and has already established the Faith of Godliness, from the East unto the West. Why should they deprive themselves of that bounty which they have been expecting for about four thousand years?

The friends at Shiraz hold about ten regular meetings every week and intend to institute a branch of the Farbiat school now established at Teheran.

The door of correspondence, which is the best means of conveying our love to one another, is always open to strengthen the bond of unity. This is the wish of Abdul-Baha.

Love from all to all,

Your loving Bahai brothers,

THE PARSEES OF SHIRAZ.

By M. Azizollah Khan.

Address: Tir Andazi Kai Khusrow, Sara-i-Mushiri, Shiraz, Persia.

نوشته بودم و در نظر اربع و سوهین در کلمه تماش گداشته شد اول سانسور مانع گردید و از خود
 آن تکلیف بمانعت کرد . در آن گداشته در میان نمایان شخص با هم با او انکه که در کش خارج از آن در میان
 ظاهر شد این شخص بدکور زایل از آنچه باب در تعلیمات خویش فرموده داشته بود نوشت دوست
 داد در روز بروز در غلو و ارتفاع است بعنسدیکم که اسم به او الله بر روی اسم باب بر که سید
 داین شخص به او الله با نواع و اقسام تمیذات و تعبدات و صدقات گداشته و بر تکلم است
 صدقات و عیادت خبر و نقل نمود بعنسدیکم بعد از صعود آن مع تحقیق غلط او در زبان می گوید
 قدر نیاس را جذب میکرد لهذا از صحت و بیعت و در آن بران وجود و تعلیمات جلدی اول
 او باعث شد که مجدداً آنگاه بر نام فاجعه به او الله نوشته و چون کتاب اول که بر نام فاجعه است
 و زبان فرانسوی در آن ترجمه کرده و انکار مسلمانان را جلب نموده است بعضی بهائیان بواسطه این
 کتاب با من باب بر اسد نگاری مفتوح نمودند و بعد از نوشتن من این کتاب را بهائیان مرا
 حضور حضرت عید بهما بسودته در جفا کردند و از شهر جفا داد است دعوت نمودند . این مستحق
 باقر و اجمیت است علقه بر اینکه با بهائیان ملاقات توأم نمود . آن اذات محترم کرد آن
 مکانهای مقدس زندگان فی نمونه اند محل اسکان آنها در وضع زندگانی آنها را با معاینه دید و مطلع گردید
 در زیارت معابر آن حرف توأم شد اگر چه بواسطه مستحق جان این سخن از اثر ناگه بر صحنی
 منظوم آید لکن بهائیان مکنیز از این تفهیم که هم فکر و هم زبان است سعادت و هم از من فرستادند
 با موی ایسه در اودس ملاقات نمودم و این شخص زبان روسی کاملاً عارف است و بتجربیم هم ای او
 بسوریه میروم و کوه کرمان را که قبر حضرت باب در آنجا مدفون است خیال زیارت دارم . همچنین زیارت
 آن آنگاه من معتقد سه را که محل طلوع نوراوت و محبت و کجا می در مرق آفتاب حقیقت است
 آندة دارم . خلاصه اهل اروپا آن ایران سلام منظوم دیگر ناظره زیرا امور را فقط خود ایران میس
 و احوال است و جادش لغت آن مملکت در گون است . دمن فارین فرم در سر را رجا و تعلیمات
 و انواع و اقسام امور تهیه می و فلسفی جادیه در آن مملکت بر نفس فر دوزخ و در همه شرم از آنچه
 لا کله فر تو هم خودم را در نظر بویغ و مجلسی که ناطقین و جواد فلسفه از اهل اسلام جانفرو بودند آشت نمودم
 در سیار بستی شش و چش و بیجان آنها گردید و چون از تعلیمات اسلام بقدر کفایت در مقام معرفت
 غلام مسودارم که در این سفر شرات کلمه مانگ کردم

سخن با ختم

ساعتی در مجاهد . کتف از یاد های رکسی نسبی به این رساله که نزد کسی در چندی قبل کتابی در خصوص
 حضرت باب اعظم و جمال اقدس الهی مرقوم داشت ارادان دادند و در مقدمه طبع و نشر این کتاب هم
 عیسی و ولولر نویسی در میان شعراء و حکمای بطور بیخبر انداخته و اتمیتی عظیمه حاصل نمود و بعد از آن
 جرائد راسیا و فقهاء نیز بعضی دیگر در نشرش چون در حقیقی باقی نظر داشته اند و نفوس مشتعلند . این اقدام
 روسی در ۲۰ ماهه نوبت مفضل عمومی تشکیل نمود و از اعیان و اشراف و شعراء و حکما و مجملین از
 ایران در آن آئین حاضر بودند و در نظریاتی دلبرانه و بیانات پندبانه و خطابه های حکیمانه و کلمات
 دلی و حقیقه و ولولر آفتاب است و در ایجاب جرائد معادلت او را در روزنامه طبع و نشر دادند
 و چون تا آن اذن شرفیانی بخند حضرت عبدالبها حاصل نمود در این ایام از بطریق موعود حرکت کرد
 و به راهی جناب بقصد زیارت ایسکل شایع عزم سفر نمود است و در
 راه در همین حرکت از دوست نوشته و جرائد چاپ کرده اند ترجمه نمود و با اصل آن
 که بخط روسی است ارسال میدارم .

ترجمه مقاله که این رساله که نزد کسی در جریان از اتفاقا نشر طبع و نشر نمود است
 کتاب تیرتاران یا بر معیشت مسلمانان

از زمان حرکت بر ادب است فلسطین سوریه فاجعه نویسی شهور معروف دشمنان کاندله ای
 گرنوسکی شکر حرکت و مقصد خود را از تحریر است . اخیر خود چنان اظهار میدارد : - در عالم اسلام
 دینی و فلسفه و تعلیماتی تازه موجود گردیده است با این دین و عقیدات حضرت باب است
 این شخص یعنی باب عموم نوع بشر را بدون تفاوت مذہب و ملت و رنگ و بافت و محبت
 و گمانگی دعوت میکند و نصیحت بنماید و حضرت عیسی و حضرت محمد و حضرت بیدابوس
 انبیا را بزرگتر میسازد . از برای خود دو مؤمنین خویش را پس از اسلام انتخاب نمود
 و ملت اسلام در صورتیکه غیر مؤمنین غیران را کافر و نجس میدانند تمام این عادات را از میان
 اسلام برداشته روز بروز در ترقی است و مؤمنین با این امر سلطه بهائی میگویند و بواسطه آنکه تعلیمات
 بهائیان و نقطه نظر آنها بسیار عالی و در قهاره جبرلائق افتخار است لذا امت نمانی است
 که نظرها را جلب و افکار را جذب کند . در زمان قبل کتاب باب اعظم این کتاب تر

مانند این قصه حاصل نمود و درودی بجهت توفیق حضرت عبدالعزیز برقی تو ابرو
چنانکه سینه درشت ترا بر فراز داشتند شریف آوردن منطق سینه بر آفری در صلی
بجای که از همان سینه و مسیبه معتقدند بود ادا نمود

ندای رحمت تالوی حضرت سید در کلب ایندیش

بسته بسته قبل از آنکه آمدند مسکن کرده اند و منتهای شهسوار در کلب است
در یکی از کلبهای ایوانگلیق حاضر شدند و در حضور جمعی از اخصای آن کلب در کمال فصاحت
و بلاغت طبع ساه اعظم نمود و حضار را از حضرت تالوی حضرت سید و اب سمانی آگاه کرد
و جمیع این مطلق فیج در نهایت اذیت گوشش دان و پس از اتمام اظهاراتش در آن کلب
خود را یک بخت نمودند

ترقی امر الله در الکلیت

در راه بود بر سال گذشته بواسطه لای تودر پیل که یکی از نمایان نابت لندن است نزد حضرت
عبدالعزیز شرفیاب گردید و پس از صحبت خطاب مستی بر ظهور حضرت پادشاه در ایران در حضور جمعی
در لندن ادا نمود و طلب زیادی در میان مردم پیدا شد است پس از آن وقایع تاریخی از روزگار
ای لندن است را به کلاماً تا است نمود و بعضی سئوالات در باب امر نماید و خلاصه اظهارات
خود در آن درج داشت رسید به نمایان لندن را امید چنان است که در این ۱۹۱۱ در نهایت
جدیت بر تبلیغ امر الله مشغول گرداند و مجالس متعدده برای ادا و خطابه نماید کند و بعضی سخنهای
از سوی و جهد آن یاران ناانابه مستوف در سر داشته و توفیق و تائید آنها را از پیشگاه حضرت
قادر متعال خوانند که انشاء الله به بنجاح و فلاح کلی منتهی گردند

نبی عظیم پس آن چراگان و چشم سینه است سینه بل بخت نواز حضرت

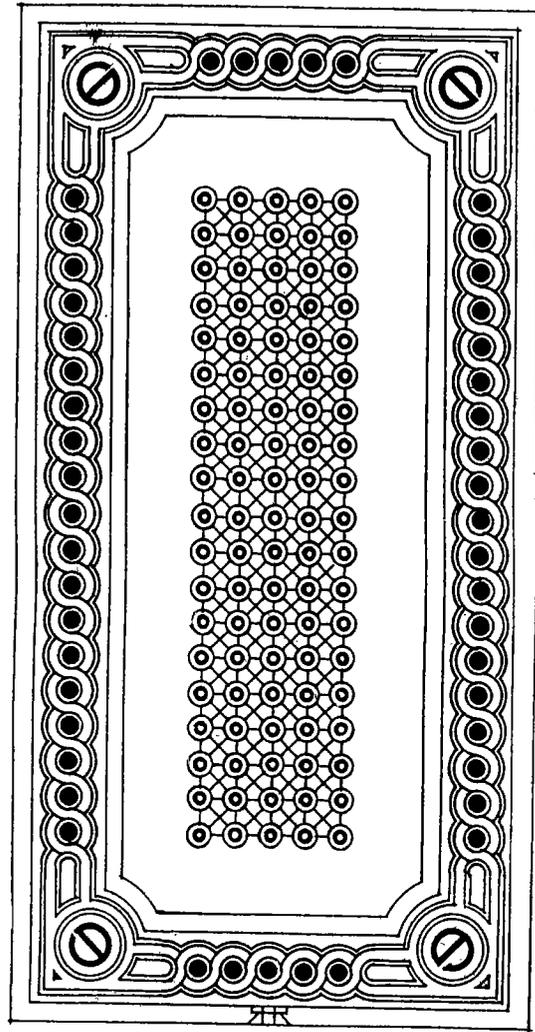
که از نمایان شهر بادیه نمیداند از اجودت این صحبت و مخلو امر الله در شهر بادیه تو با شنید
در محفل معلومی در جنبه کتب روز در در جمع محفل حقان تشکیل که بر تبلیغ نفوس و قرآنی است
گزارت امر الله میگذرد و نفوس از هر قبیل از با روافض حاضر میشوند و مجلس سخنرانی است در باب
جمع و بیانت شوقی میگردد بجز آنکه اصحابی این سالن مستعد بخدمت بعد از آن در وقت

امروز خاندان جیش عجمی در کلاس حضرت زین العابدین مدینه و حضرت سکوت علی میرزا
 و ما که عجله او هستیم باید بروی ما کنیم و وقت سینه شکریم و حضرت زین العابدین را
 در یک از اوراق حضرت زین العابدین میخواند: " میدان و کس است گوی
 لادم دارد گوی حضرت زین العابدین و چون گمان نمی آید که حضرت زین العابدین
 و این عجله عجمی در عصر بیکه از قصیده مهاریه حضرت زین العابدین در خدمت گوی
 مژده که سوره سوره بود تمام شوق کوف - سعد بر افکار کند جوه بر افق کوه
 رفصل بر می بیغ نزل عشق کوه - رسوخ عظیم سفر میگویند مشتاق کوه
 شکر است که این کوه بود کفکان بوج حضرت زین العابدین زین العابدین است
 مجمع ادیان در نامه اباد در پاکستان

توبه دو ماه گذشته محفل ادیان در اندک هندوستان افتتاح گردید و جلسه ای آن در دوره
 طالع کشید و شاهزادگان بزرگان و علمای هند از هر طرف و طبعه از جمیع اطراف آنکس در
 آن مجلس حضور یافتند و هر یک از مقلان ادیان مختلفه خطابه های غزاه ادا نمودند و از بهانه های
 جناب سید مصطفی در رنگون ایراد اولی این مجلس حاضر بودند و خطابه در امر حضرت بهاء الله نمودند
 آن مجلس خواندند و آن خطابه بسیار موفرا و واقع گردید و بسبب تقصیر و تقصیر جمعی از نمایندگان
 شده است . قبل از افتتاح محفل ادیان یا در آن خطابه سلاسل انگلیسی چاپ در
 خطابه توزیع نمودند .

آتش را بر بهاء الله در میان سیامان امریکه

سه چهار سال است که امر حضرت بهاء الله تهنیت و در سفر نوزده درستان خالص در میان
 امریکه نشسته اند و جمعی از آنها نیز ایمان یافته اند چنانچه چیزی است و امر شکستن
 محفل منعکس برای آنها افتتاح شد و به تبلیغ نژاد خود مشغولند و روز مشغولند و مملکت امریکه
 میگردند . جناب سید مصطفی که یکی از دانشمندان و علمای نژاد است در طول در میان
 و اظهار حج در این نوبه ایان با این امر مانند سید مصطفی است در این اواخر سفری در جنوب
 امریکه نمود در میان سیامان که عهد آنها در امریکه نبودن میون برسد امر امریکه
 کرد و نزدیک به نژاد نژاد و عظیم سینه و طالع حقیقت گشته اند . جناب سید مصطفی



April 24 1850 Chicago

Mrs. Suzanne Hopper	Frances Roe
Emmie L. Parmenter	Bertrude Burkema
Isabelle D. Crittingham	Ray C. Wickham
Charlotte Norton	Bernard W. Jacobsen
Annie H. Lincoln	Wm. H. Huer
Claudia Susan Cole-C.	Annie J. Boylan
Lowell R. Wait	John H. Hamlin
Ella C. Wait	
Antonia R. Sanford	Geo. A. Wangil
Marie A. Watson	Wm. H. Hoar
Eva Webster Russell	Maquie Poulson
Fannie G. Lesch	Harlan F. Ober
Headgelem d. Thumel	B. S. Lane
Anna Belle Kellner	Mrs. A. E. McKim
Hyacinth G. Goodall	R. L. Brooker
Leila H. Shurt	
Dorothy A. Clapp	J. Bonds
Epitha M. Harrison	R. S. Parsons
Ann H. Adams	Renovene Deves
Marcella M. Naylor	Elizabeth R. Fremley
Luella M. Alredner	Zia M. Baylardi
Sophia Engelhorn	Honora A. Foxon
Mrs. Sarah W. Pary	Albert R. Winduet
John A. Finch	Corinne True
Edwin W. Woodcock	Mountfort Milla
Fanny Woodcock	Olaf P.
Wm. F. Armstrong	Arthur M. Munn
Edw. L. Johnson	

پس چه بهتر از آن که در اینموقع اخیر این عیضه را به بیانات از پیش
 که از فرم مبارک حضرت عبد الهیاء در حق دوستان ایران نازل
 شد مشغول دستمزد نمانیم . قوله وقوله البدیع :-
 "ایدوستان جمال قدم . عشره عشره انجذاب است درین ترقی حضرت
 رب الأرباب . شرق و غرب در جوش و خروش است و جنوب شمال
 در شوق و شور . امکان در ترقی است و کیهان در نشو و نما ابدی .
 آفاق چون طفل شیرخوار از ندی غایت
 در پرورش است جهان چون نهال تازه نشان در آغوش کیهان از پرورش
 باران فیض در طراوت و لطافت و نمو و نمایش . هر چه هست بیشتر
 مبذول شود فیض بیشتر رسد و آنچه رو بسجود بیشتر باشد ترقی نیز
 جمیع جهات بیشتر حاصل گردد ! پس ای یاران جمال قدم و ای هموطنان
 اسم اعظم بگوئید تا در جمیع مراتب چه از معنوی و چه از صوری
 ترقیات عظیمه نماید . عون و عنایت حضرت احدیت با ماست "
 لغات جهک انرفق و شعاع طلعک اغتلا
 ز چهره است بر یکم ترقی بزین که ملی بی
 از جانب دوم مجلس عمومی نمایندگان مجادل نهالی است :-
 کتبه انشا مستر البرت نال . مسس کلردیا کولز . میرزا احمد کولز

الله ابھی

قیمت اشتراک این مجله بهائیان سال پنج فرانک یا یک تومار خواهد بود
 و چنان امید است که اجای شرق در این مجله شرکت خواهند نمود زیرا
 نقطه برکت و تأیید ان دوستان الهی قادر توان گردید که ادب
 انرا بتدریج توسعه دان و مقاصد و الهی که در شمار اول چاپ و نشر
 یافته بنصه شهود بیاوریم . و امیدوار هستیم که مبتغین محترم
 شرق گاهی پیام بر باقر را که روزنامه خود آنهاست بمقادیر سفید
 بیانات شیرین و بیخ سرافراز فرمایند تا در صنعت آن چاپ
 و در عالم ایجاد نشر گردد و هر که میل آید این مجله در دسترس
 ذیل رسو قوم نمود در نهایت دقت رسیدگی خواهد گردید .
Pejam Bare Bakhtar
1800 Belmont Road
Washington D. C.
U. S. America

از حق جان جلالت سلطت ینها تم که جمع ما را بر ضای خود موقوف فرمایند
 و در ملکوت انس و سراق قدس داخل کنند و امید داریم که
 رشته انجی برات و ارتباط ما بین ایران و آمریکا بل شرق و غرب
 لا ز بروز مستحکم گردد و نامش محبت الهی قلوب را مشتعل نماید زیرا
 هر خطی که از آن برادران و خواهران با ایمانک میرسد مانند بیل
 و حقت الهی نفوس را بر نعمات دلکش سرور و بهجت نماید

عظیم شریقی مجیدی برای ما ایجاد فرمودید و چنین امیدواریم که هر
 یک از این بچه‌ها با قلب مشتعل از ناراحتی اعمال شما جهت
 نمونه و سبب انجذاب و ترویج سائین در خدمت امر گردد. لهذا
 با قلبی سرشار از خدمت پروردگار را مجدداً میگویم که چنین برادران
 و خواهران روحانی با عطا فرمودن است. صفات تواریخ
 ملل این زمان بسیار اعمال و امور عجیب در آن خواهد بود ولی بزرگترین
 و امیدواریم آنها همانا خدمت ان یاران شرق خواهد بود که چون
 شمشیر بر دشمن در قرون و اعصار خواهد درخشید. "مس کولتین
 " در هر قلبی جهانی سرور و ضعف ظاهر و در هر دلی آثار اتحاد و اتفاق
 می‌پیدا. نفوس در حالت دعا و مناجات بدرگاه قاضی الحاجات
 تا ابواب بسته مفتوح و نورات ملکوتیه نازل گردد! امر جانگسز
 که یاران شرق در فرستادن اعانه بکوت شرق اندک کار نمولند اند
 ان سخن است که سید قدرت الهی در قلوب ما کشته شده
 و امید داریم که خدمات یاران غرب سبب سرور قلب عبدالمبارک
 گردد و شرق و غرب چون دو دلدرد دست در آغوش هم دیگر نمایند!
 در این ایام بهمت چند نفر از یاران و خادمان امر محمد بهائى موسوم به "پیام
 بر باختر" متکلمین فارسی و انگلیسی بر حسب تاریخ بهائى که هر سالی بر نوزده ماه
 و هر ماهی بر نوزده روز تقسیم شود ماهی یک نسیه چاب داشت را میگرد
 و تقدراً ادارت مدیران انگلیسی در شیکاگو و مدیر فارسی آن در استانبول

فی الحقیقه در سئو اعانه بشرق الدوکار شکافو سخاوتی ظاهر فرمودید
 که عالیان را بکویت انداختید و جانفشانی بانی در این امر نمایان نمودید
 که نمایان سازد مالک را بجهل و ترساکر دید . چنانچه مستر البرت
 ایل میگوید :-

"تحف و هدایای عظیم و اعانه قابل ملاحظه شما را برادران و خواهران
 شرف سبب تجب و بجز اهل عالم گردید . از مایحتاج و امینم یوسیه
 خود با سخاوت شاهانه مارالک و تائید فرمودید و اعانه مایه پی
 درین فرستادید . با چشمهای گریان و قلبهای آتشین بارگوش
 بر حکایات جانفشانیهای شما عانه شما نمودیم . شما کلمات "اطاعت"
 "سخاوت" و "اتحاد" را بروح جدید عالیه و معانی لطیف ساسیه
 زنده دخی فرمودید و بر جانفشانی که در شرق نمودن اید مانند تجی بوده
 که در ارضی قلب باران کشته شده و به نفعات روح القدس
 شقائق حقائق برنویسد و تمام اهل عالم را بفرحانست در حانسته
 موعظ خواهد نمود . " و جناب مستر زوزف بن میگوید :-
 " ما که در حالت حزن و اندوه از جانفشانیهای دیرینه شما در بر سر
 اعانه بشرق الدوکار امریکه اطلاق یافتیم بجهت اظهار امتنان و تشکر
 صحیح اجناسی امین دیا باین چند کلمه بجزرت مینامیم . در عالم روح
 که مقدس از وزن دسکان است در نهایت محبت شما را
 در آغوش الفت در می آدریم . ان یاران بوسطه جانفشانیهای

بوزید جلوه از اشراق شمس حقیقت بود که یاران الهی در نهایت
 محبت و اتحاد و یگانگی در آنمحل روحانی مجتمع شوند و مقاصد کل بقیه
 تائید الهی خدمت بامر الله و عبودیت درگاه کبریا و تائید مشرق
 الذکر کار آنمحل را در مستقبل نتایج عظیم تحقق و آثار با بهره مسلمت
 چون اول اجتماع عمومی بود در امریک اینها همیتی عظیم داشت
 و بدون قوه عهد و میثاق الهی در زمانی قلیل اجتماع در آنمحل نورانی
 مستحیل بود و لکن مطابق رافوتی که میگرد عقول است و در هر نقطه
 آثار تائید میثاق واضح و مایه.

آنچه گفته که در این یوم مبارک شمس مبین در نهایت اشراق است
 و از تائیدات عهد با امر الله اتفاق داین نوع جامع عظیم ممکن
 و الله صد سال سنواست میگردد و مردم مشرق و غرب در ای این
 آنکار عالییه و هم سایه نمیکردند پس خوش بجال این برادران
 و خواهران محترم که شب در روز در سایه شجر رحمتش مشی میروند
 در گلزار عنایت قدس او ساکنید برضایش متوفی و در بحر رحمت
 و فضلش مستغرق! چقدر خوشن بخت در سعادت هستید که در
 سبیل الهی زجر و عذاب می کشید و در سینه سینه دگر چه بهای
 ارواح خود را در کمال سردر فدا نمائید. این غیاتی است مخصوصان
 شیراز همیشه شجاعت و تاجی است که الی ابد بر بردارند
 فدائیان درخشنده و تابان خواهند بود.

ان توتیدنا علی خدمتہ اصفیائک و تجذنا بجنود فیک و تشدد
 از زما علی عبودتک و تجنن بعبادک رکعاً سجداً موفقیین بعبادتک
 ربنا انا ضغفاء و انت العوسى القدير و نحن الموات و انت الروح
 الحی العظیم و نحن عجزاء و انت القوى المتین ربنا و جبر و جومنا
 الی و جبر رحمتک در زقنا من مائت السماء بفضل صدقک
 و انصرنا بجنود ملائک الاعلی و انجذنا بملائکة ملکوتک الی الی
 انک انت الکریم الرحیم ذو الفضل العظیم و انک انت
 اللطیف البخیل ع ع

بعد از این مناجات پر روح در بیان جمع نمایندگان و در آن
 در نهایت سکوت حلقه زن و دست در دست هم بگیرد
 در نهایت سردر نه دفعه اسم اعظم الهی را بلند بر زبان جاری
 نمودند و مجلس در نهایت جید و آرزوگامی و اتحاد با تهی رسید
 ای برادران محبوب دای خواهران عزیز! انا مستقبل این نوع مجلس
 عمومی را فقط حضرت من الله الله شرح توان داد زیرا اوست
 واقف بررار و عالم بر تحقیقات قلم از بیان عاجز و بس است
 از تفهیم بیان خارج ولی عبدالبهاء در باب محفل عمومی پارس چنین
 میفرماید :-

"ان الحقیقه محفل مسوئین در شکی کاغذی آسمانی بود و مومنینی است
 الهی بر لوسی از ملکوت الهی تجلی نمود و نسیم جان پر در از بهت غنایت

کلی نماینده گان بحضور اعضاءى محافل بهائیان شرق نوشته شود
 و در آن ائمن و تشکر اجابتی خراب را در فرستادن اعانه ای
 سخاوت منش دوستان خاد برای شرق الله کار شیکار
 اظهار گردد و نکته که عبارت از مسترال دمس کولوز دیر
 احمد مهاب باشد بجهت نوشتن چنین کتبى انتخاب گردید
 در مجلس آخر که بعد از ظهر منعقد گردید بعضی امور مخصوص بشرق یادگار
 چون اصلاح نظامنامه و فرستادن تلگراف بحضور مبارک و چاپ
 راپورت مجلس وغیره وغیره بیان آمد و بانجام رسید و غضا
 نکته اجرائیه بجهت امور سال آینده اظهار ذیل انتخاب گردید
 مسترالرت مال . مستر مؤتلفرت سیز . مستر پرنار دجان
 مسس کورین ترد . مستر ارتور انسو . مستر ویم مهور
 مسس انی پارترن . مستر جوزف هنر . مستر ویلیام
 و چون این امور اختتام پذیرفت مسترال مشاجات ذیل را

تلادت نمود قومه و قوله الاله :-

" الی الی تران من ملکوت غیب احدتک قد اجتمع فی هذا المصل
 الروحانی مؤمنین بکسر و موقنین باناک و ثابتین عن احدک
 ویشاقک منجدین الیک مستعینین بارجحتک مخلصین
 فی امرک خادمین فی کریمک ناشرین لدیک ساعین
 نطعنک خاضعین لدجالتک متذللین بایک مشرعین الیک

"حال تمام فضیل شرق الازکار شیکاگو و اعانه از شرق و غرب را
بیان کنید و زنگان نیز من جمله در این آیم در یک روز چهار اعانه شرق
الازکار یعنی لندون هند و بمبای و هلم شیراز و غیره اقرا می فرمایند
رسیده و ارسال گشت فی الحقیقه یاران الهی در خصوص اعانه شرق
الازکار گراست نمودند بهر قسم بودت کردند حتی بعضی لباس
خویش را فروختند این نیست مگر لائق و میناق الهی و اما حال وقوع
ندارد که از شرق و آسیا اعانت بنامی معبد در غرب امریک
کردد . ان فی ذلک لعبره للمتصفین !"

هم چنین سترمال حکایتی در حضور نماینده گان تعریف نمود که بسیار
مؤثر واقع گردید و آن این بود که زن فقیری در شرق که روز دوشنبه
پول سیاه بواسطه بختن و فروختن نان بدست می آورد مجوزن
دل خوردن میشود که کسی با و اظهاری نمود تا برای مشرق الازکار شیکاگو
اعانه فرستد و چون پول نداشت گوشوارانهای خود را از گوشش
ببردن آورد و میفروشد و در نهایت مرد در وجه انرا او را حسنه
میگوید: "به بیند خداوند بر حسب رحمت و خطای خود همه ما را
را بر فرستادن شئی نمیتواند مینماید"

صبح ۲۷ آدرین پس از آنکه دو باره مجلس افتتاح گردید و بعضی
نمایندگان محبت نمودند مستر روی و یلیم از محل خود برخواستند
اظهار داشتند که مکتوبی رسمی از طرف مجلس عمومی با مضامین

"در آخر مجلس عمومی پارسل در خزینه شرق الود کار است" ^{دولت} ۳۶۶۶۴
 (تکون) حاضر بود و از ۲۱ مارچ ۱۹۰۹ الی ۲۳ آوریل ۱۹۱۰
 مبلغ اعانه جات به ۹۵,۳۹۷,۳۰۰ ^{دولت} رسید است. جمع
 اعانه جاتی که در یکسال از ممالک شرق چون ایران و هندوستان
 و عثمانی و برشام و اورشیم و روسیه و مصر دریافت گردید
 به ۸۵,۹۲,۷۰۰ ^{دولت} (هفت هزار و نود و دو تکون هشتاد و پنج شاهی)
 در صورتیکه اعانه نامی ممالک اروپا و ایالات امریکای کانادا
 به ۶۳۸,۹۳۸,۷۰۰ ^{دولت} رسید است. بهائیان محترم شرق اعانه
 نامی خود را اول بارض مقصود فرستاد و بعد حضرت عبداله
 از آنجا با امریکای میفرستند و باینوضع این اعانه نامی برادران
 و خواهران شریفان چون رود ما و زلدل از سرچشمه روح حیات
 متصل بجانب غرب جاری است.
 فی الحقیقه اجناسی شرق در فرستادن اعانه و ذراکاری چنان
 هستی ظاهر نمون اند که کوشش فلک شبه و شش را شنید چشم
 روز کار نظیرش را مشاهده نمود و بسبب حیرت و تعجب و حاجت
 و شرمندگی کل عباد گردید و از این سخاوت بی مهتاب جمع بهائیان
 غرب را الی الله ممنون و تشکر خود نمودند و جانشانی
 ان یاران از یک فقره که در لوح مبارک حضرت ایادی امرالله
 جناب ابن ابهر نازل شد بخوبی معلوم میگردد. قول حق اعلا:-

وروابط یک دودمان ترک و تاجیک و فرانس و امریک و هند و اروپا
 حکم یک جنودیک جیش دارند و بدون طیش بمبادت و معاشرت
 بلد بگریزند و این عمل مبرور در درگاه رب غفور مقبول و محبوب. در
 تائیس شرق الاذکار در عشق آباد فی الحقیقه یاران بنیاد و صدر این ست
 گذاشتند تا ان بنیان بند گردید و همچنین حال الهیته زوجه عالم
 عالم بقدر امکان اعانت پاپی مشرق الذاکار امریک ارسال میگردد
 شما بجمع یاران الهی ممنونیت عید البهارا در این خصوص ابلاغ دارید فی
 حقیقه این همت یاران شیامان سکرانیت است زیرا از طرف
 و خراسان و شیراز و جهرم و اطراف اصفهان حتی دماست
 و قرای خراسان و شیراز و یزد اعانت ارسال گردید این اعانت
 در سبیل خیر آفاق بسبب سرور قلوب روحانیان است
 و از نیوم آدم تا بحال چنین امری واقع نشده که از اقصی بلاد کسی اعانت
 بجهت اقصی بلاد امریک ارسال گردد. از رنگون اعانت بسبب کاغذ
 و از جهرم شیراز و خراسان و شیراز اعانت مشرق الاذکار در قطب
 امریک میشود این نیت مگر بعون و عنایت جمال مبارک
 و توفیق ان شمس حقیقت و نعمت و معاونت آن تر اشرف
 که آفاق را ارتباط عطا فرمونه.

کس از انام لوح قبل امته الله استعد مسس کورین ترد
 منشی حزینه دار را پورست خود را در اقرار ذیل الهی نمود :-

اقساط ادرا نشود بنامی بس خشن نگردد . قوله تعالی :-

«در خصوص شرق الدذکار استنباط نمودن بودید در ابتدا باید این را همیآ نمایند بعد مباشرت بر بنا نمایند و از استقراض احتراز نکنند باید بقدر امکان قسطهای قرض دان شود آنرا ترتیب و بسند شرق الدذکار و نقشه آن هندسه نقشه ای متعقد جمع نمایند و بواسطه محفل روحانی بنقشه که مطبوع واقع گشت و مقبول افتاد انرا اختیار نمایند ولی باید شرق الدذکار نه رکن باشد و اجتماع کلی در مرکز بنا یعنی در وسط میشود .»

جناب مستزاد رفیق بن وکیل دانشگین از جای خود برخواست و ترجمه لوح مفصلی را که از افق عنایت بافتخار حضرت امین در معانی تعاون و تعاضد باین علم اشیاء و انسان نازل گردید در نهایت قوت و نفوذ قرائت نمود و از آنجمله در این لوح حدیث

حضرت غرض الله اعظم میفرماید :-

«یاران عزب را نهایت آمان و آسودگی بنامی شرق الدذکار را چون در آن خطه و دیار بنا اگران و قیمت دار مبلغ موقوفه باید تا پایان بنیان خانه و قصور گردد تا چهر رسد به بنیان شرق الدذکار که باید در نهایت عفو و ستم و اقتدار باشد پس یاران الهی باید از هر کس با عاقبت بریزند و بجان و دل در این مورد انفاق نمایند تا در شایع دعیان گردد که بهائیان شرق و عزب حکم یک خاندان دارند»

اسم شهرهای امربیک

بنیای پویس

بنیولورک میز

شیکاگو

"

کنیوشه

مستر زیاردها کبسن

مستر آبرت مال

مستر اولدف پری

مستر کورین ترو

مستر ارتور بانو

پس از خواندن اسما و کلمه و قبول آن بواسطه جمع مجلس مستر

جا کبسن راپورت مفصلاً از امور شرق الدکار که در سال گذشته

رتق و فوق کردید خواند و خلد صه این راپورت انکه زنی را

بقیت سی و دو مرتبه از آن ایتاع نموده و قرار گذارد انکه هر شش ماه

پزشش ماه پنج هزار تومان با منفعت صد دیشش ادا نمایند و با کمال

تقریباً نصف این مبلغ را داد اند . هم چنین خریطه های قشنگ

بسیار ظریف بواسطه معماران چون مستر بیلی و مستر پونگین

مستر برش و مستر لنگلن و مستر وودوارد و مستر ماکریل

و یک نفر دیگر که رویم رفته مهفت خریطه میشود با تمام پذیرفته ولی

پس کلام از این خریطه ها هنوز انتخاب نگردیم زیرا معماران

مشهد دیگر اظهار داشته اند که نقشه ها کبشند و بنفستند

و با کمال عکس جمع خریطه ها را برداشته و بحضور مبارک ارسال

شده است . زما حضرت عبدالههار و انجی امر فرموده اند که با جمع

مسس امپوزیا سلفرد

مستر بایرن لین

مستر روی دیلم

مستر ژوزف هین

مسس کلودی کولز

مستر ویلم هور

مسس لیلیلا شون

مستر چارلز هاجیس

مسس چارلز تگلن

مسس آن کوانت

اسکوت - کرتلند

مسیگان

بنجور
لانس

ایتا کا

واشنگتن

”

نورث هرسن
جرسی سیتی
پنو آرک
مونته کلو

برد کلین

اوکلند

جنوا جکشن

برد کلین

چونسون

هرسن

ریچیا

کیفتن

بونالو

قرائت کردید :-

امم شهرهای آمریکا

میواک

راسین

دنور

بالتور

سینتیاتی

دسین

شوگارگر

منتریا

دیکسن

بستن

اسپوکان

پرند

فیلادلفیا

ذرت پرت

سنتال

نیویورک

"

"

امم نایکونده - جاس امان

مستن ارت موطن

مستر انگوس پسن

مستن سیدیا ناسین

مستر ادوارد استرون

مستن انی پاد مرتت

مستن ماری دوسن

پروفسور هنری کرم استرنگ

مستن ماری هاپر

مستر کارلن ادور

مستن ا.ب. کیلیوس

مستن سوفیا انگل هورن

مستن ایزابلا برتنهام

مستر جان درمو

مستر جان فنج

مستن انی بویلین

مستر متونزست میلز

مستر پرسی دد کاک

نمودند و پس از محبت نامی کیرش را این عبارات ذیل را اظهار داشتند:

"خداوند ضعیف را بجهت شکست قوی پنجگان انتخاب مینماید. شما را الله
ضعیفی برای ریاست این مجلس انتخاب نمودید. من خیلی ضعیف
و ناتوان هستم و اگر بر نفرد و عجز و بیچارگی و نادانی خود قائل نبودم
این مقام مسئول را نمیتوانستم قبول کنم و روح نباید وقت و حکمت
از پروردگار مسئلت فرمایم. امروز انوار افتتاح این مجلس در قلب
هریک از شما که توجیه بشرق نمودید پذیرشید و اگر در انوقت
بشارت محبت و اتحاد حقیقی را کاملاً درک ننمودید معانی روحانی
آن در وقت تلاوت لوح مقدس بر شما کشف گردید. امروز
موقع کلام و سخن سخنجان نیست بل باید اقوال را در ذرا و نیز بیان
انداخته فی الفور مشغول بر ترویج و فتنه و مشورت در امور گردیم
ما که نمایندگان مجامع بهائیان امریکت و کانادا هستیم در این
مقام جمع شده که بدانجا و تحف جانفشانیهای خود را در امر الهی و در
طریق بنا، مشرق الدکاء و اظهار داریم بدون اعواق و در ف
همه گیر را از بیان را بابت نامی مجلس من مختلفه تشویق و تحریص کنیم
پس بایستد در همه یک جمع شده با جری خدمات پردازیم زیرا از زمان
حقیقت ما را آزاد خواهد نمود که علم را با انوار آن جستجو نماییم."
مستر برنارد جاکسن مستی و مسس جرتز و دو کما نایب
منشی مجلس انتخاب گردیدند و دفتر اسباب نمایندگان از قرار ذیل

اجتای شرق بجان دول میکوشند که بقدر امکان اعانه نمایند با وجود
 آنکه اقلیه ایران چند سال است در نهایت اغتشاش است در دراز
 نهضت ملی نه تجارتنی بلکه در جمیع ولایات جدال و نزاع بین حزب استبداد
 قدیم و حزب شروط جدید واقع و بنوعی مشغولند با وجود این بقدر امکان
 میکوشند که مشرق الذکا را شیخا فو اعانتی نمایند و ایداً قصود نمایند
 نمود اگر ایران انتظام یابد اجتای ایران اعانتی نمایان نخواهند
 نمود و من تضرع بملکوت الله بنیام و از برای شما تأیید و توفیق عظیم
 و علیکم و علیکم ابها و الاهی راع
 تفاوت این لوح غرا که در ای نصابی در تیره دیانات روحیه است
 سب سرور و شغف قلوب یاران گردید و هر یک بدگاه حضرت
 رب الارباب سجده کرد که خداوند او را موفق بر حضور در مجلس
 نمود است . سپس ستمیز خطاب ادا نمود و از خدمات
 و جانفشانی یاران شرق و غرب که برای مشرق الذکا را اعانه و ستان
 و خدمت کرده اند تحسین و توصیف نمود و اظهار داشت که مشرق
 الذکا حقیقی آنان در قلوبمان سافخته میشود و این مشرق الذکا
 بنیان عظیمی خواهد بود که در آتیه بر اتحاد و اتفاق یاران خاور و باختر
 شهادت خواهد داد و روز بروز این اتحاد روحانی بر حسب ترقیات
 و جدائیه ما زیادتر خواهد گردید .
 بعد از آن حضار جناب ستم ابرت آل را بر بالست مجد انتخاب

و در نهایت انقطاع و روحانیت و حسن نیت و عدل است بر روی تعالیم
 الهی شتابند و بموجب عصیان و نصیحت حضرت بهاء الله عمل نمایند زیرا
 در این دور بهاء الله اقرار و اعتراف سانی و ایمان و اقیانان لفظی
 و انتساب صنوری ابدی حکمی ندارد بلکه باید یاران الهی و امانت
 با خدق و اداب و رفتاری قیام نمایند که تعالیم بهاء الله در وجود آنان
 تجسم گردد بعمل ترویج آئین ملکوت الله بکنند نه بمقول تا از
 جوهر وجود شوند و آیات ملکوت الله گردند و بعوثر فاست
 رأیات طاعتی شوند تشنگان زلال شوند و طالبان زلال
 همگی گردند بیچارگان امعین و ظمیر شوند و آوارگان اسرو سامان
 دینند فقیرانرا کز ملکوت گردند و مالکوس از اسب امیدوار
 شوند و عیبلاز در مان دل و جان گردند و در نهایت مهربانی بنوع
 انسان رفتار کنند با هر گریانی بگریند و با هر خدانی بخندند ما هر
 بیچاره همدردیم از شوند و با هر بیگانه استناد همراز گردند.
 ای یاران عبدالبهاء اجاب و امانت را صحت از مقصد چنان که در
 شکاف تالیس مشرق الا دکار نمایند و خریطه می ستودن ارباب
 نمودند اند که یکی از آن مقبول افتد تا بموجب ان بنا تالیس گردد
 حال اول باید اعانه جمع شود تا زمین تمامه خرید شود و لوازم بنا
 انوقت بتفصیحات پردازند پس تهنیتی بنماید و غریق ابراز دارید
 تا بزودی قیمت آن زمین داده شود و اسباب بنا فراهم آید .

ایوا دبستر رسل قرأت نمود :-

امریکا اجای الی علیهم بہا اللہ الہی

ہو اللہ

ای ایسا رو بنات حکومت انکو لکھنے بغیر نمانہ ہی الہی آفاق یا ہتر زائید
 شرق و غرب ندای حق ارتباط یافتہ امروزہ صبح آقا لیم عالم ندای حکومت اللہ
 بسبح دور و نزدیک رسید و علم وحدت عالم انسانی بقوۃ الہی
 کردید نعمت شرق است کہ عالم غرب با وجود طرب آدرہ در
 غرب است کہ گوش ز دہلی شرق گشته . از بدایت عالم تا آں
 ارتباط در میان ایران و امریکا شد و ابتدا با بن سکنین این
 دو قطعہ نما برہ دمکاتبہ نگردید . حال ملاحظہ نماید کہ باندرک مدتی
 پیہر و جدو طری در میان این دو اقلیم آفاق و پیہر ارتباط حقیقی معنوی حاصل
 گشته و پیہر نما برات روحانی در میان آئے . حال بدایت طلوع
 صبح دنیا سحر است غنیمت کہ کب این وحدت چنان اشراق
 نماید کہ آفاق را روشن و منیر کند و ارتباط نام و وحدت حقیقی
 بین جمیع قطعہات حصول یابد . تا سرعت حصول این آمال
 بستہ بان است کہ باران غرب بحال بہت وقوت
 کہ خیزد بر بندند سعی بلخ سبذول دارند دمی آرام گردند
 و نفسی راحت بخویسد بیکو شب در دزد بکوشند و بکوشند و بکوشند

وقار وروحانیت مناجات ذیل که از قلم حضرت مولی الوری جاری
شده تلاوت نمود :-

" الی الی سخن عبادیه و جویها بوجهت الکریم و انقطعنا عن دونک
فی بزة الیوم العظیم واجتمعنا فی هذا المحفل الجمیل متفقین الاراء والنوا
متحدین الافکار فی اعلا کلماتک بین الوری رب ربنا اجعلنا آیات
الهدی ورايات ذنک المبین بین الوری وخذیرة ثباتک
العظیم یا ربنا الاعلی و مظاهر توحیدک فی ملکوتک الابهی و لو اکب
ساطعة النور علی الارحام ربنا اجعلنا کجور استلاطم بامواج فیضک
العظیم و نهور اذ فقه من جبال ملکوتک الکریم و انهار طیبته علی
علی شجرة امک الجمیل و اشجاراً تر تحریب لم سویتک فی
کرمتک البدیع رب اجعل ارداننا معلقة بابایات توحیدک
و قلوبنا مشرحة بقیوضات تفریدک حتی نقتد اتحاد الامواج
من البحر المواج و نتفق التفاق الأشعة انت طعة من السراج
الوانج حتی تصیر افکارنا و آرائنا و احساساتنا حقیقة واحدة یتمتع
منها روح التوافق فی الدفاق انک انت الکریم القاب بک
انت المعطى العزیز الرؤف الرحیم . "

کس از تلاوت این مناجات روحانی بهر اثرش در وجه نمایان
بود لوح مبارک ذیل که بواسطه جناب دکتر امین آینه زید علی بنیاد الله
مخصوص این مجلس از نهاد قدس الهی نازل شده بود امته الله مسس

شرفی و شربت و گفتند باسی روحانی مجلس به اتمی رسید خبر که
 مجلس پیشینه اجناسی الهی و کلام محترم مجاسین بهائی در تالار بزرگ که
 مخصوص انعقاد انجمن باسی عمومی عظیم است حاضر گردید و دو بار محفل
 بسیار روحانی منعقد شد و اگر چه در آن مجلس از طرف بیگنوی
 که خود را ظاهر بهائی نامیده دلی شرا طالب ریاست و بزرگیت بود
 قدری آثار حسدیت و خود پرستی ظاهر گردید و موقتاً حزن و اندوه در
 وجه یاران همیودا گشت ولی قوه کلمه الله و تائیدات روح القدس
 چنان عظیم بود که جمیع اشکالات بر طرف شده انجمن مهم به مغفرت
 سرور و جود و شهنشاد های فرج و شغف افتتاح و اختتام بذلت
 دینی و حقیقه انجمن جمع پیشینه از جهات قوه وحدت و یگانگی آمیزند
 بخون عیان ساخت و امر الله از امتحان شدیدی منظم و منصور خارج
 گردید که به اشک و لهاله الحمد که بنیاد ثابت خود را در مواقع بیات
 غیظیه از مکر ما کربین حفظ و مصون مینماید و در سر ابرین فضل و رحمت
 در سراق قدس انس و الفت داخل میفرماید! اوست ناو عبا
 و بحی عظیم ربیم!

جلد هفتم القول جلسه عمومی رسی در صبح دوشنبه ماه آوریل ۱۹۱۰
 افتتاح گردید و جناب ستر منتفرت سید رئیس اتحاد شرق
 اللذکار بهائیان حاضر بود و چون جمیع نمایندگان و یاران بر
 کرسی باسی خوانده شد مشا را به از مقام خود برخاسته در آنجا

رضوان اکبر است و مهوادرغایت اعتدل پس هر طرف
اعتدل کنید که هر کس غم حضور شیخ کاغذ کند در آنایوم مبارک
باشد .

آیا از قضایای اتفاقیه چون زجب لوح قبل تغیر وقت بجهت اعتدال مهوادر
گردید و در ایام نوروز مهوادرغایت ولایت بود در آن دو سه روز
عید رضوان چنان مهوادرگردید و بچوب برف دیوانی نازل شد که مثل
و مانندش را کسی ندیده و شنیده بود در تهنای باغها و گلها بی تابانها
را کل سرمازد خزر ز یادای بر زار عین اطراف خورد راهها بند گردید
و در وسط بهار دکنش بیشت درخشان زیستان مهویداشد آنا چون
پس از دوزد و دوشب برف و باران مهو اصف گردید و آفتاب
تا بید و نیم روح پرور و زیدین گرفت معلوم شد که در پس برده این
تغیر مهو اجتمعی مغل بود .

باری قبل از آنکه مجلس عمومی رسمی منعقد گردد شب شنبه جمیع
نمایندگان و اجتمعی شیخ کاغذ در یکی از مهو اتلی آسی بزرگ با این شهر
بضیافت یاران جمع گردید و همگی را امدقات نمودند و همگی سرف
گشتند و در آن مجلس روح اتحاد و اتفاق غریبی مشاهده گردید پس از
خواندن الواح و شاجات جهان ستر و دکاک دستمه مهو در
بر تکیه ام دس بوین دستمال دسترن خطابه ای مختصر در پیش
آمد ادا نمودند و هر یک از نیم قلب سرور و مخطوط شد پس از صرف

صدور امتداد بجهت احمی القیوم و یه یعون الناس الی القتل فی دیک
 بیت المعمور و منشور نجات الله و تعلو کلمة الله و یتمکن بعالم الله
 من القلوب تمکن الروح فی النفوس و یستقیم اناسکم
 امرکم الرحمن .

چون پارسال در فصل عید نوروز مجلس عمومی در باب مشورت
 بنا به مشرق الذکا در شیکاگو منعقد گردید و اثرات بزرگ از آن
 تراش نمود لهذا بر حسب نظام نامه کمیته اجراییه قرار بر این گردید که
 مجلس عمومی دیگری در همان تاریخ فراهم آورد تا نمایندگانی
 از جنبه های بهائیان امریک در دو باب دوم جمع گردید روحی تازه نمایند
 در ترقیات امر محبت کنند و در مسئله بنا به مشرق الذکا در جمع نمود
 اعانه جات مشورت و نگاشتن نمایند و کمیته اجراییه در نتیجه
 و تدارک انعقاد مجلس و حضور نمایندگان در ایام نوروز بود که بوقت
 لوح مبارک ذیل در ۲۴ فرایر ۱۹۱۰ رسید تاریخ اجتماع محفل به
 یک ماه بعد افتاد قوله تعالی :-

« ای یاران و ابا رحمان ! اگر مقصد شما که در نوروز محفل عمومی
 در شیکاگو مبارک است و از جمع اطراف نفوس حافر گردید و مذاکره
 در خصوص مشرق الذکا گردد و وحدت عالم انسانی ایجاد شود
 و تعالیم الهی مذاکره شود و وصایای جمال مبارک شرح دیالنگ گردد
 بهتر آن است که این قضیه در عید رضوان واقع گردد زیرا عید

نمون اند و این آثار شیخ و علامه دجلوی تبریزی دین الله و شرفی است
از تعلیقه جات ایران شرقی عموماً و حبیبی انالی عربی مخصوصاً
و عیان است .

امروز مسئله اسحق شرقی الدکمار و روش کاغذی در انظار یار
و اغیر اجمیت خارق العاد پیدا نمود و هر یک از اجزای الهی
در نهایت جانفشانی سعی نمائید که این بنا بهائی بزودی مبارک
گردد و اساس آن گذاردن شود و کالج منوی آن به فکرت اثر رسد
و این مطلب اگر چه در این دو سه سال قبل نمایان گردید و اعدای
ولی هفت سال قبل در ۱۱ ماه می ۱۹۰۳ اعضاء بیت روحانی
شیخ کاغذی مبارکی دریافت نمودند که در این بیان است در
ذکر شده :-

یا اجزاء جید البهائم و سهامه و شرکاءه فی عبودته رب العباد ان
اعظم الامور و اتم شروع ایوم تالیس شرق الدکمار و بنیات
معبدی برتفع منه صوت التهلل الی ملکوت ربنا مجید طلب
لکم با اقله تم و نوتیم تالیس بذا البنا و سبتم الحق فی نزل الیوم
لهذا المقصد العظیم و المشروع الکریم ستر و ملائکه الشایسته
علیکم و جنود التوفیق تهابم اناکم و عهدایتم شرق الدکمار و توفقه
الانوار و حفزه الابرار و تقویم الصلح تفرغاً الی ملکوت الاسرار
و یرتفع صوت التمجید لربنا الجید هنا لکم یفرح المؤمنون و یشرح

" "

ای که نوزد زالی باشد کن خدارا که چنین بری تبوعطا از سود عاقل و غیر
و کامل و صبور ندای ملکوت شنید و بدشگرت همچو دیوست
نوریدی در جبین برافروخت و بزبان بشره تعالیم الهی بگفت و رحمت
وطن بگذاشت و بیدار بعید در شرق شتافت بشارت ظهور
ملکوت داد و سبب هدایت نفوس گردید لهذا تاجی از عزت
ابدیه بر پهناد که جوهر زواهرش بر قرون داعضا رساند و بیات
ابدیه فائز گردد. تو که مادی خوش خوش که چنین پسری داری. "

در دلوح دیگری که از سما قدرت بافتار اجای با تیره نازل کردیم سیر یافت
ای انجن رحمانی استر اردون منادی ملکوت شد در جبین آمد
و ترا بون شتافت توفیقات ربانیه مد کرد تا یکین موهبت آسمانی
فائز گردید بسبب افتخار اجای با تیره شد و عدت برورد و جوهر باران
دانا رحمان گردید در سبیل ملکوت جانفشانی نمود و سبب
حیات ابدیه بعضی نفوس گردید نتایج این سفر عنقریب مانند
شمس و قمر ظاهر و آشکار گردد و توفیقات عظیمه پدیدار شود. "

از مسطابین نقل النوح مبارک بخون داخ میگردد که الحمد لله امرای
در جمیع اطراف و کفاف جهان رو بترقی و بسیداری از مردم از اهل
به نارا اعظم گوشش دانند. از ملکوت الهی دلائل اعجاز گرفته اند
و ادان روح افزای صائمه قدس را شنیده اند و در حقیقت تحقیق
و تخصص تعالیم روحانی بر آمده اند و جبین را بنور هدایت کبری روشن
" "

۱

سفر اتانج و شربی حصر . در جمیع اعصار در قرون آتیه تذکره خواهد بود
 و بعد از رجوع این سفر البته شرح مفصّلی مرقوم و منتشر خواهند نمود .
 در لوج مبارکی که به سس استر لیکت یکی از بهائیان نیویورک
 تازن نازل شد میفرماید :-

" ای بنت ملکوت ! حضرت مستربمی چون از سفر چین و ژاپون
 و هند بارض مقدسه وارد و باها بیت لثرت در سرور حاضر شد
 از شدت محبت یاد یاران نمود در استان مقدس طلب عین
 و غایت حضرت احدیت کرد . فی الحقیقه این عزیز عبد الهی است
 وطن خویش نمود و از راحت و نعمت خود بگذشت مشقت سفر
 اختیار نمود و دریای آتلانتیک و پاسیفیک قطع کرد تا در
 جزایر هونولولو لثرت بملکوت دهد در ژاپون آتش را
 تعلیم حضرت بچون کند نفوس را به هدایت ببری هندی نماید
 و تیش گلخانه از چشمه الوب نبوشند چین را از طلوع نور
 همین خبر دهد و هند دستا ز اشقیات حدقه رحمن معطر نماید
 الهی که موفق و سؤید شد در اندیاری ندای ملکوت بنگاشت در سر
 لاهوت آشکار شد بنیانی تائیس کرد که تا ابد آباد باقی
 و برقرار است و سراجی برافروخت که روشنائی ابدیت
 در خشی بنشانند که شمشیر بی پایان است . "

در لوج آفرسی که با در محرمه مستر هودارد استرودن نازل گشته بنویسد :-

۱۵

در اینک معلوم خواهد گردید بهمانا سفر در جهان بواسطه جناب ستر از
 باسن بیکی دستر بود و استردون است که مدت یکسال
 در اطراف عالم در ممالک دور و نزدیک نداء یا بهاء الله الاهی سل
 بلند نمودند . چون از شهر واشنگتن حرکت نمود جمع مجامع شهرهای
 امریکه ملاقات کرده و با یاران و اخبار حجت فرمود تا خود را
 به شهر سانفرانسیسکو که آخر نقطه امریکه است می رسانند و از
 آنجا در کشتی نشسته از دریای پاسیفیک عبور نمود در جزایر هونولولو
 و ممالک ژاپون و چین و هندوستان سفر می نمایند و پس از
 اسفار در هندوستان و ادوا خطابه و ملاقات یاران خود را چنان
 مقصود رسانیدند و پس از زیارت جمال جانان از راه لردیپ
 مراجعت بامریکه نمودند . مت رالیم بهر شهری که رسیدند
 به نشر نجات الله و تبلیغ دین الله و ایفاظ نفوس مشغول میشدند
 شرح و تویف این شهرهای بدور عالم خارج از این عریضه است
 زیرا حضرات بر حسب امر مبارک بزودی کتابی در شرح و فایده
 خود تألیف و چاپ خواهند نمود و امید است که بواسطه یکی
 از جوانان بهائی انگلیسی دان انتخاب محض انشا را در شرق بدین
 فارسی ترجمه گردد تا هر کسی بر عظمت و جلال امر در اطراف جهان بخوبی
 آگاه گردد . حضرت مولی الهی در باب این سفر میفرماید :-
 " از سفر ستر بیکی دستر استردون مرقوم نمود بودید این

در یکی از الواح که گوید دوازده یا چهار دسال قبل نازل شد میفرماید:-
 "عظیم ب برادران از اروپا و امریکه بایران خواهند
 آمد و تائیس صنایع بدیع و بنا و آثار مدینت و انواع کارخانه
 و تیر و تجارت و غیره فدیحت و تحیم معارف خواهند نمود و
 بنیقدر امن دامن نهدت حکومت بجد کمال رسد خواهند آمد
 و ایران زار شک جهان و غبطه آقا لیم سائو خواهند نمود!"
 و اینست امروزه پیش دم تحقق واقعی یافته و امیدواریم که در
 سال کاملتر گردد و القه هر قدر منطبق بر اسناد نگاری قدرت گردد
 شروطی که در لوح مبارک ذکر شد زودتر بعالم وجود قدم خواهد گذارد
 و حضرت عذابها در الواح کثیره است باین سئو مهم فرمودند
 و نمرات و نتائج انرا واضح بیان نموده اند چنانچه میفرماید:-
 "مکتوب بایران عرب بایران شرق ملاحظه گردید مضمون مشحون
 معانی گوناگون بود و دلالت بر نهایت محبت و شجرت و استقامت
 مینمود و یقین است که در این طوفان اعظم که شرق را احاطه نموده
 این نامرئوس سرور و جویباران گردد." در لوح دیگر نازل شده:-
 "مکتوب مطبوع که از بهائیان غرب به بهائیان شرق مرقوم شد
 بود ملاحظه گردید. مضمون مشحون بحقائق و اسرار حضرت بیچون
 بود یقین است که اجتناب از اسباب روح در میان گردد."
 یکی از واقع مهم امری که در سال گذشته اتفاق افتاد و انکارش

۷

"باید اجابتی الهی بحال حکمت در تکلیف دعایم امر الله . و تأسیس در هیچ
 شریعت الله . و ششم نجات الله . و اعدا کلمه الله . و ترقی نفوس
 در جمع مراتب وجود . و تربیت اطفال . و تعلیم فنون نافعه بنور سیدگان
 و تدریج در مدارج هدایت . و تکریم ضلح و طنبه . و ترویج تجارت .
 و تحسین زراعت . و تعمیم معارف . و تعلیم سوره . و تکریم ورفات
 در عایت امام الرحمن . و الفت و اتحاد اجاره بجان و دل بگوشه
 این است طریق روشن اجابتی الهی ! و چنانکه در قاره مهدی پیرایند
 " اینست موهبت کبری ! اینست رحمت عظمی ! اینست حجت
 مادی ! اینست فردوس اعلی ! اینست سلطت ارض و سما
 اینست شرف باذخ ! اینست مقام شایخ ! اینست فضل عظیم
 اینست نور بین ! اینست لغائزین ! سقیاً للعالمین رجیاً
 للعالمین ! "

پس بهایان را در اینجهان مقامی رفیع است و تحالیفی بس عظیم
 و بانجام اینجهان است موفق نخواهیم گردید مگر بتأییدات ملکوت
 الهی و تحریکات حضرت مولی الوری . چون ناموس تعاون تصد
 از نوایس اولیة عالم انسانی است . چون یاران اردب واریک
 بسی تعالیم روحانی از ایران اجند نموده اند حضرت عبدالهائم
 از کثرت رأفت و محبت با بس خدمت جزئی برای این
 بیجاگان باز نمودن تا قانون تأیید و استمداد به دیگر تحقق یابد

7

رحمت ایزدی بریزانید

مانستوایم حق حمد و ثناء گفتن ، با همه کربویات عالم بالا
علا آنکه مخصوص در این سال گذشته مکاتیب منقده را حایه از
حوایران عزیز روحانی ایران ما با اینصحنهات رسید و ترجمه انتشار
ان رقمه جات سبب الشرح قلوب و انس طنفوس و اطمینان
آرزوایم گردید و امید داریم که این مراسم نگاری ما بین نسوان
دو مملکت ماه ماه ترقی نماید تا هر یک بر احتیاجات و مایه مردم
اطلاع نام یافته نتواند و دشمنان حیوان و اتیان آفت کشا
گردد .

مسئله که مستم و از بدیهیات است آنکه سال بسال رشته
فجایرات در مسالمت روحانی و جسمانی ما بین ایران و آمریکا
زیاد میگردد و رفت و آمد مسافران و مبلغین و تجارت و صنعت
و علم بیشتر میشود . و هر قدر این ارتباط شرق و غرب بیشتر گردد
فوائد و نتایج محسنه زودتر آشکار گردد . امروز حضرت عبدالباقر
خندقی جهانبگیر بهائیان را خطاب نموده میفرماید :-

« شما باید حسب ترقی باشید تا شکر حیات گردید و جنود و کجاست
شوید » : پس بهائیان جنود تمدن اند نه سپاه و معتقد به پیش
عزیم علوم و فنونند نه جرقه شکست خوردن نادان و ظلموم در
محل دیگر تکلیف یاران را با این عبارات علیا بیان مینماید :-

ای برادران عزیز وای هواپران محبوب! چون در سال گذشته
 عریضه مفصل عمومی از جانب بهائیان غرب بجهت در آن مجاوران
 بان است عرض گردید و در جمیع آفاق شرق انتشار یافت در
 قلیل مطلق جوابهای روحانی از اکثر مجامع ممالک دریافت گردید
 و دعوی این عباد از زیارت ان مقادیر روشن شد زیرا
 هر یک از ان تعلیقات از محبت و الفت الهی کفایت نمود
 و از اتحاد و اتفاق باین باران شرق و غرب سخن بای بلوغ فصیح
 میراند. بمرد آیام ترجمه المکاتیب در آنجن نامه و محافل غرب
 خوانده میشد و بدرجه اشتعال و انجذاب آتشی الهی افزاید
 قلوب از نهایت سرور پرواز بود و ارواح از غایت شغف
 در وجد طرب. هر یک از ان بر قیامات الهی قدرت
 پروردگار بود و در حق سینه خرم از جنت قدس آموزگار. روحیات
 بخشید و مشور و ولوله عطا فرمود. هر یک راست بان کرم
 کرد و هم نفسی را سرشار از ارج قدم. خواست انرا طاعت
 سان غایت نمود و خاک ترشیشان را با وج غوث بر یکجا
 صعود داد. بسب ایمان منکرین گردید و باعث شرفی الهی
 گشت. لولاه وحدت و اخوت خادرو با خیر را بلند نمود
 و بر جم جلدل و سیادت امر حضرت شان را بر قلل آفاق
 موج ساخت. بساط عیش روحانی گسترانید و باران

غفلت ویهوشی بیدار فرمود . بند راه چنگیر راه لذای را انکار است .
 تعالیم روحانیه چون نهر ذات از فم مبارکش جاری گشت . اراضی
 لم یزرع قلوب ظلمانی پر از گل در میان گردید . ارواح پزیران فریب
 را بر نعمات دأدی بهیمان و سرور آورد . طهور بال در شکسته
 را در هوای قدس جبروت پرواز بر ما موخت . اشعی انوش
 دینی و ملی سیاسی را از ریشبه بر انداخت . بغض و خینه دیر
 را قلع و قمع نمود . تخم شقایق بخت و نسنن الفت ابدی را
 در زمین روحانیت بیفشاند . عالم را خلعت جدیدی در بر کرد .
 صفحہ غیر از اینست غلبا فرمود . روح احق و داد تحقیق در لوب
 بدید . شمس وحدت الهی و آثار یگانگی ادیان را
 در آسمان سلطنت و قدرتش روشن نمود . سلاطین جهان
 و شهنشاهان ارض را قوانین عدل و داد بنمود . طریق هدایت
 دست ابراه غایت را صاف فرمود . نوامیس تقصیر که بجات
 ملل ارض بر اجرای ان منوط است توضیح کرد . گمستان
 علم و عرفان را بگلگهای گوناگون سمطرز و مزین نمود . کتب چمن
 مقدسه ادیان را به حکمت لدنی تفسیر فرمود . برقع از وجوه
 گلخزار عروس ن معانی و اسرار الهی بر آفکند . در آیات حیات مبارک
 عبادی تربیت فرمود که سروران انوار وحدت عالم انسانی گردیدند و
 با شمشیر دلیل و برهان بر تسخیر مدائن قلوب مشغولند .

غلبه داشته و همیشه این سه دیو بر جم خونخوار بر کرسی سلطنت
 و اقتدار جالس بودند و مردم را در چنگال اسارت و رعب سخت
 نگاه داشته سران مملکت و رؤسای دول که در بادیه خود پرستی
 و نفس دوستی سرگردان و حیران بودند گهی به بهانه تضحامت دست
 و نصرت آئین شمشیرهای آبدار را از قبضه برودن کشیده چون خوب
 صلیبتین دو دست سال زمین را از خون کرده با آن گناهان رنگین
 داشتند و شهرها را احزاب و قراوه را ویران نمودند و دومی به دست
 آذینگی وطن پرستی دلت خواهی چون حریفی روس و ژاپون
 کوه ها از اجب و مجر و طمس و سوراخه در میان را از دماه جوانان
 غیور عزیز فرزند کردند و سگنی به عذرات عاصمه و مملکت
 و غضب شهرها چون ناپلیون اول صحرائی مصر و برت نام دارد
 در دسته را از ابدان صد هزار تا نور سیده گان باغ جهان پوشید
 و آخر الامر خود بر تنهایی نماند و دل شکسته در کج زندان جزیره
 است بلنا جان بر جان آفرین می سپارد ! این است سرمای
 افتر رطل ! این است سینه مباحات دول !

ولی در این قرن الهی و عصر اعلی خداوند یکتا و دست بهمتار
 شکر و ثنا لائق و نزاوار است که باجمالی روشن و طلعتی چون
 گلشن پس از دود هزاران سال از پس حجاب مجدد و جلد
 خارج گردید . نقاب از وجه نور او برداخت . عالمین را از

میفرماید: -

"راه آزادی باز شد بشاید چشمه دانان جوشد از او
بیاشاید بگوایدوستان سرپرده یگانگی بلند شد چشمه یگانگی
بگذرید را بسینید . هم بار بگذرید و برگشت خا بر برای
میگویم آنچه از نادان بگذرد و بردانان افزاید او پسندید آفریند
بون دوست . امروز بهترین مسو درخت دانان چیزی است که
مردمان را بکار آید و گاه مزاری نماید ."

ای برادران روحانی و ای خواهران بهانی ! چون انسان
بصیرت و شخص ناقص بر صفت کتب تاریخ ادیان بطور غرضی نظر اندازد
و در قائله حقیقی امر دینی و مذهبی را ملاحظه فرماید ملاحظه خواهد فرمود که اعظم
سستی که ملل جهان را از مشی در راه آزادی و آتش سیدن مایه زلال
دانان محروم نموده و از دخول در سرپرده یگانگی و فرزانه دور داشته
هماناست مسئله مهم بون که عبارت است از "غرض دینی" و "غرض
و غرض سیاسی" . و هر یک از این سه دید سیاست است
فطرت دنی انکس در هر قرن و دور خود را بشکل سربل با وطن میگو
بسی ظاهر پسند در میان مردم باغزه و گرشه خرمان گرداننده و
بشر را بهمدیگر انداخته سبب خونریزیهای هولناک و جنگ و جدل
نامی دلخواش شده است .
بعدهن خون در قرون ماضیه مان جهات و ظلت برس از چشم بود

هو الہی الابی

انڈیا متحدہ امریکہ

ازشیکاگو

الی ممالک شرق

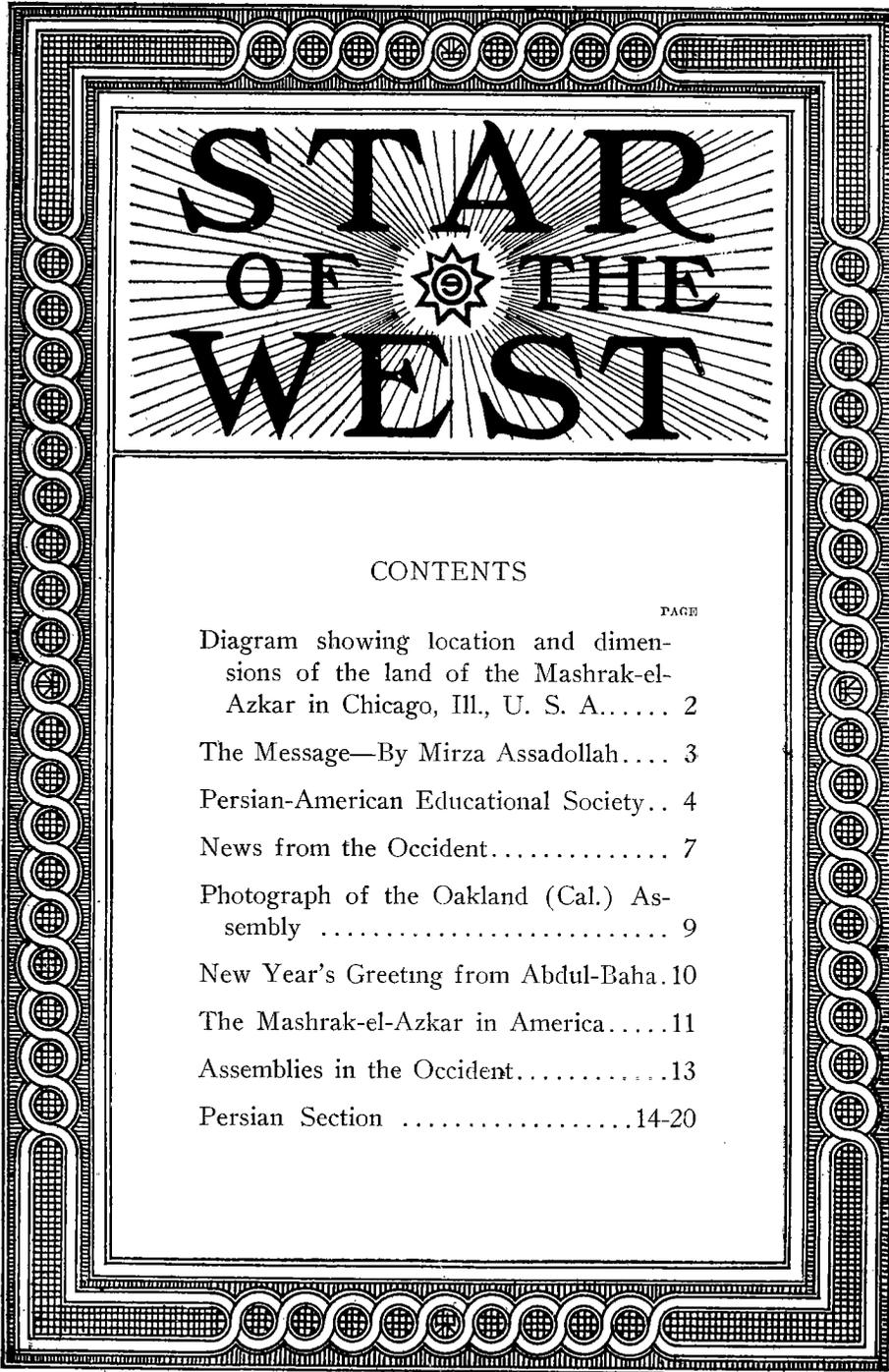
۱۹۱۰

مورخہ ۲۰ اگست

از جانب نمایندگان و دکلا، مجلس ہائیان امریکہ و کانادا
کہ از ۲۴ الی ۲۷ ماہ آوریل ۱۹۱۰ در دوم مجلس عمومی مشرق
الذکا از شیکاگو محض شور و شورت جمع شد اند .
الی حضور رحمت جہور یاران تحقیق و برادران معنوی و خواہرانی
روحانی مریدین دین اللہ و مشتعلین بند محبت اللہ انشاء اللہ
ملکوت اللہ اعضا معزز مجامع ہائیان شرق اردو اہل خدواتہم فی
امر اللہ فداء شرف باد .

اللہ الہی !

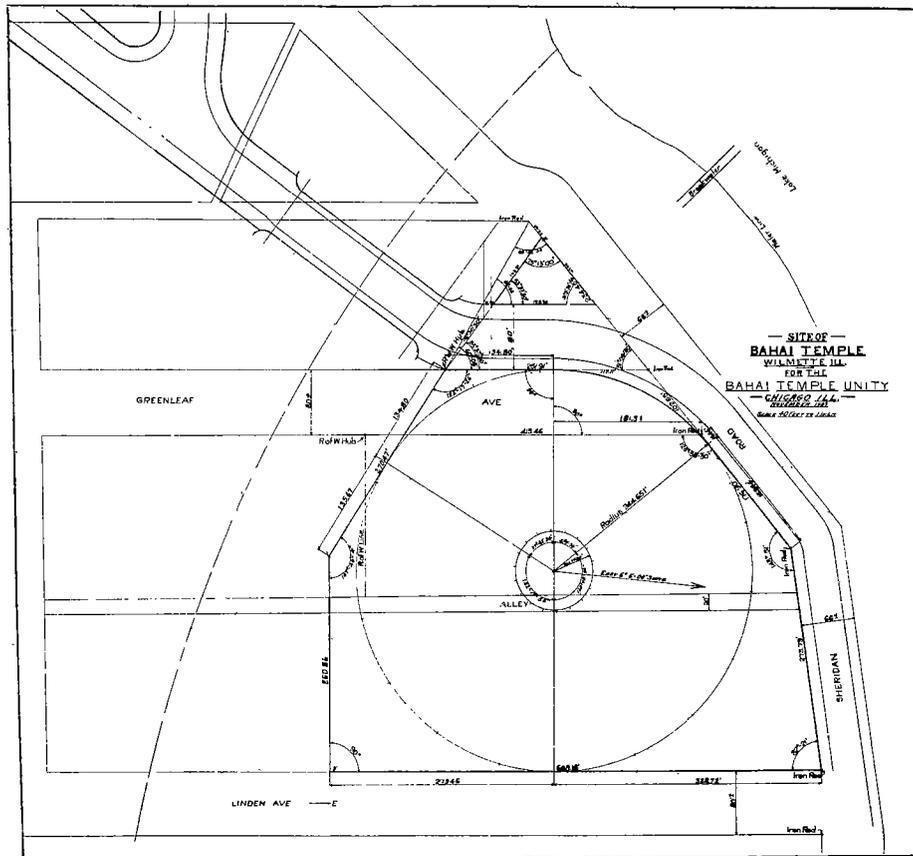
فصل بہار است خیر تا تماشا کردیم : حکیمہ بر ایام نیت یاد مگر ایام
خیر و غنیمت شمار جزیش یاد بیج : نامہ موزون مرغ اوی مجلس
بلبل تحت الہی و ہر ہر ملکوت لعل با دارۃ الکشم شہنشاہی و کرمیا



STAR OF THE WEST

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The above diagram shows the location and dimensions of the land of the Mashrak-el-Azkar. It was made for the Bahai Temple Unity by a draftsman of the Drainage Board of the Sanitary District. What we believe to be of considerable advantage for our purpose has been gained by the swinging of Greenleaf Avenue eighty feet to the north of its original route. This was accomplished by our giving up a tract of ground off the south boundary of the triangle, which lies north of Sheridan Road, for the use of the street. By this exchange with the village of Wilmette and by the closing of the fourteen foot alley way running east and west through the ground, the bulk of our land lies in one beautiful piece, having an area so large that a circle with a diameter of nearly 500 feet can be inscribed within it. At once the architects will see how beautifully this will lend itself to the nine-sided structure with its nine avenues and fountains, as desired by Abdul-Baha. To Mr. Charles Mason Remey and Mr. Howard C. Struven, when visiting Acca in 1910, Abdul-Baha said: "The Mashrak-el-Azkar must have nine sides, doors, fountains, paths, gateways, columns and gardens, with the ground floor galleries and domes, and in construction and design must be beautiful."—*Corinne True.*

STAR OF THE WEST

Vol. II

Chicago (March 21, 1911) Baha'

No. 1

THE MESSAGE.*

BY MIRZA ASSAD'U'LLAH.

In the Name of our Lord, BAHÁ'O'LLAH!

God is the One who inspireth the hearts of His servants with that which He willeth!

HE IS GOD!

I testify with my being and identity that verily He is God. There is no God but Him. He hath ever been God, and will be forever more the One, the Self-subsistent, the Eternal.

And I testify that verily the Blessed Perfection, His Holiness, BAHÁ'O'LLAH, is no other than the Most Great Manifestation—magnified is His Grandeur and Glory!—who was promised in all the Holy Scriptures, and that the most great Mystery of God, the Branch extended from the Ancient Root, who hath decorated his head with the crown of Servitude and named himself Abdul-Baha (the Servant of Baha), is the Successor of the Blessed Perfection, the Center of His Covenant, and the Aim of His Testament.

And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy!

O ye, our brothers, who believe in God and in the Books of all His religions! Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that, verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of God, and that the Holy Scriptures are His books. Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the most great Manifestation, and other predictions and signs regarding the end of the days. These prophecies are recorded in various texts, both chronological and symbolical. All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest

*First of a series of presentations of "The Message."

expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the most great *BAHA'O'LLAH*, exalted is His Glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts the divine Inspiration; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, *BAHA'O'LLAH*, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared. Blessed are they who eat! Blessed are they who drink!

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to humankind.

O Kind and Compassionate God! Such a Society merits Thy Favors and such a Body deserves inexhaustible Bounty and Providence.

Verily, Thou art Powerful, Mighty and Omnipotent, and verily, Thou art the Peerless and Incomparable God!

Prayer Revealed by ABDUL-BAHA April 3, 1910, for the P. A. E. S.

The following is a resume of the work of the Society, since its inception, in the early part of 1910:

Seven hundred dollars in cash has been sent to Teheran; the number of scholarships enrolled is 63; associate members, 19.

The Librarian has forwarded or arranged for the sending of considerable valuable material to the Tarbiat School in Teheran. During the past two months boxes of books have been received and forwarded to the Teheran Library from Mrs. L. E. Ruddiman, of Gobleville, Mich.; Mr. Frank D. Clark, of Buffalo, N. Y.; Mr. Nelson, of Racine, Wis., and Mrs. Helen S. Goodall, of San Francisco, respectively, the latter containing magazines. In addition to this, nearly \$30.00 in stamps has been furnished by the Society to provide for sending packages by mail. Mrs. Goodall has agreed to pay the postage from here to Persia on all her packages. Our thanks are tendered to these generous con-

tributors, as well as to all who have aided in carrying on the work in numberless ways and countless instances. Really, the generosity developed by this undertaking is marvelous, even in a Cause which is marked by consistent altruism.

As it seemed important to secure catalogues of agricultural, mining, telephone and railway machinery and supplies, etc., the Society has been fortunate enough to obtain the insertion of a notice in the *Daily Consular and Trade Reports* of the Bureau of Manufactures. This has been followed by the receipt of many letters from all over the United States, from various factories. Catalogues to the number of 150 have been sent, covering a wide field of manufactures. These catalogues, received almost daily, are forwarded to Teheran at the close of each week. It is proposed to open an office in Teheran, display these catalogues, invite the public, and have an interpreter on hand to explain to visitors the usefulness of the machinery described. Beside this, the addresses of the friends in ten cities have been supplied to the various factories, so that they may send their catalogues direct to the friends in Persia, and we have received replies from these factories advising us that they have forwarded the literature.

The matter of telephone installation in Esphahan and photographic supplies for Tabriz has been taken up, and we have forwarded to each of these cities catalogues and general information along these specific lines, and hope good results will be accomplished.

Through these means the attention of the people of Persia is being directed, in a practical way, to the products of America, and through this means commercial intercourse will be established, to the advantage of both the East and the West.

From the Department of Agriculture, the Department of the Interior, the Commissioner of Education and the Marine Hospital Service, we receive regularly all bulletins issued from these various departments and mail them at the end of every week to Teheran. It is suggested that a Board of Translators be formed in Teheran, to translate and circulate these splendid bulletins among the public, for the diffusion of culture and the spread of knowledge.

It is also suggested that all the Bahai schools in the different parts of Persia be merged into one administration and one name, "Tarbiat," and a complete and thorough system of preliminary education be evolved by the Educational Committee in Teheran with the co-operation of the Society here for all these schools.

Through the active co-operation of Mrs. Herman, of Philadelphia, we are in communication with the Director of the Commercial Museum of Philadelphia, and after advising him of our various needs he has inserted our name in the weekly bulletin of that institution, and this, going all over the country to manufacturers, has produced very gratifying results.

The appointment of five Americans as Financial Advisers to the Persian Government, recently arranged through the State Department, will, no doubt, stimulate our work. These advisers sail for Persia during the current month, and this official recognition of American prestige will naturally be followed by a public desire to know more about our country, which this Society will be able to gratify.

Our hearty thanks are due to the Assistant Librarian, Miss Margaret Green, who is working for the Society most effectively and unselfishly.

The increasing expense of postage, while nearly all the funds received have been for scholarships, makes it necessary that additional cash be made available, and contributions for the postage expenses will be welcomed from our sympathetic friends.

The following new scholarships have been subscribed since the last report, viz:

- No. 57. Pasadena Bahai Assembly, Pasadena, Cal.
- No. 58. N. R. Vakil and Mr. Hashmatullah, Bombay, India.
- No. 59. Mr. Mountfort Mills, New York City.
- No. 60. Mrs. Harriet M. Cline, Los Angeles, Cal.
- No. 61. Mr. and Mrs. Killius, Spokane, Wash.
- No. 62. Mr. Frank D. Clark, Buffalo, N. Y.
- No. 63. Mrs. Frank D. Clark, Buffalo, N. Y.

Scholarships renewed for the second year as follows:

- No. 2. Madame Vera de Blumenthal, Russia.
- No. 4. Mrs. J. C. de Lagnel, Washington, D. C.
- No. 5. Prof. Arthur D. Mayo, Washington, D. C.
- No. 7. Miss Flora Raymond, Washington, D. C.
- No. 10. Mrs. Claudia S. Coles and Mr. Louis G. Gregory, Washington, D. C.
- No. 12. Jos. S. Stauss, Cincinnati, O.
- No. 13. Mr. and Mrs. Goodale, Kenosha, Wis.
- No. 16. Mr. B. R. Taylor, Cincinnati, O.
- No. 17. Mrs. J. F. Roberts, Brockville, Ontario, Canada.
- No. 33. Mrs. Agnes S. Parsons, Washington, D. C.
- No. 35. Mrs. Helen S. Goodall, San Francisco, Cal.

The following Tablet has been received from Abdul-Baha in regard to the important matter of sending two teachers to the School of Tarbiat:

HE IS GOD.

O Thou Servant of the Blessed Perfection!

They have written from Teheran that there is need of a scientific teacher for the School of Tarbiat. He must be efficient in science as well as the English language; for at present there is no man in the School of Tarbiat who is a scientist or linguist. They are in need of both, science and the English language.

Therefore, consult with the believers of God and select one soon, from among the American Bahais, who is efficient in science and arts, and send him to Teheran. He will receive a salary sufficient to sustain him with the utmost ease while there.

Likewise select a woman teacher who may fill the position of principal as well as teacher, and send her without delay. The woman must have a share of the knowledge of sciences and be proficient in woman's work, such as sewing, housekeeping, hygiene and household economics, etc.

This matter is very necessary, and you must give to it the utmost importance and exert yourselves to bring this about; so that the association of the Interdependence of the West may render this assistance to the East.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 23, 1911.

In line with the foregoing, we shall be glad to hear from volunteers who may be able to teach the above branches. Within a month after the publication of this article the choice will be made.

Following the command of Abdul-Baha, the

ORIENT-OCCIDENT UNITY

is being formed, to carry on in a larger way the work of the Persian-American Educational Society. A Central Executive Board has been established, with headquarters at Washington, composed of the following: Charles Mason Remey, Chairman; Arnauld Belmont, Vice-Chairman; Jos. H. Hannen, Secretary; Mirza Ahmad Sohrab, Treasurer; Stanwood Cobb, Edwin C. Reed, Mrs. L. J. Young-Withee, Mrs. C. S. Coles and Mrs. E. C. Dunlop, Assistant Secretary.

A National and an International Executive Board, respectively, have been planned. The following have accepted membership on the former: Mr. Thornton Chase, Los Angeles, Cal.; Mr. Alfred E. Lunt, Boston, Mass.; Mrs. Helen Campbell, Boston, Mass.; Mrs. Agnes Parsons, Washington, D. C.; Mrs. Elizabeth Nourse, Atlantic City, N. J.; Mrs. Louise R. Waite, Chicago, Ill.; Mr. Frank D. Clark, Buffalo, N. Y.; Mr. Bernard M. Jacobsen, Kenosha, Wis.; Mr. Louis G. Gregory, Washington, D. C.

As soon as replies are received from the letters sent to the proposed members of the International Board, its personnel will be announced. We have received a favorable response from Mr. Maxwell, of Montreal, Canada.

The work which these Boards are expected to accomplish has been summarized under nine headings, as follows:

1. A proposed General Conference, either in the late Spring or early Autumn of the current year.
2. The arrangement of a program for this Conference.
3. The invitation of various speakers.
4. The translation of the Constitution into French, Russian, German, Italian, Persian, Arabic, Japanese, Turkish, Hindustani, etc.
5. The adoption of the Constitution at the Conference.
6. Printing literature and conducting a world-wide campaign of education.
7. Selecting suitable General Officers of the Orient-Occident Unity.
8. For the foregoing and other purposes of the Association, Two Thousand Dollars (\$2,000) is needed, which should be in the Treasury as soon as possible.
9. General publicity in all legitimate ways.

Abdul-Baha, in a recent Tablet written by his own hand, says: "I have read the Constitution of the Orient-Occident Unity, and enclose herein the original and the translation. Collect the criticisms and suggestions, the ideas and improvements of all the wise and intelligent souls, and after the complete correction and perfecting of the Constitution, organize this movement."

It is hoped that all who feel they have some new ideas may write to us, so that they may be incorporated in our Constitution, if compatible with the general plans and not already covered. We shall wait one month from the appearance of this article, as everything must be in readiness for the annual meeting of the Society in May. Copies of the proposed Constitution may be obtained upon application to the headquarters of the Orient-Occident Unity, 1800 Belmont Road, Washington, D. C.

The following contributions have been received up to this time for the initial expenses of the Orient-Occident Unity:

Mlle. Odette M. d'Astre, Paris, France.....	\$ 4.14
Mrs. Elizabeth Nourse, Atlantic City, N. J.....	4.00
Mr. Thornton Chase, Los Angeles, Cal.....	4.00
Mrs. Agnes Parsons, Washington, D. C.....	50.00
Mrs. J. D. Bosch, Geyserville, Cal.....	4.00
Mrs. L. J. Young-Withee, Washington, D. C.....	2.00

Another friend has promised a contribution of \$50.00. It is earnestly hoped that enough contributions will be received to organize this Universal Association with dignity and simplicity, yet effectively, as it will be realized that much depends upon first impressions, and the nature of the foundation will determine the possible massiveness and lasting qualities of the edifice.

It is in compliance with the wishes of Abdul-Baha that we present these facts to the friends, for he says: "The friends of God must encourage each other to be firm and steadfast, to reason and consult with each other, so that day by day this Society may progress." Again he says: "The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul"—for—"in the future it will become the Association of the union of the realm of men, it will thoroughly combine and harmonize the East and the West and accomplish a great service to humanity." "This Society must be so organized and in the course of time its policies so well defined, that since the beginning of the world until now, no such Association has ever been founded. This must become the first Society embracing such aims and objects."

Joseph H. Hannen, Secretary.

NEWS FROM THE OCCIDENT.

GERMANY.

STUTTGART.—Universal success to the *Star of the West*. We hope this will be the first universal publication of the world; therefore, we suggest a few pages be added in German and French, then in Russian, Spanish, Danish, etc., adding a language every year until a universal language becomes manifest and accepted. Should you do this, we believe hundreds of souls will arise with willingness to assist you from all corners of the earth.

A Bahai Home has been established in Stuttgart since the beginning of January. It contains six rooms. Large meetings are held every other day, and we are ready to hold meetings or answer questions every evening. Our largest room is already too small to hold the increased attendance. There are also small meetings in other parts of the city.

Edwin Fisher.

HAWAII.

HONOLULU.—Our regular weekly spiritual meeting is held Fridays, 2 p. m., at the home of Mrs. Augur.

During the month of January, evening meetings were held at the homes of the believers.

From our Japanese students here, has come the call for translations of Bahai literature into their language. This we feel is very important.

We have had the pleasure of meeting Miss Lane and extending to her some of our Island hospitality. She was on her way to Japan. In response to Abdul-Baha's wishes for teachers to travel to the Orient, we sincerely hope that this assembly may be indeed a half way station where spiritual refreshment may be found.

A very delightful afternoon was recently spent by eleven of the friends, in a visit to the tubercular and non-tubercular patients of Leahi Home. The home is situated in a locality noted for the purity of the air and commands an unsurpassed view of both harbor and mountains. We went in company with the Hawaiian Band, whose selections were thoroughly enjoyed. All the visitors carried either homemade cookies, candy or flowers, and were received most heartily.

E. L. T. R.

UNITED STATES.

BOSTON, MASS.—During the recent visit to Boston of Miss Alice Mary Buckton, of London, England, the Bahai teachings were presented to hundreds of eager listeners. God's blessings have been manifest on every hand and in His power alone will be the "increase" to the seeds thus sown.

A question that Abdul-Baha asked Miss Buckton during her stay in Acca is one that might well be asked of every Bahai. He said: "Do you not say in the West

that this is the 'Day of the Comforter?'" To which she replied in the affirmative. He then said: "Are you comforting? Are you doing the work of the Comforter?"

Requests have been made for a Sunday afternoon study class in order that those who are allied with different churches (and therefore find it impossible to attend the eleven o'clock meetings), may have the opportunity of looking more deeply into the teachings of this Revelation.

What a glorious opportunity is today offered to emphasize the points of union among men instead of points of difference, as has been the case in the past! May this indeed be the day in which both men and women lay aside the personal self and come more and more into the consciousness of the universal—that God's Kingdom—not man's—may indeed be established upon earth.

Grace Roberts, Cor. Sec'y.

BUFFALO, N. Y.—Words cannot express the joy we have had in reading the *Bahai News*. May the beautiful new name given by the Blessed Servant of God cause the subscription list to be many times increased and we feel assured that the *Star of the West* will grow and glow with a universal and everlasting light.

The Assembly sends greetings and praises to the friends. We know naught but unity in our little circle and our one prayer is that we may "see Him face to face."

H. Mills, Sec'y.

CHICAGO, ILL.—During the past month Dr. Ameen U. Fareed and Mrs. Lua Getsinger spent two weeks with the friends in Chicago, en route to the Pacific coast. They carry with them the love and good wishes of all.

The last Nineteen-Day Feast was held at the home of Mr. and Mrs. James F. Carmichael, and was largely attended, the subject of the evening being, "The Establishment of Unity as a Means of Drawing Abdul-Baha 'as a Magnet' to America."

The regular Nineteen-Day Tea of the Woman's Assembly of Teaching, was held at the home of Mrs. George Lesch. The subject most beautifully brought forth from appropriate readings was "Love." The monthly report of the officers and chairmen showed a continued zeal in their services.

The following tablet to the Board of Officers, in answer to a supplication written to Abdul-Baha by the Corresponding Secretary, was received:

Through Agha Zia Effendi, son of M. Mostafa, to the maid-servants of God; Mrs. Ida Brush, Mrs. Mary B. Grayson, Mrs. Fannie G. Lesch, Mrs. Elizabeth Greenleaf, Mrs. Grace Foster, Mrs. Christine Loeding, Miss Laura E. Jones, Miss Mary Lesch, Shahnaz Khanum (Mrs. Louise R. Waite).

HE IS GOD!

O ye believers who are attracted to the Centen of Lights!

Verily there have been various assemblies in America which were organized many times and out of these but few remained firm.

I supplicate to the Divine Majesty for the establishment of every assembly which hath turned its face towards God, left the scattered desires, abandoned the self and passion and become firm in the Cause of God as solid mountains, which are not agitated by the winds and violent storms.

Then, O ye maid-servants of the Merciful, it is incumbent upon ye to be firm, sincere and highly energetic and in great unity; severed from all save God; effaced and annihilated in the love of God; sacrificing yourselves under all conditions and circumstances; and glorious, so that ye may be filled with the love of El-Baha and that in ye nothing remains except the abundance of El-Baha. Should ye arise for these great gifts, ye may rest assured that the confirmations of the Holy Spirit will follow ye in every time and instant.

Upon ye be El-Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Zia M. Bagdadi, Feb. 9, 1911.

The coming convention is a matter of deep interest to all of the Chicago friends and a hearty welcome awaits the delegates and visitors who will honor us by their presence on that important occasion.

Louise R. Waite.

FRUITPORT, MICH.—The friends are firm and steadfast in the blessed Cause, and are working in harmony and doing all they can to spread the teachings and their mites to the fund for the great Mashrak-el-Azkar.

Mrs. John Deremo.

NEW YORK, N. Y.—Mr. Paul T. G. Marshall, Secretary of the New York Board of Council, after suffering from pleuropneumonia for five days, passed peacefully out from the dim light of this earthly world on Friday, March 3rd, to the bright, glorious light of the Supreme Home. Bahai services were conducted at his late home, 139 Shippen street, Weehawken Heights, New Jersey, Sunday afternoon, March 5th, conducted by Mr. MacNutt and Mr.

Hoar. On Monday, March 6th, his remains were taken to Boston, Mass., and there interred, as Mrs. Marshall will shortly move to Boston.

James F. Brittingham.

OAKLAND, CAL.—At the time the accompanying photograph was taken in October, 1910, the Oakland Assembly numbered over one hundred and twenty members, so this group represents less than half the number. Since then, several have joined the San Francisco Assembly recently or-

plained at some length and was, of course, assured that her honest scruples were understood and respected. So she stayed apart while the group was being arranged under the trees, but before very long, she quietly slipped in and sat by her friend. No notice was taken of it then, but afterward I said to her: "So you decided you would like to join us after all?" "Yes," she replied, very earnestly, "while I sat there watching you people and noticed the different races, the little Japanese family, the



PHOTOGRAPH OF THE OAKLAND, CALIFORNIA, ASSEMBLY, TAKEN IN OCTOBER, 1910, AT THE HOME OF MRS. HELEN S. GOODALL, WHERE THE MEETINGS HAVE ALWAYS BEEN HELD.

ganized, as they live on that side of the bay. The Oakland Assembly includes, also, Berkeley, Alameda and Fruitvale, besides a few isolated believers living in the country who have always attached themselves to this center.

In connection with the picture, there is a happy little anecdote which I feel sure will interest all the friends. One of the believers brought with her a young Jewish lady who had lately heard the Message. She wanted very much to come, but with the understanding that she could follow her own guiding and not be taken in the picture if she felt that she did not honestly belong there. This attitude she ex-

Negro, the Persian, etc., and the friendship and harmony so in evidence among you all, I saw something that I have never seen before, and I said to myself, here is something true; here is something *real*—and—I just could not stay away!"

It is interesting to note there are nine children present (out of nineteen belonging to the Assembly), and that although the group is small, there are actually represented nine different nationalities: English, French, Swiss, Irish, Negro, Japanese, Jewish, Persian and American. It shows how cosmopolitan we are in this corner of the world.

Ella Goodall Cooper.

Continued on page 12.

STAR OF THE WEST

(Continuing the BAHAI NEWS)

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

Address all communications to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

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Make Money Orders payable to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domination</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
10th.....	Elzzat (<i>Might</i>).....	Sept. 8		Four intercalary days. (<i>Month of fasting.</i>)	

Vol. II

Chicago (March 21, 1911) Baha

No. 1

NEW YEAR'S GREETING FROM ABDUL-BAHA.*

HE IS GOD!

O ye children of the Kingdom!

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore, it is very blessed.*

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new

*Revealed for the American friends in 1906, who had sent Abdul-Baha a New Year's (March 21st) Greeting.

bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the Love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody. Then this material realm will be Paradise, the earth Heaven and the world of Satan become the world of Angels.

(Signed) ABDUL-BAHA ABBAS.

Our Persian section this issue contains: (1) Naurooz (New Year's) Greeting to all the friends; (2) a statement of the policies of the *Star of the West* as it enters upon its second year; (3) dialogue between a Mohammedan priest and a Bahai; (4) translation of the "Exhortations"; (5) Tablets regarding Abdul-Baha's coming to America; (6) translation of an article in a Russian newspaper; (7) review of the progress of the Bahai Cause in the West and record of the chief events; (8) invitation to the elderly and experienced Bahais of the East to write three articles concerning the lives of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha.

THE MASHRAK-EL-AZKAR IN AMERICA.

To the Bahai Assemblies, Greeting:

Having found that some of the friends feel inclined to send money to the Convention instead of a delegate, we desire to impress upon the Assemblies the privilege and importance of sending a representative for the reason that such a gathering is one of the greatest means of unity and the money thus spent will more than repay those who thus provide the means. The Convention instills new life and vigor and the returning delegates impart the knowledge gained regarding the progress of the work and carry the fragrances gathered wherever they go. So let us feel that we are not only erecting a building, but laying the foundation of Unity among mankind. Yours in service,

Bernard M. Jacobsen, Secretary.

TABLET FROM ABDUL-BAHA.

Through Mirza Ahmad Sohrab, to the attracted maid-servant of God, Mrs. Corinne True, Chicago, Ill.

HE IS GOD!

O thou beloved maid-servant of God!

Your detailed letter was perused and from its contents it became evident that the debt on the land of the Mashrak-el-Azkar is clear. This news made the hearts happy and caused infinite rejoicing.

Now it is hoped that the believers of God may show magnanimity and raise a great sum for the building, so that the foundation of the Mashrak-el-Azkar may be laid, and, perchance, God willing, the cornerstone of the foundation may be laid by the hands of Abdul-Baha.

This confirmation will descend upon the people of America if they will all arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and they may all become as one heart and one soul.

Convey the wonderful ABHA greeting to all the friends and the maid-servants of the Merciful.

Upon thee be Baha Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, March 4, 1911.

NEWS FROM THE OCCIDENT.

Continued from page 9.

PHILADELPHIA, PA.—Our Assembly has no especial news items to send for the first issue of the "Star of the West," except that we have two meetings every week, at the homes of the believers, on Thursdays and Sundays.

Jessie E. Revell.

SAN FRANCISCO, CAL.—Much to the joy and satisfaction of the Bahais in California, the San Francisco Assembly has been established. The San Francisco friends met in January to organize and Dr. F. W. D'Evelyn was elected Chairman, Mr. Charles R. Lee was appointed Secretary and Treasurer, Mrs. Cordie C. Cline, Corresponding Secretary and Mrs. Emma C. Blum, Librarian. Forty-six members were enrolled. This was a good number for the beginning of an Assembly. The first regular meeting was held in the new room, Friday, February 24th, with twenty-four believers present. Great interest is already shown and two meetings a week are held. Committees will be appointed from time to time as the work progresses. The San Francisco and the Oakland Assemblies have already joined hands in good fellowship and love.

Helen S. Goodall.

SEATTLE, WASH.—In addition to the regular Sunday meeting held at 2916 Beacon avenue, South, which is more particularly for worship and praise in this Glad Day, another gathering is held on Tuesday at the office of Dr. Lathrop, 213 Peoples' Bank Building, which is for the purpose of study.

Mrs. Emma H. Harmon, a Bahai sister from North Bend, Oregon, has been with us for some weeks, and Miss Lydia Rainey, from North Yakima, a few days, resulting in a stronger bond of unity and desire for more consecrated service. Mr. Grant, who has been quite active in giving the Message, is now located in Olympia, a few hours' ride from Seattle.

A gratifying feature of the Assembly is that many are keeping the fast. A very

great degree of harmony prevails and the unity which is the result of the love of God is becoming manifest. *Ida A. Finch.*

WASHINGTON, D. C.—Since our last report, the affairs of the Washington Assembly have been marked by continued activity along all lines, and there are many evidences of growth. The meetings are well attended and much interest is shown by the audiences. The system of rotation in Chairmanships, under which every member of the Assembly who is willing to serve, is selected in alphabetical order, to arrange the Friday meetings, is developing new speakers and leaders, while the plan of Unity Feasts, several of the believers being chosen for each, following the same alphabetical arrangement, enables all to participate actively in the work of the Cause.

On the first day of 1911, the Message was given at a meeting of the "Secular League," Washington's open Forum, and was well received by the large number present. In February, Mr. R. C. Wilhelm spent several days in Washington, addressing a largely-attended meeting directed by our colored friends.

Mr. W. P. Ripley, who so ably served as Chairman of our Working Committee for a considerable period, and later as Vice-Chairman, has, with his family, gone to Orlando, Florida, for a prolonged sojourn. At the February meeting of the Working Committee, the vacancy caused by this absence was filled by the election of Mr. Louis G. Gregory as a member.

Miss M. C. Hudd, of Chicago, is a welcome addition to the ranks of the Washington friends.

On February 28th, a concert was given at the McNeal studio, under the direction of Professor Arthur D. Mayo, for the Mashrak-El-Azkar Fund. The following well-known musicians participated: Mrs. Walter A. Gawler, Mrs. William T. Reed, Mr. Richard P. Backing, Mr. J. Walter Humphrey, Mr. Edwin L. Borchardt and Professor Mayo. Over \$40 was realized from this concert.

Mr. Gregory has planned to go to Egypt to meet Abdul-Baha, and it is his intention to sail from New York, on March 25th. He expects to visit the European Assemblies while on this trip.

On Thursday, March 9th, our dear brother, Elwin Moore, was called to the Higher life. Bahai funeral services were held at the residence of Dr. E. H. Egbert, and many of the friends were present. Although Mr. Moore has been away from

us for about a year, his earnest and winsome personality will be greatly missed. Our tender sympathy and love are extended to the widow, formerly Miss Ursula Shuman, of this city, and to Mrs. Getsinger and Miss Hebe J. Moore, his sisters. In these strong tests of faith, the Bahai spirit is splendidly triumphant, and thus in long-delayed fulfilment of prophecy, death has lost its sting and the grave is despoiled of its victory.
Joseph H. Hannen.

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington High Street.

GERMANY.

STUTT GART, WURTEMBERG.—Regular meetings of Assembly Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herr und Frau F. Schweizer, Karl strasse 26l.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue. Miss Grace Robarts, Corresponding Secretary.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group

meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meeting, Sunday, 2:30 p. m. Mrs. John Deremo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, Secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission Avenue.

SUMERDUCK, VA.—Meeting on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, 1252 Eighth Street, N. W.

Handwritten text in two columns, likely a manuscript or ledger. The text is dense and appears to be in a historical or administrative context. The right column contains a list of entries, possibly names or titles, while the left column contains corresponding details or descriptions. The script is a cursive style, characteristic of historical Persian or Arabic manuscripts. The text is arranged in approximately 25 horizontal lines across the page.

مرقوم کرده بود سلطان محمود و علان بر آنها کشف نکرد الواج دیگر که برای سایر
 بهائیان مرسوم شده بود تحصیل نمود پس از ملاحظه نمیداد دست در جمع
 اختیار حضرت بهاء الله پیش از وقت در کتاب الواج خردان بود تمام
 مطلق گردید و گویا بنده اهتیت پیدانمود که ناصر الدین شاه که در سابق
 باعث قتل و انحلال و لغو جمع بهائیان بود نوه او محمد عباس و با...
 طرح دوستی انداخت و او را واسطه بین خود و عباس افندی نمود و با پشت
 از حضرت عباس افندی توقعات فوق العاد نمود ولی عباس افندی ابد را بجای
 و مکتب خود تغییر نداد هیچ بهائیان ایران از کسب و تجاره صاحبان لغو و صاحبان
 و اعیان دولت لوجی نداشت که بعضی از اشخاص از ممالک ظاهر خوانند آمد
 و در امور سیاه دولت مداخله خواهند نمود و کار بجای نشاید برسد که دولت
 طاقت نیارون بسبب پریشانی دولت و ملت خواهد شد . حتی عباس افندی
 از دخول شگفتی و ادراس و انگلیس در ایران و سبب استقلال آزادگی در ایران
 را از پیش خردان است و از این جهت عباس افندی هیچ تابعین
 خویش را از دخول در امور سیاه قرض کرد فرمود و ماضی نشدیم بهائیان
 بسبب فناء و انحلال حال ایران گردند . و این سکه معلوم و واضح است
 که حال حاضر بهائیان تا بهشت سال قبل تفاوت کلی نموده است و باقیها
 برعدا و انزوی نمید و حتی در امریکای شمالی و غربی ممالک مختلف امریک
 یکت برون افزون شده بمسکیده در ۸۳ م شهر و قریه و قضا و سبب یکت
 عدد بهائیان زیاد است و قبول امر بهائی در شهرهای متعدد امریک
 منجر بعم خلق و مشو طین نر مردم بل اغلب اکثر قبول کنندگان از فضا
 و عمل و فیلسوفها و میوزیکارها و روز بروز در تزیاید است و عاقبت حال
 و استقبال احوال این طایفه پس تا بنده در خشن است و بهائیان آن
 صاحب هر دو مباحی متعدد هستند و مباحی که مخالف آنان زیاد و اجتماع
 بغایت در حد است و بهائیان صاحب ثروت امریک در نهایت سستی است
 بسبب فقر یکت شرق اندوکار در شهرهای بسیار هستند که در وی زمینهای
 بیانی همه خود بردند و آنچه سببش نیایش و کسب کرد داشته و سزاوار است
 ترقیات بهائیان امریکت با ایران سراسر کرد و روز بروز در تزیایدند و بهائیان
 ایران را با بهائیان امریک در رابطه و علاقه در نهایت درجه یک دستگیر است
 و بسیاری از طایفه سینه مذموم که قلبهای آنان بواسطه بعضی موهومات
 و خرافات غیاب کرده بود و ظهور مذهب را از شهر جایجا و جار صافی موهوم نظر
 بودند از خرابی فطرت بیدار شده و در نظر کلمه بهاء الله داخل میشوند و حضرت
 عباس افندی بر حسب حقیقت بیدار شده بهاء الله احوال جمیع بهائیان را ادا
 نمود است و حتی بواسطه استقلال و رابطه و علاقه بین بهائیان ایران و امریکت
 مینمودند که آن خودشان را بر مذهب مشهور امریکانی جناب ستر اسپرنگ تریچ
 نموده است و هم چنین بهائیان امریکت را امریکت است که از بهائیان
 ایران نزدیکانند چنانچه جناب مینمودند امریکانی تریچ نموده است

در این قبیل علاقه و ارتباط روز بروز در میان آنان در مقام اجراست ...
 و در تقاضای سایر اطراف و الواج آن از دولت اذن گرفته اند که علاوه
 و انگار مردم را دعوت نمایند و جمع بهائیان که در وی که ارض هستند در
 اند که تمام مانا یکدیگر علاقه و ارتباط کلی پیدا نمایند و عین بهائیان مملکت عثمانی
 زیاد شده است و این دعوات بسبب کردیم که بر بزرگان انالی ایران
 تأثیر نموده بدینجه که اغلب اکثر صاحبان اعیان و مملکت در نظر این
 امر داخل میکنند و در حال خصوع و خشوع کجند حضرت عباس افندی شخص
 زیادت شرف میشوند و بعد از شرفیت و اجراء قانون سیاسی
 در عثمانی عباس افندی از حرس آزاد شد و اکنون در مملکت آزاد مسافر
 کجیم بهائیان الواج میسرند و تمام امانت بحیثیت و ترقی مطلقیت امرینمید

ترقی و پیشرفت امر بهائی در سینه باقیه

همان نسک در وقت دامن رویتماست و سال بسالی بر جمع اوصیان و برگزیده
 می خود انزاید همان دلیل بر امر جوانی مایه سینه را در ترقی باشد و الا
 در وقت خشک و ثانوی امر من محبوب میگردد لهذا ما را قصد چنان است
 که در نهایت اجتناف از ترقیات امری سال گذشته را برای
 اطلاع تا بنین از نظر بگذرانیم . اگر چه در حیطه حساب ذیل پیشرفت امر بهائی
 را چنانچه باید در مظهر ظاهر تزیاید در بر این وقت تا بنین از کسب
 اطلاعات کافیه است ولی در هر صورت آنچه که خوانند در چنانچه در امر
 بر روی می آوریم و امید داریم که در سنین آینه جمیع عباس بهائیان
 شرق در سینه با قبل از عید نوروز یک را پورنی از ترقی سال نامر در شهر
 خود با داران بجز تریچ لرسال دارند تا حتی المقدور راپورت می نمایند
 آینه کامل باشد و از هر جهت حشمت و جلال امر را در خاطر با تریچ لطور
 و توضیح ظاهر سازد

عرب

اول سفر جناب ستر سپی دستر استرودن بعد در عالم کف عاقبات باران
 و ششج اجاب و تبلیغ امر الله بدون شک بهترین مسائل سال گذشته محسوب
 میشود زیرا احکام از دانشمندان حرکت و در جمیع شهرهای امریکت که بهائیان
 هستند سرزد در عباس آنها جهت نمود و بعد جزا اثر موهولولو و تریچ ل
 و چین و بریا و چند استان و از آنجا با رض مقصود کف و مبارکت شرف شد
 از طرف اروپا جهت با امریکت نمودند این سفر عظیم که تریچ ل طول
 کشید اول اعظم سوز تبلیغ بهائی است زیرا در ایون در دهه انالی خطای امری او
 نمودند در جزا اثر موهولولو بسان بر شاه و کج حضرت بهاء الله گشودند در مملکت
 چین و هندوستان نجات الله را آتش را دادند و حضرت عبدا بهاء از تریچ ل شایع

<p>۴ در لوح دیگر میباید :- " سرود آمدن من را با رکبت ملاحظه نمودی از خدا خواهم که ایران امرکت چنان روشن گردند که انوار تجتشن بر نور رکبت ترک و باجاست زند و گیش منفاطیس جاذبی در اندازار تحقیق باید که خدا بانه را تمام قوت جذب و جلب بان ملک کند و ایس بر اعیان فصد بید"</p>	<p>۴ و دیدم گشایم ناست به یکیم و گوش خود را باز داشته بشویم و قلوب خود را پاک و منزه داریم تا پر تو از میان در میکل منزل گیرد این ایام ایام ایران و ایقان و اعمال است نه ایام اقوال و گفتار . از خواست غنمت بریزیم و بکثرت ملاحظه نمایم که چه جشن عظیمی برای ما گسترده شده . تو از این جشن خود مزدوق گیریم و بعد بان یک نشسته با حیات در گزینا نشسته جان بندان هستند بخوریم و بنوشانیم . این ایام عظیم برت عظیم میگردد و بهر که از رفت دیگر بدست نیاید پس ایام که آن آب حقیقت است عظیم است در گزینا نشانی و افعی و عیان اقدام کنیم و کثرت مستحول گردیم . تو از این در سطح است و طفت نظنون اوام محدود خواهد شد . جود و احسان از آن تا یک کثرت برود که خود فائده ملک و نصرت نماید و برکت و عقب غلبه کند دست نظرد است نشسته ظهور ابریه کند کند و نمک لایح عبدالبا یکدیگر متحد نماید مرکزین و یکجوا افاق عیدانها در ارض ظاهر است و گاش ملکوت الهی را در دست دارد راست صلوات و پنج بار بخت یکبار عالم کل عمل را با تعلق و اتحاد و یکجایی صلوات بر سر تحقیق الهی دولت مجامید ابواب ملکوت بیدار و ای خلق با نفون و حرطارت بجز اراضان کردن حادم اهل عالم است و شفقت کن با او است و با این حضرت و بگویند مفسر عالم است این است رحمت ملکوت رحمان خود بدست . مفسر در مکرم سلطنت الهی است در عالم مسرت و ظهور صدق اعانی سوی حضرت سجده سلطنت ارض میباید که اوام و ولایت روح و شفقت قلوب است سر است در جشن عین است بر جشن سخن و عفاف و عین است و اهدام و اهداست و اصح و امیرین . لکن این ملکوت روحانی است و اهل و سبستانی همیشه طاعت است . و تو هر روز بر نفس در هیچ درون و اعصار در و تان .</p>
<p>و عدد در حق ابرهسانی در ملک در دست بلند است و قانع نگار ما از یاد گوید خبر :- " اگر از اجالات و عقول امر الله در این بخواهد کجاست در عین غلبه و عین متوقف و بعد است در است جلد ترک منکوس در گزینا این ایام بواسطه کثرت و حال مقبلین و تحریک طابین حقیقت زلزله در ارکان علوم و جهول افغان و لکن بقدرت الله و اقتدار قبول ظهور و حقیقت کور گردیده اند تا هیچ نهم نایب و لاصوتا در دره های حقیقت عمومی مفسر هر تمیل و از هر تمی در محفل حاضر و باستماع کلمات استنیدین بقدرت الهی بجز جد طلب و شایسته و از غرغرات حجرات اکثر چون الله در این ایام مجلس نشان تا بس گزینا در ایام همه روزهای بیشتر بعد از ظهر از است و محفل تشکیل میگردد و صدای از طابین سوس حاضر میشود و بیشتر از برای تقدیرت آیات محبت نماید و این از اعظم معجزات این علم است که در طابین ترک زمان مجلس کنند مای در این ایام در سیه تدریس بگویند که از امک و مفسر بقدرت است امان اند و جراته در مشرک نظر و عقیمت این طابین مستوفی از یکجایی گانی متفانه در جمل بطور بوع اسکایا بیدار مومنی ارض از تبت مالی در چگون و سواد از آنرا ارسال بنام . ترجمه متفانه در درجه بی نظیر بوع اسکایا و دماستی در مش اول که در ان و بجای در ۱۹۱۱ میلادی شخص از تبت با این روح کون و در لویور است " این تبت ترقیم داشته اند و از بحر تمدنی چنین میگردد در سال قبل بواسطه مراغه محمد عیاش و از حقوق تبت در شدت سازه طریقین از برای اهرام محمد توینس بهائیان ایران اید در امور کسب سیه در اصف نمودند بگویند خود را از دولت در این گانی بدان مسموع میداشند و معذکات از تجامین ایران از بخت تبت و جو این و تجار و عیان و سایر طبقات مردم را عقیدت این بود که تو با این و مشرک طلبان و اعضاء پادمان همان گشته پس است که رئیس بهائیان حضرت بها و الله در مشقه میلادی از ناهر القین در لوح سلطان مطابرت نمود است حق در ایران یعنی از بختین صاحب نفوذ و صاحب اعلاک جمع از مردمان نادان را از اغوا نمودن تمام اعضاء مجلس را بهائیان نام نهادند و حق در آن چنین دادند و مردمان همانندند که بهائیان را مقصد جان است کرده و مان قاجار را یکی نمود و صحنی نمایند بهائیان را در نظر بعبادت و دشمنی مشهور داشتند از این جهت ساعت سبست در باب آنان همه و غوغا زیاد شد و معسکه محمد عیاش را بگویند که در امور بهائیان رسید که نماید و الوالو کجوبه ناهالین مشا .</p>	<p>حضرت خدا باری و عدل سر با رکبت میباید تو را است یکجا خود . است الله السید مسس کورین نزد علیها بهاء الله الهی جهوده ای است الله العزیزه نامه معقل شما را هر که دید از من چون معلوم گردید که در حق شرف آن و کارها در شد این تر در نفوس از کرد و نهایت سر در حاصل شد حال ایست چنین است که بخت عیان شرف آن کار اجایی الهی است نماید و بگویند بخت نایب شود بگویند است است عید آنها و گزینا نشسته و این نایب برای اهل امریکت و قتی حاصل گردد که تمام هست در اتحاد و اتفاق بگویند بضمیمت شرف اختلاف ساد کل عمل و گیش جان گردند جمع یادان و امام رحمان را بخت ابدی الهی ابلاغ دار و عیاش بهاء الهی باغ در لوح دیگر میباید :- " از منورین با رکبت مرقوم نمودی و قتی عید آنها عزم اندر بارش بیکر بخت ایران و اتحاد و یکجایی در استان امریکای استعدا حضور عید بهاء . حاصل نماید از چنین توفیق بدان که مقصد حصول یابد"</p>

چنین چنان کردید تصدوق شریعت در شخص شما. آقا. بسیار خوب
و بی گناهی برین شینده ام که این بهائیان مستبد و دوست دشمنان
مخلوق ظلم هستند؟ طالب. ایوای اینهم یکی از اشتباهات
است. آقای سرورین! بهائی یعنی آزادی جو. ترقی خواه. مستبد طلب
مستبدین مسلم ایران دوست. عدالت پرست! بهائی و مستبدین آن است
که بگویند پیشی در جهنم پیدا شد و با بیل در جزایر بسکن نمود. چه طوری شود
بهائیان مستبد پرست باشند در صورتیکه بی عملی که ام دیگری است
برای مجلس ملی می از اساس دین آنهاست! حضرت عبدالعزیز می فرماید -
پهل و دو سال در زیر زنجیر و شکنجه عید الهی که بر مردم می بردند و فکر ایران بودیم
من می خواهم شرف و ادب عالم را بهم متصل کنم بچه ایران و آنقدر که یاد در بوم بود
شده ام ایران و وطن من است من زبانم خوراکم است منم رفقایم ایرانی
است و همه صدقات و مصائب برای ایران بود. حال در این برایت
درست تحقیق فرمائید چگونه بود چنین نفوس دشمن اسلام و مشروطه در آن
باشند حضرات هر چه داشته در اندیشه های استقلال و عدل ایران بودند
و خواهند ایران تمدن ترین و با فرهنگ ترین دولت عالم گردد و ایرانیان شرف
طلب گردند یا وجود انطباق معروفه که هیچ حقیقت است هر چه شنیده اند
از فرقه بهائیات اشخاص قابل است. آقا. فی الحقیقه شما توضیح می دهید
نمی دهید و بعضی وقت که رانند گردید و اگر برین باین دلائل قانع نمی شوم ولی نقد
جواب می خوام ولی بطور ساده اظهار دارید که عقائد اصدیق این دین چیست
و جهت اصدیق و خفا و دهنوف که در عقائد آن چه و چرا فدا شده و در زبان عرب
در تحصیل آن اینقدر سبک شوند و در این قبیل مدت کثرت زیاد در این باب
تصفیه نمودند؟ طالب. او منطقی است بسیار است
عقائد بهائیان اول ایران به خداوند باشد و لا شریک فی معبود است
و بعد قبول پیغمبران و انبیاء و مرسلین. بی الا سکر و ارشاد به نقوی. صفات
جمع ایدان. وحدت بشری انسان نموی. صلح و سلام. منزه از جنگ و جدال
اقوت کل مل بشا و دست دلاور. منع بر سرکارت. برهیز از شرک
و تقوی. تربیت دختران و پسران بدون فرق. افتتاح مدارس عمومی و کتابخانه
احترام نوان. عدالت و رأفت حکومت نسبت بر عیال. باز نمودن بکشای
ملی برای سهولت جریان امور تجارت و فعالیت و صنعت. انش و فعالیت
در مریه. صاف نمودن طرق. ساختن راه آهن. تشریح اوضاع و احوال
و کارگران. بند نمودن خیره آزادی تحصیل علوم و فنون. تعمیر و تدارک شهرها.
بنای فابریقه. کف کردن معادن. عظمت و استقلال ایران و حکومتی و فرج آن
بر جمیع مردمان. آقا. عجب عجب اینها را بر تحریر اندازید. بخواهید
که بهائیان بر این تعاقب عیار اند! این مسائل تمام مطابق اصول توحید دین
اسلام است و ما هم برای تحصیل همین مراتب در این چند سال جان

بگفته ایم و آنچه استگالی رو نگردانید ایم و نخواهم منت بر این
که بان جوابی بگویم که در این ترقی دیم پس چرا همه ای من انقدر این جهان
کشند و بدار زدند و در این دست آن ملاحظه قطعه نمودند و اموال آنها
مراجعه کردند؟ طالب. بی آقای من جمیع این ظلم از روی بس
اعتنا می بصری باشم بود که بدون بی بردن بر اصول دین بهائیات
بر قتل و غارت آنها قیام نمود ایرانیان را در نظر دول غرب وحشی
و آدم کشان و شیخ مشهور سخت و این نکته بسیار بار تاریخ ایران
بناوند. آقا. واقعا شما قدری چشمهای مرا بر میوبات اصلی
فرمودید پس چه قدر خوب است که این اغراض بوسند بی منی را کنار
گذرانند در زیر این اصولی که شما اظهار داشتید بدون ملاحظاتی بی گناهی
و در آنجا دیدار یک گروه دودستدار اس استقلال ایران و شنیدن
جدید دست بدست همی که در آن یک دل یک جان بگویم. شما که می آید
این ملاحظه تزیین دارید بدینست. اینست که با آنها بگویند بر بنده جانها
خواهند داشت. طالب. واقعا جان سخن را فرمودید و در این
را شنید. اگر من بتوانم سزای آقا بان محرم امام بمقتدر قانع و رضای تمام
ترقی و استقلال ایران محترم در روشن است. . . .
خداوند القول از این سؤال و جواب مزده بدست قاریان خواهد بود
که مسکات آینه نخبه با هر چه است انکارش در هر حال میسند و امید
در این که این طرف بدایت و شایه ای که کمالهت را در هر گرفته بود
امام به مردمان ایران بل بسکینت جهان بفرمایم که امام بهائیان چه صفات
انها نیز چه قبیل است.

اسلام بهائیان به عالم سیست از بیانات عبد بها

اینها اس! البواب مکتوب مفتوح گشته و آقا به حقیقت در عالم طاعت
چشمه ای حیات جاری گشته بر هر جهت ظاهر شده و در اعظم بین نمایان
گردید و قدوسش را دانش نمود است بیدار شود بسیار شود
دنای الهمرا استماع نمائید که از جمیع جهات عالم اعلایان بیاورد
من ای انبیا انان بیاورد بوسی من ای شنندگان و بنو شد از این
ماه ششمین که از اطراف ارض سیلان نمایند حال وقت است حال وقت
مقبول است ملاحظه در این هیچ نمائید اگر مردم همید بودند که روح الهی
الهی ملبس آنانی خود با آنها تکلم بنمایند بهتر رسیدند بر توقفت
بی نمودند تا ایمان یابند حال آیه است که شما در سرتراست گفت
نفسه با شنیدند حال آنچه بر سر آمده و اعظم باب فضل و کثرت خود را بر وجه
شون است. پس چرا مثل مردمان قدون ادلی باشیم که در شنیدن با
گردوند و لذت زیارت جمالش کور و محروم نمایند بلکه باید سعی بنایم و همه

ملاکدهای عالم افکند کنید؛ غافل باش از غافل در باب کرم صفتی
شاید که نتوان یافتن دیگر چنین آیات را.

بشارت

المحمدی که پنج باختر سال اول را بمومن در ازین روز قدم در سال دوم
میگذارد. اگر چه هفت شمشاد آن تماشای بالکلیسی چاب گردید
وقت فای از شمشاد به ششم شروع شد ولی بدون تعویق و محطیل تمام نوزده
شمار بود و بعد خود چاب انشمار گردید. لهذا از بسیاری از ششم کتب نظام
در هفت شمشاد اول تا خواسته اند غنچه بخوانیم که در ستادن آن تشریح
زیر تمام توابع گرایید در داد آن موجود نیست بجان اگر هم ارسال آن ممکن
بود چون از اول تا آخر بالکلیسی است که تارترین تری لذت آن ظاهر
خواهند بود. ولی از این شمشاد اول سال دوم چنانچه دید میشود حضرت
را برتر و جدی بر آن افزون شد و امید داریم که این تری را در سال
از یاد داشته گیرید که در تماشای او است تعالی در اول سال سوم باز آنرا
را تو سوادان در حضرت یاران تری و غیب بهتر و خوشتر بگویند
غزیزترین امید اخصایم باختر هفتاد در طریق اجابتی الهی در
آخبارات بهائی در هیچ اصول جان بر این دین عمومی است زیرا که
در اسطه خواص جمعی از مردمان بر طرف تواید شد. از سبب است
که آدم باطنی دستار حقیقت است و دانش نگاه به بقدر امکان از خطای
و نقص رهایی جوید. منتها اگر بفرمان ندرع بنمایند که باطنی اختراع است که تو
مردمی آن شسته و چرخ های آن از کلف ساقی گندم سار سار و از
دیگر دست و بسته می کند البته او این با ششمین را بر زحمات در دادستی ترجیح
خواهد داد. و یا اگر فلان حکیم در سبب قدیم را حالی کند که در وقت تب و نوبه
گندم از گل گدازمان نهفته موثر تر است سستی نیست که مضای خود را در
زمان لزوم بخودن لکن ترغیب خواهد کرد. و یا اگر بهمان مستند الله بطلان
و بر این ثابت فرماید که ای مرد محراب عدل و داد بهتر از ظلم و افسوس
است مشروط بر آنکه ای کجای آفتاب برابر ای دلدادی بهتر از چرخ سستی
کج مشتی و خود بینی ما را یقین است که معظم اله صفات اولی را بر ذل انحراف
بهر درجه ایت ز خواهد داد و بر نادانی و جهل قبل خود تخریب خواهد گردید که چقدر در
آن بهر سبب است که روانه آن بود و اگر در اول مردم از او ترسیدند حال
او را دست میدارند اگر از جلوی لوز را می نمودند حال چون صلحه ای بخیر
دانش جمع میشوند اگر غریب خوب و چنان مایست میگرفت حالا مردم
بسی خود می آورند اگر اقلی ضعیف و فقیر نادان بودند حال قوی و غنی
و عالم گشته اند. همین دلائل صولیه ما میتوانیم ثابت کنیم که نفسی که خود
را در متن امر بهائی فرض میکند از روی نادانی است و اگر نخواهند بر اساس

این امر را که گدازمان ممکن زیرا بر چیزی را که این تمام قوای خود را
این چیز برای او تیسر خواهد گشت. حال فرض کنیم که طایفه نزد فلان آقا
رفته پرسیدند: " آقای من تقصیر این بهائیان که انقدر ضلع با آنها درواست
چیت؟ " آقا: " این بهائیهای ملعون نخواهند دین شریف اسلام
را بخودنا بود کنند! " طالب: " آقای عزیز من این چه فریاشی است
میفرماید حضرات بهائیان هر بلدان امر ایستادان اطلاق و در روشنی کای
هندی و میسویان اروپا و آمریکا را بر حضرت را بر حضرت و این حضرت
محدود و غیر می اود و حضرت نمونه اند و حضرت ایمان آورده اند. " آقا:
" حجب! چه طوری چنین مسئله ممکن است این با خیال انرا نشاید بود
اما این همه عطفه و اصول و داستان حادثه همه در حفظ نمودن آیات
قرآن و اساطیر حرکت و در فدر سلفه قدیم نتوانسته ایم صاحبان ایمان را
بر اسلام دعوت کنیم این بهائیان ضلالت در طریق حق خارج گشته اند
بر چنین امر غیر ممکن متوید گشته اند مگر آنچه خود می بینید که نفوذ و تسخیر
مسلمی بر سال در ممالک اسلام زیاد میشود. خیر من این مطلب را با روی
کم با دیدیم از حیدر زنده در ایشان باشد. " طالب: " بجان عزیز
خودتان که این در قیاس و غیر قابل انکار است من در ایران سفر کرده
در هندستان بار و صحت انرا قسم دارم و با او در آمریکا با ابراهیم
دری در امر این با آنها نمونه ام در ریاست آن داخل گشته ام و بخی
ایقین میدانم که این بردان او این مختلفه نواسطه آنها ایمان بر حضرت
رسول آوردند در کثرت محلی حاضر بودم که خانم امری بهائی گشت و بسیار
بدلائل و آنچه در این تفسیر بدین اسلام دعوت نمود و از آن تشریح از
جلوی کشیده بر شمشاد بهائیان خانم هم اختیار کرد. " آقا: " اگر چنین است
و دین بهائی این خدمت بدین اسلام نماید چرا با خیال باطل
میدانم که این در حقائق این بهتر از روحانی آگاه گشته ایم. " طالب
از این مطالب بسیار اطلاع یافتید زیرا آنچه امید بهائیه چشم
و گوش خود را بسته اید قلب که باید مانند آینه و چشم آن باشد با آنچه
نفسانی تیره و تار کرده اید. کتب حضرات را مطالعه نموده اید با آنها
لی غرضانه محبت نفرموده اید و بی جهت بدون تفحص فتوی بر قتل و
تخاص بیشتر از سبب نرزد مردوزن و اطفال دان اید و این بهترین
و صادق ترین خادین اسلام را در زیر کتفه در آورید و زهره برص مابین
برادران و خواهران و اطفال معنوی خود نر نمودید. " آقا: " عجیبی من
چنین ظلم را روا داشته ام محبتی نماید بدون معنوی دیگری است و مثل آن
میسازد که العیاذ بالله شام از این طایفه مردود هستند. " طالب:
" من بهائی هستم یا نیستیم خارج از این بحث است ولی دقیقه میگویم شما

نجم باکhtar
۱۳۲۹

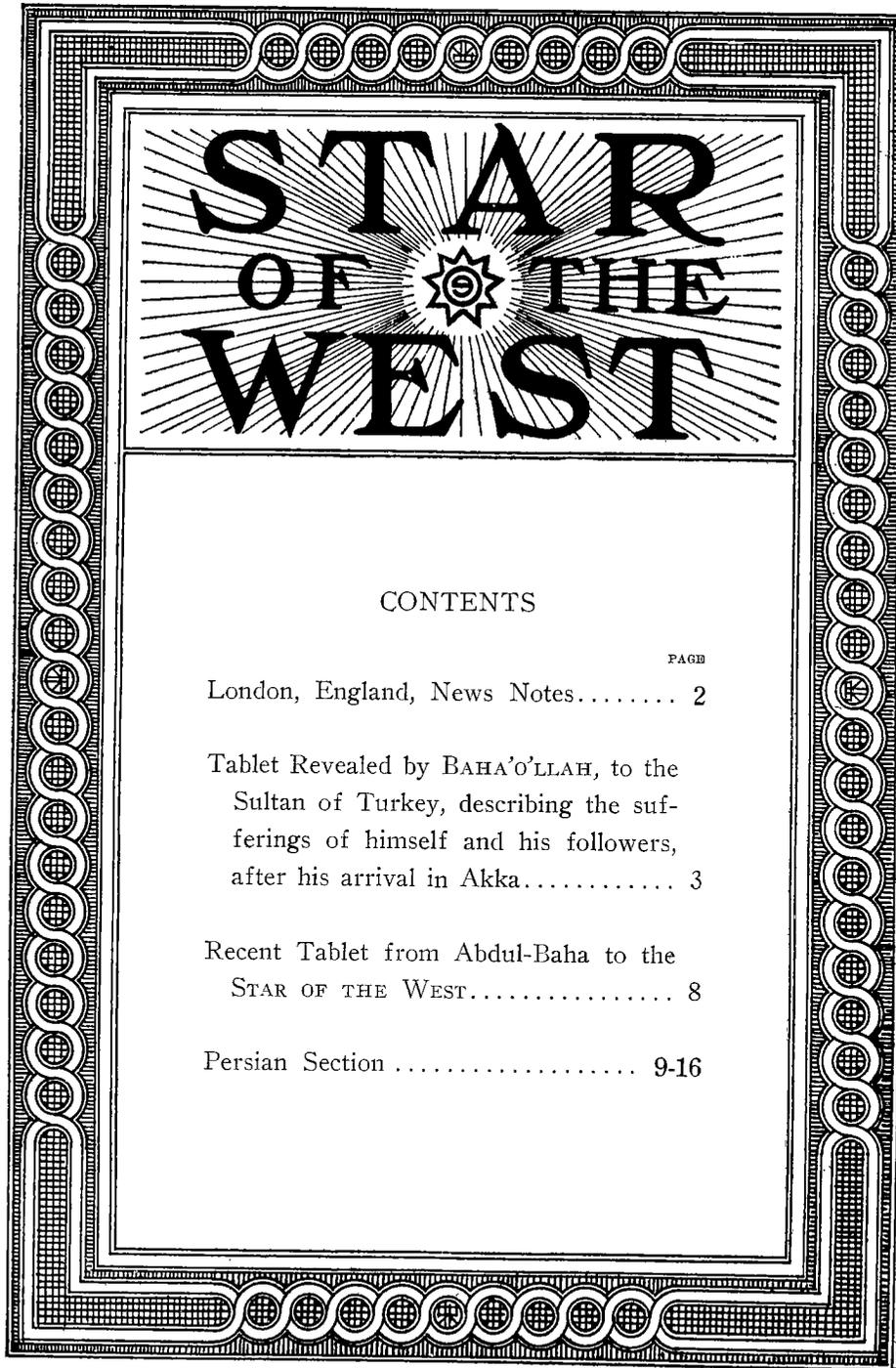
شماره اول

۲۲ ریح الاول ۱۳۲۹

فهرست مندرجات

- ۱ تهنیت عید نوروز
- ۲ بشارت . مکالمه آقا و طالب
- ۳ اعلام بهائیان بر عالم سیاحت
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- ۷ در باب نوشتن سه مقاله در تاریخ حیات حضرت باب و بهائیه و تقدیر

Persian Editorial Office :
NAJME BAKHTAR,
1800 Belmont Road,
WASHINGTON, D. C.



STAR OF THE WEST

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CONTENTS OF PERSIAN SECTION.

Our Persian section this issue contains: (1) a brief account of Mirza Ahmad Sohrab's recent visit to New York City; (2) illustration of a thirty-six-story building to be erected in that city; (3) quotations from two recent Tablets from Abdul-Baha regarding his coming to America; (4) news of the Cause in Abade, Persia, mentioning the organization of Mahfele Entezam and a branch of the Tarbiat school; (5) local news of the Cause in Rasht telling of the organization of Mahfele Morattab; (6) news from Gazvin that articles have been written in newspapers against the STAR OF THE WEST; (7) answer of the Editor to the said articles; (8) an article from Bakon, pertaining to the benefits of Western civilization, and pointing out some of the shortcomings of Oriental countries; (9) extract from Tablet regarding the progress of the Cause in America and Japan, and that Americans should prepare to go to China to teach the Truth; (10) departure of the five American financial advisers, with their wives and children, to Teheran; (11) suggestion is made to the Persians to send their young men and women to American schools to be educated, just as both Japan and China have done—the Chinese government now educating nearly 2,000 students in American colleges, who will return to and be engaged in improving the condition of their native land; (12) letter from the Teheran friends to the American friends, praising them for their zeal in serving the Cause and expressing happiness at the news that Abdul-Baha may visit America.

LONDON, ENGLAND, NEWS NOTES.

On February 25th, a meeting was held especially for Mr. W. Tudor-Pole to meet the Bahais, and speak to them of his visit to Abdul-Baha, and in what ways we could best forward the Cause. He urged that we should remain in existing organizations as far as possible, endeavoring to spiritualize them and to communicate the Bahai spirit to the others within those organizations, rather than by coming out and forming new assemblies, which might only result in a new sect. He read a translation of Abdul-Baha's beautiful address to be delivered before the First Races Congress, to be held here this summer, in the University of London, July 26-29. This address will be published in the volume issued by the Congress and can afterwards appear in the STAR OF THE WEST. This Congress is the child of the Union of Ethical Societies of America and England. Prof. Felix Adler started the idea. It is supported from over fifty countries, and by thirty Presidents of Parliament, forty Colonial Bishops, some hundred and thirty Professors of International Law, besides others too numerous to mention here. "*The prime purpose of the Congress is to cultivate mutual knowledge and respect between Occidental and Oriental peoples.*" So Mr. Tudor-Pole thought it our duty as Bahais to do all in our power to help to make this wonderful Congress a success. We can at least all do something to make it more known and induce others to join it as either active or passive mem-

bers; at \$5.25, or \$2, for which sum the passive member will receive all the literature, "a veritable Encyclopedia on the race question." Write for the prospectus to Mr. G. Spiller, 63 South Hill Park, Hampstead, London, N. W.

On March 1st, Archdeacon Wilberforce spoke in his church, St. John's, Westminster, London, on our Movement, and in his sermon the following Sunday answered many questions he had received by post. How much interest this has created is shown by the fact that within the following ten days, Mr. Mayle sold 220 copies of Mr. Sprague's "Story of the Bahai Movement," clearing out the last of the second edition. A third one is now in hand. Although 10,000 copies of this booklet have been distributed, yet only a small proportion of the people have heard of the Bahais.

A Unitarian minister at Highgate has asked for a Bahai to speak, from his pulpit, of the Faith whereby he lives. Miss Jack, who was some time teaching English to the daughters of Abdul-Baha, has now taken a studio at 13 Hanover street, London, W., where she is at home to any interested in the Cause on Sunday afternoons, 4 to 6 o'clock. We have a definite centre now at Manchester—address Mr. Ed. Theo. Hale, 1 North Street, Higher Broughton. He writes "that the flame burns undimmed on these little Manchester altars."

—Arthur Cuthbert.

STAR OF THE WEST

Vol. II

Chicago (April 9, 1911) Jalal

No. 2

TABLET REVEALED BY BAHA'O'LLAH

TO THE SULTAN OF TURKEY.

Describing the sufferings of himself and his followers, after his arrival in Akka.

HE IS THE POSSESSOR IN HIS MIGHT AND POWER!

The Supreme Pen proclaims:

O, thou personage, who considerest thyself the greatest of all men, while looking upon the Divine Youth, thinking him to be the lowest of men, yet through him the Eye of the Supreme Concourse is brightened and illumined. This Youth has never made nor will he ever make a request of thee: For from the beginning every one of the Manifestations of Mercifulness and the Dawning-Places of the Glory of the Almighty, who have stepped forth from the Realm of Immortality upon the arena of existence and shone forth with great splendor for the quickening of the dead, men like thee have considered those Sanctified Souls and Temples of Oneness upon whom the reformation of the world depends, as the people of strife, and wrong-doers. Verily, their names (the deniers) are forgotten and ere long thy name will also be forgotten and thou shalt find thyself in great loss. According to thy opinion this Quickener of the World and its Peace-Maker is culpable and seditious. What crime have the women, children and suffering babes committed, to merit thy wrath, oppression and hate? In every religion and community the children are considered innocent, nor does the Pen of Divine Command hold them responsible, yet the reign of thy tyranny and despotism has surrounded them. If thou art the follower of any religion or sect, read thou the Heavenly Books, the Inspired Epistles and the Divine Writings, so that thou mayest realize the irresponsibility of children. On the other hand, even those people who do not believe in God, have never committed such crimes.

In everything an effect is hidden, and no one has denied the effects of things except an ignorant one who is completely denied and deprived of intelligence. Therefore, undoubtedly the lamentation of these children and the cries of these wronged ones will produce a great effect.

You have persecuted a number of souls who have shown no opposition in your country and who have instigated no revolution against the government; nay, rather, days and nights they have been peacefully engaged in the mentioning of God. You have pillaged their properties and through your tyrannical acts, all they had was taken from them. When the order was issued for the banishment of this Youth, these souls began to lament, but the officers who constituted my guard mentioned that these souls had committed no wrong, nor has the government banished them, but if they desire they may follow you, for no one will oppose them. Consequently, they paid all their own

expenses and leaving their property behind, they were contented with the Countenance of this Youth and trusting upon God they departed again with the True One, until the fortress of Akka became the place of the incarceration of Baha'. The day after the arrival, the officials of the army surrounded the men, women and children and carried them to the gloomy dungeon of the barrack. The first night they were given neither bread nor water, for the sentinels were guarding the door of the prison and permitted no one to leave the place. They did not consider the plight of these wronged ones. Water was asked for, but it was refused. It is now some time since we are all imprisoned in this dungeon; although we were living for five years in Adrianople and all the people, whether ignorant or wise, rich or poor, testified to the sanctity and holiness of these servants.

When departing from Adrianople one of the believers of God sacrificed himself with his own hand, for he could not see this Wronged One in the hands of the tyrants. On our way we were transferred three times, from one ship to another, and it is evident that a number of the children suffered under these severe circumstances. When we left the steamer, they separated four of the friends from us, and prevented them from following, and upon the departure of this Youth, one of the four, named Abdul Gaffar, threw himself into the sea and no one has ever found any trace of him. This is a drop of the ocean of persecution which surrounded and encircled us. Notwithstanding these things, they are not yet satisfied, and every day the officers of the government are increasing their hard-heartedness, nor is it ended; day and night they are forming new intrigues and adding to our sufferings. From the government supplies, these prisoners receive three loaves of bread to last for twenty-four hours, and no one is able to eat it.

From the beginning of the world, no such persecutions have been seen or heard of! I declare by the One who has commanded Baha' to speak, between the heavens and the earth, there is no name or mention for you equal to those who sacrificed their spirits, bodies and property for the love of God, the Mighty, the Powerful, the Omnipotent! Before God, a handful of dust is greater than your kingdom, sovereignty, glory and dominion, and should He desire, He would scatter you as the sand of the desert, and ere long His wrath shall overtake thee, revolutions shall appear in your midst and your countries will be divided! Then you will weep and lament and nowhere will you find help and protection. The mentioning of these facts is not for the sake of your becoming mindful, for already the wrath of God has surrounded you, but you have not nor will you become mindful; neither is it for the sake of reciting the persecutions which have descended upon these holy souls, for they are intoxicated with the Wine of the Merciful and they are so exhilarated with the clear Salsabil of Divine Providence, that should the persecutions of all the world descend upon them in the Path of God, they are satisfied, nay, rather, grateful; they never had nor will they ever have any complaints to offer. At every moment the blood in their bodies begs and supplicates from the Lord of both worlds, that it be shed upon the ground in His Path; likewise their heads yearn to be raised upon a spear for the sake of the Beloved of the heart and soul. For several times the tests of God have descended upon you, and you were not mindful; one was a conflagration which burned the city with the Fire of Justice, so much so that poets have composed poems about it, declaring that such a conflagration has never appeared before; notwithstanding this your negligence increased. Then the cholera came, and still you remained heedless. Be ye watchful, for the wrath of God is prepared, and ere long ye shall behold that which is descended from the Pen of Command. Have ye

thought that your glory is everlasting, or did ye dream that your kingdom would remain forever? No, by the life of God! Your glory is not eternal, and our humiliation will not last. This humiliation is the diadem of all the glories, and only man in his perfection can comprehend it.

When this Youth was a child and had not yet reached the age of maturity, one of my brothers intended to marry in Teheran and according to the custom of that country, for seven days and nights they were engaged in feasting and banqueting. The program for the last day of the entertainments for the guests was the play of Sultan Salim. The ministers, the grandees and officials of the city were there in a great throng, and this Youth was sitting in one of the galleries of the building and was observing the scenes. Then they raised a great tent in the middle of the court; representations of human forms only a few inches in height would come out of the tent and cry: "The king is coming, arrange the seats in order." Then the other figures came out, sweeping the ground while a number were sprinkling the streets with water; then another picture was presented, who was supposed to be the herald, acquainting the people to be ready for review before His Majesty, the Sultan.

Then the ministers came, with hat and shawl, according to the Persian custom; others were present with clubs, while a number of others were garbed as chamberlains, aides-de-camp, ferrashes and executioners with instruments of punishment. All these men were lined according to their station and class. At last the king appeared, with sovereign power and shining diadem upon his head, and with splendor and glory walked slowly and majestically, and with perfect calmness, tranquility and composure, seated himself upon the throne. At that moment the noise of the guns and the music of the national anthem was raised, and the smoke surrounded the tent and the king. When the air was cleared, it was seen that the king was on his throne, and the ministers, the magistrates and secretaries had taken their places according to their rank. Immediately, a thief, captured by the police, was brought before the king, and a royal order was issued to behead him. Then the chief of the executioners took the captive and decapitated him, and a red fluid, which was like blood, was seen by all the spectators. While the Sultan was consulting with some of his ministers, the news was brought in that a certain person had become a rebel. The Sultan issued orders that several regiments of soldiers and artillerymen be sent to the scene and quell the disturbance. After a few minutes the thunderous noise of guns and artillery was heard behind the tent, and we were told they were engaged in battle. This Youth became astonished and bewildered at these affairs. Then the review ended and the curtain descended.

After twenty minutes a man came out from behind the tent with a box under his arm. I asked him, "What is this box? Where is the king and all the men?" He answered that all these great things and manifest objects, such as kings, princes and ministers, glory, majesty, power and sovereignty that we beheld were enclosed in this box.

I declare by the Lord who has created all things through His Word, that from that day all the conditions of this world and its greatness are like that play before the eyes of this Youth. It has not nor will ever have the weight of a mustard seed. I was wondering greatly that the people glorify themselves in these affairs, notwithstanding this, the people of insight will discern with the eye of certainty the end of the glory of every great one before beholding it. I have seen nothing except I have discerned its transiency, and God testifies to this. It is incumbent upon every soul in these few days of life to spend them in truthfulness and justice and if he be not confirmed with the knowledge of the True One, he can at least walk in the path of equity and intelligence.

Ere long all these apparent things, manifest treasures, worldly wealth, valiant soldiers, beautiful dresses and haughty souls, will be enclosed in the box-like tomb, similar to the box which contained all the players, and all this quarrel, strife and so-called honors are like the play of the children before the people of insight. Be ye admonished, and be not of those who see the Truth and yet deny. These things will not affect this Youth and the friends of the True One, for they are all prisoners and enchained, and will not nor will ever make any request of people like thee.

The point is this, that thou mayest raise thy head from the bed of negligence and become mindful and not oppose the servants of God without reason. Bear in mind that so far as power and strength remain in the body, thou shouldst remove persecutions from the oppressed ones. Shouldst thou have a little justice and behold with the eye of certainty in the affairs and differences of the ephemeral world, thou shalt acknowledge that all of them are like unto the above-mentioned play. Harken unto the word of Truth! Be thou not proud on account of the world. Where are those people who were like unto thee, who claimed divinity in this earth without the permission of God, and desired to extinguish the Light of God and to demolish the foundation of Truth? Dost thou see any one of them? Be just! Then turn to God, perchance He may forgive the sins thou hast committed in this ephemeral life. Yet we know that thou shalt not become assisted in this, for through thy tyranny the Fire of Sinai flamed forth, the Spirit wept, and the hearts of the angels bled.

O, ye people of the earth! Harken to the voice of this Oppressed One with the ear of the soul, and ponder ye deeply over the above-mentioned story. Perchance ye may not be burned with the fire of passion and desire, and be not prevented from the meeting of the True One, through the worthless things of the faithless world. Glory and abasement, poverty and wealth, trouble and tranquillity, all shall pass away, and ere long all the inhabitants of the earth shall return to the tomb. Therefore every possessor of insight must behold the immortal outlook, that peradventure, through the Bounties of the Eternal Sovereign, he may enter into the everlasting Kingdom and rest under the shade of the Tree of Command. Although the world is the place of treachery and duplicity, yet under all circumstances it reminds all the people with the idea of change. The passing of the father is an admonition for the son, and it reminds him that he, too, must pass away. It would have been well if the people of the world who are amassing great fortunes and are deprived of the True One, knew what would become of their great wealth. By the Life of Baha', no one is cognizant of this fact except God, Glorified is His Station!

The philosopher, Avicenna—peace be upon him—says: "Be admonished, O ye whose hearts are darkened, be ye admonished O ye, whose faces are covered with the lines of age!" However, the majority of the people are asleep. The example of those souls is like unto a person who was so intoxicated with wine that he was showing the signs of affection to a dog, and showering upon him tender words of love and affection. When the morning of intelligence dawned, and the horizons of the heaven were illumined with the brilliant orb, he beheld that his beloved was only a dog; when ashamed, regretful and remorseful on account of his act, he returned to his home.

Do thou not think that thou hast made this Youth powerless, or that thou hast conquered him. Thou art defeated by one of the servants, but knowest it not. The worst and lowest of creatures ruled over thee, and that is, thy passion and desire, which has been condemned forever. If it were not on account of the consummate Wisdom of God thou wouldst have seen thy

weakness and the weakness of the people of the earth. This humility is the glory of My Cause, wert thou to know! This Youth has never loved nor will ever love to utter any word which is against courtesy. Verily, courtesy is My Garment with which we have adorned the temples of our favorite servants. Otherwise some of thy actions that thou thinkest are unknown, would be mentioned in this *Tablet*. O, thou possessor of might! These little children and these friends of God did not need the officers and soldiers as guards. After our arrival, one of the officers presented himself and after much conversation expressed his own innocence and thy crime. This Youth mentioned to him that: "Primarily, it was necessary to bring about a meeting of the Ullamas of the time and Himself so that the crimes of which these servants are accused might become evident. However, time has passed and according to thy statement thou art commanded to imprison us in the 'most desolate city.' But I have one wish to make of thee, and that is to request of His Majesty, the Sultan, to grant Me an audience of ten minutes in order that he may ask the proofs and arguments which he thinks would establish the validity of the Word of God. If the proofs which he desires are made manifest on the part of God, he should then liberate these wronged ones and leave them to their own condition."

He promised to take this message and send an answer, but we heard nothing more from him; although it is not the Station of this True One to present Himself before any person, for all the people are created for His worship: Yet for the sake of these little children and the number of women who are away from their country and people, we volunteered this act, but notwithstanding this, no result was produced. Omar is living and ready, ask of him so that the Truth may become manifest to thee. Now all these exiled ones are sick and lying in prison. No one but God the Mighty, the Glorious, knows what will happen to us.

During the first days two of these servants passed into the Supreme Concourse. One day one of the officers commanded that they could not remove those blessed bodies unless they were paid for the shroud and casket, although no one ever asked anything of them. At that time we possessed no earthly means, and when we insisted that they leave the work to us and allow the friends to prepare the dead for burial, they refused. Finally they took a rug to the bazaar and sold it at auction, and delivered the money to the officers. Later on it became evident that they only dug the ground and laid the two blessed bodies in the one grave, although they had been doubly paid for shrouds and caskets. The pen is unable and the tongue is powerless to describe that which has descended upon us; however, all these poisons of tests are sweeter to this Youth than honey. I pray that under all circumstances the trials of the world in the Path of God and the Love of the Merciful may descend upon this Ocean of Significances. We beg of Him patience and endurance.

Thou art weak, and knowest it not. Couldst thou realize and be perfumed with the fragrance wafted from the direction of the Ancient Beauty, thou wouldst leave everything that thou hast in hand and hasten to come and live in one of the ruined rooms of this Most Great Prison. Ask thou of God that thou mayest attain to the age of maturity so that thou mayest recognize the beauty and ugliness of deeds and actions. Peace be upon those who follow guidance!

Translated by Mirza Ahmad Sohrab, especially for the STAR OF THE WEST.

STAR OF THE WEST

(Continuing the BAHAI NEWS)

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21	11th	Masheyat (<i>Will</i>)	Sept. 27
2nd	Jalal (<i>Glory</i>)	Apr. 9	12th	Elm (<i>Knowledge</i>)	Oct. 16
3rd	Jamal (<i>Beauty</i>)	Apr. 28	13th	Kudrat (<i>Power</i>)	Nov. 4
4th	Azamat (<i>Grandeur</i>)	May 17	14th	Kowl (<i>Speech</i>)	Nov. 23
5th	Nur (<i>Light</i>)	June 5	15th	Massa'ulik (<i>Questions</i>)	Dec. 12
6th	Rahmat (<i>Mercy</i>)	June 24	16th	Sharaf (<i>Honor</i>)	Dec. 31
7th	Kalamat (<i>Words</i>)	July 13	17th	Sultan (<i>Sovereignty</i>)	Jan. 19
8th	Asma (<i>Names</i>)	Aug. 1	18th	Mulk (<i>Dominion</i>)	Feb. 7
9th	Kamal (<i>Perfection</i>)	Aug. 20	Four intercalary days.		
10th	Ezzat (<i>Might</i>)	Sept. 8	19th	Ola (<i>Loftiness</i>)	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (April 9, 1911) Jalal

No. 2

To the Editors of the STAR OF THE WEST:

O ye Editors of the STAR OF THE WEST!

Your letter was received and your effort became known. I hope that, day by day, you may add to your effort and give importance to this newspaper, for it shall progress step by step and shall attain to the praiseworthy station.

The detailed Tablets of Abdul-Baha in regard to Exhortations and Education are many. Ask for them and print them in the paper. You have permission. Whenever, in the future, detailed Tablets are written, copies will be sent to you for publication.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Extract from Tablet to Mirza Ahmad Sohrab in reference to the foregoing Tablet: "A new Tablet is revealed for the Editors of the STAR OF THE WEST. Translate and forward it to them. The volume of this newspaper, God willing, will grow to the dimensions that you outline. There are many detailed and general Tablets by Abdul-Baha upon purely exhortational matters, pertaining to moral and spiritual development. Print them by degrees in the STAR OF THE WEST. Likewise, whenever, in the future, you receive any detailed Tablets, you should print them in its columns. God willing, the number of its subscribers shall also increase."

و حتی دولت مظفر را چون سح انکه در درجات علوم و فنون ستارگان
صعود نمودن باز اطفال عزیز خود را برای اكمال معارف و تحصیل
بدیعه با امریکه میفرستد . امروز امریکه قهر نوآنی صنایع
و حرفت جدید است و حتی دول اروپا برای تحصیل این نکات
با کمک مستوفی در کلیات و ذابریه که بهشت گردی مشغول
میگردند . پس چه خوش است که ما ایرانیان قدر این نعمت
خدا داده را بدانیم و پشت پا بر تقدیرات الهی نزنیم و از نصایح
و دربار حضرت رسول ص که میفرماید اطلب العلم ولو بالبعین
و طلب العلم ریضه علی کل مؤمن و مؤمنه فائمه بریم .

از طهران

بخدمت مقدس برادران روحانی امضا محترم محافل بهائیان امریکه شریفان
ایدرستان الهی و ستواری مظهر مقدس بهائی! خداوندی را بنده پروردگار
پرستنده ایم که باران رحمت بی حساب بر ما رسیده و خوان نویسی
بهر جا کشید اشک الله در نهایت سعی بر خدمات امریه ثابت قدم
باشید و بر اعلا کلمه الله که هر گز نماند زیر اجزای اعمال طبعیه
در حقیقت علم و ذوق سلطانی عدیل نظیر است غایب مخصوص در این
بهار خرمه فرجام کردیم امر الله میزد در است کلمه الله بر تنوع و صدای
بلند و لوای پرچم مرکز بهائیان بکشتن رسیده خداوندیکه امروز
مقدس و به کمال روحانیه در امر مالک بر تیره نظیر برسد در دفتر روزگاری
نیچو خدمات بطرس و پوس در امر مبارک حق است تا ابد اناناد با
برقرار است خدا را عزوجل که ما دولت را بیک صیحه ناگهانی از
خفقت بیدار و از سستی هر شیار و از قهوه جهالت بر خیزانید و بولوی
طلب انگیز فرخ آینه ملکوت آینه رسانید و قلوب ما زار در شنیدن
روح ما را از نجات امر الله معطر فرمود و اتحاد و واقع نماید و غلط
نمود و غبارهای غلیظ تقلید را از لبره ایمان برداشت و آداب سعادت
و سلوک نمودن با هیچ عمل را با آسوخ ابواب ترقی و سعادت
برویان گشت و کلمه مبارکه اصلاح اتم را بر ما قرار داد و جنگ و جدل
منع فرمود و محبت و دوستی را اجرا نمود و از سوار گشت اسطر علم
و معرفت با رانید و از این اسطر زلال گیتی حیات مان یافت
با بسبب جدید تبس گردید جهان جهان نبرجدی شد و از رشیم الهی
مفتوح گردید و نیز عدل و داد در همین مقدس برافراشت

توسرانی و چین سین درخشد . پس امروز ملت واحد است و در
روحانی یکیشیم و باید بجان و دل تجدمات امریه بر دلیم یعنی کوچک
بجزویشیم تا آنکه از امر الله مطلع شد مانند بکلمات خوش و هدایت
پسندید آنها را عارف گردانیم و در نظر لوای مقدس مرکز نیابت
دارد کنیم بر فعل کار کنیم نه بقول و برعت کار از پیش بریم نه برعت
سطح ما را پناه کردیم و تیمار از پدر شویم و غرض از آتش کردیم و درضا
شفا شویم و سخن اتحاد و اتفاق را اجری داریم پس باید هر کس با ما
در خدمت بنوع پایدار در ترقی مردانه و زود آرد و همه اعمال در قاف
و کردار ما با محبت و اتحاد کردن شود . از جای شام به شریف آوردن
حضرت من الله الله بر ملکست امریکه بسیار مرد و بی علم خوشنودیم
در ساحت ان دیار بقدم مبارک منور گردد و نوع بشر از نوح طهارت
عالم از شرق و غرب و از جنوب و شمال در دریگ تیره واحد گردند
و مقول را ترقی بخشند و شما ناگر برادران و خواهران روحانی ما هستید
و جد و طب نمایند که از فیض جمال بن مثال محبوب عالمیان بهره
میگیرید و از شراب وحدت که از دست ان ساقی است باغ
اتحاد و یگانگی ریزانست سرشار میشود : چرا جیب نشینی و بان سبب
بیاد آرزویان با ما مبار : خوشحال شما که از نکات دل آرز
و بیانات موعظت انگیز آن فیاض کوشش معانی مستفیض شوید پس
بشماره بهائی برسانید و جلد و عظمت خدای قادر مطلق را بنجد
کنید که زیارت جمال نورانی حضرت عبد الهیاء سرافراز و بان
نعت بگری مغز میگردید خوش خوش ای حال شما اگر آن در دریای
معرفت و یکدانه غصه میدان وحدت ساحت امریکه را بوجه نیز
آفتاب طلعت یزدانی روشن و منور نماید و مسلم است که تا چشم این
سفر قلوب نوزاد روح حیات دم و ثمرات عدلیه بخشید چه قدر بکته
این عطیه بگری شاگرد و بچه اندان قدر این موهبت الهی را بدانیم که ان
طلعت یزدانی در ملکست مهر چون یوسف مخفانی پس از حبس در بنجر آزادی
و بنفشه خویش بر شدت آینه و ثمرات الهی تمام نمود و از ساقی
امریکه و غلقات ان ایمان را در ان دیار و قلوب که هنوز در سبک غلقت
باقی هستند زلف نمودن حیات بخشند باری حضور امریکه از ان
برادران روحانی و خواهران معنوی تحت بهائی و مسلم و اتحاد و یگانگی
پرساییم

از رشت

دفاع نگار ادب میگوید: "اول اینوقت بر لازم میداریم که زبان را بشویم
 مرکز شایق حضرت عبدالهاء لودا خدا فدا بگشایم که شرق و غرب را چنین
 متحد و متفق فرموده در الباطن معنوی را چنان حکم رستین کرد اند که اگر یک
 را از عظیم قلب دوست حقیقی ایرانیان فرمون بکنند و دست شایسته
 وجود پسران فرسنگ ددنی هم دیگر برادر داریم و عزیز و جوی خوش
 و کمال رافت و بهرانی هم دیگر نامر گلایم فی الحقیقه جای هزار است
 شکر و شاه است که در چنین قریل موجود و بر چنین لغت کبری و فخر
 عقلی فائز و نایل شده ایم این خوش بحال آنانیکه در این روز بخدمت
 امر الله برخواستند و جان فشان نمودند و انفس حیات را در
 اعداء کلمه الله کردند. چندی است که اجای رشت از غنیات
 حضرت مولی الوری بپوشش و فرودش آمده اند. حضرت آقای...
 و غایت آن... چندی قبل هر یک در موقع خود در این بلیه تشریف
 داشتند و درود این دو نفس محترم بر کثرت اشتغال اجتهاد افزودند
 در هر یک از حال رشت که اجتهاد است محفل دارند خاصه در رشت محفل
 بر مفسر معتقد است تا آنجای بنام محفل رشت "ماتیس" میباشند

دفاع نگار ادب میگوید: "روزنامه نخب با خبر شود و انقلاب
 عظیم در رشت انداخته و عاقبت آن معلوم نیست بجا بقی شود
 آنچه قسم فرود کند مختصر نیست بدست روزنامه نگاران رشت
 افغانه و بنای رذالت و بزرگی و بجزیره دستباز و بگونی مادر چو
 خود گذارند و بعضی نفوس سرزبانها افغان چون انجمن ملی
 از ایران در دبی جزیره و تصور فرمون که مشرک و طبع بعضی عنوان است
 را کجی از زبان برده ملی چنین است اما تا چه وجه منزه من ایران
 گوش شنیدن بعضی از کارر اندرند آنها را ضعیف بنویسند یک
 بهائی درودی زمین باشد حال است این کلمه که روزنامه هم دارند
 هم از امریک از محل حسد میبرند تا چار بنای ف و بگنند
 بنظر بعضی از دوستان راستان این شهر بجز بایات شاه نامی ۱۶
 و ۱۷۰ استقامت و موافق حالت حال ایران نیست قدری باید
 ملاحظه فرموده مطالب را بعبارات لینی مسطور نمود این بگفت
 فرزند در آن راه و الواج قریب و نزدیک تر است فاینان حق
 خود میداریم و آنچه را منت شدیم معروض داشتیم صلح صحبت
 خویش خردان دانند."

و جوانانی چند عضویت پیدا نموده و از برای خدمت با امر الله حاضرند
 بیشتر بجز بجهت پرورام انصاف محفل میشود و کارهایی که انجام دادند
 مراسم با طراف تالیس محفل جوانان هیچ کوان بهیسان بزرگمان
 در عهد گرفتن خدمات و تکلیفات سافخانه نشوون نمود در استان
 بر خدمت امر الله امور جزیره و در جری او امر الله. هر یک از اعضا
 جنبه یک شب مهمانی داد و اجتهاد در افتاد و جمع کردن و آنها را
 بزرگ حق و جهتهای امری مشغول میدارند. مطالبی که پیشنها کرده ام
 بهمان افتخار مدرس و خواستن مبلغ مخصوص چکه جمع اهل رشت مستخدم
 اسید دریم غایتی بیگند و جمعی موافق و مقبل شوند و از این مگر
 اعظم بنویسند و از این آفتاب عالما به به نصیب گردند.
 روزنامه نخب با خبر که حاکی از شب رات و شب رات روح بخش
 همراه زارت و اسباب اشتغال و انجذاب یاران این
 سان میگردد.

نخب با خبر
 یکی از اصول ثابت نخبه این جریل محقره همانا راست گویی است
 سران بود و اگر محقره بایات شهاب نامی مذکور خارج از حقیقت است
 بدون شک نویسند آن مزاول هر گونه خدمت و کچه همش فوج بود
 دیگر با حالت امرونی ایران نتوان بر خطای ما چشم پوشی کرد و در نظری
 اغراض نمود نیم قرن است که بهائیان ایران هدف هر گونه ظلم و ستم
 و گشتار بودند و در نهایت همه جمیع این بار نامی گران را ببلد مش
 گرفته بهیچ نکته اند و حال که در غایت ادب و ولایت دو کلمه اظهار
 عوض آنکه جو اسبابی میشوند سخنرانی و دستباز نامی بنیاد خوب است
 نویسندگان جو اندر رشت عوض آنکه مزارب سخنرانی و دستباز
 آرایش نمایند در ایضا طاعت و بگایگی انالی بدیخت ایران است
 نصاحت و ملامت ابراز دارند زیرا در این دنیا بیکس لژر است
 بهر زنگی باری نگذشت و فائز نبند. باید ما انالی ایران
 بدون ملاحظه عقائد دینی در ترقی و پیشرفت ان ارض معتقد است

از قزوین

سفر عبدالبهاء بامریک

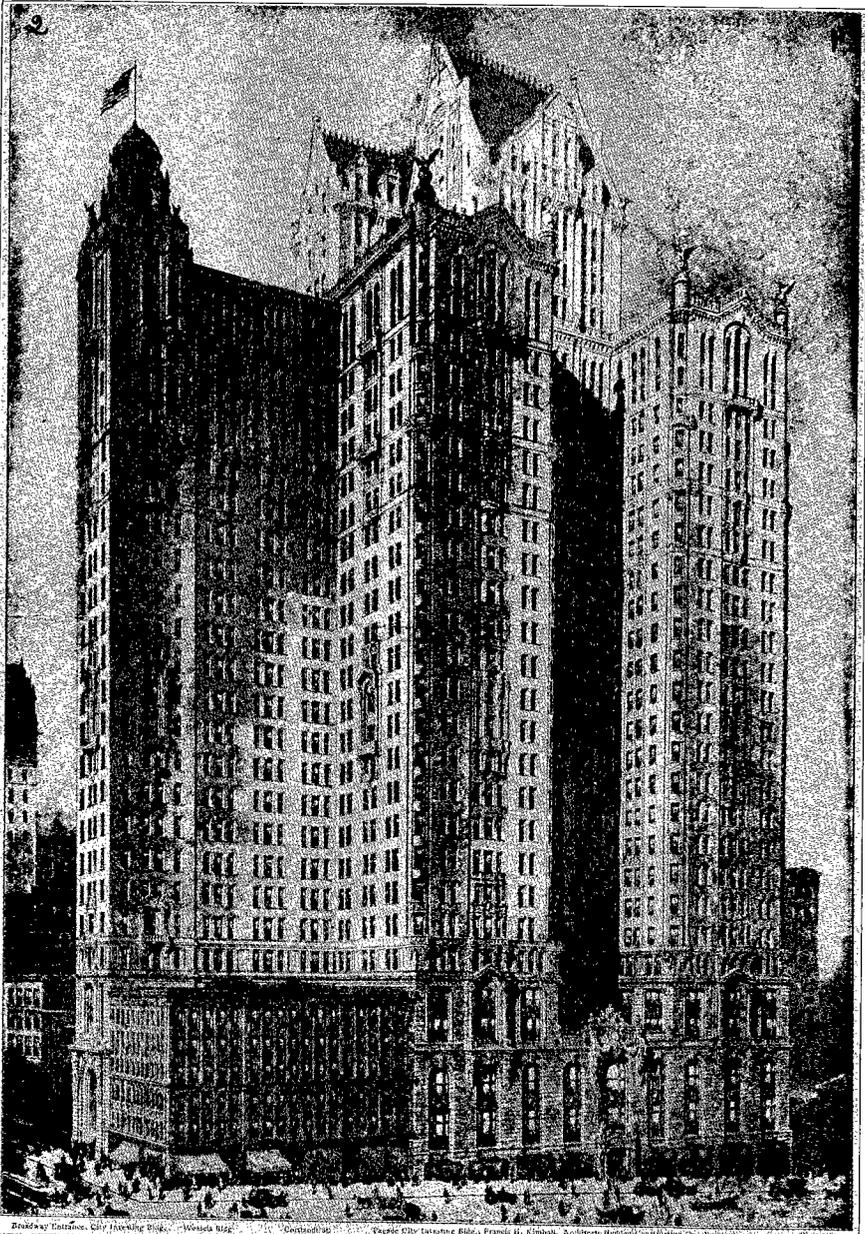
بهنائیان این بلاد تدریج بر عظمت وجدلات سفر حضرت کز
 یثاق بر ایالت ششمه آگاهی پیدا نمودند جدا بر احوال انقض
 و بر رفع موانع قیام نمودند و امیدوارند که بزودی این بزرگوار
 واقع تاریخی تحقق یابد. حضرت مولی الوری در الواح آخره
 میفرمایند: "ای شهناز نامه تو رسید بانه از نظر
 همیشه کاتبه نما تا لب انجذاب جان و دل برد گردد هر
 زمان که امریک استعدا حضور من حاصل نماید تعیین بدان
 که خواهم آمد." در لوح دیگر نازل شده: "موقوف نمودن بودی
 که اجای بوستن و آمدن نهایت بر در داشتند که شرف
 بامریک خواهد آمد و این جز برب انشاء رندای ملکوت در
 ان صحنه گشت عبدالبهاء را نهایت اشتیاق
 بدیدار اجابت و مذکره با امام الرحمن است ولی باید که
 استعدا حضور پیدا نماید زمین باید مستعد گردد تا ابر آباری
 کند و از فیض سخاوت ناسیجی حاصل شود امیدم چنان است
 که این استعداد پیدا خواهد شد.

از ابان ششماه

دفاع کار ادان نویسد: "حمد خدا را که بمقتضی دینان
 و میبویم چه که بنج باختر خاور را در شور و له آوردن و چون ستاره را
 با باد کاذب را تبدیل بصادق نمود خفته گمان فرانس فغلت
 از انچه خویش میدارد همیشگی است و بر تجدید جسم
 جلیل مشغول گردانید تا عشق را از درخت و جمله هستی
 برمی عاقلان که قدم در کوی عشاقان گذاردند و بسوی معده اصلا
 شتافتند از اوضاع این بلاد نخواهند بنیاد است بوی کل بود
 خیموم روبرقی است اجای سخن بوظیفه صدق در خدمت
 ساعی و چاه بند. در این ایام مجمع نقاط مملکت ایران بنوع
 خدمت اجای الهی متور است و دست اتحاد بیکدیگر داده
 و کمیت را بر بسته اند بیاد درست نمیشند و از جام حیات
 دورتر و در بر چهره آفتاب و قصات و دوات محافل عذبات
 و صفات و تبلیغ و غیره هم روز موعود تشکیل میگردد و در نهایت

کلمه باختر

نسی و کوشش در صل معصه جلیل شمی نهانید از انچه در این
 بلد در این ایام عقب از خادین مرکز میان بدو هم جمع آمده و کل این
 جان و دل دست اتحاد دیگانه بربست هم داده باین نویسد
 نویسد موفق بخداست شوم و معادست و معصدهت بیکدیگر گرد
 مانعه و حدود غیر لازم را از میان برداشته بخداست استان
 و جانفشانی در طریق نبی نوع انسان نائل آیم و انجس را در نظر
 بخلف نظام "مقب نمودیم و تقدرا در نهایت نظم و ترتیب مشغول
 دیکته" اجرائیه محفل انظام مرکب است از ناظم حضرت صبحی تو انگر
 نشی لایزال انصاته و تحویلدار لایزال انصاته علمها و الله. امیدوارم که
 اجای الهی در اطراف جهان کاه گامی این فانیان را بقم عظمت و
 بخت یادآوری فرمایند باری بجایس این بلده عارت است از محفل
 روحانی و محفل انظام و محفل امام الرحمن و محفل مکاتبات و محفل انظار
 و این آخری هفت یک روز قریب دو ساعت در بیت مدرس
 جمع شدند و بر قدرت الواح و مناجات و کلمات مکنه مشغول
 اند و بابت مدرس تربیت آبان نویسد ششماه است بعضی
 ایرانی تا ششماه و مده بواسطه یکی از آنرا در ان آبان موسوم
 میخان بر پا کردیم این شخص چنان در فرام آوردن اسباب تعلیم
 این مدرس است که کمتر کسی مثل او اینطور وقت خودش را صرف
 بکار می کند ولی چون معادنی نداشته برای او بسیار شگلی بود که
 این مدرس را بر اصول تمدن جدید گذارد تا آنکه چند ماه گذشته پس از آنکه
 نویسنده از مدرس امریکائی طهران فارغ التحصیل گردید باقتضای وقت
 با بیجا آمد در این قلیل مدت قدری شباهت بولاس جدید
 نمود اما فی اندها شستن کتابهای لازم از قبیل جغرافیا و حساب
 و سائیکت ابتدائی و جاد اشکالرت شد ایم امید است که
 این ترمین ایران و امریک در سئذکت درس ناییدی خواهد
 نمود چون کتب ابتدائی موجوده نصف در سه سال باید نوشت
 که باعث تضعی وقت خواهد بود این مدرس فقط هفت و چهار نفر
 ش کرد دارد و یک معلم باری این چند کلمه بر سبیل اطلاق عرض
 شد که از احوالرت این بلد آگاهی پیدا نمایند.



Broadway Entrance, City Investing Bldg. - Wolska Bldg. - ...
CITY INVESTING BUILDING, Broadway, Corridor St. Church St., largest office-building in the world, 34 stories 456 ft. high; covering plot of 57,600 sq. ft., with 23 acres floor-space
 and 200,000 sq. ft. of subterranean space; 315 feet wide from Broadway to Church Street, 215 feet on line of subway, with entrance direct to Sixth Avenue elevated road, 21 elevators; light
 and air provided by central air-conditioning plant, unusual in all its details by any office-building in the world. City Investing Company, Owners; Robert E. ...

عکس کی انمارات نیویورک کہ کسی وچار طبقہ بند و ششیں ہزار تقریر روزہ در حجروہائی الیکٹرانسٹونڈ

<p>Vol 2 No 2 ماه جلال ۶۸ سال دوازدهم قرآن</p>	<p>مجموعه</p>	<p>صفحه اول جلد دوم شماره ۲ ۹ اردیبهشت ۱۹۱۱ قیمت اشتراک</p>
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این جریدہ بر حسب تاریخ بہائی و روز چاب و توزیع میگردد در نہایت آزادی در سائل یکجاگی بشر و وحدت ادیان و ترقیات علم و دانش و فنون این قرن جدید و تربیت اطفال پیشرفت امر حضرت بہاء اللہ در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت . مقالات مفید کہ موافق سبک ادارہ است قبول فرستادہ اند کہ در دید

نیویورک
در غمت ظاہری در بندگی عبادت و دشمنی با دلہای عمومی در سائر ممالک
بجانب آن در ایالات و برقیہای مختلفہ در سخن موافقہ و کجا بخاندہ و ہمتوں
و کلیات و دارالفنون و در بعضی نواح و دارالعلوم و این شهر در پیوج
انظیر ندارد . خرج مدارس ملی عمومی ہر سالی حدود بیست کردہ است
مدرس ہر سالی از ہزار میگردد سالی چہار کردہ است کہ در ہر سالی
در مدرسہ میروند معین مدارس از چہل ہزار نفر بیشتر است
سالی پنج کردہ خرج صحت سوار و وطن . یا زک کہ در خرج بعضی

در شب عید نوروز ضیافتی بسیار متفصل فرہم آوردن و نفوس زیاد ازین
مرد حاضر بودند نیزہا بلکل در با حین و انواع خوراکیہای نرانی و غیر
مزیں داشتہ و ہمہا بنا در نہایت بہت و جہ دور تا بدو شستہ
بودند پس از صرف شام چند نفوس از یاران بہ تعداد الواح شرح
عید نوروز و تہنیت و تحریکین در خدمت بنوع انسان شروع نمودند و سلسلہ
سفر حضرت عبدالبہا بہ ممالک امریکہ مطرح خطابہ فیہ علی الزیادہ
بود کہ بسیار موثر واقع گشت و کل از جمیع قلب دعا و نجات گشت
کہ این عطیہ عظمی شامل احوال ایالمت متحدہ گردد . و غرض عمومی
کہ دعوت نامہ از جانب جمیع بہائیان امریکہ است و ہذا
نفوس زیاد رسیدہ حاضر گشتہ و ہمین چند روزہ ارسال حضور حضرت
عبدالبہا و خواہ گشت .

بجہت شہر نیویورک بر حسب آمار شمارہ گذشتہ بہ نہ
و دولت و صنعت و پیش ہزار ہشتاد و شصت نفر رسیدہ و بزرگی
و نظام ادارات و دشمنی عبادت و احوال ادارات تربیت
ظرافت خیابانہایی از اول شہر ای جان محسوب است .
شہر لایم و صل تہ لہ بعد از برای تسہیل عبور و مرور کین در
خیابانہا راہ ہای وسیع جنکرند و ترن ہای برقی مردم را در چند وقت
از اول الی آخر شہر میسر کنند . ایشا در شہر ہای است و متفصل
از عجایب این شہر توہم نخواستہ و حال محض ملاحظہ فرمائید غرض کلی از
اجہار است بندہ را جاب غنائم :

نجم باختر

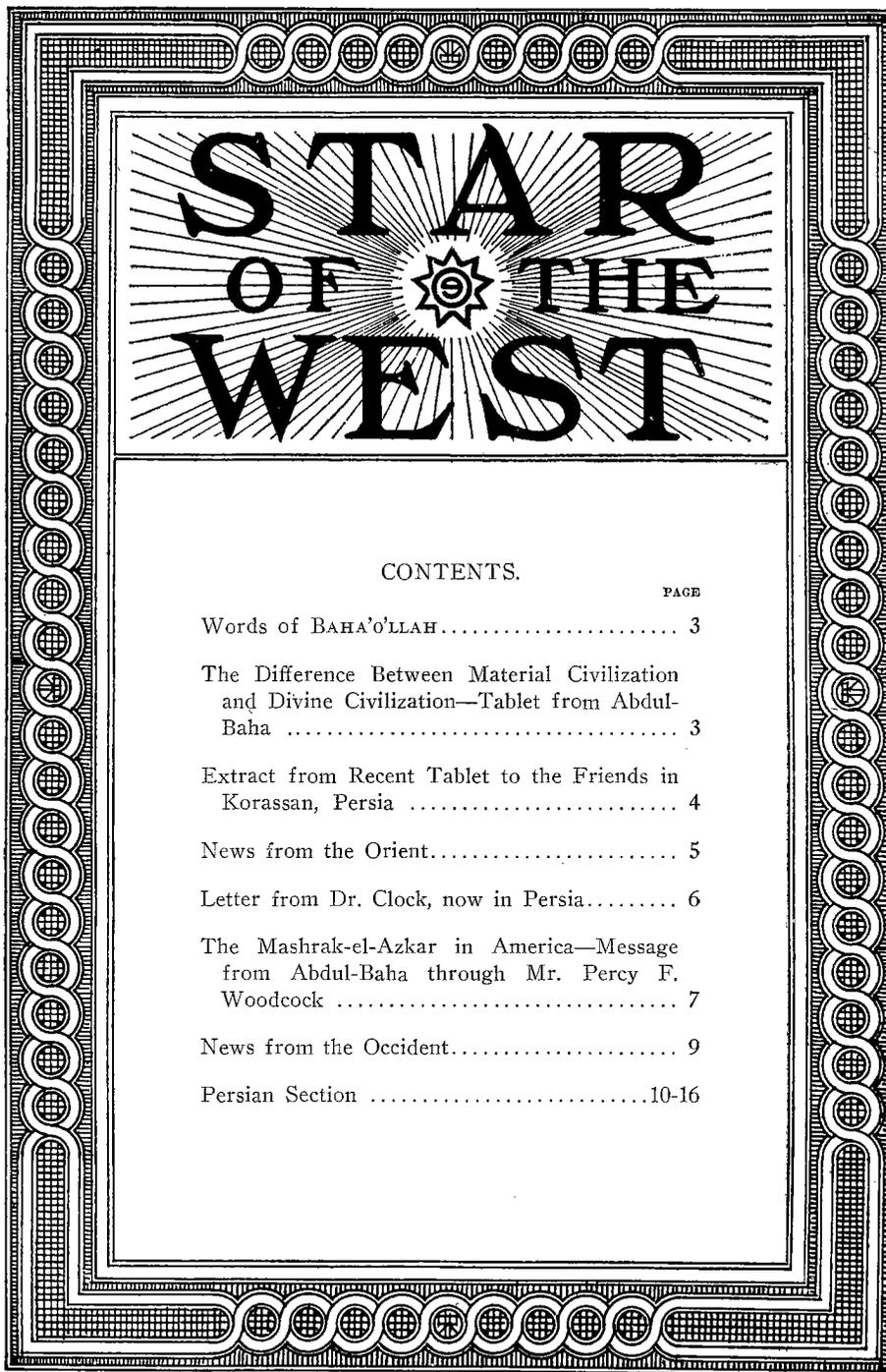
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شماره دوم
ربیع الثانی ۱۳۲۹

فهرست مندرجات

- ۱ سفر بنیوکرک و شرح آن
- ۲ عکس یکی از عمارات مسجد طبعه بنیوکرک
- ۳ الواح در باب سفر حضرت عبدالعزیز با بریکت
- ۴ اخبارات امری از آنگاه دنیا مدرسه
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- ۶ از قزوین و انقلاب در درشت بر ضد نجم باختر
- ۷ نجم باختر
- ۸ از یادگور شرح نیند در اصول تمدن در شرق و غرب
- ۹ انشاء راجع به در راه ایران و چین
- ۱۰ حرکت ستم‌رایی مائیه امریکائی در طهران
- ۱۱ کتوب از طهران به محافل بهائیان امریکت

Persian Editorial Office: NAJME BAKHTAR,
1800 Belmont Road, Washington, D. C.



STAR OF THE WEST

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ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular Meetings of Assembly Friday evening. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26l.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Julia Culver, Corresponding Secretary, 38 Putnam Avenue, Cambridge.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, O.—Meeting held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, O.—Meetings Wednesday evening at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meeting, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Deremo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, Secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

STAR OF THE WEST

Vol. II

Chicago (April 28, 1911) Jamal

No. 3

WORDS OF BAHÁ'O'LLÁH.

O my servant! O Joseph! Hear the tone of God and do not compare this day with any other day, neither the wonderful, sweet Word of God with any other words; look to the apparent matters with thine own eye, and do not follow anyone in knowing the Greatest and Brilliant Orb.

In this day, the beloved of God must not hesitate or delay an instant in teaching the Cause of the Manifestation, and must summon the people continually, with great admonition and conciliating words, to the Religion of Majestic Oneness; because, verily, in this day, to the soul who is the cause of guidance to another soul the recompense of a martyr in the way of God will be assuredly recorded by the Pen of the Cause, for his deed.

THE DIFFERENCE BETWEEN MATERIAL CIVILIZATION AND DIVINE CIVILIZATION.

TABLET FROM ABDUL-BAHA. *

To Mr. Arthur S. Agnew, Chicago, Ill. Upon him be BAHÁ'O'LLÁH-É-ABHÁ!

HE IS GOD!

O Thou, Servant of the Beauty of ABHÁ!

I received thy letter, and the books that thou hadst sent have been received. Convey, on my behalf, most wonderful ABHÁ, greetings unto Mr. Albert R. Windust, Miss Gertrude Buikema and Miss Mary Lesch. During hours of leisure, when in the middle of the night I engage in supplications, I shall beg for assistance and favor in their behalf. Indeed, they have made a great effort in the printing and publication of the Letters (i. e., Tablets).†

As to the difference between the natural (i. e., physical or material) civilization which is in the present day in force, and the Divine civilization which shall be of the results of The House of Justice: The material civilization prevents and safeguards people from committing evil-deeds, through the force of the laws of retaliation and correction. Thus, you see how prohibitory laws and rules of correction are constantly in circulation and yet, by no means, any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting and punishing the criminals.

But the Divine civilization will *so* train mankind that no soul will commit crimes, except rare (or few) individuals, which exception is of no importance whatsoever. Consequently, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent punishment, and *so* training them, enlightening them and

* First of a series of Tablets containing Exhortations to moral and spiritual development. † Refers to the compilation of three volumes of "Tablets of Abdul-Baha," by the Baháí Publishing Society in America.

spiritualizing them that they will shun crimes and evil deeds *without* any fear (however) of punishment, prevention or retaliation. Nay, they will consider crimes themselves as the greatest punishment and mightiest retribution, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and to spreading qualities acceptable in the Threshold of the Almighty.

Consequently, consider what a difference and distinction is there between the material civilization and the Divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the Divine civilization *so* trains men that the human individuals avoid sins without having any fear from (material) punishment; and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world with the utmost zeal and fervor.

O Thou Creator! Bring the American friends nigh unto the Kingdom of ABHA and suffer their deeds and actions to be in conformity with the Commandments and Exhortations written in the Tablets. Make them firm in Thy Love and steadfast in Thy Cause. Attract them unto the Bahai Beauty and cause them to attain infinite warmth and fervor. Bestow upon them a firm footing and give them a heavenly power in order that they may engage in Thy service and spread the Signs of the Kingdom.

Thou art the Powerful, the Mighty! Thou art the Compassionate, the Gracious, the Seer!

Upon thee be Baha-el-ABHA!

Convey, on my behalf, the most wonderful ABHA, greeting to his honor, Mr. MacNutt and Mrs. MacNutt.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

EXTRACT FROM RECENT TABLET TO THE FRIENDS IN KHORASSAN,
PERSIA.

The news of the attraction of the hearts of the believers of God ignited the candle of happiness and created spiritual joy. Abdul-Baha traveled to the land of Joseph of Canaan and became well known in the servitude of the Holy Threshold. Although the attack of the sects and the false rumors and statements in the newspapers are intense, yet it is my hope that this journey may become fruitful and the Voice and Summons of the Cause of God may move these regions; some seeds may be sown and watered and be assisted by the downpour of the rain of the Mercy of the Almighty. Assuredly they will grow and become green and verdant.

Praise be to God! that through the Bounty and Favor of the Most Great Name—May my life be a sacrifice to His believers!—the Voice of the Cause of God is raised in all countries and the Fame and Melody of the Word of God is spread in every region. In these days the Cause of God is progressing and advancing in America, and in Asia there is the clamor of Turk and Tajik. The Bahais have founded an English newspaper in the capital of Japan, which is edited and circulated by his honor, the learned Professor Barakatullah, of India. Some of the American believers are expecting to make a trip to China and Manchuria so that they may raise the Voice of the Kingdom in those parts, and in Europe and Asia the Trumpet of the Supreme Concourse is heard.

God be praised! Notwithstanding this divine, Majestic Cause, the promotion of the Word of God and the diffusion of the Fragrances of God, a few impotent ones, who are less than the flies, desire to break the Covenant and violate the Testament. How fruitless and weak is their endeavor! The screech of the owl is discordant before the Melody of the Kingdom and the cawing of the crow is drowned before the harmony of the

Nightingale of Significance; the weak bat with its shattered broken wing cannot soar with the white-winged Gabriel, and the darkness of humiliation and remorse cannot cover the rays of the Sun of Truth. Were there any justice they would all testify that this Pen is not moving the East and the West except through the Confirmation of the Blessed Perfection, and this Melody is not imparting rejoicing and delight to the world except through the assistance of the Most Great Name. When the blind souls deny the existence of the sun, they think they have accomplished a great feat, while heedless of the fact that they have proved more than anything else their own ignorance.

(Signed) ABDUL-BAHA ABBAS.

NEWS FROM THE ORIENT.

During the past two years three distinct movements inaugurated in America by the Bahais, have demonstrated to the friends in the Orient, to what extent the Cause has spread and with what spiritual power it has become manifest in the western world. *First*, is the building of the Mashrak-el-Azkar in Chicago, which brought forth such a generous contribution from all parts of the world and united the Bahais in a bond of ideal union and concord. *Second*, the organization of the Persian-American Educational Society in Washington, D. C. The practical usefulness and wide-spread fame which this Society has achieved in a short time has attracted great attention among prominent men of the Orient. The necessity of such a Society has been felt for some time, and it will undoubtedly achieve great service in the future throughout the East as well as in Persia. A writer in a recent newspaper in Egypt says, that of all the many societies which have been formed during the past few years to serve Persia, this Society has demonstrated itself to be the most useful and the most practical. *Third*, the publication of the BAHAI NEWS, now the STAR OF THE WEST, edited jointly in Chicago and Washington. The hundreds of letters received from all parts of the Orient, from every city, town and village, are the greatest proof that this publication has effected a most wonderful service in the Bahai world. It has irrefutably demonstrated that the Cause of BAHÁ'Ó'LLAH is advancing with great strides toward its ultimate destination. The deniers of the Cause have never dreamed that this Revelation would bring about such results. For the last few months many Assemblies in Persia and the Orient have been organized, several schools are being established, and many changes are introduced; in fact, it might be said that the Cause is entering upon a period of reconstruction, the results of which will be beneficial and wholesome. The following news items are a few paragraphs gleaned from the immense correspondence which has been very lately received from the Orient:

EGYPT.

ALEXANDRIA.—A daily newspaper, *The Valley of the Nile*, in its issue of March 22nd, presents a full page concerning the life and teachings of Abdul-Baha. It is a noteworthy fact that all the prominent people of Egypt are beginning to feel his spiritual presence and call upon him to receive instruction. The news of the looking forward of the American Bahais to the coming of Abdul-Baha to that country has reached here and it is hoped that all the friends may attain to this blessing and that the Center of the Covenant may travel to the West. Not only are the American Bahais anxious to have Abdul-Baha in their midst, but the friends of every country are supplicating him to visit them. Now that he is free the believers are not satisfied with Tablets and Messages, but they long to have him personally.

PERSIA.

ABADE.—In these days every Bahai Assembly in Persia is engaged in practical service and co-operation and the friends are engaged in the establishment of various

committees to work for the advancement of the Cause. We have just now organized the Mahfel Entezam, which will be composed of members who are engaged in spreading the Cause, studying the Teachings, corresponding with the different Assemblies and giving succor to the helpless ones. Haji Tavangar, a well known Bahai, is the chairman; Mirza Nasrollah is Secretary, and Mirza Azzizollah is Treasurer. We hope that the friends in the West will correspond with us. We also have organized a boys' club, whose members meet once a week for two hours reading of the Tablets, memorizing the Hidden Words, and social refreshment. In regard to the School of Tarbiat here: It was established three years ago, through a very progressive man, Haji Ali Khan. Though this man has never traveled abroad and is unacquainted with modern educational methods, yet he is very anxious to do all he can for the advancement of this school. In the past he sought in vain to find an assistant who was acquainted with western methods, until a few months ago the friends engaged Mirza Anayatollah Sohrab, who is a graduate from the American Col-

lege in Teheran. After his arrival, the school awakened to greater activities, but not having textbooks, such as geographies, arithmetics, physiologies and readers, we have labored under great difficulties. We hope that some provision will be made so that we can get these books from America and thus start the new system with great vigor.

ESPHAHAN.—Our Spiritual Assembly has had weekly meetings and the STAR OF THE WEST has been a great encouragement in our work. Several new people have entered the Cause. In a newspaper we have read that Miss Barney has written a book called, "God's Heroes." We would like very much to have a copy of this book that we might become acquainted with its contents. Two of the celebrated teachers, Seyad Jalal and Mirza Haji Aga, who have been teaching in this city for a year, have left for Teheran. Their stay in our midst has been productive of good results. The daily papers are writing articles in regard to the five American Financiers who are to reconstruct the finances of Persia. Everyone is pleased with this new link which will bring Persia and America nearer together.

HAMADAN.—The STAR OF THE WEST has met with great approval on every side and

the friends have subscribed to it so that they may in a small way contribute toward the foundation of this Bahai publication. We hope that soon the Bahais in America will enter into commercial relationship with the Persians, as there are many articles to be exchanged to the mutual benefit of both parties. We are ready to enter such negotiations whenever such a channel is opened.

TEHERAN.—Our dear sister, Dr. Moody has been appointed as the American representative of the P. A. E. S., so it is hoped that the affairs of the Society will be attended to in the future without loss of time. The authorities of the school are awaiting the arrival of the two American teachers. The school for girls is soon to be opened and the lady teacher will receive a hearty welcome on her arrival. Lately, Abdul-Baha has given permission to Mirza Sotfollah and Gottsia Khanum (the Persian girl) to go to America to study. They expect to leave the latter part of June with the hope of first visiting Abdul-Baha. It is hoped that this first Persian girl going to America, will receive great benefits from her studies, and that her going will open the door for many to follow. The friends here expect to organize a commercial committee for the transaction of business between the Orient and the Occident.

LETTER FROM DR. CLOCK.

Dear friends in El-Baha:

Teheran, Persia, March 20, 1911.

All Americans will certainly love Persia if they feel as I do. I am very happy here and just now the air is filled with the atmosphere of preparation for the New Year and this letter leaves here on the great day.

No one can over-estimate the joy of the Persians in anticipation of the coming of Americans. Everything having any connection with America is attractive to them. One of my friends sent me some seeds of a medicinal plant I wanted to raise. Fortunately, there was a generous supply and I was able to distribute them among many people here besides sending some to Esphahan and Yezd.

There are so many things that modern governmental management can improve and the Persians realize it more than the foreigners.

The eagerness for education makes the young people and children very apt and only those who are with them are able to realize it. A young man had been kind to us when we first came here and I offered to do something for him in return. His sister wanted to study English and although I had never taught anyone, I felt I must try, and before the end of a week I had a room full and finally was invited to a little school and take my class with me. I use a little primer and have my interpreter translate the lesson into Persian—then give it to them with added vocabulary. Two hours a week is very little to give to such bright, eager people, and I want to do more. The opportunity will soon be mine, for another school is to be opened this week. Some of the pupils know English but want experience in talking and I will give them at least two hours each week.

No one who has not been with the Persian women can imagine their sweetness—and as to the children, I know no words to tell of them.

A lady from Yonkers sent me some picture books of her little girl and I have distributed them among the children. Already a letter has been written to the little girl (Rosalie Moore) by a little Persian boy and he has also sent two photos of the little king. Mrs. Moore's idea was to establish a correspondence between children all over the world, and among the Bahais this is certainly a good place to begin a letter friendship.

if it has not been done already, for although the city is large and there are hundreds of Bahais here and I have seen many, I know there are a great many I have not seen.

We attended a meeting of women in the Jewish quarter. They have been made up mostly of inquirers. At this last one Faeze Khanum was the teacher and I took with me an English woman who knows some Persian (not a Bahai), or, rather, she went with Dr. Moody and me. Her surprise at the depth of the questions asked and the ready, satisfactory answers was very great, and there are a great many Jewish women Bahais, as well as many men, and if one wants to be convinced of a very practical side of the Revelation, they should see the improvement in the way of living here. It is more apparent here than anywhere.

With Bahai greetings, yours in the Great Cause,

(Signed) SARAH A. CLOCK.

THE MASHRAK-EL-AZKAR IN AMERICA.

To the friends of Abdul-Baha:

New York City, April 21, 1911.

During our recent visit of six weeks with Abdul-Baha, in Ramleh, Egypt, the words of Jesus to His disciples—"If ye love Me, keep My commands" . . . "He that hath My Commandments and keepeth them, he it is that loveth Me"—were forcibly brought to our minds, by the following incident:

One day, the Editor of an American Journal, in an interview with Abdul-Baha asked, "Have you many followers in America?" Abdul-Baha replied, "I have a few friends in different cities who love Me." It is needless to say that those words, together with what was said to us afterwards by Abdul-Baha scorched our very souls, and caused us to halt and put the question squarely to ourselves, "Are we Abdul-Baha's friends? Have we obeyed implicitly His Commands?"

When we left New York last January for Egypt, we carried with us many supplications and earnest entreaties from sincere and loving souls, begging us to ask Abdul-Baha for a final word as to his wish in connection with the Mashrak-el-Azkar, saying, that many demands were being made upon them for money to support other enterprises which were represented as of equal importance as the Mashrak-el-Azkar; that they were in a state of perplexity and uncertainty as to their duty in this important matter.

Abdul-Baha said, "When you return to America, call together those sincere souls who have asked this question and say: The most important thing in this day is the speedy erection of this Edifice (the Mashrak-el-Azkar). Its mystery is great and cannot be unveiled just yet. In the future it will be made plain. I want everyone left free to act as he wills. If anyone wishes to put money into other things, let him do so. Do not interfere with him in any way. But be assured, *the most important thing at this time is the building of the Mashrak-el-Azkar.*"

Fraternally yours, PERCY F. WOODCOCK.

P. S.—A Tablet recently received by Mr. Mountfort Mills contains the following: "Announce on my behalf my warmest greetings to Mr. Howell, and say, The Mashrak-el-Azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this structure may be raised and completed."

Our Persian section this issue contains: (1) Copies of recent Tablets to the STAR OF THE WEST; (2) copy of latest Tablet to the American Assemblies, reiterating the conditions requisite for Abdul-Baha's coming to America. [N. B.—This Tablet will be incorporated in the Convention Report to be printed in the English section of issue No. 4.—Ed.]; (3) sending of petition to Abdul-Baha, signed by hundreds of the friends, supplicating him to visit America; (4) outline of the purposes of the First Universal Races Congress to be held in London, Eng., in July, at which noteworthy gathering a paper from the pen of Abdul-Baha, especially written for the occasion, is to be read; (5) short synopsis of the work of the Second International Congress of Mothers recently held in Washington, D. C., and suggestion to the Persian women to organize mothers' clubs; (6) quotation from an article by a Mohammedan Mullah, advocating toleration of all religions in Persia; (7) description of the port of Bandare Jaz, Persia, and the martyrdom of one of the beloved friends in a nearby town; (8) photograph of the Bahais in Bandare Jaz; (9) editorial on the true greatness of a nation; (10) opening of the Third Bahai Convention in Chicago for the consideration of matters pertaining to the Mashrak-el-Azkar; (11) donation of \$10,000,000 to the Cause of Universal Peace and \$25,000,000 to the Carnegie Institute of Washington, D. C., by Mr. Andrew Carnegie.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.
 HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABRAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulik (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domtinion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Eizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (April 28, 1911) Jamal

No. 3

Washington, D. C., April, 1911.

To the friends of God throughout the Occident:

Referring to the circular letter enclosed in a late number of the BAHAI NEWS, outlining the plan for a petition for Inter-Assembly Unity, observed during the Bahai Fast (March 2-20, inclusive) and followed by a supplication to be sent to Abdul-Baha, bearing the signatures of as many of the friends as possible, begging that he come to America:

We beg to advise that the response to this call was gratifying, and the prayer seems to have been quite generally observed. Signatures were received from all parts of the country, with many words of appreciation and co-operation. The supplication has been duly prepared, signatures attached to the number of more than 850, and the petition is on its way to Abdul-Baha.

The Committee desires to express its appreciation of the hearty response, and if we can in any further way serve the cause of Inter-Assembly Unity, we are at the command of the friends, and can be reached through the Secretary.

Faithfully yours,

Charles Scheffler	William C. Dodge
James Carmichael	Mirza S. M. Raffie
Charles Currier	Paul T. G. Marshall (Since dec'd)
Marie L. Hopper	Arnauld Belmont
Mary Lesch	Mirza Ahmad Sohrab
Beatrice Davies	Frank J. Phelps
Mountfort Mills	E. H. Young
Edwin B. Kinney	Stanwood Cobb
Roy C. Wilhelm	

CHARLES MASON REMEY, JOSEPH H. HANNEN, *Secretary*,
Chairman. P. O. Box 192, Washington, D. C.

NEWS FROM THE OCCIDENT.

GERMANY.

STUTT GART, GERMANY.—The meetings of the Assembly are not only increasing in number, but also in firmness. All the Bahais are exerting themselves in serving the Cause and a number are engaged in translating the Tablets and the Teachings of the Bahai Revelation.

Our Librarian wishes to call the attention of the friends to the library of the Assembly and will gladly respond to all those desiring German literature. Address M. Doring, Bahai Assembly, Konzlei Str. 24 p.

—*Alma S. Knobloch, Neue Weinsteige 23.*

UNITED STATES.

BOSTON, MASS.—One of the most delightful evenings the Bahai Assembly of Boston has known was that on which the Feast of Naurooz was held on March 21st. Prof. Singh, the distinguished Hindoo professor, with his wife, were guests, and a Persian in Mirza Raffie Esphahani, a Mohammedan, his friend, a Jew, a Swede and others, made the Feast distinctly one of Unity of Nations and Religions. Mrs. Alice Ives Breed, Chairman of the Feast Committee, presided with dignity and grace at the tables decked with flowers and fruits. Fine music was enjoyed, both vocal and instrumental, kindly furnished by musicians who were friends of some of the Bahais, and selections from the Bahai literature were read by different members. Altogether forty-nine were present.

The following members have been elected to the Board of Council for the year beginning March 21st:

Chairman, Mr. Harlan F. Ober; Recording Secretary, Miss S. M. Smoot; Corresponding Secretary, Miss Julia Culver; Treasurer, Mr. George E. Ostburg; Librarian, Mrs. George E. Ostburg, and four directors, Mrs. Helen Campbell, Mrs. Alice Ives Breed, Mr. Alfred E. Lunt and Mrs. W. H. Partridge.

Mr. Alfred E. Lunt has been elected delegate to the Chicago Convention; Miss Grace Robarts and Miss Julia Culver as alternates. —*Julia Culver, Cor. Sec'y.*

WASHINGTON, D. C.—The Washington Assembly greatly enjoyed a visit from Miss Grace Robarts, of the Boston Assembly, who spent several days with us recently.

The Feast of Naurooz was given on March 21st, at the home of Mrs. M. C. Hotchkiss, in Kendall Green. Her charming daughters assisted her in dispensing

graceful hospitality. Eloquent speeches, a beautifully decorated table extending the full length of the room laden with candelabra, floral decorations and a large and interested assembly combined to make this occasion a complete success. Thus the New Year began under most inspiring auspices.

On Wednesday, March 22d, a surprise farewell reception was tendered to Mr. Louis G. Gregory, by the colored believers. More than fifty of these believers and invited guests were present. This was in connection with the regular Wednesday meeting, held at the residence of Mr. and Mrs. Andrew Dyer—the latter is the "Lydia" of the work among the colored people in Washington, her house being always open for the meetings.

Mr. Gregory was given the seat of honor, at the head of the long table, and his chair was surmounted by a horse-shoe of flowers. While refreshments were being served, speeches were made by a number, including Dr. W. B. Evans, Principal of the Armstrong Manual Training School; Judge Gibbs, former U. S. Consul to Madagascar; Professor W. H. H. Hart, of Howard University; Professor G. W. Cook, of Harvard University; Mr. Edward J. Braithwaite; Mr. Duffield; Miss Murrell, of the faculty of Armstrong Manual Training School; Miss Grace Robarts; Mrs. Claudia S. Coles; Mr. Charles Mason Remey; Professor Stanwood Cobb; Mr. and Mrs. Hannen. Mr. Gregory responded in a feeling manner to the good wishes expressed. He sailed from New York, March 25th.

Signatures to the Inter-Assembly Unity Supplication to Abdul-Baha, have been received from all directions, and the supplication has been forwarded in line with the original plan. We take this opportunity of acknowledging many fraternal greetings sent with the slips.

The Washington friends are rejoiced to welcome back Mrs. Fosselman and Mrs. Charles H. Glines, together with her two daughters, Ruth and Helen, who have been absent, the former for several months, the latter more than a year.

—*Joseph H. Hannen.*

Mrs. Louisa E. Ruddiman, of Goblesville, Michigan, passed into the fuller life April 4th, while visiting among the friends in Chicago. Self sacrificing and devoted to the Cause, she has unquestionably attained the glorious station promised those who "endure unto the end."

Word comes to us announcing the death of Mrs. Mary M. F. Miller, Enterprise, Kansas, after a stroke of paralysis.

اداره جناب این انجمن تقدیری فهم است که بهر حال بیشتر از آنکه
صدور از دست کسی بجوای میگذرد در تکلیف طفل بردی چای
در اطراف امریکت و سایر ممالک انتشار رسیده اند
در این هفتاد و دو سال که بین الممالک در باج و جمل و کسکو زیاد
در دستگتن افتتاح نمودند و یکت هفتاد و دو سال که در
سینگان سائر ملل در نظر و محبت شریک خوانند
بهت محتره این انجمن سفید تماشای روز زمان ترک کرده
و چون اعضای آن هزاران پرسند تجله با هیات چای و نوش
یعنی بند. اگر عالی ایران طالب فهم کارهای این انجمن
و دیگر با داره پنج بافته نوشته و مکتب آنها را خواهد نوشت
تا ترجمه نمود در میان مملکتی انتشار دهند زیرا که
و نشریات این انجمن که انعقد برای حال زمان سفید است
که بتوان در این مقام شرح و تفصیل داد. ما را این چنان
که روزی بیاید که لب ان شرق عموماً و زمان ایران خصوصاً
از لغات علوم دشوار بهره های فراوان و مانند سایر
امریکا پیشان انجمن مالدان تشکیل دهند و با مقام
شیرین و اصول سان و آسان تکالیف همه دختران
را توضیح نمایند تا بوقت خود ان دختران مرتبی حقیقی پران گردانند
و پران از برکت علم و دانائی مادران سرزشته فعله ارض شوند
و در وطن پرستی و خدمت شروع و در طریق حقیقت و احترام
شماران سر مشق جمیع عمل دنیا گردند یکی از دانایان خوبت
و کسی که گواهی را با او سید بر عالم سلطنت نماید.

مقاله سفید و اخبارات امری از بندر جز
قوله نگار ادا میسرید - صد و تا هفت و کبریا ذات پاک
اندرس جمال ای راس استیسه در سزاوار که امر اقدسش را برتر از
مرکز بشاق روشن و نمود نمود و این تفرشید هم چنین امری
را بوجود یک شب دشو و دشمن و کوس نمود از نگاه عالی
سائل و انکم که مقام عبودیت خالص فائز گردید در جنت رضاه و
و آنچه امر و استعداد و قایت یوم او است عامل دبا چه سزاوار یوم
ظهور دانست حقیقی یک او ایمان و یقین با دست نالک بودیم
ای برادران صلحانی دای مزایان نورانی الهی که شما آنهم هر چه استغنی
بیاشید در میان خدمت و حضرت گوی سفت پیشی را ازین

باز آن شرقی ربه اید و در نشر نجات الله و الهی کلمه الله و انفاق
فی سبیل الله که ناهمی مکرده و نیز باشد و در آن مورد توجیه عنایات
حضرت معصوم دستید لهذا این فانیان بهائیان بندر جز دست
بدر این ان برادران علی بنییم شیدا از توجهات خالصانه ان مشهوران
جمال رحمن و تابان عهد و میثاق حضرت سبحان و مقربان بارگاه
ملک زردان موفقی تجدیدات لایقه در این یوم مبارک هر زردان
شوم. باری چون این مکتوب اول است جای امکان خود را
بعضی در شما معونی بنمایم. این بندر جز است و یکی از بنادر بحر
خرز محسوب در کنار مازندران واقع. یکطرف دریاست که کشی
آشی در شبانه روز با کوه برود و در سه طرف خشکی طرف بهائیان
و طرفان میرود طرفی با ستر آباد و خراسان برود و طرفی هم میان
ترکمه و عشق آباد و کرکستان می سال قبل این بندر وجود نداشته
ولی قلعه جز که نعل در یک زخمی این بندر واقع است بود. بواسطه
انکه این ایام ایام سعادت و این زن زن است بعد از این عصری
همه و تمام شایع در این دور بجز مشهور میرسد و بواسطه مراد
شش می آشی از رسیده با ایران و اطراف بحر خزر در این کار
قبل به کار گرفته بود و جدا از دیگری نامند و هر است
گرگ خان در جزئی یعنی خانه های جزئی میزند و کسی گمان آنکه اینجا
زخمی چونید که در این شش تا آنکه بر ایام کم کم ترقی نمود است
و در اینجا کارخانه های متعدد دیده پاک کنی ساخته اند و فعلی یکی از بنادر
بحر خزر است و تجارت معتبر که محل رجوع است خلق هستند بهائیان
هستند. در اول میاده پوسته بین دال خارج با این بندر نبود ولی حال
چند سال است سادله قرار شد. در این بندر علم میثاق بندر است
و عدد بهائیان بسیار و اکثره کل ایزام میثاق سرست و از باقی میثاق
سرش را در خدمت و عبودیت بنوع خویش از یکدیگر سبقت میگیرند
چونکه این شهر کجاست و رفت و آمد متعین کم است لهذا بعضی نقاط
ایران در رسیده پورت سعید هم هفته تعلیمه جات با این میرسد
و از حال دولت یا دران حقوق بواسطه مکاتیب با جز میوم
واقعات که در این نزدیکی برای باجبارگان رخ دان آنهم که یکی از
نام در نزدیکی این بندر واقع است و طول سافت شش فرسخت
چند نفر بهائی اینجا هستند از آنکه گامیز اعزاز الله خان دکتر مددگسری
که در آن در اینجا ترفیف داشتند و این هم معروف بودند و یکی خلی و جود
سارک مشتمل میگردان بودند حکومت بخشی تان بواسطه تقدس

3
 که تاج روحانی این وحدت جدید عالمگیر گردد مجیب شتاقان
 بر آملی این ممالکک حلق نماید انوار آفت جهان بشر طلوع کند
 آدرن طیلر جنت ایی بلند گردد و سبوح قدوس مبدان حدیقه
 پیمان قلوب صافیه را در سموات روح بر دلان دهد

First Universal Races Congress
 Hon. General Secretary
 Mr. G. Spiller
 63 South Hill Park
 London N. W.
 England

اول کنگره عمومی نژادهای عالم در لندن
 در روز چهارشنبه ۲۹ ماه جرب ۱۳۲۹ مخفی عظیم از نمایندگان مل
 در شهر لندن فراهم خواهد آمد که چشم جهان مثل دمانش را ندید است
 این انجمن مهیوم به اول کنگره عمومی نژادهای عالم است و یکی از
 بزرگترین علمای نورانی قوا اتحاد و اتفاق است که عمده ملل شرق
 و غرب را از هیچ جهت بهم دیگر نزدیکتر و همبستر نمود و خواهی بود
 نمایندگان جمع ملل نژادهای جهان در این انجمن چند روزی جمع
 شد و بر حسب پروگرام در مسائل وحدت بشر تشریح نمود
 سان عمومی صلح عالم آزادی افکار ایجاد روابط مستقیم
 باشندگان خادرو باقر اقتصاد دین و غیره صحبت
 نمودن مشورت خواهند نمود و نظایین فیج و متکلمین مبلغ هر متنی
 خطابه در باب مملکت برتون و طریق است خود ادا خواهد کرد
 مؤسسان در بین این اول مجلس مشورت نئی نوع انسان است
 از بزرگان و کار بر بنیاد مملکت نجیب و از نخبه کلدشته
 در نهایت همت و جدت برای فراهم آوردن این انجمن کوی
 رحمت یکشاید اند و جانبان مؤید اسلام میر جریه جلالتین
 و آقای حاج میرزا یحیی در صف این خرد خوانان محسوبند
 بیست مرتبه انجمن دارای سسی رئیس پارلمان های ملل مختلفه و اکثر
 اعضاء عدالت خانه بین المللی و نمایندگان دودم کنفرانس صلح
 لاهی و دادازن فرمانروایان انگلیسی دهشت صدراعظم های
 انگلیسی و چهل اسقف ممالک شرقی انگلیس و صدوسی
 پروفیسورهای قانون بین المللی و بسیار از علماء و نضد و فلسفه
 دول شرق و غرب است. نظایین مجلس از میان ملل مختلفه
 منتخب شده و از بیست تمدن های قدیم جدید گفتگو خواهند نمود
 و اغلب متکلمین شرقی که از اسن غرب بر ندارند ترجمان
 خطابه های آنها را ترجمه و بگوشت حرف رخواهند رسانید

جمع ملل جهان چون چین و ژاپون و ایران و عثمانی و افریقا و آمریکا
 و امریکا و کانادا و فرانسه و انگلس و آلمان و ایتالیا و غیره
 نمایندگان معتبر باین محفل خواهند فرستاد و چنین امید داریم
 که ملت ایران هم بقدر قوت خود نمایندگان دکلا خواهد فرستاد
 چون این سلسله است ملی بر اینجی هر محفلی چه سیاسی چه
 علمی چه روحانی می تواند و کلی نبویستد. ایرانیان باید از توفی جلد
 بنفاد دوست بزرگ که بیرون آیند انواضات دینی و نوعی و مشور
 را در اندازند بر اوضاع جهان آگاه گردند با شامل سر و کلاه
 و انق و افکار را از برای نژاد خود پرستی پاک و صفا نمایند تا در حوضه
 ملل خیره ستمه قبول گردند در طرق آزادی و خیریت حقیقی مشی کنند
 ولی بزرگترین نقطه و مهم ترین نکته این اول انجمن نژادهای عالم آنکه
 بر حسب دعوت نامه کنگره اجرائیه آن حضرت عبدالبهاء در روز پنج
 شنبه ۲۷ رجب خطابه در حضور ان محفل نوع بشر در باب
 امربها و الله ادا خواهد فرمود و در پروگرام کنگره که بهینه گذارشته
 باین ادا رسیده ام مرکز شایق ثبت شده است
 از و انقود این لنگه که بدون شک و تردید تحقق تعالیم و کواکب
 حضرت بهاء الله است بل حد و حصر خواهد بود و اتم عظمت است
 از قوه عقل بشری خارج است زیرا این بار اول است که در مرکز
 غرب مردمان شرق و غرب و جنوب و شمال از چهار گوشه جهان
 در یک نفر وحدت جمع خواهند شد دست آفت و برادری
 بهمیکر خواهند داد ضمیر یگانگی و فرزنگی را بلند خواهند نمود و علم
 مشورت و محبت را بر اعداء ملل آفاق خواهند کوفت. همچنین
 انسان حیران می ماند که حضرت عبدالبهاء چگونه بیکر دنیا بر نشتر
 امر الله و تبلیغ لغات الله قیام فرمود و زلزله بر آفاق انداخته است

(۱) مسفر مبارک حضرت عبدالبهاء به لندن محقق نیست
 ولی خطابه نازل فرمودند و فرمودند مشد تا در آن محفل
 عظیم تلووت مشد

Handwritten text in two columns, likely a manuscript or ledger. The script is dense and appears to be a form of Arabic or Persian calligraphy. The text is organized into two vertical columns, with a central vertical line separating them. The right column contains approximately 20 lines of text, while the left column contains approximately 25 lines. The handwriting is consistent throughout, suggesting a single scribe or a highly trained team. The text is written in black ink on a light-colored background. The overall appearance is that of a historical document or a record book.

صفحه اول

جلد دوم

شماره ۳

۲۸ آوریل ۱۹۱۱

قیمت اشتراک

۱

Vol 2

No 3

مجموعه شماره ۳

سال دوم خزان

مجموعه شماره ۳

این مجله بر حسب تاریخ هجری هر روز در چاپ و توزیع میگردد و در نهایت اگر آدمی در سائل بیگانه شود و در حدت ایمان و تفریق غیر و انت از علم و فنون این قرن جدید و تربیت اطفال همیشه منت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین علمی خواهد نوشت. مقالات مفید که موافق سبک ادب است قبول و نشر خواهد گردید.

بشارت

حضرت عبدالبهاء دو باب در این ایام ادراک بجز با خبر از با نور الواح مبارک منور فرمودن و لب افتخار و مسامحت انجمن از ادب و اگر در این ایام جریبی محقره تا دانسته قیامت سکه و سبب این عقوبات الهی را بنمایند باز از عهد بر نخواهند آمد. قوله و قوله الاصلی :-

نامش جدیدی بود این بجز با خبر مرقوم گردید ترجمه فرمودن بر سر نید هم روزنامه اش و الله همان قسم که مرقوم نمودن اید خواهد گشت و مکتب منقصد عمومی عبدالبهاء که ترجمه نصاب و تربیت است

تبدیل بجز با خبر درج نمایند و بعد از آنکه مکتب منقصد نرسد درج خواهد نمود و الله عدد شسته گین زیاد خواهد شد

مدیران بجز با خبر خلیم بهاء الله الهی

بهاء الله ای مدیران بجز با خبر نامه شمارید و بهت شما معلوم گردید

اسید و دم که روز بروز برکت میفرماید و این جمله را الهی است

بجز با خبر درج ترقی نماید و در هر چه مطلوب رسد و مکتب منقصد

البهاء که در نصاب و تربیت صدور یافته بسیار است بخواهد درج

نمایند جائز و من بعد از آنکه مکتب منقصد مرقوم بشود یک نسخه ارسال میگردد و علیکم البهاء الهی ع ر ع

سفر حضرت عبدالبهاء با امریک

در سال های قبل بجز با خبر شرح در این باب نوشته شد و الواح مبارک درج گردید. حال لوح منقصل جدیدی که در این هفته بافتخار جمیع مجامع بهائیان امریکاد یافت شده با ترجمه آن در این شماره میشود. در هر لوح حضرت من الله الله این عبارت ملاحظه خود مرقوم فرمودن :- این نامه بلا کمال سرعت ترجمه نمایند و با اصل طبع کنید و انشاء الله

حضرت عبدالبهاء در نهایت قنوت از ارض کین با قدم مهر شتافت و چون وفات جمال مبارک برآمد درود استگند تیر اعدا کلمتیم شد و آنگاه مکتب الهی بندگشت جمیع کرامت و مقالات معتقد نوشته بعضی نهایت سانس نمودند و بعضی زیاد بر آوردند که درود این شخص بلاین بلاد زلزله برارگان دین انکند و سبب توپین توامد و ادراک قدیم شود زیرا این نفر رسد اورا انقدر نماید و در هر محفل دم بگفتید سبب تصدیق مسکنین گردد و هنوز جز این مقاله

نجم باختر

۱۳۲۹

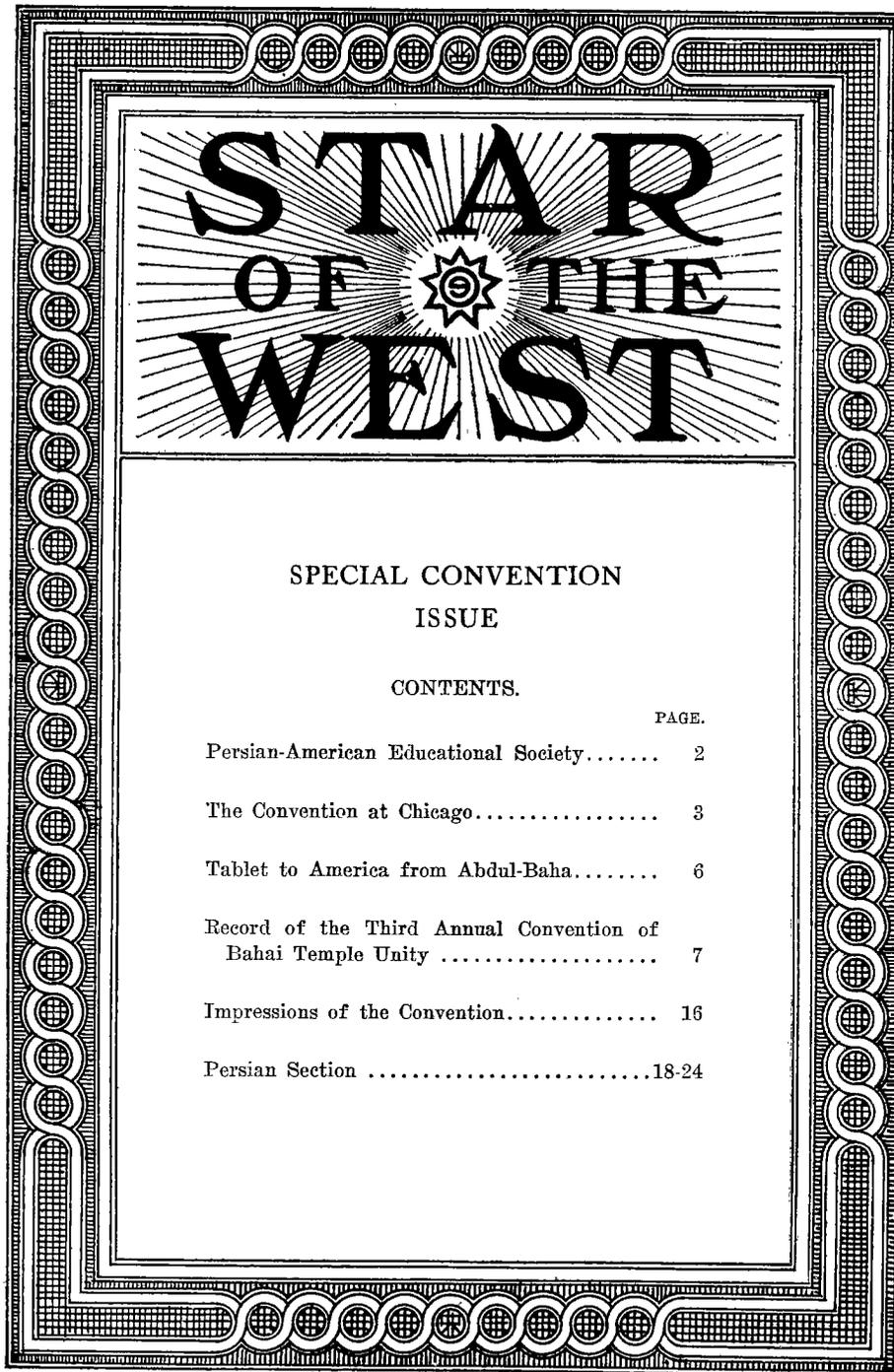
۲۸ ربيع الثاني ۱۳۲۹

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1800 Belmont Road, Washington, D. C., U. S. A.



STAR OF THE WEST

SPECIAL CONVENTION ISSUE

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PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

ANNOUNCEMENT OF THE ANNUAL CONFERENCE, JUNE 16-18, 1911, WASHINGTON, D. C.

This Society, which is the first of its kind organized and incorporated in America, will hold the Annual Conference, provided by its Constitution, at Washington, Friday, Saturday and Sunday, June 16, 17 and 18, 1911.

The object of the organization is to bring these two countries together in ties of mutual interests: commercial, educational, moral and intellectual.

It is hoped that the Conference will be attended by people of affairs and public-spirited citizens. You are cordially invited to be present or represented, and correspondence with the Secretary is suggested, concerning any of the following

SPECIAL FEATURES

I. By attending the session of this Conference, to learn of the objects, methods and plans of the Society.

II. All who will attend, or be represented, should notify the Secretary of their intention by June 10.

III. Delegates and representatives from other associations, commercial, educational and industrial institutions and bodies will be heartily welcomed, and if the response justifies such action a special session will be arranged for the expression of their opinions.

IV. At the conference, the aims and objects of the Persian American Educational Society will be discussed by various speakers.

V. Means for the establishment of closer relations between Persia and America will be developed.

VI. A new and broader Constitution, framed by a Special Committee, will be presented for adoption.

VII. Reports of work done during the past year will be submitted and a program for the activities of the coming year will be outlined.

VIII. As Persia has just engaged the services of five American financial advisers to organize the fiscal system of that Empire, this makes it apparent that in the near future these two countries will be brought much closer together from every practical standpoint.

The usefulness of this Society in the establishment of commercial and industrial relations can scarcely be measured at this important juncture.

IX. With the establishment of a strong Constitutional Government in Persia, the enactment of just and beneficial laws by the National Parliament, the encouragement of friendly relations and the undertaking of various industrial and commercial projects, there is a vast and limitless field for American capitalists and manufacturers, as well as boundless opportunities for educational propaganda, and this Society will be able to assist materially all interested inquirers.

The foregoing, together with the fact that this is the first Conference of its kind ever held, indicates the great importance of the gathering, and your attendance or representation is again urged.

MIRZA AHMAD SOHRAB, *Treasurer*;

WILLIAM HOAR, *President*;

JOS. H. HANNEN, *Secretary*.

General offices, 1800 Belmont Road, Washington, D. C.

Since the last printed report, \$300 has been sent to Persia for scholarships, thus making the total \$1,000; also the following scholarships in the P. A. E. S. have been renewed for another year. The officers feel particularly gratified in noting that practically all of the scholarships of the first year have been renewed, thus indicating that the movement has already assumed permanence as an instrumentality of good:

No. 8, Miss Charlotte Segler, New York City.

No. 18, Miss Mary Lesch, Chicago, Ill.

No. 21, Mr. L. W. Foster and Miss L. James, Chicago, Ill.

No. 20, Mr. Lars Johnson, Chicago, Ill.

No. 23, Miss Gertrude Buikema, Miss P. Casselberry and Mrs. Eva Webster Russell, of Chicago, Ill.

No. 24, Mrs. Cecilia Harrison, Mrs. Emily Olsen and Mr. J. W. Woodworth, of Chicago, Ill.

No. 26, Mrs. S. Scheffler and Mr. Charles Scheffler, of Chicago, Ill.

No. 29, Mr. J. Nelson, Mrs. Ida Brush and Mrs. B. Grayson, of Chicago, Ill.

No. 40, Miss M. Billet, of New York City.

No. 28, Mrs. Jessie Bonds, of Chicago, Ill.

No. 42, Mr. John D. Bosch, of Geyserville, Cal.

No. 30, Mr. J. E. Latimer, of Portland, Ore.

No. 31, Portland Bahai Assembly, of Portland, Ore.

A new scholarship is reported, that of the Bahai Assembly of Spokane, Wash., which is No. 64. JOSEPH H. HANNEN, Secretary.

STAR OF THE WEST

THE CONVENTION AT CHICAGO.

The Temple Unity Convention of 1911 was most auspiciously inaugurated by a Unity Feast, given by the Chicago Assembly Saturday evening, April 29th, at 125 N. Wabash Avenue. Mrs. Foster, Mrs. Kirchner and Mrs. Rara were the Committee in charge of the arrangements for the Feast, and Mr. Charles H. Greenleaf presided over the exercises. About 135 were present.

The foregoing is a brief summary of the facts concerning a most wonderful meeting, in which the spirit of unity was so strongly manifested that, as from a great spiritual dynamo, all who were so fortunate as to be able to participate received a double portion of the Bounty of the Almighty! Entering a spacious and perfectly arranged dining hall, the guest beheld a scene of beauty which was a fitting introduction to the good things to follow. Two long tables, one on either side of the room, with smaller ones placed in a third row between them, were gracefully decorated with growing plants and cut flowers. All remarked upon the newness of the hall, which in fact had just been opened, thus providing for the Bahais a fresh and beautiful environment, typical of the effect of the Teachings upon the hearts of the believers. One instinctively went back to the days of the Master, nineteen centuries ago, when His disciples were sent out to claim for their Lord the steed upon which no man had ridden before; or to the parable of the new wine and the new bottles. Truly, in this day "Old things have passed away, and all things have become new." This thoughtfully-provided environment was enjoyed by all. However, the spirit of Baha' would have glorified any scene! As the visitors from all parts of America assembled, it was a perfect joy to see them embrace and greet each other like members of a family who had been separated for a long time. It mattered not that most of them had met but once or twice before, while others had never seen the face of the loved friend. The unity of the Cause was a tie closer than that of blood. In the words of a brother in India, it was apparent that we had always known each other, but had just had the opportunity to become acquainted. Joyous laughter resounded, and sometimes the eyes showed the moisture which betrays the highest ecstasy. Could there have been another such meeting in Chicago? Surely not. O, that all the friends might have participated; but the absent ones were in our thoughts and prayers.

Mr. Greenleaf called the meeting to order with a few well-chosen words of welcome. Then followed a program: Miss Mary Lesch read from the Words of BAHÁ'Ó'LLÁH; Miss Ellerman sang very effectively "The Holy City;" Mrs. Grace Foster read more of the Holy Utterances; Mr. Percy Woodcock presented some of the Teachings imparted to him by Abdul-Baha upon the occasion of his recent visit to Ramleh; Mr. Hetherington, of Montreal, read a Tablet; Miss Ellerman again sang, her selection being happy and contributing materially to the harmony of the evening; Mr. Hannen read a Tablet* just revealed by Abdul-Baha to the believers in America, and which had been translated to be presented at this gathering; Mr. Currier read more of the Words of Life, and Mr. Edgar F. Waite sang the "Benediction," composed by Mrs. Waite, the friends joining in the chorus. This closed the formal portion of the evening, and ushered in the material Feast. The ladies were quite busy for awhile, and tables and plates were soon laden with viands. Sandwiches, olives, pickles, coffee, ice cream and cake were bountifully provided and heartily enjoyed. During this portion of the evening a number of the visiting delegates presented greetings and spoke in a happy vein. First, a message from Honolulu was read; then the following were called upon by the Chairman, and responded with a greeting, a Tablet, or a brief teaching: Mr. Eardley, who presented the salutations of the Baltimore Assembly; Mr. Roy C. Wilhelm, brief but very much to the point, as always, telling of his recent trip throughout the country; Miss Robarts, of the Boston Assembly, with an eloquent word; Mr. Albert H. Hall, of Minneapolis, who stirred the hearts of the listeners with the power of his earnest appeal for unity; Mrs. Finch, of Seattle, who spoke for the Pacific Coast; Mr. Remy, of Washington, responding with a Tablet; Mrs. Parmerton, of Cincinnati, with a well-chosen and inspiring talk. Mirza

*See page 6.

Basheer, of Valparaiso, Ind., presented an epitome of the Bahai Principles in the three words, Love, Peace, Unity. Mrs. Cooper, of Fruitport, Mich., Mr. Mounfort Mills, of New York City, Mrs. Ditmars, of Spokane, Washington, and Mr. Bernard M. Jacobsen, of Kenosha, Wis., typified the unity of those far removed in point of distance, and each brought a cheery message to refresh the souls of the listeners. Mrs. Coles, of Washington, thrilled with ringing utterances; Mr. Pary, of New York Mills, Minn., expressed his joy in being again present; Mr. Woodcock, of New York, shared more of his experiences in the recent visit with Abdul-Baha, described aptly as "Six Weeks in Heaven". Mr. Hannen, of Washington, D. C., Mr. Arthur Dealy, of Fair Hope, Ala., and Mrs. Bagg, of Muskegon, Mich., closed the list of speakers, each bringing a fragrant greeting of love. As the friends dispersed to their homes, reluctantly leaving the happy scene, the delegates were presented with flowers, the wonderful sweetness of trailing arbutus coming from Fruitport, Mich., and blossoms from dear Mrs. Dealy, of Fair Hope, Ala., bringing their own assurances of loving thoughtfulness on behalf of absent ones.

Surely there were no more joyous merrymakers on the street cars than the believers, whose beaming faces were in striking contrast with those returning from the futile pursuit of pleasure in material ways, or the chase of the elusive gold. Many must have wished for the joy of the Bahais.

The Sunday morning meeting, held in Corinthian Hall, Masonic Temple, was another wonderful and blessed gathering. The spacious hall was crowded. It seemed that the spirit of the Unity Feast was present, as the friends gathered again and greeted each other like the members of a family. Mrs. Holmes opened the exercises with a selection on the organ; Mr. Windust, the Musical Director, announced that upon this occasion the audience was to be the choir, and soon the strains of a Bahai hymn were resounding. Mr. Mountfort Mills presided and read a Tablet and Prayer. Another song was followed by a reading by Mrs. Parmerton. Then Mr. Remy presented briefly a report of his trip around the world with Mr. Howard Sturven. In a most interesting manner he outlined the four months spent between Chicago and the Pacific coast, visiting the various Assemblies; then from San Francisco to Honolulu, where several meetings were held; to Tokyo, Japan, where, under the direction of Professor M. Barakatullah, a large audience was addressed at the Y. M. C. A.; thence to Shanghai, China, to Rangoon and Kunjangoon, Burma; to Baroda, India, where the assemblage addressed was called together by the Maharajah; to Bombay, India, where numerous meetings were held; to Haifa, where time was spent with Abdul-Baha and representatives of five of the great religions of the world were present, i. e., Jews, Zoroastrians, Christians, Moslems and Buddhists. From Haifa they returned to America. A song composed by Mrs. E. Emma Holmes, and now sung for the first time, was ably rendered by Mr. Mills. Words of Abdul-Baha were next read by Dr. Pauline Barton-Peeke, of Cleveland, Ohio. Then Mr. Percy F. Woodcock, of New York, shared the spiritual wealth of his wonderful experiences, dwelling particularly upon the teachings imparted on the recent visit to Abdul-Baha at Ramleh. He was given, this time, a message of joy and peace to the believers. The particular thought which he developed was Maturity. A wonderful teaching, given by a great Oriental Bahai, was presented, outlining the seven props which man needs on his spiritual journey from savagery, polytheism and idolatry to monotheism and the worship of God in Spirit and in Truth. These props are then to be discarded and man is to find the several offices filled from within. They are: 1. The Priest. 2. The Law-Giver. 3. The Prophet. 4. The Savior. 5. The Sacrifice. 6. The Divine Incarnation. 7. Heaven. Hidden Words were read in support of the presence of each of these within. Mr. Woodcock closed with two Oriental stories; one told by Abdul-Baha is particularly impressive. It concerns a rivalry between Greek and Japanese artists, at some period of history. This competition became so keen that an opportunity was given to these artists to compare their skill. A gallery was provided and the rivals were to decorate opposite sides. A sliding scaffolding concealed the work of one party from the other. Finally, the day of the test came. The king and his party inspected first the work of the Japanese, who had most wonderfully depicted figures, scenes and objects on their side of the wall, in a manner which seemed superlatively great. When the other side was unveiled it developed that the Greeks had devoted their time to polishing their side, and it was so perfectly done that the pictures from the opposite side were mirrored therein and depicted even more exquisitely. So we are to polish our mirrors in this great Day. The singing of the Temple Song, by the entire audience, closed a memorable occasion.

In the afternoon nearly fifty of the friends visited the Mashrak-el-Azkar grounds, despite the uncertainty of the weather. The evening brought large numbers together again, at the hospitable home of Mr. and Mrs. George Loeding, in Perry Street, where the 19-day Tea of the Woman's Assembly of Teaching was given. This proved to be a most delightful opportunity for further social intercourse, binding the hearts together with new ties. A day more full of joy it would be hard to realize, and one can better imagine the condi-

tion of heaven with such an example of Unity, Peace and Love as was afforded us by the Chicago friends and typified by the visiting delegates.

The closing and public session of the Bahai Temple Unity Convention of 1911 was held in the Drill Hall, 17th floor, Masonic Temple Building, Tuesday evening, May 2. The spacious assembly room was well filled with delegates, friends and visitors. There were quite a number of the latter, who listened with every indication of great interest to the presentation of the history, aims and some of the practical workings of the Bahai Movement.

Mr. Albert H. Hall presided and tersely or eloquently, as the occasion suggested, epitomized the talks, linking together the various presentations.

After an address of welcome Mrs. Claudia S. Coles, of Washington, D. C., was introduced with the statement that she would give "The Message". Mr. Wilhelm, of New York City, was then presented to the audience as a practical business man. He followed this line with the timely interpolation of two poems.

Miss Grace Robarts, the delegate of the Boston Assembly, gave a greeting and an outlook of the Cause, gained from recent traveling. Particularly interesting was her recountal of the exchange of messages recently occurring between the Archbishop of Canterbury and Abdul-Baha. The former, a friend of Miss Buckton, of London, sent this message: "Take him my loving greeting and say that we are all one and the same behind the veil." To which Abdul-Baha replied: "Take my loving greeting to the Archbishop and say, yes, and the veil is very thin and it will vanish quite."

Mr. Hetherington, the Montreal delegate, gave a most interesting account of his connection with the Bahai Movement. Although introduced as a typical Englishman, he displayed great warmth and said that, although this was his first visit to Chicago, he felt perfectly at home and wanted to stay here always.

Mr. Mountfort Mills sang again, by request, the song composed by Mrs. Holmes, entitled "The Comforter".

Mr. Edwin Woodcock, the newly appointed Chairman of the Commission on Publication, was next introduced to present the claims of his Commission. He tersely and effectively outlined the necessity of everyone working and inspired all present to follow his example and find our best field of action, as the best means of expressing our belief and enthusiasm.

Mr. Joseph H. Hannen, one of the Washington delegates, presented a teaching, showing by the scriptures and the Hidden Words, the Holy Utterances of this Revelation to be the Water of Life which the Christ promised to His disciples that He would drink anew with them in the Kingdom of the Father.

Mr. Albert R. Windust sang "The Earth is the Lord's."

Mrs. Ida Finch, of Seattle, introduced as the "Mother" of the Cause in her section, gave a little talk, outlining the activities of the Assembly on "Beacon Hill," and its far-reaching ramifications.

Dr. Pauline Barton-Peeke, of Cleveland, O., after a few words of appreciation, read one of the Holy Utterances, a Prayer.

Mr. Percy Woodcock was introduced as the closing speaker. He shared more of the treasures of the Kingdom, obtained so recently. This time his theme was our responsibility; that the joys of the Revelation are ours only to the extent that we earn them, and, on the other hand, the Truth will sear our very souls if we fail to measure up to our responsibilities.

With a note of harmony in song, the Third Annual Convention of the Bahai Temple Unity was declared adjourned.

JOSEPH H. HANNEN.

On May 3d it was the pleasure of the Kenosha, Wis., Assembly to have a number of the delegates from the Chicago Convention visit them. Among those who came were: Mr. Joseph H. Hannen, Washington, D. C.; Mr. E. H. Eardley, Baltimore; Mrs. Annie L. Parmerton, Cincinnati; Mrs. Ida A. Finch, Seattle; Mrs. Cora Ditmars, Spokane; Mrs. Claudia S. Coles, Washington, D. C., and Mrs. Luella Kirchner, Chicago; also some of the friends from Racine and Mrs. Charlotte Morton, of Milwaukee. The evening was spent in listening to addresses from the various visitors, interspersed with musical selections rendered by the children's orchestra. Afterward the Bahai Sunday school children recited their lessons, which proved to be an event of the evening, the delegates expressing their pleasure at their work. Refreshments were served and, altogether, it was a gathering long to be remembered by those present.

BERNARD M. JACOBSEN.

TABLET TO THE AMERICAN FRIENDS FROM ABDUL-BAHA.

Translate this Tablet in great haste, and with its original, print and spread.

(Signed) ABDUL BAHÁ ABBAS.

Through Mirza Ahmad Sohrab—Upon him be BAHÁ'O'LLAH!—To the friends of God and the maid-servants of the Merciful:

Upon them be BAHÁ'O'LLAH-EL-ABHÁ!

HE IS GOD!

O ye friends and the maidservants of the Merciful!

When the deposed Sultan of the Ottoman Empire, Abdul Hamid, arose in tyranny and oppression, Abdul-Baha was incarcerated in the prison of Acca and was surrounded with the utmost surveillance of police, detectives and men of the Secret Service. The door of communication was entirely closed and the means of correspondence was prevented. If any soul approached the house he was searched; nay, rather, threatened with dire persecution. The affairs reached to such a degree that, not being satisfied with these restrictions, the Sultan sent an oppressive investigating Commission, so that with all kinds of wiles, simulations, slander and fabrication of false stories they might fasten some guilt upon Abdul-Baha in order that he might crucify Him, or cast Him into the sea, or banish Him into the heart of the distant and unknown Sahara of Feyzan (Africa). That oppressive investigating Commission exercised its rights with tyranny and passed the sentence that Abdul-Baha merited all kinds of persecution. Finally they decided to send Him to Feyzan, and when they cabled this decision to the palace of Abdul Hamid, an answer was received that the matter of Feyzan was approved by the Imperial Order. Then that unjust investigating Commission returned to Constantinople. They were in the midst of the sea when the cannon of God boomed forth before the palace of Abdul Hamid, a charge of dynamite was exploded, a number of people were killed, Abdul Hamid fled into the interior of his residence, difficulties and trials surrounded him, and incidents and events developed rapidly. Therefore he did not find the opportunity to oppress Abdul-Baha; public revolution was started, which ended in his deposition, and the Hand of Divine Power released the neck of Abdul-Baha from the chains of the prison of Joseph and the fetters and manacles were placed around the unblessed neck of Abdul Hamid. Be ye admonished, O ye people of insight! Now Abdul-Baha, with the greatest power, has hastened to the country of Egypt from the land of prison. Praise be to God, that through the Bounty and Providence of the Blessed Perfection, no sooner did he land in Alexandria than the Word of God was promoted and the melody of the Kingdom of ABHÁ was heard. All the newspapers wrote innumerable articles. Some gave the utmost praise; others raised a great cry, saying: "The arrival of this personage in this land will shake the pillars of Religion and will shatter to pieces ancient customs and conventions. He attracts every one he meets and when he loosens his tongue in any meeting, it creates faith in the hearts of the deniers." The papers are still writing detailed articles and will continue to do so.

Now the friends and the maid-servants in America have written innumerable letters and all of them are pleading that Abdul-Baha make a trip to that country. Their supplications and entreaties are insistent. In view of the differences among the friends and the lack of unity among the maid-servants of the Merciful, how can Abdul-Baha hasten to those parts? Is this possible? No, by God!

If the friends and the maid-servants of the Merciful long for the visit of Abdul-Baha, they must immediately remove from their midst differences of opinion and be engaged in the practice of infinite love and unity. No Bahai must open his lips in blaming another one, he must regard backbiting as the greatest sin of humanity, for it is clearly revealed in all the Tablets of BAHÁ'O'LLAH that backbiting and faultfinding are the fiendish instruments and suggestions of Satan and the destroyers of the foundation of man. A believer will not blame any soul among the strangers, how much less against the friends. Faultfinding and backbiting are the characteristics of the weak minds and not the friends. Self-exaltation is the attribute of the stranger and not of the Beloved. It is our hope that the believers and the maid-servants of the Merciful in America may become the cause of the union of the East and the West, and unfurl the Standard of the Oneness of the Realm of Humanity. Now, we observe that strangeness, lack of unity and the utmost difference exists among the friends and the maid-servants of the Merciful. Under such a condition, how can they arise to guide the people of the world and establish union and harmony between the nations of the earth? His Highness Christ, addressing His disciples, said: "Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted?"

O ye friends and maid-servants of the Merciful! If ye are yearning for my meeting, and if in reality ye are seeking my visit, ye must close the doors of difference and open the gates of affection, love and friendship. Ye must pulsate as one heart, and throb as one spirit. You must be like the waves, though they are innumerable they constitute the all-encircling sea.

O ye friends and maid-servants of the Merciful! Praise be to God, ye are the fish of one ocean, the birds of one rose-garden, the trees of one orchard and the flowers of one paradise. Then why this difference? Why this lack of harmony? Wherefore this condition?

Verily, verily, I say unto you, were it not for this difference amongst you, the inhabitants of America in all those regions would have, by now, been attracted to the Kingdom of God, and would have constituted themselves your helpers and assisters. Is it meet that you sacrifice this most glorious Bounty for worthless imaginations? No, by God! Should you reflect for one moment, you shall become enabled to destroy instantly the foundation of this difference by absolutely refraining from backbiting and faultfinding amongst yourselves. Adorn with infinite love and concord the assemblage of beatitude, bring about the meeting of happiness, establish the banquet of the oneness of the realm of humanity, loosen your tongues in praising each other, and then anticipate the presence of Abdul-Baha in your midst.

Aside from all these considerations, some of the nakazeens have come secretly amongst you and are expressing their firmness in the Covenant and with all kinds of intrigues and strategies are creating disorder and calamities, so that ye might be deprived of the Lights of the Divine Testament and subjected to the darkness of violation.

Is it worthy of you to be engaged with differences amongst you and thereby enabling the nakazeens to spread a noose and chase such firm believers as you are?

I beg of God to confirm you in union and concord that you may become the cause of the oneness of the kingdom of humanity. Live and act in accord with the Divine Teachings, be abstracted from all the attachments of the human world, characterized with merciful characteristics, release yourselves from the nether world, become heavenly souls, spiritual beings and the angels of Paradise.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28th, 1911.

RECORD OF THIRD ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

Corinthian Hall, 17th Floor, Masonic Temple, Chicago, Ill.

MORNING SESSION, MONDAY, MAY 1, 1911.

The Convention was opened by Mr. Mountfort Mills, President of Bahai Temple Unity, who extended greetings and said:

"As the years go by we realize more and more the greatness of this work and the greatness of the power that is behind it. Let us unite a few moments in silent prayer in gratitude to God, that we are privileged to come here to take part, each of us, in this, the greatest work of the ages. Let us unite in silent prayer in gratitude and supplication that we may be guided by the Spirit of Truth in our endeavors to further the work of God."

The commune of silence was followed by Mr. Mills reading the following Tablet, revealed by Abdul-Baha:

HE IS GOD!

O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face; severed ourselves from all else save thee in this Great Day and are assembled together in this glorious meeting of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be signs of guidance, standards of Thy Manifest Religion throughout the world, servants of Thy Great Covenant—O our Exalted Lord!—appearances of Thy Oneness in Thy Kingdom, the El-ABHA, and stars which dawn forth unto all regions.

O Lord, make us as seas rolling with the waves of Thy Great Abundance, rivers flowing from the mountains of Thy Glorious Kingdom, pure fruits on the Tree of Thy illustrious Cause, plants refreshed and moved by the Breeze of Thy Gift in Thy wonderful vineyard.

O Lord, cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the Bounties of Thy Singleness, so that we may become united as are ripples on a waving sea; become harmonized as are the rays which shine forth from a

brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

Verily, Thou art the Beneficent, the Bestower! Verily, Thou art the Giver, the Mighty, the Loving, the Merciful!
(Signed) ABDUL-BAHA ABBAS.

Mr. Mills announced the first business to come before the Convention was the election of a Chairman.

On the nomination of Miss Robarts, seconded by Mr. Hannen, Mr. Albert H. Hall, of Minneapolis, was elected Chairman of the Convention. Assuming the chair, among other things, he said:

"By God's guidance, we have come to this Convention from many different parts. What we are to do, we do not yet know. I cannot outline to you its mission. But we all realize that the Unity has outgrown its swaddling clothes. We must henceforth devote ourselves seriously, unreservedly to the business divine entrusted to us, that we may allow nothing to divert us from the task originally undertaken by us, and that we take our every step. Not the guidance of our worldly wisdom do we seek; that may only be our aid. Our guidance and leadership we seek from God. Clear and unmistakable has been that guidance to us. Out of shadow and confusion we have been led into light, unity and peace. In the great account our results will be found. God knew our resources and has been putting us for a sojourn in the 'wilderness' to prepare us for His work. As regularly as of old came the providence of manna, so about \$5,000.00 every six months has come into our treasury to meet our accruing needs, as if measured down to us by the decimals of the Infinite. Our obligations have been promptly met, our credit is good, our faith is assured. We must now prepare for the larger tasks before us, for the work in our hands will grow. It is not ours; it is His."

On nomination of Mr. Hannen, seconded by Mr. Mills and unanimously carried, Mr. Bernard M. Jacobsen was elected secretary of the Convention.

On motion of Mrs. Parmerton, seconded by Dr. Pauline Barton-Peeke, Miss Gertrude Buikema was elected assistant secretary of the Convention.

Mr. Mountfort Mills presented the greetings and regrets of Miss Annie T. Boylan, delegate from the New York Assembly, who was unable to be present. Also, those of Mrs. Charles L. Lincoln, of the Brooklyn Assembly, and the greetings and salutations of the Unity to these delegates were ordered extended to them.

The secretary was directed to call the roll of the Assemblies, upon which the delegates present responded with greetings and reported for each Assembly. The following Assemblies and delegates responded upon such roll call:

New York City and Borough of Manhattan.....	Mr. Mountfort Mills. Mr. Percy F. Woodcock.
Montreal, Canada.....	Mr. Walter F. Hetherington.
Boston, Mass.....	(Alternate) Miss Grace Robarts.
Philadelphia and Pittsburg, Penn.....	(Alternate) Miss Elizabeth Stewart.
Washington, D. C.....	Mr. Joseph H. Hannen. Miss Mary E. Little.
	(Alternate) Mrs. Claudia, Stuart Coles.
	(Alternate) Mr. Charles Mason Remey.
Milwaukee, Wis.....	Mrs. Charlotte Morton.
Spokane, Wash.....	Mrs. Cora Ditmars.
Cleveland, Ohio.....	Dr. Pauline Barton-Peeke.
Muskegon, Mich.....	Mrs. Helen Bagg.
Fruitport, Mich.....	Mrs. Eva Cooper.
	(Friend) Mr. John Dermo.
	(Friend) Mrs. Lucy Van Dyke.
Fairhope, Ala.....	Mr. Arthur Dealy.
Baltimore, Md.....	Mr. E. H. Eardley.
New York Mills, Minn.....	Mr. Olaf Pary.
Chicago, Ill.....	Mr. Arthur S. Agnew. Mrs. Corinne True.
Ithaca, N. Y.....	(Alternate) Mr. Roy C. Wilhelm.
Seattle, Wash.....	Mrs. Ida A. Finch.
Minneapolis, Minn.....	Mr. Albert H. Hall. (Alternate) Dr. Homer S. Harper.
Genoa Junction, Wis.....	Mrs. Emma Hargis.
Cincinnati, Ohio.....	Mrs. Annie L. Parmerton.
Anaconda, Mont.....	Mrs. L. Ellsworth Jones.
Rockford, Ill.....	Mr. Willard H. Ashton.
Kenosha, Wis.....	Mr. Bernard M. Jacobsen.

The following delegates were absent:

New York City and Borough of Manhattan, N. Y.	Miss Annie T. Boylan.
	(Alternate) Mrs. Charles L. Lincoln.
Boston, Mass.....	Mr. Alfred E. Lunt.
	(Alternate) Miss Julia Culver.
Johnstown, N. Y.....	(Alternate) Mrs. Harriet Rupert.
Pittsburg, Penn.....	Mr. Hilbert E. Dahl.
Buffalo, N. Y.....	Mrs. Emily C. Woodworth.
	(Alternate) Dr. F. S. Blood.
Racine, Wis.....	Mr. Christ Olson.
Jersey City and North Hudson, N. J.....	Mr. William H. Hoar.
Baltimore, Md.....	(Alternate) Mr. Howard C. Struven.
Ithaca, N. Y.....	Mrs. W. E. House.
Bangor and Lawrence, Mich.....	Mr. John F. Hay.
Portland, Ore.....	Miss Anna Wold.
	(Alternate) Mrs. Hattie Latimer.

Mrs. Cora Ditmars, in responding for Spokane reported the serious illness of Mrs. L. A. Lehmann.

The Chairman directed Mr. Hannen to read and the Convention followed in the prayer for healing for Mrs. Lehmann and the secretary and Mrs. Ditmars were requested to also extend to Mr. Lehmann the sympathy and greetings of the friends.

The letter of greeting from Mrs. A. P. Sanford, of Muskegon, Mich., was read.

The letter of greeting of Mr. William H. Hoar, delegate of Fanwood, N. J., Assembly, who was unable to attend on account of illness, was read.

The secretary was instructed to extend the greetings of the Unity to the Newark and Hoboken Assemblies, through Mr. Hoar.

In responding for the Washington, D. C., Assembly, Mr. Joseph H. Hannen said: "In this place, one feels like the two disciples at the time of the Transfiguration that 'It is good to be here.' One is also inclined to suggest, as did they: 'Let us build tents and stay here.' But like those disciples, we must go out presently and carry with us the impetus of the spirit inbreathed here, that for our being here we may be able in all future time to do better work."

In responding for the Chicago Assembly, Mrs. Corinne True said: "When Abdul-Baha was asked what would best promote the Cause and bind together the friends, he replied: 'First, the character of the teachers, and, second, the work for the Mashrak-el-Azkar. The teachers must so live that their deeds will teach the people, even if they do not teach by word of mouth. The teachers are of the first importance; their lives must be examples.'"

Oakland, Cal., Assembly sent its love and greetings to the friends, and its regret at not having a delegate present, but hoped to be represented next year.

Responding for Seattle Assembly, Mrs. Ida A. Finch read a tablet from Abdul-Baha, from which the following is a quotation:

"Through the boundless Favor, I hope that in Seattle by the endeavor of the beloved of God, certain souls may arise who may prove a radiant lamp to the world of humanity and merciful spirit to the phenomenal body; that they may be the cause of the purification of souls and the means of sanctification of hearts; that they may know this mortal world as fleeting shadow and call the rest and repose, the pleasure and blessing, the wealth and sovereignty of the earth, the waves of the sea of imagination; that they may arise in such wise to live by the Divine Teachings and Exhortations of the Blessed Beauty as to sparkle even like the morning star from the horizon of holiness."

She also quoted from a letter from one of the friends in Seattle, the following:

"I take this way of talking to you as you speed your way over the vast unbroken waste on your trip to an oasis of spiritual life. You will be nearer to us in spirit by the necessary strain of our imagination to keep in touch with you. Drink deeply of the cup of life for us and we will try to be emptied of all else ere you return, to be refilled."

Delegates who had recently visited the Portland Assembly made report of the good work and of the unity prevailing there.

The secretary was directed to send to that Assembly the greetings of the Unity.

Announcement was made of the serious illness of Mrs. L. W. Foster. The Convention united in the prayer for healing for her.

The Convention adjourned for noon recess.

AFTERNOON SESSION.

Mr. Bernard M. Jacobsen, secretary of Bahai Temple Unity, presented a report covering in detail the work of the Executive Board and the accomplishment of the Temple Unity during the year. A brief summary thereof only is here inserted:

"During the year all conveyances and legal steps have been consummated by which the streets and alleys embraced in the Temple site have been vacated and title vested in the Temple Unity. The direction line of Sheridan Road has been changed, the boundary lines of the site enlarged and made more symmetrical, and the pending negotiations between the Unity and the Village Board of Wilmette and the Drainage Board of the Sanitary District of Cook County have been carried forward to favorable conclusions. The order of the Village Board for a sidewalk about the site, which would have required a thousand dollars to construct, has been considerably postponed after a conference with the Village Board. This will save the waste and inconvenience of constructing permanent sidewalk before grading and other work upon the site is further advanced. We acknowledge most considerate and fair treatment from the officers of the Village Board.

"The appeal to the friends for funds has brought generous response, so that all of our obligations have been met and our immediate needs supplied. In anticipation that we might not have sufficient money to meet the maturing payment upon the site, Mrs. Goodall generously advanced \$2,000.00, but when the payment fell due our treasury was prepared to meet the payment and it was not necessary to use the generous loan from Mrs. Goodall.

"She has generously replaced that money in the treasury to be used in acquiring additional land as soon as we may do so upon fair terms.

"A fisherman who moved a hut upon our site, and whose presence occasioned some solicitude, lest his purpose was to acquire squatter's rights, has disavowed such purpose and has been allowed to remain as our tenant by agreement of lease.

"It is desirable that we obtain ownership or control of the lots lying to the east of Sheridan Road and between the site and the lake shore. We are not yet in sufficient funds to warrant undertaking the purchase of these lots and the price has thus far been excessive. We hope to be able to acquire these lots, simply to control the outlook, at reasonable terms, during the coming year. If this cannot be done we hope to interest the officers of the Village of Wilmette in the project of acquiring these lots for public use and for park purposes. Our only purpose in acquiring them would be to devote them wholly to public use without restriction, and if the price set upon them by the owners prohibits us from doing this work we shall gladly unite with public officers seeking to serve the public welfare by acquiring the lands for the same public use.

"Our attorney, Mr. I. T. Greenacre, has rendered much painstaking work for the Unity during the past year. The title to our site and all legal matters in connection with it have had his constant care. The year has been one of preparation; harmony and the fullest co-operation have existed in all the work. With new zeal we must now complete the purchase by the prompt payment of all the remaining debt on the site, protect our present site against obstruction at the East and begin the gathering of funds for the early commencement of work upon the Temple Building."

Mrs. True, financial secretary, presented the following report:

"Total amount received from beginning of the fiscal year to April 29, 1911, \$10,401.59. This amount was received from ninety-nine different cities.* Last year contributions were received from sixty different cities.

"When Mr. Remy and Mr. Struven reached Acca in their trip around the world, Abdul-Baha gave Mr. Remy a sum of money in gold pieces to spend for his comfort in traveling from Acca to America. Upon his arrival in this country Mr. Remy, who had carefully guarded Abdul Baha's gift, sent the gold pieces to Chicago for the Mashrak-el-Azkar. The friends throughout the country, desiring to possess the coins, purchased them at five dollars apiece, thus retaining them as souvenirs and netting the fund \$100.00."

* *Alabama*: Fairhope. *California*: Bakersfield, Glendale, Los Angeles, Oakland, Pasadena, San Francisco, Tropic. *Colorado*: Denver. *Connecticut*: Mansfield Center, New Haven. *District of Columbia*: Washington. *Florida*: Fernandina, Quay. *Idaho*: Lewiston, Tahoe. *Illinois*: Chicago, Clyde, Dixon, Hartland, Harvard, Moline, Rockford, Western Springs. *Kansas*: Enterprise. *Maine*: Kittery. *Maryland*: Baltimore, Silver Springs. *Massachusetts*: Boston, Malden, North Adams, Westfield. *Michigan*: Bangor, Fruitport, Goblesville, Grand Rapids, Muskegon, Provemont. *Minnesota*: Minneapolis, New York Mills, St. Paul. *Mississippi*: Waveland. *Missouri*: St. Louis. *Montana*: Anaconda. *New Jersey*: Atlantic City, Bayonne, Dumont, East Orange, Englewood, Fanwood, Jersey City, Montclair, Newark. *New York*: Brooklyn, Buffalo, Clinton, Cortland, Hudson, Ithaca, Johnstown, New York City, North Hudson, Oswego, Pavilion, Utica. *Ohio*: Akron, Cincinnati, Cleveland. *Oregon*: Portland. *Pennsylvania*: Philadelphia, Pittsburg. *Utah*: Salt Lake City. *Vermont*: Newport. *Virginia*: Hanover, Sumerduck. *Washington*: Clarkston, Omak, Seattle, Spokane, Tacoma, Turk, Walla Walla. *Wisconsin*: Geneva Lake, Genoa Junction, Kenosha, Milwaukee, Racine, Thorpe. *Hawaiian Islands*: Honolulu. *Canada*: Montreal, Winnipeg. *England*: Brighton (Sussex), Cornwall. *France*: Dinan (Brittany), Paris. *Germany*: Berlin, Stuttgart. *Persia*: Teheran. *Syria*: Haifa.

Mr. Arthur S. Agnew, treasurer, made his annual report as follows:

Receipts.

Balance on hand, convention 1910.....	\$ 5,709.46
Received since convention—contributions.....	10,401.59
Received in interest.....	\$57.00
Less exchange	5.00
	52.00
	\$16,163.05

Disbursements.

Paid on land.....	\$10,000.00
Interest	1,200.00
Assessments—paving Linden Ave.....	256.20
Taxes	439.60
Printing reports, etc.....	63.17
Rent for convention 1910.....	70.00
Plowing ground	50.00
Map of new street location.....	10.00
Fencing alley	5.00
Secretary's incidental expenses.....	35.00
Guaranty policy, escrow contract and filing account changing position Sher- idan Drive and vacating alley.....	329.40
	12,458.37
Balance on hand.....	\$ 3,704.68

Comparative Statement.

Received at time of convention 1909 from Bahai Temple Fund—land.....	\$ 2,000.00
Cash	3,666.44
	\$ 5,666.44
Received 1909-1910 from East	\$ 7,092.85
Received 1909-1910 from America	7,638.66
	\$14,731.51
Received 1910-1911 from East	\$ 1,190.83
Received 1910-1911 from America	9,262.76
	10,453.59
	\$30,851.54
Disbursements 1909-1910	\$14,688.49
Disbursements 1910-1911	12,458.37
	27,146.86
	\$ 3,704.68
Special Fund	\$2,000.00
Building Fund	113.50
General Fund	1,591.18
	\$3,704.68

On motion of Mr. Hannen, and unanimously carried, these reports were accepted and the treasurer's and financial secretary's reports were passed to an auditing committee. The Chairman appointed the following Auditing Committee: Mr. Ashton, Mr. Hetherington and Miss Robarts.

Mr. Percy F. Woodcock addressed the Convention and said that during his recent visit at Ramleh, Egypt, Abdul-Baha told him when they were speaking of the Mashrak-el-Azkar, that there was a thousand dollars in Port Said for the Building Fund. That the friends in the Orient, having contributed toward the purchase of the land, were holding this money for the building. He read the following from Mirza Mulk:

“The organization of worshipping places is not simply for drawing near to God, but it is to concentrate the Word or Spirit of God and cause the power of unity and oneness among the people. The Mashrak-el-Azkar is the symbol of the real church, which church is the Reality of the Christ. It is for this purpose that we should consider that

as the outward edifice can gather men of different nations in one place, likewise, the Reality of Christ has united the great races of the world together.'"

The Chairman called the attention of the Convention to the necessity of some action with respect to Bahai publication work.

On motion of Mr. Jacobsen, seconded by Mr. Mills, and unanimously carried, the Chairman was authorized to appoint a committee to ascertain and report the condition and needs of the Bahai Publishing Society, and to report its recommendation for Bahai publication work to the Convention at its session on Tuesday.

The Chairman appointed the following Committee: Mr. Mountfort Mills, Mr. Roy C. Wilhelm, Mr. Charles Mason Remey, Mrs. Ida A. Finch and Mr. Edwin Woodcock.

Mr. Hall addressed the Convention on the propriety and importance of giving an impetus to the publication work and as an aid and agency in promoting the Cause and in carrying forward the work of this Unity.



TAG-END OF THE OLD CONDITIONS

Shacks and bungalows occupying the narrow strip of land lying between Sheridan Drive and Lake Michigan, and obstructing the view toward the lake—the eastward view—from the site of the Mashrak-el-Azkar. These unsightly structures are the natural outcome of the conditions from which the land will be delivered as a sequel to the Bahai occupancy. A strong incentive for redoubled effort toward that happy result.

On motion, adjournment was taken until 10 a. m. Tuesday, May 2nd.

The Convention adjourned by following in prayer Mr. Greenleaf, who read the following:

O Compassionate God! Thanks be unto Thee, for Thou hast awakened me and made me conscious. Thou hast given me a seeing eye, and favored me with a hearing ear; hast led me to Thy Kingdom and guided me to Thy path.

Thou hast showed me the right way and caused me to enter the Ark of Deliverance.

O God, keep me steadfast and make me firm and staunch.

Protect me from violent tests and preserve and shelter me in the strongly fortified Fortress of Thy Covenant and Testament.

Thou art the Seeing! Thou art the Hearing!

O Thou Compassionate God, bestow upon me a heart, which, like a glass, may be illumined with the Light of Thy Love; and confer upon me a thought which may change the world into a rose-garden, through the Spiritual Bounty.

Thou art the Compassionate, the Merciful. Thou art God of Great Beneficence!

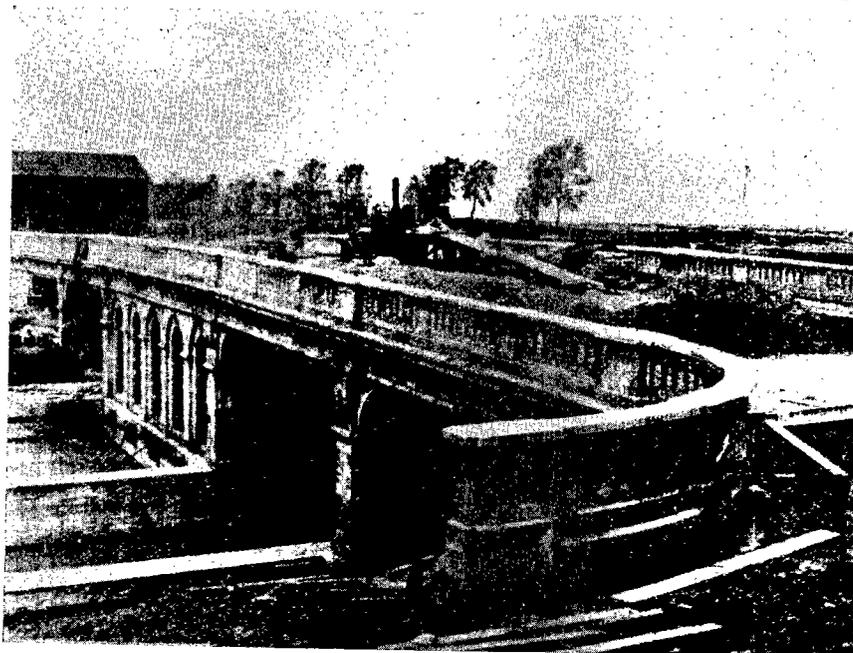
MORNING SESSION—MAY 2, 1911.

The Unity sang the hymn by Mrs. Waite, "His Glorious Sun has Risen."
The Chairman led the Convention in the following prayer:

"O my God! O my God! Unite the hearts of Thy servants and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the light of Knowledge and cheer their hearts by Thy Love. Verily Thou art their Helper and their Lord!

Report from Committee on Publications:

"The Committee advises that this Convention recommend to the incoming Executive Board, if ways and means become available, that they establish an office or distributing place in Chicago in charge of an efficient assistant, or assistants, to both recording and



ADVANCE GUARD OF THE NEW CONDITIONS

Nearly completed concrete bridge which, at the northwestern front of the Mashrak-el-Azkar site, carries the beautiful Sheridan Drive across the canal intake. This bridge has elicited warm commendation from art critics as a pioneer example of the new architecture rendered possible by that quality of plasticity which is among the leading merits of the world's latest and best building material — reinforced concrete.

financial secretaries of the Unity, who, in connection with assisting such secretaries, shall, at the same time conduct a sales and distributing agency for Bahai literature.

"That the Executive Board in such work incur no other obligation or liability but that of gathering, distributing, selling and accounting for such literature; that, after defraying the necessary expenses of such agency, the profits, if any, shall go to the Temple treasury."

On motion duly seconded, the report and recommendation was unanimously adopted. Mr. Hall offered the following resolution:

Resolved, That the Bahai friends in this Convention recognize the immediate necessity of laying a foundation for the due and fitting publication of Bahai Teachings in America under the fostering aid of a General Bahai Publishing Board. We hereby address to the Bahai Friends assembled, and those throughout America, the appeal that they proceed forthwith to form a Publication Unity to affiliate and co-operate in this work with this Temple Unity. That such Publication Unity make its especial work the accumulation of a sufficient fund and the assembling and direction of agencies for translating, revising,

editing, printing and publishing Bahai Teachings in the English language. That it include in the scope of its work, the organization and maintenance of a Board, or Boards of Translation, Revision and Edition. While we recognize such work as essentially a part of the work of this Unity, nevertheless, the prosecution of such an enterprise involves incurring liabilities from which we should safeguard the funds contributed to the treasury of this Unity.

Therefore, we make the appeal for the formation of an affiliated Publication Unity, with which and in which, we will freely co-operate.

On motion duly seconded, the resolution was unanimously adopted.

On motion duly adopted, the Chairman was authorized to, and thereupon appointed the following Committee on Publications: Mr. Edwin Woodcock, Mr. Charles Mason Remy, Mr. Mountfort Mills, Mr. Albert R. Windust, Mr. Arthur S. Agnew.

The committee appointed to investigate the purchase of additional grounds, made the following report:

"The question before us for recommendation is, as we understand it, shall a special effort be made to curtail, on the date of the next interest payment June 24, 1911, by as large an amount as possible, the balance due on the Mashrak-el-Azkar site, for the purpose of saving interest; or, shall a portion of the funds now on hand be utilized for the purpose of acquiring additional land on the east water-front?"

"We are confronted by these facts: Ground bordering on the water-front, on the east side, is necessary in order to give us the desired outlook; there are about six lots which can now be secured at, approximately, \$2,000 each; the price of land is advancing, so that a year hence the purchase price of that desired will, in all probability, be several hundred dollars more; of the cash now on hand, \$2,000 represents the special donation of Mrs. Goodall, who specified it as her wish that this amount be used for the purchase of additional ground; the mortgage is not due until June 24, 1912; by paying this \$2,000 now on the mortgage, about \$120 in interest would be saved, and finally, there is a question of policy involved; due to the instructions of Abdul-Baha that the erection of even temporary buildings shall not be undertaken until the debt on the land is paid.

"This added ground is a part of the Temple site, but is an accessory holding. This view of the matter might justify your body in taking on the additional indebtedness of about \$10,000 which would be entailed upon the present purchase, with the use of the \$2,000 as a cash payment on a part at least of the needed land.

"A method which would obviate any technicalities, so far as the present object is concerned, is recommended for your consideration. It is this: As Mrs. Goodall has so kindly given the \$2,000 to enable us to perfect our plans by the acquirement of this needed ground, she, or some other Bahai would undoubtedly be willing to lend her name and co-operation further. In that event, the purchase of, say, six lots might be made by the Trustees, with a payment of \$500 cash on each, and the lands thus acquired be transferred in escrow, or in trust, to Mrs. Goodall, or whoever would avail themselves of this blessed privilege, to hold them for the Bahai Temple Unity. In this way, the Temple Unity would have taken on no additional indebtedness, and when we were ready to take over the land, the balance could be paid. This would involve the necessity of the holder's taking care of assessments, etc., as they become due, but this could quite properly be a charge upon Temple funds in hand, if you so direct.

"It is further suggested that the financial situation involved by this arrangement be outlined to the Bahais of America immediately and their co-operation asked in lifting this additional burden. Enough additional funds should now be diverted toward this land to secure all the necessary lots on a cash payment of say, \$500 each.

"With the proposed arrangements, the Treasurer would know what to depend on as a payment on the mortgage and could give proper notice, or take such other action as he and the others constituting the Board of Trustees, might deem best toward the application of other funds on hand or expected June 24, 1911.

Faithfully yours,

(Signed)

JOSEPH H. HANNEN,
CLAUDIA STUART COLES,
HOMER S. HARPER, *Committee.*

On motion of Mrs. Parmerton, duly seconded, this report was unanimously adopted.

On motion of Mrs. Coles, duly seconded and unanimously adopted, the Executive Board was authorized to proceed in accordance with the recommendations in the report.

Miss Roberts read letters of greeting from the London, England, Assembly and the Boston Assembly, in which they suggest that a Book of Common Praise be compiled, combining the best in the old with the best in the new, voicing the message of Unity, Brotherhood and Love. This matter was referred to the Publication Commission for their guidance and action, and they were directed to send greetings to the London Assembly.

On motion, the Convention adjourned until 2 p. m.

AFTERNOON SESSION

Hymns: "Tell The Wondrous Story," also, "This is The Day of Certainty."

Mr. Hall presented the report of the Committee on Publication:

"The Committee reports and recommends the appointment of the following Publication Commission, to whom shall be referred the entire publication subject embraced in the resolution adopted by this Convention, and it is recommended that this Publication Commission shall meet before this Convention adjourns and at once proceed to effect an organization to take up such publication work and to affiliate and co-operate with this Temple Unity Publication Commission:

Mr. Edwin Woodcock, Chairman, Mrs. Claudia Stuart Coles, Mrs. Ida Finch, Mr. Albert H. Hall, Mr. Mountfort Mills, Mr. Charles Mason Remy, Mr. Roy C. Wilhelm, Mr. Albert R. Windust and Miss Gertrude Buikema.

On motion of Mr. Hannen, duly seconded and unanimously adopted, the report of the Committee was accepted and adopted and the names recommended were elected as the Publication Commission.

Mr. Remy and Mr. Hannen addressed the Convention and presented an outline of the work of the Orient-Occident Unity.

The Auditing Committee reported as follows:

"The Auditing Committee having examined the books of the Financial Secretary, Mrs. Corinne True, find the sum total of receipts of Bahai Temple Unity from April 25, 1910, to April 29, 1911, to be.....\$10,401.59
Interest 52.00
\$10,453.59

(Signed) GRACE ROBERTS,
WALTER F. HETHERINGTON,
WILLARD H. ASHTON."

This report was duly accepted and placed on file.

The Chairman announced and ruled that the Convention now proceed to the election of an Executive Board for the ensuing year by an informal ballot, each delegate voting for nine members of the Executive Board.

The Chairman appointed as tellers Mr. Wilhelm and Mr. Eardley. The ballot was thus taken and duly counted and canvassed.

On motion by Miss Little, duly seconded and unanimously adopted, the informal ballot taken was made the formal ballot of the Convention and the nine friends receiving the highest number and plurality of votes by the ballot were declared the nine members of the Executive Board of Temple Unity, duly elected for the ensuing year.

The Executive Board thus elected was as follows:

Mrs. Corinne True,	Mr. Arthur S. Agnew,
Mr. Albert H. Hall,	Mr. Charles Mason Remy,
Mr. Bernard M. Jacobsen,	Mr. Percy Woodcock,
Mr. Roy C. Wilhelm,	Mrs. Annie L. Parmerton.
Mr. Mountfort Mills,	

On motion by Mr. Mills, duly seconded by Mrs. Parmerton, and unanimously adopted, the Chairman was requested to appoint a committee of three, of which the Chairman would be one, to formulate greetings from the United Bahai Assemblies of America to the first Universal Races Congress, to be held at London, England, July 26-29, 1911. That the result of the committee's action be entrusted to Mr. Hall, to be by him carried or sent to the Congress at his discretion.

The Chairman appointed as such committee Mr. Mills, Mr. Edwin Woodcock and Mrs. Coles.

On motion, the Chairman appointed the following committee, Mr. Remy, Mr. Hannen and Mrs. Coles, to draft and present greetings from this Convention to the Peace Congress to be held in Baltimore, Maryland, and to be addressed by Mr. Remy on Saturday afternoon, May 6, 1911.

On motion of Mr. Percy F. Woodcock, and unanimously adopted, a cablegram of greetings and love from this Unity and the Bahais in the west was directed to be sent to Abdul-Baha.

The Chairman appointed Mr. Percy F. Woodcock to send such greetings.

After the singing of the Temple Song, the Convention closed by all the delegates and friends joining hands in a great circle, while Mr. Hall read the following prayer:

HE IS GOD!

O God! O God! Thou dost look upon us from Thine unseen Kingdom of Oneness (beholding) that we have assembled in this Spiritual meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted unto Thee, set aglow with the fire of Thy love, sincere in Thy Cause, servants in Thy vineyard, spreaders of Thy religion, worshippers of Thy Countenance, humble to Thy beloved, submissive at Thy door and imploring Thee to confirm us in the service of Thy chosen ones. Support us with Thine unseen hosts, strengthen our loins in Thy servitude and make us submissive and worshipping servants, communing with Thee.

O our Lord! We are weak, and Thou art the Mighty, the Powerful! We are mortals and Thou art the Great Life-giving Spirit! We are needy and Thou art the Powerful and Sustainer!

O our Lord! Turn our faces unto Thy Divine Face; feed us from Thy heavenly table by Thy Godly grace; help us through the hosts of Thy supreme angels and confirm us by the holy ones of the Kingdom of ABHA.

Verily, Thou art the Generous, the Merciful! Thou art the Possessor of great bounty and verily Thou art the Clement and Gracious!

(Signed) ABDUL-BAHA ABBAS.

IMPRESSIONS OF THE CONVENTION.

BY A DELEGATE.

The Convention of 1911 will always be remembered. There the realization was attained of the promise that "where two or three are gathered together in My Name, there am I in the midst of them."

Joy in service left no room for "votes of thanks." For in every heart was stirred a new consciousness that "thanks" belong alone to God.

The universality of the Mashrak-el-Azkar (the dawning point of prayer) is making its deep impress upon the world. From Orient and Occident those who do not call themselves "Bahais," as well as those who do, are contributing in tangible form to this universal idea; thus we find an English Interpreter of Classical Drama devoting some of the proceeds of her art to this object.

It is impossible now to estimate the results of the Temple Unity Convention, for they are woven into the very fibre of life.

When the Assemblies grasp the tremendousness of that which is coming into being through these annual meetings, even the smallest of them will be represented. For here is building into the great heart of humanity the "Temple of the living God;" the outer expression of which will be the Mashrak-el-Azkar in Chicago which includes every form of human service.

The phrase "Sea of Oneness" is filled with new meaning to those who have been privileged to attend the recent Convention. May that "Oneness" reach out in loving service to the uttermost parts of the earth, thus fulfilling the prophetic words, "There shall be one fold and one Shepherd, one God and His Name one."

Chicago, May 4, 1911.

GRACE ROBERTS.

Our Persian section this issue contains: (1) Tablet revealed by Abdul-Baha for the Persian friends about three years ago, immediately after the declaration of the Constitution in Turkey and Persia; (2) progress of the Cause in California, written by Dr. Fareed; (3) photograph of Dr. Fareed, Mirza Faragullah Khan and Mrs. Getsinger; (4) article pertaining to Public Education, as the foundation of the progress of every nation; (5) suggestion that the Persian Government appoint a commission to go to Europe, America and Japan to study their systems of public education and establish a system in Persia; (6) announcement of the marriage of Miss Laura C. Barney and Mons Hippolyte Dreyfus; (7) photograph of Miss Barney; (8) report of the Third National Convention of Bahais at Chicago; (9) photograph of Mr. Joseph H. Hannen, one of the Washington, D. C., delegates to the above Convention; (10) Third National Peace Conference in Baltimore and Arbitration Treaty between America and England, and Mr. Chas. Mason Remy's address on the Bahai Movement before the said Congress; (11) Tablet from Abdul-Baha regarding his coming to America; (12) news from Alexandria, Egypt.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domintion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
10th.....	Elzzat (<i>Might</i>).....	Sept. 8		Four intercalary days.	
				(Month of fasting.)	

Vol. II

Chicago, (May 17, 1911) Azamat

No. 4

We are pleased to present the following extract from a recent letter by Mr. Louis G. Gregory, of Washington, D. C., who is visiting Abdul-Baha in Egypt, not only because it contains news from that center, but for the timely suggestion it contains:

RAMLEH, EGYPT, April 15, 1911.

Have been here nearly a week and seen much of Abdul-Baha. The friends here show great devotion to the Cause, and many, not believers, show great reverence and love for Abdul-Baha, some coming long distances to see him. He exercises the utmost kindness toward all.

Yesterday he called my attention to a Tablet revealed to friends in Persia, saying it was being sent to thirty believers. Sometimes, he said, one Tablet was sent to a hundred Persians, while many individual Tablets were sent to Americans. I answered that we were indeed highly favored. Later in the day he said he wanted me to go to Persia after a time and see how beautiful were the lives of the friends, as they have been refined and purified by much suffering and they show forth great love and spirituality. I have observed that the secretaries of Abdul-Baha have no little difficulty deciphering proper names in letters sent here from America, and suggest that these be written plainly; also, in view of the great amount of work, that supplication be made as brief as possible. In fact, I think it would be well if many Americans, as do the Persians, unite in one supplication. Thus, Abdul-Baha would have more time to give to others in need of Light, for in his presence is Light, Joy and Peace.

Tomorrow a party of pilgrims leave for the Holy City.

LOUIS G. GREGORY.

آنهار داشت که مثل حضرت عبداله با بر این است که طرح
 مشرق الدکا مانند نوح همان هندوستان باشد . در روز
 آخر اعضاء کینه اجرا کرده برای سال آیند آنچه باشد
 از این قرار است . مستر سید مستر سیدی و دکاکن مستر
 کمال مستر انو مستر جاکسن مستر سیدی مستر دهلیم
 مستر ترو و مستر پادرتن . و قبل از آنکه جمله آقای
 بانتهی برسد بیعت اجتماع ملگوانی گفتند حضرت عبداله با
 دست و دهر یکیک از نماندگان باقیی سرور دردی بر
 نوز بخان خود بیعت نمود اخبارات خوش و وقایع روحانی
 ان ایجن سماوی را بر طرف نشتر ساخته و خواهند ساخت

سوم ایجن ملی صلح امریکا
 اخبارات خوش از اسکندریه

مستد صلح بین المللی دکا گذاردن اکت است حرب جنگ
 وقت علوم دول غرب بسیار جذب نمود چنانچه در این
 هفت سوسم گنگر ملی صلح امریکا که متفقین جمع شدند ای صلح ایالت
 متحده است یک هفته در شهر بالتیمور منعقد گردید در این
 هزاران نفر زن مرد و حاجز بود . جناب شوکتیاب بر زمین
 نفت و ستر کارگی میوز و اعضاء پارلمان در وقت بی
 دار الفنون و سایر بزرگان ملت در هر صبح خطاب با می خوا
 بر ضد جنگ و گناه داری قوای بحری و حملی ادا نمودند در ک
 از این جمله مستر سیدی خطاب در باب حضرت الهام و الله
 و نوایس این امر برای صلح بین المللی و منع لزوم و فتن
 ادا نمود و خوب موثر واقع شد و احمد سهراب شرجی
 از ترقیات ایران و استعمار حکومت مستر دهلیم
 داشت . چنانکه از اعظم ترین مقاصد این ایجن عظیم و کبر
 یک عقد معامله دائمی مابین انگلیس و امریکا بر بندند که در این
 جمیع اختلافات و مناقشات ارضی و استقلالی در شرف
 و مناقص اصلی خود را در قضاوتخانه بین المللی لایب تحاکم و فصل
 دهند و اگر چنین معامله مابین این دو بزرگترین دولت دنیا
 بسته شود مشکلی نیست که امر صلح مابین بی و قیاس
 رونق گرفته و بند بر سر آردول چون آلمان و فرانسه و ای
 در طریق حضرت سنج خواهند نمود و اکت است ام کشی ملاد در
 انداخته و نوایس صلح امریکه حضرت الهام و الله پوری خواهند کرد

بجز باختر حضرت عبداله در لوح مبارک یکی از اطفال بهائی
 امریکائی و عهد سفر با نجات میفرمایند تو که تها
 ای دختر نورانی نام تو رسید در حق تو دعا کنم که اخلاقت
 ربانی گردد در قنات رحمان شود و کفایت مملکتی گردد
 نام مستر ان تو از ادب است دارند و اگر عبداله با
 امریکائی رسد البته با جمیع شمشاد قات کند و اسیر دارم
 که معتقد با هر کردی و دکتر و صادق شوی ان کلمات کنونی
 که دوست داری بسیار بدیع و بیع است اسیر دارم که در
 اتحانات ثابت و مستقیم مانی و در خری مملکتی کردی
 و علیک الهام الهامی رعاع

و قایم نگار ادا میسید یا جب قلبی رفیع و روضه ۲۹ مارس و اصل
 از روز جمعت و سلامت و داستان شفقت فرخ ظهر در وقت صلح
 در این ایام همی اوقات مبارک اسیر شد که از حد و وصف خارج
 نزول الواح مثل باران بی درنی از سما فضل نازل در روز بروز در
 در از یاد است معشرت با دوستان و ساکنین و می در و اخبار
 از حد خارج بی رحمت و شفقتی ظاهر که از وصف خارج است بی
 قبل روزنامه وادی نیل که کسب مبارک در آن طبع است بود
 ارسال گردید و حال کتایب طبع الملوک با پوسته ارسال میشود که
 حضرت مولی الوری در آن است خوانده و مورد شکر و تقوی
 داستا از این است است مسرور دارند در بیعت قبل از نوزاد
 یکی مصدق و دیگری محب خالص از جانب
 باران است اطمین در امور و اخذ نمودن بوند با سکنه که آمدند
 در شرف تقای مجرب عالم فائز بقسمی مجرب شد که از حد
 و وصف خارج است از شوره و در جذب نخواستند بر او
 نمایند لوح مبارک با طرف ایشان عنایت شد و تقای
 شهر را سفارش تجدید دوستان فرمودند و ان لوح مبارک
 فارسی حرف در حضورشان نازل و جناب امیر انور الدین
 سواد نمودند . سه روز قبل هم جناب امیر انور الدین
 داشتند و در اسکندریه شدند و خدمت با ایشان رفیق شرف
 شدیم شرفیانی قریب در دست طول کشید و اکت است
 رفتن است تقوی اظهار عنایت فرمودند که لب حیرت شد

همی جاب داشت بر یافته و نظر عمای ادب امریک در کلمات روحانی حضرت عبدالهلا تراش نمود . مس البرین
 بیست و پنج نفر این امر معلوم داشته است . لهذا در این موقع
 میمون اعضا اول آنجا که با هم از هم قلب آمیت داشتند
 بهائی حضور مستر در نفس آنها رسیدارند و امید دارند که
 در هیچ عوالم تجدیدات امر آنکه که گمانی نوع بشر و صلح عمومی است
 مشغول باشند و انش الله این اتحاد در بلا حقیقی بر نیاید
 عالم انی در صورت وجود طرب قلب بهائیان شرق
 و غرب گردد .

از آنجا که امر در سلسله مشرق تا آنجا که شیکاگو هم رسیده
 امر تیر شش ماهه می شود و نظر بهائیان عالم متوجه احوال این بیداران
 الهی است لهذا بجهت تشویق و تحریک بداران و شور و شادمانی
 در این ماه دو بار سوم بجهت بهائیان امریک در شیکاگو
 منعقد گردید و نمایندگان مجلس از بر سستی توجه بسوی
 بسوی شهر مونیخ عازم گردیدند و فتح امر الله را بلند کردند و بخت
 بیخ روز در جلسه های مشق با هم مشورت کردند و طریقی برای تیر
 نمودن دموکراسی و مساوات جستند . اما اثرات این اجتماع
 عمومی زیاده از حد و تجدید نشانی این خارج از توقع بشره است
 جلسه اول در شب ۲۹ آوریل منعقد گردید و جمیعت زیادی از
 دوستان شیکاگو و نمایندگان سایر شهرها در نهایت صبح
 و در میان در آن مجلس حاضر شدند . در تالار بزرگی که بسیار
 بلند میباشد در وی آنها را با انواع و اقسام گل ریاضین عزیز
 داشته بودند و صفای روحانیت آن محل بسبب سرد و طرب
 و از بهای افشک گردید و چنان روح اقوت و گمانگی در وجود هر
 بود که گویا آن همه جمیعت زن و مرد اعضا یک عاقل بودند و
 مدتی از هم جدا شده و حال بد قدرت و نفسا آنها را در باس
 متحد کردند است . هر یک روح و یک جان و یک آواز و یک
 سینه از با هم جمیعت و کماله نمودند و چنان نظری آنرا که کل
 برادران و خواهران حقیقی روح و جسم هستند .
 سپس مستر گریف مجسمه را رسماً افتتاح نمود و بیانات
 دلنشین نمایندگان را خواش آندی گفت . مس ماریش

سوم اجنح عمومی بهائیان امریکا

در جلسه های دیگر هم اجنح در نهایت الفت و دوستی
 همه بگر را بکلمات آمدند و در خصوص کثرتین در خدمات امر الله
 و شکر تعظیمات الله تشویق و تحریک نمودند . از این پس اجنح
 در جریان معلوم شد که در کشته فاقیه ن هزار و چهار صد و یک
 دوازده پنجاه و نه است اعانه جمعی شده و تقریباً با نوزده هزار و هشتاد
 و یک باقی مانده است که قرض زمین حاصله ادا شود و همچنین
 جمیع کل و جو با اینکه تا کمال رسیده می هزار و هشتصد و پنجاه و دو دلار و شصت
 است . و چنین قرار شد که یک قطعه زمین بزرگ که نزدیک
 ارض شرق الذکارات ابداع نمایند دسته دو دکان بچین

اجنح سه مرتبه یکی از نماینده های مجلس و دانشمندان در سوم
 اجنح عمومی بهائیان امریکا در شیکاگو



اجنح عمومی بهائیان امریکا در شیکاگو



امیر البهاؤ مس لورا بار سنه
مصنف کتاب التوحید البهاؤ فی مفاد صفت البهاؤ

بر کجا پدید آمد مگر بواسطه فرستادن کسی چون معرفتی بار در میان ملک
و فرایون دولت شمرده و طردیدن تربیت عمومی اسم بی سستی است
دولت شمرده یعنی شهنشاهی قوت و اگر ملت در اوقات
باجه و نباشد با علم و معرفت نباشد کجا در شهنشاهی خواهد بود
امروز اگر حضرت نبی است عظمی که سر امر ترقی خواهد است با نیت
بزرگش یعنی گذاردن نیا به تعلیم عمومی و گسیل کسی چون معرفت
و فرایون قیام فرمایند تا آنکه هیچ دانشمندان و بچگان و افراد
ملت ایران او را الی الدبذ ثنا خوان خواهند بود بل دول غرب
سنان بر تجدید سپاس ان در دو حکم و امید مگر ایرانیان
خواهند گشود

یکی از معارف پروردان میگوید: تربیت عمومی بر رشته حیات
عالم انسانی است بوی آنست که لعلی است که هر که را رسد در تمام
عینانید و دستاوردش است که قلب را با غیظ نفس و غم
کشتی نوح است که مردمان را با اهل نجات میرساند در دریای
عظیم است که هر چه در مردمانی نشین در در دارد شیر طیف
و پر صفائی است که انما درش گرسنگان با و بر حسرت و حزن و ترا
سیر می نماید و خجسته و جزو گاه شهنشاهی است که مسافر از حزن و
راحت و در در قلب می بخشد جنت نعم است و اوست برین
و هر تری که از این نعمت سعادتی حسیه و نفسی که از این شراب طوبی
نوشید بجات ابدی و فیض بر موی فائز گردید

عربی مس در نفوس مس بار سنه

در این ایام ترمیمت مسو و عوسی ستر در نفوس و امه البهاؤ
لورا کلمه غور دبارنی از بارسی با دانه سخن با نثر سید و سب سب
و بهجت قلب بهایشان گردید و فی الحقیقه عوسی این دو خادم
و وصلت این دو تا باین بر شایق از بر هجت بر منی و قابل ملاحظه
جناب ستر در نفوس یکی از کلاه و دانشوران ملک است
فرانسه و معلق بر عالم کجی است از جنس ال قبل که ایمان
امر مبارک آورد در خدمات همه کوشید و در این راه
کوشش در روز دیک رسیده است مقالات و کجی که در
انبات و ادله این امر الهی نوشته اند در مجلدات در جلد چاپ
گشته و سب این کوشش بر کبر شده و گویا در دسترس نمانده
حضرت عبد البهاؤ شرف گشته است و مخصوص نشسته امر سفر
هندستان نمون و در سال قبل با مس بارنی و مادامی
مستوفی باران کرده و درستان ان جهات را ملاحظه نمودند

دیس از رحمت پارسال بمالک امریکت آمد و در حضور مجرای
بهائیان خطابه برای طراه ادو نمون در خصوص نفوس و در سوخ
امر الله در شرق بیانی بیس و به نیر از اظهار داشت
امیر البهاؤ مس بارنی از قدیمی بهائیان ثابت امریکی است
و اسم او در عالم بهائی شرق و غرب عزیز و محبوب و خدمات کتب
و جانفشانیهای بجا داد در امر الله نه یک نه صد هزار با یاد شرح
ان و فائز نویشت اکنون بهائیان و انگلیس و هندو در جهات
ایشان و چند نفوس مجتهد است بیشتر در یک ال در حضور
مبارک به تحصیل بیان فارسی و تعلیم این امر در عیال آقامت
حجت و کتاب دریه ان نور الاهی فی مفاد صفت البهاؤ
میران آقامت است و حضرت عبد البهاؤ در الواح کثیره
و اجای الهی را به تحصیل ان دیباچه منور جذب نمون اند
و ان کتاب در اغلب مجالس امریکیا در طبقات مشرقه تحصیل
میکردند استوار ایشان با ایران مورث ان کتاب در اشغال
ایران الهی گردید و خدماتشان در ان سفر بر ایادی امر الله
مشهور و در انجمن است در این ایام کتاب در الهی کتابخانه
که در شرح حیات حضرت خرقه العین است بقوم نورانی این چهار کلمه

ولی تعریف و توصیف این مجلس از حد و این مقوم معارف خارج
در ایستار است لهذا شرح از احاطه برستقبل و معالذ دیگر نماید

باید جمیع اخراجات خود را از جیب خود بدینند لهذا چون بری یا
دختری در سن ۱۲ سالگی نزد دانشوران بیرون آید بیچهار سال

ترتیب عمومی اساس ترقی ملت

امروزه مل تمدن غرب جمع ترقیات و اتراعات در دست خود را
از پر تو تربیت عمومی پیدا کرده اند و اگر ملت ایران عاشق و چو
در حوضه دول قیام است باید بزودی هر چه تا متر تدبیری وانی برای
ایران در خزان مملکت نماید زیرا چون زدا با میریم این جوانان
جای ما گیرند و اگر چه دولتشان مخلص علم و معرفت ترین باشد
کار از حال خرابتر گردد و باس و حرمان کلی روی در پیش آید
احاطه نماید و تقاضای کیفیت و نطق بر بردارد آید . ترتیب
اطفال و وطن یکی از تکالیف نهمه دولت مشروط است از ازا دولت
و این مطلبی است که معانی مطبوعه آن هنوز بر معارف پروران
ایران کیا کشف نگشته است . نه آنکه از اوقات آزاد نیستند
که مدارس افتتاح نمایند بل هر قدر معارف بسیج و کوشش کنند
خصوصی باز نمایند باز اثرات آن عمومی و ملی و بطور درخواهست
در ترتیب نوع به مقام اعلا در برتر اسمی صعود نخواهد کرد .
مفید باشد که جمیع دول اروپا و امریکه مسئله بنا مدارس
کتاب تدریس و تعلیم اطفال را بکلی تعهد گرفته و مالیات جزئی
از خرد دولت برای نگهداری این دبستانها و مواجبه معلمین
میگیرند و وقت در نهایت شغف و در در چون سیدانان یونان کل
خود خرج میشود این مالیات را ادا می کنند در ممالک متحد
امریکای دم تربیت عمومی نقطه محال رسید و دولت در بر
دختران از سن چهار تا پنج سالگی در مدرسه داخل شده و تا
دس سال در این مدارس مشغول تحصیل اند و حتی کتب و کما خود را
را و دولت آنها میکنند و پدر و مادر فقط لباس و خوراک اود را
خود را میدهند پس از آنکه از ابتدائیات فارغ میشوند
در مدارس مشتمل دولتی داخل میشوند و اگر چه در اینجا باید که
بجزند ولی باز تحصیلت مدرسه تجانی است و بهترین معلمین
چون چهار سال در مدارس مشتمل تحصیل نمود در آنوقت ۱۸
سال دارد که چهار سال از او مدرسه مشغول به کسب معارف
بود در این نقطه اگر میل دارد در کلمه یا در دانشوران داخل
و در علوم عالیته تحصیل نماید و آنگاه که در کسب مشغول میگردد
کلیات یا در دانشوران سال مسلح معین از تحصیلت میگذرد و

تحصل کردن و چو دوش به بیست و یکت بسازند معاش رفیع
در کاران سنجیده که تحصیلت خود را نمود بدون اشکال کار پیدا خواهد
در قیامت بخیر آید و پیشرفت های روح انگیز دولت از این نژاد
شروع گردید که تربیت و تعلیم را عمومی نمود و بنام مدارس ابتدایی
تجانی از خرد دولت کرد . پس با دولت ایران را معهودا داد
معارف را خصوصاً با دودری بیکم که امروز از هم جداست تربیت اطفال
ملت است از خرد دولت و اگر نمی آید دولت ایران
شکل انجام این امر مهم است و طالبان کسب معارف بی غم و با
بزدلی کسب می کنند از چندین نفر ترقی خوانان و وطن پرستان
و معارف پروران باشد که سبیل بر ممالک اروپا و امریکه
و اروپا و ناید و این کمیسیون در هر یکی از این ممالک دست راهی
مانند سر در مدارس زن طرز در رسم تعلیم اطفال بر مملکتی را بابت
آوردن کتب لذت منیفه را بدست آوردن پس از رجوعت ایران
یک اثر تربیت عمومی مثل مملکت امریکه تشکیل دهند و در هر
دیکر و قریه دهم از جانب دولت مدارس ابتدائی تجانی باز شود
و کتب تحصیلت در مدارس جمع کتب نوع یک قسم است در معین از یکی
یکت قانون معین در سن دهمند و ششده که دومی مدارس
سه خندم قاص با محرم یا فاران یا بریز و اصفهین دهم از
کتبی را بخوانند که در مدارس طهران در سن میدهند و اما چنین
امید است که در دانش ایران چشم از شخصیات پرورشند و این
موفق را غایت شرم و این کمیسیون موفقتر را بزودی بر معین خواهد
فرمود تا بدون اطلاق وقت بر انجام تکالیف خود مشغول گردند
مسئله دیگر زستان جوانان ایرانی مدارس امریکه است تا هر
یک در سینه از علوم و فنون مخصوصه مانند الکتریسیته مکانیک
راه آهن ساری و دران ساری معماری مایه قرابت مایه
تحصیلت کامل نمود پس از رجعت تجریات و وطن ترقی ملت
قیام نمایند . امروز وقت جمیع دول دنیا بکلیت
ایران میزدند و هر کدام از دورتر می گشتند که بر زمین
ما بر حسب مستقیفات این زمان قادر است استقلال سیستم با در
امروز هیچ نمی نیتواند استقلال نوعی خود را حفظ کند مگر بواسطه تربیت
عمومی و گذاردن اساس تربیت عمومی محال است مگر بواسطه تربیت
دوسوزی دولت مشروطه دولت مشروطه را انجام این تکلیف

Handwritten text in two columns, likely a manuscript or historical document. The script is dense and appears to be in a historical form of Persian or Arabic.



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این مجری بر حسب تاریخ بهمان روز نوزدهم روز چاب و توزیع میگردد و در نهایت آزادی در سائل کجائی نیز وحدت ادیان و ترقی و تمدن و پیشرفت علم و فنون و فنون جدید و تربیت اطفال پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این این عمومی خواهد بود که شید . مقادلت مفید که موافق سبک ادان است قبول و نشر خواهد کردید .

لوح حضرت عبدالبها پس از اعلان مشروطیت
دولت ایران و عثمانی
چون در این ایام بعضی از روزنامه های شرقی خوانند که این امر مبارک
ای را در نظر رود و دلیل بر دوستی استبداد و ظلم جلوه دهد
لذا ما در این مقام لوح مبارکی که سه سال قبل از قلم حضرت عبدالبها
پس از اعلان مشروطیت در ایران و عثمانی صادر گشته در این مقام
نمون تا حقایق اصفیه و آثار معنوی بر صاحبان بعد و بصارت
واضح و مشهور گردد .
"ای یاران بهرمان عبدالبها ای چندی بود که بسبب سده و در
مستطوع و قاصدان ممنوع و دعوتان مخطوط استکاران سرور است
تظاول دراز و جانسوس و مراقب بهدم و دساز سجون بلا
در زندان زندانی کبر و مظلوم را بهرم اذیت و جنائی بدتر تهدید
متابع و تفتیشات مترادف هر آینه می نمود و در اولی نبرد
تلخوف از مرکز ولایت مجاربه تری نموده و تعرض جهری گشت
قلوب مجازن بود نفوس دجون و مغموم یاران در اطراف مخطوط
دوستان در آقاایم منتظر بسیاری با نوس جمعی بدو دم تا نوس
چون جمیع ابواب بسته شد دلهاخته گشت بغضه سرورش غیب
صحنه شیدرزد جنود حکومت ایی بجوم نمود جیوش ملا اعلی نزل
فرمود ارکان استبداد بر لرزه آمد بنیاد استقلال مضطرب شد
صاعقه غیبت سقوط یافت بنیان ظلم و جور هبوط نمود ابواب
مفتوح شد مراقب مرفوع گشت قاصدان بغضه نور از شیشه
مجرمان برف زیارت بنده صحنی فائز شدند حساب ظلمانی
گشت و کوب ظلم نایبهای متوالی شد بزم سرور در با گشت
جشن جهور میانشد رعایت حق سر بر از وقت آیت نقرش
بنواخت حال یاران در گلشن جهان بهدم خود در در زدند

آتش را مراد الله در کلمتوریا از ایادلت الیکجای بخند
بقلم لای محترم دکاتور این انصر فرید

ایات کالینوریا از بابت سحت آدم بزرگترین ایادلت
سخت است در جهت غربی این آیدیم علم واقع است . از آنکه
بزرگ دریای آتلانیکت نیویورک تا بندر عمورن مخطوط با یک
سه هزار دویست و سی میل است است که مس از باراه این
سریع آنکه در پنج شبانه روز طی نماید در بین راه از وسط تام ایالات

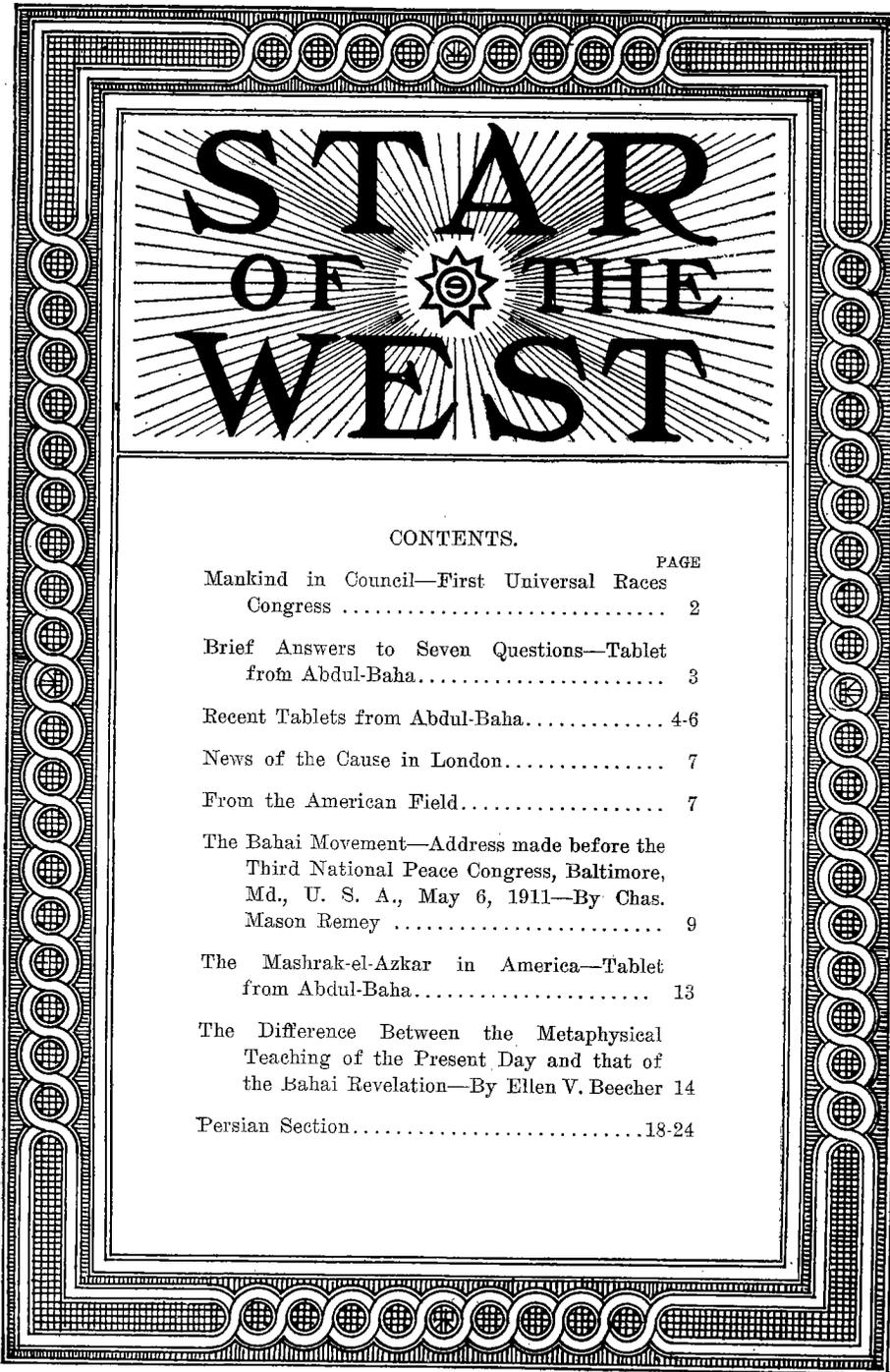
نجم باختر ۱۳۲۹

شماره چهارم ۱۸ جمادی الاولی ۱۳۲۹

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MANKIND IN COUNCIL.

FIRST UNIVERSAL RACES CONGRESS.

A Congress, which promises to be one of the most influential of our time, is to be held in London July 26-29, 1911, in the central building of the University of London. The list of those who have extended to it their moral support is most imposing. Among the supporters, who hail from no less than fifty countries, are over twenty-five Presidents of Parliaments, the majority of the Members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, twelve British Governors and eight British Premiers, over forty Colonial Bishops, some hundred and thirty Professors of International Law, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished personages. The list of the writers of papers includes eminent representatives of over twenty civilizations, and every paper referring to a particular people is prepared by some one of high standing belonging to it.

The object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between the so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.

The origin of this Congress is easily explained. The interchange of material and immaterial wealth between the different races of mankind has of late years assumed such dimensions that the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship. Out of this interesting situation has sprung the idea of holding a Congress where the representatives of the different races might meet each other, face to face, and might, in friendly intercourse, further the cause of mutual trust and respect between Occident and Orient, between the so-called white peoples and the so-called colored peoples.

Accordingly the Congress will not represent a meeting of all the races for the purpose of discussing indiscriminately everybody's concerns. It will not discuss purely European questions, such as the relations existing between or within the different European countries; nor, of course, will it discuss the attitude of Europe towards the United States, or towards other American Republics representing races of European descent. Again, whilst wholly sympathetic towards all far-sighted measures calculated to strengthen and promote good relations, the Congress is pledged to no political party and to no particular scheme of reforms. The writers of papers will, however, have the full right to express whatever political views they may hold, though they will be expected to do justice to all political parties and to treat the issues of the day only passingly. Furthermore, the Congress will not be purely scientific in the sense of only stating facts and not passing judgments. Nor will it be a peace congress in the sense of aiming specifically at the prevention of war. Finally, it should be noted that, since the Congress is to serve the purpose of bringing about healthier relations between Occident and Orient, all bitterness towards parties, peoples, or governments will be avoided, without, of course, excluding reasoned praise and blame. With the problem simplified in this manner, and with a limited number of papers written by leading authorities, who will elucidate the object of the Congress, there is every hope that the discussions will bear a rich harvest of good, and contribute materially towards encouraging friendly feelings and hearty co-operation between the peoples of the West and the East.

The following is the programme for the eight half-day sessions: 1. Fundamental Considerations—Meaning of Race, Tribe, Nation. 2-3. General Conditions of Progress.* 3a. Peaceful Contact Between Civilizations. 4. Special Problems in Inter-Racial Economics. 5-6. The Modern Conscience in Relation to Racial Questions. 7-8. Positive Suggestions for Promoting Inter-Racial Friendliness.

Fee for Active Membership (including attendance, volume of papers of about 500 pages in English or French, with valuable bibliographies and other publications) will be 21s; fee for Passive Membership (excluding attendance, but including volume of papers and other publications) will be 7s 6d.

Further information may be obtained from the Hon. Organizer, Mr. G. Spiller, 63 South Hill Park, Hempstead, London; from Rev. Ramsden Balmforth, Daisy Bank, Upper Camp street, Cape Town; from the American Co-Secretaries, Dr. W. E. B. DuBois, 20 Vesey street, New York, and Rev. Frederick Lynch, B.A., B.D., 13 East 124th street, New York; from Prof. F. Tönnies, Eutin, Holstein, Germany; and from Dr. Abendanon, Jan van Nassaustraat 43, The Hague, Holland.

* NOTE.—At this session a paper, written by Abdul-Baha on the subject of "The Bahai Revelation," is to be read.—ED.

STAR OF THE WEST

Vol. II

Chicago (June 5, 1911) Nur

No. 5

BRIEF ANSWERS TO SEVEN QUESTIONS.

TABLET FROM ABDUL-BAHA.

[Second of a series of Tablets containing exhortations to moral and spiritual development.—Ed.]

Through Mirza Ahmad Sohrab and Mirza Raffie, to Mr. and Mrs. Ostburg, Boston, Mass.

HE IS GOD!

O ye two seekers of Truth!

Your letter was received and I became informed of its contents. Some of the letters you have forwarded have not been received, while others have been received at the time of the intense persecutions of the enemy, so it was impossible to reply. When this last letter was received I found opportunity to answer it, notwithstanding the multiplicity of occupations, so that you may know how much ye are beloved in this spot and accepted in the Kingdom of God. As there is little time, brief answers are given to your questions:

Answer to the first question: The spirits of the sons of the Kingdom after the disintegration of this body ascend to the world of Eternal Existence; but should you ask of the place, know thou that that world of existence is the world of unity, but the grades are different. For instance, the mineral existence has a grade, but that mineral being has no knowledge of the vegetable kingdom. It (the mineral existence) has no information of a higher realm; nay, rather, according to appearances, it may deny the higher grade. Likewise the vegetable life has no knowledge of the animal kingdom. It is entirely heedless and unconscious of that kingdom, because the grade of the animal is higher than that of the vegetable. The vegetable, according to its limited environment, is veiled from the knowledge of the animal kingdom, and it may deny it, although the animal, the vegetable and mineral live in the world of existence. Likewise, the animal cannot comprehend the intelligence of the faculties of man, which is the generalizer of the universal and the discoverer of the mysteries of beings, so much so that while living in the East he organizes and founds institutions in the West, and he reveals hidden things. Though he abides in Europe, he discovers America. Though he dwells upon the earth, he unravels the realities of the solar system. The animal is entirely unconscious, nay, rather, a denier of this intelligent force, which penetrates into the unknown and comprehends the general as well as the particular ideas of this illimitable universe. Likewise the people of the world lack the knowledge of the world of the Kingdom, nay, rather, they deny it. Do we not hear from their lips the words, such as these: "Where is the Kingdom? Where is the Lord of the Kingdom?" But these souls are like unto the mineral and vegetable who know nothing of the animal and human kingdoms. They neither see nor search. However, the mineral, the vegetable and the animal kingdoms all live in this world of existence.

Answer to the second question: The Divine trials are in this world, not in the world of the Kingdom.

Answer to the third question: The human reality in the other world has no physical likeness, nay, rather, it has the likeness of the Kingdom, which consists of the harmonious element of the realm of the Spiritual Kingdom.

Answer to the fourth question: The center of the Sun of Truth and of the Supreme World is the Divine Kingdom. Those souls who are purified and sanctified, after the disintegration of this elemental tabernacle, hasten to the Divine Realm, and that Realm is in this universe, but the people of this world have no knowledge of it, just as the mineral and vegetable kingdoms have no knowledge of the animal and human kingdoms.

Answer to the fifth question: His Highness, BAHÁ'O'LLÁH, has raised the Canopy of the Oneness of the Kingdom of Humanity. Whosoever enters under the shade of this all-inclusive Tent, his heart and soul become detached from other tents.

Answer to the sixth question: Whenever a difference of opinion arises between two parties, refer it to the Center of the Covenant, so that the difficulty might be solved.

Answer to the seventh question: His Highness, BAHÁ'O'LLÁH, has appeared for the benefit of all humanity, summoning all to the Divine Table upon which is spread the Heavenly Food. But today the majority of those who partake of this Heavenly Food are poor. That is why His Highness, Christ, said: "Blessed are the poor." Wealth prevents the people from entering the Kingdom, as it is stated by Christ: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." But should a rich person not be prevented from entering the Kingdom because of wealth and riches, glory and influence of this world, that rich person will become favored in the threshold of the Almighty and accepted by the Lord of the Kingdom.

To be brief, BAHÁ'O'LLÁH has manifested for the education and training of all humanity. He is the Teacher of all, whether rich or poor, black or white, oriental or occidental, northern or southern.

Regarding the people who come to Akka; some of them make wonderful progress; extinguished lamps they were, they became ignited, withered were they, they became fresh and young; dead were they, and they became alive, returning to their respective countries electrified with the dynamic forces of the Most Great Glad-Tidings. On the other hand, others have come and left without being touched by this great force.

O ye two attracted ones towards the Kingdom: Thank ye God that ye have made your house the gathering-place and the assembly of the believers.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 22, 1910.

RECENT TABLETS FROM ABDUL-BAHA.

To the beloved of God and the maid-servants of the Merciful—New York (State):

Mrs. L. G. Stirling,
Clara A. Brink,
Wm. B. Remy,
Pauline Crandall,
Bessie Knight,
Dr. W. E. House,
Miss Bina Van Buren,
Mrs. Sarah Young,

Florence A. Cobb,
Annie E. Walrath,
Harriet Rupert,
Mrs. E. Gustin,
Ada C. Divine,
Edith L. Whiting,
Alice House,
Elizabeth Chandler,

Lilla A. Ressiguie,
Dr. F. S. Blood,
Mrs. E. C. Woodworth,
Mary M. Young,
Ella C. Quant,
Margaret La Grange,
F. W. Ackernecht.

HE IS GOD!

O ye who are attracted to the Beauty of ABHA!

Your letter was received; it indicated that a new union and harmony is created among those souls. This glad tidings produced a great happiness and a new hope was seized that perchance the friends of New York, God willing, may become united and harmonized with the heavenly power. Today the most beloved and acceptable deed before His Highness, BAHÁ'O'LLÁH, is the union of the friends and the concord of men, and the most unacceptable is difference and inharmony.

Praise be to God that ye have become assisted with this Most Great Bounty, that is, unity and harmony, and become the cause of the happiness of the heart of Abdul-Baha.

His Highness, BAHÁ'O'LLÁH, said, That if Religion and Faith become the cause of difference, enmity and hatred, undoubtedly its non-being is better than its being. Consider ye how much emphasis He has placed upon love, harmony and affection.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. A. Sohrab, March, 1911.

To the believers of God and the maidservants of the Merciful, Philadelphia. Upon them be BAHÁ'O'LLAH-EL-ABHA!

Through Mirza Ahmad Sohrab. Upon him be BAHÁ'O'LLAH!

HE IS GOD!

O ye sons and daughters of the Kingdom!

It is some time since news has reached me from you. Today the illumined photographs you forwarded fourteen months ago were received. By looking at these pictures I remembered you and am writing you this tablet so that you may know I have not forgotten you and am always engaged in your mentioning and your illumined pictures are ever present.

O ye friends and maid-servants of the Merciful! It is easy to advance toward the Kingdom, but it is difficult to remain firm and steadfast. Therefore endeavor ye as much



THE FRIENDS IN PHILADELPHIA, PA.

- | | | | |
|--------------------------|---------------------------|----------------------------|---------------------------|
| 1. Flora Revell | 6. Irwin Summers | 12. Miss Elizabeth Stewart | 18. Mrs. Albert E. Fesler |
| 2. Mrs. Elwood B. Revell | 7. Miss Florence Hellings | 13. Mr. Sigurd Dahl | 19. Mrs. Mary J. Revell |
| 3. Miss Ethel Revell | 8. Miss Mary Revell | 14. Mrs. Harry Weyand | 20. Mr. Elwood B. Revell |
| 4. Walter Summers | 9. Mrs. William C. Revell | 15. Mr. A. M. Dahl | 21. Miss Marie Vey |
| 5. Mr. P. Summers | 10. Miss Rebecca Revell | 16. Mrs. Emma Landseidel | 22. Mr. Albert E. Fesler |
| | 11. Miss Jessie Revell | 17. Mr. William C. Revell | |

as ye can to make your faith firm like unto a well-rooted tree and produce blossoms and fruits. Neither be ye agitated on account of the blowing winds of tests and trials. The firmer the roots of the tree the greater its blossoms and fruits. Because the apostles of Christ remained firm and steadfast they became assisted in the most great services and the confirmations of the Holy Spirit descended upon them uninterruptedly. If ye seek the illumination of the Kingdom ye must arise with infinite resolution. Be ye not discouraged or lukewarm on account of troubles and vicissitudes. Show ye an effort so that that region may be illumined, the Kingdom of God may raise its tents and the breaths of the Holy Spirit may quicken the souls.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911.

Through Zia Effendi Bagdadi to Mrs. Cecilia M. Harrison, Chicago.

HE IS GOD!

O thou attracted maid-servant of God!

Your letter was received. From its contents, heart attracting meanings were understood; for they indicated entire attraction by the Kingdom of ABHA and the attachment of the heart to the Supreme World.

The chanting of the verses, whether done individually or collectively, is the cause of manifesting the effect of the Word of God in the hearts, and the means of igniting the fire of the love of God in the breasts. But it is as thou hast written that the condition required is, the hearts must become like pure and polished mirrors, and the spirits attain perfect joy and happiness by the divine glad-tidings.

Assuredly the blessed souls who direct their entire attention to the Lord of Hosts, who are severed from the nether world and submerged in the outpourings of the Realm of Might, if they travel in various parts of America, associating with all and visiting the assemblies while surging with the love of God, they will certainly be the cause of the unity of the friends and the maid-servants of the Merciful. This is indeed most beloved and acceptable, productive of great results and conducive of great good.

The enclosed paper sent by thee contained beautiful expressions and delightful statements. I ask God that thou mayst awaken the people of America thereby from the sleep of negligence and prove to be to them the means of knowledge and wisdom.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, June 2, 1911.

TABLET TO THE BAHAIS OF ENGLAND FROM ABDUL-BAHA.

HE IS GOD.

O ye sons and daughters of the Kingdom!

Your letter which was written by heavenly inspiration, whose contents and meanings are full of interest, and whose discrimination springs from hearts that shine, has been received. Of a truth, the believers of London, being steadfast servants, stand firm. They shall not slacken, nor, in the lapse of time, shall their light grow dim. For they are Bahais, children of Heaven and of the light of the Godhead. Surely, without doubt they shall be the cause of spreading God's Word, and the channel for spreading the Divine Teachings and bringing about the unity and equality of mankind.

It is easy to accept the Kingdom, but it is difficult to endure therein for the tests are hard and heavy. On all occasions the English are firm and are not turned aside, being neither prone to begin a matter for a little while nor ready to abandon it for a little reason through failing in zeal. Verily in every undertaking they show firmness.

Though you dwell in the West, praise be to God, you have heard the Divine Call from the East, and like unto Moses you have become warmed by the fire of the Tree that has been lighted in Asia, and you have found the true Path, becoming kindled like lamps, having entered into the Kingdom of God. Now in thanksgiving for this bounty you pray for blessing upon the people of the world, till by light of the Kingdom of Splendour their eyes become illuminated and their hearts become even as mirrors attaining the rays of the Sun of Truth.

My hope is this:—that the outbreathing of the Holy Spirit be inspired into your hearts, that your tongues begin to reveal the mysteries and to expound the meaning and the truth of the Holy Books. May the friends become physicians to cure by the Divine Teachings the deep-rooted diseases of the body of the world, to give sight to the blind, hearing to the deaf, life to the dead and awakening to the sleepers. Be sure that the blessing of the Holy Spirit will descend upon you, and that the Hosts of the Kingdom will come to your aid.

Upon you be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Given at Ramleh, Egypt, May, 1911. Translated by Tamadun ul Molk.

NEWS OF THE CAUSE IN LONDON.

We were favored with the foregoing beautiful Tablet from Abdul-Baha addressed to the Bahais of England, in reply to a joint supplication sent to him early in the year.

Miss Buckton has just returned from her second visit to Abdul-Baha. The following are a few of the words she brings back from him: "A Bahai is known by his deeds. The Kingdom of God is not in any Society; but some seekers go through many Societies as a traveller goes through many cities, till he reaches his destination. *If ye belong to a Society already, do not forsake your brothers.*" * * * "The highest and most successful way to spread the Cause of the Kingdom is by deeds. This is open to all. Join yourselves to those who work for the poor, the weak and the unfortunate;—this is greatly to be commended. *To spread the knowledge of the Kingdom by teaching requires the skill of the physician;—a wise physician does not offer help to those who do not need treatment!*"

Those few of the Bahais here who had the good fortune to meet Mr. Louis G. Gregory, during his four days in London on his way home to Washington, D. C., from visiting Abdul-Baha at Ramleh, were exceedingly interested and edified. To meet such a great soul, so filled with the true Bahai spirit in any man is an inspiration; but when this man is a negro, and wise enough to be proud of his colour, then it is a revelation impressive with great significance as one contemplates the difficult problems existing between the white and black populations. How these problems can be changed by a few such men aflame with God's Word!

London Bahais especially request that all pilgrims whom Abdul-Baha advises to visit them, may give the longest notice practicable of the time of their arrival, that we may be enabled to arrange for all the friends here possible to profit by these visits. Otherwise, many miss these opportunities of confirmation in their knowledge of the truth of the Bahai Revelation. Travellers please note.

27th May, 1911.

Arthur Cutnbert.

FROM THE AMERICAN FIELD.

CHICAGO, ILL.—The last 19-day Tea of the Woman's Assembly of Teaching was held at the home of Mrs. George Lesch, 3540 West Monroe St. It being the anniversary of the Declaration of the Bab, Abdul-Baha's birthday and the birthday and annual election of officers of the Woman's Assembly of Teaching, an appropriate program was given and the Board of Nine elected, from which the following chairmen were appointed: President, Mrs. Fannie Lesch; Vice-president and Chairman of Temple Committee, Miss Laura E. Jones; Recording Secretary and Chairman of Program and Press Committee, Miss Mary Lesch; Corresponding Secretary and Chairman of Organization Committee, Mrs. Louise R. Waite; Treasurer, Mrs. Sophie Scheffler; Chairman of Educational Committee, Mrs. Elizabeth Greenleaf; Chairman Philanthropic Committee, Mrs. Bara; Chairman Sick Committee, Mrs. Christine Loeding; Chairman Social Committee, Miss Sophia Engelhorn.

This year the Chairman of Education will appoint a Librarian and a Lecture Committee. A circulating library is planned and any calls upon the Woman's Assembly of Teaching to supply a speaker upon the Bahai Revelation will be filled from the Lecture Committee, to consist of the men and women of our Assembly best qualified to meet the demand.

The annual report of the chairmen of each committee shows forth the good results of organized work as endorsed by Abdul-Baha. In a recent Tablet received by the friends in Kenosha, he has given forth the call for organization of Women's Assemblies distinctive from that of their brothers. These two arms of the one body of the general Assembly can co-operate and in perfect harmony fulfill their different functions. It is upon this principle that the Woman's Assembly of Teaching has been instituted. Much broader

work is planned for the ensuing year. As many will be leaving town, the Teas will be discontinued during July and August.

Louise R. Waite, Cor. Sec'y.

DENVER, COLO.—Much joy has resulted to the Denver Assembly through the recent visits of Mrs. Corinne True and Mr. Thornton Chase. Through their loving service much has been accomplished, and many souls have been stirred by the tidings of the New Day. We are filled with grateful appreciation for their presence and service among us, and hope that the future will bring them to us many times.

G. N. Clark.

SPOKANE, WASH.—Again the curtain has lifted and one of our number has entered the Supreme Assembly. After many months of weary though patient suffering the spirit of our dear sister, Mrs. Cora I. Lehmann, has departed to the Kingdom of ABHA. She had long looked forward to making the pilgrimage to Abdul-Baha in the Holy City, Acca, and entering the Presence there, but now, unfettered with the physical and unhindered by material conditions, she has gone. "Hold her right arm, O God, and dwell continually with her" till she enters the Glorious Kingdom and her spirit is gladdened with the Presence of her Lord. Our sister was of a kindly nature, of strong sympathies; a firm believer and an energetic servant. She loved this life and the opportunities it offered for service in the Glorious Cause. She leaves behind her a husband, L. A. Lehmann, and a son, Chester Lehmann; they will miss the sweet association in their daily lives, but they, too, have learned to say, "Thy will, O Lord, be done!" Sister Lehmann passed out from this life on Sunday morning, May 7, 1911.

M. Lesley O'Keefe.

A letter from the Hawaiian Islands informs us that Madame Aurelia Bethlen passed through Honolulu May 9th, on her way to the Orient. She addressed the assembled friends in the afternoon, and when they accompanied her to the steamer at 6:00 p. m. the same day, the light that shone in her face testified to the truth of her statement that she was the happiest woman on the ship.

THE "STAR OF THE WEST" ADDS TO ITS STAFF.

DR. ZIA MABSUT BAGDADI.



It gives us pleasure to welcome to the editorial staff of the STAR OF THE WEST, Dr. Zia Mabsut Bagdadi ("Zia Effendi"), the youngest son of the late M. Moustafa Bagdadi. Dr. Bagdadi received his early education in the Orient at the Arabian Literature school, Turkish Government school and the American school. His childhood was blessed by seeing and being with the Blessed Perfection, BAHÁ'Ó'LLÁH, and in every year of his youth he visited the Centre of the Covenant, Abdul-Baha. He came to America in September, 1909, to complete a course in medicine, graduating from the Chicago College of Medicine and Surgery in May of this year. He intends to practice in America and be engaged in serving the Cause of BAHÁ'Ó'LLÁH. We are confident that the STAR OF THE WEST has, in him, an able and willing associate.

Second of a series of presentations of "The Message"—ED.]

THE BAHAI MOVEMENT.

A TEACHING OF PEACE.

Address made before the Third National Peace Congress, Baltimore, Maryland, U. S. A.,
Saturday, May 6th, 1911.

BY CHARLES MASON REMEY.

*"We desire but the good of the world, and the happiness of the nations. * * * That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. * * * These fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. * * * Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."—Words of BAHÁ'O'LLÁH.*

Over half a century ago, before the attention of Western thinkers had to any degree been directed toward the problem of Universal Peace, there was born in the Orient a movement for peace and brotherhood, the call of which is now being heard in the Occident.

The Bahai Movement has for its object, not only international conciliation, as considered from the political and economic view points, but essentially the unification of the people of all races and religions along spiritual lines.

Religious and racial hatred has been the chief cause of warfare. Through the removal of these prejudices the followers of this Movement believe that Peace will be established among nations. Through it thousands of Christians, Moslems, Jews, Zoroastrians, Hindus, and Buddhists, of every race and nationality, are being firmly united in the universal brotherhood of man under the fatherhood of God.

In the month of May, 1844, there arose in Persia a teacher, calling himself The Bab, who proclaimed himself to be the forerunner of "He-Whom-God-would-Manifest"—One who would shortly appear with spiritual wisdom and power, through whose teaching would be established the "divine kingdom" of Peace upon earth. The ministry of The Bab lasted six years, and was followed by his martyrdom, as well as the martyrdom of thousands of his followers, which was brought about by the Mohammedan clergy upon the charge of heresy.

Shortly after the martyrdom of The Bab, the promised one, whose coming he had foretold, appeared in the person of BAHÁ'O'LLÁH.* Under the most severe persecution BAHÁ'O'LLÁH, together with some of his followers, was exiled to Turkey in Asia, then to Turkey in Europe, and later on, in 1868, was sent to the town of Akka, a penal colony situated on the Mediterranean, just north of Mt. Carmel, in Syria. Here in Akka he lived and taught until he passed out of this mortal world in the year 1892. He gave his teachings and spiritual instructions, yet during his ministry his cause was not explained and established in the world in general. To this end BAHÁ'O'LLÁH commanded his followers upon his departure to turn their faces toward his son, Abdul-Baha, as their spiritual guide, the explainer of his teachings, the one who would establish his cause in the world, the one upon whose shoulders his mantle would fall.

Abdul-Baha, also known as Abbas Effendi, from 1868 until 1908, because of his teaching, was held a state prisoner in the town of Akka. At present he is in Egypt and there is a possibility that he may visit this country of America. He makes but one claim for himself, that of service in the Path of God. His name, Abdul-Baha Abbas, means "Abbas, the servant of God." He is the spiritual leader of the Bahais, and is their example to be

*BAHÁ'O'LLÁH means, The Glory of God.

followed in teaching this great faith in the world. He is making the spiritual life of BAHA'O'LLAH possible, and bringing it within the reach of the people.

While there have been three teachers in this Cause, BAHA'O'LLAH is the central figure, about whom the other two revolve. It is from his name, Baba, that the Movement takes its name. The Bab and his Movement were but introductory to, while Abdul-Baha and his work are explanatory of, the Bahai Movement.

This religious teaching is brief and simple. Each of the founders of the great religious systems of the world is looked upon as having been inspired by the one spirit of truth, which is God. The form and letter of the teachings of these various leaders differ because of the differing conditions of humanity to which they ministered, but in spirit each taught the Fatherhood of God and the brotherhood of Man. In the various religions the fundamental truths are one and the same.

Moreover, each of the prophets taught of the coming of a great teacher, and of the establishment of a Universal Religion. The Jews await the coming of their Messiah, the Christians the coming of the Christ, the Moslems the coming of the Mahdi, the Buddhists the coming of the fifth Buddha, the Zoroastrians the coming of Shah Bahram, and the Hindus the return of Krishna.

The Bahais teach that the spirit of these promised teachers is one and the same, and they believe that in BAHA'O'LLAH was manifested again this one spirit of truth, The Word of God. Therefore in his mission and teaching he has accomplished the hopes of the peoples of all religions. They believe that he was spiritually endowed with the wisdom and understanding necessary to found a new form of religion, applicable to the needs of this day, one which will embrace within its fold people of all races and religions, uniting them in one human brotherhood.

The Bahai teaching is in no sense an eclectic philosophy. It is not a theology, nor does it put forward doctrine or dogma. It is essentially a religious faith. It seeks to change man's nature not by enforcing upon him laws from without, but by developing the higher nature of the individual from within.

Among the Moslems the Bahai teaching has had a phenomenal spread. The several recent progressive changes in the Islamic world in Persia have only been made possible through the introduction into that country of such progressive thought, and freedom from the superstitions of the past, as the Bahai Movement stands for and takes with it wherever it goes. The progressive Moslem finds the Bahai teaching to be quite in accord with the spirit of the Koran and he accepts it as a new testament added thereto.

In like manner the Jew sees in this movement the fulfillment of the hope of the Millennial age held out to him in his Bible and realizing this he finds himself at one with the Moslem and the Christian.

In going farther into the Orient one finds staunch Bahais among the remnant of the ancient Zoroastrian faith. These received this message and believed its principles because in their ancient holy literature they find hidden away its simple truths.

Thinking Hindus are also being reached by the Bahai thought, and through its positive principle of action and service in bettering Lumanity they are working to free themselves from superstition and caste. Thus they are in sympathy with the progress of the world along material and spiritual lines together, whereas formerly their progress was limited because of the negative phase in which Hinduism has been during so many centuries.

The enlightened believer in Gautama, the Buddha, finds in his own teaching the promise of peace and universal brotherhood on earth which makes it easy for him to detect and recognize the fulfillment of the same in the Bahai Movement. To the Buddhist, therefore, the idea of this movement for the readjustment of earthly conditions and the establishment of peace, is a welcome one.

Of all people, none have taken up the Bahai teaching with more fervor than those scattered here and there, where this message has reached, throughout Christendom. To them it fulfils and accomplishes the hopes of Christianity and they are taking hold of the teach-

ing as a practical power in daily life. They are applying its principles and are holding out a helping hand to their co-workers in various parts of the Orient. Through this spirit of oneness with the Orientals a bond between the East and the West is established, a bond which will strengthen and grow until all peoples Occidental and Oriental will be as one people—until the great universal civilization, which is so rapidly casting its signs before it, shall stand accomplished.

The Bahais have no form of admission to their ranks, nor have they any enrolled membership. They do not form a sect. Those who sympathize with their aims they consider as friends and co-workers. As people work with them, they gradually imbibe the spirit and life inspiring the body of workers until they stand forth as exponents of this new faith. The Bahais have no outward institutions as barriers to differentiate nor to separate them from other people.

Some of the ordinances of this teaching touch upon the following subjects:

RELIGIOUS UNITY. All men are free to believe and to worship as they will, but they are exhorted to unite in faith, for only through spiritual unity will mankind attain the highest development.

TOLERANCE. The Bahais should not separate themselves from people who are not of their belief, nor should they denounce nor antagonize those holding views other than their own. They should mingle freely with all people and show forth their faith through love and service to their fellow men.

PEACE. Warfare should be abolished and international questions should be settled by arbitration. In order to facilitate international communication, one language should be chosen from those already existing, or one devised for that purpose.

GOVERNMENT. Representative legislation is most conducive to the welfare of the people. The Bahais should be loyal and law-abiding citizens in whatever country they may dwell. They should not glory in that they love their country, but in that they love their kind.

WORSHIP. Prayer supplemented by a pure and useful life in this world form the elements of true worship. Faith without works is not acceptable. Everyone should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is in itself an act of worship.

RESISTANCE. Harshness should be met with gentleness and hatred with love. With these weapons the Bahais will overcome all opposition.

THE CHURCH. In this Cause there is no priesthood apart from the laity. Each one who receives the spirit should share it with those whom he meets in daily life. All are teachers. Teaching is given without money and without price.

RELIGIOUS GOVERNMENT. "The House of Justice," a central assembly, the members of which are selected by general vote, is to preside over the affairs of the Bahai world. Its work has to do with charitable and educational matters and the general welfare of the people.

TEMPERANCE. In all matters moderation is to be observed. Man should not use intoxicating liquors as a beverage. The taking of opium and kindred drug habits are most emphatically denounced, and gambling is also forbidden. The use of tobacco is discouraged.

Admonitions forbidding mendicancy, slavery, cruelty to animals, and various offences, together with rules regarding public hygiene, education of both sexes and other matters need not here be mentioned, as they are already provided by Western civilization, though in the Orient the need for these is very great.

The effect of these ordinances cannot be overestimated. In the Orient, where religion is a far more potent factor in every day life than it is here in the West, religious exhortations and injunctions have inestimable weight in the lives of the masses of the people.

I have made a study of the Bahai Movement, and would like to add a few words of personal testimony regarding what I have seen among the Bahais in many parts of the world.

In Persia, where this movement had its birth, I found that the Bahais had not only overcome the hatred and antipathy which has for centuries existed between Christian, Jew, Zoroastrian and Moslem, but through the uniting spirit of their teaching this previously existing enmity had been replaced by a most binding fraternal spirit. In the Bahai Assemblies all differences of the past had been superseded by the strongest of ties. In that country these people have suffered much because of the fanaticism of the surrounding people. Thousands of their members have in the recent past been massacred, while in the present they are under many difficulties. As recent as 1901 over one hundred and seventy Bahais were massacred in one town by the Moslems.

In Southern Russia and in Turkistan I have visited Assemblies of Bahais. In these territories the movement is protected by the Russian Government, for it is understood that the Bahais stand for Peace and are in no way connected with the many revolutionary movements which continually keep those countries in a state of unrest.

In Egypt and Syria, as well as Turkey, I have met groups of Bahais working along progressive lines, but in those countries, as well as in Persia, the outward progress of the work is not as great as the unseen progress. This is due to the prejudice and persecution of the Moslems, which often leads to bloodshed.

In India the principal center of the Bahais is in Bombay. There I found many Parsees or Zoroastrians taking part in the work. In Calcutta, Baroda, Allahabad, Agra, Lahore, Poona and other cities there are assemblies, and in these meetings Christians, Hindus and Moslems mingle as brothers.

In Burma there is a large Buddhist element amongst the Bahais. Last year I spent some time traveling in that country, and was most hospitably received by the Bahais in several towns and cities. In Japan I found the Bahai teaching to be attracting some attention and in China, too, the movement to have a beginning. Here in these United States, as well as in Great Britain and Europe, I have visited many assemblies and found the work progressing among people of all classes and of varying religious thought. Being essentially a spiritual movement this teaching appeals alike to the enlightened and to the uncultured as it does to people of various religions, races and nationalities.

Notwithstanding the previous attitude of the religionist, which is usually antagonistic to beliefs other than his own, the moment he becomes imbued with the spirit of the Bahais he no longer limits his interest to the mental confines to which he has been accustomed. He becomes a citizen of the world, freed from national, religious and racial prejudices. This is noticeable in the Occidental Bahai, while in the Oriental Bahai it is many times more so, because of the surrounding background of ignorance, superstition and fanaticism against which he stands out emancipated in bold relief.

One who has lived in the Orient and known the Oriental people will at once recognize the importance of the religious factor in bringing about Universal Peace. It is the religious differences between the Oriental and Occidental which have created the great chasm between Eastern and Western thought, manners and customs. There being no religious thought in common between the East and West, there is no ground upon which their respective peoples can meet, hence the necessity for a common religion which only can solve the problem. The Bahai Movement is working directly to bring about confidence, understanding and unity between the Oriental and the Occidental peoples. BAHÁ'Ó'LLÁH, like all world movers, was far ahead of his time. A Universal religion, International Arbitration, Peace, a Universal Language, Universal Suffrage, in fact, a Universal Civilization, with all of its universal institutions, was unthought of by the world when he, over half a century ago, first announced these principles. Now the world in general is awaking to the necessity for those very institutions to which thousands of Bahais have borne witness by persecution and martyrdom.

Progress is the resounding chord of this day. Progress in religion is needed more than progress in anything else. The world is now ready for a live and progressive Faith of brotherly love which is broad enough to take in every race and every people; a Faith which will lead and create progressive thought and progressive institutions; a Faith which will actually produce a change in men's natures, developing within their souls divine virtues; a religion which does not destroy but which fulfils the religions of the past; a religion free from dogma, applicable to all races and conditions, the unique object of which is Peace and the Universal Civilization. Such a faith is the Bahai Teaching.

THE MASHRAK-EL-AZKAR IN AMERICA.

TABLET FROM ABDUL-BAHA.

The maid-servant of God, Mrs. Corinne True, Chicago. Upon her be BAHÁ'Ó'LLAH-EL-ABHÁ!
HE IS GOD!

O thou dear maid-servant of God!

The question of the Mashrak-el-azkar is very important and is superior to every matter; surely put forth utmost effort for it.

In the fact that you have registered the name of Abdul-Baha in the contribution book, I became very happy.

Concerning his honor, M. Moustafa Bagdadi, indeed he was an honorable person, who devoted his days to service in the Kingdom of God, became confirmed in excellent services, a cause of guidance to many, was firm in the Covenant, a promulgator of the Religion of God. Regarding this a comforting letter was written to Zia Effendi.

The receipt you have sent was received.

(Signed) ABDUL-BAHA ABBAS.

The following was written by Abdul-Baha's own hand at the bottom of the page:

HE (IS GOD)!

O thou daughter of the Kingdom!

Today in America no matter is greater for the elevation of the Word of God than the Mashrak-el-Azkar. Surely give it the utmost importance. I am always waiting that a good report regarding the Mashrak-el-Azkar should come.

In most of the cities of Persia, even in some of the villages, a Mashrak-el-Azkar has been founded.

Now the beloved in America must make effort to establish one Mashrak-el-Azkar.

Upon thee be El-Baha-el-ABHÁ.

(Signed) ABDUL-BAHA ABBAS.

This double Tablet was translated by Dr. Zia M. Bagdadi, June 1, 1911.

PORTION OF A RECENT TABLET TO MRS. I. D. BRITTINGHAM.

If the believers of God in New York and other cities of America establish, in a befitting manner, union and harmony with spirit, tongue, heart and body, suddenly they shall find Abdul-Baha in their midst. Unless this union is brought about, the Breath of the Holy Spirit shall not have any effect, for the physical body must find capacity, so that the life of the Spirit may breathe through it. If the Beloved of the union of the friends and the harmony of the believers become manifest, the East and the West of America shall be perfumed through the sweet fragrance of the Paradise of ABHÁ, the Mashrak-el-Azkar shall be constructed, the outpouring of the Sun of Reality shall descend, the everlasting glory of the friends of God shall become apparent and the heavenly life be attained.

Upon thee be Baha-el-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911.

COPY OF A LETTER ANSWERING AN INQUIRY AS TO WHAT IS
THE DIFFERENCE BETWEEN THE METAPHYSICAL TEACHING
OF THE PRESENT DAY AND THAT OF THE
BAHAI REVELATION.

By ELLEN V. BEECHER.

Many of the teachers of the so-called New Thought school have laid down as their first principle,—and as a fact,—that, as God's creatures, we possess in embryo not only His attributes and His power to dominate our whole being as we will, but they assume that "*all is good*," because all is a part of God.

Again, that as man holds and operates the creative life forces—which some designate as love—he is himself the "I AM" of his being. Then, by reason of this fact and by the use of will and intelligence, he may not only heal the body, and free it from disease and deformity, but he may do all things, and bring all conditions to himself, by concentration and affirmation.

Lastly, all of these attainments are by his own will and word, because *man is an integral part of God*.

This is what we understand to be the foundation or fundamental precepts of the so-called "Science," which has been elaborated and enlarged upon by its ardent followers, until its beautiful word pictures have attracted a large part of the civilized world to its fold.

"Well," you say, "the effect of such teaching must be uplifting to the thinking mind." Yes, it has been exceedingly comforting, and has enthused many souls who were in darkness, and thrown light and joy upon their paths, and brought health to their bodies as well. But let us see if the foundation stone in this structure is based upon the Truth of God's Word, or upon a basis which cannot stand before His judgments in the latter day, when the "wheat and the tares," which have grown side by side so long, shall finally be separated, and the chaff be burned with the "fire" of God's Love; for "our God is a consuming fire" of all theories and things of man's intellect alone.

We cannot find any revelation in any of the great and accepted religions from God which states or tries to prove that man is an inherent part of Himself. That God is *within* all is true. We were created by God. He breathed the breath of life in us, which was spirit, and endowed us with the *possibilities* of attaining His *attributes* and eternal life. All life has come from Him; but that did not constitute man any part of God's Essence. Man was made in the *image* of God. An image is only a representation of something which *is*; a picture of the mind, or an idea put in form—the likeness of an object formed by reflection.

Man, therefore, is no more a *part* of his Creator than the watch is a part of the watchmaker, or the shadow a reality of the thing which cast it. Man is not even in the image of God's *Essence*; for that cannot be expressed; he is simply in the image of God's *Manifestation*.

Before man was created, God *thought a form* by and through which He could make Himself known to the world, and through which He could speak the Word; and then He honored man by creating him in this beautiful Image of the Anointed Manifestations of Himself.

It is true that the human spirit may come to recognize the power and work of the Holy Spirit; and by its own development (by grace) come into at-one-ment with the Mind or Will of God, and so attain great wisdom, and even perfection; but on his own plane,—

never on God's plane. We may be the *adopted* sons and daughters of God, but no part of His Essence.

All religious sects agree as to the Oneness of God; but we find the *Singleness* of God emphasized in the teachings of BAHÁ'O'LLÁH. If God be Single, it is a self-evident fact that man cannot be any part of His Essence from any standpoint. As we have said, man may possess the attributes of God, but they are His gifts, as man comes into at-one-ment with His Will.

The Bahai bases all spiritual truth upon the Oneness* and Singleness,† then, of God; consequently the Bahai knows that man's powers are limited, and his daily confession before the Lord of Glory is: "I testify that I am powerless and Thou art Powerful; I am weak and Thou art mighty." Let us turn to the words of BAHÁ'O'LLÁH, himself, for confirmation. In the Book of Ighan, which is one of his greatest works, he says:

"It is evident to the possessors of knowledge and illumined minds that the Unseen Divinity and Essence of Oneness hath been and is everlastingly hidden in His own Essence, and will be eternally concealed from eyes and sights in His own Identity. * * No relation, connection, separation, union, nearness, remoteness, position or reference is possible between Him and the contingent things, inasmuch as all in the heavens and earth have become existent by the Word of His Command, and have stepped forth from utter and absolute non-existence and nothingness into the court of the existent and visible—through His desire, which is the Will Itself."

Bahais recognize the fact that man *may* dominate his body and soul; may heal the body of its diseases, caused by an unbalanced mind; and overcome defects in character, by an understanding of the law of concentration and the human will. But you observe that the above process is based upon the *intellect*, or the knowledge of material law; upon reason, and the five senses; all of which belong on the human plane and will never enter the realm of Spirit, for Spirit *knows*. It has no need of reason and intellect in that sphere. We apprehend Wisdom to be the gift of the Holy Spirit to those whose wills have been yielded to the Will of God; for until one's will has been yielded to Him, his intellect and reason will veil him from the inner significances of God's Word and purposes. Wisdom is the knowledge of the Divine Law, which cannot be obtained through reason and research alone.

You may ask if a man has no need, then, of intellectual pursuit and attainments? If he should cease to develop his brain faculties and abandon the realm of reason? By no means, for these powers are given us that our capacity may be enlarged on *this* plane, so that God may express Himself through us and use us in His kingdom on earth, to prepare those who are seeking Him and be better able to meet all sorts and conditions of mankind,—so helping them into the light from their own standpoint; for until man has been quickened from within, he must be taught from the intellectual side of his nature; he must be reasoned with. We must be able "to give a reason for the hope that is within us," and be able to state the truth so as to be comprehended. It is our privilege to enlarge our possibilities on every plane, but always to keep in mind the fact of our limitations.

The trend of metaphysical movement within the past few years has been to cause man to assume God's power to be his own, by his right in being a part of God; and its tendency in many cases has been to turn the mind from the Oneness of God to self and self-glorification.

Abdul-Baha, the Servant of God, whose office is to unlock to man spiritual truth, says,

* "Oneness, in its true significance, means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of Its energy."—*Baha'o'llah*.

† "God, singly and alone, abideth in His Own Place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth."—*Baha'o'llah*.

that the Holy Spirit dominates every part of the human being when its will is subservient to His Will; that by it we may be healed in body and soul; by its operation we may be transformed and attain to wisdom and spiritual power which nothing on the material plane can withstand. In speaking of his own station, he says that the Holy Spirit moves his limbs.

Note the difference between the two processes: one is attaining physical power and understanding of the natural laws given by Infinite Mind for the control of matter only, while the other is accomplished by the Holy Spirit alone,—man's part being simply to yield his will to its guidance and quickening influence.

The highest attainment, as taught by *The Christ* in Jesus, could be gained only by a complete renunciation of self, a complete submission to the Will of God in all events.

But what does BAHÁ'O'LLÁH teach? He has instructed us that all past teachers from God gave renunciation of self as the highest attainment or station possible in their time, but, in this great day, this is but the *first* station; that "the servants of God shall never attain to the shore of the Sea of Knowledge except by complete *severance* from all that is in the heavens and earth."

Perhaps you can get a clearer idea of man as he is if I quote from the teachings of BAHÁ'O'LLÁH and his son, Abdúl-Bahá. They have stated: "As the world travels in a circle, so also do human beings work out their lives in cycles. Man begins with God, and from His hand he first reaches the *Mineral* condition or kingdom, on his descent into matter, and contains latent force or power of growth. Then he reaches the *Vegetable* kingdom, which is still only matter, but it has the power of growth added. Then he progresses to the *Animal* kingdom, which has the power of the former conditions with a third power added—that of sensation. At birth man enters the *Human* kingdom. This progression is only by the power of God in matter. The seed of the child grows by the power of God into the human being, just as the seed grows into the tree by the power of the sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from God; has passed through all the material condition of the circle by the hidden power of God." Man is now ready to begin ascending the scale of spiritual life. "The soul starts from God, and if it enters the spiritual realms, it may return to God."

"There are three births of man: first, the material; second, to be born of water, or the Truth and Knowledge of God; and third, to be born of the Spirit. * * * To be born of the Spirit is to give up material desires, and to take on all the qualities of God, and thus he begins to ascend the other side of the circle. The spiritual half has an indefinite number of conditions, but always progressing upwards." BAHÁ'O'LLÁH has applied a new light to the touch of Truth, so that man may see how to live the true Christian life; how to gain victory over egotism by sacrifice and servitude.

We hold that there are two distinct phases of optimism. One is based on the assumption of conditions, which the objective mind has first conceived and pictured, as it were, on the walls of the subjective mind. By holding this thought or picture without wavering, we may possibly bring things to pass. We may brighten our own paths by happy, cheerful thoughts, and help uplift others who are in negative states of mind. But this effort must be diligently continued, for all depends upon our own power to hold the pictures formed.

The other kind of optimism is wholly based on the spiritual mind. It comes by a calm and absolute trust in the power of God to bring to pass all things for our highest good, whatever the *seeming* may be. Circumstances and environments cannot destroy it. Our *good* may often come through severe tests and trials, so that it may not appear as such on the face of it, but by faith in the power and promises of God to do all things, the silver lining of every cloud is made visible, and one is enabled to obey His command, given through BAHÁ'O'LLÁH, to "Cheer up thy heart with delight, that thou mayst be fitted to meet Me and become a mirror of My beauty."

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulik (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	19th.....	Four intercalary days.	
10th.....	Eizzat (<i>Might</i>).....	Sept. 8		Ola (<i>Lofiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (June 5, 1911) Nur

No. 5

We would respectfully direct the attention of the friends to the suggestions held forth in the Tablet to Mrs. Cecilia M. Harrison, of Chicago, printed on page 6, and the brief notes of Miss Buckton, of London, printed on page 7. The arising of a few souls to carry out the hope of Abdul-Baha, who are equipped with the requirements he holds forth, their journeying to and fro and association with all, will undoubtedly stimulate activity among the friends, become the cause of unity among the servants, be productive of great results and conducive to great good.

Our Persian section this issue contains: (1) An article by Mirza Andeleeb, of Shiraz; (2) a poem celebrating Abdul-Baha's departure from Acca; (3) an article by Dr. Fareed on the city of San Francisco, Cal., and the progress of the Cause on the Pacific coast; (4) portrait of Mr. Thornton Chase; (5) the first annual report of the Hospital of Sehat, Teheran; (6) advertising the Book of Tablets of Abdul-Baha printed in Cairo, Egypt; (7) an article from Hamadan, Persia, regarding the founding of a new school; (8) the cause of delay in issuing the STAR OF THE WEST in the East.

سواء بعضی بیانات اخیر حضرت عبدالمها در باب نعمت مبارک بیلاد
 امریکت :-
 ای وقت حکومت نامرئیس و وقت گزیده را با بر یکبار دعوت
 کرده بودی که در آن نظر و بار گلهای مخطوتمش بکج موجود و همچنین
 خار و خش بسیار ولی عبدالمها باید نظر بخیر بخیران نماید مخطوتمش
 گلهای کنوشتاید این تشبیه بسیار باریج است و اگر باغبانی نیز
 بیایع دعوت کند اول هیچ گلهای را در نهایت جلع و طراوت و لطافت
 آورد ای وقت دعوت کند و از این گذشته در میان گلهای اخلاص
 پس چاکن تا آنکه در میان گلهای استلاف حاصل شود تا استعداد
 خصوصیتها حاصل کرد من نهایت اشتیاق بملاقات
 دارم ولی تا فردی که تحریر کردید حاصل نکردم سفر من بخصیفت
 مشکل است زیرا اینچه نمیشد حال حمد خدا را که تو دانه الله سیم
 متحد و متفقد از جهت بسیار دردم امید دارم که جمیع باران و بار
 سخن باید که الفت جویند تا عبدالمها بدون کلفت از شرق
 یغرب سفر نماید امید چنین است که این الفت حصول پذیرد
 در لوح دیگر میباید :- " اگر امریکت استعداد حضور عبدالمها نماید
 من با شما هم و جمیع مشکلات حل شود . ای وقت حکومت آرزوی
 حضور من با بر یکبار نمود بودی استعداد استحقاق شرط
 در لوح دیگر میباید :- " و اما تقصیر آن من با بر یکبار شرط شد
 که با بر یکبار نوشته ام اگر آن شرط حاصل گردد یقین است که حاضر شوم "

چاپ کتاب جدید الواح در قاهره مصر
 مدتی است در مصر کتابی از الواح علیه حضرت مولی الوری عبدالمها
 بطبع رسید و نشر یافته است بدین آن کتاب بدون جلد
 و معروف سی غرضش صلح مصری است بر کس میل بدست آوردن
 این کتاب نفیس است بر جناب آقای ناسید اسد اسمعیلی به پوز
 سعید مرقوم نمود دریافت خواهد نمود

مکتوب میفید از اعضاء محفل انس همدان
 پس از حمد و ستایش حضرت عبدالمها معروض میدارم که اینغایان
 اعضاء محفل انس همدان همواره ترصد زیارت نامرئیس مقتدر
 بجز باقر تون و از کلمات بیشترش عالمها سر در موجود خصوصاً از شهادت
 بچندیم که حاکی بود از اجرات سفر حضرت عبدالمها بمصر که واقعه در کجا
 اجای الهی تلاوتش باعث سرور و بهجت ما نماید گردید و اگر انعموا از دعا
 حضرت کجا طلب نماید نام دوام جریان مقتدره را نموده امیدواریم
 دعای این فقراء متورن با حاجت باشد

از اخبارات این ارض آنکه از تأیید و تهنات مرکز شایق اقبای همدان
 متوق بر تائیس مدرسه تائید کردید اند و با محاسن نزدی نهان است
 بهائی و فرقانی و کبکی و اخبار که هنوز تصدیق امر کرده اند بلغات قبول
 و بحدت ترقیات ذوق العارف نمود که باعث افتخار علوم بهائیان
 گردید و لازم بود تحقیق نمودند بر سر مبارک عرض شود در جلد دوم درود
 از خادمان و جاگران عموم است استیفا نماید که بعد باب کلمات
 که سبب اتحاد در باطنین است باز کردد چکر اجای همدان از دیات
 سرقوات بجز باقر این از آنکه سر در و مجذب شوند و از بر جریه کرد
 سبک و منبج و انتش را راتمه قدم نیزند درج این چند کلام درج است
 در این کتاب بیدر شغفات الهی این محفل اظهار تاسس شوق و تحسین اطفا
 مدارس و تائیس این چیزه گردد از جمله تائیدات ربانی و احسان و احرا
 اجای همدان را بر تائیس مدرسه تائید نمود متوق در انت است و از جمله
 در این قلیل مدت تبحر تائید عظیمه و شمر آثار بدیع است و از جمله
 معنی قدرت و قدرت این کاخانه آدم ساری را بر تمام اجای همدان
 محسوس داشته چنانچه فی قلیل بجز جریه از معارف پوران
 و عالمان از دولای مدارس اسلامی و غیر از قبیل تائیس مدرسه
 الیانس محفل اتقان است گردان معتقد و صادق عند اللعین کیم امر
 حضار مجلس گفت و سده آنها همای بی حال در استان حق با جمع از
 اتقان شرف علم و آگاهی بر تقوی در از از نشاندند و صاحبان اولاد و کما شند
 در حقیقت شکر و شکر و بنجات وجدانی نعمت گشته و جاد گشته و همچنین
 و محفلین این مدرسه تائید که من جانب الله شود متوق بوده هستند
 معنی افتخار و شرافت حضرت امراتمه سبب برین همین اسباب ظاهری
 بر زمین و همواره دارند واقعا اقدام هیچ نیست علی در ایران چنین نایله
 مستحق زنجیرین بود و استعداد اطفال در ایران عموداً در همدان خصوصاً
 باین نزدی ظهور بروز کرده بود حمد استایش خدا و بدم اسرات که اجای
 همدان را بچنین نعمت نعم و شکرین و محفلین را بچنین شرفی شرف فرمود
 از جمله موستین محفل روحانی و محفل تائید و محفلین اقا سعید علیه السلام
 در دوس عربی افسره و آقای دکتر سیم خان معتم در دوس زارله و لا محذور
 معتم فارسی و لایر از اهل معتم ابتدائی و نیز محفلین عربی و مشایخ هم از آنرا

دوست ما می است که تحقیق جات بسیار از جمیع اطراف شرق رسیده
 و بی بدینجا نه هنوز متوق بر جواب آنها نمردید . بعضی از یاران
 از ایران در دستیه مرقوم فرمودند آنکه ما این جریان را دریافت نمی نمایم
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و محترم روحانی و عقلی خود یعنی جناب دکتر نورس خان را شنیدیم
 در بارش نایل گشته چشم بر دل راه برداروش نمودیم
 بر هر دو ضمیر بود است نیزش عرض رفت با میانای کوشش
 و فرج ایگیز حسن تلقی فرمود از همه نوع مساعدت و مساعدت
 و شرکت و عضویت دیگر اعضا را سرور و مخطوط نمودند
 شرحگاه چشم با نهایت موافقت و اتحاد و حرارت بیکدیگر
 را پدید کرد و همه روزه در صد ترقی و فرام نمودن اسباب
 بود و بقدر امکان کوشش و تلاش نمودیم در تهیه نظایر
 و لازم و از برای رفیعی نه محبت نام نهادیم برای استقامت و استوار
 و ثبات و دوام بنا و در شرافت و سعادت اعضا و باید در
 و عظمت این مقصد مقدس عرض شد است آه کس ندان
 دمولانا و دنیا حضرت عبد الهیاء اردو اهل عبودیته القدا عرض
 کردیم و رجا نمودیم که مانده اول این نظام نامه بنام مبارک شروع
 شود و در ذم این بنامی خیریه گردد این است که رجا این
 عبادت است آه کس بش مقبول واقع شده و بلور این آه کس
 این خادمان را قرین افکار و دیباقت فرمودند قولر تعالی
 شانه مانده اول چون در این قرن شد بدو حدت
 عالم انسانی در نهایت طاقت و صیانت در آنچه عالم معلوم
 نمود لهذا این رفیعی نه بجهت بیماریان نوع انسان از همه
 ادیان تائیس شدند و هر مریضی که وارد این بیمارخانه گردد محترم
 و امید چنان است که شفای الهی بهم برآورد
 بر عوم برادران و خواهران شرق و غربی این خادمان تعلق و پوشید
 نمائند که آن نیت و مقصد مقدس را که بجهت همه بجهت
 در بناط شرق و غرب در نظر گرفته و نهایت اهتمام و کوشش
 را در تحصیل و حاصل شدن بران مقام میفرمایند این خادمان
 نیز بقد روسع و طافت خود شیوا از آنرا تعقیب نموده ایم
 و بقدر امکان میگوئیم توفیق و تائید اجزاء و انجام این مقصد
 را از است است آه کس عبد الهیاء میطلبید و بر یکدیگر برآورد است
 و خواهران دادر و نزدیک که بخوانند بر طبع مساعدت
 و ملکی فرایند یا عضویت انجاری این بیمارخانه را قبول نمایند
 موجب سرور قلب و تشکر دانغان این خادمان خواهد بود
 بلکه معاونین و معاونات خود را در ترقیات روحانی و اجری
 و جزای ملیتی با خود شریک و سهیم بل هر مورد مقدم بر خود است

بجای خیر
 البته بر غیر و خاطر فرزندات مقدس بکشند و عیان است که چنین روحانی
 در ایران خانه در شهر طهران دار است از امریکائی و دولتی و روسی و غیره
 اولی بیمارخانه تحت تسمیه رفیعی نه است که جهت اتحاد و اتفاق این اعضا تسمیه
 محبت بدون مساعدت انگلک و همراهی دولت یافت تائیس شد
 نیت و مقصد اصلی اعانت و دستگیری و پرستاری و خدمت بقدر توان
 است ولی در موقوفه کلینک گانه کسان سوسن های پوخته از آغی و غمی مطین
 از همی گرفته شد و پیشه و نیز قوای مرضائی که در مریضی نه محبت خانی قبول
 میشوند ولی از آغی بخدا عدل و همی دریافت شده و میشود در این مدت
 کلینک چرا از مرضی کلینک مریضی نه و چرا از مرضی مستوف و چرا از مرضی
 برای آنکه کلیات نموده ایم و چه می رسید آنچه ترقی و عظمت این اس
 در نظر بود و دست عیادت را بمعرف ترقیات و افزایش اسبیه و کل
 نواقص رسیده و تاکنون با نزن محبت جواب با تمام لوازم آن حاضر
 نموده ایم و هر یک از دکتران آلات و ادوات جراحی مخصوص کلینک خود را
 در اطاق مخصوص بجهت مریضی نه حاضر کرده که در موقع حاجت و ضرورت بجا
 آید از آن عیادت بر وجهی که اطبای مریضی نه بعنوان اسبیه مریضی نه دانند
 تمام عیادت مریضی نه الی کنون بمعرف ترقی و تکامل آن رسیدیم و سوز
 بنوان گفت که احتیاجات و نواقص بسیار داریم از قبیل اسبیه آلات
 علمه جراحی و تجهیزاتی آنگی مخصوص عیادت و ادوات جراحی مخصوص
 بدو آغی مریضی نه و غیره با هم این نواقص و ملاحظات صرفه جو
 مبلغی که محفل از مرضی نه است که از عیادت و مریضی نه تائیس
 شود
 نکته تھی را که مریضی نه اعلان نمودن بجهت اسبیه اسبیه مریضی نه
 و اطبای محترم شهر خردان که هر یک از اطبای مریضی نهی داشته باشند
 که در تشخیص مردد باشند با مریضی نه خود بکلینک مریضی نه حاضر شده
 با حضور و زیت اطبای تشخیص مرضی و دستور العمل کافی تحصیل نموده محبت
 نمایند یا اگر مریضی نه جراحی داشته باشند که اسباب علمیه آن در خارج
 فراهم نباشد یا در تهران از عهد علمیه بر نیانند مریضی نه خود را در مریضی نه
 حاضر نموده در هر یک خود عامل شوند اطبای مریضی نه همه نوع اسبیه
 همراهی خواهند نمود اگر بخواهند دکتر مریضی نه عمل کند طبیب مخصوص
 را با حال توفیر و احترام مساعدت می پذیرند صورت محبت از مرضی نه
 در این مدت مریضی نه آمد و خوابید و اجاری علمیه تسل اند برای
 آگاهی آن دوستان محترم عرض میاریم که موجب بیعت و اطلاع
 مهم یاد کرد

بجز باختر
 اول راپورت برینجا ز تحت طهران که با داس
 زستان و ما میثا در این صفحات درج نمائیم
 هو الله تعالی شاه الخطبه و الاقترار

این تجان وحدت عالم انسانی و خادمان نبوع بشر و وطن که قطعه
 ارض را در حکم یک وطن بکند بمنزل یک خانه و ابناء و ملا و نظایر
 مختلفه را در حکم اعضاء و اجزاء یک کاش میسازد از دیر زمانی
 در این اندیشه و خیال بودیم که با عدم استطاعت و قلت بضاعت
 هر وسیله و طریق که ممکن است از راه ثواب محض الله و طلب
 لرضاهت مصدر خدمتی و نشانی گوییم که فایده و نتیجه آن بچراغ
 افروخته و ابریک راجع شود. برای سبب بدین مقصد دسترس
 چون عمری صرف تحصیل علوم طبیعی و طبیه نمودیم موفق شدیم و دست
 ایجاب درینجه نژاد نظر کنیم و بیست عدید جویان دکتر تخریفات
 و دکتر اربطه خان و این جمله دکتر عطا الله این تفرقه را مطرح مذاکره
 داشته و در اول اولام در این بین اثبات درود خواجه روحانی
 عربی خودمان دکتر نمودی را ستانیدیم و دو جو دست سه مجرّم اولی

در ۱۹۰۷ اوقاتیکه لیسند در شیکاگو تحصیل طب
 مشغول بودم زلزله شدیدی سنفرسکو را بکلی خراب کرد و بقاصد
 یک شش روز این همون را بارینین بگسان نمود هر لادن از
 بندگان خدا بغنا رفتند در جراندینا درج شد که تا کنون چنین زلزله
 عقلی در نجات وقوع نیافته بود. از اوقات تا امروز چهار سال میگذرد
 و بر سر شهرتان را ملاحظه میکنم هیچ کجانش نمی نماید که چند سال قبل این
 بنیان بلادیت بکند شهرتان و عظم اتم و قشنگتر شهرت سابق است
 مجبسی و همت و کوشش دارند این انالی امریک و چه قدر در ایجاب
 اسباب فلاح و تاج و آسایش و آبادانی و رفاه مردمانی که قوت
 اظهار میدارند که در فاصله چهار سال شهری اعظم و صد برابر پیشتر
 از طهران بنامش و تمام کرده اند. این است معنی است و سعی امریک
 میا در اوسطا هر دنیا حال قدری از مراتب دین داری و مسکن
 روحانی و مطا بر بهائی سخن دارند انالی این صفحات بسیار طالب
 روحانیات هستند لذت کیشها و ادایم کسبهاست
 و پزیرن شده اند اهل حقیقت و پراست بگری میگردند بعد از
 بر ملاحظ متقد روحانی چنین مجلس بزرگ شموی در کلوب کالیفورنیا

را منتهی نمودیم و حرکت و عضویت شد اربهارا در تالیس برینجا
 موجب ترقی و سعادت خود در میخانه دانسته در دوست را باهاست
 بفال تنگ گرفته در تالیس عیبیه دانستم و مقصد خود را با توفیق
 سلطنته عطف داشتیم و عضویت و معاونت ایشان فراموش نمودیم
 دان خواجه روحانی مجرّم کس قبول این خادما را قریب مرت و بهمت
 و اتقان فرمودند عاقبت با اتفاق آراء ارکان اربعه با نهایت
 خلوص و اتحاد و عرضی ثابت در اسب و طلب تائید و توفیق از دست
 اقدس رب السموات و الاض مطهر بر تالیس برینجا نگشته از
 موزه تهرزی حیرت ۳۲۳ بهترین نقطه و محل طهران که من است بدین
 مقصود و مرکزیت شهر دارد در خیابان لاله زار دوسا لمبلیخ گزارش
 اجاب نمودیم ولی با رعایت و ملاحظه مرکزیت و چون نقطه و محل چون
 از حیثیت ساختمان و بنا و تعمیر و نظافت شایسته در خود مقصود و
 مبلغ زیادی از کسبه خودمان هلدن بر مال الاصال خرج تعمیر و آبادی
 محل نمودیم تا آنکه صورتی پیدا کرد قابل محل منظور گردید برای استوار
 و دوام در محل چهار سال دیگر بردت اجاب خانه افزودیم و شروع
 به عیادت و تدارک هتیه اسانه و آلات و ادوات خواجه تالیس
 نمودیم و بقدر مقدور حاضر کردن چندی نگذشت که فراغت از تحصیل
 و اجان مرضی حرکت بهت ایران بگاز دست لر چند برادر بهر

که اعظم دارالاجتماع علماء و فصدی سنفرسکو با شد انعقاد یافت
 و چون در جراندینا در زمانه جات اعلام شد بود اجتماع زیاد شد
 تخریکه کرسی خالی نمی ماند و حق جای ایستادن هم پیدا میشد.



جانب مستور تهرزی چیس کی از اولین بهائیان امریک که خصال
 در شهر لاس آنجلس لاهت کالیفورنیا بخار خود و نشر امر الله مشغول است

Handwritten text in two columns, likely a manuscript or ledger. The text is dense and appears to be in a historical or administrative context. The right column contains the main body of text, while the left column contains a list or index of items, possibly names or titles, arranged in a structured manner. The script is a form of Arabic or Persian calligraphy.

این ظهور اعظم و بنا به فیض صادق است در ظهور حضرت مسیح و حضرت
 محمد ص این اخبار بوقوع نیز نیست که روح خدا که عارت از روح القدس
 است بر تمام بشر ریخته شود و جمیع خلق بروح نبوت مبعوث شوند
 حتی پیران الهی و کبیران و دختران نبوت نمایند و یا اینکه خداوند در
 حیوان سخن شود پس صد هزار شکو جمال قدم و اسم اعظم را که
 بعد از آن کتب مقدسه انبیای سلف بنظر مبارکش کامل گردید
 و ظهور ربیت بحدوث بائراق شمس جمالش تحقق یافت پس ثانیاً
 و ثانیاً که هنوز اغلب خلق در خواب غفلتند بر جان پرورد ظهور
 بیدارمان فرمود و در ایام حقیق امر مبارک تصدیق نمودم چنانچه
 حضرت مسیح در انجیل منی نوید این قول است که منواید از درختان
 داخل شوید بجهت آنکه فراخ است آن در و وسیع است آن طریق
 که نمودی بعد گشت باشد و داخل شدگان آن بسیارند زیرا
 که تنگ است آن در و صعب است آن راه که بر بندگانی برسد
 و یا بندگان آن کنند .
 اشعار ابدار در اینست بجزت حضرت
 عبدالمساکین به نظر مسر :
 مژگان خورشید بعد عالم اشراق کرد شعله سرفراک از جلوه بر افاق کرد
 زلفش روحی بدیع بدل عشاق کرد زنجیر اعظم سفر به کجیل شایق کرد
 بدین کفایت روح مبعوث شد بسیار
 شکوفه نشان مهر که چرا گشتند خود را بر پیش خلق بهر چه رسوا گشتند
 بگوشه نشین ذکر حق افاضت کنند منظر آلا شوند دوری از لا کنند
 زلفش وجودش شود در دو جهان سنگار
 رقص کند شهر مهر که بویافته اندین است دیدن محبت ملک طلعتش در روشن است
 بزوی پریشانش جهان جان گشت گشت دلها بهر پرازنگی در سوسن است
 که دید اندر جهان بفضل دمی نوبهار
 باید بهیضی نور موسی طور وجود تنها از ترشام هر که زد
 بدیع فرعون جهل و نخوت قدرت گشود عصای جانش بر دست تو ای قدر گشود
 حال او نام خلق زلفش تا مار
 شاه بر زم است طلعت زبا نمود از این اعلا امر بجزت از نکا نمود
 زارض عکا عبور ز داشت در با نمود هیچ آسار بجز و صحرا نمود
 بگو و صحرانمود ز دست باغ فرار
 آه که از ما ندید بجز جفا دستم ز بعد چاه سال جسدی در سری دغم
 چه قدر شمشیر شایگان ندید از این صدم خودی خدمت نهاد بر دوان زنگاه قدم

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 حضرت امیر قیامت که استوار
 بجز با خیر

بسال شاد و بیخشت جهان بین حکم عبدالمعز بسجنگ عکا مکین
 تا که بذلت عزیز خود را بر شیدین گردید عبدالمعز صاحب تاج و تین
 در ستم و ظلم گشت بر دوان با کار
 که زشت چنان برین سال کجسید بسجنگ عکا نمود صعودت عبید
 ز بوجندی رسد حکمی در یوم عبید بقاوندی سخت ز نزد عبدالمعز
 که جسد عبدالمعز است در آنجا
 محمد ز عبدالمعز نظر و ستمش کرد سخن این سخن را بشیر پیش کرد
 روان بکنجا دما بر تختش کرد قلوب را منقش ز خوف و تیریش کرد
 تا که ز گرفتار گشت بهتر برود کار
 در آنه شصت و نه از زمین بدیع خلعت خیره یافت ملک بسجنگ
 ز قلع بندگی خلعتش جمال جمع کردید عبدالمعز خلعت حکم جمع
 یافت جزای عمل گشت بذلت چهار
 قدح عکا که سر سر آسمان بود بود الا ان حق در این سینه فراموش نمود
 از این خرابی چه قدر عمار عکا فرود هر آنچه حق گفته بود شکسته ظاهر نمود
 چه زود مشهور گشت و عطا دادند کار
 چنانچه خورشیدکی ز بارگه درخشش محیط اعظم رخاکی که افتاد از کبر
 آب بر آتش زدنند ز کوشش در شب در دوان بر روی ایمان بگوش
 ز عجم آمد بگوش که حق بود مایه دار
 دمی که زاهی افق شصت دید بر آن او نام خلق بر تو قدرت در سیم
 بزم است آکار جهان نوشیدید اینکلی شیان را از موسی بر گزیدید
 کرد با و اعتماد داد با اختیار
 اور منقص کرد ملک فست بود مرجع منقص که برای منی بود
 شان انعام خویش نمودش زلفش وجود ز خود او تنفیض وجود اهل کبود
 تمام من فی الوجود با و کند انظار
 لطیفه خان ددل که کافانون شمس از پیش در شل تیره زبند و جان
 نامه او دود و خاطر او دود فغان رایست لغزش افغانی را میله بر سر زنگار
 رحمت او بی عدد رحمت او بی شمار
 فاست اور سحر طلعت او بر ضیا بنمونه غروب تکلیش در با
 خرمایش روحش نفسش رخ زلفت او جانها محبت او جانها
 محبت او جان فراقت او جان شکار
 کارها ضام شهرت قدرش با است شبت توحید حق و صد شیخ باها
 شربت او شربت انشال با نیت بر او در بار
 اولت که الونیه یا همه الهمای ز رحمت او کونیت همه هم که الهم

صفحه اول
جلد دوم
شماره پنجم
قیمت پانزده تومان
۱۹۱۱

نجم باستان

۱
Vol. 2.
No 5
سال دوم قرن
ماه خرداد

این مجله بر حسب تاریخ باستانی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل علمی بزرگ و در حقیقت عصر دانش و علوم و فنون انقرون جدید و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین الهی خواهی نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

در این آلام رفیع مبارکی در منظومه نصیر از طرف آقای ادیب ارباب غریب
 گلستان شیر لوز با داره تخم باختر رسید و ما هر دورا محض قراست
 باران در این صفتهاست درج نینامیم :-
 ای بار که رایت منصور پادشاه رسید نوید فتح و ایش رت برده است
 غریزه مهر بر غم برادران حسود زعفر جاها بر آمد باج ماه رسید
 کجاست صوفی و جمال شکل کدش بگو بود که هندی دین پاک رسید
 و نظم شرفی که سبب سرودش است ادراج و قلوب اجنای شرف
 و خراب است آنکه یوسف سحر الهی حضرت عید الهیها از قید
 سلطان ظلم غنود و کید اخوان حسود حسود مستخلص و در خطه کجاست
 بر سر بر جبهه و مرد جاس در بر ترش شکست و اقتدار مستوی و امانی حاصل
 که ترنما تجلی مائت سماوی علم و عرفان بنیلا و قریب بهلاکت بودند از
 نجات نصیر معانی در نجات بحساب علوم و حکم لدنی صدقانی کجاست
 ابدی فائز فرمون و در جمیع ذائق لیل زهار چون باران بهار امطار باران
 و سال معانی و صفاتی از سماء سان و بحساب قلم و زبان ان الهی نصیر
 و نظم سلسله الهی بار ارضی قلوب اهل شرق و غرب افاض بشود این
 من فی الوجود و قوای اهل غیب و شهود از ادای مراسم حد و کفر این رحمت
 بحر می دشت لاشه با عاجز و مانیز به بحر خویش متبر و معترفیم پس از
 این مقام بگذریم و بر تبرک و تبت و درود سعود عید اعظم رضوان بر این
 بعثت و اشراق و تجلی شمس طلعت چمن بر من ان اشکان است بر این
 در برادران و خواهران عزیزم روضانی خود را پرورد این عید بزرگ بهای
 و جشن اعظم ملکوتی تبت و تبریک گویم و بابرهای محبت دوداد و در
 شوق و انجذاب در بهوای روح طیران نمون از مالک شمشیر
 بجای خدمت و بجامع انسیه ان ارواح مجنون و صفاتی صافیه نیره پرورد
 نایم و از مدقات معنوی شان در عالم روحانیت مخطوط شوم و از
 نعت روح بخشان در مقام نورانیت متذکریم چه که کمال علم
 یقین میدانیم و به یقین می بینیم که برادران و خواهران عزیز

بهر و خیزد که مگر بر اسم این عید اعظم و وظایف این جشن بزرگ
 بهائی قیام و اقدام میفرمایند محافل عظیمه و بجا میگویند و اسوه شریف میباشند
 و در محافل حریت و آزادی که مستی است دی میگویند و گلهای نکت یا
 بهاء الهی نقیض اثر میسر است و هیچ قسم باغ و داد عی ندارد
 تجتهدین بیدین با محافل غل و نبض و کین مواشید که فتوای قرآن
 و هزاران نفوس را قطعه قطعه نمون باکش زنند و زنا و اوطاد و اوباش
 و ارادش مرا بقصد که نور اوست تباراج و تالان کنند هزاران خان
 و اموال از اضراب و غارت نمایند و این عباد باید در ایران در محافل
 ملاحظه و حکمت محافل عید را بخوانند متعقد نمایند چه که روح استبداد
 و قوای قوی ظلم و ستم و سیداد در جبهه طغیان خلق در خابت قوت
 موجود و روشی ظالم غنود و جمیع دست و پا در قطع اطمینان جناب
 منظم میباشند و یکصد و این حرکات صدور ما را این مرتبه
 التیام بخش که حضرت بهاء الله با اشراق شمس جمال و فتوح کلمه مبارک
 ما دشمنان را با محافل نبوت و بیگانهی روح اخوت و کجایی مینویست
 فرمود و اهل شرق و غرب را که در هیچ عهد و قرنی باهم ارتباط نداشتند
 مرتبط و متحد فرمود و یقین مینماید که این امر است ان ظهور کلی
 رب انکود که تمام روی زمین را قطعه و احد دقت و احد خواهد بود
 چنانچه در کتب معتبره مطابقتی است در نمون اند و ایش رت
 دان اند در کتاب یوسل فصل ۱۵ آیه ۲۸ میفرماید روح خود را
 بر تمامی بشر خواهد ریخت و بران و در قرآن شما نبوت خواهد کرد که این
 سالان شما خواهد نمایند و جوانان شما بویا رویت خواهد شد و نیز
 در آن تمام روح خود را بر بندگان و کزنگان خواهد ریخت و در
 فصل ۳ آیه ۱۵ میفرماید خداوند از همین خورشید خواهد نمود
 و او را خود را از او کشیم بند خواهد کرد و آنها را در زمین برترش
 خواهد گردید از خداوند از برای قوم خود نمون برای نبی اسرائیل شاه
 خواهد بود پس خواهد داشت مکه خداوند خدای شما نمون در
 مقدس همین سکن میباشد
 این شب رات ملکوتی و اخبار الهامی طابق انقول بانفعل دربار

نجم باختر

۱۳۲۹

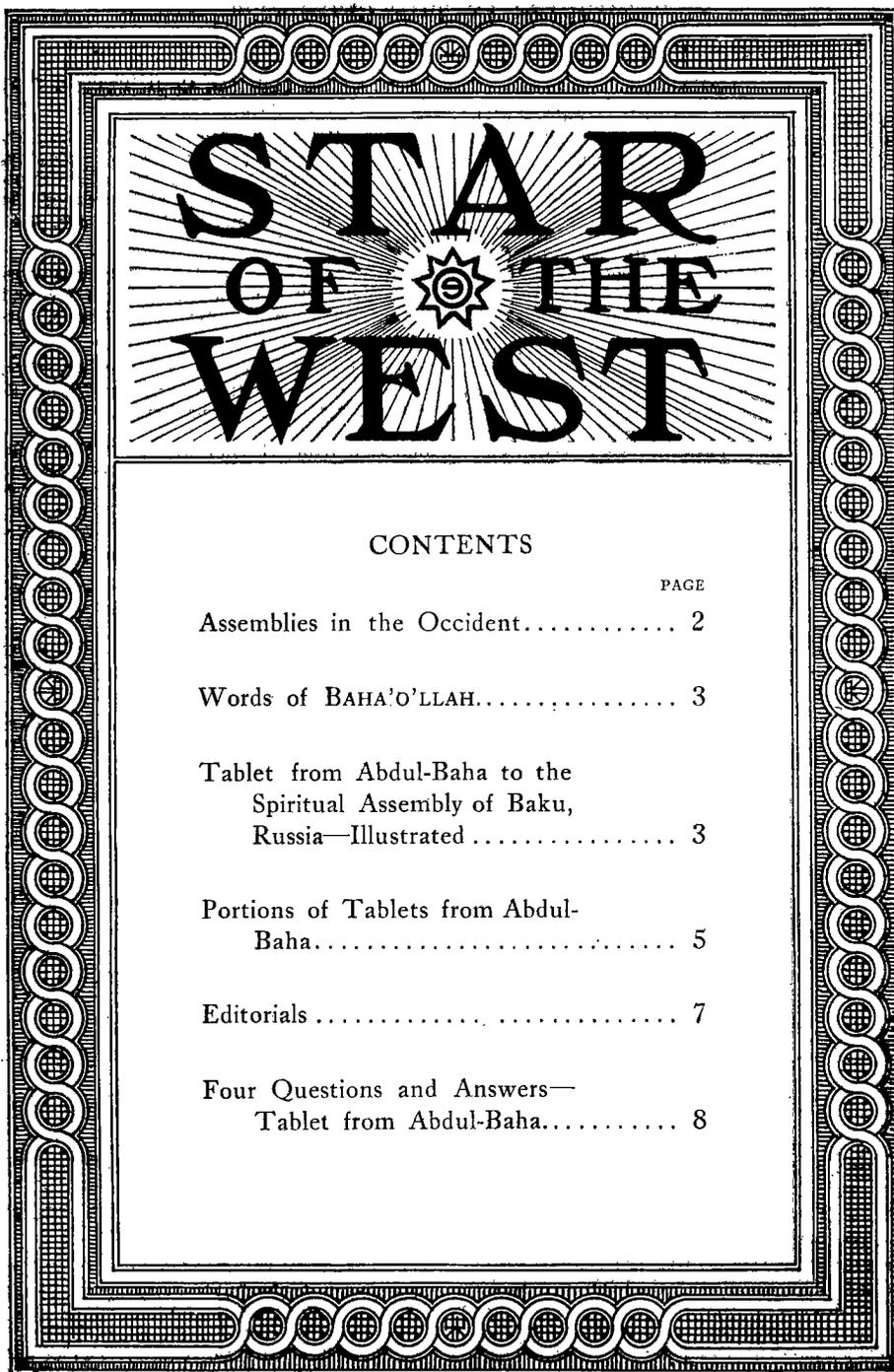
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شماره پنجم

فهرست مندرجات

- ۱ رتبه مبارک حضرت بنزلیب ارواحنا فداه
- ۲ قصیده نوح حضرت من رالیه در آئینت بجزت حضرت عبدالهالها بمصر
- ۳ مقاله تاریخی بنام حضرت دکتور زید در تاریخ شهر سنز نسکو
- ۴ عکس جناب ستر تونزون جیس
- ۵ اول راپورت ریضخانہ تحت طهران
- ۶ اعدون چاپ کتاب الواح علی حضرت عبدالهالها
- ۷ مکتوب از بهمدان در باب تأسیس مدرسه تأیید
- ۸ سبب زرسیدن نجم باختر بر سرشکر کین

Persian Editorial Office: NAJME BAKHTAR,
1800 Belmont Road, Washington, D. C., U. S. A.



STAR OF THE WEST

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ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26f.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Ethel Clement, Corresponding Secretary, 344 Harvard Street, Cambridge, Mass.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Poeke, Rose Building; also Wednesday evenings at the

home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Cora H. Ditmars, Secretary, 12 Sharpe Avenue.

SUMNERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

STAR OF THE WEST

Vol. II

Chicago (June 24, 1911) Rahmat

No. 6

WORDS OF BAHÁ'O'LLÁH.

BAHÁ'O'LLÁH declared of Himself to the Shah of Persia:

This is a leaf which the Breezes of the Will of thy Lord, the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? No, by the Lord of the Names and Attributes! Rather do they move it as they list, for Being belongeth not to nonentity in the Presence of the Eternal. His decisive command did come, causing Me to speak for His celebration amid the worlds. Verily, I was not save as one dead in the presence of His Command, the hand of thy Lord, the Merciful, the Clement, turning Me. Can anyone speak on his own part that for which all men, whether high or low, will contradict Him? No! by Him who taught the pen eternal mysteries, save him who is strengthened by One, Mighty and Strong!

TABLET FROM ABDUL-BAHA TO THE SPIRITUAL ASSEMBLY OF BAKU, RUSSIA.

Upon them be the Glory of God, the Most Glorious!

HE IS GOD!

O ye friends of God! O ye manifestors of bounties and favors of the Beauty of ABHA!

That illumined Orb (BAHÁ'O'LLÁH) hath risen from the horizon of sanctity and holiness to shed Its Rays upon the expanse of the universe and that mysterious Beloved hath rent assunder the veil of concealment and appeared in the Assemblage of Humanity so that the wooers of His heart-captivating Beauty attained to His meeting, and torrents of spiritual teachings have descended from His Holy Lips, that we may be enabled to hear with the ear of the spirit, walk in the Path of the Beloved; see His Attributes and Manners; behold His Character and Principles; drink the Cup of Bestowal, taste the sweetness of His Reality, obey His Religion and emulate His glorious Example.

O ye friends! His gentle nature was excellent and His sweet disposition sublime. He was in the utmost humility and submission, and perfect kindness and praise. Worthy courtesy adorned His Being. He was a refuge for every affrighted one; an asylum for every discomfitted one; a fountain for every thirsty one; a Highway of Salvation for every wandering one; a healing to every sick one, and a dressing for every wounded one. In brief, ye have undoubtedly heard and read His Holy Instructions. But alas! we have entirely neglected them and are pursuing our own desires, following our own opinions, seeking our own ideas, and chasing our own shadows! Is it not a shame to change His Rose Garden into a bramble patch? His Delectable Paradise into a ruined abode? To seek to eradicate His Foundation and completely destroy His structure? To forget the Divine Instructions and cast behind our backs

the Commands of God; with our lips to speak of the waves of the tumultuous Ocean, while inwardly we are dying of thirst; and while claiming divine wealth of consciousness, we are so poverty-stricken in spirit as to be but illusive phantoms—blown about by every wind?

I declare by the Bounty of the Blessed Perfection that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance and every idea is fruitless and unacceptable save supplication, communion, prayer and obedience! We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment and make the palace of our hearts the nest and shelter of the Dove of Holiness. Then, and not



PHOTOGRAPH OF THE FRIENDS IN BAKU, RUSSIA.
DR. SUSAN I. MOODY AND MR. SYDNEY SPRAGUE IN FOREGROUND.

till then will the significance of confirmation and assistance become evident and known, the power of the Kingdom become apparent, and the hosts of the Supreme Concourse run swiftly into the arena of heavenly conquest, to gain victory over the East and West of the hearts, and make the North and South of the spirits of men the flowery regions of the Love of God!

Praise be to God! that the Province of Caucasia—Baku—is a glorious light in the Lamp of Oneness, a wonderful effulgence from the Sun of Beauty of the Divine Beloved. Its believers are sincere and its friends are the favored ones in the Threshold of Oneness.

Truly I say this is a most great Bounty and a most eminent Gift!

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

PORTIONS OF TABLETS FROM ABDUL-BAHA.

Thou hast written concerning the meetings and gathering-places of the believers of God. Such assemblies and gatherings will greatly aid the promotion of the Word and all the audience, whether friends or not, will become affected. But when the friends have the intention of entering into these meetings they must disengage the heart from all other reflections, ask the Inexhaustible Divine Confirmation, and with the utmost devotion and humility set their feet in the gathering-place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with complex outside questions. They must either teach or open their tongue in propounding arguments, either commune or supplicate and pray to God, either read Tablets or give out advices and exhortations.

(Signed) ABDUL-BAHA ABBAS.

You have written concerning the spiritual meetings. The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God. In these meetings the believers and maid-servants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of ABHA—May my life be a sacrifice to the beloved ones! Meanwhile they may read some Tablets, and Communes, and at the end of the meetings, if they desire to sing with the utmost supplication and meekness, it is acceptable. But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth so that those souls who are present may become informed of the Divine Evidences and Proofs.

(Signed) ABDUL-BAHA ABBAS.

Thou hast inquired regarding the teachings and instructions of BAHÁ'Ó'LLAH! Thou must instruct the people of the world in the Love of God, that they may eradicate the foundation of warfare and strife, be attracted by the Glad-tidings of the kingdom of ABHA, lay the basis of love and amity, raise the melody of affinity, and the oneness of the Kingdom of humanity; transmute tyranny and persecution into love and faithfulness, efface the traces of bloodshed and carnage; construct the edifice of reconciliation, dispel the darkness of estrangement, diffuse the light of unity; change the poison of animosity into the honey of sympathetic affection; destroy the religious, national and social prejudices from the individuals of humanity; live and act, with and toward each other as though they were from one race, one country, one religion, and one kind.

(Signed) ABDUL-BAHA ABBAS.

But regarding teaching the Truth: One must teach with wisdom, amiability, good-naturedness and kindness. And should anyone circumscribe conditions (for teaching the Truth) it will become rare.

But concerning the established (organized assemblies), altogether outside conversation must not be introduced therein. Nay, rather, conversation must be confined to the reading of verses, the perusing of Words and affairs which pertain to the Cause of God, such as explaining proofs and evidences, delivering clear and irrefutable arguments and announcing the signs of the Beloved of the creatures.

Those souls who are in that assembly before their entrance therein must be adorned with utmost purity, turn their faces toward the Kingdom of ABHA

and enter with infinite humility and meekness, and when someone reads Tablets they must be silent and attentive. Should anyone desire to speak, he must do it with the utmost courtesy and with perfect eloquence and fluency by the consent and permission of the people of the assembly.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

The believers of God must assemble and associate with each other in the utmost love, joy and fragrance. They must conduct themselves (in the meetings) with the greatest dignity and consideration, chant divine verses, peruse instructive articles, read the Tablets of Abdul-Baha, encourage and inspire each other with love for the whole human race, invoke God with perfect joy and fragrance, read the verses of glorification and praises of the Self-Subsistent Lord and deliver eloquent speeches.

(Signed) ABDUL-BAHA ABBAS.

Thy mission in America for the present is this: Thou must travel as far as possible to every part and pass through cities and towns, summoning everyone to the Beauty of ABHA, raising the Call of the Kingdom and proclaiming at the top of thy voice:

"A hundred thousand glad-tidings be upon ye that the Sun of the Reality of the Beauty of ABHA hath shone forth from the Horizon of the Contingent Being and hath illumined the regions with the lights of the Most Great Guidance. The realities of the Old Testament and the Gospel are already fulfilled and the Mysteries of the Heavenly Books have become manifest. This is the century of the Merciful One and the Period of Joy and Gladness. O ye heedless ones, become mindful! O ye sleeping ones, be awakened! O ye blind ones, become seeing! O ye deaf ones, become hearing! O ye dumb ones, become speakers! O ye dead ones, become living! O ye deprived ones, take a portion! This is the effulgence of the Merciful and the moving of the Depthless Sea. This is the outpouring of the wonderful and new springtime and the falling of the showers of the Bounty of the Most Great Lord!"

This is thy mission.

(Signed) ABDUL-BAHA ABBAS.

Thy letter was received and read. Thou hast invited me to America, saying: "In that region and in that country there are many fragrant and multi-colored flowers; likewise there are thorns and thistles; but Abdul-Baha should not look upon the thistles of the desert. He must hasten to that country for the sake of the flowers." This simile is very beautiful; but when a gardener invites a man to his garden, first he will arrange all the flowers with the utmost elegance, beauty and art, then he will invite his guest. Moreover, there are differences among the flowers. Therefore pray thou that harmony may be created so that your country may find the capacity for the Presence of Abdul-Baha. I have the utmost yearning to meet all of you; but unless the conditions which have been previously mentioned are realized, my trip to those parts would be difficult, for it would produce no results.

I hope that all the friends and the maid-servants of the Merciful may be united with each other, so that Abdul-Baha without any cloud may travel from the East to the West. It is hoped that this unity may become realized.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domination</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Eizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (June 24, 1911) Rahmat

No. 6

It is reported that Abdul-Baha will attend the First Universal Races Congress to be held at the University of London, July 26-29, 1911.

In devoting the contents of this issue of the STAR OF THE WEST to the Words of BAHÁ'Ó'LLAH and Abdul-Baha, we trust the Life-Giving Breeze from the Kingdom of ABHA may be wafted to all parts of the world. "Verily, He doeth whatsoever He willeth!"

The Annual Conference of the Persian-American Educational Society, held in Washington, D. C., June 16-17, has attracted widespread attention and accomplished excellent results. A report of the conference will be presented in the next issue of the STAR OF THE WEST. Mirza Ahmad Sohrab, editor of our Persian section, is to be congratulated for his untiring energy in attending to the innumerable details so indispensable to the work of this Society and the success of the Conference. Because of the labor devolving upon him, it was deemed advisable to omit the Persian section for this issue.

FOUR QUESTIONS AND ANSWERS.

Questions, sent by Professor Cairns, Edinburgh, June 24th, 1910:

- (1) Is it right to speak of the Bab and of Baha'o'llah as Manifestations, or as Incarnations?
- (2) Do the Bahais teach the doctrine of reincarnation?
- (3) Did Baha'o'llah claim to supersede the Revelation of Jesus, the Christ?
- (4) Did Baha'o'llah claim to be greater than Jesus, the Christ?

Answers of Abdul-Baha (the servant of God), Haifa, July 20th, 1910:

O daughter of the Kingdom!

Your letter has arrived. Its contents caused spiritual happiness and heartfelt gladness.

I wish to answer in detail, but at present my health is not very strong; I am fatigued, so am obliged to write in short. When I feel better, I will write at length, for verily, you are occupied with the work of the Kingdom and are serving the world of Humanity, and therefore are worthy of correspondence.

Now I will write shortly.

1st Answer. The Bahais believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into Humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Bab and BAHÁ'O'LLAH are Manifestations of a Universal Order in the world of humanity. It is clear that the Eternal can never be transient, neither the transient Eternal.

Transformation of nature is impossible. Perfect man, Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.

2nd Answer. In the teaching of BAHÁ'O'LLAH, the reincarnation of the spirit in successive bodies is not taught.

3rd Answer. BAHÁ'O'LLAH has not abolished the teachings of Christ. He gave a fresh impulse to them and renewed them; explained and interpreted them; expanded and fulfilled them.

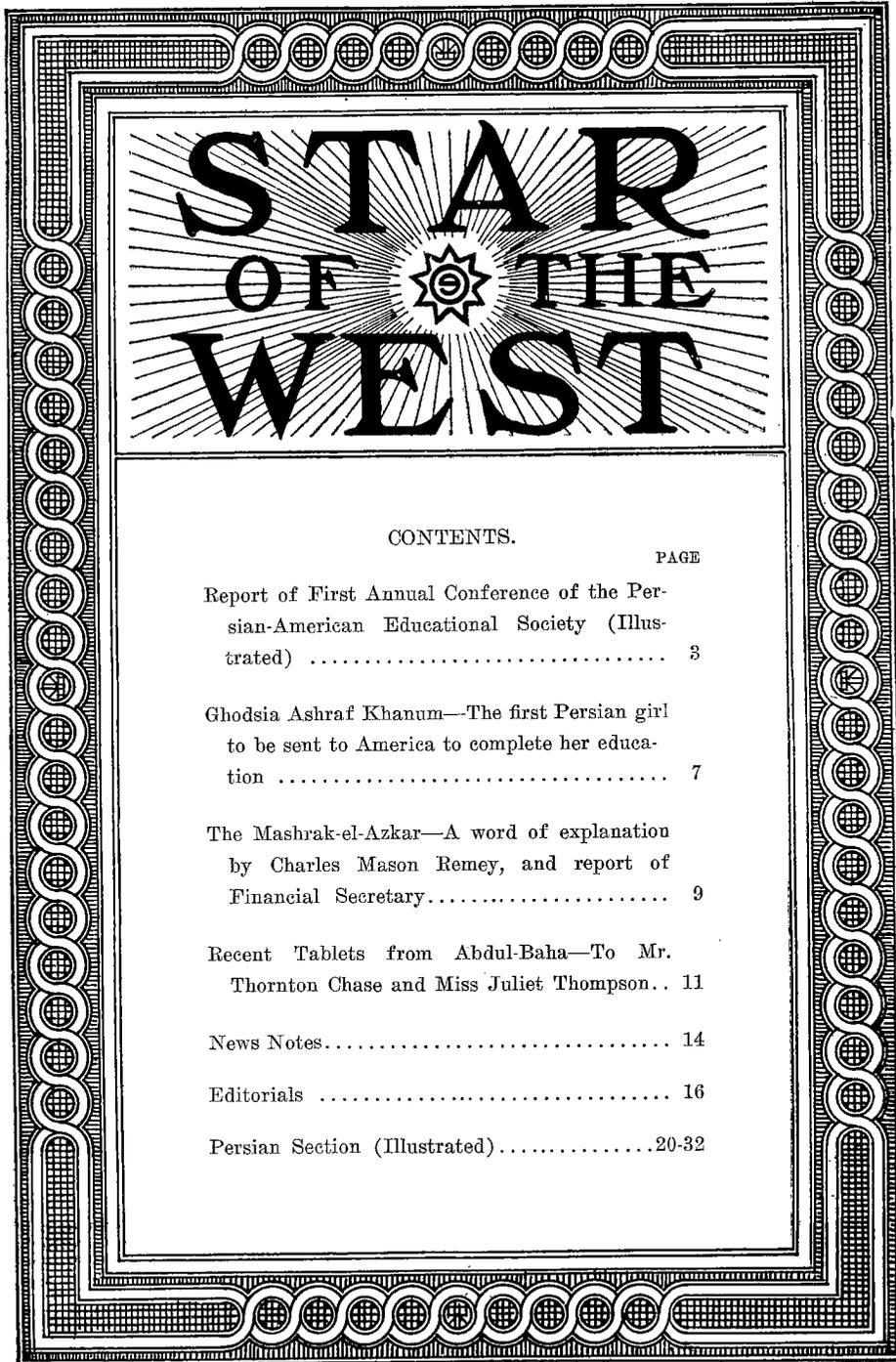
4th Answer. BAHÁ'O'LLAH has not claimed himself to be greater than Christ. He gave the following explanation: That the Manifestations of God are the Rising Points of one and the same Sun; i. e., the Sun of Reality is One, but the places of rising are numerous. Thus, Reality is One, but it is shining upon several mirrors.

Your own answers were good; and now I have myself answered in short. Upon you be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Monever Khanum.

نجم باختر عنده میزاهد از جمیع مشترکین محترمین چون در این عدد قسم فارسی چنانست
سبب آنکه محرف فارسی میرزا احمد باب بسیار مشغول بودند در اجتماع مجلس عمومی جمعیت
تربیه ایران و امریکا که در واشنگتن در ماه خرداد ۱۹۱۱ منعقد شده است.
البته در عدد آینده از نتایج مهمه این مجمع عظیم در زبان نورانی مرقوم خواهد شد
۱۷-۱۶



STAR OF THE WEST

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ASSEMBLIES IN THE OCCIDENT.

AFRICA

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Peoiea, Sea Point.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 261.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Ethel Clement, Corresponding Secretary, 344 Harvard Street, Cambridge, Mass.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, 3606 Pros-

pect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Cora H. Ditmars, Secretary, 12 Sharpe Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

Secretaries are requested to see that their Assembly is correctly represented.

STAR OF THE WEST

Vol. II

Chicago (Aug. 1, 1911) Asma

Nos. 7 and 8

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

The First Annual Conference of the Persian-American Educational Society, held at Washington, June 16-17, 1911, is now a matter of history, and the verdict of all concerned is unanimously to the effect that it was a complete success. Several societies and organizations sent delegates, the attendance at the sessions was gratifyingly large, eloquent speakers of national reputation and men of high position contributed their services, and immeasurable good was done,



DELEGATES AND FRIENDS IN ATTENDANCE AT THE FIRST ANNUAL CONFERENCE OF THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

MIRZA AHMAD SOHRAB AND GHODSIA ASHRAF KHANUM IN FOREGROUND.

not only for the educational work, but for the welfare of Persia. Thus great ends were served by a united effort, started little more than a year ago.

Probably the central figure of attraction—an interest shared, and justly so, by the able founder, Mirza Ahmad Sohrab—was Ghodsia Khanum, the little lady from Persia, whose arrival in this country for the purpose of obtaining an American education was well-timed for the purposes of the Conference.

Illustrated interviews with her were published in the leading newspapers, and her reception at Rauscher's Hall, Saturday, June 17th, was a notable feature of the Conference.

The public sessions of the Conference were held in the hall of the Washington Public Library, which had been beautifully decorated for the occasion with the emblems of Persia and the United States, while costly Persian rugs and curious bric-a-brac, loaned by the Persian Legation, mingled well with palms and oak leaves in a sumptuous oriental effect.

The first session was called to order at 10 a. m., Friday, June 16th, with the President, William H. Hoar, of New York City, in the Chair. The invocation was pronounced by Rev. William D. Moss. Following the Chairman's opening address, in which the objects of the Conference were ably set out, a communication and an address from Mirza Ali Kuli Khan, Charge d'Affaires of Persia, were read by the Secretary. The address most interestingly outlined the methods being followed in the education of the young Shah of Persia. Congratulatory telegrams and cablegrams were read, the points represented being Teheran, Paris; New York, by Roy C. Wilhelm; Boston, Mass., by Alfred E. Lunt; Kenosha, Wis., by B. M. Jacobsen; Montreal, Canada, by Dr. Ameen U. Fareed. The next speaker was Hon. Elmer Ellsworth Brown, U. S. Commissioner of Education, who discussed the topic of International Educational Relations. He was followed by Benj. F. Trueblood, Secretary of the American Peace Society. The Secretary then read extracts from his printed Annual Report, after which an adjournment was taken to permit photographs of the delegates and friends in attendance to be used by the American Press Association.

The afternoon session of June 16th was called to order at 3 o'clock with Howard MacNutt, of Brooklyn, N. Y., in the Chair. The invocation was pronounced by Rev. W. W. McMaster. The first address was by Hooper Harris, of New York City, on the subject: "Is Persia's Future Safe?" He was followed by C. S. Donaldson, of the U. S. Bureau of Manufacturers, on "Commercial Relations between Persia and America." Mrs. Fannie Fern Andrews, Secretary of the American School of Peace League, Boston, Mass., who was on the program to speak, was unable to be present, on account of sudden illness, as announced in a telegram. The concluding address was by Professor H. B. Holler, of Washington, who spoke on the aims of the Oriental University.

The third session commenced at 10 o'clock Saturday morning, June 17th, with Mr. Hooper Harris, of New York City, presiding. The opening prayer was delivered by Rev. W. R. Wedderspoon. Prof. Edw. C. Getsinger, of Washington, gave a talk on the subject of "Breakers Ahead of Persia," warning the new Government against American financial methods as practiced by Wall Street. Howard MacNutt, of New York City, next spoke on "Reciprocity." Professor Hermann Schoenfeld, of George Washington University, one-time Turkish Consul-General, gave an address on "Persia's International Relations," and Henry C. Finkelstein, Legal Attachè of the Persian Legation, discussed "Persia and the Constitution." Professor Arnauld Belmont, of the faculty of

the Friends' Select School, spoke on "The Future of the Orient, and the Responsibility of America." Mirza Ahmad Sohrab presented a paper on the subject of "Persian Women," and during the Convention talks and chants were given by Ghodsia Khanum. The Constitution of the "Orient-Occident Unity" was presented.

A reception at Rauscher's Hall was the afternoon function of Saturday. The guest of honor was Ghodsia Khanum. The hall was beautifully decorated, and an attractive musical program was presented by Professor Arthur D. Mayo, Mrs. Warner Gibbs and Mr. Richard P. Backing. An original poem was read by Mr. Joseph H. Hannen. Refreshments, including sherbet, Persian punch and cakes, with bon-bons, were served, and the hall was crowded, despite an unusually rainy afternoon.

The closing session was on Saturday night. The newspapers had given liberal space and most favorable comment, and the occasion had become well advertised. The spacious Public Library Hall was filled to the doors. Mirza Ahmad Sohrab presided. The reports of the Committees on Nominations and Resolutions were presented, after which, Hon. Theodore E. Burton, United States Senator from Ohio, spoke on "The Future International Policies of the United States." This speech, which was eloquent and broad in its outlines, attracted considerable attention quite generally. Mrs. Lyda J. Young-Withee, of the League of American Pen-Women, gave an interesting and instructive talk on "Where is Persia?" and she was followed by Mirza S. Raffie, with an illustrated lecture, "Persia, the Land of the Nightingale and the Rose," which closely held the attention of the large audience until its close. Cablegrams, afterward sent to the Shah of Persia, the Persian Parliament, and the newspaper *Iran Nou*, were read, and thus closed one of the most successful gatherings of the many which have occurred in Washington, "The Convention City."

The weather was most propitious, a cool and delightful spell intervening between the two warmer periods. All the sessions were well attended, particularly the two closing meetings.

As the addresses of the speakers will be of general interest to the members of the Society, as well as others, it is planned to print them serially, instead of all in one volume—in the form of monthly bulletins—with a photograph of each speaker as a frontispiece. At the end of the year, those who desire it, can bind them into one volume. All those desiring these interesting and instructive addresses should subscribe for this bulletin, at the rate of one dollar per year. This subscription will make them the associate members of the Society, entitle them to all its privileges. They will also receive the Secretary's report—an illustrated fifty-page booklet, showing the activities of the Society—as well as other literature issued at intervals from the headquarters. It is expected to publish the first bulletin in September, and all those who desire to receive it should subscribe without delay, as only a limited supply will be printed. No salaries are to be paid, therefore, all moneys contributed and subscribed will go toward printing and postage. Special arrangements will be made to those who desire

more than one copy for distribution among their friends. All subscriptions to be mailed to the Treasurer of the Persian-American Educational Society, 1800 Belmont Road, Washington, D. C.

The first bulletin will contain a history of the Society, as well as a picture of its first conference by an eye-witness. The second issue will contain the address of the President of the Society on "What We Owe to Persia"—a scholarly paper that every one will be greatly interested in reading.

It will be of interest to all to know that Abdul-Baha heads the list of donors to the expenses of the Conference with the sum of \$50.00. The total donations amounted to \$399.64, while the expenses of the Conference amount to \$448.16, showing a deficit of \$48.52. We feel assured this deficit will be met promptly with the same generous spirit that has characterized the noble supporters of this Conference.

A list of the Conference Committees, the newly elected officers, and a copy of the Resolutions, follows:

COMMITTEES.

Program Committee: Mirza Ahmad Sohrab, Chairman, Joseph H. Hannen, Arnauld Belmont. *Resolutions Committee:* Hooper Harris, Chairman, Mr. Howard MacNutt, Mr. E. C. Getsinger. *Reception Committee:* Mrs. Marian C. Hotchkiss, Chairman, Mrs. Howard S. Reeside, Mrs. William C. Beck, Mrs. Leonard H. Wilder, Miss Edith Grosvenor, Mrs. J. A. De Langel, Miss Elizabeth Hopper, Miss Helen Hotchkiss, Miss Frances Herne, Miss Margaret Green. *Hall Committee:* Arnauld Belmont, Chairman, Howard Struven, Mrs. E. C. Dunlop, F. J. Woodward, Miss Hebe Moore, Miss Mary Little. *Music Committee:* Arthur D. Mayo, Chairman, Mrs. Walter Gawler, Mrs. Wm. T. Reed, R. P. Backing, Miss Marion McFall, Miss Lillian Koeckling. *Press Committee:* Mirza Ahmad Sohrab, Joseph H. Hannen, Edwin C. Reed, Elizabeth C. Dunlop, Mrs. Young-Withee.

THE NEW OFFICERS.

Mirza Ali Kuli Khan, Charge d'Affairs of Persia, Honorary President; William H. Hoar, of New York City, President; Howard S. Reeside, of Washington, First Vice-President; Benjamin F. Trueblood, of Washington, Second Vice-President; Professor Herrmann Schoenfeld, of Washington, Third Vice-President; Mrs. Agnes Parsons, of Washington, Fourth Vice-President; Hooper Harris, of New York City, Fifth Vice-President; Mirza Ahmad Sohrab, of Washington, Treasurer; Mrs. E. C. Dunlop, of Washington, Assistant Treasurer; Mr. Joseph H. Hannen, of Washington, Secretary; Professor Arnauld Belmont, of Washington, Assistant Secretary; Mrs. Marian C. Hotchkiss, of Washington, Librarian; Miss Margaret Green, of Washington, Assistant Librarian; Henry C. Finkelstein, of Washington, General Counsel.

RESOLUTIONS.

Whereas, The sentiment of the age favors the establishment of closer bonds of friendship between the different members of the human family for their mutual advantage and in the interest of universal progress; therefore, be it

Resolved, That this Society holds itself in readiness to co-operate with every organization and movement tending to create friendlier relations between the people of the Orient and the Occident.

Whereas, The settlement of international differences by means other than war is rapidly coming to be recognized as a principle of modern civilization; therefore, be it

Resolved, That this Conference endorses the action of President Taft and Sir Edward Grey in endeavoring to establish a treaty between the United States and Great Britain providing for unlimited arbitration.

Whereas, The people of Persia are at this time engaged in a noble effort to establish their new Constitutional Government upon a firm political, commercial and financial basis; therefore, be it

Resolved, That this Conference favors, and will do all in its power to bring about closer commercial and financial relations between Persia and the United States.

Whereas, The Persian Government asked for the appointment of a Commission of financial advisers by this country, to assist them in the reconstruction of its financial system, and such Commission has been appointed and is now in Persia; therefore, be it

Resolved, That this Conference sincerely endorses the appointment of this Commission and confidently expects that it will be completely successful in its labors.

Whereas, At the present time the spread of public education in Persia is of prime importance to the people of that country and to the world; therefore, be it

Resolved, That this Conference endorses the suggestion made during the course of its deliberations by Dr. Elmer Ellsworth Brown, Commissioner of Education of the United States, and recommends the appointment by the Persian Parliament of an Educational Commission to visit this country to study its public school system.

Whereas, At the present time Persia, Japan and China have no diplomatic relations with one another; therefore, be it

Resolved, That this Conference suggests to these three countries the establishment of such diplomatic relations.

Whereas, The interests of Persia and Turkey are closely interwoven and their territory adjacent; therefore, be it

Resolved, That it is the sincere desire of this conference that their interests be entirely reconciled and hearty co-operation established between them.

Resolved, That the recommendations embodied in the report of the Secretary of the Persian-American Educational Society are hereby adopted.

Resolved, That the Secretary be directed to send copies of these resolutions to the Charge d'Affairs of Persia in this country, with the request that he officially forward copies of the same to the Persian Parliament and the Minister of Foreign Affairs.

Resolved, That we hereby record our sincere thanks and hearty appreciation of the kindness of the Trustees of the Public Library in permitting us to hold the sessions of our Conference in the Lecture Hall of this splendid building.

Resolved, That this Conference offer a vote of thanks to our President, William H. Hoar, for his able work in furthering the aims of this Society.

Resolved further, That this Conference record its appreciation of the untiring efforts and effective work of its Secretary, Joseph H. Hannen, in the preparation of his report and in the business of the Conference.

Resolved, That the name Persian-American Educational Society be retained; and

Be it further resolved, That another Conference be called at the discretion of the officers of the Society, and that in the meantime the plan for the organization of the Orient-Occident Unity be perfected, to be presented at that Conference for adoption.

It is hereby further resolved, That we express and record our gratitude to our Persian brother and friend, Mirza Ahmad Sohrab, for his untiring energy in furnishing the information and attending to the innumerable details so indispensable to the work of this Society and the success of this Conference.

Joseph H. Hannen.

GHODSIA ASHRAF KHANUM.

"Miriam."

The following extract from the address on "Persian Women," by Mirza Ahmad Sohrab, delivered before the recent Conference of the Persian-American Education Society, fittingly introduces the reader to Ghodsia Ashraf Khanum,*

*NOTE.—See photograph of her on page 12 of Persian section.—Ed.

the charming young Persian girl who expects to make America her home for the next four years:

For ages past the life of the Persian woman has been a monotonous dream, and on account of the stringent restrictions which have been imposed upon her by the so-called lord and master of creation she has been kept in the background. The laws which were falsely instituted by the religious body of the country demanded her entire seclusion and her non-association with man. If she ever took any such privileges her life would have been forfeited. She could not take part in those activities which would naturally develop her innate noble nature. She was considered as an inferior being, created from a rib of man, a "weak creature" who had to be looked after and in order to win the gracious smile of her husband she had to become less than a shadow and more of a fairy. Talk of freedom, she did not know even its meaning; she was a mere chattel in the household, and as such she had no right or power.

However, the time when she was satisfied and put up with these dreary conditions is past. Since the declaration of the constitutional regime there has been great progress among the women of Persia. Notwithstanding the strenuous opposition of the priesthood, scores of modern schools have been established in different parts of the country where girls are educated and the new ideals of life inculcated in their careers. This new order of things is amply demonstrated by the presence of Ghodsia Khanum in this gathering. She has traveled thousands of miles and has risked everything in the search for knowledge. This is the first instance in the history of the modern development of Persian women that they have consented to send one of their number so far away. It is a great compliment to America, a testimony to the courage and fearlessness of Persian women and a demonstration of the usefulness of this Society. If this Society has not accomplished during its short and yet useful career but this one service, it has amply shown it is a living and dynamic organ, which will work in the future for the higher progress and advancement of Persian women. A few years ago it would have been impossible for any Persian woman to leave her country, for such a clamor would have been raised from the clergy as to create social chaos and disorder. But now we hope the chains are broken, the doors are opened and from now on many others will come every year to enter the colleges and seminaries in America, be imbued with the principles of social freedom and equality and carry back the same to their own sisters.

Ghodsia, eldest daughter of Mirza Fazl 'Ullah Khan, was born in Teheran, Persia, Nov. 22, 1889. From her childhood she manifested a great desire for learning. Her preliminary training was received in the Persian Girls' School, after which she spent two years in the American School of Teheran. Her father having been born a Bahai, had always encouraged her in seeking knowledge. Abdul-Baha granted her permission to come to America to prepare herself for teaching, and when her studies here are completed she expects to return to Persia to assist in the educational work there. Ghodsia is the first Persian girl who removed the veil, left her home and crossed land and sea for the sake of uplifting her people. She left Teheran April 16th, arriving in America June 3, 1911, and is now enrolled as a student at the Lewis Institute in Chicago.

Address delivered by Ghodsia Ashraf Khanum, of Teheran, Persia, before the Conference of Persian-American Educational Society on Friday, June 16, 1911, held in Washington, D. C.

I have come to America as the first Persian woman who has left her country to be educated abroad. I have heard that the Americans have much sympathy and affection for the Persians, who are so eager to study at this time. I am sure you will be glad to hear

something about the wonderful progress they are making, but as I know more about the ladies, I like to tell you about them.

Persia has been very sick, and she could not be cured by any means; but in recent years—five or six years ago—she was awakened and she is now ready for progress. You wonder why I say this, but it is because Persia has had its constitution only three years, while some other countries have had it for a longer period.

I am proud of the Persian women, for they have done many great things in this short period. We had no girls' schools in Persia, except the missionary schools and the Catholic schools, but the Persian women never went to the schools until five years ago. Then they began to open schools for themselves. The Mohammedan clergy would not let them go to school; they did not know even anything about their religion because they did not have any education. Several years ago some of the men had education. After the constitution they began to open schools, and especially in the city of Teheran, from which I have come. It is very hard in Persia to get able teachers, but Persian girls are making great progress in spite of this difficulty. The girls in America are educated, but I have this great news to tell you—as you are very affectionate to the Persians—that the Persian girls are making great progress. One girl in a school knows three languages already. All this seems wonderful to me because they are not accustomed to education, but they now go to school and do such good work that it seems wonderful. The women did everything they could to get the constitution, and especially they wanted the constitution to have education. So now they are making great progress. I am not a sample of the Persian girls, but I can tell you they are advancing very rapidly.

My object in speaking especially of the education of the girls is because, in my opinion, the education of the girls is the most important thing, for they are the mothers of the children and therefore should be educated to teach their children. If they are not educated, how can their children be different from them? So they are trying to get freedom, and with freedom, education. As the American friends are helping them, I hope they will get both. When I was leaving Persia all the friends came to me and told me to give their greeting to the Americans. I am very fond of telling the good news, but I am sorry that I cannot talk and so I beg your pardon for my poor English. I came to America that I may be educated in your great country and go back and help my sisters in Persia.

THE MASHRAK-EL-AZKAR.

(Literally, "The dawning-place of the Mentions of God".)

The Bahais do not have churches or temples for religious rites and ceremonies, such as have characterized the spiritual activities of former religions. Eventually, in every Bahai Center there will be a building (temple) set apart for the Lord's use. Grouped about this as the center, will be various institutions for the benefit of man, such as hospitals, homes, hospices, colleges and other philanthropic enterprises. All of these buildings together will constitute the Mashrak-el-Azkar.

The central building, or temple proper, will be a nine-sided structure surmounted by a dome, and surrounded by gardens. (The number 9 is symbolic of the Spirit of God Manifest.) It is a sanctuary for the reading or chanting of the "Holy Words," for meditation and for prayer, a place of universal worship open to all, in which people of all races and religions can worship God individually in spirit and in truth, without the intermediary of church, priest or ritual.

The practical institutions of the Mashrak-el-Azkar afford the opportunity for the establishment in the world of all branches of those progressive works for which the Bahai Cause stands. In this day the religion is to be the direct source of inspiration in all secular affairs. This faith stands as the promoter of advancement in every line of human activity and development, and, therefore, every branch of these many activities draws its life from and is an integral part of the Mashrak-el-Azkar.

In the Bahai teaching one finds exhortations to prayer and worship upon the one hand, and exhortation to work and service to humanity upon the other. "Faith without deeds is not acceptable," therefore, the Bahai religious work includes all work and service needful to man. This Faith stands for material and social progress in all branches. This idea is brought out in the Mashrak-el-Azkar.

The Mashrak-el-Azkar is symbolic of the Manifestation of God. The central building, or place of worship, may be compared to the heart or the innermost point of illumination, while the surrounding institutions may be compared to the fruit of (or service and good works performed by) the Manifestation. Within the place of worship the people will find their inspiration, while through the surrounding institutions they will manifest this inspiration to the world through loving service to humanity.

Not long since, in the city of Echkabad, in Russian Turkistan, such a Mashrak-el-Azkar was built. This work represented the combined efforts of the Bahais throughout the Orient. Its architectural beauty and size testifies to the loving offerings of those believers, while the idea for which it stands is so far above the trend of thought of the surrounding people as not to be comprehended by them.

In this service of the Mashrak-el-Azkar, as well as in many others, the Bahais are laying the foundation for the betterment of many human evils, of the existence of which the world is now not aware. The people of the future will see and understand the far-sightedness of the Bahais of this day in their effort to bring all secular affairs under the spiritual guidance.

The Bahais of the West are following in the steps of their Oriental brethren. In the city of Chicago a movement has been started for the erection there of the first Mashrak-el-Azkar in the Occident. Already a considerable building site has been purchased overlooking Lake Michigan, and it is hoped that soon the building will be begun. Offerings for this work have been sent from Bahais in all parts of the world.

The Mashrak-el-Azkar represents the sum total of all of the Bahai activities. Abdul-Baha has repeatedly written to the believers in America that of all works the building of the Mashrak-el-Azkar is the most important. When it stands accomplished it will be as a haven of rest to those who seek spiritual communion with God within its sacred precincts; while outwardly it will be a banner manifesting and demonstrating to the world what the Bahai Cause is.

Charles Mason Remey.

Statement of Financial Secretary of Bahai Temple Unity, June 24, 1911:

Balance on hand at Convention, May 1st and 2nd.....	3704.68
Received in contributions from America.....	955.32
Received in contributions from the Orient.....	56£.16s.1½d.
<hr/>	
Total	\$4660.00
Disbursements.—Hall rent for Convention.....	60.00
Interest on mortgage.....	375.00
Reduction on mortgage.....	2500.00
<hr/>	
Total	\$2,935.00
<hr/>	
Balance on hand.....	\$1,725.00
	and 56£. 16s. 1½d.

This money from the Orient was sent in checks on the London bank, and has been placed in the bank for collection.

The next interest day on the ten thousand dollar mortgage held against the Mashrak-el-Azkar land will be December 24, 1911. Surely the friends of the vast and wealthy continent of America have come into a deeper realization of the importance of the Mashrak-el-Azkar and will bend every effort to wipe out this entire indebtedness on the land by December, so that a fund for the building may be started. Then the architects will have some encouragement when plans are submitted at the Convention of 1912.

In a very recent Tablet, Abdul-Baha says: "I am always waiting that a good report regarding the Mashrak-el-Azkar should come."

Corinne True, Financial Secretary.

RECENT TABLETS FROM ABDUL-BAHA.

Through Mirza Ahmad to Mr. Thornton Chase.

Upon him be BAHÁ'O'LLÁH-EL-ABHÁ!

HE IS GOD!

O thou herald of the Kingdom!

I received thy two letters, an old one and one of recent date, and both of them were read with the utmost attention. Praise be to God! that thou didst not waver before the tests; nay, rather, thou didst remain firm and steadfast. When the tree sends down its roots into the bowels of the earth, then it will bring forth blossoms and fruits. Now, Praise be to God! that in this day of the Kingdom thou art firm and steadfast. Rest thou assured that thou wilt become the recipient of confirmation and assistance, and the object of infinite bounties.

Thou hast asked about the statement in the Hidden Words, which reads: "O Son of Spirit! Turn thy face so that thou mayest find Me within thee, Powerful, Mighty and Supreme." This is the statement to which His Holiness, the Christ, referred His apostles in the Gospel, saying, "The Father is in the Son, and the Son is in you."

This is evident that, when the hearts are purified and through divine education and heavenly teachings become the manifestors of infinite perfections, they are like clear mirrors, and the Sun of Truth will reflect with might, power and omnipotence in such a mirror, and to such an extent that whatever is brought before it is illumined and ignited. This is a brief interpretation because of the lack of time. Therefore, do thou reflect and ponder over it so that the doors of significance may be opened before thine eyes.

In regard to the philosophy of the Theosophists, these people have borrowed some remarks and statements from the heavenly books, but they have not attained to the Reality. Notwithstanding this, they have made these appearances the foundation of their faith and religion. However, the reality of the question of Unity is thus:—

The Sun of Truth hath shone forth from the Horizon of Unity upon all the regions. All contingent things are clad with the garment of existence through the rays of the sun. Were it not for the rays of the sun no being could step forth upon the arena of life. Everything would have remained hidden; nay, rather, the life of the terrestrial beings is continued through the light and heat of the sun to such an extent that all the infinitesimal atoms, which move through this realm of earth, owe their life to the reflection of the sun. Of course, each being manifests its inward tendencies according to its ability and capacity. However, no matter how much the sun reflects itself through all the contingent beings, yet it never leaves its supreme height and exalted station. It (the Divine Sun) is not divided among these beings, so that every being may become a part and a portion of Divinity.

Descent, division, transmission and transmigration in the stations of life are the conditions of the contingent beings, but the Eternal Reality is wholly beyond and above these conditions; for when you behold that a being is subject to division, descent and disintegration, this is a proof of the contingency and impermanency of that being. The Ancient, the Ever-living, and the Omniscient Lord, who is above the comprehension of humanity and is qualified with self-existent perfections, will never descend to the stations of life, and will not be divided so that every man may become an atom or a part of Him. Children can understand the untenability of this proposition. This is the pure imagination of the weak minds.

Therefore, according to their theory, the Manifestations of God are infinite in number, and this would leave us to believe in the theory of the "Concatenation of life"; but concatenation is false, and change is the essential condition of the contingent realities, and not of the Eternal Reality. Ponder deeply over the above explanation, so that it may become evident to thee that by Unity is meant the outpouring of the Divine, which appears and manifests in the realities of all existence, and especially in the unity of man.

The story of the cock that you have written is very appropriate. (This refers to the play of Chanticleer, wherein the Cock supposed the sun to be caused

to arise through his crowing, until he was chagrined to learn that its rising was independent of him and his voice.)

Associate with the utmost love and friendship with the Theosophists, and make them comprehend this unity of humanity, which is the unity of the outpouring of the Divine, so they may attain to the essence of the facts.

In regard to the verse, which is revealed in the Koran, that His Highness, Christ, was not killed and was not crucified, by this is meant the Reality of Christ. Although they crucified this elemental body, yet the merciful reality and the heavenly existence remain eternal and undying, and it was protected from the oppression and persecution of the enemies, for Christ is Eternal and Everlasting. How can He die? This death and crucifixion was imposed on the physical body of Christ, and not upon the Spirit of Christ. * * *

Regarding my coming to America, it depends upon the realization of conditions of which I have already written to that country. If those conditions are brought into fruition, rest thou assured that I will present myself, otherwise, it will be difficult.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 8, 1911. Washington, D. C.

To the attracted maid-servant of GOD, Miss Juliet Thompson.

Upon her be BAHÁ'O'LLAH-EL-ABHÁ!

HE IS GOD!

O thou daughter of the Kingdom!

Thy letter was received and its contents became evident.

If America attains to the capacity of the Presence of Abdul-Baha, I will travel to that country and all the difficulties shall be solved.

There is no doubt that the tests are severe. The more a soul resists and shows firmness and steadfastness, the greater will be his progress, and he shall soar to the sublimest heights of the Kingdom. * * *

O thou daughter of the Kingdom! Thou hast expressed the hope of my Presence in America. It depends upon capacity and merit.

O thou who art attracted to the fragrances of God! Endeavor thou as far as thou canst to become the cause of the unity and harmony amongst the believers of God. * * *

Announce on my behalf to Mrs. MacNutt: "I do not forget thee and my beloved friend, Mr. MacNutt, for one breath; nay, rather, I beg continually for your divine confirmations and supreme assistance." * * *

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 3, 1911.

NEWS ITEMS.

BOMBAY, INDIA.—On the 21st March we had a fine gathering, nearly a hundred college students were invited by Mirza Maheam to our assembly. He gave a short address on Bahatism, after which refreshments were served and the evening spent most cheerfully.

We have elected a body of nineteen members to look after the spread of the Cause all over India. Jamesheed Khodadad is appointed president, with other believers as corresponding secretaries, treasurer and the keeper of the seal.

N. R. Vakil.

BOSTON, MASS.—Miss Julia Culver has gone to England to attend the Races Congress, and to be with Miss Buckton during the coming year. We shall greatly miss her, as she has been untiring in her efforts to further the Cause here.

Recently Mrs. Marie Watson spoke to the friends assembled here, and she seemed like one aflame with the divine spirit—such eloquence and fervor in such a little body! Mr. Stanwood Cobb, who received the Message while a senior at Harvard divinity school here at Cambridge, was also with us recently and spoke clearly and beautifully of yielding our will to God's Will and of the joy we should radiate in our every-day life, carrying with us the real Bahai spirit.

Alice Ives Breed.

LONDON, ENG.—The principal news is the increased hope we have that Abdul-Baha is coming and will be here, or near by, to the Races Congress. The Bahais are uniting in prayer and concentration each evening at 9 o'clock, upon love and unity, and that we may be fittingly prepared as a fertile soil to receive the seed which Abdul-Baha will sow in our midst; also other Societies of those who desire Abdul-Baha to come are joining us in this 9 o'clock concentration.

Mr. Sydney Sprague, who arrived a fortnight ago and left his wife with her father, Mirza Assadullah, in Haifa, hears from her that Abdul-Baha has sent for Mirza Assadullah to join him in Egypt on purpose to accompany him to Europe.

Interest in the Races Congress is increasing, and this month is to be an active time for the Bahais in London, when it seems that our presence is to be made more felt and real in the midst of the people. Besides unity meetings, we are to have four succeeding evening lectures commencing 18th July, with the "Awakening of the East," given by Mrs. Stanward; the 19th, "Personal Experiences of Bahais," by Mr. Sydney Sprague and by Persians; 20th, "Arab Life and Religion," by Mr. S. H. Leeder, the author of "The Desert Gateway," and on 21st, "The Relation of the Bahai Work and Teaching to Christianity," by Miss Buckton—all free, of course. We are glad to hear so many of the friends are coming from America on this great occasion.

Arthur Cuthbert.

SPOKANE, WASH.—Since our last news budget we have been greatly favored by a visit from Mr. Roy C. Wilhelm, who addressed a meeting at the home of Mr. and Mrs. Killius. It was well attended and all listened with deep interest to the earnest words of this sincere servant. At a recent unity feast at the home of Miss E. Mabel King, two children were christened and Bahai baptism administered—the daughter of Mrs. Isabella M. Campbell, Elizabeth Margaret, and the infant nephew of Mrs. Cora Ditmars, for whom Abdul-Baha sent the name of "Nur."

Our brother, Prof. Bramwell, has departed from the material presence among us. He was a faithful servant, always doing good. As we stood beside his body and performed the Bahai funeral service (in so far as we could) we caught the spirit of peace, and were drawn closer to one another. His life and death were, indeed, a benediction to all.

Lesley O'Keeffe.

WASHINGTON, D. C.—This assembly has been particularly fortunate recently in having friends from other cities for visits which were only too short, but memorable in their

enjoyment and profit. Perhaps the principal item of news is the sojourn of Ghodsia Khanum, our dear little sister from Persia, who spent about ten days in our city while en route to Chicago. Words fail to describe our impressions of this charming visitor, as those who will be fortunate enough to meet her will realize. Each day was spent with the friends, and the evenings in meetings, and the little time given to sight-seeing was evidently begrudged by this severed soul, whose joy is centered in the affairs of the Cause.

Mr. Albert H. Hall was with us for two days, addressing the Wednesday evening meeting, and leaving directly thereafter for New York, from which point he sailed June 17th for London and Egypt. Later in the same week came the delightful influx of friends, who were in attendance upon the Annual Conference of the Persian-American Educational Society. Among these were Mrs. Luella Kirchner, of Chicago; Miss Edma Bellora, of Syria and New York, some-time governess in the Holy Household; Messrs. William Hoar, Hooper Harris, Howard MacNutt, Edward and Howard Struven; Mrs. Hoar, Miss Lillian Kappes, who is preparing to go to Teheren, and Mirza Sinora Raffie, of Persia and New York. At the meeting of Friday, June 16th, all these friends were present and delivered short addresses, making a rare symposium, at which we heartily wish all the believers in America might have been present. The following Sunday morning and afternoon meetings were made joyful occasions by those of the friends mentioned, who remained over, and on Wednesday, June 21st, Mr. and Mrs. Hoar addressed the colored believers, graphically describing their experiences while in Akka.

We have been conducting a special series of Sunday afternoon meetings at the Studio, choosing special subjects and announcing them through the medium of slips mailed to those on our address list, and also as an experiment by notices in the local newspapers. Several strangers have been attracted to each of these meetings, and the plan will be followed in our future work.

Mrs. Wellesca Pollock Allen ("Aseyeh") has purchased from Miss McNeal the studio at which our meetings are held, and it is now in Bahai hands, which ensures the perpetuity of our lease, with exceptional advantages, giving us truly a "Bahai Home" for our meeting-place. Mrs. Allen has entertained several of the visiting friends at her home, the Bahai Hospice, 804 B street, S. W.

Mr. Louis G. Gregory returned from Egypt during the early part of June, and has shared with us in part the wonderful treasures of Heavenly Wisdom obtained from his contact with Abdul-Baha. He has delivered several public lectures since his return, and will be more of a power than ever for the Cause, in his great and abundant field of opportunity. Mr. Gregory accompanied Ghodsia Khanum from London to New York. He visited, en route from Egypt, the assemblies at Stuttgart, Paris and London, and gives interesting and inspiring reports of progress in the work everywhere.

Several days were most pleasantly spent in Washington by Mr. William P. Ripley, who, with his family, was en route from Florida to the summer home in Massachusetts, where they will sojourn for a while.

The Unity Feast, in which the colored believers joined, was given recently at the home of Mr. and Mrs. Andrew Dyer, and was well attended. The meetings at this hospitable home continue to show growth. On a recent occasion three clergymen were present, and all of them were profoundly impressed.

Lectures on the subject of the Bahai Revelation have been given during the past season at the Oriental University, in this city, by Messrs. F. J. Woodward, E. C. Getsinger, Arnauld Belmont and E. H. Young.

The work in Sumerduck, Va., was re-established in April, it having become necessary to discontinue the meetings for the midwinter months on account of the condition of the roads making it impracticable to reach that point, which is seven miles from the railroad. During the spring, Miss Knobloch, Mrs. Hannen and the writer have alternated and the accustomed interest is being manifested

Joseph H. Hannen.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domintion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Elzzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Lofiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (Aug. 1, 1911) Asma

Nos. 7 and 8

As we go to press the eyes of the Bahai world are turned toward England, because of the First Universal Races Congress, now being held in London, and the belief that Abdul-Baha will attend this remarkable gathering in person; in fact, it seems that great events are being enacted in that world-renowned center at this time. The STAR OF THE WEST reprints the following editorials and sermon which indicates the thought of the hour, believing all the friends will be interested in reading them. The first is the leading editorial of *The Christian Science Monitor*, issue of June 16th, wherein mention is also made of the recent Conference of the Persian-American Educational Society in Washington, D. C. The second is the sermon delivered by the Archbishop of York at the recent Coronation of King George and Mary of England, the keynote of which is Servitude. The third is a remarkable editorial by W. T. Stead, of London, in his newspaper of June 25th, entitled, "Empire of Peace—the True Significance of the Coronation:"

EAST AND WEST.

From July 26 to July 29, inclusive, there will be held in London, England, a universal races congress, the first in the history of the world. Today and tomorrow there will be held

in Washington, D. C., the annual conference of the Persian-American Educational Society. This will be the last meeting of that body under its present name and limitations. Hereafter it will be known as the Orient-Occident Unity Association. The Washington and London gatherings have one great object in common—the bringing together of the East and West. The universal races congress has the support of thirty presidents of parliaments in all parts of the globe, of a majority of the members of the permanent court of arbitration, of the delegates to the second Hague conference, of twelve British governors and eight British premiers, of over forty colonial bishops, of hundreds of professors of international law, and of learned men in all countries. In the program arranged for the Washington conference appear the names of many eminent American men and women and of some distinguished foreigners.

It will thus be seen that what J. H. DeForrest regards as the greatest international problem of the twentieth century—how to get the populous and historic East into sympathetic relations with the aggressive West, so that the two halves of the human race may make one fairly peaceful whole—has already been brought forward for serious discussion under excellent auspices. The London congress proposes to take up the question of race in its widest possible aspects. The immediate object of the Washington conference is outlined in that of the association—to establish closer relationships along all lines between the people of the East and West; to create a better mutual understanding and international fellowship among the citizens of the world; to uphold the beneficial laws of peace and arbitration between different nations—in short, to cultivate a better acquaintance and a clearer understanding between the two great branches of the human family than now exists, than has ever existed.

The law of separation between the races has come down to our period from the ages. Kipling has voiced it in the lines—

For East is East and West is West and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat—

and it has come to be taken for granted by millions as a fixed and indisputable and insurmountable fact. But modern thought is opposed to this theory. Tremendous advance has been made in an opposite direction even within the last score of years. A great light has broken in upon the Caucasian, for instance, as to the intellectual capacity of the man whose skin happens to be of another tint. Not only individuals, but nations, are now being judged, not by origin, race or custom, but by their achievements, upon their merits. In both the London congress and the Washington conference efforts will be directed toward showing the enormous debt of western society to the East. In both gatherings facts will be brought forward with the view of showing how unjust, how foolish it is for a single wing of the human race to attempt to claim a right to, or possession of, all the credit for the world's advancement.

The hope of the present, the hope of the future, is that "the twain" shall meet—not in some far off, remote time or place, but here on this earth—and that they shall meet in high apprehension and recognition of each other's worth, in friendship, fraternity and peace.—*The Christian Science Monitor.*

CORONATION SERMON.

The Archbishop of York based his sermon in the Abbey on St. Luke 12:27: "I am among you as he that serveth." He said:

The great day has come. Attended by the loving loyalty of millions of his subjects and uplift by their prayers, the king is here to receive from God his hallowing and his crown. In the venerable home of its history and its faith an Empire comes into the presence of the King of Kings.

Pause for one moment to hear a voice from Him, "I am among you as he that serveth." It is the word which tells the way in which He won, and wields, His Kingdom. Let me try,

in the simplest words, for these are best at such a time as this, to interpret its message. It may give purpose to the royalty which today is hallowed and to the loyalty which today is offered.

The sovereignty of service! The king is set to be the leader of his people in the service of God and man. He is the servant of God. From God's altar, in the symbols of Sword and Sceptre, of Orb and Crown, he receives His rule. It is a trust committed by a Master to His servant. Pray we for our king, that his strong trust in God may keep him faithful to God's great trust in him. He is the servant of the people.

To be among them as he that serves—among the people in this home land, among the multitudes of India, among the strong young nations over seas, as the one man raised above private and local interests to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices—this is indeed a kingly life.

Pray we that God may give the king His grace to live it. At his side he will have the helpmeet of another ministry—of one who will uphold before the people the high and happy traditions of a Christian home, and spread over their sickness, suffering and toil the care and sympathy of a mother's heart. Pray we that God may give today His Spirit of Wisdom and Love to this queenly service.

But the king comes not alone to his hallowing. He bears his people with him. For the national life as well as for its representative this is a day of consecration.

May this great people make and seal this day a covenant of service with our fathers' God; for in His service is the perfect freedom. May it ask for the honor of standing out among the nations of the world as one that serves the sacred cause of righteousness, peace and justice among men.

Lastly, we whose privilege it is to be present here are called above all others to follow our king in the service of his people. To us in our several degrees God has entrusted gifts of public responsibility, influence, experience. Let us consecrate them this day to God and king, for the service of this land of our fathers, this Empire of their children.

We stand at the threshold of great and far-reaching changes. The cost of service may be manifold sacrifice. But there is one thing that abides unchangeable: it is the claim of our Mother to the loyal devotion of her sons and daughters.

Let us meet the unknown future with the high resolve that, whether here at home or in the new lands across the seas, we shall be found, please God, among the people as those that serve.

Wherefore to God and king we offer that homage which to each is due—"Faith and Truth we will bear unto them, to live and die. So help us God."—*London Weekly Budget*.

W. T. STEAD ON "EMPIRE OF PEACE."

"What went ye out for to see?" was the question asked of those who streamed out into the desert to see John the Baptist. "A prophet," they replied. "Yes," said Jesus, "and more than a prophet. For this is he of whom it is written, Behold, I shall send My messenger before thy face, which shall prepare thy way before thee." A similar question and a similar answer may be given this week concerning the Coronation. The thronging millions who have choked London streets all the week, what went they out to see?

"A king. Yea, and more than a king." For the central figure in the great pageant is more than a king, more than an emperor. He is all unconsciously to himself a divine messenger sent to prepare the way of the coming of the Prince of Peace.

This is no mystic saying, incapable of being understood by the man in the street. It is a plain statement of a great outstanding political fact. King George is a king of a different kind to any of his predecessors. He is not so much king of Great Britain and Ireland as he is king of the Britains beyond the seas.

He is the only king who has seen the Dominions. He is the only king who will hold his Court in each of their capitals. He is the only king who realizes that the center of gravity

in the British Empire is shifting, that the colonies are the coming force, that our future lies not on the sea, as the Kaiser says, but over sea.

All this may be admitted, but how does this make for the coming of the reign of the Prince of Peace?

The colonists, it will be objected, are often very jingoistic in their sentiments. They have made wars in Africa, and they may do so again. That is true. But the importance of the shifting of the center of gravity from Westminster to the outlands, of which movement the king is the living sign and symbol, lies in the fact that it coincides with a change in the constitution of the British Empire which will facilitate the coming of the World State or Empire of Peace in which armies and navies will only be maintained for purposes of police, and where all disputes will be settled by appeals to law and equity interpreted by courts of justice or of arbitration.

The evil dream of transforming the free independent nationalities which make up our world-wide dominion into a cast-iron, hide-bound military Empire, unified and consolidated so as to enable a greater John Bull to dominate and terrorize mankind, that dream has vanished into thin air. The Imperial Conference has enabled us to see the Empire as it is and as it is likely to be. The British Empire is like a picture in a dissolving view. It is gradually melting into another and more brilliant picture, the Federation of the World.

In the Royal procession through the city on Friday the first place is given to the Colonial procession, and the first place in the Colonial procession is rightly given to the two great premiers of the two greatest of the British dominions, Sir Wilfrid Laurier, Prime Minister of Canada, and Mr. A. Fisher, Prime Minister of Australia. It is these men who express even more clearly than the king himself the true significance of this Coronation. For these men have cast the die in which the Empire of the future will be moulded. They have destroyed the jingo dream of an Empire of concentrated naval and military might tied together by tariff bonds and constitutional ligaments, and they have substituted in its place the conception of a federation so loosely united by ties, so elastic that they can be developed without difficulty into the still vaster fabric of a World State or Empire of Peace, in which the British Empire, the American Republic, and all the peace-loving, law-abiding states of the world may find a place.

This issue of the STAR OF THE WEST is a combination of issues—the Persian section combining issues Nos. 6 and 7, while the English section combines Nos. 7 and 8. A series of difficulties has made this procedure a necessity. We trust the friends will accept this solution of the matter. Our Persian section contains:

(1) Arrival of Abdul-Baha in Cairo, Egypt; (2) editorial on the subject; (3) poem celebrating the Feast of Rizwan and the freedom of Abdul-Baha, by his honor Andoleeb of Shiraz, Persia; (4) portrait of Mr. Hooper Harris, of Newark, N. J., and a short sketch of his services in the Cause; (5) translation of an interesting article which appeared in an Arabic newspaper, *Valley of the Nile*, published in Alexandria, Egypt; (6) STAR OF THE WEST's appreciation of the above article; (7) portrait of Mr. William Hoar, of New York city and a short sketch of his services in the Cause; (8) recent Tablets in regard to Abdul-Baha's coming to America; (9) future results of Abdul-Baha's trip to Egypt; (10) table-talk by Abdul-Baha to pilgrims from Persia regarding the future of Persia and the power of the Word of God; (11) Dr. Zia Bagdadi added to the editorial staff of the STAR OF THE WEST; (12) portrait of Mr. Howard MacNutt and a short sketch of his services in the Cause; (13) letter from Moneereh Khanum, of Teheran, Persia, regarding the opening of a new school for girls; (14) STAR OF THE WEST thanks her for this great service rendered; (15) the arrival of Ghodsia Ashraf Khanum in America and her reception in various cities by the friends; (16) portrait of Ghodsia Ashraf Khanum; (17) Tablet from Abdul-Baha to the women's Bahai assembly in Teheran, Persia, giving clear commands regarding the education of girls.



علیا محمدی قدسیه خانم

در آینه چند نواز آنها را محض تحصیل بجاگشت امریکای نبرسته تا چشم
 دگوس و ای این صغیرت باز شود و اینقدر لادان و این مملکتی دیگر
 نهری زمان ایران گویند و نمویسند
 بجز آنکه اینست تاریخی و انمار آن برای آینه بسیار است
 و فی الحقیقه این واقعیتین ظاهر میسازد که اگر چه خزان ایرانی باهوش
 با مردان مراهبه و مخالفین نمایند ولی چون موقع برسد با سلطان
 ارض در دوشی ملل بکونی بنواهند معاشرت کنند و در نهایت
 وقار و شرف و بدون کم کردن دست و پا محبت و کمال نمایند
 چنانچه کردار با چشم خود دید که چنانچه قدسیه خانم با معتمدی این مملکت
 محبت نمود و پس از چند وقتیکه با سیف و دانه نمود بسکت گوش
 بر بابت رقیقه او میدادند این نسبت مگر آن نجابت جلیله نظر
 الهی و بزرگی طبیعت نسوان وطن ما که امید دارم روز بروز در شایسته
 برقیات کامله شایسته نمایند

یکی از تقایع همه کنز اسرافت بسیار با سکوپی بود که باقی علیا
 محمدی قدسیه خانم دان شد و نسوان همه سوخته و استغنین در فرام
 آوردن این صغیرت مملکت و نایب نموند در تالار جلیل که بانوی مملکت

شریف شده بود حاضر شده قدسیه خانم را به میان همی محترم متعز
 نمودند و ایشان برای حضور بلبان شیرین و لبهای خندانت
 جبهتای دربار نمودند پس از آنکه بر او کرامت موسیقی که با هر
 این فن شیرین در آن شرکت نمود شربت شیرین بدینی و کجین
 حرف شد در جمیع گذشته از استغنین بر بالین و از آنجا بر
 پتربزرگ و سیکاه حرکت نمودند و در هر جا دست
 ایشان در نهانیت احترام و جلال پذیرائی نمودند و در جرای کلام
 همان نولندی سعی نمودند بجز باختر از سپه گاه قاضی ایها جاست
 مست نماید که ایشان با علی درجه ترقی و علم و عیوض و در نمایند
 و در نهایت خوبی و خوشی نائل بمقاصد می شود کردند همچنین
 جمیع هایتها امریکای بکشد و یک قلب در دست ایشان
 مملکت خوش آمد میگویند . نقداً را قدسیه خانم با علیا محمدی
 مس رسل که زنی است بسیار با محبت و روحانی در سیکاه غور
 منزل دارند و از قول معلوم سه چهار سالی در شهر مشغول
 تحصیل علوم لغز نمیشد پس از اخذ دیپلوم در خدمت نسوان
 ایرانی حاضر و هیتا خواهند شد

لوح مبارک باقی رسنان بهائی طهران
 طهران اعضاء و محفل روحانی امام حسن علیهم السلام الهی
 ای عزیزان مجال الهی نایب نماید و از ذرات آن سطور در فرام
 حاصل گشت آنقدر که با حسن آنگونی آراستند که در سنج سنج
 و بزرگتر فحاش بر دارند در فکر تربیت اطفال باشند اما این محفل
 باید روحانی محفل باشد یعنی مذاکرات باید بیان حج باختر و در این
 ادای همه و ادله قاطعه بر طوع حسن حقیقت باشد و هم چنین آنچه
 لب تربیت نبات و تعلیم علوم و آداب و حسن سبک
 و حسن اخلاق و عفت و عفت و ثبات و استقامت و قوت
 عزم و ثبوت نیت و ادار منزل و تربیت اطفال و آنچه
 از لوازم و ضروریات نبات است تا این نبات در حوض
 حکالات و بحر حسن اخلاق تربیت شده و قیاسک آنهاست
 گردند اطفال تو انرا با حسن آداب و اخلاق از صنوبر تربیت
 نمایند حتی آنچه سبب محبت بدن و قدرت نمید و صیانت اطفال
 از عودض امراض است تحصیل نمایند و چون کار چنین حسن نظام
 باید هر یک از اطفال نهال بهیال جنت الهی شود
 و علیکن الهی الامام الهی را ع

و قدب بعض را جلب خواهد کرد و در آن مملکت هم ظاهر بار او است
جمع موافق می کند دستور العمل بدینند که از اینجا را بشنایند
از نقاط شرق و غرب آن مکتب مکتب شود و شرح بعضی از مدارس
مستوفی به سبب آن عرض نماید .

نجم باختر
از دخترا ن تربیت شد ایران است در تفریح و تفریح
انگلیسی مهارت نامت دارد چون این دختران آگاه اول دختران
است که در نهایت جرئت و قوت رو بند را کنار گذارند
و در میان مردان داخل گشته و برای تحصیل علوم و فنون زحمات
و مشقات سفر برادر بر خود قبول نموده و با امریکا شرف
آوردند لهذا وجودشان در اول کنفرانس بین ایران و آمریکا
در نهایت بر توجیه و با نمر بود و بسبب جذب و اشتغال قلوب
حضور کردند و چون در جلوی آن محبت قیام نمود و بسبب
تبع و تبلیغ انگلیسی بدون در نظر دولت شهر و روشن صحبت نمود
حضرت یگدل و بی اختیار تحسین و تاجب شوند و صدای کف
زدن آنها آن تالار فزونی را چندین دفعه بر کرد این سخن
بر قدره از نجاست و وقار و بزرگی نفس این دختر ایرانی تعریف
نماید قدم ها جردان ظاهر است بهینقدر عرض نمایم که
این دختر با علم ایرانی در این مملکت تار و پود عقاید و مبانی مردم را
در باب زنان ایران از هم کیفیت دیبا همی علمی راه انداخت
و قرن جدیدی افتخار نمود چنانچه مقادرت و عظمت در چراغ بود
در باب من راهها بیرون کند و کل سوا به کافیه بر در است و در وطن

نجم باختر
نجم باختر از عجم قلب است از نبره خانم را تحیات و اسواق هم میسر است
و ایشان را بر این تبحر و فدیج عظیم تحریک و آهست بنماید و سرور
که این حرکات علیه و این همچنان می تربیتی از آن عاشق ترقی
ظاهر و همی بد است و امیدواریم که اسس مدرسه تأییدیه لوز
بروز قائم تر دستخیز کردد و دختران وطن عزیز را در تربیت و تعلیم
علوم و فنون با عا در جبهه شرافت انانی ترقی دهند امر از هر طرف
در ایران مدرسه بنات زیاد تر متوجه گردد برای استقبال از
خوشتر و بهتر است و بسبب امیدواری و وطن پرستان بسکود
مردان باید آن سال در این مکتب بار مکتب تأیید کنند و
نوع آن نفس باید این مطلب را بهیست و زیاد بدینند و دست از
انکار ترقی خواهد زد و خود مکتب و بهر نوعی است جمع اشکال
از جلوی قدم رفیع کنند و در اینجا مدرسین عیدیه جدید
کسی بلین نمایند بل سیموی الدین یعقوب و الدین لا یعقوب
طایف جانان بقدر ترقی هر قدر ممکن است در تأیید و توفیق آن
خادمه نقت در در خصوص و تسلیق آن خواهد روحانی در همه دست
جانان می خواهد نمود سلطان باشید

پستی و ترقی خواهی ادوات و شهرت دانایی و نجاست از آن
بنقطه رسید که حساب شوکت نام بریزد آن وقت در کشور
امریکا و خیال میزبان ایشان دیگری را جشن بد کند
تقریباً بعد گرفتند و این جشن با گاری سال است پنجم
عمر سی سال آن بود و در تاریخ آمریکا و ضایعاتی برزید انهای
قبل مثل مانند شش چه شده بود . تالار های قصر و بناهای کلونی
و در قتهای بند قیامت بسزای خرم و فوای می خوش با تباران
چیز در جبهه های نور الکتریک و فانوسهای رنگارنگ چاپا ن
موتین شده بود و نوعی با صفا و کمال نظری است که گویا قصر ایران
و با بهشت فلسا بود . چون از ورود قدسیه خانم در آنجا
بودند و از کمال و نجاست ایشان آگاه شده کفین ملاقات
است را بهما اوراق دعوت رسید و در وقت ملاقات دوست
دادن چه پرزیدان و چه عیاشان احوال برسی نموده و است
لا درود با امریکا آهست است گفتند و لهذا قدسیه خانم
اول دختر ایرانی است که در تصرف سلطنت جمهوری امریکا داخل شد
و با رئیس جمهوری محبت نموده و با دوز او و امضاء با قدرت متحد
سخت سالی نمود
اگر ما ایرانیان چنین دختران با هموش دغقل داریم خوب است

درود در فرهنگ علم و معرفت قدسیه خانم با ایالات متحد
در سوم ماه جون امده قدسیه خانم دارد شهر نیویورک گردیدند و
دوستان انزهرایش از ملاقات نمون ضیافت و مهمانها
برایشان فراهم آوردن هر کوزه محبت و امانت بجای آوردند و هم
استه مس غلی گویند که بی اندازن حدت نمود و این فراری
نماش اتفاقهای عجیب و غریب بود در ۱۳ جون خادمه
شد که در کنفرانس باچن تربیتی ایران و امریکا که در جوا افتخار
حاضر گردید . چند لغوی از دوستان ایران و امریکائی در مکتب
آهمن این دختر عزیز را استقبال نمودند و اظهار سرور و ذوق از ورود
ایشان کردند . سفر علیا بخندره قدسیه خانم با امریکا یکی از
همه در تاریخ ترقی و تجدید ایران محسوب خواهد شد این دختر خانم
خترت عاقله که قریب ۲۰ سال دارد و از اهل طهران است

پستی و ترقی خواهی ادوات و شهرت دانایی و نجاست از آن
بنقطه رسید که حساب شوکت نام بریزد آن وقت در کشور
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اگر ما ایرانیان چنین دختران با هموش دغقل داریم خوب است

سواد مکتوب نیره خانم در باب تاسیس مدرسه بنات
روز افتتاح مدرسه مبارکه تأسیسه

آنکه در مقام تشکر دبستان عالی بام دبستان دوشیزگان اهل نایبیه
بجست معلوم باز گردد لهذا بکجه رانقدس عرض کن تا باید طلبید درین
ترتیب لوایم میداد که الواجباتی حضرت ایدای عزه وصول پذیرفت

الحمد لله که با جان و دلبان و دقت و دستان و قوی و دلگشا
بکاتبات روح پرور و لمحات انور بجز با خیر سلا و نهاده این بلا بگشاید
و بصیبت زده گمان و شبنم گمان کوی سبحانی را در ملکات برزخانی
ایران پیوسته سرور و مشغوف میدارند خاتمه در درجه ترقی کتب
مبارکه با قیام فایده رسیدنی انجمنه بانفحات محبت آله و آیات
غنیست هم نشان بود دبانهای بلند سواد آفاق و جود کافه عباد الله و اله
الرحمن را دعوت برضوان آفاق و اتفاق میفرمود در احسن این کتب
جمع کثیری از کیزان پرشکوهر که زنده پیمان حضور داشتند سید مرتضی
و اقطان اخذ نمود و بر جبهه قلب و جان بنام از شر شوق
گویی اقدام دلاوی تشکر و تحمید و صلاهی تمهیل و کبر و تجیدت حمید
در مرکز مدرسشدهش را بکلیت اثر رساندم که ای محراب عالیان
چرفیض باهل امکان شایان فرمودند و چرخانی بکامیان اردان
دانشته اوی مرکز عهد ربنتان بر اثرا قات و تحقیقات فیض
دان و در شعوه از شمس شایان با قاف انداخته که افق و قلوب

اهل امکان طرأ در آبراز و ایمان و کجور فیض کبان برای جلال
و سلوان در شوق و فیضان است اقیم با قزو خادربابین بفرمانی
و دعوت صوری حکم کبان و یکستان یافته و مشرف و خوب که
مانند شری و ثریاست یک قطعه اندر ضیوان گشته
در خصوص جو علم و معرفت و بهیکل ترقی و تربیت جو ابرو جانین
که بجهت مصلحتی مدرسه بنات انتخاب شده مرقوم نموده بودید چون
قریب دوه قبل لوح مینی با قیام این کمینه از ملکوت فضل نازل
بعضی فقرات آن که راجع بانیمقام است نفع نماید توله تقاسم
و نادیده گمان در مکاتب و مدارس عرفان تربیت نشوند و تقم علوم
و معارف ننمایند و تحصیل مبالغه و صنایع لازم نکنند و تربیت الهیه
تربیت نشوند حال انستقام نیاید زیر اورد می آید که این نبات اتمت
گردند و اول مرتب اطفال اتمتند که تاسیس فضائل در طبقه کمال
نمایند و تالیق و تحصیل تکالیفات نمایند و ادار السانی بیاورد
دلزد و تامل بخیزر نمایند و لعزم و نبات و تحمل مشقات و تحصیل
تسلیق نمایند لهذا باید نهایت اهتمام را در تربیت نبات کرد
این مسئله بسیار مهم است
لذا این فایده علاوه بر مدرسه محتملی که تا باید االی سال گذرند
برای تربیت و تعلیم نبات بی بدر و فوا با ذکر بود نقد نمود

که شرق را بنود جمال خود شتور خواهم کرد تا در جنب مدرسه منزل
عالی داشته راحت باشند و صین در دو منزل خودشان از نزل
فرمانید و این فردا انبار خراب لایر ز انعم علیه الهامه استبراهم عرض
میشود بخوش نرسی داد که تکلیف تحصیل در شیشه با تکلیف نهشته و دهانی
کافی که مقابل انظار در بهتر نقطه این محل نصب نمود
ای که بخواهیم قدمی قدم خیزم باین مقام مقدس در انشا علوم
از حال وطن گوید سلامت ملک نزلت خیزد و دل قدرت خیزد و دم
در در یکشنبه دوم ماه اعضاء روحانی مخلصین روحانی و اهل صلح و مصل
و کینه مدرسه مبارکه تربیت را با جمعی از اجباء دعوت نمود
شیرین و جوی با نهایت شوق و شور و عالم فرخ در و در سل فرمود
و دکتر نمودی همگی گلاب دان و دکتر کلاک و مس استرین از عقل
فایده اظهار اتمن نمودند و تا غریب اجاب دسته دسته بیست
آوردن بتریکت میفرمودند فی انجمنه بسیار مخلص روحانی و تربیتش
نارزه گی داشت
مختر سرفه سیخام امید است پس از چندی حرکت فرمودن از نفع فایده
نایب الزیایه شوند
عرض دیگر چون لجمی اسم شعبه مدرسه تربیت را می اندر سه گذران
شد اگر صلح است و موجب تزیات امید سه در انظار مخلصان



گفت خیر همه دلیل تر شوند و بگویند از اذعان خود میگردند
 نمود و خیر برسد که بگویم بدنام سوئین از بعد از آنکه سبب ایستاد
 دلیل و خیر شوند است از غفله و ایمان با دیگران یا نه منتر تر شوند
 گفت خیر منتر تر میگردند بعد سلطان گفت ای ابوسفیان بگفت
 شما نیست برادی زرد نسیم او شود ابوسفیان گفت خیر آن او است
 این مقامات ایستاد نیست منفر می شود سلطان گفت مرد کنی نمی آنگر
 سواد است مراجع را است گفته باشی تو تمام قبائل بجا بر سر است
 من و قیصر روم هم باید بزودی تسلیم او شویم و الا او ما را تسلیم خود دارد
 جواب کرد . . . حالا آنچه می بینی چون با امر الله معاشرت می بینی
 بنیاد و یا این بنگاری حضرت در مقابل بنگاری خدا کار می شود آنرا
 برود حضرت بگو صد معاشرت قوم قریش را بود را نمودند و قیصر
 دو وقت شدند سه هزار گار استند و اما معاشرت تمام عالم
 بیکدیگر و انواع عمل نظیر دول را است دان و در عین هر یک از دشمن
 با می با بقدر شرف و نفس دشمن ای حضرت رسول الله تو در مقابل با
 دارند تا هر سبب از قوی و کثرت نفوس نقش خدا نوبت
 نقش خدا غریب است آن تو میری از آن تو میری که نیست
 اگر چنین وضعی دلی به چشم قوی است فل سیر دانی الارض کیف کان
 عاقبت الکفرین اگر در میان آنها سر است کند دیدت
 نظیر مانند از آن اوج مفلوکه و در دایه شکست خوردن با نظیر
 می بیند که یک جا شمشیر کشیده افتاد و سطوف سپهر در کفاری
 خیمه ستون در رفیق و بجای آن کون افتاد در گوشه تری کمان
 کیطوف نیزه و آنگاه زخمه بیکه شده و در چپ سینه گوی می کرد
 موجود اجرام و قبور فراوان موجود و میدانهای مسافه و بجا و در زمین
 با جرات می حس است اگر در وقت و نظیر بعیرت ناظر گردند گفت
 آنها می شوند و می فهمند که با قوه الهیه و به قوه معاشرت نتوانند چندین
 ملک مهر و من الدجواب

جناب ستره تهور در کمالات یکی از متفین عالم دانا فیض بیان
 و طبع انسان امر حضرت امام الله در ممالک امریک از چهارده
 سال پیش با این امر که همیشه مشغول به تبلیغ بود و نفوس
 زیادی بواسطه او در شرف ایمان داخل گشته اند در آنجا کار
 و حج الهیه در آنجا لاجرم مبارک ترحم ملا در آن انجمنی که گشت
 و در مردان همان نوزده یون و باب منش آن بر وجه مارات
 باز یون است در عین آنکه حضرت هیز از این انجمن
 پس از توقف چندین سال در امریک و انجام خدمات زیاد در آنجا
 شرف نمودند با است رایه و حال او و چند نفر دیگر از بهائیان آنجا
 شد و بجهت حضرت مولی الوری مشرف گشتند جناب ستره
 کمالات در این چند سال اخرا در آنجا بر این خیال بود که چند نفری
 از یاران سلاجه نمودن و با آنها سفری به هندوستان و ایرات
 و سطره ادرشق نمایند و اما امید چنان است که نزدی
 با انجام این خدمت عظمی مؤید و موفق گردند زیرا در این بوم هیچ شئی
 هم تر از آنجا است که ای شرق و غرب نیست اغراضت با هر طرف
 می نماید روح حق و در آنجا بجا میکند الفت و موالت روح حق
 میگشاید انق انکار تو سعی باید شمولس و نجوم حقیقت طلوع
 نماید خوام دوری و بیگانهی نقش میگردد و صحت اصلی و دفاق
 معنوی ظاهر میشود پس هر قدر رفت و آمد مابین دوستان
 ایران و امریک بیشتر گردد امید اتحاد بیشتر برقیته قوت پدید
 گرفت و ضیفه و نغفاه کاسه در صدور زائل خواهد گشت و اطفا
 اعضا یک عالم بعبوب خواهد گریه

جناب دکتر ضیا، اندکی نمودی نایب مدیر بجز با خیر
 چون ادله با خیر تدریس تو سه یافته و رونق ذوق آموزد است
 آن از قوه بیک نوع خارج گردید لهذا بر حسب لیاقت نظاری در دست
 روحانی و اخوی معنوی نایب دکتر ضیا، بنایب مدیری است
 ادانه برادر کرده اند و مادر نهایت سردر وجود در ان مقام وجود
 محترم است ترا بیشتر کنین و قائمین شرقی خود معنوی میانییم در جاده
 اجزای خاور باب سراسر نگاری با است رایه باز نمودن در
 هر جهت است ترا مصدر اجرات خدمات گوناگون است
 بفرمایند تا سال لبال این جریه ترقی نماید

قطعات الواح است حضرت عبد الهیاء که یک
 مورکی از الواح اخیر میفرماید: - "نام تو رسید از حضور
 معلوم کردید که نهایت آرزوی که من با مصیبت بستانم
 من را نیز نهایت اشتیاق که باران الهی بر اعداقت تمام ولی
 شرط همان است که مرثوم گردید باید اجزاء و اداء هرگز چنان تقد
 و متعلق گردند که حکم یک جسم و یک جان باشد و بگفتار کردار
 و وفای قیام نماید که مطابق تعالیم جمال مبارک است تا باها
 حقیقی شوند." در لوح دیگر میفرماید
 "در آنکه ماضی نموده و مراد عودت کردن بودید رسید از
 ما خط اش از روحان محاصل شد و اشتیاق عبد الهیاء از ما
 گشت ولی همانست که مرثوم نموده بودی باید خفا طیبی میان
 در لوح دیگر میفرماید: - "نام تو رسید که اجزاء و اداء هرگز
 در آن مان باید آمدن عبد الهیاء بر وحدت و قدرت قیام
 نموده اند دست مشرق الذکار در ترویج و ائتلاف است"

معجزه آینه است حضرت عبد الهیاء بر سر
 دیگری از الواح اخیر میفرماید: - "از سفر من مبصرانها رسیده
 بودید از این سفریت امراتم که هرگز در در قلوب الواح
 اجزاء تاثیر عظیم نماید زیرا مقصود حضرت بکلیه آینه و اعدا اداء
 ملکوت است."

بیانات مبارکه حضرت عبد الهیاء که یکی از آخرین
 کوی جانان یزید بن بعل بن نبیل قرظی بنی اشتران
 در زیارت علیه السلام فرموده است در مدینه اسکندریه فرموده: -
 مثل ایران مثل حاصل سینه و حرم خونی است که گرفتار بود
 شد و برین فرادان بر وی آن فرود آمد باشد غریب قوم
 حرارت آفتاب بر آفتاب معدوم میکند بعد از نهایت
 خونی آن کشت و باغ نیرعت تمام نمود ترقی خواهد نمود در هر صورت
 ایران بزودی ترقی می کند ولی پیش از اذیاع ۰۰۰۰ جندی طول
 می کشد این وضع بیکه ای الهی است که می بینید تا بر بنیه بیکه ای
 خدا با الهی می کند یعنی است قوه الهی قوه غالبه بوده است
 و خواهد بود و دیدید قوه حضرت موسی چگونه بر فرعون خند نمود
 فرعون خنی بیشتر از اینها قادر بود مضر می رسید می بینید عذرات
 و اثرات و ترقیات انور را با همه علوم و فنون ارد پایاها هنوز

از کارهای دور فزون برانند و آنچه بر نموده اند مثل آثار آنها که
 بسازند دست راسته از همه عالم بصری آیند تماشای کنند باقی
 ز یاد بر میگردد باری چه قدر فصیح و بلیغ و حکم و مبین خواهد بود
 عالمان در قرآن قصه گذشتگان را بیان می نماید و همانا که در جمله
 با قوه قویه الهیه است قوم عاد و ثمود با آن قوه و قدرت
 دشمنان در مقابل قوه الهیه مغلوب و معدوم شدند و خوردند غنچه با
 آن بزرگواری و قدرت در مقابل امراتم چه توانست بکنند عجز
 از فزون با انهم شکست و قوت و قدرت و قوت و سلطنت
 قوه هر طرفی بر بست با قوه است با قوه الهیه . بود عجز
 با آن قدرت اجزات است و لعن و سبقت در مقابل قوه
 روح الهی چه توانستند نیند برایش دهم در مقابل کلمه الهیه
 ای فرصت معاد است یافتند . و قوه که در آن مکر در در
 استقامت دین اراضی شد با شاه سگفت برید بزرگواران
 قافلها از زمین بیادید زنده ابوسفیان را که رئیس خاندان
 در مکه سلطان حاضر نمودند سلطان گفت آن چه خواست در
 حجاز بعضی خبرها می شنوم گفت قربان خردی نیست محمد نامی تویی
 که سواد با چند نفر از اهل و طایفه اهلین مکرش در میان
 از روی اموری میگذرانند مثل آینه فایده مارا بگویم برین
 و تمام برودن با خود تدارک فایده عظیمی نمودم به جهت کنی
 برداشتم تا اینکه از شر او اندر نه محفوظ نام سلطان گفت من
 کاری باین حرفها ندارم سئوال آنی لا تو میگویم از روی حقیقت
 جواب مرا بده اگر بدین جواب گوئی من حقیق تو ام نمودن
 دیگر که تو باین خاکست می آئی جز این را نخواهم داد راستی است
 در جواب سئوال است من بگو گفت چشم سلطان برسد این سخن
 دلوان بود قبل از اینکه این ادعا را بکند گفت نه دلوان نبود بعرض
 بادشاه زان بود گفت نه باز پرسید بعد از آنکه او ادعای
 پیغمبری نمود امور او را بشنید در احوال شد گفت منک و طاعت
 در گردان در میانان گردید سلطان تأملی نمود باز پرسید که بعد
 از آنکه این ادعا را کرد و عذرات بر او در دست دکار و
 ادعای خود شد گفت مضر تر شد بعد پرسید او را لا توتق
 است یا تانقص گفت مردم دور او بیشتر می شوند و همراهی
 آدمی کنند کنی کرد باز پرسید که مومنین با ولا ائین و استوار
 و علماء و فضلاء هستند یا لا تقرا و سکنین و مردمان بی پروا
 گفت ای مردمان معقول دانا و علمای فاضل و ارفین با او نیستند
 باز پرسید که چگونه با او میگردند محترم و صاحب خرد و احوال میشوند



وخلص عباس اندي از صفای عکا حاضر شد ککن جوری دانموم کردیم
 که بجهت خریدن کتدم آید و مقدار بی هم گندم خرید و بطرف جغتو
 کرد و متصل از جغتو عکا و از عکا کتفا در حرکت بود حضرت سیدان
 اهرار نمودند که حضرت عباس اندي بکلی نشیند و طرف اهرار
 تشریف بریند و این اهرار تفرات بجهت این بود که نگران از یاد
 دل حضرت او ابا کرد و قبول نمود در حالیکه میفرمود دست فیدام
 که مردم بگویند این شخص بزنند بود و محض خلدی از عکا تفرات از
 صفای خود فرار اختیار کرد و همانوقت قلب مبارک تصاف
 با دوی فرمود و فرارسیدن زمان ازادی را برزودی در دست داد
 در راستی خبر و حدیث قلب صدق و صیحات بس ناهنگام بخش
 دست برادرش چون دست فطش در سر بر عدل داد بجای ابر بر با دقلم
 گشت در صورتیکه سه روز بیشتر نگذشت بود
 دوستان حضرت عباس اندي از االی ابالدت توجع و ابریک
 اهرار می کنند تشریف فرزانی او بان صوب ولی حضرت اولمطوط
 کمر سن و طول راه و رنج نهایی سفتول میفرماید ایچیکه شرفت
 گرفته است ذرت بخواند که او دیگر آنکه بی نشود که اسرار بخیر
 در استانش که از اطراف نظر سمر بزارش می آید اعدان شده با
 که بجهت زیارت و یاد آشتن بر اسم خدیو مبارک مولدی در حرکت خود
 حاضر شوند و خداوند این عید سعید را بر جمیع آنها بجز در حرکت مبارک کرد
 آنجا که این شخص جلیل عظیم است آن و عید عصر و فرزند زمان است
 استحقاق بیستم تویر و تجلیل احترام را دارد در آنکه مثل عزیز بسب
 شرف نجاست خود در بجهت فصلهای طیبه خود که هیچ عیبی در نفس در آن
 نیست تحت رحمت دید خود کرد انده است فسخان المعنی انسان
 اراغ عید عن جدارة و استحقاق لایمی مکان تیراه لاث است
 (یعنی) کامل دیاب رطل الاسبکیزه فی ۲۲ مارس ۱۹۱۱

جناب مستر و علم هور یکی از بهائیان محترم امریکا که تا بحال
 در طریق این امر عالمی خدماتش مان نموده . جناب
 مستر هور در ماه اکتبر ۱۸۹۳ مسیحی در سیکاگو این بناه
 عظیم را شنیدند و پس از تحقیق و تجسس کامل قبول نمایند
 در ماه می ۱۹۰۱ مسیحی با رضی مقصود نمودند و در هفت روز
 حضرت عبدالها شرف گشته و باران شرقی ملا ملاقات
 نمایند . در شنیدند که بهائیان محبوب در شهرهای متفرقه ایران
 بزیج و لقب گرفتار بودند و از دست دشمنان بی رحم حتر
 شهادت نمیشدند جناب مستر را به از جانب بهائیان
 امریکای تنکانات و عرائض بر حضور اعلی حضرت نهشت
 ایران نمود و برای برادران و خواهران ایرانی عدل دادند
 خواست نمود و امر در این شخص معظّم کی الا اول دستداران
 ایران . در جهان ددل حاضر است که برادران و خواهران
 شرفی خود را خدمتشان رسان نماید . خیال من را به
 مس هور هم کف در مبارک شرف گشته و همیشه بخدات
 امریه قائم در دفتر نهج است

کلمه با فتر
 ما صفحات این جریس را منتقل آنچه مقاله مفصل قبل ترین نبودیم با فتر
 عمده و ایرانیان که ایمان باین امر مبارک ندارند خصوصاً در میان
 داشت داشت آن قدری مغرور و تامل نمایند و با ندانند از نعمات الهی
 امر حضرت مهابه همه در گردند و بدانند چگونه امروز این امر در مکتب
 و دباری لو او فتح و نظر بر افراشته در روز بروز دانایان ارض سلبوی
 خود جذب نمایند روزنامه های مصر در این ایام در ای مقالرت
 بسیار بدون درایم رفته جمیع در این او اخراج ان بجد و ناکشود اند
 ولی فی الحقیقه مقاله فوق مجوعه است جامع و مانع و قائل امریه سلبوی
 شیرین از هر دوی اسرائیل و بی غرض در سخن در می نمودند ما جز این
 کامل دیاب را در جانب بهائیان شرق و غرب بنام و اعضا و ادوات
 نجم با فتر خصوصاً اشک و نانی نمایم و طول عمر و بقای خدمات ایشان

تجدیدات همچو کوه و کوه نو اند میگویم که حضرات دوستان در این مکتب با هم
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عادت خودشان از آنجا رونو فرات و اعتراضات ایرانهائست
بسیکند از این آن است بزرگتر و از حیث شأن و مقام جلیل تر
و از جهت علم و ادراک عالی تر است و لکن با وجود این حضرت
عباس افندی دست مبارکش بمانند بر کسی قبیل کند و با
راضی نشود که احدی در نزدش شخص و ذوقی کند و بجهت استماع
کلمه تعظیم و ترفع را نسبت به ذات محترمش دلت نندارد
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بهائیت مقام وحدت و یگانگی نیت است و تعالیم دین بهائیت
مخبر کردن راههای تعقیبات دینی و جنسی و وطنی است و امکان کردن
طرف راحت و آسایش حقیقی و آسان نمودن امور معیشتی و زندگی
دنیوی همچنانکه صاحب جریدت المودین نیز ذکر کرده و از فقراتی که جریدت
نویسند مراد محنت ذوق خردمند که میدارد این است که میگوید
رودنی در خدمت این شخص بزرگوار ببرد علمایه و معراطیه در محنت طی
عبور کردیم از وضع و ترتیب اندر این سؤال فرمود که هم این
مدرسه ایست که از هر قسم علوم و فنون مانده و معارف عجیب را همه
مفاد من دون تیز و مدخله جنس درین تعلیم میدهند چه بکر بتعالیم
بهدر سبب غیر از علم هیچ راه نمی یابد ناگاه بجای آنکه پس او بر آن
در سر وقت از جهت وقت از جهت مبارکش ظاهر شد پس
بکلیان تلفظ نمود که را کتبه رضا و خوشنودی او ازین مدرسه در
بزرگوارش ساطع بود و در باره تسمین دعا و شاد بود و آن
ذکر کرد آنچه که من حرف بگوشم که در این باب
گذشته میان انانی صفا چو سلم و پیچگی کمال محبت و دوستی و وفای
برقرار بود بجز آنکه خداوند بلب وجود بخش (یعنی که هر چه
دقیس (یعنی بزرگوار) ایشان را بجزت و خوار و کوفت ار کرد
و این بخش و تقییس مابین این برادران سالکان رنگ ایضا
و تقوی نمودند خصوصت جای دوستی و عداوت مقام محبت
گرفت در عهد این دو جا این کلمه مسلم و مسیح را شنیدیم من در
این مجلس فیسی کی بودند پس همان آثار و کسکه که عادت نفی
دوست فرمود این دو سطران بودند بعد ما فاصد فرمود
یک شخص لاتینی الدتقار رحلت کرد اصری لظرافت سیسی
دفع ادرا در فرستان خود قبول نمود و مدار فرستای بود خواهش
نمودم از شخص کشیش دبا و کفتم که من یک قطعه را از فرستان
خودان بخت تو جدای کنم تو دور از او دیوار کش این است
را دارم ای دفع کن از اینمطالبت کنی و افری که این شخص
بزرگوار کز ایشان است و اسوارت را جلی سبیل است
میگرد و سخت گیری مینماید بیک مقصد و خوش عقید است
بنت که کتاب و الد بزرگوارش حضرت بهاء الله که موسوم بکتاب
قدس است مملو از این قسم تعالیم طیبه است که هیچ این تعالیم
ان را بر فضیلت و بزرگوارسی و دوست می کند و چه قدر این
شبه من است بین دین فضیلت و بزرگوارسی که بسند طبع علوم
اصل عالم است
یک نفر از کتاب و نویسنده گان جمله از کتاب اندرس

در جریدت منظم ذکر درج نمود و در این است «من در کتاب
اندرس نگاه کرده ام و آن همان کتاب است که حضرت بهاء الله پس
طایفه بائیه تعالیم خود را ذکر نمود (در اینجا شخص کاتب بائیه
دعا بجز خلد کردن) و این کتاب را سبیه توانی دروسی که خلق
طلدن در بلاد ایران افادت و مشغول خدمت حکومتهای
بود در مدینه بطرز بویغ خراج احوال علیه امپراطوریه بدوستان
دروسی طبع نمود و من در آن کتاب اقوال و تعالیم بسیار نام
که بدل است بر اینکه طایفه بائیه دعوتشان بقانون سبیه از
پیره ندر اهل است و حضرت بهاء الله اشده تا قیامت است بر
عبدالله خان تا آخر مطالب که شخص کاتب از زبان ارباب
که بنده اند و گویند و فارسی بنماید که حضرت بهاء الله فرست
عدله و تقصم مبادی صحیح و مقاصد طیبه او سبیه در آن
و این که صاحب جریدت المودین در وصف و لغت عیاشی
و عمده طایفه بائیه ایشان بقول صداب فرمود در اینجا
از برای اوقات و پروان در همه شهرهای ایران و هندوستان
مکمله اروپا و امریکا موجودند که بلیو نهاسمار می آیند و این
حدیث است و تقدیس حضرتش را توفیر و احترام مینماید و همین
سبب دشمنان از شهرت دادند آنچه که شهرت دادند و کین
بکس که با حضرتش جلس شوی میزند یک شخص بزرگوار و فیض
شیرین سخن را که اندر مغناطیس جذب نفوس دارد و است
و میل مبارکش تمامه بخدمت وحدت نفس است این
مذهب در عالم است مقابل مذهب وحدت وجود است در عالم
اعتقاد دینی تا آخر آنچه مذکور نمودیم از فضائل و صفات او
تا اینکه میرسد بجاییکه میگوید «دبار با حضرتش مجامعت نمودم
در صحبت دارا خود بخاطر داد او سیرا مرحوم سید جمال الدین شریف
را در اصطافه انجروم لمواضیحه در آن محکم بود در جافیت او
ستودر الا انکه حضرت عباس افندی جلس بیشتر است
گویش سخن خاطین خود بهتر میدید تا آخر مطالب که در وصف
اخلاق این بزرگوار آنچه در مین ایشان واقع گردید از
مغناطیکه مملو از علم و حکمت بود ذکر نمود و من در بیان مبارکی
او چیزی علف نمودم زیرا اظهار همه مبادی صحیح و سبط مقابل
در بزرگوارسی و برافت مقاصد خیریه او مورد تظویل است
و جویند وادی آلودن گنجایش از آن در
و کفنی اینکه خواسته این جریدت ملاحظه تو فرود آفرات خلق را
بنت بر حضرتش و مقاصد طیبه اش در تقدیر از حج مش

توجه جریب است مصوبه تصویر حضرت عباس افندی موسوم نوادی
نیل مطبوعه در اسکندریه تاریخ روز چهارشنبه ۱۳۰۴ ربیع الاول
۱۳۰۴ و زیر عکس خط جلی مرقوم

عباس افندی بهاء الله

عباس افندی نجلی اولی حضرت بهاء الله بن مرحوم مرزا عباس تقی میرزا
بزرگ نوری است که در طهران سمت وزارت داشته و نسبت به این
سیرت میگردد و حسب تاریخ بزرگتر ذات محترمی در مملکت ایران بکثرت
حکمت و حکایت مقتضای آن اطلاع بر طرف زمان احوال و احوال پسند
دردمان است احاطه کامل با هم این جد ابرو در کس عالی فریاد نیل اصل
حاصل نمودم خوانند این جریب آنکه بصیرتی دارد در بد نظر از صدها
صاحب این عکس عدد کم، و نظانت و آثار بندری و کربانیت و علو
ذات و شایسته را مد نظر بنماید و این عکس عباس افندی عظیم
دو شایسته بزرگ طالبان هماغه است که در چهل و سه سال قبل بر داشته
شد و آنگاه عمر او بالغ نبخت و در سال است زیرا حضرتش که
خداوند بهر مند فرماید او را بطول درنی و اطابش و در نگاه در
پنج جمادی الاول ۱۳۰۴ بهی شولدر است و امروز بر کس حضرتش را
سنگ بر کس می بیند او را کس شخص معتدل القامه خوش خیز در زنده با
سعد و قدرت نظر و است صورت و همت طلعت و در یکی نرم
سعد خود را بالادی کثرت مبارکش بریزد همچنانکه این رسم در قدیم بر رسم
بود و لباس او فرخ و بسط تقریباً مثل لباس امانی مملکت است و
مخطوط او هم سندی دریم عکس مبارکش در این وقت که او شایسته است و قدر
و جلیل هر که از افعال عکس جاری شود و بنفوس ترین و اصفا را خود ایا نوزاد نماید
در ارض نبشود که آنکس بکاس بر ذات محترمش حمد و گدازد و گمان من
او را که میفرماید بر تصویر در رسم در ستمال و عکسی زایل و باطل است در
جهان الهی باقی و باقی نمی ماند مگر رسم فضیلت و در گواهی و آداب آن
تا اینکه بر کما خوش در راه انگش خود کسی را که بحسن اعمال در کار خط حضرت
و افعال خویش را در مجله تاریخ صاف می نمودن و مطرب نماید
حکومت مستبد ایران که بر شخص بزرگی از آن خوف و هراس است
بر حسن اتفاق حضرت بهاء الله را با همه بستگان او در ۲۹ اردیبهشت
طهران تبعید نمود استقامت نمود اذ ظهر دارد من بهای بطالوحی
و اللهام و هوبند (و بسط الجبار فی ظلم بین العمام فی ارض من لراض)
کوفه قبال هماسلام) و در انوقت حضرت عباس افندی بسبب است
بود و در آن سال حضرت بهاء الله در بغداد توقف نمود حکومت

۴
ایران ملاحظه کرد که حضرات سرمدین در دستان زبانش سرمدین
واقع انصاف را دعوان در بغداد تریز این نمودن ابتدا با دولت عثمانی بر تبعید
ایشان از بغداد را استدلال اتفاق کرد زیرا او عکس در بدو مملکت نشین
مانند بود (مستصفا و این است که سو اوقت دولت عثمانی و دولت ایران
من بر خوف و ترس بود) در اسلامبول چهار ماه مانند در خوف است
چهار ماه موقع اجعل و احترام جمیع بزرگان واقع گردید باز است هفت
این وضع حکومت عثمانی را خوف در عی در دل جای گرفت باینست
جهت ایشان از با جمیع بستگان از اسلامبول با در تبعید کرد و تقریباً
نیم سال در آنجا بودند مردم بهیچ از بر طرف زیارت ایشان
نرسیدند آثار خوف در عی در کمالی لایالی امور شدت شدت گرفت
و اینها شایسته بر این است لهذا تا ثبات دولت ایران و عثمانی
اتفاق بر تبعید ایشان از آنجا در نقطه حکما نمودند زیرا هر دو دولت
علم و اطلاع کامل و عین قطع حاصل داشتند که عکس کثرت قلم است
که صلاحیت دارد از برای اینکه زندان و سخن بارت که بر کسی
گواهی را تاریخ و ناگوار کند و هر آنروز و خیالی را می و منفرد و کوشا بنمایم
چون که هر گز نیست فاسد الهوا و انکار قلیل المودر و بر حسب لایه از آن

شهر مشهور است شخص فریب نیتند از آن طولانی در آنجا زندگانی
در اردو در پیش بسیار است و حق بسبب التقرب و کثافت
بها و گلهها و گناهها بیک حال مانع نمیند
و در کمال و شمس جرت انکار قول سکه حایه عکاست که
خداوند بعد از درود این ابراء بخلصین و انصاف خود فرخ خود در وقت
یکمی معالمت نمود بهوای حکما طبیب و پاکیزه و کلمات از بسطت
تبدیل کرد و حالا عکس از قعدای قورش همای پاکیزه خاک
خوش بشمار می آید و این قول خیا خجبت بنظر می آید بجان من
بغیر و لا یختر و حضرت بهاء الله و الله بزرگوار حضرت عباس افندی
در ۲۹ اردیبهشت سال است در سخن عکس صعد و بنگار است
اطاعتش فرمود و چهار پرود است که یکی از آنها رحلت نمود
و بزرگتر از همه عباس افندی است که قره عین اجنا و اصفا
اجا است است و حضرات کتاب و نویسندگان جز آنکه در
شخصی گفتگوی از این سخن جز گوار آسمان و قار در صفات جز
خویش خط بکث نمودند در صورتیکه من بایست و بهایست بگو بر خط
و در ساط و جهت جامعیت مملکت فرق بین بایست و بهایست
نگذارشته اند و این دعوت را شخص ندانند (یعنی از بهایست
تبعید بایست می کنند) بهایست که آنان در صدد در گران بر تمام
سرای خدیجه فضیلت و بزرگوار می چزد بگزینت و چو بر

اسال عبد رضوان سلطان عدالت کز بکن ظلم حضرت عبدالبها با است
 کرد از این مقدمه که کنیزت به است ایام ضیق و دور رسدت به است
 تا بد صبح روشن و بگذشت شام تار
 باید نیم چه بدست که از بر زمین صد جان فدایم بگر از چنین
 عبدالبها خدص است و از بطن این با بجز در مملکت حضرت کیست
 بیرون از بطن مکارند با اختیار
 بر سال عبد رضوان اندوای خود در بطن بود که ممالک وجود
 تا عاقبت بنو دباهی نقی صعود و این سخن بر کرد همی بود و بود
 تا خلق سوز سلطنت آن لوم تا بکار
 عبدالحی نظام سلطان بگفت هم کس در کتایطت قیوم خواند لوم
 احرار دم کردند از طرف لوم شده خارج از کف این لوم است لوم
 شد رفیع انحصار بر اربع این چهار

نسخه یافته
 نازل شد از کسا کرم جز بیل علم
 از سر گشت جاری از او بیل علم
 فرعون نفس خرق شد اندر محط ناز
 در ملک زدنای چمان ندای عهد
 موجود گشت تر وجود از برای عهد
 گلشن شد آسمان در زمین از جمال یار
 با رافع الهوم و مالک الکلاب
 با قاضی الکونج یا عالم العنوب
 مالک کنا کار دوتی غافر الذنوب
 هم غافر الذنوبی هم تر العنوب
 لذای که ماکرم بر ن بود
 ای لذای خلق عطای تو بیشتر
 شد خدای پر و علیل شکسته بر
 اورا بگرد تو نیست بجای دیگر نظر
 هم از کرم و کل حریر است او گذر
 هم مای بر دی جراحات او گذار



عبدالبها خدص خیر سر شد ایمن نظر و کنیز عبدالمجید شد
 اکنون انظم از این نصرت پیوسته مشرق چه خور زرقا بود سعادت
 و اندک چه ماه یافت بر بی در قرار
 با بگمان سگوه و تدریس نمود از بکر و مرد در پیش و نموند
 اسکندریه را بعبادت نظر نمود در مدینه ماه بترت مقرر نمود
 در مدینه آمدند شمس از شام بود
 از اسکندریه خلق در این لول از بقیق از به رفیق مجسمان رسیدت
 طی طریق کرد گشت در بس دین تا کل شدند دیدم احسان از بقیق
 کرد مذکر خدمت ابا صدف نثار
 از آنکه بود دیده از او دیدن بودید حق را دوست حق بر ایم دیدیم
 هر عارفی بگفت تر خدا رسید هر عاشقی بجانب مستوحذ دیدند
 هر ضایعی بر حمت او شد امیدوار
 از اسکندریه باید صفای باهره موسی عهد کرد توجرت با هر
 با اقتدار و شوکت و آیت ظاهر به حیات خلق بانفس ظاهر
 شد مستوی تقابره بر پیش اقتدار
 س که هر هست تاج و تپو طبع باس که هست که قصه و تپو طبع
 بر لبست حکم از بی اعلی دین کمر از بکن که موسی سلا در سنه
 در سحر درایت بیاق استوار
 بر روی مصریان در وقت بود از س ملک مصر از دس فرج
 امدان یوسف کنعان با هر روز بشی زمان بگرمای محوان باز
 شد یوسف الهی با بخش این دیار

جناب ستره هم چه بیس کی از بهایشان ناطق و مصنف خیر نیویک
 این شخص در طاعت کسان و اظهار حج و ایمان اریق نادان حضرت
 و در این چند سال در حضور جماعت زیاد تبلیغ امر الله را نمود در سنه ۱۹۰۰ مسیح
 سال قبل باشد با مبارک حضرت عبدالبها مع ستره بار دلان ایبر
 سفری با رض مقصود نمود و پس از سفر خیابانی مع چند نفر از اادی ایبر
 سفر ایندهستان از نمودند و چندین ماه در شهرهای آن مملکت عراق
 ایمن دین را بلند نمودند و اهل در نیویک کما فی است
 چون کرده نار شمول بر اثر نفیوت بهشت الهی است .

صورت اول

جلد دوم

شماره ششم و هفتم
قیمت شش اشک

۲۴ جون ۱۹۱۱

مجموعه باختر

۱۳۲۹

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سالی دوازدهم قرآن
ماه رحمت ۶۸

این جرید بر حسب تاریخ جهانی هر نوزده روز چاپ و توزیع میگردد در نهایت آزادی در مسائل کلیگویی بشر و وحدت ادیان و ترقیات عمر و دانش و علوم و فنون انسترون جدید و تربیت اطفال و پیشرفت امر حرفت بنا، الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق لیکت ادان است قبول و نشر خواهد کردید

<p>عهد بر نیایم چه که خادم صادق حقیقی و مشهور نظر مبارک است... اندامی ان آنچه در دل است اظهار نمود همیشه را تمام دعا و در... خدمت عزت اجل های عظیم احمد اخدی نیدانم بچس آن قدر... بخواهم بسیار از راه ایشان مجمل شرمم امید درم بفضل حق... که با آنچه اهل ایشان است و چیزی دنیا و آخرت نامل گردند... در نظر غایت مبارک مستطیع در کمال سرور و حضور جای کوی خالی... اگر لظهران چیزی نوشته نیدید این لفظی فضل بنویسد... بردند تلمت این نماید که یوسف سهرالهی عزیز سهر کردید و با کمال... اقتدار و سلطنت ظاهره با انالی حلاقات بنیاید الحیده زینت... بودم و دیدیم لذت عظیم شکر بر نیایم</p>	<p>و در حضرت عبد البها به قاهره مصر یکی از بهائیان مصر به بدر بخت باختر فرمود: - حمد خدا را بشناس کتب سراسری ظاهر و نبوات اشیا ثابت و حقیق خط مسموم درین عین انفس نزل بخت و دهند و خلاص کنند و نسبت فرست و بانوار جمال بجنب بنیال سوز گردید و روز سه شنبه دوم جمادی هجری موافق دهم خرداد ماه جدلی و ۳۰ ماه می حضرت مولی لوری ساعت ۱۲ دن دقیقه بعد از ظهر در محط سیدی جابر که در راه اسکندریه واقع است به بهترین اطاق راه آهن اکبر پس مهر جلوس و ساعت شش بعد از ظهر در محط سمر زوال اجدل فرمودند بعد از چند دقیقه بجهت خط زیتون تشریف بردند و در اطاق بسیار خوش جلوس و تقریباً بعد از نیم ساعت زمین غریبه الزیتون بقدم مبارک رفتند وقت اعیان گشت و در سهوتل اقامت فرمودند و تا حال در کمال شادمانی و اطمینان بدل مراسم در باره کل سفر نمایند و در کل طوائف موجود بکعبه مبارک فائز و از بجز علم لدنی فائز میگرددند</p>
<p>عالم بهائیان را لب رک با که امروز شمس بیاق از انفق فایز و سهر در نهایت اشران تابان است و قلوب و انفس را با نور شمس حقیقت روشن و سوز مینویاید این عطیه کبری که این طو سردر ده است و این رحمت عظمی باعث ایثار و کرمی بسته غفلت پس برادران و خواهران ما در شرق و غرب باید علم حضرت امرا را سلا بنده نمایند در نشر نجات الهی عیسای پیش همت کنند تا شمس طوس سبنا برافروزند و دل و لوت قوا الحق و زهق الباطل زهوقا از هر شهر و قریه بنده کنند</p>	<p>پس میدانید که سهر مقدم و این مدینه مجهول بلقاسی طلعت و علم حق و فاشد و نصیب استانی این شهر جام و با انعام ماه پیمان یوسف عهد سین با طرب در شهر سهر کند پرنایب که شب ۲ جمادی الدلی بود از راه اسکندریه بهوت زیتون شهر سهر که خارج از شهر قدیم و مقابل سهر جدید است نزل اجدل فرمودند و در خلق عجزانیت و جوار کبرتش در این بهوت حضرت این و با برز اینتر زمین العقیقین و با خرد و فانی آرا نگاه جان ددل دارند لب رت نزل قدم مبارک با نوبت تررت قلب انور اظهر رحمت میگردد که اختر همه دوستان خاور و باختر مرقوم دارید</p>
<p>این یکی از مسیحات آذینه است که سهر حضرت عبد البها به پورت سعید و اسکندریه در سهر سعیدان نتایج ظاهره باهرو حایه انوار نیگویی آینه در بردارد و اما که دولت از ان شرم دور دریم چنانچه باید باشد بر ایهت آن بی نزن و نوا ایهم برد بجم باختر دقت نویسنده گان دور پورت فو قانی سلا به اختلاف از تاریخ جذب جمیاید که یکی دود حضرت عبد البها را لایحه درس</p>	<p>شرح خلوص و ارادت حقیقی خود در انبث با حضرت عیض کم از تاریخ جذب جمیاید که یکی دود حضرت عبد البها را لایحه درس</p>

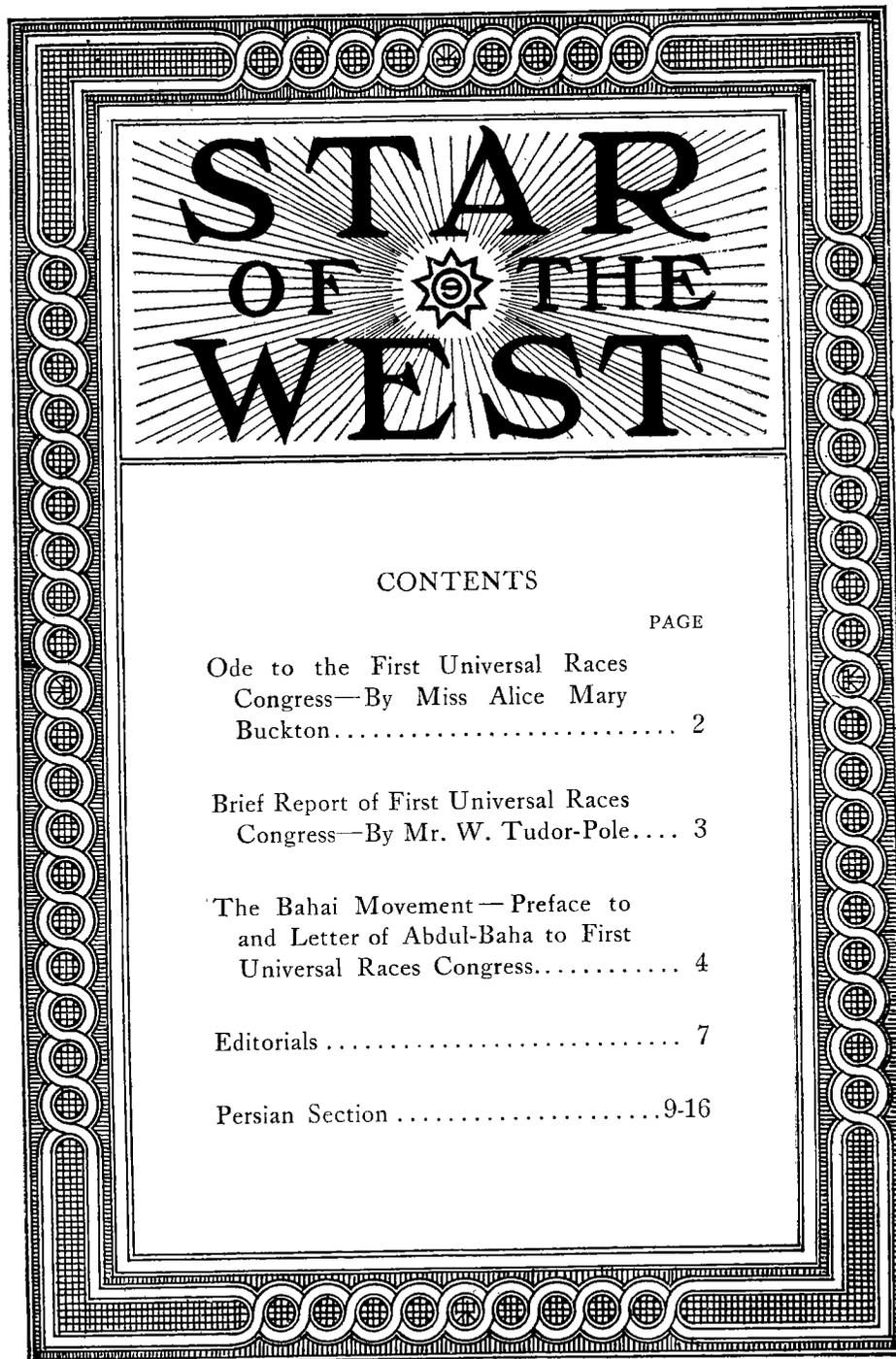
نجم باستان

۱۳۲۹

شماره نهمین قسمت خرمندت مندجات
۲۶ جلدی اشان ۱۳۲۹

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ODE TO THE FIRST UNIVERSAL RACES CONGRESS.

By Miss Alice Mary Buckton.

[Recited at the Opening Session.]

What Voice is this? What gathering sound
 Upon the Great Highway?
 A Voice no living ear has heard—
 A thousand tongues in a single word—
 A dream the poet's heart has stirred
 Since dawn of day!

 They come! Who come? Listen!
 What thund'rous tread of viewless feet,
 From citted walls where waters meet,
 From isles of coral foam.
 From Western prairies red with corn,
 From sacred temples of the morn,
 They come!

 Not as strangers seeking pasture,
 Feeding flocks in lands unknown;
 But, as elder sons returning,
 Led with marvel and yearning—
 One by one—
 Through the mystic maze returning
 As to some ancestral home—
 Lo! they come!

 For the city of ancient vision,
 Her heavenly towers agleam,
 Upon the hills hath arisen
 The joy of those that dream!
 Wide—wide her gate,
 And wide her thoroughfare;
 And the roofless dome is great
 As the open sky is fair;
 And the feet of those who enter
 No more shall rove!
 For the voice that cried, "Let there be
 Light!"
 Hath rent the cloud of a darker night—
 "Let there be Love!"

 And the souls of the races rise abroad,
 Each from his place,
 To meet his Own! at last, to meet
 His brothers, face to face!

 They come! They come! With simple
 hands
 And eager hearts that burn!
 White and dark their treasures bringing—
 Hark to the voice of the children singing
 The Song of the Return!

 For the West hath seen, in dumb amaze,
 The Mirror of a Timeless Face
 Beneath his making hand:
 And the East, unveiling things that seem,
 Hath throned among the powers of dream
 The Voice of the Command!

 The spangled robe of heaven again
 Is hung upon the tree,
 To deck the Day of the Marriage Feast,
 The bridal hour of West and East,
 And the dawn of the race to be!

 Hoary-headed, young and old,
 Royal-vested, crowned and stoled,
 Maker, King and Priest!
 Women bearing corn and wine
 Lo, they come with songs divine
 To the mystic feast!

 Their path is the ancient path of pain,
 That once the heroes trod!
 Their songs are the songs that build the
 fane
 Unmeasured by human rod;
 And the night and the day are one in it
 For the world is the tent of God!

 And the arching sky this hour is blue
 As never sky was seen;
 And the living Earth is round today
 As never the earth has been.
 And the mouths of babes are lisping all
 A rune unrhymed till now;
 And the world-rose breaks in crimson flower
 On every common bough!

 Raise the eye of wonder,
 Mortals, bow the head!
 See, the silent watchers!
 Lo, the mighty dead!
 Heirs of a single kingdom
 They crown you from their place.
 O harvest of the nations,
 O manhood of the race!

 Before THE NAMELESS NAME
 Ye bow today;
 In penitence and shame
 One prayer ye pray!
 For long-deaf ears have heard the call,
 And lips long dumb have answered all
 The holy yea, and yea!
 No afterdeed shall e'er undo
 This thing that ye have done.
 No gathering cloud shall ever dim
 The brightness of your sun!
 The age has traveled with this hour!
 Meteors, bend your starry shower,
 For, in the heavens of viewless power
 Another star is born!

 Children of glory, hail!
 On every lifted face
 Read the tender light
 Of the twice-born race!
 Behold the Son of Man
 In power foretold!
 Behold the sons of God
 Made manifold!
 Swift Cherubim, unfurl
 Your flaming swords that burn,
 And hear the children sing
 The Song of the Return!

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STAR OF THE WEST

Vol. II

Chicago (Aug. 20, 1911) Kamal

No. 9

[Reprinted from the *Christian Commonwealth*, Aug. 2, 1911.]

THE FIRST UNIVERSAL RACES CONGRESS

Held in London, England, July 26-29, 1911.

By Mr. W. Tudor-Pole.

The first Universal Races Congress has passed into history. Nobody, beyond those intimately associated with its promotion, can have any conception of the vast amount of labor involved in bringing such a congress about. It is all very well for a correspondent in the *Morning Post* to scoff at the ideals upon which the congress was based and to dismiss the whole affair as the soppy sentimentality of a few faddists. No great organization working for the regeneration of mankind, that is not based upon the ideals for which this congress stood, will ever accomplish great or lasting results.

Ten years ago the holding of such a gathering would have been impracticable, and it has created a foundation from which to work for future congresses. The immediate tangible results of the discussions may not be very evident; the press reports have been inadequate; and many of the speakers could not be heard beyond the platform. Also it must be admitted that the stifling heat of the hall did not conduce toward clear thinking or debate. Nevertheless, this congress has triumphantly demonstrated the possibility of bringing together in friendly intercourse representatives of nearly every race and religion under the sun, and the spiritual and moral effects of this fact alone can never be undone.

The reception of delegates and writers of papers by Lord Weardale at the Fishmongers' Hall on Tuesday evening was a sight never to be forgotten. Has there ever before been brought together such a wonderful array of workers and thinkers drawn from every country in the world, animated by one great ideal, the brotherhood of all mankind? Impracticable and visionary as the ideals that inspired the Races Congress may be, nevertheless if such gatherings could be held first in one capital, then in another, the risks of great world conflagrations would gradually be minimized, and ultimately war between race and race, nation and nation, man and man, would become impossible. Do not let the promoters of the congress feel discouraged, therefore, by the many criticisms and complaints that have poured in upon them. These will be useful when preparing for the next congress, and the value of their vast undertaking, as a fact in history, will become more and more apparent as time goes on.

What struck one most forcibly, perhaps, whilst listening to the debates, was the fact that the majority of the speakers forgot that they were addressing an international and inter-racial gathering, and spoke as if to an entirely English audience. This spoilt the effect of many papers. I would strongly urge all who are interested in inter-racial problems to secure a copy of the printed congress papers, as they contain some remarkable expositions of international questions unobtainable elsewhere. The publishers are P. S. King & Son, Orchard House, Westminster. I should like to refer in detail to a few of these papers at a later date. Great interest was aroused on Thursday during the discussion on Abdul-Baha's letter to the congress, the full text of which follows:

“Alexandria, May 29, 1911.

“To the President, First Universal Races Congress.

“My Dear Friend:—Your letter of invitation has been received, and I am much obliged for it. It is my utmost desire to be present at such a gathering, for I am thoroughly confident that beneficial results shall surely follow these meetings, and that they

will become the means of establishing friendship and love among the world's different races. Thus the basis of enmity may be destroyed and the tent of unity of the world of humanity be raised throughout all regions.

"I regret much that circumstances may prevent me from attending, but I will endeavor as much as lies in my power to attend. Failing to do so, pray excuse me.

"With a sincere heart I supplicate at the Divine Threshold that this congress may be successful in founding a noble institution which shall be permanent and everlasting; that it may ignite a candle from which a heavenly light shall beam, and plant a tree whose fruit may be friendship, love and unity between all the children of men, so that conflict and warfare may be abolished, and patriotic, racial, religious and political prejudices become unknown. Peace should replace strife, enmity be superseded by love, estrangement annihilated, and unity established. Then what has been spoken of in the heavenly books will become well rooted in the hearts of all, and the glad-tidings of the sacred writings be fulfilled. In conclusion I offer my utmost appreciation and respect to such a blessed congress.

"(Sig.) ABBAS."

The chairman, Mr. J. M. Robertson, M. P., made sympathetic reference to the spiritual language in which the letter was couched, and his remarks were applauded.

[Reprinted from the Record of the Proceedings of the First Universal Races Congress.]

THE BAHAI MOVEMENT

[A congress designed to bring about a fuller understanding between the peoples of East and West would be incomplete without an account of the Bahai movement. In 1844 there appeared at Shiraz, in Persia, a youth, Sayyid Ali Muhammad by name, who proclaimed himself the herald of a great spiritual teacher to come. Sayyid Ali Muhammad, known to his followers as the Bab (Gate), soon became renowned throughout Persia for his eloquence and zeal. In 1850 he was shot at Tabriz by order of the Government, who regarded him as a dangerous disturber of the peace. The movement for religious and social reform initiated by the Bab continued, however, to grow rapidly.

In the early sixties a Persian nobleman, known hereafter as Baha'u'llah, proclaimed himself to some of his adherents as the Teacher whose appearance had been prophesied by the Bab. His personality attracted multitudes throughout Persia, including the majority of those who had followed his forerunner. He wrote that God had made all men as the drops of one sea and the leaves of one tree, that all races of mankind were pure, and should work in harmony together. He foresaw a time when unity would be established between all races and creeds. "Have noble thoughts, healthy morals, and hygienic habits," he says. "Be examples to guide all mankind towards its regeneration, and toward the peace of the whole world! . . . Let not a man glory so in this, that he loves his country. Let him rather glory in this, that he loves his kind! These ruinous wars, these fruitless strifes must cease; and the Most Great Peace shall come."

The followers of this movement underwent a bloody persecution at the hands of the orthodox Moslems, the martyrs numbering above 20,000.

In 1867 Baha'u'llah sent a letter to the Pope, to Queen Victoria, and to other crowned heads of Europe, calling upon the nations to put down their armaments and to cause a conference of the Governments to be held. The letters are matters of history.

The Persian Government, fearing the effect of Baha'u'llah's growing influence, exiled him first to Adrianople, and finally, in 1868, by an arrangement with the Turkish authorities, incarcerated him in the fortress city of Acre on the Syrian coast. During his exile he wrote many books, and his influence as a spiritual teacher continued to grow. His principal works are *Hidden Words* and the *Kitab-i-Akdas*. Baha'u'llah, before his death in 1892, instructed his eldest son, Abbas Effendi, to continue his work and expound his writings. He is widely known by the name of 'Abdu'l Baha 'Abbas (i.e., Abbas the Servant of Baha).^{*} He remained in confinement at Acre until 1908, when he was released under the Young Turkish Constitution. Since then 'Abdu'l Baha has lived at Haifa, on Mount Carmel.

This movement is not to be regarded as a new religion. Rather is it a world-wide recognition of the underlying unity of religions and peoples, and of the ideals of international peace and good-will. It teaches the equality of the sexes, the duty of every one to serve the community, and the duty of the community to give opportunity for such service—urging men of all religions to live out their faith in unity with their fellow-men and show that behind all expressions of creed there is one religion and one God.

^{*}Baha (*Arabic*), "The Ineffable Splendour."

'Abdu'l Baha, now sixty-seven years of age, has written many letters and tablets explaining the teaching referred to above. The present writer recently had the privilege of seeing him in Egypt, where he met at his table representatives of the great world faiths—Christians, Jews, Moslems, Buddhists, Zoroastrians.

It is estimated that in Persia alone there are at least two million Bahais. The total number throughout the world must be very considerable (in the United States alone there are, it is said, several thousand).

Probably about two-thirds of the avowed Bahais are drawn from the Mahomedan world, the remaining third belonging to other great world faiths.

'Abdu'l Baha sends the following letter, conveying his greetings to the Congress. It will be noted that the unification of races is not intended to mean the suppression of their different characteristics in order that they may be blended into one, but that these very differences are necessary to constitute a harmonious whole, and that the duty of this age is to recognize the possibilities of development within each race in order that, in a spirit of love, mankind, the world over, may co-operate in working for Universal Peace.]

W. T. P.

LETTER FROM 'ABDU'L BAHA TO THE FIRST UNIVERSAL RACES CONGRESS

When travelling about the world we observe an air of prosperity in any country, we find it to be due to the existence of love and friendship among the people. If, on the contrary, all seems depressed and poverty-stricken, we may feel assured that this is the effect of animosity, and of the absence of union among the inhabitants.

Notwithstanding that such a state of things is obvious to the passing traveller, how often the people themselves continue in the sleep of negligence, or occupy themselves in disputes and differences, and are even ready to slaughter their fellow-men!

Consider thoughtfully the continual integration and disintegration of the phenomenal universe. . . . Unification and constructive combination is the cause of Life. Disunion of particles brings about loss, weakness, dispersion, and decay.

Consider the varieties of flowers in a garden. They seem but to enhance the loveliness of each other. When differences of color, ideas, and character are found in the human Kingdom, and come under the control of the power of Unity, they too show their essential beauty and perfection.

Rivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary: nay, rather! interdependence and co-operation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

To-day nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts, and spirits of the world under the shadow of the heavenly Tree of Unity.

The Light of the Word is now shining on all horizons. Races and nations, with their different creeds, are coming under the influence of the Word of Unity in love and in peace.

The Blessed One, Baha'u'llah, likens the existing world to a tree, and the people to its fruits, blossoms and leaves. All should be fresh and vigorous,

the attainment of their beauty and proportion depending on the love and unity with which they sustain each other and seek the Life eternal. The friends of God should become the manifestors in this world of this mercy and love. They should not dwell on the shortcomings of others. Ceaselessly should they be thinking how they may benefit others and show service and co-operation. Thus should they regard every stranger, putting aside such prejudices and superstitions as might prevent friendly relations.

To-day the noblest person is he who bestows upon his enemy the pearl of generosity, and is a beacon-light to the misguided and the oppressed. This is the command of Baha'u'llah.

O dear friends! the world is in a warlike condition, and its races are hostile one to the other. The darkness of difference surrounds them, and the light of kindness grows dim. The foundations of society are destroyed and the banners of life and joy are overthrown. The leaders of the people seem to glory in the shedding of blood—Friendship, straightness, and truthfulness are despised. . . .

The call to arbitration, to peace, to love, and to loyalty is the call of Baha'u'llah. His standard floats since fifty years, summoning all of whatever race and creed.

O ye friends of God! acknowledge this pure light; direct the people who are in ignorance, chanting the melodies of the Kingdom of God, until the dead body of mankind quickens with a new life.

Guide the people of God. Inspire them to emulate the lives of the holy ones who have gone before. Be ye kind in reality, not in appearance only. Be ye fathers to the orphans, a remedy to the sick, a treasury of wealth to the poor, a protector of the unfortunate.

Where love dwells, there is light! Where animosity dwells, there is darkness!

O friends of God! strive to dissipate the darkness and reveal the hidden meanings of things, until their Reality becomes clear and established in the sight of all.

This Congress is one of the greatest of events. It will be forever to the glory of England that it was established at her capital. It is easy to accept a truth; but it is difficult to be steadfast in it; for the tests are many and heavy. It is well seen that the British are firm, and are not lightly turned aside, being neither ready to begin a matter for a little while, nor prone to abandon it for a little reason. Verily, in every undertaking they show firmness.

O ye people! cause this thing to be not a thing of words, but of deeds. Some congresses are held only to increase differences. Let it not be so with you. Let your effort be to find harmony. Let Brotherhood be felt and seen among you; and carry ye its quickening power throughout the world. It is my prayer that the work of the Congress will bear great fruit.

' ABDU'L BAHÁ ' ABBÁS.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domination</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Wizdat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (Aug. 20, 1911) Kamal

No. 9

We have received from London the advance publication (a large book) of the papers prepared for reading at the first Universal Races Congress, and among them is one from Abdul-Baha. It is the briefest of them all, being very short, only two pages; and its character is entirely different from all the others. Theirs are largely from the point of view of country and race; his is universal. Theirs spend much time and words to tell of their ancestral greatness and the abilities of their land and race; he uses few words and little time to teach the *oneness* of all mankind, their individual and mutual duties, and the needs of the time. Theirs look to scientific progress, philosophical discussions, courts of arbitration, commercial interests, or socialistic ideas, to bring about the advance and better welfare of mankind. He goes at once to the root of the matter and says: "Today nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts and spirits of the world under the shadow of the heavenly Tree of Unity. The Light of the Word is now shining on all horizons. . . . Races and nations, with their various creeds, are coming under the influence of the Word of Unity in love and peace."

In brief, the thought of practically all of those who submitted papers to the Congress, was from the human point of view, while that of Abdul-Baha was from the Divine Seeing. His was primary, theirs secondary. His presentation referred to the very seed and root of the matter; theirs to the branches and twigs, or results. They failed to perceive that all the advances of science, philosophy, ideal and action grow out of the spiritual enlightenment of mankind through the radiance of the Sun of Truth, which is now bathing the world

in splendor. He points mankind to the Word, the Spirit, and its workings in the hearts of men; they point to the results, as though they originated with man alone. Several of them speak at more or less length of Religion as affecting the ideas of men and nations, but they limit religions to racial conceptions rather than to the Spirit of God as an active, actual Power among all men.

But it is a wonderful and glorious sign of the times and a proof of the working activity of the Spirit, that men from many nations, grown under different trainings, colored with different mental and spiritual ideas, should gather in such a congress, without political intentions, and only with the purpose of promoting the mutual acquaintance, respect, friendship, peace and prosperity of the races of mankind. It is another of the fast multiplying proofs of the Divine Mission of BAHÁ'Ó'LLÁH.

Without any apparent instigation or influence from Bahai sources, it proceeds to forward greatly the very principles which BAHÁ'Ó'LLÁH came to promulgate and to impress on mankind in this time of the ending of the old and the establishment of the new. This fact alone is sufficient to prove that the Word of Baha' was the declaration of that Divine Spirit which is working in the consciences and hearts of men all over the world to bring to pass that which He proclaimed as the duty of men in this new age. Those writers and speakers from many nations were busily calling attention to the appearance of the "new earth;" while Abdul-Baha proclaimed to them the advent of the "New Heaven."

The new earth must indeed be prepared for the establishment upon it of a new heaven. This is true of the physical world, the conditions and environments of mankind, as it is of the individual man, who contains within himself the earth and heaven of his dual nature. But there can be no re-creation of the earth itself except it be from the power of the Spirit, its Creator. Men of perception note the wonderful changes going on in the material realms of earth and mind, the revealing of hidden laws and power, the discoveries of actions and conditions which conduce greatly to the improvement of man's abilities, but they do not yet perceive that all this advancement comes from the presence and action of the Mighty Spirit of God, that Universal, Invisible, Creating Light of Divine Intelligence, which surrounds, penetrates and permeates every atom of existence, throughout all space and the "Spaceless." All things—"Every good gift and every perfect gift is from above and cometh down from the Father of lights." (James 1:17.) O that men would recognize the bounty of God and turn to Him in praise and thankfulness for all that they have and are!

Thornton Chase.

Our Persian section this issue contains: (1) Tablet of Abdul-Baha regarding the STAR OF THE WEST. (2) Tablet of Abdul-Baha pertaining to his trip to the West, revealed to a Persian Bahai. (3) Tablet of Abdul-Baha concerning the progress of the Cause throughout the world. (4) Letter from Tabriz regarding the organization of a Persian-American Commercial Company, with a capital of \$19,000.00, to do business with America. (5) Editorial: The wealth and prosperity of a nation depends upon the increase of its commerce. (6) Portrait of Mr. Louis Gregory, of Washington, D. C. (7) Short account of his services in the Cause; his recent visit to Abdul-Baha in the East, and a Tablet concerning his visit. (8) Tablets in regard to Abdul-Baha's anticipated trip to America. (9) Progress of the Cause in California—by Dr. Ameen U. Fareed. (10) Progress of the STAR OF THE WEST in the East, together with statistics showing volume of correspondence, subscriptions and other information.

Magazines of all kinds are greatly appreciated by the friends in Persia, who pass them on and on. Even the advertisements draw new pictures in their minds—create new ambitions. Postage rate is 2 oz. for 1c, with limit of 4 lbs. Send direct to: *Dr. Susan I. Moody, 10 Ave. Aladauleh, Teheran, Persia. Via Russian Post.* Mark package: *Old magazines—no commercial value.* Also state name and address of sender.

کالیفورنیاست . بواسطه تشریح به مقال پاناما که الفتن دولت
مشغول به حضرت آن است و در ۱۵۹۱ (سیسی تمام تو ابرش بزرگترین
اسپد سیون بین المللی در آن تاریخ در شهر سان فرانسسکو برقرار خواهد
یافت و دولت وقت از این وقت در ایتیه و مدارک زبانه است
و محض یادآوری مردم و اظهار سرور از آنکه این شهر در ای تاریخ عالم
بخواهد شد رسد و در بدین عنوان منبره که تشریح حشر انقضا در گذشت
و جان امید است که وقت دولت ایران از حال او است و در
نظر گرفته بموضع قابل ملاحظه از اجناس و صنایع جدید و قدیم وطن
حاضر نماید و حضرت عبدالقادر مینویسد : در آن در خصوص
معرض که در ۱۹۱۵ در امریکا (س فرانسیسکو) تأسیس خواهد شد
بترتیب بهائیان از حال ایتیه و مدارک نماید که در آنجا حشر
از بهائیان حاضر شوند . (همچنانچه : امید است که پاناما و سان فرانسسکو
علی الخصوص کپا نیه جدید خرق ایران که در تبریز تأسیس شده
از حال با دولت امریکا باب مجامع را با زنون اظهار عانی کامل
بیادند تا متوجه اند معوض بسیار خوبی نیما نمایند)
در این بلد سن دیگو از بهائیان احدی نبود لهذا قصد نمودم که
تا بعد از توفیق الهی تقوسی در ملکوت الهی داخل گردند و بر سر
رحمانی ولایت شوند و بقوه کلمه تبه بهائیت گردند . چون بواسطه
دولت دانشمندی سفارش نامه بوزیر مایه سابق امریکا که
موطن و سکونت آنجاست داشتم باین رسید با ایشان آشنا
شدم و چون ایشان و فامیل جدیدان مقبل بامر بارک زنده
چندین مجلس فرام آورده عموماً خلق دعوت بان میامیشتند
و بطلب چند گوشه و پیش دادند . ملاحظه شد که استعداد ایشان
بسیار بیشتر است و اولی پیش از آن در زبانت عدم دست
و بعضی وقت تمام در لاس آنجلس و پاس دینا نواستیم
توقف کنیم و در بین راه صحن حرکت ترن بهمان آن دست
عرض کردم که اهل سن دیگو یعنی با استعداد هستند باید از آن
شماره اقبال در میان آن جمع دلتا برافروزد . در این بین
دو ماه گذشت و در شهرهای لاس آنجلس و پاس دینا و کلیدیل و ترنتو
بمبلغ خلق و تبلیغ احباب در امر حضرت رب الا انبیا گشته
بر روز مجلسی در شب محفلی در پروگرام بر روح در مکانی حاضر بودیم
که عتی طبابت میکرد و هفت چهار روز چنان با هم در آنجا
معتن نمودم بودیم که با روایع و اخبار بجهت معالجه امراض حاضر شدیم
در میان این روایع شفای کسی درمی توانم یافته در حوض احباب
داخل میگشتند من جمله مریضی تا یک هفته در آنجا حاضر
بودم چارستریگر یکی دست و دست است دارد و در وقت

۵
ایمان دشمنی ابدان در یک صحن نائل شدند حضرت
از معروضین و ایمان این بلد انقضا در نهایت اشغال حضرت
است و از اجداد اشغال دارند حضرت این دوستان
حق عرض شد که لیته القصود را باید در یک موقع جمیع احباب
از بلاد مجاوره جمع شوند و در آن شب که مقصود من فی الامکان
صعود فرمود در حالت تذکر و قتل و مشاجرات محبت کت را
یاد کنند و توفیق و یابند استعداد نماید تا مطهر ایتیه مقدس
فرزالم من افق الاهی شوند و در آن ایام که عهد حضرت من الهی
است بخدای متعالی گردند . انجمن مذکور که تا نه بعد از آن بود
فی القود عرض این بند را معزودن با حجاب نمودند و در تاریخ
تولیش که در تبریز منزل مستر فرنگی است شش ماه گذشت
از پیشین و پاس دینا و لاس آنجلس و حتی در سن فرانسسکو
سین گودال و سن کویوس این دو زمین و موقت
گردیم آمدند . چون جمیع احباب حضور یافتند در حوض احباب
روحانی که بر سر آن در دره مشرفه جمال الهی جاری است
یعنی حضرت عبدالقادر بارک (در زمین را در پنجام و قول
در آن بیت المقدس با کلوب مسیح میفرمایند لهذا چون بنده
شسته عظمی داشتم از با ستمه مسس گودال دان که زبان
محضت مولی الوری آن درجه نورانی را معزوس زنده ایشان
در کمال وقار و روحانیت قیام بدین خدمت فرمودند
مشاجرات تلاوت گردید و بعد از آن ترحم از آن است نامه
سار که اشق الذی ظلم من نطفه الا علی بنده قرآن خود
در آن در کمال تذکر و اقبال اجاز گرفت و یکی این کلامی است
که در این مملکت اهل امریکا این لیته مقدس را احاطه کردند
فی الحقیقه شرح اشرف از ترقی کلام و تمام جانچ . بهائیت است
کلیفون را ایک شوره در خاص است که در شرق امریکا اندر
شغف در شدند و از این جهت است که حضرت عبدالقادر در لوج
ایران این بهائیان سان فرانسسکو میماند و کلیفون را از آنجا در آنجا
استعداد شد است . از آنجا که در لاس آنجلس بودیم
در تالار مجمع جمعیاً بخارال روزهای گذشته در مواجعه امرت خلا
گفته شد و هفت هفته اخیر بیشتر حضور می یافتند و در
زیاد مشغول و بخدمت گردید . در آن آنجا چندین نامه رسیده
رسد و در حوضات منوره یافتند که باز و لوتیقه یافتند بدین
موقعیم و بجهت از با ترتیب انجمن بدیم . در انحصار با جمعی از
یاران مشورت نمودم معطلی چنین دیدند که فی القود از مرسوم

در این کتاب که در دسترس شماست، در مورد تاریخچه و اهمیت این علم
 بسیار توضیح داده شده است. این علم که در گذشته بسیار نادیده
 گرفته می‌شد، امروزه به یکی از شاخه‌های مهم و پویای علم تبدیل شده است.
 در این کتاب، شما با مفاهیم و روش‌های جدید آشنا خواهید شد و می‌توانید
 در این زمینه تحقیقات خود را توسعه دهید. امیدوارم این کتاب برای شما
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فروخته شود البته اغلب را تمام فایزیه بعد از اهلین ان قبول
 بهمانند وکنش نظر امریکائی لازم است که تعیین فرمایند
 یا ازین در تریزین کن باشند و آنرا لازم است آب آوردن از نودی بر یکی
 قبول خواهد نمود اول آنچه لازم است آب آوردن از نودی بر یکی
 یا از رودخانه یا از چاه و این ماشین های آب اول کار هم لازم
 دوم ادارت موقوفه است وکنش مطلق که قابل ملاحظه است
 بلکه اگر که احدین نمایم که ماشین ها را تا حمل نمایند انوقت
 است مدار تمام کارها تجارت بی در هم حمل میکنند و کارهای بیستند
 تریزین یعنی گزانی که بر بر خود اید است اگر سنگین باشد باید از
 باطن باید انوقت در درسیه بهر لوط عنفات به چرخه گزانی
 این خارج اگر کم باشد در عهد توان گرفت و اگر زیاد باشد
 از قوت خارج است اگر مال فروش نبود در وقت شود و در وقت
 طول میکشد تا بدست آید و اگر خارج الی تریزین باشد کارها
 تجارت محال نمایم این هم نظر صحیح نمی آید وکنش البته نهایت
 در این امور داری شده ماشین قبلی کارخانه سنگ راد تریزین
 نوعی یک سال در سال با انتظا شهر میفرستند در تمام
 انتظا همین شرط فروش می کنند این یکانی است که تمام

و بود اسطه نشراط دفعات رسته تجارت کلی بمن آگاهی بندد
 بسته شود این بود که از همان اوقات برخت های زیاد
 آید فایزیه های آلات جدید زرافت و قدرت و معدن کن
 در آید این و اسباب های مفید دیگر را بدست آورد و این کارها
 مجبور بان کرد که کارگاه های خود را بدین شهر ایران بفرستند
 پس از آنکه این کتب تجارت رسید حکایتی نوشتند که ای
 با با جان ایران کجا درین اسباب کجا این آلات بکار ما
 نرسد ما گاو می خواهیم و مرد کهن که زمین را شخم کند زارعین ما از
 استعمال این آلات محرومند نادانند نمی فهمند ولی ما از این
 بیانات کمال نشد به شیخ و تحصیل بر خود هستیم که ای آقایان
 ای هم وطنان عزیز از کجای است که ما باید در قطار دول
 تمدن داخل گردیم؟ این دلیل شد که زارعین ما استعمال این
 آلات را بلد نیستند مگر عقل ندارند؟ مگر ما بل برار است
 و کسودگی نیستند؟ باری آنچه لازم بود و مفید در کتابت
 نوشته شده لازم بنگار نیست تا آنکه در این ایام اجازت
 فوس در این باب رسید و مورد تلب و دفع احواح

بیم باخته

بزرگترین واسطه حیات مدنی این قرن در سن همانا استقام
 در البط تجارت با این ممالک خاور و باخر است زیرا تجارت
 سکنین دو نقطه دور را کهن رتی و فوق امور نیست و خرید و
 اشیا در یک مجلس داخل نماید نتیجه این معامله چه کس
 دوستی در یافت و فایده این دوستی در یافت محبت است و محبت
 و اتحاد و اتفاق میگردد لهذا یکی از مقاصد بیم باخته که در شمال اول
 فارسی جاب گردید این بود :-
 بیم باخته شایسته است که ارتباط های تجاری و صنعتی و ادبی با این شرق
 شرق و غرب بطور رسد و حاضر است که تجارت را از اهر و صنعتی

اجزای این ادارت کثرت چنانچه از ممتوب قبل معلوم شد
 که ایران تریزین در این امر بر سر شهر با بسته است و در بعضی
 و با ملذی نیست بر شکل یکانی شرق ایران قیام کرد انرا
 در این بیم باخته تریزین تجارت سلا بمن ایند و مملکت سخا نمایم
 را امنیت مانا نمایم از همه قلب اظهار مدارند و امید داری
 ما آن است که این اسکنس ابدی و در طرف شرقی مملکت
 ایران جانفت بی نماید هم چنین یقین است که حال ایران
 و دوستان سلا و نبات ایران و ممالک خارجه در وقت
 این یکانی قیام خواهند نمود و از سهام آن بقدرفق خواهند
 خرید تا آثار اتحاد و اتفاق تحقیق ظهور نماید و این یکانی که
 اجراء است همکاره می هم گردد مسئله بسیار مهم که تریزین
 این یکانی شریف باید در نظر داشته باشد انکه چندین
 نفع از تجارت بسیار متفر شمس ایران را طالب و توستکار
 میند که در تحت اسم کسب و تجارتی سخن بدست آوردن
 اطلاعات کامله دیدن فایزیه و دفعات تجارت و در وقت
 کارخانه و دین سفری با مریک بنماید لهذا آن تجارت
 چه خواهند بیم خودید بی انداز سب اتحاد و اتفاق

علم تو حیدرین امیر در اوج اعظم موجود و نصیحت قدس تشریف شد
 این انس متعلق گشت بخت ای تشریف یافت دارالاربابی
 کشت بلیل معانی گلیانگ جهان زود و امر بر معنوی بیان نمود
 نسیم جان بخش خب عموم و دزد و پرتو شمس حقیقت آفاق عالم را نمود
 کرد حال وقت آن است که باران بر سر خلق جهان بر داند
 دلجو و صمیمی جمال مبارک بر بخت جمهور شهسور کردند
 به نیت ختایم الهی بر فرزند و موجب نصیحت جمال مبارک عمل نمایند
 تا احکام رحمانی و تقایم کرمانی در انقضای ایمان از ترس طور بر ترس ظهور
 و حصول بنیبرید و این سخن فرخنده داین کشت آب یاری گردد
 اعمال و اخلاق را باید تطبیق با نیت کتاب نمود و بهر تعالی
 الهی حرکت کرد و لب نورانیت جهان و ظهور رحمتیت در
 انسان شد
 آسمان باران الهی و امان رحمن مدغایت اجازت دادی از نور الهی
 آسمان در در کرد و تاجی از فیض تا غنایی بر سر نهاد تا در این دستو عالم
 آفتاب جلوه ربانی نماید و چراغ نورانی بنماید و بر ترس و ترس
 عالم فانی بیاریند پس باید که بجان و دل متعلق شویم تا این لطافت
 و فیوضات متحقق گردد عالم شریک را بر شویم و نوع ان زمانه
 دل در جان کردیم قبی گشتن جویم و جان بجان رسانیم در پیش
 مهربان گرییم و این راه را با بیان رسانیم ملاحظه نماید که طلعت
 مستعد و حضرت مسعود در انام نامحدود و هر صدمه و بلائی در شرف
 و احتمالی و جسم در زندانی و تاراج و تالانی و آذنگی بسیار
 نفس در گونی آن در بی تحمل فرمودند تا آنکه تالیس و حضرت عالم
 انسانی گردد و این بگمانی بر افتد و در بگمانی صلح نماید این عالم
 حریبت کردند و بنورانیت الهیه فائز شوند و موهبت آسمانی
 جویند و سعادت دو جهانی طلبند پس ملاحظه فرمائید که با هر کس
 بس که زود در انام در پیش و حرکت نمایم وقت را از دست ندهیم
 ایام را غنیمت بشماریم مبادت خلق بر دازیم و نفوس را بیدار کنیم
 و غافلان را هشیار نمایم و علیکم و علیکم ایها الایمانی مع

سخن با تخریب از قدیم مبارک حضرت عبداله در عالم مقدر و تجا هر تجرد و اولاد
 در هر خط و دایره سموت فرمود که هر یک عالم را بقوه اسم اعظم الهی از
 امراض اختلافات و انقباضات گوناگون نجات بخشند و ما که
 اگر در جواب میدیم باور نمیکردیم که چنین روز مبارک را در خارج
 نمود که ما در شرق و با اهل امریک که چنین مرتبه از برادر هرمان
 ترند بیکدیگر روحا و جسمنا مربوط باشیم اجازات توارشوخ
 بهتد قبل است که جو اله متوسطه است لایق است فلاح از دست
 داشت مخصوص خودمان که در نمودار کث حاضر بودیم بر سر
 و در آن وجه سید و پنجاه دلار با دانه کاغذ که فرست داد کس
 آن در جواب دست اندازید و یون بر سر اند که ۲۰ عدل کاغذ
 حمل نمایند در حال عرض میشد که اینهمه کاغذ کای فایز
 معین ان ادار رسید و شوقیات و کویات برادر است
 درستان معنوی دریافت کردید که چه می نماید ایسی بگید از
 و بیان تجارت در این دو نقطه فرام یارند درستان در شهر
 بودند تا آنکه در هفتاد قبل بنویس ایجاب گرفت و نفوس
 کما تیار فرستادند و میگ برادر و صد سهام که بر سهمی
 میشود و جمع آن ۱۹ هزار تومان بطبع رسانید و مشغری معین شد
 با قسط شهسور الی نه این وجه آدمی خواهد شد نقد آیین
 قدر که نوزده هزار تومان سرایر میشود تعین نمود و حجر و تجارت
 معین شد در پیش و اجزا پونین گردید و در وزارت مشغول
 کار و ترتیبات هستند و در بعضی است اعلانات نوشتند
 دود و دیگر و ملاحظه اول وجه آدمی دو است است بد قدر
 آن نوزده هزار تجارت متوسس این چنان هستند در وقت آمداری
 محافظ خواهند نمود حال اگر برادر کاغذ کای طبع شد ادار
 حاضر شود لکن اجازت دادند ملاحظه را در وقت تا شمس
 بنیان مبارک را عرض نمایم و از این بجهت نظر اقدامات و در
 ادارت بکن نمایم آنچه مقاصد میسر است این یک است
 رکنه صاحبان کار خاتجات بر معنی شما کاغذ کاغذ فرستادند
 و کتابت نوشتند و بعضی نیت اجناس را ارسال داشته اند
 در ضمن آنها نمون که اگر نکالت مال را قبول نمایند مخصوصا
 بر قانطوره های است خود خرض معین کردیم برای تمام معین
 نمود لهذا چنان صلح داشتند که یا نما اعدان بدیند ما آنکه
 با توسط قوشول امریکا اطلاع بدیم در بای خود در است
 بدیم تا فایز با سوال را با ن فرستاد چه خود ایشان
 و قانع نگار ادار بنویسد :-

تجارت با این شرق و غرب
 تشکیل "کپایتل شرف ایران" در تبریز
 الحکمه در این ایام نفع منظر در

1 Vol 2 No 8.9 سال دوازدهم قرآنی ماه اسفند ۱۳۲۹	<h1>سخن بانسته</h1> <p>۱۳۲۹</p>	صفحه اول جلد دوم شماره هجدهم و نهم قیمت هشتاد و یک آگوست ۱۹۱۱
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این مجله بر حسب تاریخ بهائی بر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانه بزرگ و جدت ایمان در تقابل
 عمر دینش را علوم و فنون ایمان و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین
 عمول خواهد نوشت و مقالات منبذ که موافق سبک ادب است قبول و نشر خواهد گردید

حضرت عبدالبها سخنان با احترام در لوح آقا میرزا
 طراز الله نکلمات آفریده ذیل باید میفرمایند

بهاست که سخن ما جز که در رشت بیست بیگانگان افتاد
 بجهنم در آن بود آتش آتشی خواهد نمود ایجاب بر اندر سوس
 فرمودند: ادران بهائیان آفاق را احاطه نمودند است آرا
 استنزه و بزمیان آریاب جرائد بسبب رسوایی خود آنان است
 زیرا بایدین سخن بشکر که بکشند که انچه گفته ایران چنان
 نفوذ در امریکا نمود که چنین جرائدی نظیر آنچه تا پیش
 گشته اینجای شکر است نه شکایت و این لب عزت
 ایران و ایرانشان است نه ذلت فها سوله انقوم لایکاد
 یبقون حدیثاً ع ع

حضرت عبدالبها وعده جلوه ظهور در آفاق
 غرب در لوح ذیل میفرمایند

بار سو افقا! در جهان و دل ایران سخته آستین از دست
 مشتاق بر مصداق ختمی تبار در ایران بهار است و در آتش طلب
 اولی انبارش در سایه غلظت افغان محصور و بکل غافل و بچوب حال
 چه توان نمود ایران بهار از طلب بزار بکه این سخته از دای
 عذب ذات در کنار این آذوقه جان چه آن ندیدم
 بجان فزنگ پرواز و آهنگ بلند کند در آلمان را بهیبت
 بدرجه باز است و بعضی از فرنگ همدم دساز یوسف
 چون آقان شود و خویش بسوزند عود را از ذیل و کابل دید دهان
 مرمیان عرض دیدار کرد تاد آوازی میان بیگانه بر نوازند و دم

همدان
 ای اجابتی عزیز زانی دای اما و محترم عقی این بنده بستان بوی
 جنوری است با فایده سرد دارد و در این کشور انبیا پرورد مدت
 چهل سال در زندان ظلم و اعتساف در نهایت سخت و عذاب
 بود و در زیر شکنجه و عقارب دو حکومت استبداد پرده بهانه
 نمودند و با آنستی برداشتند و اذیت مجری میداشتند کسی را
 گمان نبود که عبدالبها و دفتر آلمان باید هموار در زیر شکنجه
 بود و در سخت تهدید عبدالمجید با وجود این اکتد لب چون
 دفاست جمال مبارک فتور نمود و مقام ایل برود بود
 و متفرع مدرگه درت غفور و متور و متور مقصود تا آنکه آوان
 حکمت ناز جهان گرفت بهیت حضرت مقصود در آفاق وجود
 از گمان امکان با هزار در آمد و کوه چشند
 امکان بر جمع اقامت روشن و تابان شد حریر قمار اعلی گویند
 امکان قصوی گردید و بهر جمل و فالتون فرار ارجان بنشیند
 حیرت و جدت علم آسان در طلب امکان بلند شد

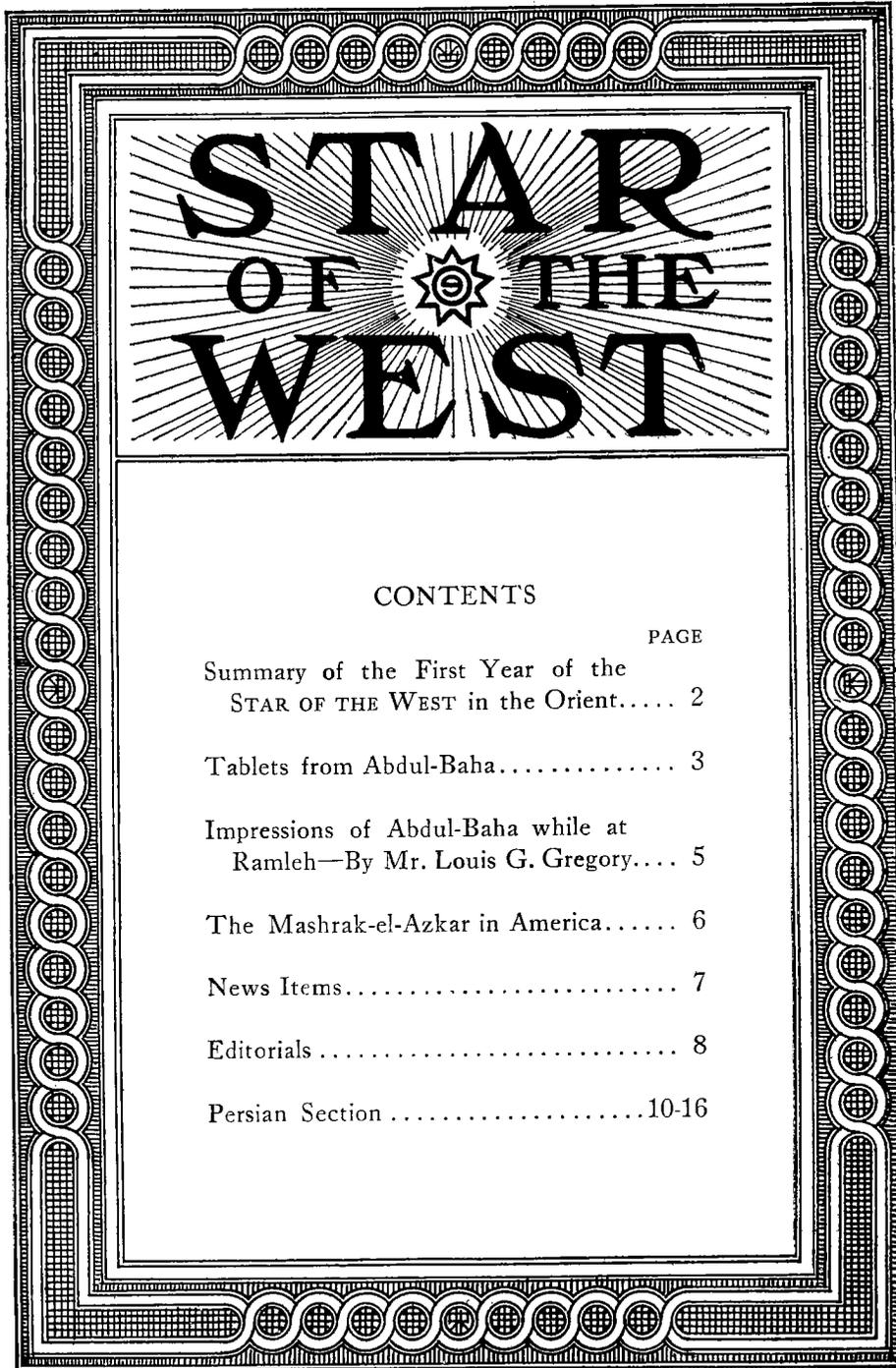
نجم باختر

۱۳۲۹

شماره هشتم نهم
 ذی‌حجرت مندرجات
 شعبان الحفتم ۱۳۲۹

- ۱ لوح حضرت عبدالمنان با قاضی نجم باختر
- ۲ لوح حضرت بنی‌المؤمنین در باب توبه مبارک با قاضی رنگ
- ۳ لوح حضرت مولی‌الدوی در باب منش امرات در جهات عالم
- ۴ تجارت بین شرق و غرب و تشکیل کپالت شرق ایران در جزیر
- ۵ نجم باختر، تجارت اسب ترقی و ثناء و ذل
- ۶ عکس ستر مولی‌الگوئی در رشته اسب باقی ایرانی آمریکا
- ۷ خنجره از شرح حال او و لوح مبارک در حق سرت راه
- ۸ سفر حضرت عبدالمنان با آمریکا
- ۹ منش و نظم امرات در شهرهای ایالت کالیفرنیا با قاضی باختر تالله
 آقای دکتر امین‌الله فرید
- ۱۰ قرائت نجم باختر در امرات بین شرق و غرب اسب گذرشته

Persian Editorial Office: NAJME BAKHTAR,
 1800 Belmont Road, Washington, D. C., U. S. A.



STAR OF THE WEST

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STAR OF THE WEST

Vol. II

Chicago (September 8, 1911) Eizzat

No. 10

TABLETS FROM ABDUL-BAHA.

Translated by Mirza Ahmad Sohrab.

To Mohammad Ali Khan, Teheran, Persia.

HE IS GOD!

O thou intimate companion!

The flame of reformation is ignited in the heart and soul of Persia and the spirit of every real reformer is longing for better conditions. For Persia is sick and is suffering with intense agony. But the children of the East are abiding under the shade of the banner of discord and are completely heedless and veiled. Now, what remedy can be applied? The sick Persia is flying away from the physician; nay, rather that thirsty one is depriving himself of the sea of the salubrious water of health. Therefore, this exiled one has found no other alternative than to turn his face towards the West and raise the melody of the Kingdom; for to a certain degree the insight of the people in those parts is open and they are familiar and associate with reason and understanding. When Joseph found that his envious brothers and his jealous relations and friends were heedless and unmindful, he unveiled his face in the market of the Egyptians, so that in exile he might destroy the foundation of strangeness and raise the banner of unity. Therefore, it is the aim of this exiled one, that, God willing, he may become the Herald and carry the glad-tidings of the Kingdom to the empires of the West. Perchance the splendor of the Beauty of the real Joseph—the Most Great Name—May my life be a sacrifice to Him!—may shine from the countries of the Occident; and I beg of God that the glances of mercifulness may assist.

I hope that the bounties of the True One may become realized in thee, but it is conditional upon thy serving the Real Master and living in accord with the manners and behavior of the real Bahais and showing the utmost sincerity and beauty of intention.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

To Anna M. Dahl, Pittsburgh, Pa.

HE IS GOD!

O thou seeker of Truth!

Thy letter was received and thy thankfulness became evident. Glorification of God is the cause of attraction of confirmation and draws down the bounties of the Glorious Lord. Therefore the glances of the providence of

the True One shall ere long encircle all the family. I pray God that Pittsburgh may be blessed. It is not permitted to distribute Bahai pamphlets and literature through the streets and markets. On account of the lack of time a brief answer is given.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

To Adolph M. Dahl, Pittsburgh, Pa.

HE IS GOD!

O thou servant of God!

Thy letter was received. Praise be to God, that the call of the Kingdom of ABHA reached Pittsburgh. Should the friends of God show firmness and steadfastness, the ray of the light of the Kingdom of ABHA will shine and that state and city will become illuminated.

Endeavor thou that thou mayest study the Persian language thoroughly, so that thou mayest read the Tablets of BAHÁ'O'LLAH and comprehend their meanings.

In reality, if someone should go to the Netherlands and engage in teaching the Truth great results would follow. Although such a person cannot be found for the present, yet before long he shall be discovered.

I supplicate and entreat at the Kingdom of ABHA and ask heavenly confirmation for thee. Perchance, God willing, at some future date we may meet each other.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

Through the maid-servant of God, Mrs. Helen S. Goodall, to the Members of the Assembly of Abdul-Baha, San Francisco, California.

HE IS GOD!

O ye faithful friends!

The maid-servant of the Kingdom of BAHÁ'O'LLAH has written the joyful news that the friends in that region have established an Assembly, have engaged in the spreading of the teachings of God and have arisen with the utmost endeavor, sincerity of intention, and enkindlement with the fire of the Love of God so that that country may become a main-spring of the signs, and that city become illumined, and a number of souls like stars of the Horizon of Holiness may shine in the assemblage of the Kingdom of man (humanity).

This Assembly was organized at the right time. It is my hope that it may become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the Horizon of everlasting Glory.

Report and write to me the services which are accomplished by this Assembly so that they may become the cause of spiritual happiness and joy to the heart.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

IMPRESSIONS OF ABDUL-BAHA WHILE AT RAMLEH.

BY MR. LOUIS G. GREGORY.

I am asked by the STAR OF THE WEST for impressions gathered during a recent pilgrimage to Abdul-Baha at Ramleh and the Holy City. Now I can respond but briefly; but later I hope that a full account may be given to the friends of the Cause of all the valuable lessons received from the Perfect Man.

It is the will of Abdul-Baha that all the friends should be united and happy in the light of the Kingdom. On one occasion BAHÁ'Ó'LLÁH said, "My Presence is happiness and peace. Hell is the hearts of those who deny and oppose." Today the happiness and peace of the Glory of God (BAHÁ'Ó'LLÁH) are reflected in the clear Mirror of Abdul-Baha. Thus by meeting him one meets all the Prophets and Manifestations of cycles and ages past. It is difficult for one to realize at the time, or for a long time afterwards, the true honor of such a meeting. To one who realizes even faintly who this Servant of God is and what powers he represents, such a meeting is high above all the honors of earth. But no soul can give adequate testimony of what Abdul-Baha may be to any other soul. With mental and spiritual horizon more or less limited, each pilgrim discerns according to his capacity the Majesty and Power that radiate from the Center of God's Covenant.

At Ramleh, Abbas Effendi* might at times be seen walking about the streets. Ofttimes he would ride upon the electric tramway, making change and paying his fare in the most democratic fashion. His reception room was open to believers and non-believers alike. Upon a visit to some unfortunates one day, I asked if they knew him. "O yes," they responded, "he has been in this house." Thus in one way or another thousands of persons had opportunity to see Abbas Effendi; but among these how few perceived Abdul-Baha!

Viewed with the outer eye, he seemed about the medium height, with symmetrical features. His lineaments indicate meekness and gentleness, as well as power and strength. His color is about that of parchment. His hands are shapely, with the nails well manicured. His forehead is high and well rounded. His nose is slightly aquiline; his eyes light blue and penetrating; his hair is silvery, and long enough to touch the shoulders; his beard is white. His dress was the Oriental robes, graceful in their simplicity. On his head rested a light tarbush, surrounded by a white turban. His voice is powerful, but capable of producing infinite pathos and tenderness. His carriage is erect and altogether so majestic and beautiful that it is passing strange that anyone seeing him would not be moved to say: "This truly is the King of men!"

On the rational plane his wisdom is incomparable. During the time of my visit persons of culture were present from different parts of the world. But people of acquired learning are but as children to Abdul-Baha. They were reverent in their attitude toward him and one of them, an Oxford man,

*The name by which Abdul-Baha is known among those not believers.

praised his wisdom with much enthusiasm. They sought his advice and found it of the highest value in application to life.

Abdul-Baha has the power to make his friends very happy. What music and harmony, joy and peace, may enter into the lives of those who attain this meeting! He has a balm for every wound and feeds hungry souls with the Manna of his Perfect Love. One of the friends at Cairo, a noted worker in the Cause, exclaimed, "If I could only see Abdul-Baha once a week!" At Acca and Haifa were to be found those who had spent most of their lives with him. But they were all longing for his Presence. Among the letters received by him at Ramleh was one from the daughter of a king, expressing as her utmost desire a visit at the threshold of his door. This is the Power of the Spirit.

Thus the friends of the Cause may catch a glimpse of what is in store for them if he visits America. Nor should we spare any pains or hesitate at any sacrifices to ensure his coming. The Reality of Abdul-Baha, the supreme joy of the Kingdom, is found by promoting that which tends to unity and harmony among the friends of God and the whole human family.

"O Son of Man: Lift up thy heart with delight, that thou mayest be prepared to meet Me and to mirror forth My Beauty."

THE MASHRAK-EL-AZKAR IN AMERICA.

A concise financial report is submitted herewith from the time of the formation of the organization of Bahai Temple Unity, at the first convention held in Chicago, March 21, 1909, to the present:

RECEIPTS.		DISBURSEMENTS.	
At First Convention.....	\$5,666.44	Total paid on land.....	\$24,500.00
From the Orient, 1909-1910.....	7,092.85	Interest on notes and mortgage..	3,000.00
" America, 1909-1910	7,638.66	Taxes and assessments.....	1,916.28
" the Orient, 1910-1911.....	1,190.83	Expenses for changing street and	
" America, 1910-1911	9,262.76	alley	329.40
" the Orient, Third Conven-		Incidental expenses	608.03
" tion, 1911	275.78	Total	\$30,353.71
" America, Third Convention,			
1911	1,656.88	Balance on hand	\$ 2,430.49
Total to Aug. 1, 1911.....	\$32,784.20		
BALANCE DUE ON LAND.			
Mortgage, expires June 24, 1912.....	\$10,000.00		
Interest, due December 24, 1911.....	300.00		
Interest, due June 24, 1912.....	300.00		

Many adverse reports have been circulated about the Mashrak-el-Azkar work. A Tablet was recently received from Abdul-Baha concerning these false reports, in which he says: "If a soul speaks do not be grieved; because this Cause is great, undoubtedly stories and difficulties will arise."

Concerning the remainder of the debt on the land, Abdul-Baha says, "My hope is this, that the affairs become facilitated and with the effort of the beloved of God, the proposition of debt become completed." During the last

visit of Mr. Percy F. Woodcock to Ramleh, Abdul-Baha said to him: "The Mashrak-el-Azkar is the symbol of the real church, which church is the Reality of the Christ. It is for this purpose that we should consider that, as the outward Edifice can gather men of different nations in one place, likewise the Reality of Christ has united the great races of the world together."

Corinne True, Financial Secretary.

NEWS ITEMS.

Abdul-Baha, after staying nearly three months in Cairo—during which time he was interviewed by many prominent people—returned again to Ramleh, the delightful suburb of Alexandria, on July 22d. He was accompanied by Mirza Assadullah, Mirza Moneer, Mirza Mahmoud and Aga Khosro. On August 11th, Abdul-Baha departed for Europe, arriving first in Marseilles, France.

CERSELNIA-TOCARNO, SWITZERLAND—A Bahai home has been established here by Signora Forni, where children physically weak but mentally strong are taken and given a Bahai education. There is also a hospice where traveling Bahais may rest for a few days. The spot is ideal, very high over Lago Maggiore. Signora Forni is also anxious to have three or four Persian boys who would have happy surroundings, education in four languages, outdoor life, vegetarian diet and perfect freedom. It is a beautiful home, where the commands of love are carried out. She has a remarkable gift of healing by natural means, sun, air, water and fruits; that is the reason she asks for children who may not be strong, but have awakened intellects. Her whole life is devoted to training souls for the Cause. *Annie T. Boylan.*

FORT BOMBAY, INDIA—The House of Spirituality sent the following telegram to his majesty the king-emperor, George V, on the coronation day: "Respect towards the Head of the State is a part of respect towards God." "The people of Baha should be loyal and law-abiding citizens in whatever country they may dwell." Congratulations from the Bahai community of India to his majesty, the king-emperor, George V, on this, his coronation day." We received the following reply from Sir Arthur Begge, private secretary to his majesty, the king-emperor: "I am commanded by the king and queen to thank you and all who joined with you for the loyal sentiments to which your telegram gives expression." The royal reply was an early one and was printed in all the leading papers of Bombay.

Janabe Aga Syed Mustaffa, of Rangoon, with the two revered teachers from Persia, Janabe Aga Abdul Hussein and Janabe Aga Mirza Assadullah, have gone to Calcutta to spread the Cause.

Mr. Pritamsingh, M.A., professor of political economy, Patiala, recently came to Bombay, and is serving the Cause in whatever way he can. *N. R. Vakil.*

LONDON, ENGLAND—While lecturing before the Theosophists at Derbyshire, England, recently, Mr. W. Tudor-Pole gave the Bahai Message. He states that he has never before seen such interest and enthusiasm aroused, and he was asked to send the following cablegram to Abdul-Baha: "International Theosophical Summer School, in conference assembled in Derbyshire, send through Mr. Tudor-Pole fraternal greetings and desire to unite with your work for universal racial understanding, peace, and fellowship. Dunlop (Chairman)." Abdul-Baha wired the following reply from Marseilles: "Reply Theosophical School. Greeting caused great happiness. Hope godly power will raise the tent of unity for the material and spiritual rest of mankind." *Arthur Cuthbert.*

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Mashevat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 8	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulik (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	19th.....	Four intercalary days.	
10th.....	Eizzat (<i>Might</i>).....	Sept. 8		Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (September 8, 1911) Eizzat

No. 10

Extract from a Tablet received by Aga Mirza Taraz-o-llah of Gazwin, Persia, concerning the STAR OF THE WEST:

In regard to the STAR OF THE WEST which in Rasht fell into the hands of strangers. There was a wisdom in this. It will have great effect in the future. The editors of the newspapers are mistaken. The literature of the Bahais has encircled the world and not alone Persia. The derision and the scorn of the editors of the newspapers will be the cause of their own undoing and regret. They must loosen their tongues in thankfulness and praise and glorification that—Praise be to God!—Persia has found such influence in America that a magazine like unto the STAR OF THE WEST is founded. This behooveth them to be thankful and not complain. This is the cause of the glory of Persia and the Persians and not their shame. How long this community does not behold the wonders and miracles of Thy Lord!

(Signed) ABDUL-BAHA ABBAS.

The following extract from a letter which was recently received from India, by Mr. Howard C. Struven, of Baltimore, Md., speaks for itself:

For a long time nothing has appeared in the STAR OF THE WEST of importance pertaining to the Mashrak-el-Azkar building. Why is it that we do not hear of further endeavors to collect money and thus approach nearer to its completion? Are we

going to sit still at a time when we have been called upon to serve with heart and soul—even to not withholding our lives? Shall we set aside the explicit commands of Abdul-Baha? Do we love money more than life? Such neglect but reflects upon the Cause. Continuous work is a testimony of vigorous life, while spasmodic endeavor betrays slothful, tired or ebbing energy. We, who by the grace of God, are quickened by His Spirit, must not be overcome by the characteristics of the diseased or dying, but should arise with strength to complete the conquest over death which we have already begun. . . . Abdul-Baha has said, "The Mashrak-el-Azkar will be built, and hundreds of such structures in due season;" also, "It is not a favor to contribute, but a blessing to be allowed to give to such a purpose." Let us not lose this opportunity, but rise up and ask and give. I shall promulgate this matter in India and you do the same in America. Let us start our subscriptions anew and let every one give what he can. I feel strongly in this matter and trust I have not exceeded proper bounds of courtesy. With love and greetings, I am yours brotherly,

Hashmatullah.

Our Persian section this issue contains:

(1) Arrival of Abdul-Baha in France; (2) International Peace and the recent Arbitration Treaties between America, England and France; (3) Mohonk Lake Conference on International Arbitration; (4) Tablet from Abdul-Baha to Mr. Albert Smiley, founder of the Mohonk Lake Conference; (5) Tablet from Abdul-Baha to Mr. C. C. Philips, Secretary of the Mohonk Lake Conference; (6) the approaching journey of American Bahais to Persia; (7) recent news between Persia and America; (8) portrait of Mr. A. P. Dodge, of New York City, and his wife; (9) short account of their services in the Cause; (10) an account of the First Universal Races Congress, by Mirza Lotfollah S. Hakein.

NEWS NOTES.

(Continued from page 7)

PZAWHIVE, BURMA.—The Bahais of Rangoon and Mandalay join with us in sending greetings to all. With deep regret we report the death of our brother, Dr. Syed Sajjad Hossain. About twenty of the friends came from Mandalay, one hundred miles distant, to attend the funeral. Representatives of seven religions were present. Bahai rites were performed, although the interment took place in a Mohammedan burial ground.

You will be pleased to know that a daughter of Mahmood Saheb, one of the Bahai friends of Mandalay, has passed a teachership examination. This young woman, whose name is Matin, will undoubtedly assist in educating the Bahai women of Burma. The late Dr. Syed Sajjad Hossain's daughter is preparing for a similar teachership examination. Other Bahai ladies, numbering seven, have also become successful in their examinations this year.

Khalifa Mohammed Unus.

"Verily, I came from God, and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate!"

During the summer, Mrs. Susie C. Stewart, of Virginia, ascended to the Supreme Horizon. She was a very spiritual colored believer, sowing much seed in Richmond. Mr. John Peterson also passed from this life early in the summer, at Mt. Vernon, Oregon.

Mr. Percy F. Woodcock and Mr. Louis G. Gregory both report great spiritual meetings held this summer in Green Acre, Me.

5
 بخش اوله برودی حرکت خواهند نمود لهذا محض آنچه جمع میماند آنرا
 شهر آذربایجان برای طاقت و پذیرائی این یاران محترم امید است که جمع ایرانیان در این
 حاضر گردند این چند کلمه اعلان گردید . حضرت عبدالهسا
 مقام متحد و متفق شد مستر شوستر را بجان دلد کنگ و تأیید
 همیشه اجابتی غیب را بر سفر در مالک شرق تشویق و تحریک نماید
 زرمول اندر چنانچه این دسته مسترفین هم از نتایج کلمات
 مرکز میثاق است . در لوح مستر و ملهم که در ماه گذرشته بر سر
 ای ثابت بر میان نامه شما رسید و ضمن سب درج گردید که
 ایران در پیش دارید فی الحقیقه این سب دلت بسبب ترمیم
 یاران گردد و ولایت بر الفت شرق و غرب نماید و تا وقتیکه
 اشعه بیشتر زنده و نفوس خردبزرگ در مراستفید جان است
 که خدا در باختر دست در آغوش یکدیگر باشند و مانند شهدای
 آینه باشند و بشماره ما و بان امتزاج یا نبد تا وحدت عالم است
 مانند آفتاب جمیع آفاق را روشن نماید . مستر و سوس ولایت
 و استن و سس با رسالت را نهایت آزادی از قبل من بومی در
 و بگو امید دارم که سفر شما فرنگی باشد و سبب نرسد دشمنی
 شما گردد . در لوح مستر دو کلام میفرمایند : " سفر ما بران
 سبب محبوب و مقبول ولی با مستر و ملهم و اگر ممکن بود
 نذر دیگر هم باشند اگر چنین بهتر است تا مقام نهایت خلوص
 استقبال شما خواهد نمود . آنچه سس و دکاکت هم قدرت گرفته
 و دلوانی سفر ایران حاصل نمون امید دارم که چنان قوت یابد
 که خطی سبب شرق و غرب کند در سفر ایران یاران نهایت
 سرور از درود شما حاصل نمایند و تأییدات مکتوب ای میانی رسد
 و فیض شس حقیقت جلوه نماید . "



در این ایام انقلابات درونی باقیه و سیاست ایران نظام
 عالم را با بخت دنیا جلب نمود و هر روز صفحیت جرائد امریکای
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 و غیر خوانان و هر قدر از این باغش میشتی با او زد و خورد را زد و در اختتام
 پذیرد و وقت دو دولت چون شهید دستگیریم آنچه گردانده است
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 مجبور باستغنی مقام خود نمایند غافل از آنکه اگر اسور مایه ایران

ایران و امریکای

جناب مستر آرتور سیسوری داج و عیال محترم ایشان . مشایخ
 از بهائیان قدیم شهر شوکران هستند . چهارده سال قبل این امریکای
 قبول نمود و از آنوقت جناب مستر در بیت ایشان متعهد و در
 بخدمت یاران و تبلیغ امر الله و تصنیف کتب در سائل امریه مشغول بود
 جناب مستر داج کی از آنغوس قلیه محترم است که همیشه مصلحت الهی
 بود و الواجیب را در راست . چند سال قبل با عیال خود بجهت
 حضرت عبدالهسا در عکا شرف نشسته و بعد از آن برای دو پسران عزیز
 خود خواست و آنها را بین نعمت کبری حاضر گشتند با چنانچه مستر
 داج همیشه بر روی اجابتی الهی شاکت مخصوص مایان شرقی ایران متفجع
 بود و تکلیف مهمان نوازی را در نهایت بخت و هربانی بجای آورد اند

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سفرهای میان امریکه به ایران
 شخص محترم ستر فیلس نشی کهنه انس صلح ملل

این سال کامله کهنه انس صلح ملل اعظم نتایج این قرن عظیم است
 این قرن نورانی در تاریخ این قاره و نظر ندارد از حقیقت
 ممتاز است بنفای اخصاص یافته که کتب درخشنده نماند است
 آسمانی از افاق این قرن برزق و اعصار بناید از جمله خالق عادت
 این قرن که فی الحقیقه معجزه است تألیف و صحت علم انانی
 و تفصیلات آن صلح عمومی و اتحاد ملل مختلفه در این رشته است
 ایران مرکز اختلاف و نزاع و جدال بین ملل بود بدینکه هر وقت
 نمود ملل چون یکدیگر سماج میسر دهند مال یکدیگر را تالان و تاراج
 میگردند و در ادبیت یکدیگر اندک قصوری نمودند نفرت بین ملل
 برپا بود که یکدیگر را محسوس میسر دهند که شخصی از خود در این
 و خول میجوید ادرازی خاک نیستند و اگر از کار آب میجوید

4
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 همانا کفرانسیس صمد بن مملوک بود... در این کفرانسیس جناب
 اجل لای علیقیان شرف و افتخار غرانی اود نمودند...
 دول هم نمایندگی داشتند هم چنین بدینجا باختر از طرف...
 در این مجمع حاضر گردید... این کفرانسیس سالی یک مرتبه منعقد میگردد...
 و میران بر هفتاد سال رسید... بنام این اجتماع جناب
 ستر اکبر است اسمای از بزرگان و خردمندان امریک است
 این بر بردار شدن ضیاء دانا بر سال قریب چهار صد نفر از اعظم
 و ساسون و دکلدز و بر دفسر و فلک سفیر آتارونی بس اثر علیا
 و علم گرفته که در قصر باشکوه که در میان کوه های بسوز خرم ایالت
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 که محض اطلاع باریان در این مقام درج نماید تا هر کس بداند نفع
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حضرت ستر البریت اسمایی رئیس کفرانسیس
 صلح عمومی آینه الله تعالی

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1 Vol 2 No 10 سالیانه قرآن ماه عزت ۶۸	<h1>نجم باختر</h1> <p>۱۳۲۹</p>	صفحه اول جلد دوم شماره دوم قیمت اشتراک ۱۹۱۱
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این مجریه بر حسب تاریخ جهانی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل سیاسی نیز وحدت ایمان و ترقیات علم و دانش را علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمده است و از هر نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد گردید

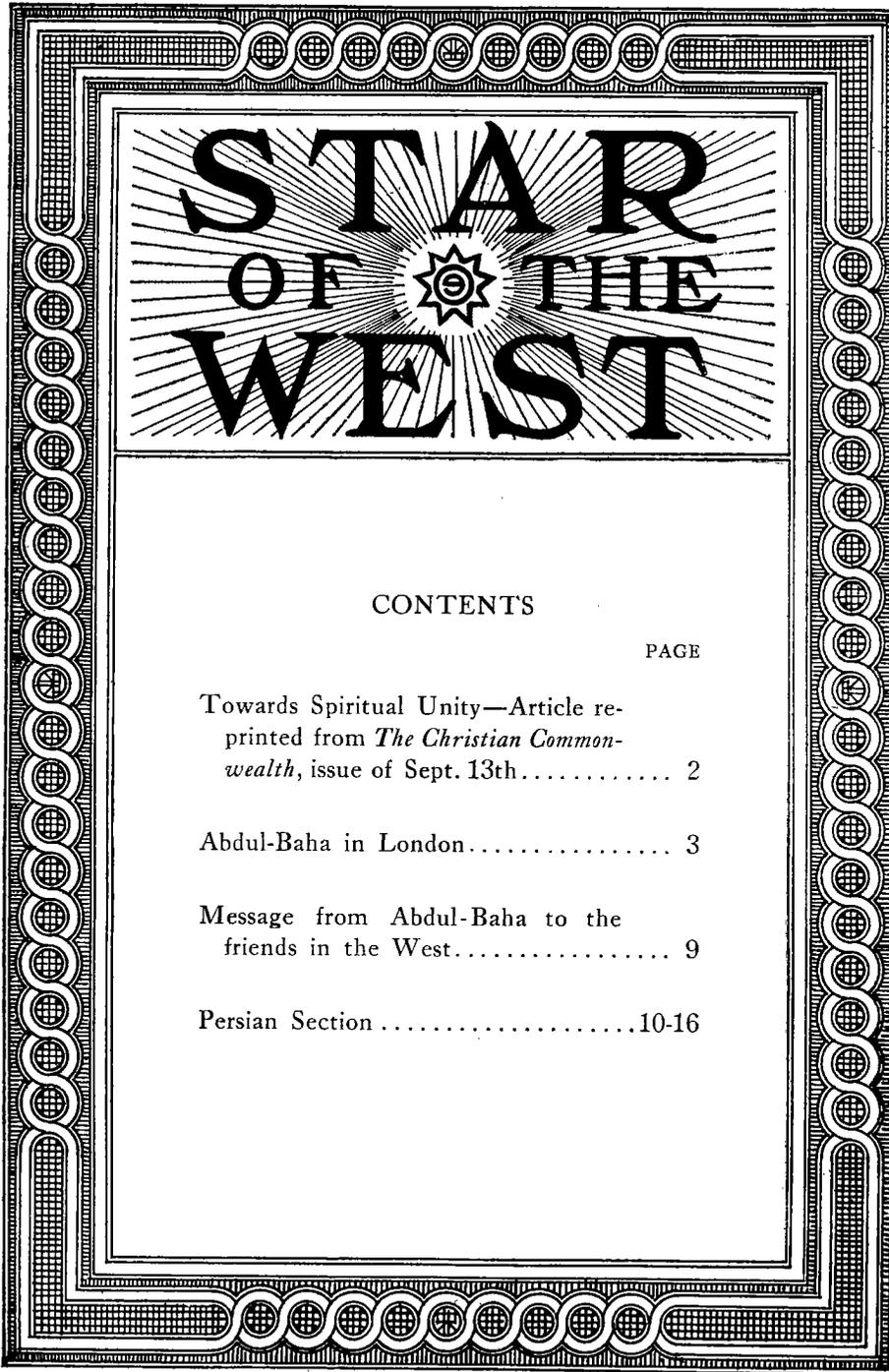
<p>بیان کرد که در آخر آن زمان نفس از افق غرب طلوع خواهد کرد و حق تعالی خواهد یافت و مردم با حق نارتحت اله مستعمل خواهند گردید و همیشه از پیش امر اله قبول خواهند نمود فلسفه و زبانگان به حضور مبارک مرفق گشته درک علوم و فضائل معنوی خواهند کرد و در هر کجاست و فضل الهی غرق خواهند گشت در این نوع قوت و قدرت این امر بدرجه رسید که یکپس با مقام انکار مانند و تعالیم روحانی این دین بدین نوعی عالم را احاطه کند که بسبب عزت و جبرت ملل گردید اتفاق از او از مسیبت حقیقت برداشتن گشته و در اینجا وجود از مردش تم لطیفه سز و حرم شد ولی انفس که ملل شرق چنانچه باید استید از بر تو این شخص انسانی تا شکر بجز نبرد و تعالیم و بیانات ادراک از رشته بیانات نمونه دینی نمایند و دل و عقل غرب روز بروز با این امر نزدیک تر میشوند و احترام و توقیر خود می افزایند ولی سائین شرق بجای دل خود افتخار نفس را خدای خود قرار دادند و اتفاق و اتفاق دینی را پیش گرفته اند تشنه اند ولی از ما، عدب ذات فرار نمایند گرسنه اند تا از ما شکر لذت سمدای رو بر میگرددند نادانند و با خود با شکر گان که در این جهت نمودند لهذا در فواید جهان ایشان یافت که حضرت من السلام الله در آن مجلس کبر حافر خواهد شد و باین سبب رسته از بهایان شیخانو و نیولورک و استخفین با کشتی مریم آنکه عازم شهر لندن شدند و اگر چه حضرت سائین الهی الوری در آن کنگره حضور پیدا شدند ولی وجود و ضمیر بهائیان و مجلس فوق العاده بسیار بسیار استشارا الله در آن روز و دین الله گردید در ایت حق در آن حج عظیم بنده شد در آن روز بزرگان بزرگ دستایش امر الهی و هر گاه در شش برج تعالیم بهائی یکپس و کوشش نمودند</p> <p>امروز از دور و دجلت عبد البهاء به ممالک غرب معنی آن</p>	<h2>سفر حضرت عبد البهاء بافاق فرنگ</h2> <p>در شان قبل کی از الواج مبارک که حضرت عبد البهاء در آن ایشانه بر سفر خود به ممالک غرب فرسود بودند چاب گردید و حال همین چند روزگی مملکتی با مضای مبارک بافتخار جناب سترژی لوزاریسیا بندر فرانس رسید که آنکس که این وجود مقدس در نهایت جلال و قدرت قدم مبارک در ممالک به خاک دو دست زانسه گذاردند و از آن بندر عازم شهر پاریس گشته اند اما فی فرانس که تا مدت قیامت بر سر رودل غرب افتخار نمایند حق دادند زیرا آنها اول می هستند که باین عظیم کبری در جهت عظمی متفکر گشته و در ممالک باختر به سیمان نولدگی مرکز عید قیام خواهند نمود خوشحال این است که به چنین نعمت نیز ترقیه فائز گردید و گوی پیش قدمی را از لندن را بود چون در راه گذر گشته اول کنگره فرانسای عالم در لندن عقد گردید و ملل و ملل از شرق و غرب و جنب و شمال در آن سخن عمومی حاضر گردیدند و در مسائل نژاد و اقتصاد و عادات و قوانین با شکر گان که در این جهت نمودند لهذا در فواید جهان ایشان یافت که حضرت من السلام الله در آن مجلس کبر حافر خواهد شد و باین سبب رسته از بهایان شیخانو و نیولورک و استخفین با کشتی مریم آنکه عازم شهر لندن شدند و اگر چه حضرت سائین الهی الوری در آن کنگره حضور پیدا شدند ولی وجود و ضمیر بهائیان و مجلس فوق العاده بسیار بسیار استشارا الله در آن روز و دین الله گردید در ایت حق در آن حج عظیم بنده شد در آن روز بزرگان بزرگ دستایش امر الهی و هر گاه در شش برج تعالیم بهائی یکپس و کوشش نمودند</p>
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نجم باختر ۱۳۲۹

شماره دهم
۱۴ اردیبهشت المبارک ۱۳۲۹
فهرست مندرجات

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- ۲ صدیقین اهل علی دستان مقدس صبح دائمی امین دول امریک و انگلیس ایران
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STAR OF THE WEST

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[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Sept. 13, 1911.]

TOWARDS SPIRITUAL UNITY.

An Interview with Abdul-Baha.

Dialogue Between Abbas Effendi and Rev. R. J. Campbell, M.A.

For years past, word has been coming to the West that a new prophet has arisen in the East, and that a great religious movement, starting in Persia, was spreading far and wide. Reports were vague and conflicting, but gradually the main facts emerged. Particulars have been given in *The Christian Commonwealth* from time to time, and in our last issue appeared in outline the story of the movement and its leaders. The founder was Seyyed Ali Muhammad, whose "manifestation" took place in Shiraz, Persia, in 1844, before he was twenty-five years of age. He assumed the name of Bab (gate), and at the end of six years, mostly spent in prison, was with one of his devoted followers, publicly shot by order of the Shah's Government. For a short time Mirza Yahya of Nur, who was only twenty years of age, was, under the title of Subh-i-Ezel ("The Morning of Eternity"), regarded as leader, but the succession ultimately devolved upon his elder half-brother (born November 12, 1817), Mirza Husayn 'Ali, or Baha'u'llah ("The Splendour of God"). He came to be recognised as the One ("Whom God would manifest") whose advent the Bab had foretold, and during his lifetime disciples rapidly multiplied. Upon the death of Baha'u'llah (at Acre on May 28, 1892), his son Abbas Effendi (also called Abdul Baha, "the servant of Baha") succeeded him, and it is he who is now visiting this country.

Some months ago I received private information that Abdul Baha might possibly visit this country, and recently he dispatched from Switzerland the telegram published in our columns a fortnight ago. On Monday evening of last week "The Master," as his followers naturally call him, arrived in London, and on Tuesday I had the privilege of meeting him. "What is he like?" Let me quote the words of one who visited him at Akka a few years ago:—

"He is of middle stature, strongly built. He wears flowing light-coloured robes. On his head is a light buff fez with a white cloth wound about it. His long grey hair rests on his shoulders. His forehead is broad, full, and high, his nose slightly aquiline, his moustaches and beard, the latter full, though not heavy, nearly [now quite] white. His eyes are grey and blue, large, and both soft and penetrating. His bearing is simple, but there is grace, dignity, and even majesty about his movements. . . . We see the benignity and the kindness of his countenance."

It was interesting to find Abdul Baha well acquainted with *The Christian Commonwealth*. "He is very pleased with what you write in your paper," were the first words, after a cordial welcome that came through the interpreter. "Some of the papers write things that he does not like and are not correct, but you write about what you know." The production of an early copy of our last issue caused some merriment. The fact that it was printed a day before the date it bore amused him, and when the paragraph, "A meeting between Abdul Baha and the editor of *The Christian Commonwealth* took place yesterday (Tuesday) afternoon. Some particulars will probably appear in our next issue," was translated to him, he said, with twinkling eye, he was very pleased with our "prophetic writing." Of the preceding passage, referring to the fundamental unity of all religious faith, Abdul Baha said, "You have written all that I can say to you. That shows that we are one in spirit."

Alluding to his visit to this country he said he wished to gain strength and to see his friends; the length of his stay would depend upon the state of his health. After forty-two years' imprisonment he was glad to be able to travel. I asked whether it was correct, as has been stated, that he was born in prison. No, he said; he was born in Teheran, the capital of Persia, in the spring of 1844. I gathered that at that time his parents were of good position and dignity. When the boy was nine years of age, the family was exiled from Teheran to Bagdad. From the beginning, the movement had been under the ban of the civil power, and sometimes, through mistaken zeal, such as that of Peter when he struck off Malchus' ear, some disciples came into direct conflict with the government. It was the attempted assassination of the Shah of Persia in 1852 by a young Babi, who had lost his mental balance, that led to the arrest of Baha'u'llah and the banishment of the family and many of their co-religionists. From Bagdad, Abbas Effendi, with his father, was transported to Constantinople and Adrianople, and, finally, in 1868, to Akka, in Syria. Here Baha'u'llah remained a prisoner until his death in 1892, and here his son, Abdul Baha,

(CONTINUED ON PAGE FOUR)

STAR OF THE WEST

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No. 11

[*Special to the STAR OF THE WEST.*]

ABDUL-BAHA IN LONDON.

Abdul-Baha duly arrived in London on September 4th, and his visit to this country has been notified and commented upon in all the great London dailies. The great majority of articles that have appeared are both restrained and dignified in tone and there has been a welcome absence of sensationalism in the descriptions of Abdul-Baha's appearance and in the accounts of his life and work. Everywhere wonder is expressed that 40 years of imprisonment and suffering should have been so heroically borne and should have left so few physical traces of the terrible and lifelong strain that has fallen to his lot. Abdul-Baha was tired by the long journey but found his London quarters both comfortable and convenient. The rush and roar of the great metropolis have greatly interested him but at all times he gives one the impression of living a greater and fuller life, which takes little account of temporary material surroundings, recognizing instead the all-pervading power of the One Spirit pulsating throughout the whole universe.

Abdul-Baha receives all who come to him, whether great or small, providing they show a real interest in the Great Truths for which BAHÁ'Ó'LLÁH stood. Countless press correspondents have been received and they usually retire from the interview greatly impressed by his noble dignity and spiritual simplicity. Many of the London dailies refer to him as the great Persian Prophet, but in *The Observer* (Sept. 10) and other papers, Abdul-Baha expressly states that he simply claims to be the Son of a Prophet and refers all enquirers to the Teachings and inspired life of his Father, BAHÁ'Ó'LLÁH. Believers from the world over have gathered in London during the present month and express keen gratification at the tremendous wave of interest now being taken here in the Bahai Message. Abdul-Baha has been visited by many well-known leaders of thought now in this country.

He rises about 5 a. m. and works for some hours at his correspondence. Interviews commence soon after 9 a. m. and last until midday. After lunch he takes a short rest and then usually drives out into the parks or to visit various people who are deeply interested in his work. Gatherings of friends take place nearly every evening and he has given some wonderful discourses at such times. Many pilgrims have been deeply stirred and inspired by the Teachings and advice they have received from him during his visit.

He is quite vigorous and looks both well and cheerful and is undoubtedly impressed by the real depth of interest and feeling that are being shown toward him in England. With very great reluctance and only as the result of insistent pressure Abdul-Baha consented to be photographed and in a few days a reproduction will probably find its way into the illustrated press throughout the civilized world.

On Sunday evening, Sept. 10th, Abdul-Baha accepted an invitation from Rev. R. J. Campbell to visit the City Temple. The visit was kept secret, but the congregation was as usual very large, probably well over 2,000. Abdul-

Baha spoke from the pulpit for about nine minutes and the tense thrill vibrating throughout the whole building was most strongly marked. He spoke in Persian, in full, vibrant tones and the whole congregation was held spell-bound. For the first time probably, in the history of the Bahai Movement, its venerable leader addressed a great public gathering, and those of us who were privileged to attend can never forget the wonderful impression produced. It seemed to us as if a new page in history was being turned over and as if a new religious and spiritual epoch was being outwardly launched upon an expectant world before our very eyes.

Abdul-Baha closed his address with a short but most impressive blessing, a translation of his words, previously sanctioned by him, was read and created widespread interest. Mr. Campbell then expressed his deep appreciation of the great honor and privilege that had been bestowed upon his church by the presence of Abdul-Baha and in a few carefully chosen words spoke of the Bahai Faith as one of the most remarkable Movements of this or any age. The service then closed with the singing of the doxology and a short prayer. In the vestry Abdul-Baha expressed keen delight at the reverent and prayerful attitude of the congregation and his visit will most certainly bring great blessing to the City Temple and the many activities that centre around it.

Probably Abdul-Baha will remain in England for another ten days and will then cross to Paris before returning to the Near East for the winter months. His presence among us is a profound blessing and its unifying spiritual effect will grow unceasingly. The power of the Spirit of Unity, when strongly and insistently developed will attract him to America at some future date. No other power will bring him among you. The believers in England are fully conscious of their own shortcomings and had it not been for the wonderful work of the Universal Races Congress, Abdul-Baha would hardly have visited London this year. However, the great power and privilege of his presence have been given to us and in return we would wish to do everything we can to be of service to the Bahais in America and throughout the world. It is to be hoped that some representative of the Bahai Movement in London will be able to visit the States at no very distant date, in order to help forward the work there and to describe the wonderful and spiritual effect of Abdul-Baha's presence in London.

Abdul-Baha, Servant of God! No other title would be so appropriate or so dignified. The work now being so triumphantly brought to fruition by this great Master of Men will endure throughout all future ages and the great spiritual ideals that lie behind it will become actual realities, possibly within the boundaries of the present century! Surely we require no greater inspiration than this!

W. T. P.

TOWARDS SPIRITUAL UNITY.

(CONTINUED FROM PAGE TWO)

spent forty years within the fortifications. Three years ago, on the proclamation of the Turkish constitution, he became free. During his long imprisonment he thought not of himself, but of others; he enjoyed continual communion with God, he ministered to the needs of his fellow-prisoners, and it was because he lived this unselfish life that he survived while many others perished. "A captive for the cause of God," his interpreter explained, "his prison was to him as a palace. His body was suffering, but his soul was free."

The invariable tendency on the part of the followers of a great religious leader is to attribute to him supernormal powers. Abdul Baha emphatically disclaims possessing any such, and even deprecates the description of himself as a prophet. He told me he had never spoken a single word implying that he had right to such an

appellation. "I am simply a servant of God," he said, "and I do not wish to be called anything more than that." He assured me that he has no desire to found another sect. "The foundation truth of Baha'u'llah is the foundation truth of all religions. The principles of the prophets of Israel and of Jesus Christ and of other religious teachers have been largely forgotten; Baha'u'llah has renewed them. Therefore, the Bahais have for the followers of other religions the greatest love and yearning, because they know that mankind is one. Baha'u'llah seeks to promote and establish friendship and union. He addresses himself not to a sect, but to the whole world. We are all branches of one root, blades of grass in one meadow. It is misunderstanding that has caused divisions and differences between mankind. If the truth were brought to people they would understand that they are all one, and each would say, This is the truth I have been looking for. Because the principles taught by every true prophet are the same; there is no difference between them.

"What is the distinctiveness of the Bahai faith? what is its special contribution to world-religion?"

"The proclamation of the unity of mankind, and consequently, peace between all nations and also the renovation of the teaching of the prophets whom God has sent to the world, and its presentation in a form suitable to our time. When Baha'u'llah appeared in the East proclaiming the unity of mankind all the powers of Persia were directed against him but in spite of all opposition he spread his message. For fifty years he endured, often in chains, the greatest suffering; four times he was exiled from country to country but his voice could not be silenced, his influence could not be stopped. As a result of his life and teaching the different sects of Persia are becoming one family of God; the Mohammedans, Christians, Jews, Zoroastrians who have accepted Bahaism are now in the greatest unity and harmony. There is no more any war between them; each honours the head of other religions: Mussulmans are honouring Moses and Christ; Christians are honouring Mohammed and Moses; Jews are honouring Jesus and Mohammed. They have learned to love one another, and are becoming one. The cause of unity is the cause of life itself, it is divine; that which leads to division or hatred is satanic. Religion should make for unity. The prophets did not come to bring about distrust and separation. Ignorance is the cause of division and hatred. Religion is like medicine; it is meant to cure, but in the hands of unskilled or bad physicians what should effect a cure may create disease, what should give life may cause death. Therefore we must strive with all our strength, with all our heart, to promote only that which leads to unity and life."

It is not surprising that people in increasing numbers are attracted to the Bahai faith by its catholicity, the loftiness of its ethic, the simplicity of its teaching, its complete freedom from narrow and exclusive dogma. It has no organization, no hierarchy; no ritual, no fixed places and times of meeting; in short, it is spirit and life. It does not seek to proselytise; you can be a Bahai without ceasing to be a Christian, a Jew, or a Mohammedan. There are adherents of the Bahai faith in every country in the world; in Chicago a monthly organ has appeared, "THE STAR OF THE WEST," printed partly in English and partly in Persian. There is a considerable body of Bahai teaching of which some particulars have already appeared in *The Christian Commonwealth*, and further accounts will be given from time to time; the essentials of the faith may be gathered from Abdul Baha's utterances given above and below. Following the practice of Baha'u'llah, Abbas Effendi issues from time to time written tablets for the edification of Bahais and all who care to read them. He volunteered to write one such for *The Christian Commonwealth*; this, in Persian character, will be reproduced in facsimile in our next issue, together with a summary in English.

It has been my good fortune to meet Abdul Baha several times during the past week. In one conversation I sought his impressions of England. Coming straight through to London, and having so far had only a few motor drives in the West End, he has not had much opportunity of observing the life and habits of the people generally, but already he has been much impressed by the freedom we enjoy. "I admire the liberty you have in England and the use you make of it," he said. "Every person in this country can go his own way and say what he thinks without anyone making him afraid; in fact, he is king of himself."

"Do you consider we have too much liberty?"

"Oh, no; you all seem to be perfectly comfortable and perfectly safe. Freedom of thought and speech enlarges the circle of one's understanding and leads to progress and unity. English people ought to be happy."

Abdul Baha is married, and has had eight children, four of whom are living.

He was frequently urged, in accordance with Mohammedan custom, to take a second wife, the more so that he has no heir; but he is a believer in monogamy, and says that if it had been God's will that he should leave a son the two born to him would not have been taken away.

It happened to be in the room when Rev. R. J. Campbell was announced. There were also present several English ladies, Mr. Dreyfus-Barney (who kindly acted as interpreter), Tamaddon-ul-Molk (Abdul Baha's secretary), an elderly Persian scribe who sat like a statute taking notes of the Master's words, and another Persian gentleman—altogether a picturesque mingling of East and West.

MEETING BETWEEN ABDUL BAHA AND MR. CAMPBELL.

Immediately Mr. Campbell entered the room Abdul Baha rose from his chair and advanced to meet him with smiling face and arms extended. The elder man grasped both the hands of the younger, and, retaining them, warmly greeted him. His expression and manner showed that he regarded the occasion as no ordinary one. Standing face to face, linked hand in hand, in the centre of the room, these two spiritual leaders of world-wide fame—Eastern and Western, but essentially one in their outlook on life—formed an impressive picture that is stamped indelibly on the mind's eye of all who were privileged to be present. The meeting was so remarkable that I ventured to take notes of the conversation (conducted through an interpreter), and here reproduce them. It should be mentioned that the note-taking was quite unpremeditated. Neither speaker was aware that his words were being recorded. The conversation was private, and permission to publish was given with reluctance.

Abdul Baha first inquired after Mr. Campbell's health, and said he had been very anxious to meet him. The conversation then proceeded as follows:—

R. J. Campbell: I have long looked forward to this opportunity.

Abdul Baha: That is proof that both our hearts are at one.

R. J. C.: I think that is true.

A. B.: There is a Persian saying that hearts that are at one find their way to one another.

R. J. C.: I do not think that saying is peculiar to Persia.

A. B.: Often two people live in the same house in constant intimacy, but their hearts are not united. Here are two men, one living in the East and one in London, whose hearts were coming to meet one another long ago. Although in the material world we were far apart, we have always been near in the spiritual world. The real nearness is the nearness of the heart, not of the body.

R. J. C.: The spirit knows no nationality.

A. B.: Praise be to God that now there is between us a material as well as a spiritual tie, the union is perfect!

R. J. C.: I am so glad that you took the resolution to come to England, even though you can remain only a short time.

A. B.: From the time I left Egypt my purpose was to come here, but I remained a few days on the Lake of Geneva for change of air.

R. J. C.: I know many of your friends who are also mine.

A. B.: I have read your sermons and speeches.

R. J. C.: And I have read yours.

A. B.: That is a proof of unity. As I have read your sermons (with a humorous smile), you have to read mine.

R. J. C.: I see on my left one who has spoken from my pulpit (Tamadden-ul-Molk).

A. B.: We are all friends of one another (hands raised as in benediction). We have spread the proclamation of universal peace, therefore we are friends of people all over the world. We have no enemies; there are no outsiders; we are all servants of one God.

R. J. C.: That is good.

A. B.: Worshippers of one God, we are recipients of the graces of one God. Men have made differences and divisions; God did not establish them. God has created every one, and treats every one equally. He is merciful to all and gives food (lit. "livings") to all. God knows every one. To him none is a foreigner. We must follow his example.

R. J. C.: What is distinctive of the Bahai movement as compared with the faith out of which it came?

A. B.: The Bab foretold the coming of One after him who would address the whole world. We are the followers of that One—Baha'u'llah. When he manifested himself, some of the followers of the Bab did not receive him. Those are called

Babis; the disciples of Baha'u'llah are Bahais. The Bab came as a reformer of Islam, and foretold the coming of a greater one in his footsteps. Instead of confining his revelation to the Moslem world, Baha'u'llah gave it forth to all mankind. The narrow-minded ones, even those who meant well, could not understand so broad a movement, they were not strong enough to follow Baha'u'llah; they said, "He is speaking a language we cannot understand." Therefore they are called Babis.

R. J. C.: What a close parallel to primitive Christianity! The Judaising portion did not wish the Gospel to go any further.

A. B.: It has come about, by their narrow-mindedness and exclusiveness, that the Babis are now opposed to all the other religions; they want to keep rigidly to the teaching of the Bab, and convert everybody to it. The Bahais recognise the truth in all religions. They come from the same root, but there is now that difference.

R. J. C.: A difference of attitude.

A. B.: Their conduct is absolutely different.

R. J. C.: How many Babis are there?

A. B.: Very few.

Interpreter: Perhaps 200 or 300 in Persia.

R. J. C.: It is suggested that there are three million Bahais.

Interpreter: There are no statistics. The Babis are more politicians than anything else. Some Persians, who do not live the life, are not acquainted with the life, claim to be Bahais, because they know the Bahais are the advanced people.

R. J. C. (to Abdul Baha): I should like you to visit the City Temple.

A. B.: I should like to come. I know that the City Temple is a centre of progress in the religious world, and seeks to promote a universal understanding. As you have been a promoter of unity in the Christian world I hope you will strive to bring about unity in the whole world. A man first wants unity in his own family, and then as his intelligence expands he wants unity in his village, then in his town, then in his country, then in the world. I hope you will strive to unify the whole world.

R. J. C.: We are doing what we can. We believe that religions are many, but Religion is one.

A. B.: The principle of religion is one, as God is one.

A Lady: Mr. Campbell's reform movement in Christianity is helping the world of Islam. The attitude of the New Theology is one Moslems can understand; they cannot understand the divisions of Christianity.

R. J. C.: I have had some evidence of that.

When Mr. Campbell left it was with the understanding that there would be a further meeting.

ABDUL BAHA AT THE CITY TEMPLE.

Abdul Baha attended the evening service at the City Temple on Sunday. No announcement of the visit was made, and, although the sight of the Persians and other members of the suite in the congregation excited curiosity, very few people were aware that the Bahai leader was expected. The service proceeded as usual until the hymn immediately preceding the sermon. Whilst this was being sung a venerable figure, clad in Persian robes, was seen slowly ascending the stairs of the pulpit. When the hymn was finished Mr. Campbell placed the distinguished visitor in his own chair, and then, addressing the crowded congregation, said:

"I propose to shorten my sermon this evening, because we have a visitor in the pulpit whose presence is somewhat significant of the spiritual drawing-together of East and West, as well as of the material drawing-together which has long been going on, and I think you would like to hear his voice, if only for a few moments."

Mr. Campbell spoke on "The Use of the Will in Prayer," (Luke xviii. 1). He then said: "This evening we have in the pulpit of the City Temple the leader of one of the most remarkable religious movements of this or any age, a movement which includes, I understand, at least three million souls. The Bahai movement, as it is called, in Hither Asia rose on that soil just as spontaneously as Christianity rose in the middle territories adjoining, and that faith—which, by the way, is very closely akin to, I think I might say identical with, the spiritual purpose of Christianity—that movement stands for the spiritual unity of mankind; it stands for universal peace among the nations. These are good things, and the man who teaches them and commends them to three millions of followers must be a good man as well as a great. Abdul Baha is on a visit to this country—a private visit—but he wished to see the City Temple; and I think I am right in saying for the first time in his life he has consented to lift up his voice in public. He does not address public meetings,

he does not preach sermons; he is just a religious teacher. He spent forty years in prison for his faith, and from his prison directed the efforts of his followers. There is not much in the way of organisation, but simple trust in the Spirit of God. We, as followers of the Lord Jesus Christ, who is to us and always will be the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind, and therefore we give greeting to Abdul Baha—I do not know whether I could say in the name of the whole Christian community—that may be too much—but I think in the name of all who share the spirit of our Master, and are trying to live their lives in that spirit. Abdul Baha, I think, intends to say a word or two in response to this greeting that I address to him in your name."

ADDRESS BY ABDUL BAHÁ.

Abdul Baha then advanced to the front of the pulpit, and addressed the congregation. He spoke for eight minutes in Persian, with considerable animation, his voice rising and falling as in a rhythmic chant. Towards the close he placed the palms of his hands together as in prayer. The translation was afterwards read by Mr. W. Tudor Pole, as follows:—

"O noble friends, seekers after God, praise be to God! To-day the light of truth is shining upon the world in its abundance. The breezes of the heavenly garden are blowing throughout all regions. The call of the kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving life eternal. In this wonderful age the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy; for there is real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day. This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men, and a drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity. The gift of God of this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers. In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only. In the 'Hidden Words' Baha'u'llah says 'Justice is to be loved above all.' Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures. This is to-day the teaching for the East and for the West; therefore, the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other. There is one God; mankind is one; and the foundations of religion are one. Let us worship Him, and give praise for all his great prophets and messengers who have manifested his brightness and glory. The blessing of the Eternal One be with you in all his riches, that each soul according to his measure may take freely of him! Amen.

Mr. Campbell: "I think you will probably agree with me that this is an interesting as well as a unique occasion, and that what we have been listening to, in that brief message uttered by a spiritual teacher from the East, is in spirit the same message that you are listening to on the authority of Jesus week by week. It is a great time, a time of the drawing-together of all people. East and West join hands in the City Temple to-night."

The service closed with the doxology and benediction.

After the service, in the City Temple vestry, Abdul Baha wrote a few sentences in Persian in the pulpit Bible and added his signature, as follows:

This book is the Holy Book of God, of celestial inspiration. It is the Bible of Salvation, the noble Gospel. It is the mystery of the Kingdom and its light. It is the Divine Bounty, sign of the guidance of God.—Abdu'l Baha Abbas.

Asked by Mr. H. W. Chapman his impressions of the service, Abdul Baha replied: "It is an assembly which is turned to God. The light of guidance is shining luminous here. The bounty of the Kingdom was spread, and all hearts were praying to God." As he took his departure Abdul Baha said in English, "I am very happy." So were we all!

A. D.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA. HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. II

Chicago, (September 27, 1911) Masheyat

No. 11

Mr. Chas. Mason Remey, of Washington, D. C., has returned from London, Eng., bringing the following message from Abdul-Baha to the friends in the West:

Regarding the Mashrak-el-Azkar, Abdul-Baha said, "Its building is the most important of all things. This is the spiritual foundation. For that reason it is the most important of all foundations. From that Spiritual Foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance." Later on Abdul-Baha said that the believers have many duties to perform. They should associate themselves with and assist all good causes. Aiding and supporting educational, charitable and other philanthropic institutions should form a part of their work. They should serve and unite with all people in humanitarian works.

From these and some other remarks which I was unable to write down verbatim, I saw that Abdul-Baha wishes us—his followers—to regulate our lives each according to the conditions which surround the individual. No defined rule applicable to all can be laid down. Everything in daily life has its importance, nevertheless some things are of comparatively greater importance than others. Therefore, when Abdul-Baha says that the building of the Mashrak-el-Azkar is of the *greatest importance* he means that of all institutions in the world the building of that edifice is of primary moment. Surely he has given us all the instructions necessary in this matter. Now all which remains is for us to unite and to do the work. Whatever the believers do in unity will be pleasing and acceptable to Abdul-Baha. He wishes all to be perfectly free to serve as they feel moved, therefore when we see people wishing for things other than what we consider to be the most important thing, we should in no way criticize nor condemn their methods, for such is against unity and unity is our safeguard and light of guidance in all matters. Abdul-Baha gave me to understand that the *consultation of the believers is of the greatest importance in Bahai work. This is absolutely necessary before unanimity of action can be reached.*

Our Persian section this issue contains: (1) Tablet by Abdul-Baha revealed on the eve of his departure for Europe; (2) an account of his visit to London, England; (3) regarding his coming to America.

از آنها کتابی بر ضد امراته تصنیف داشتند و این خبر بسیار سب حزن دانند و قلب کثیره شده
 داد بعد از آن فرمودند که چون نور از ظلمت رب
 و در هشتی نذرده بهای نوع اهل حقیقت از دشمنان و
 مغرضین نیت رسند
 از یوم در در مبارک بر لندن جراند مجرای شهر
 متعالیست مفسد در خصوص امراته مرقوم نموده اند و
 یک در تجدید و تعریف این دین عمومی بیانات محبت
 آیز و حقیقت درج نموده اند و حتی نگارانی در این باب
 بجا آمد امریک رسیده که انشا الله بتدریج در شهر
 آینه برتر جویش را آنها خواهد کوشید و همچنین بعضی
 از عکاسان می بخواهند مبارک شرف گشته و از آنها
 رحمت و رأفت نسبت به ملت انگلیس اذن غایت
 فرمود که عکس مبارک را بردارند و چندین عکسها
 بسیار خوب برداشته شده است . از قرآن معلوم
 حضرت مولی الووری چندی دیگر در لندن توقف نموده
 و از آنجا عازم پاریس خواهند گردید

سفر عبد الهاء با امریک

باز آو خلق بر زندان شوق زن
 کا جا را دو دید هر سمار بر در است
 باز آو که در ذوق تو چشم آید در
 چون گوش روزه دلد بر آتد اگر است
 دانی که چون ہی گذرانم روزگار
 روزی که بیتی میگردد روز محشر است
 گفتم عشق را بصوری دو ایکنم
 هر روز عشق سینه و صبر کتر است
 صورت ز چشم غائب و اخلاق در نظر
 دید لودر حجاب و معانی برابر است

از قرآن معلوم حضرت عبد الهاء سفر خود را در این
 ایام بممالک اروپا نموده و اجای این صفحات
 را از ملاقات جمال مبارک محمود خواهند نمود
 کنند که پس از توقف در آفاق اروپا با امریک
 تشریف آردن محمود را محرم راز و فافلد شرک
 همیشه در مردگان از این فرمایند

این خبر بسیار سب حزن دانند و قلب کثیره شده
 و اظهارات ناسدی در وجه مهوید او آشکار زیر اجماع
 باران را عقیقه را نسج بود که حضرت مولی الووری از روی
 رأفت و رحمت بهایان امریک سلام صدر افتخار
 و مبادات فرمود پس از سفر در ممالک اروپا
 این آفاق را از اول شمس حقیقت روشن و منور خواهد
 فرمود ما را با یقین است که این قلب کثیره شده
 از ما اسبیل بیانات الهی محو نگرداند و از فیض حضور
 بی بهره ننماید زیرا فی الحقیقه از یو بیک مرکز میناق از
 شهر حیا خارج شد و در مملکت مهر رحل آفات فرمودند
 بزرگترین اسید بهایان امریک سفر مبارک با این جنات
 بود . در اول از هر طرف غایب مفسد شعی ارسال
 حضور در ستان شد بعد جمیع باران کینه از بهایان
 کشکافو دینو لیکرت و دانشمکن انتخاب نمودند
 عمومی که با رضای جم غفیری رسید بود حاضر نموده ارباب
 حضور داشتند و از همان ایام حضرت من العله
 در الواح کثیره که اغلب آنها در این جریده چاپ و انتشار
 گردیده است فرمودند که یقیناً تشریف خواهند آورد
 شکی نیست که امروز برای اعلان عمومی ظهور ملکوت است
 و انشا بر عظیم نجات الله در بیج عام کلمه الله امریک
 محتاج به حضور حضرت عبد الهاء است زیرا از اولان
 نفوس از ترغیبت بیدار خواهند شد و در هر یو
 رحمن داخل خواهند گردید . انق امر استان نامی قرار
 روش خواهد گردید و مملکتان الهی به گل در یجان
 مزین خواهد گشت . چون در این ایام بعضی اخبار
 نام آسیدی از باب وصول گردید باز اجای الهی در
 هم جمع شد در فکر آن هستند که دو بار عینه عمومی
 بحضور مبارک بنویسند و از صمیم قلب الحاح و انا
 کنند که پس از توقف در آفاق اروپا با امریک
 تشریف آردن محمود را محرم راز و فافلد شرک
 همیشه در مردگان از این فرمایند

Handwritten text in two columns, likely a manuscript or ledger. The text is written in a cursive script, possibly Persian or Arabic, and is organized into rows. The right column contains approximately 15 lines of text, while the left column contains approximately 20 lines. The text appears to be a list or record of items, possibly related to a library or collection, with some entries including numbers and specific names or titles. The handwriting is dense and fills most of the page area.

این سوز را به عبارات ذیل یاد نمایند :-

اگر بدانی که در این اقیام اردب چه قدر شغل از
برای عبدالبهاه حاصل شد البته بیکت که مخفی در جواب
قامت میفرماید اکنون در ساحل دریای رسویرا
در گراندهوتل دوپارک "مدتی است منزل دارم و در
عازم پاریس و لندن هستیم هر روز از اطراف رجال
و نواز مقببین و تخرین دستمین حم غفیری حافر
مخسری است که نمدانی هر یک از ایشان را سهواً
و مشکله تی باید جمیع مسائل مشکله عبدالبهاه بکت
بریکت بنهایت مهربانی حل نماید ."

بجز باختر
افصای گنگره نژاد ای عالم که نمایندگان جمیع ملل دنیا بودند

طاهره باطن طلب و محقق خود را در باب امر حضرت
بهاه الله میوید ایست خند زیر آثار و آثار امر الله
که محبت بین المللی و یگانگی بشر و صلح و صلح عام است
بچشم خود مشاهده نمودن تجر میگردند لهذا از این مقدمات
معنی ضیافت و میهمان نوازی مسجرت نماند بلکه اهل لندن
نسبت بر حضرت عبدالبهاه اظهار داشته و میدارند
درک خواهد نمود .

تشریح گذشته در پیوسته (۱۶ رمضان المبارک) بر حسب
دعوت کشیش و ناطق مشهور روزند دکتر کامپل حضرت
عبدالبهاه در بالدی منز "کلیسیای مردم" که بزرگترین
معبود لندن است رفته ظهور امر مبارک را اخلدق
فرمودند . در آئینه انشب یکی از بزرگترین و مبارک
ترین شب های دنیا محسوب خواهد گردید زیرا این اولین
مرتبه بود که حضرت عبدالبهاه عموم عالم مسجرت را
دعوت بدخول در ملکوت الهی فرمودند و جمعیتی که در

مکانه آن بود که حضرت من الله الله هنوز از آنجا هستند
لذا چون یکی از دوستان را زیارت کردم و دست را می
انهار داشت که عبدالبهاه در لندن تشریف دارند بسیار
مرد در آمد و از حصول مقصود دلش آزرده بود . از چندین
سال با نظرف تعالیم امر حضرت بهاه الله به نظر که در بعض
در انگلستان تشریفاتی ولی در این سال گذشت تریست
ام الله در آن دیار بسیار خارق العاده بنظری آید زیارت
متفکرین و مستغنیین و بزرگان را بسوی خود جذب نموده بود
دولت دیگری در قلوب ناس انداخته و سنگین آن دیار
از هر طرف در تحقیق و بحسبند . از مسکلت اولیست
که بزرگترین وسیله انتشار امر الله در عالمه بجز لندن
همانا تشکیل گنگره نژاد ای عالم بود و چون ناطقین
و مستغنیین بهائی در آن مجمع خطاب های فیض ادا نمودند و تعالیم
رودحانی احوال و محبت امر را به بیانات رفق و اصحاب
لطیفه ظاهر ساختند لهذا طلب سامعین زیاد گردید ، هم
چنین جوایز و تسمیه و منگی آن شهر بواسطه درج نمودن مقاله
مستفاد نظر قارئین خود در اطراف این دین عمومی جلب نمود

این موقع بجهت استماع عبدالبهاه در کلیسای جامع لندن از
سه هزار نفر تالیف بود و سخن ایشان از تفریح و بسط
این مجلس عاجز می ماند . روزند دکتر کامپل پس از
خطابه مختصری در نهایت انخار و وقار حضرت عبدالبهاه
را بر حضار معرفی نمود و بسیار از تعالیم این معبودین
دردحانی تجرید تعریف کرد پس عبدالبهاه نور انوار
انها از مقام خود قیام و بر بالدی بمنز صعود فرمود و آن
جمع کبیران نیت را که مانند دریای طوفانی موج میزند
لبان در تیر ایرانی خطاب نمود قوه کلمات و کلمات
بیانات چنان لرزه در اندام ها انداخت که هیچ
کس گمان نمی نمود که این اولین خطاب عمومی حضرت
عبدالبهاه است زیرا از اول تا آخر آن جمع عظیم را
از کل جهات منجذب و مشتعل و داله و دست بردار
چندین دقیقه با صدای رخداد آس و اولان تر قوت
محبت فرمود و مانند سیل سیل کلمات نور و حیات
از فم مبارک نازل میشد و قلوب عطش من را
سیراب نمود و اگر چه مردم معانی کلمات مقدسه

بزرگترین استمدادی است برای امر صلح عمومی صلح عربان
 حقیق و جریست نمود میگویم که از اثر کلمات و تعالیم حضرت
 عبدالبهاء از این تاریخ ادوات جنگ و مجرودول برسال
 از بود صراحتی رجات خود خوانند کاست و بختن های صلح
 از صمیم قلب است میدیم که "قوه قاهره" خارق عالم
 طبیعت است بتایید و توفیق آنها قیام نموده است و از این
 بعد ترقی افکار آنها بحیر العقول خواهد بود پس اعضای
 مجامع صلح باید از جان و دل سرور و شغوف باشند و بسط
 عزت و شان زمانی بگسترانند که عکس از حقیق صلح و صلح
 و یکجا بگنجد از حقوق بشر و حکیم حاذق سادسی با قدرتی مسیحا
 و بهستی ملکوتی در میان آنها داخل شده و به فائق اعظم
 بساطت و ابراهیم یزید مشغول است .

سندید که در وقت حضرت عبدالبهاء در لاجورد
 همانا اعتدالات خارجی و داخلی ملل شرق است و افکار
 دول اروپا در حق آنها دارد این نکته نفی است
 هستیم و شرفی بیان نمی نمایم ولی چون نفس را رانند آنها
 بر او افصح و روشن است که حضرت حضرت عبدالبهاء در لاجورد
 نماند که بسبب افتخار و بزرگی مقام بر نفس ایرانی است بل
 مورد سیادت و جلال و استغناء و لذای جمیع ملل
 شرق است و نظر ما هم ترین و بزرگترین سعادت انزلی
 دول خاور در پس این سفر سخن که تا بخش برورد در دهر و در آن
 بر اختلاف معین و روشن خواهد کردید .

باری از قرار وصول اخبارات حضرت عبدالبهاء در روز
 جمعه نزد هم شعان ۱۳۲۹ مطابق ۱۱ اوت ۱۹۱۰
 شرف است از نظر گذرسته از اسکندریه در واپس گمان
 ساجوی که یکی از کشتی های بسیار خوب در بزرگ و نظافت
 عازم ماریسیه که بندرگاه مملکت فرانسه است گشتند و اجازت
 مصدر اسکندریه پس از آنکه چندین ماه در بحر عنایات
 حضور مبارک شرق سب بودند ناگهان بجهان و ذراق مبتدا
 گردیدند چنانچه جناب آقای اسد الله است به این
 مطلب نمود که "اصدی بنده انت که حرکت میفرمایند فقط
 بارش آن که انهم از توفیق مبارک معلوم میشد در آن اواخر لوج
 مبارک بجار است ذیل رسید: - چون خیال درنگ ستادار
 که دو ماه در اینجا بمانم مشتاق ملاقات شما هستم چند روز

بنا کند ریه بیاید تا ملاقات شود. حال آنکه
 خطه اروپا را فبطه تجزی جنت علیا نمودند طوبی
 از انوار جمال بیثال روشن دستور فرمایند. و در
 حضور مبارک جناب میرزا اسد الله اصفهانی و جناب
 میرزا باقر شیرازی باد و نوبه جناب مرحوم حاج احمد
 اسحاق الله و حسین و هم چنین افر و سفر نمودند و
 در ۲۴ شعبان تلافیات روح بخش باین عبارات
 محفوظ مصون رسیدیم بحاس بر سفر و اسکندریه در آن
 و امریک و سایر جهات عالم رسید و این است
 جان پر در روح بدیعی در کالبد ابدان مید و جمیع بار
 بر حمد و ثنای محبوب عالمان ذاکر و ناطق است
 در همان ایام در تکرانی که از حضور مبارک بگویند
 کشید شده بود جناب مستر بی نلا امر بفرار اروپا
 فرمود بودند پس از چند روز لوج مبارک با نجات
 مست را بیه رسید که در آن عبارات ذیل نازل شد
 " چون عازم اروپا هستم بسیا رشتنا فرم که ترا ملاقات
 نمایم البته بوصول ایتمکتوب عازم اروپا باشم. لهذا
 ایشان فی الغور اسباب سفر را فراهم آوردن در
 ماه سپتمبر از واشنگتن حرکت کرد و همان روز در
 کشتی نشسته بجانب لیورپول عازم شدند .

در این بین چنانچه معلوم میشود حضرت عبدالبهاء پس از
 توقیف قلیا در ماریسیه عوض آنکه پاریس بروند
 عازم مملکت سویس میشوند و در کنار ساحل جنوا
 در بهترین و قشنگترین مهول که معلوم به گرانده مهول
 دو پارک است منزل میگیرند . بعضی آنکه خبر ورود
 میرسد اجای الهی از پاریس و لندن و اطراف
 و بسیاری از یاران امریکی که برای تفریح و تفریح
 در آنوقت در سویس بودند در اینجا جمع میشوند و بخدمت
 مبارک معترف گشته در ک فوضات میباشند در قبلی
 مدتی شهرت امر الله در انفضیات می پیچید و حتی جوانان
 ایرانی که در آن مملکت برای تحصیل بسر میبردند بخدمت
 معترف گشته مصدر عنایات لدیعی میکردند و ملاقات
 عیسی و اخلاص حقیقی پیدا میباشند . و حضرت عبدالبهاء

<p>1 Vol 2 No 11 سالی دوازدهم خزان ماه شصت ۶۸</p>	<p>نجم بانگستا ۱۳۲۹</p>	<p>صفحه اول جلد دوم شماره نازدهم قیمت اشتراک ۲۷ پتبر ۱۹۱۱</p>
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این جریدہ بر حسب تاریخ ہائی ہر ہفت روزہ روز چاپ و توزیع میگردد و در نہایت از آزادی در مسائل جنگاکی بشر و وحدت ادیان و ترقیات عمر و دانش و علوم و فنون این قرن و تربیت اطفال و پیشرفت امر صورت ہماہم اللہ در اطراف جہان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید کہ موافق بسکالہ است قبول دفتر خواهد کردید .

مورخین دانا و مہربین ہمیشہ این قرن را عقیقہ بر آن است کہ از اول خلقت عالم این کون بر شرق و علی یون و نقرہ ناقور حقیقت مردم را بگو فر علم و عرفان ہدایت نمودہ است . در از سنہ قدیم پیغمبران رسل و نادیان سبیل از آفاق شرق طالع و ممالک غرب را بانوار تعالیم خود روشن فرمودند و لی تا بحال کوشش طفلان بشر نشینہ بود و عبون اولد ما خیر ندید بود کہ بزرگترین شخص روحانی این عصر در کردہ افواج صلح و صلاح این قرن و علماء در برداری و برابری و آزادی و مسیحت و وحدت نوع انسان و اعدان کنندہ ملکوت الہی و محب قلب فرخوادان دنیا حضرت عبدالبہاء کجہ تشریحات اللہ و اعلاء کلمہ اللہ و تعالیم اللہ سزا ممالک اروپا فرماید و در انجذاب قلب و ارشاد حال نفوس مکرمیت برسندند و غنغند ہمہ در حوضہ فلاسفہ و علماء فرنگ بندارند و نمودہ کمی دول و وطنی را بر عرش و زلزلہ روحانی مبتلا نماید . از این جهت مطلقاً توزیع یوم و در حضرت عبدالبہاء سل بر اروپا ابتدا قرن طلعتی صلح و طلوع آفتاب جہانناہ اخوت و برادر و بیخاج و صلح عظیم فرض نموده اند و از این فضل و عنایت سبحانی سرفراخ و مہابت با آسمان بلند نمولہ اند کہ مسد ر این اراحم عظیمہ و مرج این عطایابی ربانی گشتہ اند اگر نظر انصاف ملاحظہ کنیم بر تحقیق جوایم رسد کہ امروز بعد از آنکہ حضرت عبدالبہاء بر کربلا شایق او مصلح اللہ اعظم و سرانہ المکرم و مولی الوری یاد شدہ از صحت صفات و جمال ملکوتی و اخلاق روحانی اولین و بزرگترین

لوح دعا علی حضرت عبدالبہاء قبل از توبہ
بر ممالک غرب

ای یار عزیز . در این ایام غم دیا رخیم شداید و عیب و استن احدیت نفسی برآردم و تقویت با تازی تائید نفسی بسکنم و اندک پروازی حاصل شود ولی یہیات بہیات این سور ضعیف سیمان خواهد و این بسبب توشہ غضنفری بیشہ جوید مگر بر قرع غایت رسد و تو حرکت بخشد و الطاف حضرت بہاء اللہ شامل شود تا پشہ سیرغ گردد و بعضی خاسر عقاب کار شود ای کجہ فرہ با استعداد و لیافت است بل بقوہ تائید و توفیق رب احدیت است . جمیع باران را تحت ابدع الہی اعلیٰ در علی السجالد و داع بنام و علیک علیہ الالہی علی

اعلان ملکوت الہی
در لندن بواسطہ عبدالبہاء

این بوی روح پرور از آن کوی دلبر است
وین آب زندگانی از آن حوض کوثر است
بوی بہشت میگردد با نسیم دوست
یا کاروان صبح کہ میگستی منور است
بر راه باد عود بر آتش نہاں اند
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نجم باختر
۱۳۲۹

شماره یازدهم
۳ شوال ۱۳۲۹

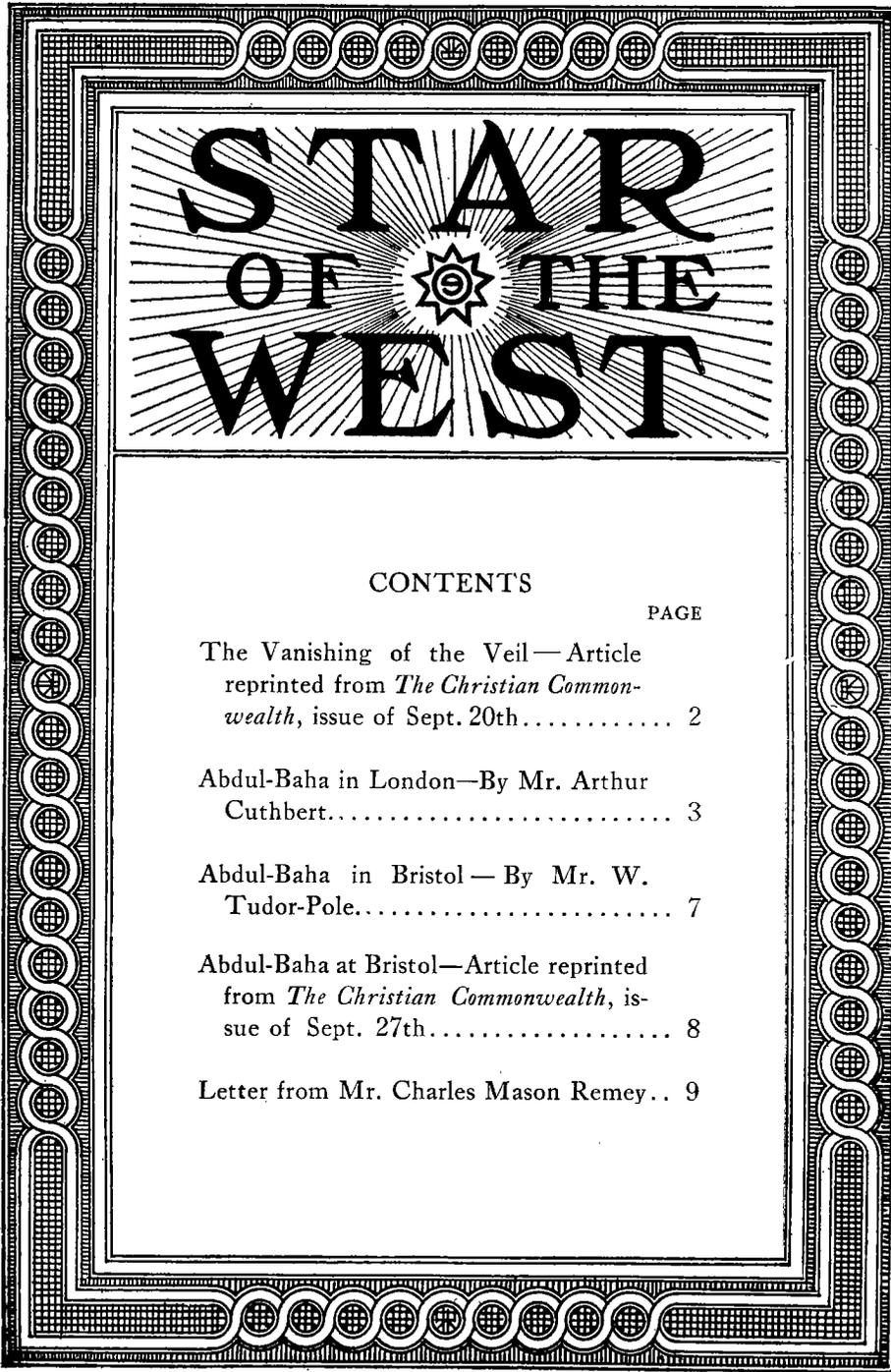
فهرست مندرجات

۱ لوح و داعی حضرت عبدالهٔ قبل از توجیه بملاک غرب

۲ شرح سفر مبارک به اردن

۳ در باب سفر مبارک به امریکا

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STAR OF THE WEST

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[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Sept. 20, 1911.]

THE VANISHING OF THE VEIL.

Abdul-Baha at St. John's, Westminster.

Eighteen months ago Archdeacon Wilberforce, who had been watching the Bahai movement for some time with interest, sent a message to Abdul Baha. "We are all one," he said, "there, behind the veil." And Abdul Baha replied from his home in Akka, "Tell him the veil is very thin, and that it will vanish quite."

All who were present in St. John's Westminster, last Sunday evening, could not fail to realise that the veil was vanishing. Archdeacon Wilberforce's beautiful intercessory service was a means to that end. He asked that each one in the vast congregation should at that time put away all selfish thought and use all energy in prayer for those in trouble. "Will you bear upon your heart," he said, "a mother ill in India." Then followed a graphic description of the circumstances, until each felt the loneliness of the sick woman and the keen anxiety of the daughter hastening to her side. So the spirit of unity was spread abroad.

Then Dr. Wilberforce told of the teacher—"Master" he called him—who had come to London to emphasize unity, and who was present that evening at St. John's to proclaim the meaning of it. "Whatever our views," the Archdeacon said, "we shall, I am sure, unite in welcoming a man who has been for forty years a prisoner for the cause of brotherhood and love. Abdul Baha is not an orator or even a preacher, but, in view of all he stands for, we are keenly interested in everything he has to say."

Full of expectation, the congregation waited when the Archdeacon for a brief moment left the church. Divested of his white surplice, he returned with Abdul Baha. All eyes were fixed on the leader of the Bahai movement. In his customary Eastern robe and head-dress, walking hand in hand with a leader of the West, it did indeed seem that the veil was vanishing.

Down the aisle they passed to the bishop's chair, which had been placed in front of the altar for Abdul Baha. Standing at the lectern, Archdeacon Wilberforce introduced the "wonderful" visitor. He told of his life in prison, of his sufferings and bravery, of his self-sacrifice, of his clear and shining faith. He voiced his own belief that religion is one, as God is love.

Then Abdul Baha rose. Speaking very clearly, with wonderful intonations in his voice and using his hands freely, it seemed to those who listened almost as if they grasped his meaning, though he spoke in Persian. When he had finished, Archdeacon Wilberforce read the translation of his address.

His theme was the Character of the Manifestations of God. He said that God the Infinite could not be comprehended of man; that whatever man understands of God is born of his imagination. For illustration he pointed to the mineral, which does not comprehend the vegetable, as the vegetable cannot understand the animal. So the animal cannot reach the intelligence of humanity. Neither, he said, is it possible for man, a created being, to understand the Almighty Creator. Nevertheless, the perfection and qualifications of God are seen in every created being and in the most perfect beings in the most perfect manner. In the manifestations of God, Abdul Baha likened these qualities to the rays of the sun focussed in a mirror. If we claim that the sun is seen in the mirror, we do not mean that the whole sun has descended from the holy heights of heaven and entered into the mirror, that is impossible. The Eternal Nature is seen in the manifestations, and its light and splendour are visible in extreme glory. Therefore men have always been taught and led by the prophets

(CONTINUED ON PAGE TWELVE)

STAR OF THE WEST

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[*Special to the STAR OF THE WEST.*]

ABDUL-BAHA IN LONDON.

On the Wednesday following Abdul-Baha's arrival in London, Mrs. Thornburgh-Cropper gave an "At Home" to the believers and between fifty and sixty were present to meet him. One of the friends, a Mrs. Drakoules, who founded The Humanitarian League over twenty years ago, brought with her a leaflet pertaining to the work of the League, which was handed to Abdul-Baha. Upon learning that kindness was its purpose, he highly commended her, and made it the theme of his discourse. He then said:

"You are all one family; you have grown out of one root. Each of you is like a branch, a flower, a fruit. You must look on no one as a stranger. You should try to show the greatest love to all men and to every creature. I have come to you as to my own people—brothers and sisters, sons and daughters. My bond is with all mankind; so should yours be. Try to follow the teachings of BAHÁ'Ó'LLÁH, then each one will shine like a star. Since the time of Adam there has been no other teaching; until the end of time there will be no other."

On Friday morning, the 8th of September, Abdul-Baha received a small party of earnest spiritual souls, in Lady Blomfield's drawing room. He walked in smiling and said, "Good morning," in English, then taking a seat, he enquired through the interpreter, Tammadóh-ul-Molk, "How are you? Are you all happy? You are welcome."

I replied, "Yes, we are all very well. We thank you. It is a great privilege to meet you."

He said: "I have journeyed by sea and land for the pleasure of seeing you all. I needed a change, but my desire was to know you all. Praise be to God, that I have seen the luminous faces and the heavenly hearts of the friends in London. People are turning their faces toward God. They are seeking the Divine Bounty. Therefore they will receive a heavenly blessing which I pray may be bestowed upon all. May you love all and serve all, because serving mankind is serving God. Everyone should be kind. Everyone should strive for unity and endeavor to serve mankind. All nations should become as one nation and each should serve all.

"Do not make personal distinctions. All are God's servants. All are under His protection."

Mons. Dreyfus then presented Madam Olga de Novosky, one of the party, as one "who is serving the Cause in Paris and wherever she may be."

Abdul-Baha said: "There is no difference between Paris and London. All these limitations, all these divisions into various nationalities are due to the weakness of man. If man's mind were broad enough," he said, tapping his brow, "if it were strong enough, these divisions would vanish. The earth is God's earth and all the peoples of the world are under His grace and favour."

The portrait of Dr. Platon Drakoules, of Athens, a leading Greek reformer, was shown to him. He objected to the use of the term "leader" but blessed his work and also that of the "active people" of the "Unity Church," four of whom were present, and sent salutations to all its members, saying, "You are striving to please God. Today all distinctions between man and man fall away; there only remains the degree of striving to serve. He who serves most is nearest to God. The satisfaction of mankind is the satisfaction of God."

Again looking at the picture of Dr. Drakoules, he said to Mrs. Drakoules: "From this portrait I gather the goodness and spirituality of your husband." Then he said, rising from his chair, "I pray for God to bless you and help you all.

On the 12th of September, Mrs. Thornburgh-Cropper gave her second "At Home" to the friends of Abdul-Baha. There were about forty-five present. Abdul-Baha gave the following discourse:

"Thanks be to God, this is a good meeting. It is very enlightened; it is spiritual; it is heavenly. As has been said by a Persian poet, the celestial globe is in such a form that the under part is, as it were, a reflection of the upper part. That is to say, whatever exists in heaven is reflected in this world. Now, praise be to God that this meeting of ours is a reflection from the Heavenly Concourse. It is as though we had taken a mirror and gazed into it. This reflection from the Heavenly Concourse is love. As harmony and love exists in the Supreme Concourse, so it is reflected here. In the Supreme Concourse the desire for God exists and thank God it is here also. Therefore, if we say that this meeting is heavenly, it is true. Why? Because we have no other desire except for that which comes from God. We have no other object save the mentioning of God.

"Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some of them desire to become famous; thank God that our desire is for spirituality and for union with God.

"Now that we are gathered here our desire is to hoist the Standard of the Unity of God, to spread the Light of God and to make the hearts of the people heavenly. Therefore I thank God that He is causing us to do this great work.

“I pray for all of you, that all of you may become heavenly soldiers and that you may everywhere spread the news of the Unity of God and may enlighten the East and the West and give to all hearts the love of God. This is my utmost desire and I pray God that your desire may be the same.

“I am very much pleased with you all. I am pleased with the English king and government and with the people. You may thank God that you are free. You do not know what lack of freedom there is in the East; but when anyone comes to this country he is very content. I wish God’s protection for you.”

On Friday, the 22nd of September, Miss Jack and Miss Herrick invited friends to meet Abdul-Baha at 137A. High Street, Kensington, and about eighty accepted their invitation.

It was a decidedly cold day after the hot weather, and the air felt raw. When Abdul-Baha had taken his seat, he asked: “Are you all well? Are you all happy?” He places great significance in these two questions which he always asks, thereby impressing us that true Bahais must be well in spirit and ought to be correspondingly well in body, and always happy, whatever the circumstances. Then he said:

“Although the day is cold for me to go out, yet I have come to see you. For the lover there are no difficulties; all is easy. For love I have journeyed to London. I see that all present are in harmony and love and with longing turning their faces towards God. All are attracted to the Kingdom. I give thanks that they are looking towards God, their only desire being to seek the world of the Kingdom, to see the Light of God and to partake of the Heavenly bounty.”

“The East and the West are becoming one and showing the signs of Unity and Love. The hopes of BAHÁ’O’LLAH are that there be no more separation or discord, for ye are all the waves of one sea, the birds in one heaven and mirrors of the same Bounty. Your civilization has grown under the banner of Jesus Christ, you have the light of reason, and just government has been established in the West.”

“The Sun of Truth arises in the Orient and shines from the East to the West. Then civilization and education appear in the Occident and spread from West to East; but the Light of the Kingdom shines from East to West. This is the outpouring of the Holy Spirit and the spring time of heaven, when the heavenly civilization is being bestowed upon the people.”

“It has come now when they were not shining with this Light, nor caring for it. I hope that the Western people will now receive this New Light and become illuminated by it, and that the East may have improved civilization from the West.”

Abdul-Baha’s visit here has aroused great interest and enthusiasm among the friends in Persia, various communities there having sent us telegrams of

congratulation. Abdul-Baha said the result would be a very close drawing together of the Bahais of Persia and England.

How is one impressed by meeting Abdul-Baha? To see, hear, or meet him can never, it seems to me, be a shock, a startling surprise, or an overwhelming impression. It is a perfectly natural and simple experience, and may even, at first seem rather disappointing; but Abdul-Baha will ever grow upon you, even if the meeting is only once. Gradually, you will realize, more and more, what it is you have been in the presence of and made contact with. Not a personality, nor a dazzling individual, but so wonderful a state of perfect detachment and consecration have you encountered that it seems as if you are being lovingly addressed by the Holy Spirit Itself. It is a great lesson to us of a man's perfect attainment. We see before our eyes the attitude towards God each one of us ought to assume, so that each one in his place may be fully enabled to love all mankind abundantly, and act with the greatest wisdom, always shedding round him joy and happiness.

Coming into Abdul-Baha's presence, we may forget everything, cease to believe anything, and may say he is but an Oriental man after all. We may question whether we are even a believer. We may desire to revise everything, that we may have only the truth and nothing but the truth. Then, Lo and behold. Truth stands out boldly! We still believe, but this belief which formerly floated high upon the surface of the sea—where it was rocked and tossed by every wind—now floats more deeply, being well ballasted, so that other things henceforth can little affect it.

When we look at Abdul-Baha with the eye of insight, meditating upon the words of love and wisdom emanating from him, remembering the hosts of people so deeply affected by them, and realizing that only a very few careless or mistaken directions from him could immediately and probably would sacrifice over a million human lives, then do we grasp some little idea of the wonderful Guidance given him in the midst of the difficulties with which he has ever been surrounded. In the light of this, the personality first encountered, disappears; it is sunk, it is resolved in his perfect consecration, in his absolute abandonment to the Spirit. As you look, a veil seems to come over his eyes, and you wonder where he is gazing. He, the individual person, seems as if eclipsed by the very divine Spirit of God. Abdul-Baha is there, but only as the material focal-point perfectly serving the Light, as an existing object upon which the invisible Radiance impinges, and which thus becomes manifested unto us in all manner of wise, loving and fruitful ways. So doth the Reality of Abdul-Baha impress the soul as it advances.

Sept. 25, 1911.

Arthur Cuthbert.

Abdul-Baha and suite, together with a fairly large party, left England for France, on the third of October.

[Special to the STAR OF THE WEST.]

ABDUL-BAHA AT BRISTOL, ENG.

Abdul-Baha arrived here from London mid-day on Saturday, Sept. 23d, and was much pleased with the glorious Clifton views from the Guest House windows and balcony, and with the splendid air. After a short rest carriages were ordered and an extensive drive was taken through some of the world-renowned beauty spots around Bristol and neighbourhood. Abdul-Baha was much pleased with everything and indeed has been radiating joy and happiness among us all. At the evening meal nineteen sat down with the Master and he spoke of the great joy he found in freedom and in the growing interest now being taken in the Cause of Unity and Peace throughout this country. He told us that this supper was a great and holy occasion and would be recorded in history. The meal itself, partaken of in love and harmony, was indeed a sacrament and a mark of unity and fellowship that would bring the blessing of BAHÁ'ULLÁH upon all gathered round the board.

After the meal Abdul-Baha addressed a gathering of about 80 friends in the Guest House Salon and Tammadon-ul Molk translated. The meeting was a most remarkable one and a wonderful spirit of unity pervaded the whole assembly. The Master spoke vigorously and with great fire, especially in reference to the New Age now dawning and our individual responsibilities in both East and West [see *The Christian Commonwealth* issue of the 27th, following]. He then blessed the whole assembly in the name of BAHÁ'ULLÁH and shook hands with everyone. On Sunday, 24th, the Master rose early, as is his custom, and from 5 a. m. to 8 a. m. dictated letters and cablegrams. He then breakfasted with us all and said what great joy it afforded him to be among so many good friends. Another country drive followed and then he gave several private interviews to friends who had just arrived from London, Edinburgh and elsewhere.

After lunch the Master went all over the Guest House blessing and dedicating each room to the service of BAHÁ'ULLÁH and promising that the house would become a centre of peace and rest for pilgrims from East and West. He also blessed the Oratory and all the workers in the house, calling them all into his presence and telling them of the dignity of labour and true service. Again we sat down nineteen to supper, and again the Master blessed the gathering and showed great joy and animation. After the smoke and noise of London, Abdul-Baha greatly enjoyed the pure Clifton air and evidently benefited by it. He slept well and spent several hours on Monday morning in short discourses and in silent prayer.

About mid-day the Master returned to London after expressing the intention of returning again some day. He wrote a beautiful prayer and blessing in the Visitors' book, and his presence here will make the Guest House a centre of peace and unity for all comers.

Sept. 25th.

.Wellesley Tudor-Pole.

[Reprinted from *The Christian Commonwealth*, issue of Sept. 27, 1911.]

ABDUL-BAHA AT BRISTOL.

Last Saturday afternoon Abdul Baha arrived from London with a few friends to spend the week-end at the Clifton Guest House. After a rest he expressed the wish to see the country around Bristol. What impressed him most was the fresh green of the woods and fields, the spaciousness of the open downs, and the absence of smoke.

He was present at the evening meal and warmly greeted those who had gathered together to welcome him. After commenting upon the peacefulness of the house he contrasted the costliness of material feasts with the pure simplicity of this meal, where the all-pervading spirit was that of love and friendship between East and West. There were nineteen at table and on hearing it Abdul Baha remarked that nineteen was a good number (held sacred by the Bahais) and that this meal would go down to posterity as a matter of history. It was afterwards proposed to send to the believers at Teheran a message of united gratitude for the presence of Abdul Baha, in response to the generous greeting that they had sent on their part to the followers in England. The same evening about eighty friends assembled to listen to the words of the great Persian teacher. Mr. Tudor Pole took the chair and introduced him by a few words on the Bahai movement. Abdul Baha then rose and spoke with impressive dignity, Tamaddon-ul-Molk translating:—

The master says that he has come from very far to see you, and that you are very welcome. He praises God that after forty-two years of imprisonment for the faith he is able to come to you. Abdul Baha then continued: "These people are very spiritual, with hearts looking towards God, waiting for the glad tidings. They have come through the power of the Holy Spirit, therefore we thank God. May he send you straightforwardness to guide you to your holy mountains and blessed places; the Truth has come, let its holy springs water you. It is evident that day follows night, and after dawn the sunset. Just as the sun sets and rises and sets again, so Jesus Christ appeared on the horizon of this world like a sun of Truth, bringing light and joy to the whole world. But the people now are not in such close touch with his spirit; their religion and faith are not so strong. The people are searching after material things instead of looking forward to the kingdom. Again God has sent light and truth into the world. The heavenly star has appeared in Persia; a new spiritual illumination is now penetrating throughout the world (the result of Baha 'u 'llah's teaching). The great light shall spread through all lands." Abdul Baha said that our hearts should become as mirrors and be ready prepared for the glad tidings of the dawning of a new age. Jesus Christ said that we should be born again through the spiritual fire and love of God and be baptized by the water of life and the Holy Spirit, that we may obtain everlasting life. Abdul Baha went on to say: "Be very kind and serve every one; become lovers of justice and pray for the whole of mankind; help the poor and the children; heal the sick; shelter the refugees; and be known by your lives as the children of God; so may that sun become the light of the world, casting its radiance upon East and West. May the world become a new world; may war and slaughtering cease and the most Great Peace come. God help you to spread this Divine teaching, and to establish everywhere the characteristics of Jesus." He then prayed as follows: "O God, these people are your servants; they turn their faces to you to receive the manifestations of your bounty. Brighten all these hearts and bless their souls. Give them new life to follow your teachings. Let them enter into your kingdom, and bestow on them the blessing of the Holy Spirit. Open their eyes to the light and help them to serve mankind. Thou art a powerful giver and merciful. God bless you all."

After asking the people if they were happy he left the room. Tamaddon-ul-Molk

(CONTINUED ON PAGE ELEVEN)

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. II

Chicago, (October 16, 1911) Elm

No. 12

Circumstances beyond our control have delayed the making of the plates for our Persian section, and we send this issue forth without it.

Extracts from a recent letter written by Mr. Charles Mason Remey:

WASHINGTON, D. C., Sept. 21, 1911.

To the Bahai Friends:

Last night I arrived in Washington from my recent visit to Abdul-Baha, having been away from the city but seventeen days. On the 19th of August a cablegram was received from Abdul-Baha, then in Marseilles, France, consisting of but the one word: "Come." This was followed a day or two later by another, sent from Switzerland, saying, "Await letter." The letter, or Tablet, came some days later and contained the following words: "I am today leaving Egypt for Europe. I am very anxious to meet you. Without fail, upon receipt of this Tablet, leave America for Europe."

On September 3rd, a few days after receiving this Tablet, I left Washington, sailing the same day from New York for Liverpool, where I landed five days later. Anticipating meeting Abdul-Baha on the Lake of Geneva in Switzerland, where he had been spending some days, I planned to stop only a few hours in London, long enough to see one or two of the believers. You can imagine my joy upon reaching London to find that my journey was at its end, for Abdul-Baha was there!

It has been some years since the Bahai teaching was first given in London and a center established. Since that time much faithful work has been done by the friends there, but it has only been comparatively recently that the Bahai Movement has attracted the general attention of London's spiritual thinkers. Undoubtedly one great factor in this present state of affairs has been the recent Universal Races Congress (held in London during this past summer) in which the Bahais took a prominent part. The members of this Congress were much interested in the Bahai Cause because of the inter-racial understanding and unity which it is bringing about. Therefore, it is not surprising that those Londoners having inter-racial matters at heart should heartily welcome Abdul-Baha to their city.

The night after my arrival (Sunday), Abdul-Baha occupied the pulpit of the Reverend R. J. Campbell in "The People's Temple." It was an occasion of great moment, being the first time that Abdul-Baha had ever addressed an audience. The Temple was packed from floor to gallery. There must have been 3,000 persons present. At the end of a short address, Dr. Campbell, in a most beautiful way, introduced Abdul-Baha to the audience. Then Abdul-Baha arose and in the Persian language addressed the people. No one would have imagined it to have been Abdul-Baha's first public oration. He was supremely the master of the situation.

He spoke for several minutes with an increasing forcefulness. At first the people were attentive, then just a bit restless before all seemed to catch the spirit of what he was saying. Hardly any understood Persian. Then a stillness and a quietness fell over the assemblage and as Abdul-Baha raised his hands in prayer and benediction, we were all conscious of the Omnipresent Spirit of God, for every soul seemed to vibrate in unison with the soul of Abdul-Baha, who is God's servant here upon earth today.

A translation of Abdul-Baha's address was then read by Mr. Tudor-Pole. When the people dispersed a crowd gathered about the door, remaining there until Abdul-Baha left the building. As he crossed the pavement, many hands were extended toward him, some to clasp his hands, others to touch his robe as he passed. Later on in the evening, Abdul-Baha said that BAHÁ'O'LLAH had told him many years before that he would proclaim the coming of the Kingdom in those parts.

With Abdul-Baha were several of the Oriental Bahais, Mirza Assad 'Ullah, of Haifa, Mohammed Bagher Khan, of Shiraz, Tammodan-ul-Molk (secretary and interpreter) and Abdul-Baha's attendant, Khosroe. These, with Mons. Dreyfus, of Paris, who was acting as interpreter, comprised the immediate suite.

Before Abdul-Baha reached London, Lady Blomfield, one of the Bahais, extended her hospitality to him. This he accepted. Her apartment in Cadogan Gardens was thrown open to all. It seemed quite like Abdul-Baha's own home. The believers and truth-seekers would begin coming at a very early hour of the morning, continuing their visits until night, Abdul-Baha receiving them collectively in the drawing-room, and individually in his own room, he now and then taking a moment in which to write some Tablets to the friends in foreign parts.

Abdul-Baha's visit to London is a very busy one indeed. When I handed him some letters from the American Bahais he said, "Tell the friends of God in America that I am now very busy and have but little opportunity for writing to them. Nevertheless, they are always in my heart and remembered in my prayers. At present I will not be able to continue my travels to America, but later on, at another time, I will visit the United States and meet the believers there."

In speaking of the Unity of the Races, Abdul-Baha said that the American Bahais should strive to bring about harmony and understanding between the white and colored peoples. There should be the uttermost love and oneness of spirit between the colored and white believers. No distinctions should be made between them. In this way the Bahais will eventually become the cause of the Unity of the Races and this great evil of racial warfare which now troubles the world, will be dissolved and the people of all races will become as one people. The believers should meet these racial conditions with steadfastness and firmness, and through the love of God they will be enabled to overcome all opposition and the Kingdom of God will then become established in the world of humanity.

Abdul-Baha seemed greatly pleased with London. Everything interested him. One afternoon Mrs. Thornberg-Cropper took Abdul-Baha, and several of us believers, out in her motor for a run through Richmond Park. On reaching the Common, Abdul-Baha alighted for a few minutes walk and became deeply interested in an aeroplane which we could discern above the horizon away in the distance.

As the ride continued, Abdul-Baha praised the advancement of the English women, and remarked that a few days before he had seen a man and a woman racing on bicycles and that the woman had kept ahead of the man. His pleasure and amusement at this outcome was very evident.

Later on Abdul-Baha said that despite the advancement of England, that the Cause there would in time be bitterly denounced and condemned by some of the most learned people. He said that one scholar in particular would write a book against the Bahai teaching. Then smilingly he gave us to understand that as light has nothing to fear from darkness, neither have the people of God's Truth anything to fear from those who oppose their Cause.

Since this recent visit, Abdul-Baha stands out more than ever in my mind as a respector of principles rather than a respector of personalities. He is independent of all persons and because he is independent of all, he is able to help all. His methods of teaching are positive in the extreme without the slightest suggestion of negation.

In meeting people of all manner of thought from orthodoxy to atheism, his one object is to strike a positive sympathetic chord with the individual. Through accentuating and dwelling upon the ground of common thought, spiritual chords of Unity are extended from him to many souls, and through ignoring the differences, those destructive, negative forces, finding nothing to set them in vibration, are as non-existent.

From this we can learn a valuable lesson in teaching. It is not only unnecessary but also very harmful for one to attempt to dislodge religious beliefs from the mind of a truth-seeker by any other method than that employed by Abdul-Baha when he positively and fearlessly gives forth The Truth as revealed by BAHÁ'O'LLÁH. We Bahais have been told to go forth and give the pure teaching, allowing the Spirit to quicken the souls of the people, thus producing that change by virtue of which the darkness of false teaching and superstition is annihilated and the soul is made free to live and grow in the life of the Spirit.

As each soul meets Abdul-Baha it receives from him the unspoken spiritual message which it most needs at that particular time. This was that message which I received recently from Abdul-Baha; for when I saw the freedom from negation and the positiveness of spirit with which he met and conversed with all people, I realized in a degree, as I never had before, that the Bahai work is one of seed sowing, not of harrowing, of building, not of destroying, but of seeking points of union with all men and of ignoring the differences, and of planting within all souls the positive assurance and enlightenment which the teaching gives, being assured that through the penetrative power of the Spirit all obstacles will be overcome and that in His own time, God will accomplish all things.

Regarding BAHÁ'O'LLÁH and himself, Abdul-Baha said: "BAHÁ'O'LLÁH is the root, I am the Branch. The root of a tree does not bear fruit. The fruit is found upon the branches."

After having remained near Abdul-Baha for three days and having my cup filled to overflowing so that it could contain no more, I was very glad to leave London and return to America, where I trust to be enabled to live those principles so freely given by Abdul-Baha who is God's Servant here among men.

Faithfully your fellow-servant in El-Baha,

Charles Mason Remey.

ABDUL BAHÁ AT BRISTOL.

(CONTINUED FROM PAGE EIGHT)

then gave a short account of the Bahais and the terrible sufferings they had undergone for their faith. He spoke of some of the martyrdoms which he had himself witnessed. Mr. Tudor Pole also spoke of the great Persian lady, a poetess, Quarratul-'Ain, of whom an account appeared in *The Christian Commonwealth* of September 13. After a few questions were asked the gathering closed. Abdul Baha stood in the doorway and shook hands with everyone, wishing them Godspeed.

Sunday being a glorious day, Abdul Baha went driving both morning and afternoon; he walked on the downs, and spoke with many of the little children whom he met. Later he gathered together the servants of the house, spoke to them of the dignity of labour, and thanked them for their work. He then went over the Clifton Guest House, and blessed it as a centre for pilgrims from East and West, saying that it would become truly both a guest house and a rest house indeed.

Abdul Baha returned to London on Monday, and Bristol is the only provincial city that he has visited during his present stay in this country. He leaves England early next week.

THE VANISHING OF THE VEIL.

(CONTINUED FROM PAGE TWO)

of God. The prophets of God are the mediators of God. All the prophets and messengers have come from one Holy Spirit and bear the message of God, suited to the age in which they appear.

It is the *One* Light in them, and they are one with each other. But the eternal does not become phenomenal, neither can the phenomenal become eternal. St. Paul, the great apostle, said, "We all, with open face, beholding as in a mirror the glory of God, are changed into the same image from glory to glory."

Then, raising his hands, Abdul Baha prayed: "O God, the Forgiver! O Heavenly Educator. This assembly is adorned with the mention of thy holy name. Thy children turn their face towards thy kingdom. Hearts are made happy and souls are comforted. Merciful God! Cause us to repent of our shortcomings! Accept us in thy heavenly kingdom and give unto us an abode where there shall be no error. Give us peace. Give us knowledge, and open unto us the gates of thy heaven.

"Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful!"

The final note of a real chord of harmony was struck when Archdeacon Wilberforce asked that Abdul Baha would pronounce the Benediction. "I think we should take it kneeling," he said.

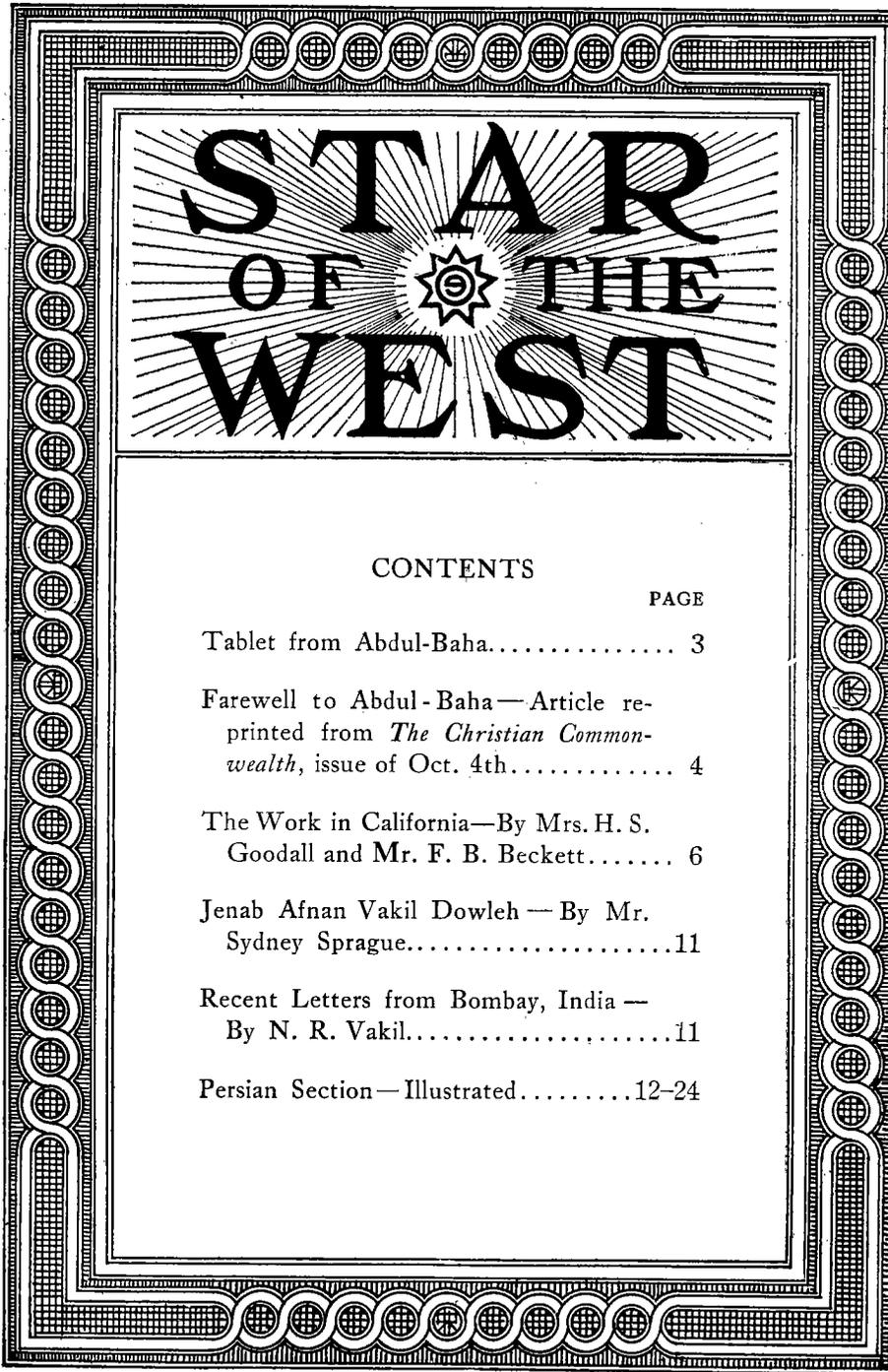
Who shall say that the veil is not vanishing?

Peggy Scott.

[*Extract from a letter from Kent, England.*]

I do not know if you have heard about our beloved Master's coming to Archdeacon Wilberforce's church, St. John's, Westminster, last Sunday evening, so in case you have not, I will tell you about it. How wonderful it all was! To begin with, I have never heard a service conducted as Archdeacon Wilberforce conducted this one. His intercessions were real intercessions and reminded one of our healing prayers rather than one of the usual formal church prayers. One felt the Spirit in our midst. Then, after he had given a short address he said that Abdul-Baha, the great Persian teacher, was coming to address us tonight, and went to fetch him from the vestry. He conducted the dear one up the chancel steps to where a chair was placed for him in full view, and when he was seated, said: "Rudyard Kipling has said, 'East is East and West is West and they twain never shall meet,'—but I say they can and do meet on the common ground of Love and here is the proof. Look at our wonderful guest of tonight who has suffered forty years imprisonment for the sake of humanity. Look at those hands which have felt the chains, those feet which have endured the gyves, because of his Message of Love and Unity to all peoples, and now he is free and has come to us from the East to bring that Message. Oh! pray that God's blessing may descend upon him; send out vibrations of love to meet this Spirit of God who is in our midst." You will know how we sent out all our love to meet him, and I do not think there were many dry eyes. How glorious he looked! all the lines of pain and weariness were gone from that beloved face; truly he shone with a beauty not of earth; one felt that he was able to unveil because of the heavenly atmosphere surrounding him. I had prayed to see his divinity—and now I saw it and was almost afraid. Then he spoke and prayed for us, after which the Archdeacon read the translation, saying, "I would I could reproduce the musical inflections of the Master's voice"—and when he had finished, the Master chanted a benediction. I had so longed to hear him chant. I little thought I should do so here in a church! Thank God that at least two of Christ's churches have been found worthy to receive him. Then the Archdeacon took him reverently by the hand and conducted him down the aisle, saying as he did so: "We do not speak his language, nor he ours, but for the angels of God there is no Babel." It was a scene which none of us will ever forget.

Dorothy Hodgson.



STAR OF THE WEST

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IMPORTANT ANNOUNCEMENT.

At the direction of the last Convention and with the later recommendation of Abdul-Baha, 292 feet of lake frontage, securing an unobstructed view from the Mashrak-el-Azkar site, has just been opportunely purchased under contract by the Bahai Temple Unity. The funds for this purchase must be raised by individual donations aside from the anticipated revenue necessary to complete the payment on the original plot. \$2,200 is already available. \$2,800 more is needed to meet this initial payment which is due December 29th, the remainder being due in four annual payments of \$3,000 each. The call is urgent. Remittances to the Financial Secretary, Mrs. Corinne True, 5338 Kenmore Avenue, Chicago, Ill. *Executive Board Bahai Temple Unity.*

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In congratulating the recently re-organized Bahai Publishing Society in securing the services of so capable a servant as Miss Mary Lesch, to attend to the sale and distribution of its publications, the STAR OF THE WEST, on behalf of all the friends in America, wishes to voice its appreciation of the pioneer work accomplished by the members of that Society during the past years, especially the self-sacrifice and devotion of Mr. and Mrs. Arthur S. Agnew. *The Editors.*

STAR OF THE WEST

Vol. II

Chicago (November 4, 1911) Kudrat

No. 13

TABLET FROM ABDUL-BAHA.

Through Aga Ahmad Sohrab and Jenab Mr. Remy. To all friends of ABHA in America:

Upon them be the Glory of God!

O friends of BAHÁ'Ó'LLAH!

Your letters reached me and were read with great joy. Praise be to God, that they are the proofs of faith and assurance in the Kingdom of ABHA. They are witnesses of firmness and steadfastness and earnest supplication.

His highness Jesus says if the Promised One manifests in the East, his signs will appear in the West. Now give thanks to God that as the Great Sun arose in the East, his Brilliant Light shone upon the West and brightened the western world. Therefore you must give a thousand thanks every moment that though you were apparently very far off, in reality you were near.

A blind person cannot see the sun though near, but eyes with sight can see it from a thousand miles' distance. For this the Great Almighty be praised, that in the far west the nostrils are perfumed by the Holy Fragrance.

Appreciate this Bounty, be happy and joyful for this Divine boundless Bounty. With great love you have asked for the presence of Abdul-Baha in America, I also greatly wish to go to the friends and see their interesting faces. But during this journey I have no time. I must go back to the East, this is according to wisdom. Therefore with great regret and sorrow at separation I am obliged to return. If it pleases God next year I will take a journey towards the West so that I may engage myself in seeing the faces of the friends, in proclaiming the Word of God and in spreading the Divine Fragrance and the calling of the Kingdom of God in the great meetings and assemblies.

If you only knew in what condition of tumult and excitement of longing is the soul and heart of Abdul-Baha to see you, then surely, because of the greatness of your happiness you would express your joy in music and song and engage yourselves in the melodies of the Supreme Court in worshipping and praising Almighty God.

Upon you be the Glory of ABHA!

(Signed) ABDUL-BAHA ABBAS.

NEWS NOTE.

On the morning of Oct. 2d, Abdul-Baha breakfasted with the Lord Mayor of London at the Mansion House. The Lord Mayor said to him that he considered London to be greatly honoured by having such a guest. The next morning Abdul-Baha left for Paris and is residing in a nice flat taken for a month or so, near the Trocadero and Arc de Triomphe.

Arthur Cuthbert.

[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Oct. 4, 1911.]

FAREWELL TO ABDUL BAHÁ.

Impressive Meeting in London.

At the invitation of Mrs. Thornburgh-Cropper about two hundred representative people met in the hall of the Passmore Edwards' Settlement, Tavistock Place, last Friday evening to bid farewell to Abdul Baha Abbas on the eve of his departure for Paris. Arriving in London on Monday evening, September 4, he has spent a happy and busy four weeks in our midst. Except for a brief visit to Bristol last week, he remained at 97, Cadogan Gardens. His time was mainly occupied in interviews with people who wished to meet him. These included not a few whose names are household words in this country, and some travelled long distances to see him.

A beautiful spirit prevailed on Friday evening. The atmosphere was very different from that of an ordinary meeting or religious gathering. Everyone present was enriched by the lofty spiritual tone of the proceedings; the notes struck were all in the direction of Brotherhood, unity, peace. While a report of the speeches would give a very inadequate idea of the effect produced, yet they were so well-conceived, so sincere, so exquisitely phrased as to be all worthy of reproduction. Among others Ameer Ali Syed wrote regretting his inability to be present, and Archdeacon Wilberforce sent affectionate greetings.

After the Lord's Prayer and prayers for Unity of Baha'u'llah and Gelasius (V. century), Professor Michael Sadler spoke as follows:—

We have met together to bid farewell to Abdul Baha, and to thank God for his example and teaching, and for the power of his prayers to bring Light into confused thought, Hope into the place of dread, Faith where doubt was, and into troubled hearts the Love which overmasters self-seeking and fear. Though we all, among ourselves, in our devotional allegiance, have our own individual loyalties, to all of us Abdul Baha brings, and has brought, a message of unity, of sympathy, and of peace. He bids us all be real and true in what we profess to believe; and to treasure above everything the Spirit behind the form. With him we bow before the hidden name, before that which is of every life the Inner Life! He bids us worship in fearless loyalty to our own faith, but with ever stronger yearning after union, brotherhood, and love; so turning ourselves in spirit, and with our whole heart, that we may enter more into the mind of God, which is above class, above race, and beyond time.

Prof. Sadler concluded with a beautiful prayer of James Martineau.

Mr. Eric Hammond said the Bahai movement stood for unity: one God, one people; a myriad souls manifesting the divine unity, a unity so complete that no difference of colour or creed could possibly differentiate between one manifestation of God and another, and a sympathy so all-embracing as to include the very lowest, meanest, shabbiest of men; unity, sympathy, brotherhood, leading up to a concord

universal. He concluded with a saying of Baha'u'llah, that the divine cause of universal good could not be limited to either East or West. Miss Alice Buckton said we were standing at one of the springtimes of the world, and from that assembly of representatives of thought and work and love would go out all over the world influences making for unity and brotherhood. The complete equality of men and women was one of the chief notes of Bahai teaching. Sir Richard Stapley pointed out that unity must not be sought in the forms and externals of religion, but in the inner spirit. In Persia there has been such an impulse towards real unity as was a rebuke to this so-called Christian country. Mr. Claude Montefiore, as a Jew, rejoiced in the growth of the spirit of unity, and regarded that meeting as prophetic of the better time to come, and in some sense a fulfillment of the idea expressed by one who fell a martyr to the Roman Catholic faith, Sir Thomas Moore, who wrote of the great Church of the Utopians, in which all varieties of creeds gathered together, having a service and liturgy that expressed the higher unity, while admitting special loyalties. Mrs. Stannard dwelt on what that meeting and the sentiments expressed meant to the East, especially to the women, whose condition it was difficult for the West to understand. Tamaddon-ul-Molk testified to the unifying effect the Bahai movement had had in Persia, and of the wonderful way in which it had spread to America and other countries.

Then "The Master" rose to give his farewell address. An impressive figure, the face rather worn, but the eyes full of animation, he stood for about fifteen minutes, speaking in soft, musical Persian. From time to time he gently stroked his white beard, and with hands extended, palms upwards, he closed with a prayer:—

O noble friends and seekers for the Kingdom of God! God be praised! we see the light of love is shining in the East and the West; and the tent of intercourse is raised in the centre of the world for the drawing together of hearts and souls. The call of the Kingdom has gone all over the world. The annunciation of the world's Universal Peace has enlightened the world's conscience. My hope is that by the zeal and ardour of the pure-hearted, the darkness of hatred and differences will be entirely abolished, and the light of love and unity will shine more brightly. This world shall become a new world. Things material will become the mirror of the Kingdom. Human hearts will meet and embrace each other. The whole world shall become as a man's native country; and different races shall be counted as one race. Then disputes and differences will vanish, and the Divine Beloved will be revealed in the society of mankind. It is because the East and the West are illumined by the One Sun, all races, nations, and creeds are the servants of the One God. The whole earth is one home, and all peoples are bathed in the ocean of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God himself gives us, and do away with all these differences and quarrels. Praise be to God! the signs of friendship are appearing, and a proof of this is that today I—an Easterner—in the London of the West have received extreme kindness, regard, and love, and I am deeply thankful and happy. I shall never forget this time I have spent with you. I leave you with extreme regret, and with prayers for you, that all the beauty of the Kingdom may be yours.

The translation of the valedictory having been read by Professor Sadler, Abdul Baha closed the meeting by giving his blessing in undulating rhythmic tones.

By the time these lines appear Abdul Baha Abbas will have left our shores, but the memory of his gracious personality is a permanent possession. His influence will be felt for many days to come, and has already done much to promote that union of East and West for which many have long yearned.

THE WORK IN CALIFORNIA.

“The future of California, whether in regard to its material affairs or spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom and be the means of promoting the religion of God.

“Regarding the Exposition of 1915 which will be inaugurated in San Francisco in America: From now undoubtedly the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion.”—Abdul-Baha.

Every believer is becoming more active and here in California things Bahai are booming. Dr. Fareed and Mrs. Getsinger gave the Message to 5,000 people south, and here, wonderful openings are being made. The Knights Templar entertained Dr. Fareed two evenings. At the first all wore their regalia and Dr. Fareed wore his Persian robes. The second meeting was more informal. Dr. Fareed spoke of the disturbed conditions and mentioned a remedy. At the second he spoke of the Bahai Movement. He and Mrs. Getsinger spoke at the Unitarian Church in Alameda last Sunday.

Mrs. Getsinger also spoke before the Jewish Women's Council, consisting of 600 members, and their friends.

Our Oakland meetings are being held regularly and two meetings a week are held in the Bahai room here.

Mr. Mack, who enthusiastically received The Message on the battleship “California,” has called to see us several times and brought enquiring friends. He holds Bahai meetings in his cabin Tuesday evenings. Some of his friends were transferred to other ships, where they will undoubtedly spread the Message. Saturday, the 14th, was a gala day here. President Taft turned the first spade of soil for the Panama Exposition site. San Francisco is waking up spiritually and materially.

Helen S. Goodall.

“Assuredly ye will achieve a Conquest in California.”—Abdul-Baha.

Since last March Dr. Ameen U. Fareed and Mrs. Lua M. Getsinger have been in California in obedience to the instructions of Abdul-Baha, disseminating the tidings of the coming of the Manifestation. They have spoken in various cities surrounding San Francisco Bay—San Francisco, Oakland, Berkeley, Alameda, and farther north on the Pacific Coast at Geyserville. In Southern California their work was begun in the extreme south of the state, in San Diego and the nearby towns of La Jolla and Point Loma. From San Francisco, distant six hundred miles to the north, came three Bahais to accompany Mrs. Getsinger and Dr. Fareed to San Diego, a city without any known believers. There, among strangers, the work commenced. Soon some prominent citizens became attracted to the teachings, thus leading to meetings in private houses, before one or two men's clubs, and in a public hall.

Our two messengers of peace even spoke on the battleship "California," the flagship of the fleet; and across the boundary in Mexico, at Tia Juana, they gave succor to some of the wounded in one of the skirmishes between the federal and insurrectionary forces of Mexico. During this struggle, Dr. Fareed told the waiting Red Cross corps in their tent of the coming of BAHÁ'O'LLÁH to bring peace to the world; and it is of significant interest that Dr. Fareed was asked by the Red Cross commander to act as surgeon on the field, and that Mrs. Getsinger was installed as one of the nurses. Several newspapers of San Diego reported the meetings that were held and gave accounts of the work and training of Mrs. Getsinger and Dr. Fareed. Interest grew rapidly, and when the two speakers returned to Los Angeles, after an absence of several weeks, a Bahai Center was left in La Jolla, and hundreds of persons in San Diego and its vicinity had heard the words of BAHÁ'O'LLÁH.

In Los Angeles, an audience of about four hundred was addressed by both Mrs. Getsinger and Dr. Fareed, and many interested ones stayed to ask for fuller information and to offer assistance in furthering the spread of The Message. Mrs. Getsinger spoke to the American Women's League in its own hall, and both speakers addressed the World's Spiritual Congress, in session at Long Beach. Dr. Fareed spoke in the Church of the Golden Rule, at Pasadena, and Mrs. Getsinger addressed the regular meeting of believers in Los Angeles in the Walker Auditorium. In all about a thousand people in Los Angeles and vicinity—Pasadena, Long Beach, Glendale and Tropic—have listened to these speakers.

It is now thirteen years since Mrs. Getsinger sowed in California the first seeds of the Bahai teachings. Today she is rejoicing in the first fruits of that planting, even while she helps break greater fields throughout the state and make them ready for the longed-for coming of Abdul-Baha.

BRIEF SYNOPSIS OF DR. FAREED'S ADDRESS AT LOS ANGELES BEFORE AN AUDIENCE OF FOUR HUNDRED INQUIRERS.

Ladies and gentlemen, my friends in God:

I am glad to read to you from the Words of BAHÁ'O'LLÁH: "*O ye discerning ones of the people! Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the Light of Oneness. Be the cause of the comfort and promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony. Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.*"

The Bahai Movement is not a sect, a cult, nor a religious denomination. Therefore, we are not here to invite you to join any sectarian issue, nor to fetter you with a creed. In presenting to you the Bahai Movement we will endeavor to inform you of a subject which has attracted to itself the attention of thoughtful men in all parts of the world. A great movement for which twenty thousand people in Persia

forfeited their lives willingly and parted with their possessions and sacrificed every worldly attachment joyfully. It is deserving for this reason, if for no other, your closest attention.

Our contemporaneous history records three important events occurring almost simultaneously. On the 23rd of May, 1844, in two parts of the world two different religious people, having studied the prophecies of their respective bibles carefully, came to the conclusion that their Promised One would appear at that time.

The Millerites, as you know, in this country, clothed themselves in "ascension robes" and from the hilltops and housetops gazed heavenward, anticipating the descent of the Christ from heaven. They were disappointed because of their misunderstanding concerning prophetic terminology. On that same date, however, God fulfilled the hopes of these expectant ones in His Eternal Way, in accordance with the reality of prophecy; for in Persia there did appear the wondrous Herald, who announced himself as the Bab, or Gate, to the promised Kingdom of God which was to be established upon the earth in the "latter days." And, very significant, on the 24th of May, the very next day, in America the first telegraphic message was sent by Professor Morse,—“What hath God wrought!”

The Bab was only twenty-five years of age when he arose to give the Glad-Tidings of "Him-whom-God-would-Manifest." He was the Preparer of the Way, and the Precursor mentioned in all the prophecies; a John the Baptist, as it were, of this great dispensation. He was a soul divinely intense and pure. The power of God's Word in his eloquence attracted thousands of those who sought the Light. The liberality manifested in his teaching as compared with the creed-bound and superstitious orthodoxy of the time aroused the severest opposition and persecution, to the point of his own death and the death of hundreds of his followers. Although he was allowed to live and teach about six years, when he was, on the 9th of July, 1850, martyred in the public square of the City of Tabriz, yet his Message had spread far and wide, even beyond the confines of his own country.

His book, *El-Beyan*, or *The Explanation*, contained the vital prophecy for the world that nine years after him the Promised One, or, as he expressed it "He-whom-God-would-Manifest," would appear and establish the Universal Religion. He even mentioned His Name, to be BAHĀ'O'LLĀH, or "The Glory of God," though he had never met Him. As prophesied by the Bab, BAHĀ'O'LLĀH revealed Himself at the appointed time, laid the foundation for this world-embracing movement. The persecution which befell all the Prophets attacked Him, the movement having spread so rapidly through His dauntless announcement of the Word of God, so that people were attracted in hosts; the clergy of Persia, hand in hand with the government, exiled Him to Arabia. The story of this banishment and of those following it would make a volume. Suffice it to say that His banishment from Persia to Baghdad, Arabia, thence to Constantinople and Adrianople, and lastly to Acca, the penal colony of Turkey, was meant to exterminate His Movement, to extinguish the torch of God's love with which He kindled the hearts of men.

The remarkable, nay miraculous, thing happening every time He was exiled, was a greater spread of His Word and a greater brilliancy of His Light. Moreover, these banishments at the hands of the clergy and the government were aimed by God to fulfill the foreshadowings of His Prophets; for many are the prophecies contained in the Bible, the Koran, and the Zend Avesta, which were fulfilled by these afflictions. The last place of exile, the little prison town of Acca, in the Promised Land, deserves special mention because of the many tidings concerning it as given by Isaiah and Daniel; because from this prison BAHĀ'O'LLĀH sent forth His letters to the kings and there, in this "Most Great Prison" hundreds, nay thousands went to see Him. Acca was renowned for its foul climate and pestilential environs. A

place where criminals and political suspects lived but a short time; however, when BAHÁ'O'LLÁH, the Prisoner of the Love of God, blessed this disease-ridden town, God changed disease with ease, fresh salubrious water was conveyed to the city; in short, the climate was changed, and the surrounding desert is today a veritable garden.

Here, for over a quarter of a century, BAHÁ'O'LLÁH was occupied with the giving of teachings which underlie this great Bahai Movement. His books are many and contain solutions of the many problems pertaining to man's welfare and salvation. He has answered the questions of all who have sought the truth of God and who today are longing for the knowledge of God. Before His departure, which occurred in May, 1892, He enjoined upon His followers the Covenant of God, whose Center He declared was His blessed son, Abdul-Baha, the present leader of the Movement. He commanded all who seek guidance in the Kingdom and interpretation of any of the Holy Writings, to turn to him. And so today, for spiritual light we look to the Servant of Baha, which is the meaning of his name. BAHÁ'O'LLÁH was the founder of the Great World Religion, and Abdul-Baha is the promulgator of it.

Now let us touch on the fundamental teaching of this movement. A teaching which makes unity possible in the world. He says: "*Oneness in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy.*" This one power has from time to time manifested itself through chosen instruments called the Prophets, to various peoples at various times. These prophets are considered to be bearers of the same Message, Manifestations of the same Light, therefore, they are one and the leaders of the One God.

They prepared the peoples of the world for the latter days when this Oneness would find fulfillment and all men would become in reality brothers. The Bahais declare that this is the latter day, that through BAHÁ'O'LLÁH all people are to be united. . . . The human race has been hindered from union through three prejudices—religious, racial, and patriotic. When the Oneness of God is realized and the solidarity of the human family is well understood, these prejudices will be dispelled from the hearts of men. The Words of BAHÁ'O'LLÁH are the remedies which alone can cure human ills. He says, "*Ye are all leaves of one tree and drops of one sea!*" Again He says, "*Associate with men of all religions with love and fragrance, fellowship is the cause of unity, and unity is the source of order in the world.*" This one admonition would remove forever religious prejudices if it be carried out. "*This handful of dust, the world, is one home, let it be in unity*" is the basis of international patriotism, which can replace limited patriotic prejudice.

In regard to racial prejudice, which has separated man from man, this is His "Hidden Word" which has already united representatives of many races. "*O sons of men! Do ye know why we have created ye from the same clay: that no man should glorify himself above another, for ye must be as one soul, living in many bodies, in the one land,*" etc. The world is interdependant, what affects one part of it will necessarily affect another. If one part of the body suffer, the entire sensorium is afflicted; and even so is it with the world, if one portion of the social fabric suffer, the entire body politic is afflicted. Thus it is that the Bahai Movement is to unite the world; though religious in nature, yet its laws govern social, industrial, and economic states and conditions. And it has already united many people of diverse nations and religions.

F. B. Beckett.

Large photographs of Abdul-Baha, taken during his recent visit to England, may be obtained from Mrs. M. Thornburgh-Cropper, 31 Evelyn Mansions, Carlisle Place, Westminster, London. Price, 50 cents.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABRAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Fizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting</i>)	

Vol. II

Chicago, (November 4, 1911) Kudrat

No. 13

We have been requested to correct the statement made in our issue of Aug. 1, 1911, wherein mention is made of Mirza Ali Kuli Khan, Charge de'Affaires of Persia, of Washington, D. C., being honorary president of the Persian-American Educational Society. We have been informed that his acceptance of this title depends upon the wishes of his government, from whom consent has not yet been received.

Our Persian Editor, Mirza Ahmad Sohrab, has been called to the presence of Abdul-Baha. He will leave America, Nov. 11th. The good wishes of all the friends go with him. The Persian section from his able pen will continue as heretofore, wherever he may be. Our Persian section this issue contains:

(1) Editorial on visit of Abdul-Baha to England; (2) photograph of Mirza Assadollah, who came to America some years ago and who is now travelling with Abdul-Baha; (3) poem by Mirza Mahmood Zargany, celebrating Abdul-Baha's visit to Europe; (4) article by Mirza Mahamond Bagor Kahn, who accompanied Abdul-Baha to London; (5) Abdul-Baha's address in the City Temple, London; (6) article by Mirza Lotfollah Hakin, describing the visit and work of Abdul-Baha in England; (7) farewell address of Abdul-Baha delivered before a gathering at Passmore Edward's Settlement; (8) address of Abdul-Baha in St. John's, Westminster; (9) photograph of Dr. Edward Getsinger, of Washington, D. C.; (10) photograph of Prof. Mohamad Barakatullah, editor of the *Islamic Fraternity* published in Tokyo, Japan; (11) Tablet from Abdul-Baha to Miss Rosenberg, of London, upon his arrival in Paris; (12) Tablet from Abdul-Baha to the American Bahais in regard to his coming to this country; (13) poem by Mirza Jalal Maftoun celebrating the appearance of the STAR OF THE WEST; (14) apology of the Persian editor for the late appearance of this issue of the STAR OF THE WEST.

JENAB AFNAN VAKIL DOWLEH.

On August 29, 1911, there passed away on Mt. Carmel one of the great saints of the Bahai religion, Jenab Afnan Vakil Dowleh. He was the nearest living relative of the Bab, being his first cousin, and it was for his father, the Bab's uncle, that BAHÁ'O'LLAH wrote the Kitab-el-Ighan. Jenab Afnan was a play fellow of the Bab when a boy and I have heard him describe the beauty and illumination of that glorious youth. Now, I understand, there is no other Bahai in the world who can remember meeting the Bab. Those who have been to Acca will remember his illumined countenance, his long snowy beard and his bright, blue, smiling eyes. Jenab Afnan spent his whole life in serving the Cause and the crowning service of his long life was the building of the Mashrak-el-Azkar in Eshkabad, for it was due to his aid and untiring energy that that building was erected and he laid the first stone. The last years of his life he spent near his beloved Master in Acca and Haifa and it was in his home on Mt. Carmel, near the tomb of his divine cousin, that he passed away at the great age of eighty-five. In the early morning, at sunrise, we Bahais of Haifa and Acca took him to his last resting place, the little plot of land that the Bahais have acquired for a cemetery on the slope of Mt. Carmel near Elijah's cave. These great historical personages in the Cause are leaving us one by one. Theirs has been the storm and stress—ours the easy reaping where they have sown. Can we ever realize the great debt we owe to them?

Another of the old believers has passed away this summer, Haji Khan, and his history is also very interesting, for when he was young he was a rich and powerful chief of a tribe in Beluchistan. When he became a believer he gave up his wealth and position and walked from Beluchistan to Baghdad to see the Blessed Beauty, BAHÁ'O'LLAH, and from that time he was a faithful follower unto death.

These saints of God! So they live and pass on to their glorious immortality, the world all unheeding that if it has been entertaining angels unawares.

Sydney Sprague.

EXTRACTS FROM RECENT LETTERS RECEIVED FROM BOMBAY, INDIA.

I fail to express how much people here like to know about Baháism, and what a fine field of work is ready, but we require workers. If you can succeed in sending a few Americans here, only if they pay flying visits, one after the other, thus keeping India busy with Bahai talk, it will be very good. The opportunities are more for our good than that of the Cause. The Cause will progress anyhow, and if we do not work, there will be others to do it.

Of course, much work is to be done even in America, and you may say we cannot spare men, and you are quite right there; but the workers here are comparatively very few, besides if Americans come here it will be more weighty. If we make efforts we may succeed in spreading the Cause in India. In America the Cause is well-rooted and set on its footing, while in India, a country inhabited by one-fifth or one-sixth of the world's population, it is not comparatively well-rooted or well-spread, and we shall be held responsible if we do not carry the news to the people of India, in every part of the country. It is the most important problem of all the problems and deserves greater attention and care.

We also wish that some American Bahai doctor might come to Bombay or India. If he comes to Bombay, and if he is well-versed in medicine, he will earn well, will create stronger bonds of Unity, and will attract many other people to the Cause. Besides, he will get enough work and be able to serve both the Cause and humanity. If he is married, so much the better. His wife may take up any cause of the poor, the depressed and the sick. If she too is educated, she may start a school or attend any school in Bombay she chooses. If we volunteer our services in India, and start some schools, a hospital or take up the cause of the depressed, I think, if God wishes, in a very short time many souls will be attracted to the Cause.

If any teacher thinks of establishing any school in Bombay, that too will be very good. But on that subject you should communicate with us in detail and we shall supply you every information.

India is a very good place for any sort of work. Its population is 300 millions. Just think, one-sixth of humanity lives in this small place. Much work can be done here. The people are good, kind, sympathetic, self-sacrificing, generous, loving and ready to offer a helping hand to anything. We must love them, if we wish that they should love us.

N. R. Vakil.

بر غروب زده عالم غروب را روشن نموده لهذا باید در روز جمعه
 هزار شکرانه نماید که هر چند بنظر ظاهر دور بود ولی بحقیقت
 نزدیک است تا بین دل و کونز و دنگ باشد آفتاب را بیند
 ولی چشم روشن از هزاران ذراتش مشام نماید
 این هزاره استایش و نایش حضرت پروردگار است
 که در نهایت غروب مشامها از نفیست قدس سگبار است
 قدر این موهبت بدانند و از فضل یافتن این الهی شکرانه
 کنند و کامرانی نمایند نهایت اشتیاق خواهش مخصوص
 عبدالبهاء را با مریکا نموده بودید من نیز در نهایت شکرانه
 که سوی یاران پیوسته و روی دلجویی دوستان بنام
 این سفروقت ندادم باید بشوق مراجعت نمایم
 حکمت چنین اقتضا مینماید لهذا با نهایت حترت و جز
 از فراق مجبور بر مراجعت دارم خدا بخواد در سال آینده
 از جنگ غروب نمایم تا به روی یاران و دوستان
 در استان و اقله کلمه الله دشمن نفیست الله و ندانم
 در محافل کجری و مجالس عظمی بروزم که بدانند که دل
 جان عبدالبهاء در وقت سخن این نامه بچه در چه
 و فرودش است و چه قدر اشتیاق و عاقبت دارد
 از شدت شادمانی است از طرب مینماید
 و با جنگ خدا علی بر تسبیح و تقدیس حضرت پروردگار
 می پردازند و عیالک و عیالکین بهاء الاهی را ع

سخن با ختر
 این سخن است که چون روح می زندم
 در کالبد برود غفلت بدید جان
 این باختر خاور مانند طهرت
 داین سخن بود چون سخن عمرانی
 یار و شریک است که گوئی معاش
 گر چه مرین همه موجد امکان
 منون به احوال این نذرین
 که اینجا بود کسی آبادی این
 ای شریک مرکز شتیاق الهی
 بمقتون شده در آتش هجران نوریان

اعمالان حکم باختر

از جمیع قارئین دستگیرم بجزم عزیز بخوانیم که بواسطه سفر مدیر
 ایرانی چاپ داشت رشمات و هزاره هم تبعوی افتاد و حال
 دو شماره را بهم نمی آیم مدیر ایرانی قریب یکماه در شهر
 نیویورک و بستن و شبلا قات و دبلین و گرین و کلاستر
 نفیست الله و انجام خدمات امریه و اداء خطابه های متصل
 در جامع بزرگ مشغول بود خطا مخصوص در یکی کوربی
 بزرگ دبلین خطابه در باب امرالله در حضور جمعی بیان
 کرد و در شهر بستن در حضور کلانتر و اعضاء حکومت
 که ضیافتی با فقارش را به دادند از تعالیم حضرت بهاء الله
 اظهاراتی داشت و کل مذهب نفیست الله شد
 تا آنکه در هفتاد قبل دارد و استغنین گردید و کتابت
 زیاد که لذت ممالک شرق و حصول بافته قرآنت شد
 و در فکر جواب دادن هر یک بود که درین نوشتن
 این شماره تلگرافی از حضور حضرت عبدالبهاء از بیس
 باختر رسید که در آن امر میفرمایند "نقدیای بیست و شش"
 لهذا محض اجاری این امر مبارک است را الهیه همین

چند روز حرکت بار دپ خواهد کرد تا خود را بجهنم
 حضرت مولی الوری برساند در جمیع دوستان
 و قارئین خواهش نمایم که اخبارات و مکاتیب را
 مانند قبل با درس ادا فرستند زیرا غیبت مدیر
 سکت در امور خواهد انداخت از پیشگاه حضرت
 رب الالباب مست نمایم که کل را موفقت بر رضای
 الهی نماید

اعشار ابدار بقره حضرت پروردگار عدل مفتون از این افکار
 در اینست ظهور سخن باختر در حضرت عبدالبهاء
 الله که جهان گشت گشتان
 ساقی بده ان با که تفریح دل کند
 مخصوص در امر که سلطان حقیقت
 چون یوسف مصری چه نظر برود
 گویند یوسف که مدار تو زمین
 صد شکر در بویست خون همی
 نخی شده در باختر امروز طلوش
 زید و بهاری که در دست است
 سطرین به این تو که آتش برود
 در صحنه ای شده همه کوان
 گردید بر زبیر بر کوری اخوان
 از عوف قیص که در زینت کوان
 درین بود پائی و امر کی در این
 کن نورضا بر شسته آفتاب در

<p>و همچنین حیوان آنچه در سه خویش ترن نماید و حواس و احساس در نهایت نفس باشد باز از قوه عاقله است جز بر گرد دستقو نتواند بلکه اسیر محسوس است حیوان حرکت ارض و سکون آفتاب را ادراک ننماید گوشت ارض را تصور نتواند و قوه کبریا ادراک نکند و مانع آسری را بخواهر نیارد با وجود اینکه جادو نبات و حیوان در این کل از حقائق امکانه اند ولی تفاوت مراتب مانع و حاصل کرده اند ادراک حقیقت مانع نماید با وجود این چگونه حقیقت حادثه ادراک حقیقت قدیمه نماید قراب احاطه ربیب الارباب کند این واضح و مشهود است که متنوعه مجال است ولی حقیقت الهیست شمس حقیقت تجلی بر آفتاب نمون و بر جمیع اشیاء پرنوی انداخته هر شیش را از این فیض بهره آید حقیقت است نیز که جامع کمالات جمادی و نباتی و حیوانی است و فضلا علی ذلک جائز کمالات انسانی است اثر کائنات است لهذا محیط بر جمیع کمالات است حقائق و اسرار و خواص موجودات را که شرح آن گفت نمون و از حریف بر جز مشهور آوردن چنانکه این علوم و صنایع و اشیاء ذات موجوده حرکت در زمانی شرح نمون بود ولی حقیقت است که حرکت نمون و از حریف غیب بر حریف نمون آوردن شال آن قوه بخاوند و همچنین س از کشفیات و قوه بجزول بود و از حریف س دل حقیقت است نیز این ستر نهان را در عالم ظهور آشکار کرد پس ثابت و محقق شد که حقیقت است نیز محیط بر جمیع کائنات است و از طرف موجودات عالم فرد کامل آن فرد کامل بنزله آید است در نهایت لطافت و صفا و مقابل شمس حقیقت لهذا نور بر بوت کمالات الهیه در این مراتب صافیه باشد ظهور واضح و آشکار حال اگر بگویم در این آینه آفتاب است مقصدان که آفتاب از علو تقدیس نزول نموده و در این آینه جلوه پذیر این مجال است قلب هایت ممکن نه قدیم جاد نگردد و حادث قدیم نشود بکدام حتی قدیم تجلی در این آینه نمون و حرارت و انوارش تابید و در نهایت صلوات و ظهور است بجز هوا حق و ما بعد اسحق الا اضلال المبین</p>	<p>و همچنین حیوان آنچه در سه خویش ترن نماید و حواس و احساس در نهایت نفس باشد باز از قوه عاقله است جز بر گرد دستقو نتواند بلکه اسیر محسوس است حیوان حرکت ارض و سکون آفتاب را ادراک ننماید گوشت ارض را تصور نتواند و قوه کبریا ادراک نکند و مانع آسری را بخواهر نیارد با وجود اینکه جادو نبات و حیوان در این کل از حقائق امکانه اند ولی تفاوت مراتب مانع و حاصل کرده اند ادراک حقیقت مانع نماید با وجود این چگونه حقیقت حادثه ادراک حقیقت قدیمه نماید قراب احاطه ربیب الارباب کند این واضح و مشهود است که متنوعه مجال است ولی حقیقت الهیست شمس حقیقت تجلی بر آفتاب نمون و بر جمیع اشیاء پرنوی انداخته هر شیش را از این فیض بهره آید حقیقت است نیز که جامع کمالات جمادی و نباتی و حیوانی است و فضلا علی ذلک جائز کمالات انسانی است اثر کائنات است لهذا محیط بر جمیع کمالات است حقائق و اسرار و خواص موجودات را که شرح آن گفت نمون و از حریف بر جز مشهور آوردن چنانکه این علوم و صنایع و اشیاء ذات موجوده حرکت در زمانی شرح نمون بود ولی حقیقت است که حرکت نمون و از حریف غیب بر حریف نمون آوردن شال آن قوه بخاوند و همچنین س از کشفیات و قوه بجزول بود و از حریف س دل حقیقت است نیز این ستر نهان را در عالم ظهور آشکار کرد پس ثابت و محقق شد که حقیقت است نیز محیط بر جمیع کائنات است و از طرف موجودات عالم فرد کامل آن فرد کامل بنزله آید است در نهایت لطافت و صفا و مقابل شمس حقیقت لهذا نور بر بوت کمالات الهیه در این مراتب صافیه باشد ظهور واضح و آشکار حال اگر بگویم در این آینه آفتاب است مقصدان که آفتاب از علو تقدیس نزول نموده و در این آینه جلوه پذیر این مجال است قلب هایت ممکن نه قدیم جاد نگردد و حادث قدیم نشود بکدام حتی قدیم تجلی در این آینه نمون و حرارت و انوارش تابید و در نهایت صلوات و ظهور است بجز هوا حق و ما بعد اسحق الا اضلال المبین</p>
<p>لوح مبارک حضرت عبداله پسر از حرکت از لندن</p>	<p>لوح مبارک حضرت عبداله پسر از حرکت از لندن</p>
<p>لندن اتراب س زر بزرگ علیها الله است ای نخبه بملکوت الهی صحیح است و هر کس بخالی مشغول و عبد الهی آید اجاء و کیزان عزیز الهی با توفیق ایام اقامت در لندن بهار روحانی بود زیرا دوستان مانند گل در آن گلستان شکفته و بشا بسبب و چون در نهایت لطافت و طراوت بودند شب و روز کل بگر حق مشغول بودند و در خدمت جانشین نشان می نمود علی الخصوص تو که دقیقه آرام نهادی و از طلوع آفتاب تا نیمه شب بجان کوشش می نمودی انجندت موهبت الهیه بود شکند که بان فائز شدی جمع یاران و امانه رحمت سل بحمت ابدع الهی برسان و علیک الهیه الهی رخ</p>	<p>لندن اتراب س زر بزرگ علیها الله است ای نخبه بملکوت الهی صحیح است و هر کس بخالی مشغول و عبد الهی آید اجاء و کیزان عزیز الهی با توفیق ایام اقامت در لندن بهار روحانی بود زیرا دوستان مانند گل در آن گلستان شکفته و بشا بسبب و چون در نهایت لطافت و طراوت بودند شب و روز کل بگر حق مشغول بودند و در خدمت جانشین نشان می نمود علی الخصوص تو که دقیقه آرام نهادی و از طلوع آفتاب تا نیمه شب بجان کوشش می نمودی انجندت موهبت الهیه بود شکند که بان فائز شدی جمع یاران و امانه رحمت سل بحمت ابدع الهی برسان و علیک الهیه الهی رخ</p>
<p>لوح مبارک در باب سفر با مریکا</p>	<p>لوح مبارک در باب سفر با مریکا</p>
<p>عموم اجاء و امانه رحمت در امریکای علم و علمین الهی الهی ای یاران الهی و کیزان الهی امانه الله نامه های شمار رسید نهایت سرور قرائت کردید حمد خدا را که بران ایمان و ایقان بود و دلیل انجذاب نبیجات ملکوت الهی و شاد شوبت و استقامت بود و آینه تقوی و اتمثال دل و جان حضرت مسیح می فرماید که موجود اگر از شرق ظاهر شود آثار او در غرب ظاهر گردد حال مشکو کوشید که چون تیر اعظم از شرق طلوع نمود انوار طلوعش</p>	<p>عموم اجاء و امانه رحمت در امریکای علم و علمین الهی الهی ای یاران الهی و کیزان الهی امانه الله نامه های شمار رسید نهایت سرور قرائت کردید حمد خدا را که بران ایمان و ایقان بود و دلیل انجذاب نبیجات ملکوت الهی و شاد شوبت و استقامت بود و آینه تقوی و اتمثال دل و جان حضرت مسیح می فرماید که موجود اگر از شرق ظاهر شود آثار او در غرب ظاهر گردد حال مشکو کوشید که چون تیر اعظم از شرق طلوع نمود انوار طلوعش</p>



برگردش باشد لهذا برای ثابت کردن بنیاد حضرت زدهشت خواهش کرد که آن جمایل گل بگردد مبارک بگذارد که مردم به بینند و بر حسب خواهش او چند دقیقه جمایل گل در گردن مبارک بود و آن قدر بلند و خشک بود که تا زانوهای مبارک نرسید بعد تشریف بردند در ترن دوستان یکی یکی برافروختند و دواع میزدند همه دواع کردند پنج دقیقه که بر حرکت قرآن رسید حضرت مولی الوری آمدند دم در است ایضا و با همه دواع نمودند چون ترن بگردد آمد دستاها و کلهای دست یاران با هم از آمد و از دور میبوسیدند تا آنکه یکی نشنید از نظر محوشد و دوستان متفرق شدند ولی آن روح عمومی محبت در آن حضرت عبدالمه در قرآن و در مورد سبب حیات و جلیل این وقت جلیل خواهد گردید

جناب ادادر گنگری یکی از بهائیان طایفه اول امریکای شرقی و خواجه عالم بنفون و مبلغ امر حضرت سبحان اول امریکای که در آن سال قبل بحضرت حضرت عبدالمه در مدینه عکاسی گرفت و تا بحال الواح کثیره به افتخار او از مصدر جلد نازل گردید است همیشه در انجام خدمات امری سعی و در خطابهای فصیح و کلمات را بملکوت ابی دعوت نمون است

خطاب حضرت عبدالمه در کلبه ای است جازن که در حضور جمع کبیری از بزرگان و عقده خ شهر لندن اداره فرسون اند



مطالعه الهیه حکایت از فیوضات غیبیه نماینده و انگار شمس حقیقت زیرا حقیقت الوهیت مقدس از ادراک بشر است آنچه در تصور انسان اید صورت حیاتی است و وجود هستی دارد نه حقیقتی در محاط است ولی انسان وجود حقیقی دارد محاط است بر او خود پس الوهیتی که از مدارک عالم انسانی است تصور است خیال محض است نه حقیقت الوهیت زیرا حقیقت الوهیت محاط است نه محاط و وجود حقیقی است نه وجود ذهنی مثل این مطلب اینکه با وجود آنکه جماد و با وجود انسان جمع از صفاتی امکانی است جماد از عالم نبات خبر ندارد و تصور آن نتواند و ادراک نکند و هم چنین نبات هر قدر ترسی نماید و در نهایت در محال صلی کند از عالم حیوان خبر ندارد و ادراک ننماید و کلی بی خبر است سمع و بصر ندارد ادراک و تفکر نتواند (نقشه در صفحه ۱۱)

حضرت ادب فاضل ددانی شهر محرم رکت اله هندی که اول چندین سال در لندن و بعد در امریکای شرقی و اصول دین بین در جوامع مجامع مشغول بود و حال آنکه پایتخت ژاپون جدید ماهیان به ان انگلیس نام است و اسلام چاپ و انتشار رسیده است

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 و سلمان در آن زمان که یک کبریکت نمودند و راستی نطق میکنم حال با نهایت
 و با هم غذا میخورند این فی الحقیقه معجزه الهی است که این
 چنین بخت و سوره در میان ایدان متضاده خلق نموده
 لهذا مقصود این امر اتحاد و اتفاق و لغت مابین این
 عالم است
 بعد حضرت عبد الهیاء قیام فرمودند این عبد محمد فریاد
 مبارک را میخوانستم ولی روز آنجا نیکه گاهی نظر مبارک
 با نظرف میفرمودند من نتوانستم جمع را بنویسم لهذا
 نفاظ مستند اینجا فی است که ضبط نشد از جمله
 فرمودند
 آوند از خدا میخواهم که این جمع محترم را در ظل محبت
 ثانیاً اینکه تقریباً هفت سال پیش در تکیه
 آنش ظلمت در اطراف جهان شعله میزد و جنگ بر پا بود و
 خون ریزی در نهایت استداد ب پدران که بی بر
 گشتند و ب ایران که از حال
 در جزایر بود و خویش گریان و سوزان و دلمان بود
 امکان نداشت و کتاب وجود از غرب و نزاع
 متزلزل بود و دوله در هیچ آفاق بود در ضمن ذوق حضرت
 بهاء الله از افق ایران طالع نمود و اعلام و صدق عالم
 انش فی را اعلان کرد جمع نفوس را به
 ریاست کبری هدایت نمود و بنیاد نزع وجد الی بر خیزد
 و علم آزادی پس آن نوار بر شرق افروز
 تأیید آن وجود مبارک در تحت مشقت شدید و لداری میفرمودند که گریه تکفید من نیروم من پیش
 صدقه کشید و مدت ثمر را در سخن بود گاهی اسیر زنجیر شما هستم جسد من میرود ولی روح من همیشه با شماست
 بلکه در زندان اعلام و حدت انش کرد
 تا گل بداند که چمن دریم کی است جمع در ظل یک پرده
 تا الحمد لله ب عون و عنایت الهی تعالیم بهاء الله در جمع
 عالم نشتر شد حضرت بهاء الله از جمله فرمودند
 باید جمع هیت بزرگه کمان در میان جمع طواف
 محبت عظیمه شود جمع بزرگه یک شجر آزاد و شجره طوبی
 گردند و حدت عالم انش فی محقق گردد انجمنه از
 آن فرمایشات و نتایج تعالیم بهاء الله آنکه بخت بد بر
 رسید که من شرق هستم و در میان شما با بخت و مخلص که آن شخص معهود که می آید باید جماعی از گل دریا چین

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 تأیید آن وجود مبارک در تحت مشقت شدید و لداری میفرمودند که گریه تکفید من نیروم من پیش
 صدقه کشید و مدت ثمر را در سخن بود گاهی اسیر زنجیر شما هستم جسد من میرود ولی روح من همیشه با شماست
 بلکه در زندان اعلام و حدت انش کرد
 تا گل بداند که چمن دریم کی است جمع در ظل یک پرده
 تا الحمد لله ب عون و عنایت الهی تعالیم بهاء الله در جمع
 عالم نشتر شد حضرت بهاء الله از جمله فرمودند
 باید جمع هیت بزرگه کمان در میان جمع طواف
 محبت عظیمه شود جمع بزرگه یک شجر آزاد و شجره طوبی
 گردند و حدت عالم انش فی محقق گردد انجمنه از
 آن فرمایشات و نتایج تعالیم بهاء الله آنکه بخت بد بر
 رسید که من شرق هستم و در میان شما با بخت و مخلص که آن شخص معهود که می آید باید جماعی از گل دریا چین

نمودند بعد نماز بیانات مبارک را که در قبل با انگلیسی ترجمه
 و در وقت نماز در حضور آن جمعیت خوانند در صدر مجلس یک ردیف صندلی گذاشته شده بود رئیس
 قلوب مردم از استماع آن کلمات حکمت آمیز در سماء ملکوت مجلس در وسط نشسته بود طرف دست راست صندلی
 ابی طران بنمود . چون قرائت خطابه بانتهی رسید حضرت بود برای رکاز آقا در طرف دست چپ چهار نفر نشسته بودند
 مولی الوری نشسته دینی انور آوان ارگان بلند گردید بعد عقب این ردیف همی از ایرانیان با کلاه های ایرانی نشسته
 دقتس محرم از وجود مبارک خواهش نمود که مناجاتی در حق بودیم و در عقب اینها چند نفر از فرنگی نشسته بودند در این
 کل نمون در مجلس بانتهی برسد لهذا برخاسته این جزیره را کنار قریب چهار صندلی بود و جمعیت باندازه بود که صندلیها
 ایستادند گفت همه بلند شدند در رکاز آقا مانا جاسه پر شدند مردم دور تا دور پشت سر هم ایستاده بودند بعد
 لبان عربی در حق اینها نمودند که اثران مجید در شیار رکاز آقا تشریف آوردند و نشسته . رئیس مجلس بنشیند
 بود . چون مجلس تمام شد حضرت عبدالهادی تشریف آوردند و اول جانی اظهار تشکر از حضرت مولی الوری نمود و از طرف
 پایین و کشیش هم همراه بود این عید هم باد دست نذر کل ممنونیت همی اظهار داشت بعد مناجات جمال اقدم
 ایرانیان در حضور ربودم و همی در اطاق خلوت رفیقم داش را که بزبان انگلیسی ترجمه نموده بودند با مناجات دیگر که در
 کشیش از نهایت خوشحالی دستهای مبارک بر ایمنوسید یک خطه سفید چاپ نمون همه از جای خود برخاسته
 و عرض میکردند که عالم در سطر برید کردن در ملکات داخل کردم برای اینکه من بیم ندانم و بچکس رسد
 ندمم که واسطه من کردد بگو شما دینی انجمنه گیرید از ای نمون در اطاق روحانی در باب حضور عبدالهادی در لندن بیان نمود
 دلی رکاز آقا لورا در اغوش خود گرفتند در روی او را بوسید بعد از ایشان مسس توانارده نطق نمود که امر در ایران
 و علمات بسیار در حقش فرمودند و دلدارسی با او دادند یک ملک تحقیق روحانی لازم دارد و نه نههای ایرانی بقدری
 بعد از کلیسای بیرون آمد خود کشیش هم تا دم انوبل برای ترقی و پیشرفت حاضر هستند که نهایت ندارد و در زن
 مشایعت نمود و با همه ما دست داد و اظهار خوشحالی نمود و ایرانیان بهائی تقدیری خوشحال هستند که این وجود مبارک
 نمود ما هم رفیق دست را بجهت مبارک شرف شدیم (در حالیکه بر کرد رکاز آقا) از سنده و سخن از ایشان و
 خلی غایت در حق آن کشیش میفرمودند . بصفتها و گفتگوشانفت تا مردم را از خواب غفلت
 تا مجال مجلس بسیار در لندن منعقد شده است چهار سیدار نماید بلکه اوقات عدیده در این قلیل مدت
 مرتبه منزل مسس کرد که تخرج ایشان را از قبل عرض از مجلس بهائیان زن و مرد ایران رسید و کل اظهار
 نموده ام مجلس منعقد گردید جمعیت کثیری از دوستان زن های ایرانی در درجات علوم و فنون
 حضور داشتند و هزاره از انواع و اقسام نان های شیرینی بسیار ترقی کرده اند و آنان حاضرند که حجاب را بکنند
 دهن و چای و شربت آلات موجود بود در اطاق دیگر جمعیت و عقرب یکی برداشته خواهر شد و مثل اردو پادشاهان
 میشد بعد رکاز آقا تشریف می آوردند و بیانات میفرمودند از او خواهند بود . بعد آقای تمدن الملک علیه السلام
 شخص ترحم ترجمه نمود حضور در این مواقع جناب مستر در باب امر در شرق اظهار داشتند و از اینکه
 در بیخوش در حضور بود که بیانات مبارک را بهمان رکاز آقا چهل و دو سال در حبس بودند و از محبت نوعی
 طوری میفرمودند ترجمه نمود . در تعالیم این امر و اشارات آن محبت نمودند از قبیل
 یک هفته قبل در جمعه ۲۹ سپتمبر یک مجلس در پاسر آنکه میچی فیتواننت در منزل سلمان برود از بیخوش
 او در دستل منت که تالار بسیار بزرگی است است الله او را روی زمین نیشاندند و او را بخش میدادند ولی
 مسس کراپرتزین نمودند دینی انجمنه این آخرین مجلس الحمد لله در این امر الهی نوعی واقع شده که یهودی دسیسی

و با شرف و تشریف بر میگردند اشخاص بسیار هم آمدند و قصد تشریف
 کردن از مدینه و حجاز و بصره و شام و بیات و اصفهان و غیره
 شدند و عین واقعه آنچه دیدم و کشیده اند درج نمودم اند
 و مقادیرت بسیار نوشته اند چنانچه چند سوره از قرآن
 شد در هفتاد قبل سوره کامل یکی از اول تفسیر آی این
 شهر است آمد و حضور مبارک شرف کردید بسیار و تشریف
 گردید بطوری که نماندند چه بکنند کعبه ای او بسیار بزرگ
 دسته بزرگ بود و حجابهای او بقدری فصیح و بیخ است
 که از نقاط مختلفه انگلستان برای استماع می آیند لهذا از
 حضرت عبدالمهاجر دعوت گرفت که کعبه ای آوردند
 آمدن حکومت الهی بفرمایند روزگینگیه گذشتند از
 بردند آن کشیش بر عبادات شیرین نمونی فرمود که آن
 یک میمان بسیار بزرگی دارم و فی الحقیقه نوعی اوقاف است
 جمیع رایج آنند و بعد از کار آقا برخواستند و بیانات
 بسیار روحانی فرمودند (باقی مطالب در کتب دیگر
 چاپ و لازم بتکرار) در این ایام مجلس و مجالس بسیار
 میگردید و حضرت عبدالمهاجر در آن مجلس تشریف می
 آوردند و تمام بیانات در بیک فرمودند نوشته ام آنچه بعد
 سوادی برای سرکار میفرستادم تا در هیچ جا در دسترس
 دیگر ائمه رسانند که سرکار آقا بعد از ارضی نیستند که عکاسی
 عکس مبارک را بردارد در اینجا بسیاری عکاس آمدند
 که عکس بردارند از آن فرمودند تا اینکه دوازده روز از جمیع
 بسیار زدند که عکس فوری بردارند هر چه کردند
 نتوانستند تا اینکه یک روز سرکار آقا منزل شعی از
 دوستان مسس کرد و دعوت داشتند مجلس
 بسیار بزرگی بود و جمیع کثیری آمدند عکاسها هم بودند
 که کج تشریف ببرند و بهنگم خوانند از توی اتومبیل
 پایشن بیاند فوری یک عکس مبارک را برداشتند
 ولی هیچ خوب در نیامد چون سرکار آقا ملاحظه فرمودند که عکس
 مبارک را بردارند فرمودند حالا که چنین است بیاند
 عکس هیچ بردارند روز بعد عکاس آمدند و چند شیش بردارند
 که در هر جا چاپ گردید
 پس از آنکه هفتاد گذشت حضرت مولی الوری در کسسه

بجز با تشریف که هزار نفوس را خطاب اداء فرمودند یکی از
 بزرگترین کشیش های لندن دلیل بر زنی که بر سر
 داناتی است چندین مرتبه بجز مبارک شرف کردید
 و کعبه بسیار مطالب عالی نمود سوره الایه زیاد
 از حضور نمود و جواب های کافی شنید و قانع گردید
 بعد خواهمش کرد که کعبه ای مبارک بزرگ قدم لندن
 را اقدام مبارک بزرگ بفرمایند و برای حاضرین خطاب
 اداء کنند لهذا دعوت او را قبول فرمودند و این عبد
 هم موفق شدم که در آن کعبه حاضر کردم تا بیانات
 مبارکه را در مدینه عام بشنوم این کعبه محترم ترین
 و قدیم ترین کعبه ای لندن است و در آن
 شب جمعت بیشتر از هزار نفر بود و اغلب از بزرگان
 دنیا و خانهای محترم این مملکت حاضر بودند در وسط
 نماز و ناقوس و سرود و در هر جا یک این جمعیت بر بیانات
 نموده و ایستاده بودند و کشیش بزرگ دعا نمود جز
 آوردند که حضرت عبدالمهاجر تشریف آوردند در همان
 این خود کشیش از بالای میز پایش آمد و رفت در
 اطاق مخصوص که حضرت مولی الوری تشریف داشتند
 و دست مبارک را در دست خود گرفته قدم زنان از
 در کعبه از وسط مردم به بالای مجلس تشریف بردند
 بعد فوری نماز خود را تمام نمود در حالتی که جمیع مردم چشم
 بکوش خود را باز نمود که بر زمین دستنویس که این
 شخص نورانی نیست تا اینکه خود کشیش بنا کرد بغرض
 کردن و بیانات بس فصیح در باب حیات مبارک و پس
 در عکاس برای حضار اظهار داشت و گفت این بزرگوار
 جلیل القدر در شمس دین جدید اخوت و صلح عمومی است
 و اسم این شخص روحانی عبدالمهاجر است یعنی بنده شما
 و بعد گفت که حضرت عبدالمهاجر شب مجلس باران
 نمودند و بیاناتی بفرمایند زبان خود خواهد فرمود تا
 همه با کوش خود صوت مبارک ایشان را بشنوم
 بعد سرکار آقا بلند شدند و بیاناتی روحانی اظهار داشتند
 که جمیع حاضرین سرود و شوق گشتند و در آخر خطاب مبارک
 مناجات فرمودند جنلی غایات در حق وقت انگلستان

استدعا کرده ام عبداله، مناجاتی بلی مبارک و طلب آید بخت ستم شرمید بد

و توفیق شما را بخواهند همه چشمها را بر روی هم گذاشته
 بعضی سر را بر روی دست اندازیم بخت گذار شدند
 عبداله، قیام نمودند دستهای مبارک را در اصل هم بر
 آسمان دراز کردند با حالت توبه شروع بنزد مناجاتی
 عملی شد بنده را بی اختیار انگ انگ از پیشه ریخت
 و در آن برای تمام دوستان و اهل عالم دعا کردم که
 این کلبه سیاه نظر غیبی داشت شاید بنظر اهل
 نظر اغیار اوراق و خالی از صحت بناید در این کلبه
 هزار بار دعا کرده ام اجاب ایرانی و اغیار ایرانی در کتب
 و هندی نیز حضور داشتند گشایش زیر بغل مبارک
 را گرفت با طاق خدمت تشریف آوردند با مشار
 دست مبارک را بر پسید بعد تشریف آوردند در
 دیروز عصری بر حسب دعوت در جمع چندین تشریف
 بردند و بطوری محضرات بنجذب شدند که بوصف نمی
 توقع و آقا میگردند که حضرت من اللهم الله بنده تشریف
 زیرا که این تعلیمات موافق ترقیات عالم بشر و اهل
 چند سالی آرزو مند هستند
 ای بد بخت اهل شرق و ای بد بخت ترانه بر ایران و ایران
 روزنامه مجلس سیزدهم رمضان اعتراض داشتند و نسبت
 بنطق غلام اشغین را فرستاده بودند در حضور مبارک تشریف
 کردم اگر چه معلوم است این اعتقادات از اغویان
 یا امثال آنهاست جائید و کلامی است
 و نمایند های ایران بایندر چه صاحب بغض و عداوت
 و عرض بیانشند و بایندر چه در ابطال حق و اثبات
 گمراهی بدلائل او این لزومیت متوجه متوجه شوند
 و منوثر بیان اعتقادات این طایفه را که کتب امریه
 و تاریخچه مشون از تعلیمات روحانیه است انکار
 نمایند و بقول شفت سال قبل قدر من المید است
 مستک شوند کجا این مملکت روی بجات خواهد دید
 همیشه بر نعمتی که خدا با اهل شرق ارزانی داشت
 بواسطه کفران اسیر غفلان ابدی شدند این
 بندگی که در انگلستان کاشته شده و میسود و غفرت

مکتوب جناب لایزاله الطیف اللطیف حکیم عبید بهار الله
 حضرت محبوب عالمیان در روز دوشنبه ۷ سپتمبر ۱۹۱۱
 ۷۱۱۳ در حالیکه جناب لایزاله اسد الله و جناب لایزاله باقر
 خان و جناب تمدن الملک و لاشه و همراه بودند و در
 دست سینه و بختی در لندن شدند و جمع کثیری از
 اولیای وطن که پیشوا از آنم بودند حضور داشتند
 جمع دوستان یکشنبه در ایستگاه بجهت مدقات بر کار
 آقا جمع شدند معلوم است که در این موقع چند مردم تجب
 میگردند و اشخاصیکه نظر ترن بودند خیلی تجب بکنان برای
 لغات استاند چون کار آقا از ترن پایشن آمدند
 بطریق اروپائی با جمع دوستان دست دادند و بهر چه
 مرجع میفرمودند الله الله مس که بر کربکی از بهایان
 نابت در اینجا است دست مبارک را در دست خود
 گرفته و در حالیکه سایر دوستان اطراف بودند که
 نزدیک اتوبوس حضرت مولی الوری باس تشریف
 در اتوبوس نشسته عازم بیت شدند الله الله مس که در
 اتوبوس مخصوص خود در این مدت اقامت وقف بر کار آقا
 نمودند . در ایستگاه حضرت من اللهم الله در جناب
 تشریف داشتند یکدی یوم فیلد که یکی از بنجایم شرق
 است تکذابی نموده و خانه خود را برای پذیرائی مبارک
 پیشکش نمود و قبول گردید لهذا خودش و دو دخترانش
 نقد در هوستل منزل گرفتند . باری شب ما رفتم
 حضور مشرف شدم و بسیار خوش گذشت . در
 چند شب قبل جناب ستریمی مشرف بودند جناب
 اشتیاق نمودند که دوستان امریکه بایل بر کار
 مبارک هستند در جواب فرمودند: " راه آقا
 خیلی دور است میتوانی یک قطاره درست کن
 با قطار میروم " معلوم است که در این ایام مردم
 دسته دسته می آیند و مشرف میشوند و کتب مطالب
 می کنند و هر سینه دارند باستان حل میگردد

بعد از تمام فریادهاست ترجمه بیانات مبارک که با کلمه **نظم با حضرت** ملاقات دست بارت اورا از تبه بالا آوردند
 نوشته و حاضر بود کینه از اجاب انگلیسی ستره توربول من دویدم زیر بغل اورا گرفتم همیکه در او شد سرکار آقا
 برخواست و برای حاضرین قرائت کرد بعد با طاق مخصوص در بغل گرفتند و در پیش و صورت اورا بوسیدند در این
 شریف بردند اما ایرانیها را نیز با سجا بردند جانشینان این شش داد اطاق مخصوص شد دست بر کار
 محترم ستره کلب با لباس رسمی حاضر پذیرائی نمود یک اطاق گرفت و با هر لبوسید رویش را بوسیدند
 کتاب بخیل بزرگ روی میز حاضر بود خواهش کرد که در بقیه کف و اظهار امتنان و سرت کرد همیشه کتیا
 پشت آن خط مبارک یادگاری بنویسند اینطور رقم در حالت قیام و نماز دست بر کار آقا گرفتند
 فرمودند: **این کتاب مقدس الهی است و وحی حمدانی است تو را** در وسط جمعیت برد و روی شامش بالا روی
 نجات است و بخیل جلیل السرا ملکوت است و انوار صندلی جلوس فرمودند تمام اجاب فرستی در ایرانی
 لاهوت فیض الهی است و آثار هدایت ربانی است نیز حاضر نماز تمام شد کشیش شروع بطق نمود
 عبدالمهدی غاسسین و از تاریخ این امر و اعتقادات بهائیان و تعلیمات جمال
 چند روز بعد یک کشیش دیگر فریاد شد پیر مردی بسیار مبارک شرحی بمسویط بیان کرد و از مقدم همان زمان
 روحانی صاحب اخلاق و صفات پسندیده مدعا خلی رسیدت داد بعد حضرت مولی الوری قیاس
 محاسب نمود و سه شهادت شستی کرد از تعالی ارجح در ملکوت فرمودند در اثبات الوهیت بیانات منطقی فرمودند
 الهی بسولات داشت و جوابها شنید بعد سؤال نمود آیا من کجا تبارم از عهد آن تو میگویم مفاد فریاد است
 حیوانات در ملکوت بخور میشوند یا خیر برای اطلاع آنها تعالی تمام کائنات حادثه و باری تعالی قدیم کائنات موجود
 است یا نه فرمودند خیر حیوان دارای روح حیوانی است در این زمانه علمی باطنی بی بحقیقت وجود باری بر بند کربوا
 ملکوت الهی راه ندارد کشیش با کث حالت ساد ظاهر و مظاهر امر از که در هر وقت و اوان در عالم امکان
 موعظ کرد امید دارم سنگ خود را در ملکوت پیدا کنم خیر بی حقی میفرماید در آست وجود این مظاهر الهیه کسایت
 در فرمودند هر قدر در ادب بسیار خوب و با نهایت سرفرو در حضرت شش حقیقت بنماید انسان بصیر حقیقی شش را در هر
 بعد از آن فرمودند پس باید امیدوار باشید که انوسل بر بند بناید بیکر شود وجود موسی و حضرت یسح و حضرت
 خود تا فرام در ملکوت پیدا نمائید خنده در گرفت خلدی محمد بنزله مرآت صاف بود در این قرن بدیع خداوند
 بدرجه رسید که کشیش سست خوانم و برای من و حاضرین لواء طه ظهور مظهر اسم خود یعنی حضرت بهاء الله عالم
 تو حقی بنماید و ساجانی قرائت فرماید سؤال اول ان نیت را بخلت جدید منفر فرمودند و نیز بعضی بیانات
 اجابت فرمودند بعد استدعا کرد بکلیب سای اولف و تعلیمات مبارک بیان فرمودند و در آخر با دست
 بریزد و بیاناتی بنماید قبول فرمودند کشیش برخواست دست مبارک را بوسید عرض کرد استدعا دارم مراد
 ملکوت محافظ فرمائید. و شب معاد رفتن کلب لایب جمع حاضر فرمودند و جالس شدند نطق مبارک
 بود جای تمام درستان خالی ساعت هشت زنی را قبل از وقت ترجمه کشیش محرم از برای حاضرین
 بردند جمعیت زیاد بود اول در اطاق مخصوص دارر شدند خواند بعد برای سلامت وجود مبارک کشیش آمر
 صدای میان و اصدات مردوزن که مشغول نماز بودند داد دعائی بخوانند همبر خواسته بخیل جلیل بدست
 خیز از عالم الوهیت میداد یک مرد نودس با پس و با نهایت حضور قلب با لوط مخصوص شروع بخوانند
 سفید و بهر حال نورانی که طالب زیارت بر کار آقا بود نمودند سرکار آقا نیز قیام فرمودند دعای تمام شد نوشتند
 و بواصله است بعد نیتوانست منزل بیاید و در اینجا معاد و مجلس باید ختم شود کشیش گفت همبر حاضر قلب بیاید

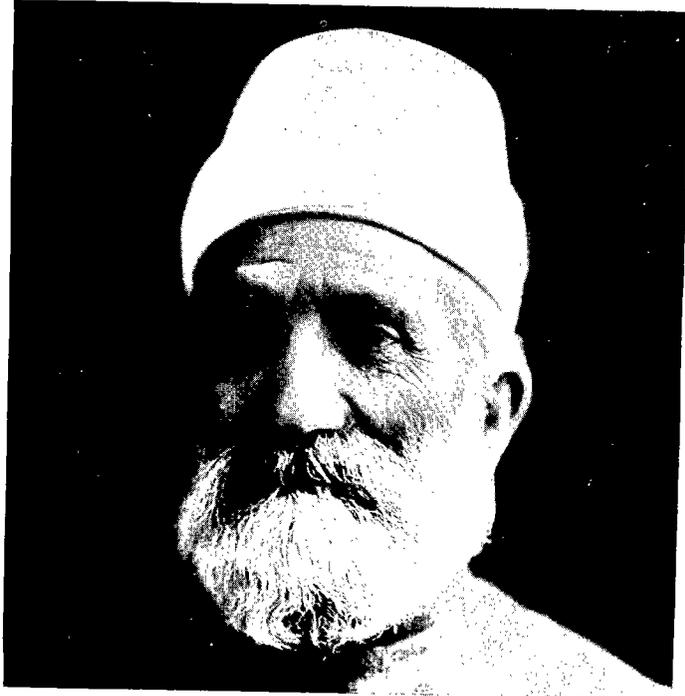
محرم العقول از عدم توکل بخدا و اعتماد بظواهر او میدانند و در این بحث داد و ستاد و بلاغت را میدهند که هستی را بر بند مردم این صفی با چه شور و اشتیاق و میل در وقت و بنال خدا میگردند و پیروی دین و حفظ ناموس شریعت را عظم اسس ترقی ملت میدانند بی درنگ است مردم بدین بسیار است اما ما آنها چون عقائدشان جنی بر تو اعتراف است همیشه در اثبات الوهیت و وجود ظهور مظهر امر الهی در عالم امکان ادله عقیده شنیدنی فوراً مدغم میشوند و اعتراف نمائند بکس مگر چون با پرستش و تعلق آن روی خاکستر است ایچو بر بران علقه تعلق محراب جنی شوم و جز خضرت حاصل نمی برم ظاهر مردم انگلستان بر خدای سائل میندیشند بیشترشان طالب حقیقت و ادراک نور معرفت هستند شکرگشایی هر صاحب ریاست و جمعیت است و طبعاً باید ضد این امر باشد بر عکس در مقام تخصص و تخصص است شرف میشود و ستمو اذیت نماید بحال وقت تقشش نماید ... در روز بعد از درود سیه کبکیش زرقانی کبکیش سینی قبل حضور مبارک شرف شد و بعد از سه سال و جواب زیاد و اعتراف باینکه دین بهائیان دین عمومی و همه فرق عالم میشوند در ظل این دین تربیت و تعلیمات زندگانی نمایند و وحدت عالم بشر را تأسیس کنند بیشتر نمود روزگارشده بکلیسای سینی قبل تشریف بریزد در وحدت عالم بشر و تعلیمات حضرت بهاء الله بیانات بفرمایند قبول فرمودند روز موخین ساعت ۸ تا ۸ و ۱۵ برودند جمعیت کثیر از مردان حاضر بعد از ادای مناجات و دعا ستمه کبکیش بیان نمود من باید امشب کمتر حرف بزنم زیرا که همان عزیز ما عبد الهی است که رئیس ستمه بیون طائفه بهائیه هستند و بیچوقت تاکنون در جمیع محوسه برای لطف حاضر نشدند امشب محفل یاد ازینت داده اند که برای ارتباط شرق و غرب و وحدت عالم است و نطق بفرمایند و بعد از این سخن را اگر گفت و در محفل ادب تا نزدیک سخن نطق رفت . کار آنکه با یکدیگر گفتار بایش جنی نورانی بر این تشریح و گفتنی فرمودند :-
 ای جمع محترم الطالبان خدا
 دهنده و بخشنده و دانا

کما باخته
 محرم العقول از عدم توکل بخدا و اعتماد بظواهر او میدانند و در این بحث داد و ستاد و بلاغت را میدهند که هستی را بر بند مردم این صفی با چه شور و اشتیاق و میل در وقت و بنال خدا میگردند و پیروی دین و حفظ ناموس شریعت را عظم اسس ترقی ملت میدانند بی درنگ است مردم بدین بسیار است اما ما آنها چون عقائدشان جنی بر تو اعتراف است همیشه در اثبات الوهیت و وجود ظهور مظهر امر الهی در عالم امکان ادله عقیده شنیدنی فوراً مدغم میشوند و اعتراف نمائند بکس مگر چون با پرستش و تعلق آن روی خاکستر است ایچو بر بران علقه تعلق محراب جنی شوم و جز خضرت حاصل نمی برم ظاهر مردم انگلستان بر خدای سائل میندیشند بیشترشان طالب حقیقت و ادراک نور معرفت هستند شکرگشایی هر صاحب ریاست و جمعیت است و طبعاً باید ضد این امر باشد بر عکس در مقام تخصص و تخصص است شرف میشود و ستمو اذیت نماید بحال وقت تقشش نماید ... در روز بعد از درود سیه کبکیش زرقانی کبکیش سینی قبل حضور مبارک شرف شد و بعد از سه سال و جواب زیاد و اعتراف باینکه دین بهائیان دین عمومی و همه فرق عالم میشوند در ظل این دین تربیت و تعلیمات زندگانی نمایند و وحدت عالم بشر را تأسیس کنند بیشتر نمود روزگارشده بکلیسای سینی قبل تشریف بریزد در وحدت عالم بشر و تعلیمات حضرت بهاء الله بیانات بفرمایند قبول فرمودند روز موخین ساعت ۸ تا ۸ و ۱۵ برودند جمعیت کثیر از مردان حاضر بعد از ادای مناجات و دعا ستمه کبکیش بیان نمود من باید امشب کمتر حرف بزنم زیرا که همان عزیز ما عبد الهی است که رئیس ستمه بیون طائفه بهائیه هستند و بیچوقت تاکنون در جمیع محوسه برای لطف حاضر نشدند امشب محفل یاد ازینت داده اند که برای ارتباط شرق و غرب و وحدت عالم است و نطق بفرمایند و بعد از این سخن را اگر گفت و در محفل ادب تا نزدیک سخن نطق رفت . کار آنکه با یکدیگر گفتار بایش جنی نورانی بر این تشریح و گفتنی فرمودند :-
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<p>1 جلد 2 No 12.13 سالی دوازده فروردین ماه قدرت ۶۸</p>	<p>تکمیل ۱۳۲۹</p>	<p>صفحه اول جلد دوم شماره دوازدهم دیناردهم قیمت اشتراک همه نوبت ۱۹۱۱</p>
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این جریله بر حسب تاریخ هجری هر روز یک روز چاپ و توزیع میگردد در نهایت آکادمی در سالن کجایی بشرد و دست
ادبانه و ترقیات عصر دانش را علوم و فنون این قرن در تربیت اطفال به پیشرفت امر حضرت بهاء الله در اطراف
جهان و توفیق حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول فرمایند

سفر حضرت عبدالهه در اروپا
در این ایام که جو اندوخته و تجدیدات منگلی و ماهیان از بهر مکتب الله بگشت برصد گردید است . روزی در هفته
و امر بگشت صدای خود را میگردد در مجامع و دعوت نیست که چندین جرائد معتبر مقالات مفصله بنویسند
و جلد اول و بزرگی حضرت عبدالهه بلند کرده اند و هر روز در در تعالیم و نوایس ابرار قدس شریح مرقوم بنمایند
مقالاتی درج مینمایند و صفحات روزنامه های با نفوذ خواهد



ناشر نفحات یثاق خادم بنی نوع انسان هم سنو ادب حضرت عبدالهه آقای هایدز است

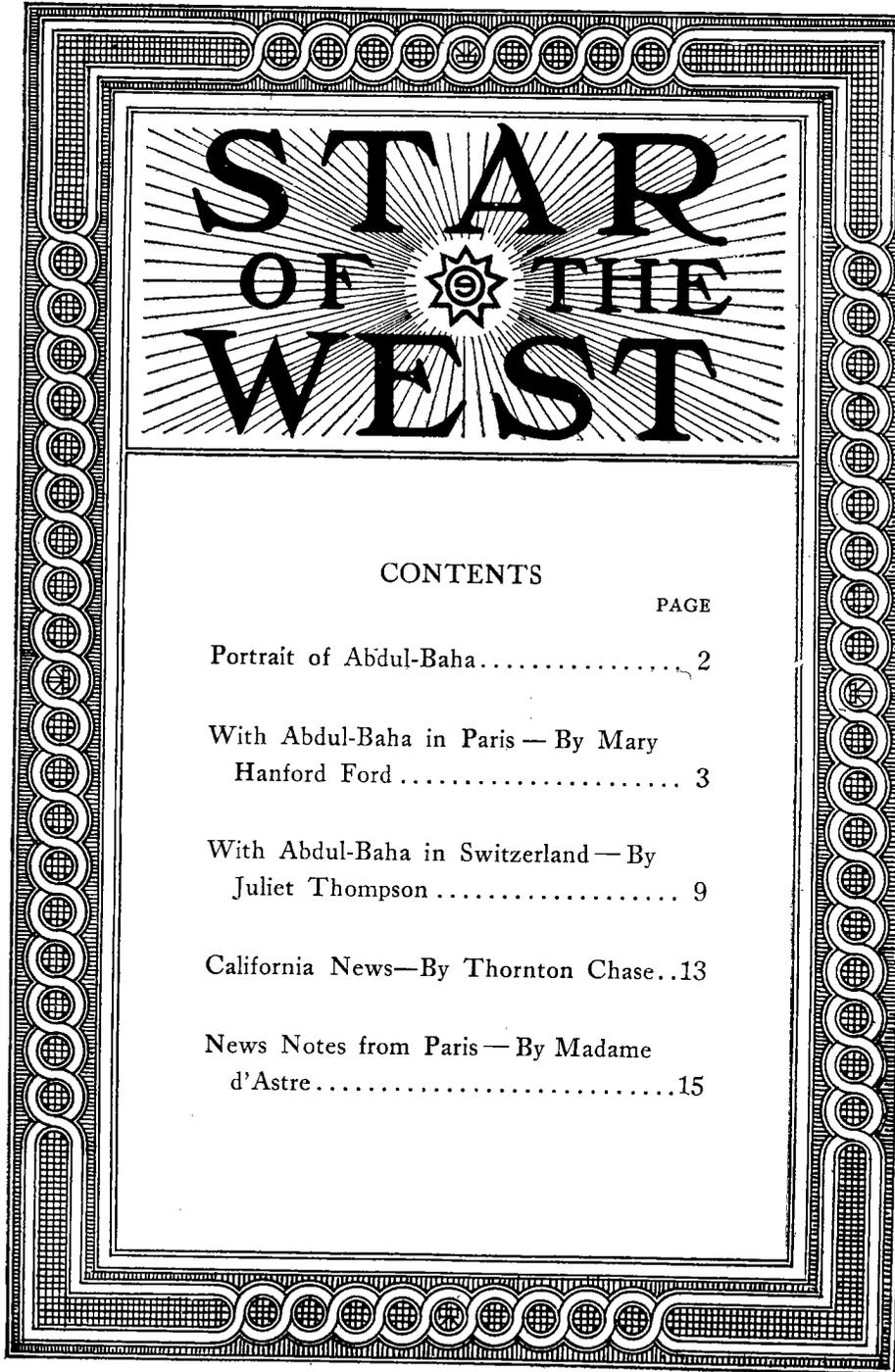
مجموعه

۱۳۲۹

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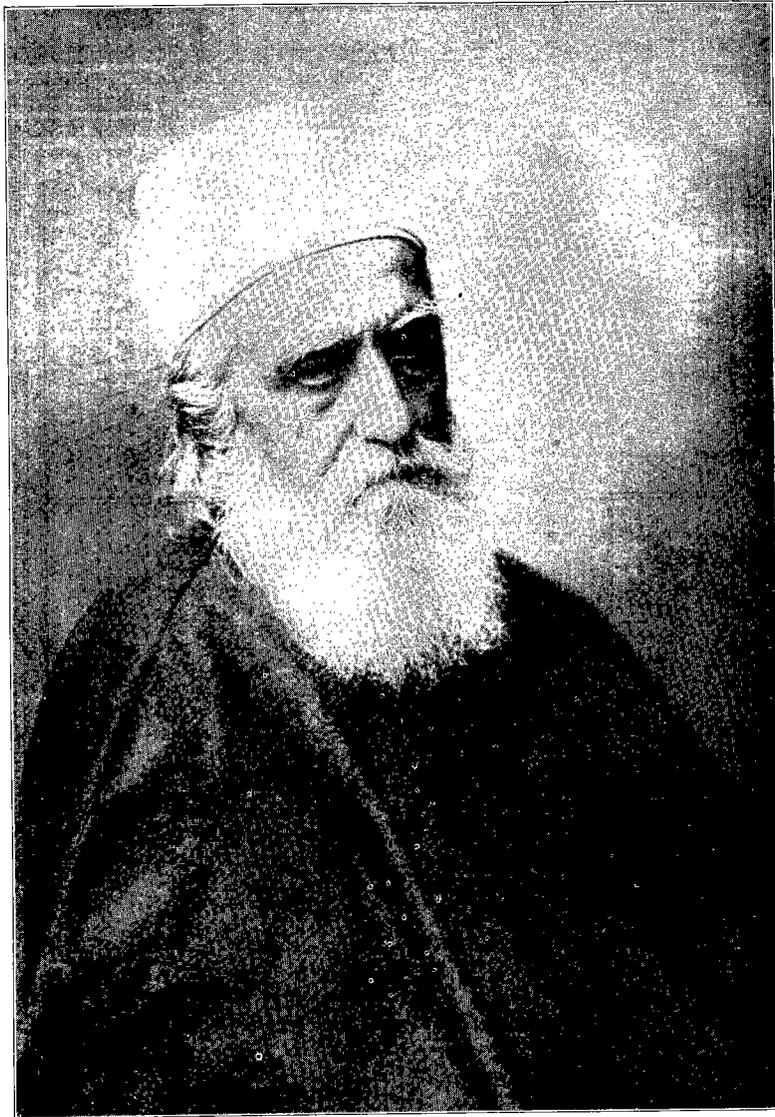


STAR OF THE WEST

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“When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him Whom God Hath Purposed, who hath branched from this Pre-Existent Root.” — Words of BAHÁ’O’LLÁH.

This photograph was selected by Abdul-Baha from several taken in Paris, recently, and permission granted to circulate it.

ABDUL-
BAHA
ABBAS

وَجِبَتْ فَتَكْتُمُ مَا لَمْ يَصُغْ وَلَقَدْ مَسَّ بِرَأْسِهِ عَصْرٌ عَظِيمٌ
نَاغِيًا سَدَّ الْبُرُوقَ مَا تَرْتَوَى، وَكَأَنَّ الْأَنْدُسَ إِذَا غَضِبَ جَلَّالًا
وَقَضَى كَأَنَّ السَّمَاءَ فِي الْمَنَالِ لِجَهْلِ الْعَرَبِ وَاللَّهِ الَّذِي انْتَجَبَ
مِنْ هَذِهِ الْأَصْلَاقِ لِنَبِيِّهِ مَقْصُودًا وَإِنَّمَا مَسَاكُهُ عَصْرٌ عَظِيمٌ
يُرَدُّ كَذَلِكَ أَهْلَهُ وَالْأَرْضَ يَطْرُقُ مِنْ عِنْدِنَا وَإِنَّا لَنُنْظَرُ الْكَافِرِينَ

لِبَهَاءِ
عَبْدِ

عَبْدِكَ عَزَّ وَجَلَّ مُحَمَّدٌ بَدْرٌ

STAR OF THE WEST

Vol. II

Chicago (November 23, 1911) Kowl

No. 14

WITH ABDUL-BAHA IN PARIS.

BY MARY HANFORD FORD.

To one who has visited Abdul-Baha in his prison home at Acca, the delight of seeing him in the western world is almost indescribable. I was not so fortunate as to be with him in London, but I had the good fortune to arrive in Paris shortly after he reached that city, and for two weeks I was able to see him every morning.

He rented his own apartment in Paris, and a little fair-haired, pleasant-faced French maid presided over its domestic functions and answered the bell.

"This is my home and the home of my friends," said Abdul-Baha, and every one was admitted here without question, no matter to what cult or nationality he belonged, no matter how shabby were his clothes. A background of Persian men was always present, for all the Persians in Paris apparently camped in the home of Abdul-Baha during his stay there, but besides the Persians there were French, Germans, English, Hindus, and a large sprinkling of Americans, among whom the tall figures of Mr. Woodcock and Mr. Mills were always noticeable.

Abdul-Baha, of course, paid all his own expenses in Paris, and the apartment he rented was a commodious one provided with the best modern conveniences, and containing a great drawing room which could easily accommodate from seventy-five to a hundred people.

Here the interested ones gathered every morning between ten and twelve, though it was whispered that even before dawn eager seekers were admitted to private interviews with Abdul-Baha, and naturally those who did not wish to be seen entering his house came in the early hours.

Abdul-Baha speaks only the Oriental tongues, but he understands all that is said in any language, and in Paris his wonderful words were translated by M. Dreyfus into especially perfect French. The little company assembled at No. 4 Avenue de Camoens never knew exactly at what time the eagerly expected one would appear. Sometimes he came joyfully, waving a good morning to all, or best of all, greeting each one with a warm hand clasp. At other times, when there had been bad news from the seat of war in Tripoli, he would enter with sadness written upon his eloquent countenance, and it was on such occasions that he gave the two little talks on war that I send you.

Sometimes his address was very short, but always his presence was so stimulating that no one had the slightest consciousness of disappointment when he arose and left the room. Abdul-Baha is like a great magnet drawing together the noblest forces of nations and individuals. He is purely synthetic, not analytic, and his cohering power is enormous—he focalizes the temperament of every listener. The stimulus of his presence in this way is something quite indescribable; it must be experienced to be comprehended. But if one did not understand Persian or French, the electric contact with Abdul-Baha and his marvelous and poetic utterance would be sufficient to transform phlegmatic materialism into spiritual possibility.

The effect of this electric presence was that of clear and prodigious thinking which swept away like cobwebs all trivialities of sect and disunion, and pierced through to the divine harmonies which unite one to God and his neighbor. Every one who listened to Abdul-Baha must have realized that this was no sectarian founder of a cult. This was a spiritually endowed messenger whose message touched

all mankind, who came out of his prison to remind men of the mighty lessons God has spoken to lift us out of barbarism and cruelty, from war to peace, and that in this day we must follow even the letter of these heavenly lessons.

So he spoke always of peace, always of *conduct*, giving to his own followers definitions of their mission which were very positive, and must have sounded a trifle strange to some who perhaps may have retained a slightly sectarian bias, even under the inspiration of this divinely dowered Prophet of Unity.

"You are a society banded together for the increase of friendship among nations and races, and of brotherhood among men," he said one day, waving his hand toward the circle before him, and constantly he adjured us to realize the privilege that was ours in being first to receive the "Breeze of God" which must always rise in the East and blow towards the West, and which is now floating again from that wonderful Orient into the faces of the expectant Occident.

It was exceedingly interesting to watch the faces of those who came each morning to listen to Abdul-Baha and observe the gradual but evident change of thought which took place in them so that hard lines gave way before invading gentleness and light irradiated countenances and eyes which previously had considered only material difficulties. I have not time to recall the countless instances of this sort. They were, of course, always intensified by an interview with Abdul-Baha himself. Sometimes people stayed with him three minutes, sometimes half an hour, for there were many waiting to speak with him. The time of the interview did not matter much and I never shall forget a dear little friend who is cashier of a big business house in Paris. She is devoutly unselfish, and eager only to do her utmost for every one. She had a three-minute interview. As she entered, Abdul-Baha advanced toward her with his hands outstretched.

"Ah, you are aflame! You are alive!" he cried. "How happy I am when people come to me who are alive not dead!"

Then he took her hands and said to her just the tender and inspiring words she needed, assuring her that God would always guide her. She was only in his room three minutes, but she came out with a look upon her face I shall never forget. Each day I was in Paris I went into the big shop where she was cashier, and the lovely look was still upon her face. I am sure it will never leave her.

I send you the striking passages from some of the talks given by Abdul-Baha while I was in Paris. My versions are, of course, not complete or perfect. Mirza Assad Ullah, who was present, carefully took down Abdul-Baha's words in Persian, and they will no doubt be translated and given us later. My own translations are merely the result of notes taken at the time and are necessarily incomplete. But certain significant words were of great moment and these I always preserved.

The two points Abdul-Baha seemed desirous of impressing upon his hearers especially were the fact that man has freed himself from the trammels of material conditions through the use of his spiritual gifts, and that possessing this power he should apply it for good, for the establishing of a perfect civilization, the abolition of cruelty and injustice, and the institution of love as the absolute rule.

To attain this he insisted it is only necessary to *think right*, and again and again, in various modifications he repeated the wonderful words: "While they make war, you *think* peace; while they create destruction, you *think* construction; while they are guilty of cruelty, you *think* tenderness!"

TALK ON THE BATTLE OF BENGHAZI.

I am not happy this morning, I am full of sadness. The news which the paper brought us was such as must fill one with anguish.

Animals fight, and when they fight it is for a cause, an end to be gained.

Men are fighting now, for what? For the ground, our sepulchre, our tomb, our cemetery!

The earth is the first and lowest of terrestrial things created by the Divine Will—and it is our tomb, our sepulchre, our cemetery; our death, not our life—and these men are fighting not for liberty or an ideal, but for ground, for the place of death not life, for a sepulchre, a tomb, a cemetery!

God has never forgotten the world, and no matter how black have been its conditions, there have always been societies established for the cherishing of love and equality and fraternity.

You are a people banded together to increase friendship among nations and races and brotherhood among men. So now, while these men are creating death, you think life, while they are guilty of cruelty, you think tenderness, while they make destruction, you think construction, while they create war, you think peace.

We must hope, we must not despair. We must look forward to the time when war and dissension will disappear, when love and unity will reign, and the light of God will shine upon all banners and into all hearts, and unite them to one another and to Him.

THE EARTH IS GOD'S.

There has been another battle today and much blood has been shed. The poor have given their lives as a sacrifice to the greed of others. Men are fighting for the earth—for land—and it belongs to no one but God. Kings have fought for it from Charlemagne to Napoleon I, yet they had no right to it. One fought wrongfully to wrest it from another who wrongfully possessed it. All people are merely tenants of God upon the land, yet nevertheless empires have disappeared in the struggle for its possession, and again men are shedding blood for the ownership of mere land.

While man might become a centre for good, for amity, he fights like ferocious beasts for the right to land.

God wishes man to establish just equality, not to transgress laws, to help one another and live together in love. Do what God asks, be the cause of unity and peace—wipe out the horrors of war and hatred!

Be ye capable of all good, eager to work for the cause of unity and peace, sacrificing all for this. Be eager to suffer for such an end. Forget yourself, forget personal danger, personal evil and inconvenience. Have no fear of evil to yourself in the great cause of unity and peace. Be dissolved in love, so that you may lose consciousness of everything except the good of all.

LOVE.

I met a man this morning who belongs to the sect of Buddhists and I said to him, "What is your message?" He replied "*l'Amour*, Love!" I said, "Yes, but what besides that?" He repeated, "Love, that is all, that is the only message."

But the word *Love* is not a message; the word Love indicates an infinite thing, and how shall we bring an infinite thing into relation with humanity which is finite?

There are in reality many kinds of love, and each in itself is infinite and finite. There is the love of country, or the patriotic love, there is the family love, there is the love of friendship, the love of man and woman—each one is finite and limited. There is only one love which is infinite and unlimited and divine, and that is the love which comes with the Breath of the Holy Spirit—the Love of God—which breaks all barriers and sweeps all before it.

Animals are completely subject to nature, they are its slaves. They live and

die in the places in which they are born, they are the victims of storm and flood, they are hemmed in by desert, forest, by the great rivers and the sea.

But man has conquered nature, and is free. He is no longer the slave of the physical world, he dominates it and is free. He compels the physical world to do his will. He crosses wide spaces, sails over the ocean, and is beginning to fly through the air. *He is in all things a freed being*, and can give his commands to that nature in the midst of which he was born.

So man who is freed from material things and dominates nature, should learn to render his love also unlimited and divine. He should open his soul to the Breeze of God, that it may blow through him and break down all barriers.

So, if you love, endeavor to love divinely. If you love your country, love it not with the narrow feeling that it must be loved because it is yours alone, but with the greater consciousness that your home is a part of the universe. If you love brother or comrade or wife, love each one as a part of God, and not with the narrow sense of possession which renders the love selfish and exclusive. Then the Breeze of God blowing constantly through your love will purify it and make it divine so that the Breath of the Holy Spirit will enter into your being and unite you to God.

But do not seek the honors and loves of this world, seek rather God and His love, and then the Honors and Loves which belong to Him will be yours. All the glory of the heavens is his, all the beauty of the flowers, the scent of the roses and the colors of the sunset. But more than this the beauty of the soul is His, so that when you look long upon His beauty, it takes many forms and reappears in your consciousness in many figures. But all other beauty fades and disappears, all other honor but His becomes insignificant, all other love but His is undesirable.

WISDOM.

The greatest treasure of man is wisdom. Through this he is lifted into great power, through this he becomes the mirror of Divine Love. He comprehends the past; he possesses the future. In all this man is infinitely superior to the rest of creation. The sun which brings life to the vegetable world, and gives it bloom and fragrance is, nevertheless, in spite of all its splendor, limited. It cannot go beyond the law which controls it, which co-ordinates its movement.

In the animal world it is the same. The elephant with all his strength and intelligence is bound by the law of his existence. He cannot go beyond this law or control it. With the beautiful birds which fly through the air in such seeming freedom, it is the same. They are bound by the law of their existence.

Man alone is free, man alone controls the environment which surrounds him, he alone makes nature his slave. Though he is of the animal world and cannot naturally live in the water, he has conquered the ocean, and if he wills may pass his life upon the bosom of the sea.

Though limited by space so that under ordinary circumstances he can only hear speech within a certain area, he has *captured the word* and can send it as far as he will through the marvelous agency of electricity, which he has made his own.

So also he has conquered space by means of photography, and can send pictures where he will, of all that he sees. He dominates the nature which enslaves all else, and has made it his obedient servant.

It is a pity that with this dominance and power which have become his, man has not willed to render perfect the civilization of all the world. But he does not. If he chose he could create a Paradise upon the earth, but instead of peace he makes war, instead of love he sows cruelty, instead of harmony he creates discord.

I shall pray for you that you may be impelled to use the power that is given you for divine purposes, that you may be the source of concord between individuals, that instead of war you may create peace, instead of cruelty you will create love, instead of discord you will make harmony.

THE HOLY SPIRIT.

The Divine Reality is far removed from man. It is absolutely remote and independent in its essence—beyond the comprehension of man—abstract, limitless and impersonal.

Man is limited, weak, fearful, poverty-stricken and helpless. The Divine Reality represents the Power Absolute, capacity for all things, fulfillment for all the needs of man.

The Divine Reality is to man what the sun is to the earth. The sun is life, radiance, heat, energy, power. The earth is dead, inert, helpless, incapable of initiative or change. It is poor, cold, and without resources.

The sun in its remoteness could never reach the earth, and the earth, wretched indifferent clod, could never attain to the glory and splendor of the sun. In order that one may gain the other, that life and fragrance may come to the helpless earth floating alone in dim space, there must be an intermediary. In some way the life-giving power of the radiant sun must be brought to the sodden earth, and this becomes possible through the media of light and heat. Through their means the glory of the distant luminary is transmitted to the dark ball of earth, and instantly it becomes the home of fragrance and blooming life. The glory of the magnificent source of light touches our dim planet and banishes death and darkness.

As there must be an intermediary to transmit to earth the life-giving power of the sun, so there must be an intermediary to bring God to man, and this is found through the ever-present efficacy of the Holy Spirit. As the media of light and heat carry fragrance and bloom to the earth, so the intermediary of the Holy Spirit brings to man warmth, perfection and inspiration.

The wonder-working rays of the radiant sun fall upon the dull earth, carrying there richness and glory. The earth alone is but a senseless clod; touched by the sun it becomes life, energy, budding and blossoming wealth.

So the Holy Spirit touches the heart of man and wakens him to eternal life. Like the sun to earth it brings to man warmth, energy and perfection. It gives him all possibilities. The cause of life widens before his eyes, eternity opens to him, and becomes his, he no longer knows fear, for the wealth of God is his, and every moment is his inviolable possession. Limitations disappear, and as he becomes more and more sensitive to the teaching of the Holy Spirit, all things are his own.

Without the sun the earth is only the habitation of death, and would remain forever in its frozen clasp, were it not for the intermediary of light and heat stirring its inert mass and transforming into budding energy and accomplishment all its repellant hardness.

So without the intermediary of the Holy Spirit man would remain dull, helpless and deprived of all attainment. But touched by that Divine Elixir he becomes tender, loving, responsive, and capable of every perfection of life.

THE TREASURE.

Each one has in his environment a treasure. Let him seek that treasure eagerly, search for it with patience. Then when he has found it, there is another treasure still to be discovered in the same place for which he must also search.

(CONTINUED ON PAGE FOURTEEN)

STAR OF THE WEST

[Continuing the BAHAI NEWS]
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TABLET FROM ABDUL-BAHA.
HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 23	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domination</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Bizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago, (November 23, 1911) Kowl

No. 14

We are happy in presenting a recent portrait of Abdul-Baha in this issue of the STAR OF THE WEST. As is generally known, for many years, he did not permit a photograph of himself to be made, although reproductions of one taken when he was a young man, had a limited circulation among the friends some years ago. In answer to a communication regarding it, Abdul-Baha expressed his wish, which we quote herewith, believing it will be read with interest at this time: "Verily thou hast seen the physical picture of Abdul-Baha printed by the rays of the phenomenal sun (the photograph) and thine eyes became overflowing with tears. Beg thou of God that He may show thee his (Abdul-Baha's) spiritual picture printed by the rays shining from the Merciful Kingdom. Then the attraction of God shall overtake thee, and make thee as a spark of fire aflame with the Love of God."

Word has been received from the editor of *The Christian Commonwealth* of his intention to keep its readers (numbering 50,000) informed of the progress of the Bahai Movement. We would suggest that the friends keep in touch with this excellent weekly publication, recognized everywhere as an organ of the progressive movement in religion and social ethics. The American postal subscription is \$2.11 per annum. Address *The Christian Commonwealth*, 133 Salisbury Square, London, E. C., England.

WITH ABDUL-BAHA IN SWITZERLAND.

LETTER FROM MISS JULIET THOMPSON.

Dear Friends: Miss Buikema has asked me to write you, through the STAR OF THE WEST, an account of my recent visit to Abdul-Baha; and it is a joy indeed to share this with you—as well as I can; for, though when one leaves Abdul-Baha after such a visit, one's greatest longing is to share the divine experience with all others,—to make as real as possible such an experience to those who have not had this blessing, and to recall it to those who have,—yet such deep things make one mute. I feel I can only speak stumbingly of that which I saw. Therefore, I beg you, beforehand, to forgive the inadequacy of this letter.

My great experience last summer in London at the Universal Races Congress, where I saw all the nations of the world represented by each nation's noble thinkers, assembled in the name of the human unity in their endeavor to find the way to that unity, was a very wonderful prelude and preparation to my meeting with Abdul-Baha in Europe.

To witness such a great and universal endeavor,—to see men from the uttermost parts of the earth—of every color and creed—meet thus fraternally, was indeed a proof of the power of the Spirit in the world today,—a proof that as our sister Miss Buckton said in her inspired ode (with which, as you know, the Congress opened):

The Voice that cried: Let there be Light!
Hath rent the veil of a darker night:
Let there be Love!

Significant indeed is the fact that immediately after that gathering together of the world's truest thinkers in a meeting which was like a great plea to humanity, the Spiritual Educator—he whose life has been a long sacrifice for the sake of the world-unity—should begin his world-journey.

Never before has the Spiritual Educator himself come to the West—that is to say, never in any past Dispensation,—but this is the day of universal spiritual knowledge and of universal love—the day of maturity and brotherhood.

It was on the Lake of Geneva—a spot of ethereal beauty—that I saw him, during those few days of rest before he proceeded to London to his world-work.

They were quiet days, full of parable and symbol, which are just unfolding to me. The story of them is a beautiful and simple one,—so simple that it is difficult to tell, for its great beauty lies in the tender personal touches, and that which my spirit perceived—impossible to communicate.

If I could only picture to you Abdul-Baha in the West; Abdul-Baha with the power of his peace in the restless West; Abdul-Baha in the complex West with the power of his simplicity; Abdul-Baha with his noble and illumined beauty in the artificial and skeptical West;—so strongly defined in his completeness against our undevelopment!

And that illumined beauty—that dignity, not of this world—that majesty of spirit that marks him a king among men, never went unheeded; for wherever he passed, eyes turned to follow, and the crowds, with involuntary reverence, stood back.

M. and Madame Dreyfus-Barney and I staid at the hotel with Abdul-Baha, at Thonon, a great white hotel overlooking the lake, two mountains meeting in a beautiful line behind it.

Our dear friend and teacher, Mirza Assad Ullah was with him and five other Persian brothers. Mirza Baghar Khan from the south of Russia, M. Dabud, now of London, two others whose names I am sorry I cannot give you, Tammadon-ul-Molk,

of whose service in London we have read so much lately, and Kosro, the faithful servant. Mirza Ahmad Yazdi came later, also Mirza Raffie, Dr. Hakim of Teheran and Riaz Effendi of Cairo.

Abdul-Baha not being very much occupied during those days, we were with him constantly, sailing on the lake or driving through the mountain roads with him. The day of my arrival one of the Persian brothers, returning from a drive with him, told me this story:

Abdul-Baha, he said, to relieve the horses in a steep climb had gotten out of the carriage and walked. They passed through a village. The villagers clustered around him. They bared their heads and called him "Father." One woman ran into her house and brought out some country bread and cheese. "Accept this, dear Father," she said. (Blessed are the pure in heart!)

One drive I shall never forget. It was a drive through scenes of rare beauty,—roads winding among great hills that were as steps to the near Alps. Sitting opposite Abdul-Baha in the carriage, I saw him in a way I should like to leave to the future—were it possible for me to express it!—his powerful head vividly defined against the most sublime of backgrounds; for those near mountains of the Alps, their heads hid in rolling clouds, were his background—perfect symbol of mystery!

As an artist I should like to say to those who have not seen Abdul-Baha that his head is the strongest and most nobly sculptured that it is possible to conceive.

One more touch I must give—a few words overheard in passing two ladies:

"He has so kind, so simple an air," said one.

"Yes," replied the other, "and eyes of fire!"

We passed fertile hills, covered with vines and corn—or fruit trees; we passed foaming mountain torrents; we passed little villages, and always the background of these verdant scenes was the panorama of the lonely Alps, their heads wreathed with clouds. And nothing escaped his eyes. Never shall I forget his keen, sympathetic, eager, delighted observation,—his tender interest in all human traces—his joy in the beautiful. He particularly seemed to enjoy the gentle hillsides—the green—the signs of verdure (think of his life spent in arid, stony Acca!). Whenever he passed a village—a human habitation—we saw his heart went out to it—though how much that heart went out these hearts could not know! We never passed a church, its spire delicately rising among the hills, but that he pointed it out to us. Once in the drive we saw a little village built on a barren height. This seemed to concern—even to trouble him greatly, and he referred several times to it. "How cold it must be for them there in winter!" he said, and told us of just such a village in Persia where the people in winter moved down to the valley.

Once he broke a silence thus: "There was no one in the world who loved trees and water and the country so much as BAHÁ'Ó'LLAH!"

We were too moved to answer and again there was silence. And in that silence some realization came to me of the sacrifice of these Holy Ones, who accept with joy all privation, all suffering to lead us in the way of freedom—to imbue mankind with that love which will make us brothers—to purify, then unite the hearts. How great must be their love for us—how their hearts must bleed over us—that they can joyously court such suffering! A great enough love indeed to enkindle the whole world *from one heart!* How else save "with heart and life" could we respond to such love? One day he said to me: "The child does not realize the love of the parent, but when it becomes mature, it knows." "Can the creature," I asked, "*ever* realize the love of the Creator? "Yes, if not in this world, then in the next—as a sleeping one awakens."

To turn to the day of our drive. We came to a great waterfall,—a sparkling, snowy torrent, dashing down a black precipice. He had us stop the carriage, and

walking to a spot at a little distance from us, on the very edge of the embankment, he watched for a long time in silence that immaculate outpouring. I can still see the figure of quiet power—the face of luminous purity—the Perfect Man—intent upon that manifestation of the power and purity of Nature.

Nature then had an added glory to me. I realized as never before her beauty and significance. That great Hidden Word recurred to me: "All things in the heavens and the earth have I ordained for thee except the hearts which I have appointed as the place for the descent of the manifestation of My beauty and glory." I saw Nature not only as a book of divine allegories, but fascinating for her own sake—for the sake of her loveliness—and her secrets, which in this day when "the earth is revealing her news" she is giving up ever more freely to man. Watching Abdul-Baha as he communed with the bounty of Nature, I felt deeply the spiritual value of the arts and sciences. And ever since that drive—that little journey through country and town with the one of the perfect understanding and sympathy, this world has been God's world to me. I have understood better the subtleties of detachment—have seen where the emphasis should be placed. As one of our sisters, who also saw Abdul-Baha this summer, said very beautifully on her return: "In himself, he uplifts humanity into the spiritual station." Does not this clothe the whole of humanity, comprising the world of nature, with a new dignity, and disclose boundless possibilities?

The simplicity of Abdul-Baha, his normality, give one the real clue to the spiritual life. His teaching is a Religion of Joy—of "expansion and fulfillment" on every plane—not of deprivation and asceticism. And this leads me to touch on another most beautiful attribute of his. We know well that his frequent injunction is, "Be happy!" Perhaps his most frequent question is: "Are you happy?"—and his own abundance of perfect happiness, of undimmed joy, is ever overflowing in the most delicious humor—the most irresistible humor that ever won a heart. Religion in the past took on an aspect of fear. This Abdul-Baha smiles away, teaching us the perfect repose and joy of the spirit's confidence in God as Love—the "radiant acquiescence" in Divine Guidance.

As we drove away from the waterfall, Abdul-Baha said, smiling, to me: "If I come to America, will you invite me to see such waterfalls?" "Does your coming," I smiled in return, "depend on my invitation?" "My invitation to America," was the reply, "will be the unity of the believers."

We drove to an old inn in a cleft between two mountains, and sitting in the open porch at a rough table, had the simplest of country refreshment. Just as we were entering the inn a little group of peasant children, bunches of violets in their hands to sell, pressed around Abdul-Baha. They did not seem to see the rest of us. I can still see the dull little peasant faces raised wonderingly to that face—the outstretched hands full of violets. He took from his pocket a handful of francs and gave to them abundantly. How he gives—gives—gives! His love seems never content with giving. Tirelessly he gives of his spirit and heart—like a tender father he gives of material things—little keepsakes, or, in lovely symbol, flowers.

In the future I am sure stories will abound in that country-side of the sojourn there of Abdul-Baha. Then those little peasants, looking back to that moment of wonder at the sublimity of a face, will muse: "Was it he? Did we see him? It must have been he!"

I should like to speak here of something which was of unparalleled beauty to me: His power of attraction for the children. It was moving indeed to see their upward glances when he passed or stood near them, and the looks of love which he bent, as he lingeringly fondled the little heads, on those pure baby souls, so fresh from their Creator! Not that they could know, but in their innocence they felt. If only all might *remember!*

To return to the drive. As we passed a little church in Thonon, Abdul-Baha expressed a wish to attend it on Sunday. And this leads me to another, most vital subject: His attitude of perfect accord with the churches, demonstrated in St. John's and in the City Temple in London, where he freely gave the Message of Unity.

That these churches should have opened their doors for our Message is indeed beautiful, and a proof of two things: Of the freedom and illumination of the men who serve as their ministers, and of the wisdom of the London Bahais. For it was the Bahais who took the first step by connecting themselves with these two churches, some having pews and working in the City Temple and some in St. John's church. Thus, by demonstrating clearly, through sympathetic action, our oneness with the Christian world, they have been instruments to open these churches to the benediction of Abdul-Baha. And I, having witnessed this beautiful demonstration and the result of it, feel that we cannot live too close to the Christians.

But not only do the London Bahais make connection—or rather, manifest oneness with the Christian world, but with all progressive thought and activity, so that, again through their instrumentality, we find the Universal Races Congress opened to the presentation of our Message, *The Christian Commonwealth* and the Theosophical Society of Bristol sending cables of greeting to Abdul-Baha on his arrival in Europe, and later becoming firm friends; the Theosophical Society in London, the Brahma Sohmay center, the Settlements, more centers than I can name, reverently welcoming him, while many distinguished individuals have sought his wisdom, to receive the unequalled blessing.

This wonderful harvest has been the result of diligent and wise seed-sowing in the world of thinkers and workers. While I was in Thonon, Abdul-Baha said to a little group of us: "This is the time for sowing the seed. The most important thing now is to spread the Cause of God. When harvest time comes, think how sad it will be if there is nothing to reap!"

So again I repeat I feel that we cannot be too active now.

The subject of our real oneness with all that is true and good in every progressive movement reminds me of a very beautiful message which I read while in London from Abdul-Baha to a socialist. Socialism, he said, was one of the leaves on the Tree of Life. Then he called this soul to come into the shade of the Tree of Life that he might partake of all its fruits.

At luncheon one day in Thonon we had a distinguished visitor who asked Abdul-Baha about our economic questions. He said there were many who felt that material problems should be solved first; that, in order to level the way for the spiritual advance, we should first better social conditions, and he spoke of a friend who felt this so strongly that, though connected with the church, he was making it his life-work.

"Such people," said Abdul-Baha, "are doing the work of true religion."

Then he went on to say that a new order of things must come but it must have a solid foundation, and that no foundation was solid save religion, which was the Love of God. When this unshakable basis of the Love of God was established in the world, then inevitably would the structure of a new social justice rise, and a new individual love and justice.

Before I close I must tell you the story of one day. We were to go to Vevey that day by boat, and in a little group of eight, we accompanied Abdul-Baha to the landing. It was in the freshness of early morning. The fishermen had hung out their nets in the sun. The dew was on the lilies in the grove in the shade of which we waited for the boat. Suddenly the Master left us to stray off alone. When we saw him next he was walking in the distance on the very edge of the lake, beyond that golden film of fishnets. It was then that the "veils of plurality were rent" for me—and I saw the essential oneness of all the Holy Messengers—the One Flame in many lamps.

The morning was misty, the veiled lake and mountains were like the world of dream. We gathered around him in the boat while he sat in our midst, the embodiment of command, yet of holiest sweetness; a combination of utter evanescence and supreme power impossible to convey in words. Suddenly he broke a silence by saying:

"Others are going from an immortal to a mortal kingdom, but the Bahais are journeying in the Ark of the Covenant from a mortal to an immortal world.

"The Jews had turned towards an immortal kingdom, but when they looked backward to mortal things they became dispersed.

"Again Christ led men on to an Immortal Kingdom; therefore their signs remained.

"God be praised for now you are on a Ship bearing you to Immortal Worlds. Day by day your signs will become clearer."

Could I only make clear to you that picture, the bow of our boat cleaving the mists, till we seemed to be actually navigating the ether; could I only make clear the figure sitting in our midst, I know you would feel there was no "looking backward" for those who had seen that journey so symbolized.

That night, when I sat for the last time at the table of Abdul-Baha, our dear sisters, Elizabeth Stewart and Lilian Kappes on their way to a life of consecration in Persia, were with us.

Breaking a revealing silence, with that speech which uplifts the soul in joy indescribable, Abdul-Baha said:

"To the refreshing water of the Teachings of BAHÁ'Ó'LLAH come many and various birds from many lands and at these cooling streams slake their thirst.

"When the Lamp is ignited the butterflies flutter around the Light."

"May we," said Lilian Kappes, "be ready to singe our wings at that Light."

"Good!" said Abdul-Baha, "I am very much pleased with your answer!"

In the Love of that Light, your sister,

Juliet Thompson.

CALIFORNIA NEWS.

Doctor Fareed and Mrs. Getsinger are accomplishing good work in California. At San Francisco a wonderful interest in the Bahai Cause has developed. The friends there opened the doors of acquaintance to the utmost. The many opportunities, the lectures, addresses, and audiences through two months' time can only be outlined now. Soon after their arrival Dr. Fareed was introduced at some of the prominent clubs of the city, and he was enabled to speak at various lunches and functions. These resulted in his giving an address before a meeting of Scottish Rite Masons, and again before the local lodge of Knights Templar, and later before an assemblage of the Grand Lodge of Knights Templar, at which seven hundred members were present. He spoke on a Sunday to the congregation of the Unitarian Church of Alameda, across the bay from San Francisco. The many newspaper reports were all kindly and commendatory.

He met President Taft at a luncheon of the Union League Club, and also at the dedication of the ground for the 1915 Panama Exposition. He had an opportunity for a few minutes to speak privately to the President when, as a Bahai, he congratulated him upon his efforts for Arbitration Treaties and promotion of Peace between nations. Thus the President was informed of the goal of the Bahai Movement, and its sympathy with all efforts for the Unity and Peace of the world.

Dr. Fareed gave a series of nine Sunday evening lectures, at the hall of the California Club, upon the beginning and growth of the Bahai Reformation, and also

another series on Thursday afternoons, explaining the general teachings concerning the betterment of nations and welfare of the world. There is rarely an afternoon or evening in which the Doctor or Mrs. Getsinger, or both are not busy giving information somewhere of the glorious movement.

Mrs. Getsinger's work has been no less important than Dr. Fareed's, but it has been mostly among women. There was one gathering of peculiar import. It was the Jewish Ladies Council of San Francisco. Over nine hundred persons were present. The platform was arranged like a Persian home, and a Persian Tea-party was given by Mrs. Getsinger, assisted by several friends, all in costume, appearing as Persian, Turkish, Egyptian and Jewish ladies. After the tea serving, Mrs. Getsinger talked of the Bahai influence and effects upon the lives of the women of the Orient, and Dr. Fareed, arriving as a guest at the party, and garbed as a Persian Sheik, also addressed them. It was a successful and delightful way of presenting the Glad-tidings of the Bahai Movement for women.

Mrs. Getsinger is also giving a course of addresses at Prof. Giffen's beautiful studio, on Tuesday evenings, speaking of the deeper meanings of the Teachings to those who sincerely desire them. At present her lectures are upon the first three of the "Seven Valleys." Those who attend these meetings are deeply in earnest, and are endeavoring to travel the Path which shall truly bring them into the Country of Life and "Nearer to God." In the aggregate thousands are hearing the Message and are kindly disposed towards it, while some are seeking eagerly the realities of the Divine Word.

Nothing has been said of the regular meetings, both public and private, which are being held constantly in Los Angeles, San Francisco, and elsewhere, but not a day passes in California without some actual and effective work being done for the Cause. Each Thursday afternoon, the beautiful home in Oakland is open, where Mrs. Goodall and Mrs. Cooper greet the many friends who gather from Berkeley, Oakland, Alameda, and San Francisco. On Sunday, Nov. 26th, the Day of Celebration of Abdul-Baha, a large gathering is expected there. Friday afternoons and Saturday evenings, there are meetings at the rooms of the "Assembly of Abdul-Baha" (so named by himself) in the Union Square Building.

The visit of Dr. Fareed and Mrs. Getsinger has proved to be a move of true value under the guidance of the Divine Wisdom. A real Unity is being prepared that Abdul-Baha may find the fragrance of the "Banquet" of Unity and Love, and be attracted thereby.

T. C.

WITH ABDUL-BAHA IN PARIS.

(CONTINUED FROM PAGE SEVEN)

He must dig as the miner digs in his mine, to its uttermost depths, eager to seek, seek, for the jewel that is hidden there in the darkness.

It is the natural law of human life that man should seek thus for the best that is about him. Thus his vital force expands, and man becomes greater in his effort. He is thus most fully capable of the union with God which may be his.

The Orient is the germinating place for the soul. It is here that the Breeze of God is felt. Here Moses' Law was given, here Christ's Word was spoken, here Mohammed's banner was flung to the air.

The Occident on the contrary is the place of expansion. The West applies and solidifies that which the East suggests. It gives physical form and shape to the ideals of the East. But the Breeze of God does not blow there. It must be engendered in the East. Yet the Word of Christ has been developed in the West. It was the Occident which unfolded the teaching of Christ into a great civilization, which shows how wonderful was the Word of Christ, and how wonderful is the West.

But now the Breeze of God is no longer felt in the West. Its power is stilled, while in the East it is again forceful, fragrant, alive. Once more the West must receive the Breeze of God from the East. It cannot be stayed or hindered, it will blow from the East to the West; but it will be most beautiful if you will be the avenue through which it comes. If you are not that avenue, it will seek another channel, but blessed will be your privilege if through you it wins its way into the hearts of the West, rousing into fragrant life all the spiritual bloom and richness of that great country, and bringing new life to the world.

I will pray that it may be so.

NEWS NOTES FROM PARIS.

On Sunday, October 29th, a dinner, followed by a meeting, was given to Abdul-Baha at the home of Madame Gabriel Sacy. It was distinctly a French reunion and Abdul-Baha seemed pleased of the fact. On entering he took the photograph of Monsieur Gabriel Sacy, kissed it and said: "This home is as my own."

Among his words during the dinner were these:

"I am from a far away country and here in Paris, at your table, I find in union, love and happiness, Persians, Arabs, Turks and French, which proves that we are of one race and that all men are brothers. The God of Persia is the God of France, of Turkey, of Italy, etc. He is One and the same, so in loving Him we are united. Paris is the universal center of culture and learning, of science and the arts. She must also be the center of spirituality. There are all sorts of fruits; some can only ripen in a cold climate; others need the warmth and others yet the tropical sun. So it is with Paris. The greatest efforts are necessary that she may blossom and bear fruit."

About sixty people came to the meeting after dinner. Abdul-Baha spoke for nearly an hour, interpreted into French by Mirza Azizollah Khan. Every one was impressed with his beautiful personality and his words of love, demanding of all to unite their efforts in asking of God the unity of mankind, universal peace and love.

"We must not fear difficulties and labor. They lead us to the noblest end. We must resist the whole world, for the world wants war; unite our efforts and with divine love we will succeed."

Abdul-Baha gave his first public conference in Paris, as guest of the "Alliance Spiritualiste," on November 9th. This Society, which has for its aim the encouragement and development of spirituality, constitutes a neutral and impersonal territory of study for all creeds and schools of spiritual thought. There could not have been a more appropriate setting for the exposition of the principles of the Revelation of BAHÁ'Ó'LLÁH. The "Salle de l'Athénée Saint-Germain" was crowded to the doors by an interested and attentive public. Mme. J. Beauchamps, the President of the Society, opened the meeting and in a few sincere words welcomed Abdul-Baha in the name of the "Alliance Spiritualiste." A short address was delivered by Monsieur Le Leu, General Secretary, who dwelt upon the beauties of the Bahai Revelation, the most purely spiritual movement of all times, and upon the role it was to play in the future. Finally Abdul-Baha arose and in the profound silence began to expose the principles of the Bahai Revelation with a language colored and imaginative and touchingly human. He spoke at length and with impressive clearness and repeated several times his contentment at finding himself in the midst of so large a gathering, whose unity of sentiment and spirituality were forcibly apparent. He finished by chanting a prayer for all those present. The reunion was terminated by an admirable appreciation of the Bahai Revelation, on the part of Monsieur Jounet, and on leaving the hall one felt that the afternoon had been a complete success.

Madame d'Ange d'Astre.

NEW PUBLICATIONS

MY VISIT TO ABBAS EFFENDI IN 1899 *Price 15 cents*

is the title of an interesting account of the visit to Acca of Mrs. Margaret B. Peeke, and of her subsequent investigation of the teachings of the Revelation of BAHÁ'O'LLÁH, which has recently been published in booklet form by her daughter-in-law, Dr. Pauline Barton-Peeke, of Cleveland, Ohio, who donated the edition to the Mashrak-el-Azkar fund, and to whom we are indebted for the following sketch of her life:

Mrs. Margaret Bloodgood Peeke, a descendant of Garry Marshall Peck and Narcissa Benedict, was born April 8, 1838, at Mechanicsville, New York, and spent most of her childhood days in New York City. She was but twelve years of age when her father died and her mother's brother, Chancellor Erastus E. Benedict, of New York City, charged himself with her education and became her counsellor and guide. At the age of fifteen she was contributor to magazines and periodicals. When twenty-two years old she married the Rev. George H. Peeke, a Congregational clergyman, and for fifteen years the cherished thought of a literary life was abandoned. But leisure came at length in an unexpected manner. Her pen was resumed and songs, verse and stories again found their way into various periodicals. She was for a time associate editor of the "Alliance" of Chicago. Her letters to that paper drew much attention to her favorite summer resort in the Cumberland mountains, and a little pamphlet, entitled "Pomona," was her reply to many requests for information. The "Madonna of the Mountain" and other sketches breathed the pure air and primitive human sympathies of that region. She devoted much time to the study of the pygmies of America and their origin, the result of which was a volume entitled "Born of Flame." She was also author of "Zenia, the Vestal"—her heart's story. An enthusiastic lover of the Bible, she taught it successfully to large classes. Her teachings of Hermetic philosophy were unsurpassed and had a large following in New York, Chicago, Boston and Washington, and she visited the Hermetic societies abroad. As Inspectress General in America of the Martinist Order of France, she did a prodigious amount of work, besides editing the "Initiator" of that Order. She was a member of the "Rose Cross" Martinist Fraternity and Treasurer of the "Light of France"—Hermetic Society of France. She was denied the privilege of personally completing all the writing she had in mind, and "Letters and Numbers," or the "Thirty-two Paths of Wisdom" was published posthumously by her beloved son and co-laborator E. C. B. Peeke. After her visit to Acca in 1899, she became deeply interested in the Revelation of BAHÁ'O'LLÁH, and, imbued with its teachings, gave the Message to many. She passed away Nov. 2, 1908, at Pomona, Tenn. To the end she was steadfast and firm in the truth of the Revelation. She asked me to write to Abdul-Baha that she loved him very much. Then she turned her eyes upon her devoted son, and her last words were "and you, too, Benedict, must love Abdul-Baha."

Address orders to MISS MARY LESCH, 5205 Jefferson Avenue, CHICAGO, ILL., U. S. A.

BAHAI WALL CALENDAR *Price \$1.00*

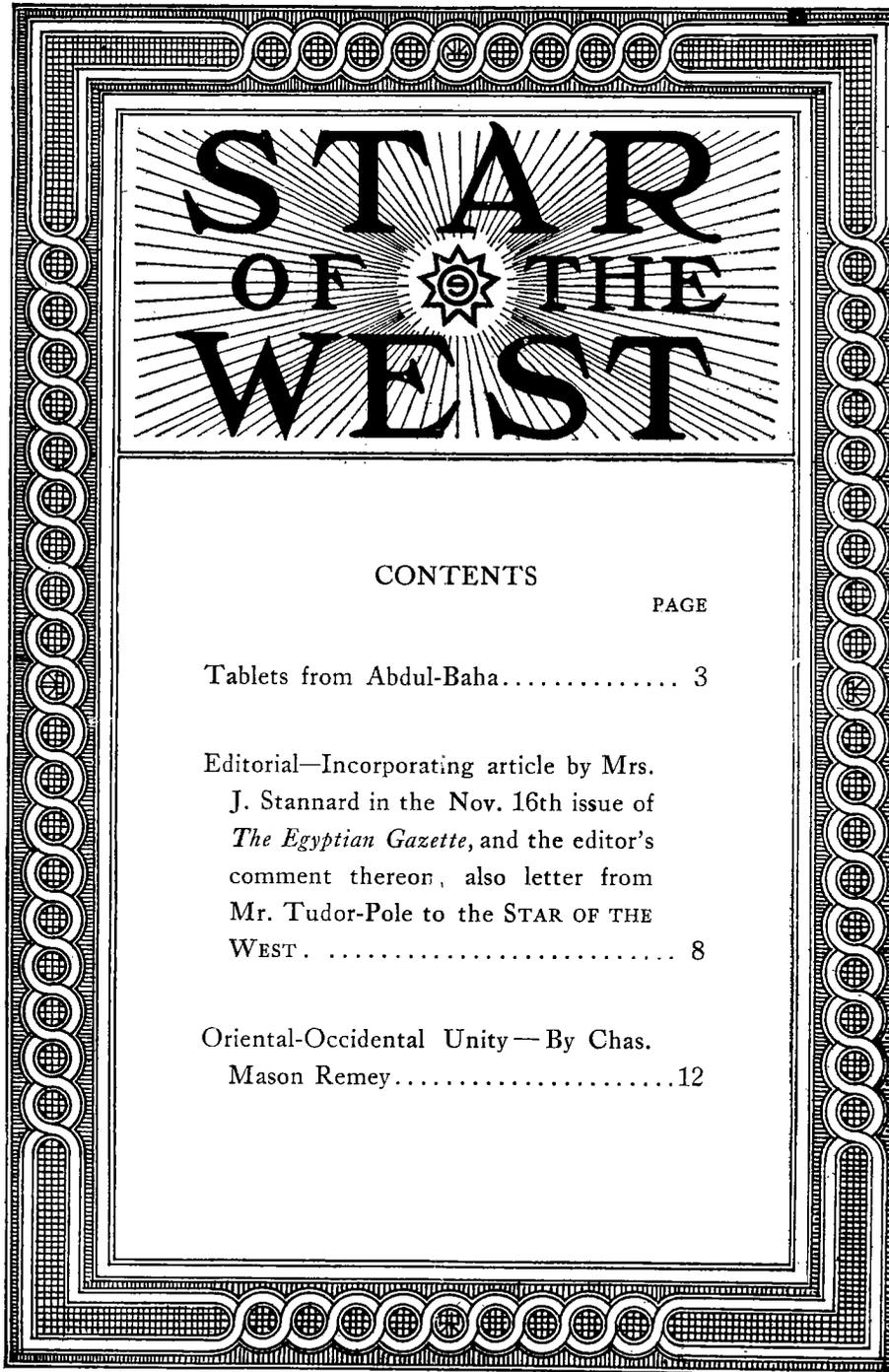
In order that Abdul-Baha and his light-bearers and their friends may unite each day in reading the same words, a Unity Calendar for 1912 is lovingly sent forth by the Honolulu Bahai Assembly to Abdul-Baha and all the Bahai Assemblies.

The selling price of this calendar is \$1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible, so that they may be used as Christmas and New Year presents.

You will recognize the benefit which will be derived from the formation of a chain of daily thought that will unite all of those reading the same daily quotations. Our idea is that in dwelling upon these beautiful words, we will be more firmly united with Abdul Baha and with each other and thereby place ourselves in the correct attitude of receiving more abundant sympathy and more strength from the teachings of the Revelation of BAHÁ'O'LLÁH.

The committee having the calendar in charge, expects to revise and send for an edition for 1913, which it is hoped will be better than this its first effort. During the year any suggestions and corrections or additions will be cheerfully received and the committee invites correspondence upon the same. Please send letters and orders to

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.



STAR OF THE WEST

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NOTE—This price list supersedes all previous lists.
November 1, 1911.

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STAR OF THE WEST

Vol. II

Chicago (December 12, 1911) Massa'ulk

No. 15

TABLETS FROM ABDUL-BAHA.

Through Mirza Ahmad Sohrab to his honor, Mr. Albert Smiley, the founder of the Lake Mohonk Conference on International Arbitration. May God assist him!

HE IS GOD!

O thou great and respected personage!

The details of the Conference of Peace and Arbitration which is organized under your presidency has been read in the papers of the East and the West and the utmost joy and fragrance was produced; that, praise be to God, in the continent of America, under the presidency of a glorious personage, the Conference of International Peace is convened. Today in the world of existence there is no more important and greater cause than this for it is conducive to the promotion of happiness in the commonwealth of humanity and is the cause of tranquillity of all the nations and countries and the prosperity of the individuals of the human world. What cause is greater than this! It is evident that it has the utmost importance, nay, rather, it will be the cause of the illumination of the East and the West and the reason for the manifestation of the Countenance and the Face of God in the world of humanity and the appearance of infinite affections. Therefore, although this longing one has no acquaintance with your honor, but this great cause and this eminent effort of yours became the cause of my having infinite love for you while absent. Consequently I am engaged in writing you this epistle.

The matter of international peace was instituted by His Highness, BAHÁ'O'LLAH, sixty years ago in Persia in the year of 1851, A. D. From that time innumerable epistles and tablets were spread first in Persia and then in other parts of the world, until about fifty years ago He clearly stated this matter of universal peace in the Book of Akdas and has commanded all the Bahais to serve faithfully with heart and soul in this great cause, give up their possessions and wealth for it and sacrifice their lives in case of necessity. He has taught them to spread the unity of nations and religions and proclaim in all the regions of the world the oneness of the kingdom of humanity. There are different religions in Persia, such as Mohammedans, Christians, Jews, Zoroastrians, and different sects. Through the power of BAHÁ'O'LLAH such affection and love is produced among these various religions that now they are associating with each other with the utmost unity and concord like unto fathers, sons, brothers, mothers and daughters. Whenever they gather in a meeting if a stranger enters in that gathering he is astonished by the love and affection that they manifest. There is not the slightest

sign of difference and separation. Some of the tablets of BAHÁ'O'LLAH concerning this matter are translated in America. Seek, perchance you may find them, then you shall realize what a permanent structure BAHÁ'O'LLAH has raised in this world of existence, the result of which will be the oneness of all humanity. Likewise, innumerable tablets have been written with the pen of this longing one. Ask for them, too; perhaps you may find their translations in America.

To be brief, as His Highness BAHÁ'O'LLAH in this period of man has planted a fruitful tree in the garden of the oneness of the human race, and as your honor is engaged in reality to irrigate this garden, therefore I found it necessary to express my gratitude and happiness to you, so that your good name may be spread not only in Persia but throughout all Oriental countries and the people of the East may remember your name with great respect. I hope that the principles of international peace and universal reconciliation may be established firmly among the individual members of humanity and its fragrance may be spread throughout all the regions.

I beg of you to accept the expressions of my highest consideration.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 9, 1911.

Through Mirza Ahmad Sohrab, to his honor Mr. C. C. Philips, the Secretary of the Mohonk Conference on International Arbitration.

HE IS GOD!

O thou perfect man!

The Conference on International Arbitration and Peace is the greatest results of this great age. This brilliant century has no likeness and similitude in the history of man. From every standpoint it is distinguished above all other centuries. It is specialized with such excellencies that the shining star of the heavenly confirmations shall gleam from the horizon of this century upon all the future cycles and periods. One of the most extraordinary events of this time, which indeed is a miracle, is the founding of the oneness of this realm of humanity and its essential branches, such as Universal Peace and the unity of the different nations, in this arena of existence.

Persia was at one time the center of religious difference, antagonism and oppression, to such an extent that pen is unable to describe. The adherents of different nations and religions considered it their religious duty to shed the blood of their opponents; they pillaged and ransacked each others property and did not fall short of oppressing their own flesh and blood. The hatred between the various religions attained to such a height that they considered each other unclean. Should a Jew enter a Mohammedan home, he would be made to sit upon the ground; if he drank water from a cup, that cup was destroyed or washed again and again; for the Jew was considered unclean. Such was the hatred and rancor among the different religions and nations in Persia.

About sixty years ago His Highness BAHĀ'O'LLĀH through the Heavenly Power proclaimed the oneness of the Kingdom of man in that country and addressing the concourse of humanity said: "*O ye people! Ye are all the fruits of one tree and the leaves of one branch!*"

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

BAHĀ'O'LLĀH has clearly stated that this Universal Peace is the cause of the tranquillity of the realm of creation. Now as the International Conference on Arbitration is organized in America and as this problem is a branch which will ultimately bring about the unity of the world, therefore we remember you with the utmost respect, that praise be to God you have arisen to perform such a universal service. God willing, that Conference will progress day by day and will bring about all-embracing results and will establish reconciliation and universal love between the different nations, races and peoples of this world.

I beg of you to accept the expressions of my highest consideration.

(Signed) ABDUL-BAHĀ ABBAS.

Translated by Mirza Ahmad Sohrab, Aug. 22, 1911.

Through his honor Mirza Ahmad and Mirza Moneer, to the maid-servant of God, Mrs. Ella Goodall Cooper.

Upon her be BAHĀ'O'LLĀH-el-ABHĀ!

HE IS GOD!

O thou who art attracted to the Kingdom of God!

Thy detailed letter was received. Its perusal produced the utmost happiness, for it evidenced the fact that thou hast attained to the knowledge of the reality of tests; that tests endured in the path of God are conducive to confirmation; nay, rather, they are heavenly powers and the bounties of the Realm of Might. But to weak believers tests are trials and examination, for, on account of the weakness of their faith and assurance they fall into difficulties and vicissitudes.

However, to those souls who are firm and steadfast, tests are the greatest favors. Consider thou that at the time of an examination in sciences and arts, the dull and lazy pupil finds himself in calamity. But to the intelligent and sagacious student examination in learning produces honor and infinite

happiness. Alloyed gold, subjected to the fire, portrays its baseness, while the intensity of the flame enhances the beauty of pure gold. Therefore, tests to the weak souls are calamity and to the veiled ones the cause of their disgrace and humiliation. The point is this, that in the path of Truth every difficulty is made plain and every trial is the matchless bounty. Therefore, the believers of God and the maid-servants of the Merciful must not relax during trial and no disaster must deter their service in the Cause of God. * * *

You have written that upon your return you have compiled whatever you saw and heard (at Acca) and you have received the invisible assistance, that the teachings, which were like invisible seeds, have sprung to life and verdancy, spreading branches and leaves and producing blossoms and fruit. Indeed what you have written is true.

His honor Mr. Chase is a blessed soul, good and pure. He is engaged in the service of the Cause and is a herald of the True One. Ere long he will be assisted with great confirmation.

You have asked regarding the influence of evil spirits. Evil spirits are deprived of Eternal Life. How, then, can they exercise any influence? But as Eternal Life is ordained for holy spirits, therefore their influence exists in all the divine worlds.

At the time you were here, this question was accordingly answered, that after the ascension of the godly souls, great influence and wide-spreading bounties are destined for them, and all encircling signs in the seen and unseen are decreed for them.

When the souls leave the bodies they do not assume elemental bodies. Whatever man thinks regarding this is but his own imagination.

When man desires help and communication from holy souls, he puts himself in a condition of self-unconsciousness and becomes submerged in a sea of meditation; then a spiritual state, which is sanctified from matter and all material things, becomes visible and apparent to him. Then he thinks he beholds a form. Its appearance is like unto a vision.

Man beholds in the world of vision various images, communicates with them and receives benefits, and in that world of vision he thinks they are physical temples and material bodies, while they are purely immaterial.

Briefly, the reality of the soul is sanctified and purified above matter and material things, but, like unto the world of vision, it manifests itself in these material forms and visages. Likewise in the psychic condition, one beholds the spirits like unto the physical forms and visages.

To be brief, the holy souls have great influence and intense effect, and their influence and continuity do not depend upon physical existence and elemental composition.

Ponder ye, that during sleep the human body and the five physical senses, viz., sight, smell, taste, hearing and touch are passive, i. e., all physical forces are inactive. Notwithstanding this, human reality has spiritual life and the

spiritual powers are penetrative, and wonderful disclosures are made in both the East and the West, and perchance one may discover some matters, which, after a long time, may become apparent in the physical world. Therefore it has become evident that the continuity and influence of the human reality does not depend upon the physical instrumentality; nay, rather, the physical body is an instrument over which the human spirit spreads a luminosity. It is like unto the sun, which shining upon the mirror, causes its brilliancy, and when the reflection is withdrawn from the mirror, it becomes dark. Likewise, when the luminosity of the human spirit is withdrawn from the body, that instrument becomes useless.

To be brief: Humanity consists of the spiritual reality, and that reality is penetrative in all things and it is that reality which discovers the invisible mysteries, and through that reality all sciences, arts and inventions become known and manifest. Whatever thou beholdest of the works of man is but a faint ray of that reality. It encircles all things and comprehends all things.

Reflect thou, that all these existent sciences, crafts, industries and arts were at one time in the world of invisibility, unknown and unconcealed mysteries. As the spirit of man environs all things, therefore he has discovered them and brought them from the unknown world into the arena of manifestation. Therefore it is evident and established that the human spirit is the discoverer of things, the seer of things and the comprehender of things.

But regarding the progress of the spirit in the world of the Kingdom after its ascension, it is wholly beyond space and time, and developments, after leaving this body, are spiritual and not terrestrial. It is like unto the progress of the child from the world of the foetus to the world of maturity and intelligence, from the world of ignorance to the world of knowledge, from the station of imperfection to the pinnacle of perfection.

As Divine Perfections are infinite, therefore the progress of the spirit is limitless.

Whatever the European and American historians have written regarding His Highness Mohammed, the Messenger of God, most of it is falsehood.

Consider ye, is it possible for a person afflicted with epilepsy to establish such a great nation?

Therefore, this statement of the European historians, regarding that Holy Personage, is unqualified falsehood.

Reflect ye, that that illustrious Personage was born in the Sahara of Arabia among the ignorant tent dwellers, affiliating and associating with them until he grew to manhood and maturity, never studying the sciences and arts; nay, even he was apparently illiterate and uninstructed. Notwithstanding all this, he brought forth such a nation, established such a religion and uttered such explanations regarding scientific questions with great perspicuity, and raised such a community from the nadir of ignorance and barbarism to the zenith of civilization and prosperity! Through his influence, science, litera-

(CONTINUED ON PAGE SIXTEEN)

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Ezzat (Might).....	Sept. 8	19th.....	Ola (Loffiness).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (December 12, 1911) Massa'ulk

No. 15

An interesting article pertaining to the Bahai Movement, from the pen of Mrs. J. Stannard, appeared in *The Egyptian Gazette* (Alexandria), in its issue of Nov. 16th. We reprint it herewith:

THE BAHAI MOVEMENT.

To the Editor, "Egyptian Gazette."

SIR: Having only just returned from Europe, I learn that there have been some recent allusions in the press to the above Persian religious movement and its leader, Abbas Effendi, or Abdul Baha ("Servant of God") as he prefers to be addressed by his followers and co-workers.

His visits to Switzerland, London and Paris having evoked widespread interest and indeed enthusiasm wherever he stayed. I venture to ask permission for a little space in order to make a few observations on matters that are surely of historic importance and significance.

The world of Islam at least should open a wide door of hospitality to this great teacher with his message of peace and religious unity for through the beauty of his teachings and philosophical knowledge he has done more in Europe and America to remove obsolete intolerance against the Mohamedan Faith than any reformer of our days. We live in stirring times of change and progress and now when once again the cries of war and race prejudices are being raised it is well if public attention be turned a little towards the Bahai movement and what it

stands for in our world today. The mere personality and influence of Abdul Baha, reveal the consistency of his message and teaching since he practises what he claims to show, and that is the brotherhood of man irrespective of colour or creed, and the inherent unity of all religions. At his house and table for many years could be met at any time pilgrims and followers adhering to almost every kind of faith and race under the sun. They met and sat together in complete harmony of thought and aim, for they were Bahais. Jews, Moslems, Christians, Parsees and Hindus—I have met all these varied types at different times in Syria round Abdul Baha, and we fraternised as though we belonged to one great family.

For forty years, nay from childhood, has Abbas Effendi suffered every kind of misery that bigotry, exile, and unjust imprisonment could inflict—a life spent in sacrifice and devotion to those high ideals of love, charity and compassion that Christians generally appropriate as their special religious prerogatives. Both Abdul Baha and his great father Baha'ullah (the founder of the Bahai movement, and foretold by the Bab in his book, the Beyan, 1814-1852) stood true to the light within, and this raised them above the petty divisions, quarrels and barbarities which have ever been the ordinary outcome of religious prejudices and enmities. "God is One. Ye are all brothers," said the prophet. "By what right does one man declare another unclean or claim that one race is superior and another inferior?" "All are before God as the varied flowers in the beautiful garden of the Universe." Great leaders who found movements or pioneers of science have ever had to suffer for their just views. As Jesus was hounded to His death through political and religious fanaticism, so was the Bab martyred and the Bahai prophet tortured and imprisoned. It is claimed that great causes evoke great leaders and reveal characters that cannot be measured by puny standards. Names that have come down to us through posterity as human "lighthouses" are souls that stood faithful and unshaken to the noblest that lay within them. They did and bore because anything else was impossible. Natures that scorned compromise or weak subterfuges, they stand, the eternal "crucified" types to the lesser human standards.

Those of us capable of judging and weighing have the good fortune to recognise in one day teachers and bold thinkers of the Abbas Effendi and Tolstoyan type, and that we can recognise them is due to the persistency with which such souls live out the precepts they inculcate. It is not a matter of verbal philosophy only, but of practical daily and hourly demonstration. If the pioneer treads paths that seem too idealistic for our poor strength, if we do not feel in us that same urge to the heights of their endeavour, at least the humblest of us may refrain from casting stones in their way, we can repress the cheap criticism that may give these tireless workers needless pain or trouble. Let us show generosity and approval for good intentions even if we feel ourselves above and beyond their influence. Observations such as these spring to the mind almost inevitably when one has lived in the world some time and had the good (or bad) fortune to engage in work that makes for progress and advance in the world of humanity.

It was a matter for deep rejoicing to find that our Christian outlook in Europe has advanced so truly and thoroughly on lines of tolerance and philosophic understanding, that Abdul Baha found at once the interest and sympathy in his work, which for many bitter years he has failed to find among the very people who stood to gain all in higher development and progress by listening to his wisdom. Let the Eastern world judge their leaders by the tests of life and action, not by their well sounding phrases. Ulemas who are content to role out grandiloquent Koranic expositions, or Christian priests who tell people how to live and do nothing themselves, are no longer honoured teachers in the life of today. "Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of man"

. . . "The principle of Faith is to lessen words and to increase deeds. He whose words exceed his acts knows verily that his non-being is better than his being and death better than his life." These virile words from the teachings of Baha'ullah reiterate some of the strong sentiments in the Koran and Gospel, yet the world's judgments too often incline towards the plausible theoretician or armchair philosopher whose hands are mostly idle.

Some of our most honoured names in the London religious and intellectual world have met and heard Abdul Baha. People travelled long distances in Europe to see and speak to him. He addressed two vast Sunday audiences in the City Temple and St. John's, Westminster, besides countless other public meetings. In Paris where he is now staying he is also attracting the interest and keen sympathy of thinkers in the intellectual ranks.

It remains on his return later to his native East for the friends of Islam to pay a just and generous tribute to this brave worker in the cause of peace and unity and thus consolidate the work of true brotherhood really going on among people of different nations at the present time. Yours, etc., J. STANNARD.

An editorial of equal interest commenting upon the foregoing article appeared in the same issue. In quoting it, we italicize certain statements to which we would direct the attention of the friends of the Cause in the West:

THE RETURN OF ABBAS EFFENDI.

The letter from Mrs. J. Stannard, which we publish in another column today, recalls the fact that Abbas Effendi, the leader of the Bahai movement, is shortly expected to return to the country where he has spent such a large part of his time since the Young Turks released him from his long imprisonment at Acre. His presence here last year did not arouse the curiosity that such an interesting and commanding personality might have been expected to evoke. His venerable figure might have been observed by the initiated, a quietly amused spectator at aviation meetings and the like, or gently expounding his doctrines to a few eager disciples in the shady walks of Nouzha Gardens. But his doings attracted less public notice than those of comparatively unimportant officials and infinitely less than those of Farid Bey. Islam remained indifferent—if we disregard the early revilings of the local Moslem press—and the greater part of the Christian community, it is safe to say, was entirely ignorant of the fact that we had such a mighty teacher in our midst, a man whose followers are said to number over a million in Persia alone, and whose doctrines are spreading in America and elsewhere with astonishing rapidity. The indifference, or hostility, of Islam is the more remarkable since, as Mrs. Stannard observes, Abbas Effendi has probably "done more in Europe and America to remove obsolete intolerance against the Mohamedan faith than any reformer of our day." Bahaism tolerates all faiths, apparently believes in all faiths up to some point never very clearly defined; and it has done Islam the service of explaining to the Far West that Mohamedans are not merely the Mormons of another hemisphere. Tolerance so sublime as Abbas Effendi's is not easy to understand, even in the Twentieth Century, and though Mrs. Stannard tells us that the followers of every known religion were to be found in the Bahai circle we cannot help doubting whether any very orthodox Mohamedans—or Christians either, for that matter—were numbered among them. As far as Egypt is concerned, at all events, the new religion has made little perceptible progress and has met with nothing but indifference or active hostility from the representatives of the older faiths. The voice of the Eastern Tolstoy, with his doctrines of peace and good will, has been drowned in the present outburst of patriotism and militant religion, just as the Western Tolstoy was shouted down in Russia, just as the Master from

whom both derive their teaching, was shouted down by the patriot Pharisees of Jerusalem.

But to Christians, at all events, and English Christians in particular, Abbas Effendi's return on the present occasion should arouse a real interest. He returns from a remarkable visit to London and Paris, from conferences with the leaders of religious thought in England and France, from addressing vast audiences at the City Temple and elsewhere, on all of which occasions his personal triumph has been striking and complete. No one who has had the privilege of meeting and conversing with the Bahai leader can be surprised at this, and it needs but little imagination to be impressed by the dramatic picture of this venerable Oriental in his white robes speaking to crowded congregations of London "City men," expounding in the Persian language those "high ideals of love, charity and compassion," which, as Mrs. Stannard remarks, Western Christians have been too apt to regard as their own special prerogatives. Such scenes were reported at length by our London contemporaries and reproduced from time to time in these columns during last summer. *Yet we must frankly admit that to us this is the least attractive side of the Bahai movement. If Bahaism has found favour in the United States it cannot be forgotten that countless other "religions" have become popular there which would not have been taken seriously in any other country in the world. About the London meetings, also, there was a certain air of gush and self-advertisement—not on the part of Abbas Effendi, but on the part of his enlightened friends—which was quite patent to all who are familiar with that kind of religion which will listen to anything so long as it is unorthodox, new, sensational. We cannot help regretting the "lionizing" of Abbas Effendi. In the East his religion will find its true home and exercise its beneficent influence upon nations newly awakening to a sense of their unity and power. We can, then, the more heartily welcome him back to Egypt, fresh from achievements in the Western capitals which have afforded yet another proof of his remarkable personal and intellectual powers.*

The criticism of the "lionizing" of Abdul-Baha should be received in the same kindly spirit in which it is made. In justice, however, to the friends in England, we quote the following extracts from a letter written by Mr. Tudor-Pole, of Bristol, to the STAR OF THE WEST:

Since Abdul-Baha arrived in England and especially since he was my guest here, I have had some special opportunities for communion which have proved of immense service to me and to others. There are one or two points of considerable moment that have been borne in upon me as a result and in communicating them to you it should be understood that I do so on my own initiative and that the suggestions I make are not at the direct suggestion of Abdul-Baha himself. He is a most remarkable figure in history and his love and wisdom are boundless, yet of course he is simply the servant of his Father who was undoubtedly a great Messenger of God, and Abdul-Baha claims no other distinction. * * * There seems a tendency in America and elsewhere to focus too great attention on Abdul-Baha rather than upon the Manifestation Itself. * * * Abdul-Baha, I can see, does not wish for references to himself save as the servant of God, the inspired exponent of his Father's great message. To idolise Abdul-Baha in exaggerated terms or forms is to delay the spread of the Bahai spirit of *Unity*. * * * We are wonderfully blessed to have him among us, but imagination, exaggerated emphasis must not be laid upon his personality or the whole movement will suffer. This is a matter of supreme import.

In our opinion, this "lionizing" and "idolizing" of great souls is most natural. Hero worship and adoration of personalities seemed necessary and

inevitable during the childhood and youthful epochs of humanity just closing—for we are now entering upon the epoch of maturity for the race. “Following the Letter (a synonym for personality) rather than the Spirit,” has been recognized by mature souls of the past, as a weakness of humanity. Even today many sincere Christians fail to distinguish between Jesus (the man) and the Christ (Spirit) manifest in Him. To those who do understand this distinction, idolizing is as intolerable as it is to the one being idolized—for every Servant of God admonishes the attracted ones and followers to abstain therefrom. Repeatedly, Abdul-Baha firmly but kindly, manifests this quality of greatness.

We should not go to the other extreme, however, and recognize only the Spirit, ignoring the personality. To deny the personality, is to deny the purpose of creation and a reason for our existence in the image of God—the human form. Consider the Hidden Word: “*O Son of Man! In My Ancient Entity and in My Eternal Being was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.*”

The Bahai Revelation clearly teaches the Oneness and Singleness of God, *i. e.*, the Manifested and the Secluded, the Personal and the Impersonal phases should be considered of equal importance—holding both before the inner sight in perfect balance. Equilibrium is a characteristic of maturity. Abdul-Baha has stated, that if it be the Will of God, he will visit America during the coming year. Let us begin now to “prepare the way” and help to make his “path straight” by becoming spiritually poised.

ORIENTAL-OCCIDENTAL UNITY.

BY CHARLES MASON REMEY.

The Orient can truly be said to be the Mother of the human race. From her heart went forth those great racial wave movements which have peopled the earth. In her mountain fastnesses the prophets communed with God and received His life-giving truth, which has been the inspiration of all mankind, and in her valleys and upon her plains civilization had its dawn.

The Occident can equally truly be said to be the son, or man-child of the Mother Orient. Both materially and spiritually the Occident has received its physical life and its religious inspiration from the Orient, the fruit of which is the present Occidental civilization.

During many centuries the peoples of the East and those of the West have been separated by barriers, racial, religious, geographic and political. So complete has been this segregation that these two halves of humanity have developed along different lines of thought, manners, and customs, until the very natures and characteristics of these peoples have become, in general, distinct and foreign one to the other.

Now in these latter days through the breaking down of the hitherto

existing material barriers, the Oriental and the Occidental peoples are being forced one upon the other. Through international relations, the increase of foreign commerce, and the travel and mingling of people, the Oriental and Occidental peoples are daily coming into closer relations upon the material plain of life. As yet this is but a superficial mingling, void of any basic unity.

Without any mutual trust, confidence, nor affinity for one another, the Oriental and Occidental peoples are at variance in almost every way. That which will solve this mighty problem is the spiritual confidence, trust, and mutual affinity, which the Bahai Faith is creating between Oriental and Occidental. Through the establishment of such practical institutions of service as will demonstrate this Spiritual unity, the greatest material and spiritual benefit to all humanity will be forthcoming, for springing from the spiritual stem will be all of those religious, political, social, and financial activities for which the Bahai Cause stands, and which will eventually unite in one people all the peoples of the world.

The Bahai Cause stands for spiritual unity manifested in every phase and activity of life. The Bab, BAHÁ'Ó'LLAH and Abdul-Baha stand pre-eminent as lovers and servants of humanity. Their mission was that of spiritual uniting and life giving, therefore their teachings have bearing and influence upon every phase and detail of life. With the fruition of this Cause the great Orient-Occident problem will be solved. Through this Bahai spiritual unity encompassing all peoples, Oriental and Occidental characteristics will so blend that a new and a *world type of men* will be evolved. One who will have within him not only the present existing virtues of both the East and the West, but also the highest possibilities of humanity which can only come to light as people unite and live according to the Divine Law applying in every phase of life.

The stages of development through which collective man passes are parallel and analagous to those through which he passes as an individual. Until the state of maturity is reached, individual man and woman are content to live apart one from the other. Each is developing his or her own mental and physical characteristics, and in general two different and distinct types, masculine and feminine are the result.*

When maturity is reached the reason for the difference in the characteristics of man and woman becomes apparent. Affinity and union takes place between these differing natures through which a great change is produced in each. One supplies what the other lacks and two rounded out and more perfect lives is the result. More too, through this love union of man and woman the way is made for the birth of other human beings. When two parents are united by the bonds of an all around love it is a well known fact that their children come into this world under the highest possible auspices for both bodily and soul development, and in their natures are found the combined virtues of both parents magnified.

In this day the human race is reaching a stage of maturity. The Orient along *her* own characteristic lines, and the Occident along *his* own characteristic lines. Now their continued future development depends upon their uniting, not only physically but in every sense from the spiritual to the physical. These two halves of humanity, the Eastern one and the Western one, must unite and become as one in every respect, spiritual and material, in order that each may find its highest development. From this union will be forthcoming the future universal world type of man in whom will be combined all the human virtues and possibilities.

Such a union between the Eastern and Western peoples can never be accomplished upon any foundation other than a spiritual one. When the Occident and Orient meet on a common spiritual ground an intellectual and social unity in all of its forms and with all of its institutions will result.

By brute force, a man can dominate a woman, yet the while both are suffering although neither may be aware of this condition. In the perfect marriage neither the man nor the woman dominates the other. Through love they become as one soul in two bodies. So it must be between the Occident and the Orient. Many Oriental countries have been held by Occidental nations through force. This has not been conducive in any sense toward solving this world problem. Under such a regime both peoples, the dominant and the dominated, suffer from lack of unity one with the other. Each remains with its life force and possibilities undeveloped, pent up and suffering, for the lack of that expression which only the freedom of harmony can give.

In the coming epoch, of religious, racial and national unity, for which the Bahai Cause is paving the way, there will be no question of the "supremacy" of one people over the other. All peoples will be as members of one harmonious family, each working to protect and help the others. Under this order, which is the order of God's Kingdom, the highest civic and national institutions will be evolved, and under these auspices the masses of the people will attain to a very high state of spiritual, moral and physical development. Under such conditions humanity will attain to a state of civilization and advancement the greatness of which no one can now form any conception.

I would like to testify to some of the fruits of the Bahai Cause along the line of Oriental-Occidental Brotherhood which it has been my privilege to find in distant lands among foreign peoples.

Between the Bahais of the East and those of the West exists the strongest tie. Since it was through the suffering, pain and trials of the Bahais of the Orient that this faith had its first growth and was brought to the West, the Western Bahais look toward their Eastern brothers and sisters with the deepest feeling of love and gratitude. The Western Bahais have in their souls a strong love for the Eastern Bahais and a burning desire to go to them, sharing with them all the so-called practical things of Western civilization.

Upon the other hand, in the growth of the Bahai Cause here in the West, the Oriental Bahais see the result of their labors for the believers here are their spiritual offspring. They see the fruit of their bloody persecution and great sufferings, and with open and joyful hearts they are anxious to receive into their very lives their Western brothers and sisters, learning from them, and in turn pouring out upon them all of that wealth of devotion, love and spiritual assurance which these people of the East have and which the people of the West need.

Among the Bahais, there is a practical demonstration of a combined religious and secular unity. Good works are not done under the name of "charity" nor "philanthropy." Rather it is "reciprocation" and "interdependence." Each gives what he has to give, and through the spirit of giving, and doing in loving service, his own nature unfolds and he receives himself, abundantly.

Particularly in the Orient the contrast between the Bahais and other people is very striking. There, the average Oriental and Occidental mingle without contacting, each remaining foreign to the other, but the opposite is the case with these very same people when they become touched by the Bahai spirit. Then we see them mingling and associating with one another as members of one family, having the same interests and desires, and united in the same works.

Among the Oriental Bahais I saw a love and a devotion to this Cause and its principles impossible to describe. It was beyond my comprehension to understand, yet I recognized it. In many countries and among people of every race and of every religion I found such a warm welcome and had such a spirit of friendship and devotion poured out upon me, simply because I was a Bahai, that I felt and saw the blending process at work, uniting the East and the West.

This is a force working independently of material conditions. I saw it working under all conditions and amid all surroundings from those of the half naked, uneducated man living in his hut, to those of the cultured man of wealth living in his palace. This spiritual love, which is of God, is the strongest power in the creation. Through its uniting force the fundamental foundation of accord and harmony is established in the world, upon which the Orient and the Occident are meeting. From this movement will appear as fruits, all of those social institutions, between the East and the West, which will materially demonstrate those truths which the Bahais now see and witness as spiritual realities.

The foundation of the Universal Civilization, the Millenium, the Golden Age, God's Kingdom upon earth, is now an accomplished fact. It rests upon God's Word revealed to man in these Latter-Days through the Bab, БАНА-'O'LLAH and Abdul-Baha. It is a growing foundation which is absorbing and refashioning, after the divine order, the individual souls who are attracted and who are arising to serve God and mankind in this the greatest of all Causes.

TABLETS FROM ABDUL-BAHA.

(CONTINUED FROM PAGE SEVEN)

ture, philosophy, crafts and trades made wonderful progress during the mediæval ages in Andalusia and Bagdad.

Now is it possible that such an illustrious Personage be afflicted with epilepsy?

Relative to the Paradise explained by Mohammed in the Koran, such utterances are spiritual and are cast into the mould of words and figures of speech, for at that time people did not possess the capacity of comprehending spiritual significances. It is similar to that reference to His Highness Christ who, addressing His disciples said, "I shall not partake of the fruit of the vine any more until I reach the Kingdom of My Father." Now it is evident His Highness Christ did not mean material grapes, but it was a spiritual condition and a heavenly state which He interpreted as this fruit.

Now whatever is revealed in the Koran has the same import.

Regarding the Most Great Name, its influence, both in physical and spiritual affairs, is indisputable and certain.

In the last Tablet (to the Board of Council of New York), in which I have stated, "I am not Christ and am not eternal," the meaning is this, that I am not Christ and not the Eternal Lord! But I am Abdul-Baha. This is its real purport. Undoubtedly those souls who are under the shadow of the Blessed Cause, believing and assured, firm and steadfast, and living in accord with the Divine exhortations and advices, all of them are confirmed in the Everlasting Life.

Regarding the materializing of spirits through mediums: A person finding himself in a state of trance, or unconsciousness, is like one who sleeps; whatever he feels and sees he imagines to be matter and of material things, but in reality they are wholly immaterial. * * *

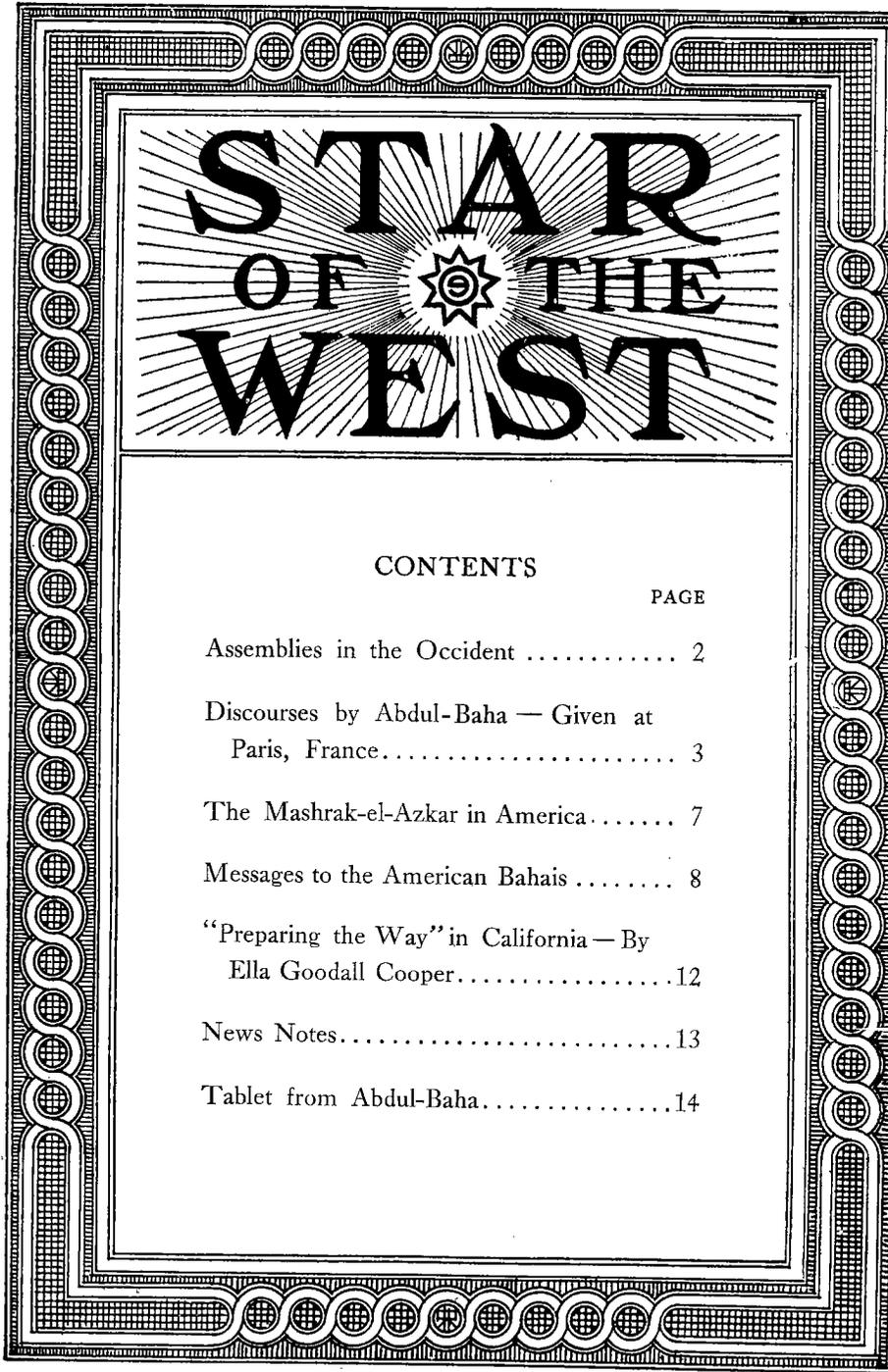
O thou maid-servant of God! Arouse ye the people and make them cheerful through the glad-tidings of God, and quicken them through the spirit of gladness and heavenly rejoicing. The essence and foundation of all is to advance toward the Kingdom of ABHA and to be attracted by the Beauty of God. Whatever produces any influence in the world of existence is on account of the Love of God, which is the Spirit of Life and the cause of salvation.

Convey on behalf of Abdul-Baha wonderful ABHA greetings to the believers and the maid-servants of the Merciful.

Upon thee be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Sept. 29, 1908.

PORTRAITS OF ABDUL-BAHA for framing, printed from the plate used in the last issue of the STAR OF THE WEST, on heavy plate paper, size 9x12 in.—25 cents per copy, postpaid. Send postoffice money order, made payable to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.



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ASSEMBLIES IN THE OCCIDENT.

AFRICA.

CAPE TOWN.—Regular meeting held on the 19th of very month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Pretoria, Sea Point.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street; Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzel strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 261.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. George Borst, 109 Bittman Street. Address of Secretary, Russell L. Brooker, 495 Elmwood Court.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Meetings held Friday evening, at 7:45 p. m., at the Laughon Studios, Room 418, Pierce Building, corner Huntington Avenue and Dartmouth Street.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmer-ton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke,

3606 Prospect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 8:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHIA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquish Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bags, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ARE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Isabella M. Campbell, Secretary, 1014 Fairview Avenue.

ST. PAUL, MINN.—Address of Secretary, Mr. Clement Woolson, 233 Arundel Street.

SUMBERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

Secretaries are requested to see that their Assembly is correctly represented.

STAR OF THE WEST

Vol. II

Chicago (December 31, 1911) Sharaf

No. 16

DISCOURSES BY ABDUL-BAHA.

GIVEN AT PARIS, FRANCE.

October 17, 1911.

I wish you to study the works of the Blessed Beauty and to live according to His teaching. The basis of the teaching of BAHÁ'O'LLAH is as follows: "Bear in your heart great love to all races on earth, to the end that unity may be established between them. Take an interest in everyone and find out how you can help them, so that all may see that your love is truly universal. *Do* the Will of God, do not only speak about it; the elect of God do this. People do much speaking to advance their own glory and to make themselves appear superior to their neighbors. But if you do the Will of God and do not blazon it abroad, then you will change the whole world. They who do most speak least.

Man must ever be thinking of drawing nearer to God.

Look at the Italians, they pretended to love humanity, yet they wished to seize Tripoli for their own advancement, not for the good of humanity.

I hope that you will some day be able to hinder such actions, and thus enable justice to reign everywhere. I hope you will be able to make all hearts pure and tender, all efforts sincere, so that everyone may work for the good of humanity. This is my prayer and desire.

October 18.

The Relation between Thought and Action.—You must not only think thoughts, but do actions. The reality of men is their thoughts and their spirits, not their material bodies. Man and animal with regard to matter are partners. The difference is that man has the power of thought.

Thoughts may be divided into two classes: 1. The world of thought alone. 2. The world of thought which expresses itself in action. For instance, philosophers belong to the first class, for they only *think* heavenly thoughts and do not do heavenly deeds. Whereas spiritual teachers belong to the second class, for they express their high and noble thoughts in actions as soon as they think them.

Question: If one refuses the Cause of BAHÁ'O'LLAH during his lifetime, may he hear of it after death?

Yes, he will hear of it in his next life, but through the mercy of God alone, not through his own ability.

Question: Are we not able, through love and faith, to make those on the other side hear of the Cause who had not heard of it while on earth?

Yes, surely sincere prayer always has its effect, and it has a great influ-

ence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other.

Question: In what condition is the soul before entering the body?

In a state of potentiality, possessing no consciousness as we understand it.

Traveling.—Traveling is a very good thing. It opens the eyes and broadens the horizon.

In the East one may behold vast and desert places where once lay peopled towns; this shows the Hand of Almighty God. History shows us how every nation which was against the Will of God has eventually been quite destroyed; and, accordingly, each nation which has listened to the Voice of God has prospered. When traveling one makes discoveries of strange things, *i. e.*, the Emperors of Rome ruled over many thousands of people and were famous and powerful, but now the Emperors are dead and their power has vanished. Whereas the Christians began by being a small band of eleven disciples following Christ and living after His teaching, now there are many Christians all over the world and Christ's influence shall never die.

October 19.

On Healing.—Healing comes from God. If the heavenly benediction be upon us while we are being healed, then only can we be truly healed. All depends upon God. Medicine is merely an outward form or means by which we obtain heavenly healing; without the Heavenly Benediction it is worth nothing. If man looks at the nature of the world around him, he will see that all created beings are dependent upon something, *i. e.*, man is dependent for his life upon the air which he breathes, likewise the animals which are upon the earth, and each created being is dependent for its life upon some material circumstances. Man, therefore, and all creatures are prisoners of nature. The sun must follow his law, the earth must follow his law of motion, the sea also hers. But, by the spiritual power of God, which, through His Bounty, He has bestowed upon men alone, man is enabled to defy the laws of nature in many and wonderful ways, *i. e.*, it is the law of nature that man should walk upon the earth, but he defies this law, for he sojourns upon the water and also flies, like the bird, through the air.

Through the wonderful spiritual power which God gives to man, man is enabled to reach the Kingdom of Heaven; but behold! man is not grateful and is careless of the great mercy which God has shown him.

October 20.

The sun shines upon the earth, giving light and warmth to all creatures. The Sun of Truth also shines, giving light and warmth to the souls of men. All existing creatures need the sun to shine upon them and develop them that they may grow. The souls of men also need the Sun of Truth to shine upon them, to educate and encourage them. Circumstances that benefit the body do not benefit the soul, and the soul of man is his reality, not his body, *i. e.*, there are some men who are perfected in material things and very backward

in the spiritual. Likewise many, who are at the bottom of the social and material ladder, are very much advanced spiritually.

Galen, a Greek Philosopher who died at the time when the Christian Religion was in its growth—and was not himself a Christian—wrote many books about material civilization and development. He states as his belief that Religion is the basis of all true civilization, that is to say that not only must the brain and gifts of a nation be educated, but also the moral character. The Christians, he points out, are an example to show the truth of this theory, for theirs was the basis upon which the largest and most prosperous civilization of the world had been founded and their morals were very high. They were taught not to fear death, and to love their neighbors as themselves and live only for the good of humanity, and only to think of doing good to mankind. If these principles had been carefully carried out by the followers of Jesus Christ, then there would be no need for the world to be reawakened. But winter fell upon the hearts of men, and God sent His prophets to shine upon them with the Spring of the Sun of righteousness that they may be again awakened and blossom forth and bear fruit. Because mankind has shut its ears to the Voice of God and has neglected His teachings, wars and tumults, unrest and misery have fallen upon them. Let us make every effort to reopen the hearts of men to the Will of God. I pray God to give you power to bring humanity beneath the rays of the Sun of Truth and Peace.

October 23.

When a man has found joy in one place he returns to that same place to find his joy again. When a man has found gold in a mine he will return again to that mine to find more gold; this is a natural law and shows forth the vital and spiritual powers which God has bestowed upon man, and the natural instinct which is born in him. The Great Light of the Spirit has ever arisen in the East, but it has shed forth its radiance into the West. And in the West has it found its greatest force of expansion.

The Christ rose like a star in the horizon of the East, but the Light of His influence has taken root more firmly in the West. This shows us how that the people of the West are very faithful in their hearts and they do not easily forget. The West is like a good plant. When the rain falls gently upon it to give it nourishment and the sun shines upon it to give it warmth, then does it blossom forth and bear good fruit.

It is a long time since the Sun of Righteousness has shed its Radiance upon the West, for the Face of God has been hidden by the sin and forgetfulness of man; but now, thanks be to God! the Sun shines forth in all its glory and the breath of the Holy Spirit is watchful over the nations. Let us pray to God that the light and refreshment may awaken the people and give them new life, that they shall find a second life and there shall be a new creation. Humanity shall put on a new garment and the Mercy of God will be showered upon the people. My earnest desire is that you will work for this

end, that you may be the cause of it. It is certain that the Flag of Divinity has been raised and the Sun of Righteousness of God appears upon the horizon. Be faithful and loving workers that you may be among the blest of God and receive the benefits of the Kingdom of ABHA.

October 25.

I regret that you have been kept waiting so long. Yet, I have waited so many years in prison before I could see you—surely you do not mind waiting a little to see me. Our hearts are always together and the Bounty of the Kingdom of ABHA binds our spirits in one. For have we not one aim, one desire and one prayer? Therefore we are always together.

Last night, when I returned home, I did not sleep. I lay awake thinking and I said to myself: "Here am I in Paris. O my God! what is Paris and who am I?" I never thought from the darkness of my prison that I should come here and be among you, for I was condemned to perpetual imprisonment. When I read the document which told me of my sentence, I said to the officials: "It is impossible!" And they were astonished. Then I said to them: "If Abdul-Hamid were immortal and I myself were immortal, then would it be possible for him to condemn me to be in prison forever, but as we are not immortal, then it is impossible. My spirit is free and that can no man imprison."

Now you see the powers of God, that I am no longer in prison, but here in Paris, talking with you. I am thankful to meet the spiritual friends and you also must be happy that God has allowed me to come among you. For who indeed would have thought it possible that I should be here talking in Paris?

FAREWELL WORDS TO EUROPE.

December 1.

I bid a loving farewell to the people of France and England. I am very much pleased with them. I counsel them that they may day by day strengthen the bond of love and amity to this end—that they may become the sympathetic embodiment of one nation—that they may extend themselves to a universal Brotherhood to guard and protect the interests and rights of all the nations of the East—that they may unfurl the Divine Banner of justice—that they may realize and treat each nation as a family composed of the individual children of God and may know that before the sight of God the rights of all are equal.

For all of us are the children of one Father. God is at peace with all His children: why should they engage in strife and warfare among themselves? God is showering down kindness; why should the inhabitants of this world exchange unkindness and cruelty?

"Ye are all the leaves of one tree and the fruits of one branch."

Beware! Beware! Lest ye offend any heart.

Beware! Beware! Lest ye hurt any soul.

Beware! Beware! Lest ye deal unkindly toward any person.

Beware! Beware! Lest ye be the cause of hopelessness to any creature.

THE MASHRAK-EL-AZKAR IN AMERICA.

Through Zia Effendi, Chicago—Upon him be BAHA'O'LLAH!—to Claudia Stuart Coles, Washington, D. C.—Upon her be BAHA'O'LLAH!

HE IS GOD!

O thou who art enkindled by the fire of the love of God!

Verily, I have perused thy beautiful letter of wonderful composition, which proveth thy firmness, assurance and steadfastness in the faith; and thy singing the verses of holiness to thy Merciful Lord. Blessed art thou from this great gift. Joy be unto thee from this vast providence.

Know thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran, "It is those who believed in God, and the Last Day, shall build the Temples of God." It is incumbent upon thee and upon all, to put forth the best effort in these days, in building this glorious Temple; raising the tumult of commemorations therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united, in this great Cause, so that ye may be confirmed by the Divine Bounty, and Merciful Spirit; become increased with energy and power; gain a recompense, and estimation. I implore God, and supplicate Him to make your feet firm in the straight path, and in the upright way.

(Signed) ABDUL-BAHA ABBAS.

The foregoing Tablet from our beloved Abdul-Baha reached me in London and I think will be as a glad clarion call to all in regard to the work of the Cause. Over and over in Tablets about the Mashrak-el-Azkar, Abdul-Baha has given to each soul a call to service for the glory of God. It is not Chicago, nor America, nor a group of believers, that are to be glorified by the Mashrak-el-Azkar, but the Living God, and when the Light of the Guidance of God says "it is incumbent upon ye, men and women, to be united in this great Cause," surely every soul who believes that the Day of God is here, will, as one body, arise for "this great service."

Abdul-Baha expects to attend the Convention to be held in Chicago during the coming spring-time. Unquestionably, he will dedicate the site of the Mashrak-el-Azkar at that time.

Through the guidance of God this site has been chosen, and Abdul-Baha's wish that there be room for ample grounds is being obeyed. He has said that "all shall unite." If those of us who call ourselves believers, for a few short weeks shall lay aside our own ideas of what seems to us best for the Cause and do that which Abdul-Baha says is the most important work at this time; if we can take the step outlined for us by him, believing, seeing, feeling, hearing and trusting in his wisdom; if in selflessness, humility and unity we serve together in earnest effort—his desires will be fulfilled and the site of the Mashrak-el-Azkar (The Dawning Place of the mentioning of God) found ready for his consecration. Every one has deep responsibility; no one human being knows in full the demands upon another soul; no one can judge the work of another—that is God's work; but each soul can, in humble faith, face squarely the words of Abdul-Baha in regard to what he says is "the most important work," and, in the measure of seeking, find light and hope and power that will be dynamic in its realization.

Prayerfully studying this Tablet in humility, in reverence, in faith, let us unite to work shoulder to shoulder as inspired atoms of one great tool with which Abdul-Baha can lay the foundation of the cause of Confirmation to the Cause. Then truly "will we become increased with energy and power; gain a recompense and estimation."

O Lord, make our feet firm in the straight path!

Claudia Stuart Coles.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Eizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago (December 31, 1911) Sharaf

No. 16

TO THE FRIENDS OF GOD AND THE MAIDSERVANTS OF THE MERCIFUL IN AMERICA:

HE IS GOD!

O ye friends of God and the beloved maidservants of the True One!

Abdul-Baha has the utmost longing to meet you, but now he is obliged to return to the East, for he has promised many friends and they having traveled a long way, will be disappointed if the meeting is not brought about. Therefore, he has returned to Egypt, and hopes that during the next spring no obstacle may arise, so that with infinite joy and fragrance he may hasten to America to meet the friends, to unfurl the banner of rejoicing, to spread the Glad-Tidings of the Kingdom of ABHA, to illumine the meetings and gatherings with the Rays of the Sun of Truth, to perfume the nostrils with the Fragrances of Holiness, to impart gladness and delight to the hearts, to attract the souls to the Realms of Might, to grant the outpouring of the Holy Spirit—so that in this nether world the congregation of the Righteous Ones may be firmly established.

Glad Tidings! Glad Tidings! The bounties of the Most Great Name are descending. Glad Tidings! Glad Tidings! The Lights of the Kingdom of ABHA are shining. Glad Tidings! Glad Tidings! The Doors of Heaven are opened and the call of the Kingdom is raised.

Upon you be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmad Sohrab, New York, December 16, 1911.

TO THE AMERICAN BAHAIS:

It was on the 7th of December that I left Abdul-Baha in Marseilles. My last request of him was to assist and confirm all the American Bahais in the accomplishment of great services. He said: "The American friends will be assisted and helped." For a moment he was silent. Then he raised his head and continued, saying: "All those who have unselfish motives, whose hearts are devoid of any personal interests, will be assisted in this Cause. They will be confirmed by the heavenly cohorts—rest thou assured."

Abdul-Baha was very much pleased with the result of his work in London and Paris. While leaving Europe physically, his spiritual presence will be the cause of great benediction for countless ages to come. During my stay in Paris, having been permitted to live in the same apartment with him, I daily witnessed the marvelous power of his love and active interest in all those who are concerned in the uplifting of the human race. His great power in imparting happiness to all those who are depressed or are passing through a period of trials and tests, cannot be measured by human criterion. This one power alone distinguishes him above all men, for, notwithstanding the complexity of problems that he must solve daily and the thousand and one details that he must attend to for them, yet he is always beaming and imparting happiness to all those who come in touch with him.

We are looking forward with great anticipation to his visit to America, which will be some time in the early part of the spring. It is now the opportune time for all the friends in America to arise with one purpose and with one aim to prepare the way in a practical manner.

The Persian-American Educational Society has taken definite steps for the arrangement of his visit to America and will deem it a pleasure and a privilege to assist the friends all over the country with practical suggestions. His presence in America will be one of the most significant events of the twentieth century and the effect of his words will be far reaching. He does not come to visit any sect or religion or nationality, but he comes to meet ninety million Americans whose open mindedness for truth and whose open heartedness for the highest ideals of life are well known all over the world. In Abdul-Baha we will see a representation of divine virtues and human perfections. He will come to us with the noblest thoughts of peace and brotherhood which have been crystallizing for ages in the Orient. He will represent to us the longings and the hopes of many million Bahais in the East. May we all be ready to stand firm in his presence. May we all be assisted to accomplish our duties. May we all be inspired to prepare the way for him. The time is short, the opportunities are many and it lies in our power to take part in this great spiritual work. The standard of truth will be raised, the signs of the Kingdom of ABHA will be spread, the wintry season of dogmas and superstitions will be changed into the balmy spring time, the highway of righteousness will be paved and men of all races and nations will walk therein,

singing the songs of the Kingdom and raising the voice of glorification toward the Supreme Concourse. Army of the Kingdom of ABHA, be prepared for review by the Supreme Commander! *Mirza Ahmad Sohrab.*

TO THE BAHAI ASSEMBLIES OF AMERICA:

Dear Friends: According to all the information available at the present time and the personal knowledge of one of our members who has made a pilgrimage to Paris, Abdul-Baha's visit to America will be sometime in the early part of Spring. During the past few months, he has received many invitations from the prominent Peace Societies and National Organizations to address them while in America, and he has accepted the invitations—showing that his visit has a deep and great significance. It is suggested that the Bahai Assemblies of America send delegations to New York to greet Abdul-Baha. It is also suggested that the Assemblies need not officially designate any delegate or delegates, but as many of the friends of Abdul-Baha from each Assembly as desire to volunteer to pay this respect to him, may avail themselves of this opportunity and privilege. All such friends will be considered as the delegates from each Assembly. It is hoped that those who desire to take part in this delegation will announce their intention to the Persian-American Educational Society, McLachlen Building, 10th and G Sts., Washington, D. C., so that a list of their names might be available. These delegations should be ready, so that when the definite date of his departure from Egypt and arrival in New York is cabled to us, we may let them know at once, in order that they may start on their journey from different parts of the country and arrive at the appointed time in New York.

Hoping that this will be approved by the friends throughout America and will be carried out in the spirit of love of unity, we are

Your sincere servants in the Cause,

Persian-American Educational Society.

TO THE BAHAI ASSEMBLIES OF AMERICA:

Owing to the importance of the coming convention of Bahai Temple Unity because of the anticipated presence of Abdul-Baha, all assemblies are requested to make early preparations for sending delegates so that when the call is sent forth in February, at which time the place and date will be given, the least amount of time will be consumed in arranging for the care and comfort of the friends.

The Executive Board of Bahai Temple Unity,

Bernard M. Jacobsen, Secretary.

"YE ARE ALL LEAVES OF ONE TREE!"

In speaking of Abdul-Baha's contemplated visit to America, Mirza Ahmad Sohrab says: "He does not come to visit any sect or religion or nationality, but he comes to meet ninety million Americans whose open-mindedness for

truth and whose open-heartedness for the highest ideals of life are well known all over the world.”

In this connection, the news notes from London and Boston, published in this issue, sound forth suggestions that should be considered by the Bahais—especially throughout America—in these days of “preparing the way” for the coming of Abdul-Baha. In a word: The friends should avoid all appearance of being a new religious sect by separating themselves from others in work or worship, for the cause has seemingly, yet unintentionally, developed in the West a condition* akin to a sect—that which the Bahai Reformation does not represent.

ANNOUNCEMENT:

The consideration of the foregoing leads us to the announcement of our plans for the forthcoming Volume III of the STAR OF THE WEST—for it has been accused of being decidedly sectarian, and therefore not representative of the Bahai movement.

The criticism is well taken. In justice, however, it should be remembered that it began with little means but plenty of faith and much good will. This infant—if the simile is granted—came forth from non-existence into the court of existence naked but pure; it had to be nurtured; its cry was weak; its helplessness apparent to all. In the nature of things it was beloved by the “family” of friends, and apparently sectarian.

Notwithstanding this, Abdul-Baha—the Servant of God—has smiled upon its weakness, uttered words of encouragement for it, and admonished the friends to make it an object of their attention—words that sound with clarion tones to those who have ears to hear the call: “*O thou STAR OF THE WEST! Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!*”

In order to more fully represent the Bahai movement, and attract and hold the attention of all those interested in the brotherhood of man and the

*NOTE.—This can be explained and excused because of the embryonic condition of the Cause in the Occident, from 1893 A. D. to the present time (nineteen years)—a condition parallel to the Babi period of the Bahai Dispensation in the Orient, *i. e.*, from 1844 to 1863 A. D.

Fatherhood of God—whatever or wherever their religions, ethical, educational or humanitarian affiliations may be—it is our purpose to departmentize the contents of the STAR OF THE WEST, and present these lines of thought from a universal aspect in the light of the New Dispensation.

It is our purpose to make its pages regular magazine size, 7 x 10 inches; to increase the number of pages, to add more illustrations, and to clothe it with a suitable cover.

To do this it will be necessary to increase its subscription list from hundreds to thousands, as it will entail expense beyond our present means. We look to all friends to co-operate with us in this endeavor. *The Editors.*

“PREPARING THE WAY” IN CALIFORNIA.

BY ELLA GOODALL COOPER.

The friends in San Francisco and vicinity are still rejoicing over the continued good work done by Mrs. Getsinger and Dr. Fareed. New avenues are opening, more and more men are hearing the Message of Peace—men of every degree and character.

A glance at some of the different places in which they have spoken will give an idea of the universality of their work:

Dr. Fareed, after appearing before the Commonwealth Club (a body of business and professional men interested in good government), was asked to meet the Knights Templar in a body and to give them the Message. This led to his being made an honorary member of the Union League Club (a representative social club) and to several more meetings with the Knights Templar. Upon one of these occasions there were over eight hundred present. The same evening he was invited to dine with the Young Men's Christian Association.

At the Unitarian Church in Alameda, under the auspices of the Unitarian Club, both Dr. Fareed and Mrs. Getsinger spoke.

In San Francisco they were given a reception at the Sequoia Club. This club is composed mainly of literary and professional men and women interested in the arts. A few days later they were entertained at the Century Club (all women) and asked to speak on the subject of Persian poetry. The next week Mrs. Getsinger spoke before the Auxiliary of the Juvenile Court on the subject of “The Women of the East.” She referred to the Bahai Movement and much interest was aroused.

The talk before the Jewish Women's Council was quite unique. Mrs. Getsinger proposed to entertain them with a “Persian Tea Party.” A number of the friends took part representing the different Eastern types who met together in love and harmony under the influence of the Bahai Teachings. Dr. Fareed was introduced as the story teller called in to entertain the ladies while they sipped their tea (made in a samovar) and thus he had the opportunity of telling the wonderful story of the Movement to the audience which numbered nearly nine hundred. The ladies of the Council and their friends were delighted with this method of presenting it, and became very enthusiastic.

Across the bay, both appeared at the Oakland Club (a representative woman's club). Dr. Fareed spent one evening with a large group of intelligent and deeply interested Japanese, and another with the Oakland Chamber of Commerce, which was most satisfactory.

In Berkeley, both spoke to the Short Story Club, an interesting group of writers,

at the home of one of the friends, and Dr. Fareed has also come in contact with the president and several of the faculty of the State University.

At Santa Rosa a large meeting was arranged by the Saturday Morning Club, where many school teachers and a few clergymen listened to the Glad-Tidings.

At Mill Valley, the club house was secured and notices sent to all the residents in the village. This meeting was well attended and will, undoubtedly, lead to others.

Two days were spent at San Mateo with the Federation of Women's Clubs. Both Dr. Fareed and Mrs. Getsinger spoke to large audiences. They also made a trip across the bay to San Quentin, the State's prison. There they investigated prison conditions and talked with a number of the prisoners. Mrs. Getsinger is following it up in a practical way by interesting people in one or two cases who should justly come out on parole. Here seems to be a great field for work, especially as the attention of thinking men and women is turned nowadays to the subject of prison reform.

A series of nine lectures was given in San Francisco at the California Club on Sunday evenings, presenting the Bahai Reformation in detail, each evening being devoted to one phase of its history or teachings. These were well attended by a thoughtful, earnest representative audience. The same series is being repeated at the Bellevue Hotel on Thursday afternoons for the benefit of those who cannot attend the evening talks.

On Monday evenings, Mrs. Getsinger meets with a group at the home of one of the friends—from twenty to fifty persons attending.

Recently, an interesting visit was made to San Jose, and negotiations are pending for lectures to be given there. While on this trip they met an influential woman who resides at Palo Alto and a big meeting was quickly arranged for there—many students and members of the faculty of Stanford University attending.

Notwithstanding all this arduous work, both of these servants devoted themselves untiringly to the friends, serving them spiritually and physically, besides meeting many small groups in an informal, yet effective, way, and attending all the regular meetings on both sides of the bay.

Although Dr. Fareed has just been called to Egypt, Mrs. Getsinger will remain to continue the work so well begun.

We feel that California has been greatly blest by the presence of these two servants. Doors long closed are now opening in every direction and the members of both Assemblies have arisen with zeal to help in this spiritual "preparation" for the coming of Abdul-Baha.

NEWS ITEMS.

BOSTON, MASS.—Meetings are held on Friday evening, at 7:45 o'clock, at the Laughton Studios, Room 418, Pierce Building, corner Huntington Ave. and Dartmouth St.

Miss Ethel Clement, who was the Corresponding Secretary of the Boston Bahai Assembly, but who is now on her way to California, wrote as follows to the STAR OF THE WEST: "As you see, we have changed our time and place for weekly meetings. We felt that in having our main Assembly on Sunday mornings we were excluding all church-going people, of whatever religion or sect, from attending our meetings and receiving therein the inspiration of our message, and of losing their co-operation with us in spreading the Cause. We also wished to avoid all appearance of being a new religious sect, separating ourselves from others in worship. Constantly the message comes to us from Abdul-Baha to universalize our efforts—it was in our first Tablet from him—and we feel that this is a step in that direction."

LONDON, ENG.—The Spirit poured out through Abdul-Baha during his recent visit has been percolating through different groups and time is required before the great results, which are surely on the way, will become apparent. The difference that his visit seems to have made is the increased freedom that one feels for mixing with the people and co-operating with them in whatever efforts one finds them making, for any good purpose—not to trouble them about a new name nor disturb them in the position where they are, but rather to encourage and inspire them to greater humanitarian efforts; not to make a new sect and add to sectarian strife, but to leaven and raise the spirituality of all religious bodies and assisting all whom we find to be doing this. Is not this most truly the Bahai Mission of Unity?

Mr. Honore Jaxon, Miss Yandle and the writer have lately been much occupied in a movement started by us and some East Indians to bring the people of the East and West into closer social contact—especially, the some two thousand Indian students in London. The purpose is to improve their social position here, to create popular bonds of knowledge and friendship between them. Abdul-Baha, when here, expressed the greatest love and concern for the Indians sojourning among us and wanted us to do what we could for them.

Arthur Cuthbert.

Mr. and Mrs. Allen of Washington, D. C., have issued a booklet of children's prayers in Persian, with the compliments and greetings of their little son Roshan. Dr. Susan I. Moody, of Teheran, Persia, writes that on the Feast Day of Abdul-Baha, Nov. 26, 1911, she attended a meeting of 100 women and children and had the pleasure of distributing the first consignment sent by the little donor to the children of Persia. She says: "It is delighting the hearts of the children who have never before had a booklet of their own, and as it contains a facsimile prayer revealed for Roshan it is very precious to them."

The spirit manifested by the New York City Assembly in the fair which was held there on December 9th, for the benefit of the Mashrak-el-Azkar, was but another evidence of the unity of the friends in this undertaking. To the untiring efforts of Miss Nellie Hope Lloyd, Treasurer of the New York Assembly, combined with the hearty co-operation of the friends, was its success due. The proceeds amounted to \$175.00.

Dr. Ameen U. Fareed, on his way from California to Egypt, arrived in Chicago Dec. 24th and during his sojourn there was the guest of Rev. and Mrs. Joseph A. Milburn. On Thursday evening, Dec. 28th, he delivered an address on the Revelation of BAHÁ'Ó'LLAH before an appreciative audience at the Plymouth Congregational Church.

Tayerah Khanom passed to the Supreme Concourse on the evening of Dec. 15th, at Teheran, Persia. She had suffered much, but at the last was restful and perfectly conscious of the change.

TABLET FROM ABDUL-BAHA.

HE IS GOD!

O servant of the True One!

What thou hadst written was known. It was a clear evidence of thy thoughtfulness and mindfulness in the Cause of the most Merciful One. I supplicate God that thou mayest at every moment advance in the grades of

divine love and devotion, spiritual attraction and merciful sentiments; and be benevolent and a comfort to both friends and strangers.

It is mentioned in the Gospel that a man called His Holiness, Christ, "Good Master." His Holiness said unto him, "Why callest thou Me good? None is good save One, that is God." So Abdul-Baha wishes a sin covering eye and conceals the people's faults as far as possible; for he considers himself incapable and deficient in the Servitude of the Lord. Therefore, being engaged in his own short-comings, he does not care about the sins of others, but always asks remission and forgiveness for them, and seeks bounty and grace in their behalf.

If a fault is committed by someone and I treat him with kindness, this is not on account of my negligence; but as I acknowledge my own short-comings and am cognizant of my own state, I do not show any opposition to others.

It is recorded in the Gospel that an adulteress was brought to the presence of Jesus Christ and confessed her sin. Those present asked Him why He did not command her to be stoned. He said, he who does not deserve a legal punishment, that is to say, "he that is without sin," may get up and stone the adulteress. All of them looking upon themselves found themselves sinful, and "went out one by one."

Now it is this condition which must always be had under consideration, otherwise the matter will be difficult. It is said in the Koran, "Hadst thou been severe and hard-hearted, they had surely separated themselves from about Thee." But the people must be just. If, notwithstanding their injustice, they receive favors, this will make them mindful and admonished. As to my short-comings in case of other persons who are firm, devoted and steadfast: I always acknowledge and confess my weakness and my failure and the beloved of God will certainly excuse. When a letter is received from them, I have done my best possible to send them an answer. Moreover writing letters has nothing to do with that pure, spiritual and divine love. Many persons in the blessed days (*i. e.*, in the time of the Blessed Perfection) were recipients of favors and had numerous long Tablets, but in this day wavered in such a manner that they did not hearken to or obey the divine commandments, and overlooked even the commands revealed in their own Tablets. Yet there are some other souls who have in this day not been addressed in the Day of the Blessed Perfection. This is from the Bounty of God; He grants to whomsoever He willeth. God is the possessor of Great Bounty.

The essential thing and the real nearness to God, is to be steadfast in the Religion of God, to serve His Cause and to be in Servitude at the Threshold of Unity. This is necessary.

Upon thee be greeting and praise! (*Signed*) ABDUL-BAHA ABBAS.

Translated by Dr. Zia. M. Bagdadi, September 23, 1911.

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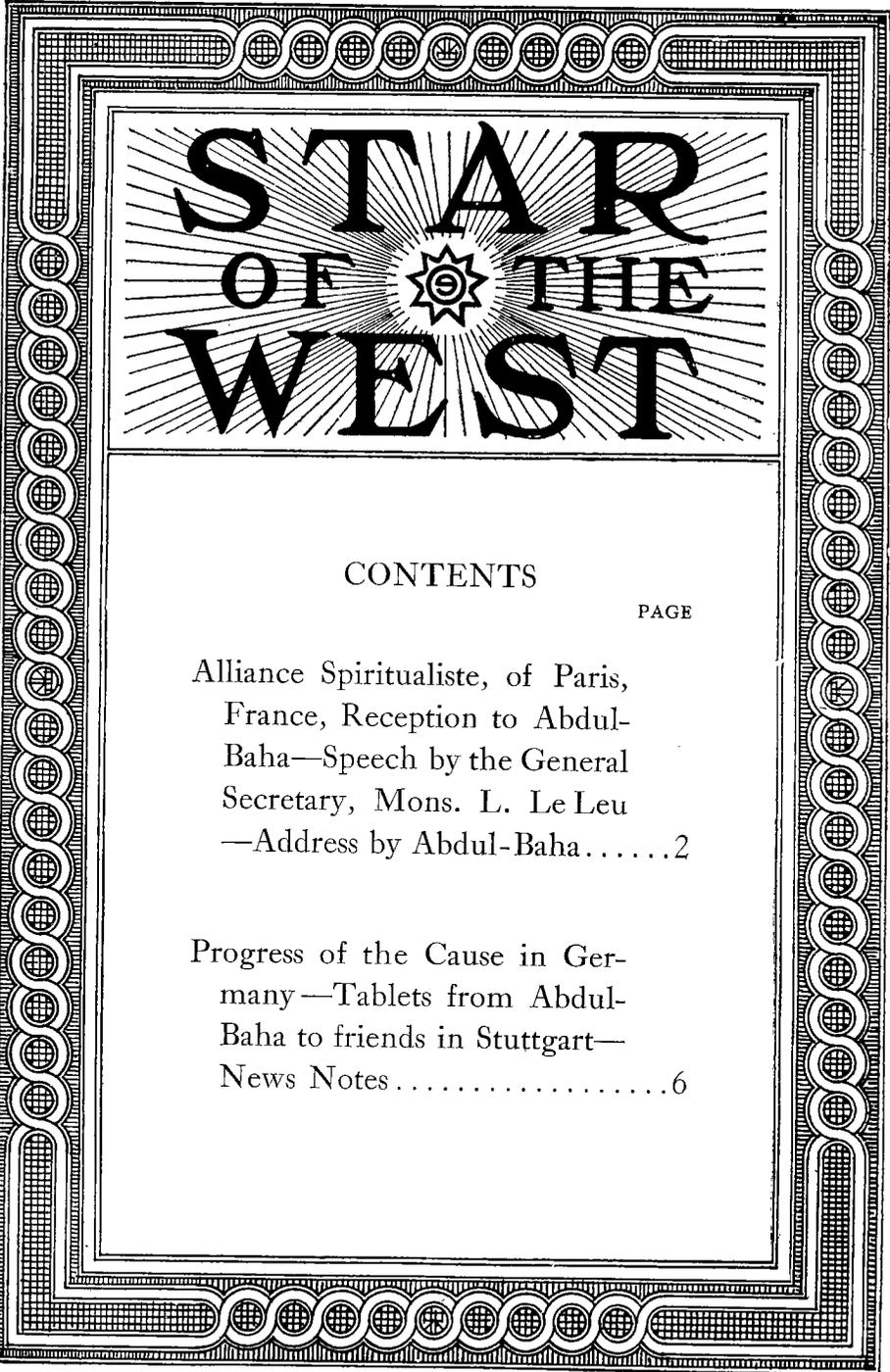
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The committee having the calendar in charge, expects to revise and send for an edition for 1913, which it is hoped will be better than this its first effort. During the year any suggestions and corrections or additions will be cheerfully received and the committee invites correspondence upon the same. Please send letters and orders to

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STAR OF THE WEST

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STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jamal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 10
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Ezzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Lofitness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago (January 19, 1912) Sultan

No. 17

ALLIANCE SPIRITUALISTE OF PARIS RECEPTION TO ABDUL-BAHA ABBAS.

November 9, 1911.

SPEECH BY MONS. LOUIS LE LEU, GENERAL SECRETARY.

Ladies and Gentlemen:

Before the Master, Abdul-Baha, takes the chair, I wish to express to him in the name of our President and Founder, of the committee and the members of the Alliance Spiritualiste, our gratitude for the benevolence he has shown in accepting our invitation today.

Those who have assembled here to listen to you, Master, know already, by the fame which has preceded you, that you come from the Orient to give to the Occident that truth for which you have suffered after your illustrious Father and his precursor, the Bab.

I do not want to infringe upon the ground over which you are going to lead us, assisted by your devoted interpreter, Mons. Dreyfus, who has already given us a volume of great clearness on the principles and history of Bahaism.

By the sympathy which you have evoked here in Paris, as well as during your recent sojourn in London, you will recognize the heart of the Occident and Orient beating in unison under the influence of the same light.

The truth is One because humanity is One in the unity of universal life and in the Oneness of God. This truth is the basis of the Universal Religion and will be the salvation of the world, when the world will have understood its law—the law of Love, which is the only law of Peace, because it is the unique law of Equilibrium: the law of Justice.

You will recall to our minds, parched by an excess of analysis, the gentle way in which, in the figurative language of the East, our fathers, the prophets, gave us the teachings which have the most profoundly touched our hearts. Like them you will show us our social and individual happiness depending entirely upon the law of Love to which all must remain submitted.

Spiritualistic thought is multiple, but it is not One as it should be—it is divided against itself—and those very men who pretend to be the guardians of the infallible truth, show by their private and public actions that they have lost the meaning of the only law. The greater part of the materialism which is submerging us has sprung from their errors. A tree is judged by its fruit. But there is no night without its stars; on every deluge floats an ark of safety; and from death springs new life. So the antique and pure light has not disappeared. It still resides in the soul of the people. On all sides are hearths where its name is nourished, and our day will see the convergence of all these ardent flames towards their eternal home.

All this I have had the pleasure of expressing to you during the several interviews you have so kindly accorded me; and of voicing the general desire on the part of the Alliance Spiritualiste, that your followers, the Bahais of Paris, will consider our home their own and ourselves their twin brothers. I will never forget the exquisite sympathy with which you have personally honored me, translated by two phrases which will always remain a bond between us. "Here," you said, "is the true fraternity;" and to myself in particular you expressed this sentiment, whose faithful echo I return in full: "My heart and yours, my mind and yours, are one."

We have met then in the very heart of truth where it is impossible for those who know the road not to meet in the magnificent communion of Light and Love. The time is coming soon when the Orient and the Occident will understand and unite to inaugurate an epoch of regenerated humanity. Mankind will always guard the souvenir of those who have worked and suffered for it; in suffering for God—and your name, Master, will be blessed among those who have rendered this service.

ADDRESS BY ABDUL-BAHA.

I am very grateful for the words and sentiments expressed by the general secretary. I give thanks to God to find myself in Paris in such a spiritual assembly.

If we look at the atmosphere of this meeting, we see that the spirit floats in it, the bounties of God descend, the aid of the Holy Spirit is seen. Thanks to God, these hearts are endowed with spiritual sentiments; the vibrations of the soul make themselves felt.

The spirit is like the sea, this assembly like the waves—though they are numerous, they all come from the same sea; though they apparently have different forms and aspects, the unity of the spirit is manifest.

All the prophets and Divine Manifestations have come to educate men, in order that the unity of the human world may shine clearly and distinctly,

so that there remain no authority to the waves; that the authority be peculiar to the sea, for the spirit is like the sea and the bodies are like the waves.

It is said in the Gospels, "Jerusalem will come down out of heaven from God." This heavenly Jerusalem is not made of stone, of lime and of clay, but it is made of the divine teachings which shine among men by the power of the spirit. For a long time, the divine teachings had been forgotten, no trace remained of the light of the heavenly Jerusalem. When BAHÁ'O'LLAH manifested Himself from the Orient, the light of His divine teachings shone forth in Persia unto other parts of the world. This divine teaching is the heavenly Jerusalem which has again "come down out of heaven." Although that edifice had fallen to pieces, it is founded anew. The corporal and material forces ruled over the Orient; now the spiritual forces have taken their place.

Thanks to God, I see at Paris a respectable assembly which lives by the breath of the soul. Man is not man by the body, he is man by the spirit, for by the body he is the associate of the animal; that which distinguishes him is the spirit. As the sun illumines the earth, so the spirit illumines the body. It renders man celestial; gives him kindness by the breath of the Holy Spirit; makes him understand the reality of things; discovers all sciences; offers eternal life; unites the nations; joins the Orient and the Occident, and changes the human world into a divine world. Consequently, those who receive the bounties of the Spirit give life to others.

Now, you who are spiritual ought to be glad and joyful for the teachings of BAHÁ'O'LLAH, who is the founder of spirituality in this age. The teachings of BAHÁ'O'LLAH are only spiritual. One should seek the Truth, which is the cause of the manifestations of the spirit, for the spirit will not make itself felt by the senses, but it will manifest itself by the hidden faculties. Though the human body is sensitive, its spirit is hidden; it is the spirit which commands the body.

The spirit acts in two ways: One way is by instruments; that is, it sees with the eyes, it hears with the ears and speaks with the tongue. These instruments work by the spirit, which is their motor; though its senses are manifested by the body, they come from the faculty of the spirit. The other way is that of being and acting without instruments; as in dreams and visions, it sees without eyes, hears without ears, speaks without the tongue, walks without feet. All the faculties of the spirit are clear and distinct in the world of visions. Hence it is evident that the spirit acts in two ways: First, by the instruments of the body; second, without the instruments of the body.

Thus it is that one's body may be in the Occident and the spirit finds out the situation in the Orient, and it directs and conducts the affairs there. Therefore it is evident that the spirit is powerful and the body weak.

The body is like the crystal and the spirit is like the light. Though the crystal be extremely transparent, its brilliancy and splendor belong to the brightness of the light. To be luminous, the light does not need the crystal, but the crystal to be bright needs the light. Even so the spirit does not live by the body, but the body lives by the spirit.

If the body is mutilated, the spirit conserves always its greatness and power. For example: If the hand of a man is cut off, the spirit keeps its authority and sovereignty; if the eye becomes blind, the spirit remains clear sighted; but if the attributes of the spirit leave the body, immediately the

body becomes nothing. Thus it is affirmed that man is man only by the spirit and not by the body.

This spirit is one of the divine bounties, a manifestation of the Sun of Truth; but if the human spirit receive the breath of the Holy Spirit, then it is a pure spirit. The breath of the Holy Spirit is the divine teaching; in it the spirit finds eternal life. It is the heavenly light and illumines the human world by the divine qualities. Hence we must endeavor to act according to the teachings of BAHÁ'O'LLAH.

Let us endeavor from day to day to become more spiritual, to bring about the unity of the human world, to practice human equality, to diffuse the divine mercy, to show the love of God to all those who are on the earth, so that the spiritual faculties may shine in all their splendor; that no authority remain to the body, so that the spirit, which sustains and rules the human world, may form one being, one person. Differences and disputes will exist no longer. The divine Jerusalem will be founded universally. All men will be the inhabitants of the same kingdom and they will take their part in the divine bounties.

I thank God to find myself in your assembly and I am grateful for your spiritual sentiments. I pray God to increase your sentiments each day; to strengthen this union and accord, so that the prophecies of the Holy Scripture become visible, for this epoch will be great, this century will be divine; the traces of all the scriptures will be seen; the signs given by Christ will become manifest. It will be the great day of the Lord. Divine justice will shine. It will be the time of peace, of justice, of union and of happiness. I hope that at this epoch the corporal world will become the reflection and echo of the divine world. Such is our hope, and, thanks to God, we agree in this desire.

I ask God that you may live by the breath of the Holy Spirit, that you be united, that all the hearts be filled with the love of God, that your tongue pronounce often the Name of God, that your actions be spiritual, that your sentiments be like those of the inhabitants of the Kingdom, in order that the human light, which is the image of God, may shine brilliantly.

O God! Kind, generous, merciful; illumine this assembly with the light of Thy love; vivify these souls with the breath of the Holy Spirit, offer the heavenly lights and the great bounties, give us Thy help, show us spirituality, give us the light of a good conduct, give to the spirits infinite bounties and generosity.

O Creator! We are poor, give us of the treasure of the Kingdom; we are humble, glorify us in Thy Kingdom; we are homeless, protect us, shelter us; we are seekers, lead us by Thy limitless favors; we are silent, give us an eloquent tongue; we are weak, give us the strength of the Kingdom.

O Creator! He who pardons! Pardon our faults; grant us bounties; forgive us our sins, teach us divine politeness. Thou art the One who gives; Thou art the One who offers; Thou art kind!

NOTICE—The Bahai Assembly of Washington is publishing a new edition of the pamphlet entitled "Peace" which is a sketch of the history and teachings of the Bahai Movement. These pamphlets can be had in quantities at the following rates, which includes postage or expressage: 1,000 copies, \$15.00; 500 copies, \$8.00; 100 copies, \$2.00; 50 copies, \$1.25; 25 copies, \$0.75. Apply to The Bahai Assembly of Washington, P. O. Box 192, Washington, D. C.

PROGRESS OF THE CAUSE IN GERMANY.

The Bahai meetings in Stuttgart are held as follows: Tuesday evening at Esslingen on the Neckar, at the home of Mr. and Mrs. Kueslin. Wednesday evening at Zuffenhausen, home of Mr. and Mrs. Schweizer, Karl Str. 26. Thursday evening, Wilhelm Str. 8. Friday evening, Canzelei Str. 24. Sunday evening, Wilhelm Str. 8.

TABLETS FROM ABDUL-BAHA TO THE FRIENDS IN STUTTGART.

Frau Maria Schweizer	Frl. Margarethe Döring
Frl. Louise Warnke	Frl. Julie Stäbler
Herrn Friedrich Schweizer	Frau Henrietta Kusterer
Frl. Anna Köstlin	Frau Anna Seifert
Frau Sofie Stäbler	Alma S. Knobloch
Herrn Emil Ruoff and son Erwin	

Upon them be the Glory of the Most Glorious!

HE IS GOD!

O friends and maidservants of the Merciful!

Thanks be to God! that you have been gathered together and celebrated the birthday of the Bab with much joy and amity and were engaged in remembering God.

From the rose-garden of that meeting a beautiful fragrance has reached to the nostrils of these friends, and the light of God's love hath shone; therefore, it was a cause of delighting the hearts of these friends. I ask God, by His infinite mercy, that such meetings may be held often.

Likewise, that the entertainment every nineteen days may become current among you; so that the friends and maidservants of the Merciful may be engaged in praising and remembering God and singing to Him, and may become the cause of guiding the people.

Upon you all be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Yuhanna Dawud, August 15, 1911.

Through Mirza Yuhanna Dawud, London, to the maidservant of God, Margaret Döring, Stuttgart.

HE IS GOD!

O daughter of the Kingdom!

Your letter arrived, and its contents showed that Mr. Gregory, by visiting the blessed Tomb,* hath received a new power, and obtained a new life. When he arrived at Stuttgart, although black of color, yet he shone as a bright light in the meeting of the friends. Verily, he hath greatly advanced in this journey, he received another life and obtained another power. When he returned, Gregory was quite another Gregory. He hath become a new creation. Reflect on the Grace of the Kingdom of ABHA and see how it enlightened such a person. It has made him spiritual, heavenly, divine and a manifestor of the graces of the world of humanity. This man shall progress.

Thank God that you esteem Miss Knobloch, because she was the cause of your guidance. With weeping and supplication I ask from the Kingdom of ABHA, that He may vouchsafe heavenly blessings upon your father, mother,

*Tomb of BAHÁ'O'LLAH in Acca, Syria.

sisters and brothers; and graciously enlighten Fr. Schaffer, Fr. Andrassy and Frau. Kusterer with the Light of Guidance.

Convey my greetings to Herr Kruttner, and Herr Richard Bauerle. I supplicate to the Divine Glory, and ask for them bright hearts, merciful spirits, seeing eyes and hearing ears.

I ask God to make you a firm rooted, verdant and fruitful tree in the Paradise of ABHA. * * *

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Yuhanna Dawud, August 15, 1911.

Through Mirza Mohammed Yazdi, Alexandria, to the friends of God in Stuttgart.

Upon them be the Glory of God!

HE IS GOD!

O my true friends!

The friends on their return from Stuttgart are praising all the friends of the Merciful in that city, saying: Praise be to God! that the friends are in utmost attachment and are ignited by the Fire of the Love of God. They are occupied in naught but the Divine commemoration. And also the contents of your letter proved your great love.

It seems that the Light of the Sun of Truth will shine powerfully in Stuttgart and all over Germany; the Breath of the Holy Spirit will show forth a great result, and the Bounty of the Word of God will spread over all.

I give you the Glad-tidings that your advancement in the Divine Kingdom will be great and that the Doors of the Kingdom are opened to all the people of Germany.

Who will embrace it first? I hope that the called ones of Germany may become the chosen ones.

Therefore you should seek no rest; nay rather endeavor day and night to guide the people, to give sight to the blind, to give life to the dead and to grant Everlasting Life.

Upon you be the Glory of God!

December, 1911.

(Signed) ABDUL-BAHA ABBAS.

To the STAR OF THE WEST:

How infinite are the ways of God and how exalted are the prophecies of His Light that have dawned and illumined the whole world! (Matt. 24:27.) The Light—BAHA'O'LLAH—arose in the East and reflected in the West through His Teachings, which have illumined the region of America.

We, the German friends, are happy for the bounties of Providence, and give thanks that the divine Teachings were brought to us from that favored country. A leaf from the leaves* of America was sent to us through the guidance of Abdul-Baha: Miss Alma S. Knobloch, of Washington, D. C., who gave us the wonderful Bahai Teachings in an incomparable way. Always giving what she had, never thinking of herself, making every sacrifice for the promotion of the Cause, she quietly endured many severe trials, and today we recognize the blessings we have received through her untiring efforts.

Through the Mercy of the Blessed Beauty† the Spiritual Breezes have been turned toward the German nation, for many Tablets and Messages have been received

*Leaves—*i. e.*, women.

†Blessed Beauty, *i. e.*, BAHÁ'O'LLAH.

from our beloved Abdul-Baha; like spring showers, at first single drops; then stronger and faster, and finally like copious rain, through the Words and Glad-tidings to Stuttgart, by his messengers, Mirza Assad Ullah, Mirza Ahmad Sohrab, Lady Blomfield and Mrs. Earle.

We send herewith some of these Tablets.

Bahai greeting to all the friends, *Margarethe Döring, Librarian.*

NEWS NOTES.

The work of spreading the Glad-tidings in Stuttgart is progressing. At the close of the year 1910, there was only one Bahai meeting; but now, at the close of 1911, we have meetings five times a week at four different places in this city and vicinity—the number of participants having increased considerably.

In May, 1911, we had the privilege of entertaining Mr. Louis G. Gregory, of Washington, D. C., who came to us from the presence of Abdul-Baha, throbbing with new life and light. A reception in his honor was held at 24 Canzelei Str. To the home of the Stäbler family in Stuttgart; to Mrs. and Miss Kaslin in Esslingen, and to Mr. and Mrs. Schweizer in Zuffenhausen, near Stuttgart, our honored guest came and told the assembled friends much that was interesting.

Many of us longed to visit our beloved Abdul-Baha in Acca or Egypt, but were unable to do so. Great was our rejoicing, when in August, we learned that he was in Thonon, Switzerland, and would be in London in September. Miss Alma Knobloch, Mr. and Mrs. Herrigel and Mr. Haiges hastened to London and passed many wonderful days there in the presence of Abdul-Baha. When he visited Paris in October, Mr. and Mrs. Eckstein and Mr. and Mrs. Häfner and their child went to receive the inspiration of meeting him and had the great joy of being photographed with him. From the 13th to the 16th of October, Miss Margarethe Döring remained with Abdul-Baha and had the honor of living in the house occupied by him; from the 19th to the 22nd, Miss Anna Kastlin, Miss Julie Stäbler and Mr. and Mrs. Schweizer were in Paris and during the three days of their visit were received six times in private audience.

Though our Master sojourned so near and we all longed for the blessing of his presence in Stuttgart, he was unable to come. He, therefore, sent a message to us through Lady Blomfield, Mrs. Earle, Mirza Assad Ullah and Mirza Ahmad Sohrab, and we were very happy during the visit of these precious souls—a period of three days, from Sunday, Dec. 4th, to Tuesday, the 7th. Our Persian brothers were the guests of Mr. and Mrs. Eckstein, while Mr. and Mrs. Herrigel entertained the ladies.

Sunday afternoon, at 4 o'clock, a meeting was held in the Bürger museum, where, after words of hearty welcome, Lady Blomfield delivered the Master's message to us in English. Mrs. Earle then translated it into German. It reads as follows:

Rejoice! Rejoice! Because of the Glad-tidings! You have attained to the light of the Kingdom. The glory of the Sun of Truth penetrates all regions.

Rejoice! Rejoice! Glad-tidings I send unto you. The doors of the Kingdom are open. The heavenly manna has descended upon you.

Rejoice! Rejoice! There were many holy messengers sent into the world; they came one after another, and all diffused the breath of the Holy Spirit.

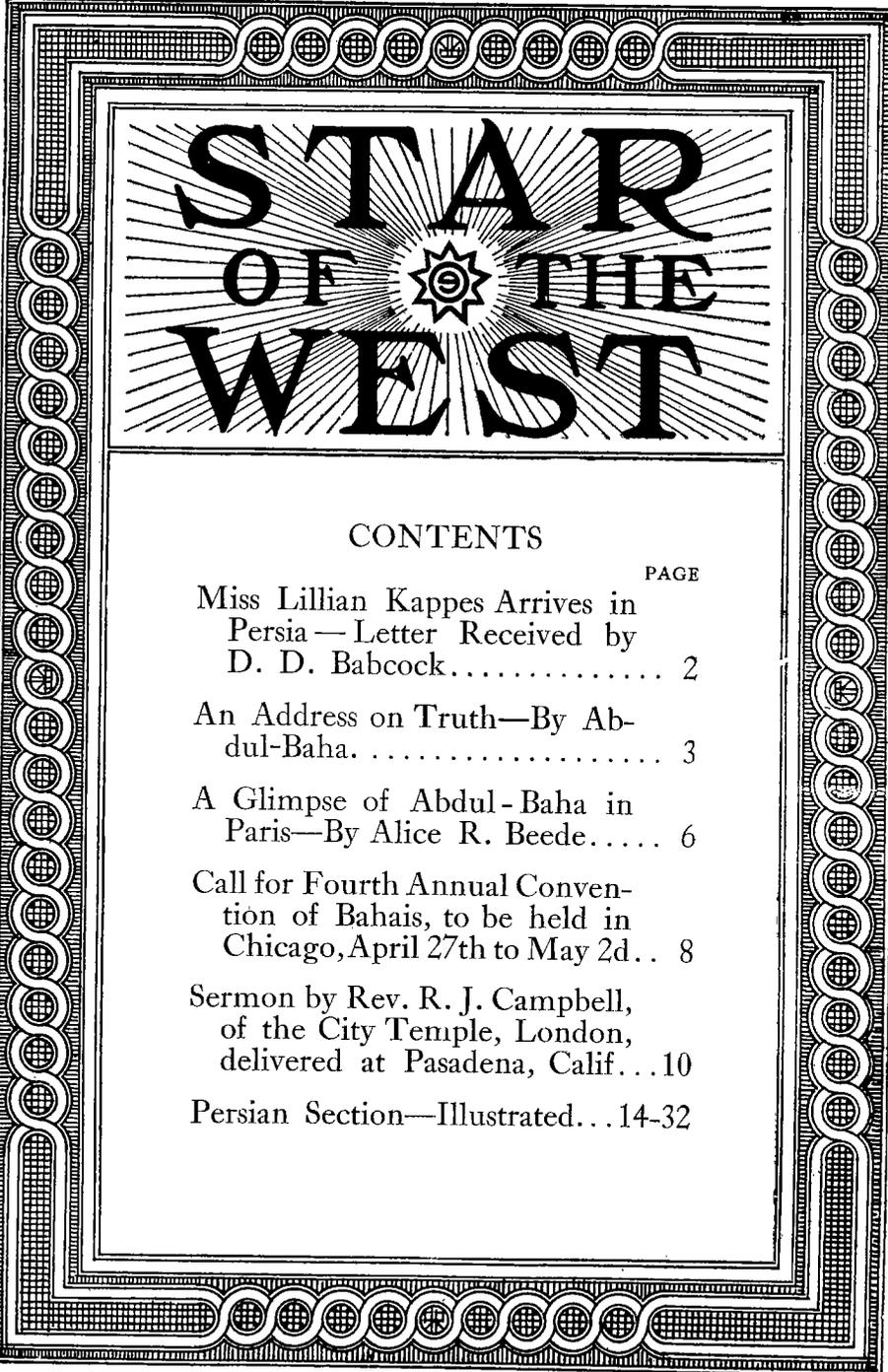
Praise God! Praise God! That you have turned your faces toward the Kingdom. The rays of the Sun of Truth are illuminating you.

Strive with heart and soul that the Heavenly Light may descend upon all people and that through it every heart may be enlightened and that the spirit of the human race may partake of Its glory. Work and strive until all regions of the world are bathed in this Light. Fear not when trouble overtakes you. You will be criticized; you will be persecuted; you will be cursed and reviled. Recall in those days what I tell you now: Your triumph will be sure; your hearts will be filled with the Glory of God, for the heavenly power will sustain you, and God will be with you. This is my message to you.

On Sunday evening, at 8 o'clock, a reception and unity meeting was held at the home of Mr. and Mrs. Eckstein. On Monday evening another unity meeting was held, the Message from Abdul-Baha again read, and all the friends were filled with the spirit of oneness and inhaled the fragrance of the rose-garden of the Love of God. It was felt that the prayers of Abdul-Baha were being answered and that we were experiencing his spiritual presence.

We all pray God for His blessing and aid that the Cause may take deeper root.

Frederich Schweizer.



STAR OF THE WEST

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MISS LILLIAN KAPPES ARRIVES IN PERSIA.

Letter received by Mr. D. D. Babcock, Seattle, Wash.

FARMAN FARMAH, TEHERAN, PERSIA, Dec. 19, 1911.

Dear brother in EL-ABHA:

Praise God! through your unceasing, untiring efforts and assistance, it became possible for me to follow the behest of Abdul-Baha, to enjoy the blessed privilege of the visit to Thonon and finally to arrive in safety at my destination. Many conflicting reports started Miss Stewart and me off rather hurriedly in the effort to meet Abdul-Baha at the Race's Congress in London, though we eventually spent one month there in the daily hope of his arrival. After writing and cabling and much uncertainty, word came to Tammadon-ul-Molk, his interpreter, who was in the same house with us, and Miss Juliet Thompson, of New York, who lodged next door, to proceed to Geneva, Switzerland. In two days Miss Stewart and I were telegraphed for and proceeded to Thonon on the French side of Lake Geneva, the incomparable, doubly beautiful for his presence there. Ignorant of the point of our debarkation, I was admiring, from the lake steamer, an exquisite, ethereal looking range of mountains, rising as if from the heavenly deeps, and as our boat drew nearer, a sweet, peaceful looking village was disclosed at their very base—and to our great astonishment we found ourselves at Thonon. Though we did not know it, Abdul-Baha was at that moment abroad on the lake with M. and Mme. Dreyfus-Barney, Juliet Thompson, Mirza Raffie and several Orientals, and when, after resting, six hours later we were greeted and called to meet him, and I told him of what I called my dream mountains, those self-same hills now forming a background for him as he sat at the window of Mirza Assad 'Ullah's room, he said: "Sometimes the heart sees what the eyes cannot see." Then, "If it were not for the Cause of BAHÁ'Ó'LLAH we would never have met—never have known each other—you would not be here." We were there two days, and, with many to see him, our interviews were perforce short though both evenings, at dinner, we sat opposite him at the same table. The first evening he told several humorous stories, but the second all his talk was pointed to us and of the Kingdom. He iterated and reiterated: "I am sending you to Persia that you may serve in Persia, so that all the friends and all the people will praise you." That we must always be united in all things, to be no cause of discord, to love *all* the people alike. That we would meet many hardships and trials.

One of his last messages was to you, for when I told him about your unceasing efforts on my behalf and of the fire of your enthusiasm and courage, he sent his affectionate greetings to Mr. Babcock. To say to him he had done well—*very well indeed*—and that Abdul-Baha was pleased with him. After I gave him greetings from the Seattle Assembly, he said: "I will see you again in the Kingdom of Heaven." When I asked him to be healed physically and spiritually to serve in the Cause of God, he smiled and said, the while we sat at his feet: "God willing, you will be healed—you must keep your thoughts and heart pure." When he dismissed us he said he would see us again to say "good-bye." What he had said of you touched me as nothing else did and I wept and wept, for it was the Lord's "Well done, thou good and faithful servant." I thought I should be completely satisfied if he ever said that of me. It was to me the epitome of approval. Rejoice! Rejoice! that in this Glorious Day it has been said of you. May your goodness increase!

We went out with: "I am sending you forth as Jacob sent Joseph of old"—and I could say nothing but, "Ya Baha-ul-ABHA! Ya Baha-ul-ABHA!" he echoing it back and repeating while he held us fast at either hand going forward toward the doorway. And so we went forth.

In Vienna we awaited our trunks and Mirza Raffie who had been instructed to

(CONTINUED ON PAGE TWELVE)

STAR OF THE WEST

Vol. II

Chicago (February 7, 1912) Mulk

No. 18

AN ADDRESS ON TRUTH.

Delivered by Abdul-Baha on November 24, 1911, at the home of Mademoiselle Gastea, Paris, France.

All the divine prophets are the Manifestations of Truth. His Highness Moses declared the Truth. His Highness The Christ spread the Truth. His Highness Mohammed established the Truth. All the elect of God proclaimed the Truth. His Highness BAHÁ'Ó'LLAH unfurled the ensign of Truth. All the sanctified souls who have stepped into the arena of existence have been the lamps of Truth.

Truth is the oneness of the kingdom of humanity. Truth is love among the children of men. Truth is the proclamation of Justice. Truth is divine guidance. Truth is the virtues and perfections of the human world. Truth is equality between the people of all countries. Truth is the illumination of the realm of man.

All the prophets of God have been the heralds of Truth. All have been united and agreed on this principle. Every prophet predicted the coming of a successor and every successor acknowledged the Truth of the predecessor. Moses prophesied the coming of Christ. Christ acknowledged Moses. His Highness Christ foretold the appearance of Mohammed, and Mohammed accepted The Christ and Moses. When all these divine prophets were united with each other, why should we disagree? We are the followers of those holy souls. In the same manner that the prophets loved each other, we should follow their example, for we are all the servants of God and the Bounties of the Almighty are encircling every one.

God is in peace with all His children, why should we be engaged in war? God is kind to every one, why should we oppress each other? The foundation of divine religion is Love, Affinity and Concord. Praise God, that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the means of unity and agreement are being brought about and communication between the races of men is rapidly being established. *Now is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discountenanced. Let political expediencies be done away with. Let the love of country be superceded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants at the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all the prophets. We must all acknowledge the divine authority of all the heavenly*

books. We must wash our hearts free of all human prejudices. We must *serve God*. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of men as sacred. We must not shed the holy blood of man for the paltry earth. We must all agree upon one fundamental principle. That principle is the *oneness of the kingdom of humanity*.

Consider ye! What things are transpiring now in Tripoli! How many fathers have become without sons! How many little children have become fatherless! How many kind and affectionate mothers are weeping for the death of their sons! How many women are lamenting and mourning over the cruel death of their beloved husbands! This sacred blood of humanity is shed for a piece of land! The beasts of prey never fight for this aim. Everyone is contented in his own place. The wolf is satisfied after receiving his share of life. The leopard will creep into his own lair after partaking of his food. The lion will crouch in his own jungle. No one intelligently or on purpose will ever entertain the desire to oppress another.

Alas! Alas! Although pitiless man brings under his dominion all the nests of humanity, yet he aspires for more. On the other hand, we easily realize that God has given to man divine intelligence, but he has become worse than the beasts of prey. The beasts of prey do not tear in pieces the members of their own species. No matter how ferocious a wolf may be, he cannot kill more than ten sheep in one night, but man is becoming the means of destroying hundreds of thousands of his fellow beings in one day. Now, be just! How can this agree with reason? If a man kills his brother he is called a murderer; if he crimson the battlefield with the blood of hundreds of thousands of innocent men, he is hailed as a great conqueror! If a man steals ten dollars from another he is considered to be a guilty thief, but if he has pillaged a large country he will be known in history as a patriot. If he destroys with fire one house he is accused of arson, but if he bombards a city with the fire of cannon he is called a victorious being. All these events connote the evils of human ignorance, the blood-thirstiness of the nature of man and the lack of faith. For if man believes in divine Justice he will not consent to the suffering of any soul and he will not allow the shedding of one drop of blood; nay, rather he will exert himself day and night to make one soul happy.

Now, praise be to God, the signs of intelligence are becoming manifest among the people in some parts of the world. This is the dawning of the day-spring of the Most Great Peace. This is our hope: to spread the oneness of the realm of man, to destroy the foundation of hatred and animosity from among the people, to make manifest the Greatest Peace, so that the nations of the world may affiliate with each other and all the governments may strengthen between themselves the bonds of love and unity, the International Court of Arbitration may be established and all the world-wide problems and difficulties which arise between the nations may be adjudicated in that Universal Court.

The solving of these international problems depend upon the increase of the number of the lovers of Peace, and those who are devoted to the greater friendship of nations may add their power to the public opinion which revolves around the Peace of the World. Then, through the powerful demonstration of the people of peace and reconciliation, all the nations will be forced to accept the doctrine of Peace.

Love is illumination. Love is the cause of life. Hatred is conducive to death. Undoubtedly wise men prefer life to death, unity to discord, and will endeavor with heart and soul that these impenetrable dark clouds may vanish and the Sun of Reality may shine forth; this world may become another world; this mound of earth may be changed into a delectable paradise, the East and the West may embrace each other, the North and the South may clasp hands of true fellowship, so that the true, divine Love may become unveiled in the world of man. For to love man is to love God, and to be kind to the people is to serve God. Pray and exert yourselves with heart and soul so that you may become the means of creating love among the children of men. We hope that through your efforts religious, racial and political prejudices may pass away, and the tired world may receive peace and tranquillity.

You who have children know of a fact how beloved they are to you. Those who are bereaved of the meeting of their children because they are killed in fighting, are like unto you. Consider, what will be the mental agitation of a mother and a father when they look upon the body of their son steeped in blood! Will they have any more desire to live? Will they have any composure, any comfort? Those who are now at war in Tripoli are passing through agonies and their fathers and mothers are in a desperate mood.

God has created us to be loving and compassionate toward each other, and not draw the sword before each others' faces. We must adorn the gathering of love and peace, and not drill soldiers for the ranks of the army. We must organize courts of justice. God has given to us eyes so that we may look upon each other with the eyes of the Love of God. He has granted us hearts so that we may become attached to each other and not show enmity and rancour. Consider how God has been good to man! He has given him understanding, intelligence and sentiment so that he may exert these divine faculties in the path of love and not in the way of harm. We must supplicate God that He may confirm and assist us to become the embodiment of the perfections of man; not to extinguish the torch lighted by the Hand of Majesty; not to stop the downpouring of the Rain of Mercy; not to cut His green and verdant trees; not to prevent the descent of heavenly blessings, but to become confirmed in such wise as to adorn the realm of humanity, to illumine the East and the West, to create means of the interdependence of man, to destroy the basis of war and to become the cause of the affiliation of the hearts.

This is our hope! This is our utmost aspiration! We beg of God to assist us therein. His Highness BAHA'O'LLAH dawned from the horizon of

Persia and spread to all parts of the world the rays of the Most Great Guidance. He invited all to the Greatest Peace and gave advice to all, especially to Napoleon the Third, who was at that time Emperor of France. For fifty years He suffered everything in life so that by degrees the hearts became attracted to the Most Great Peace. Now, praise be to God, this light is continually spreading its benefits and ere long the Banner of the Most Great Peace shall become unfurled. We will exert ourselves day and night so that the world of man may become harmonized and the Sun of Truth and the Rays of Reality may enlighten the East and the West.

A GLIMPSE OF ABDUL-BAHA IN PARIS.

BY ALICE R. BEEDE.

After a morning talk given by Abdul-Baha at his apartment No. 4 Ave. de Camoens on October 15, 1911, all those present were invited that Sunday afternoon to meet him at four o'clock at 22 rue Seeden Rollin pre Saint Gernais (Seine) outside the walls of Paris, where a real Bahai settlement work is carried on by Mons. V. Ponsonaille and his good wife. They are poor people. He is employed as a collector for one of the large department stores in Paris. Having received the Message, he felt his work for the Cause of God was among the very poor children, waifs and those who had no parents; so with his wife, some years ago settled his home here and by going without their noon day meal (which to the French means much) they could give it to these little ones. They started in an old car where they met together to read the Tablets and hear the Word of BAHÁ'Ó'LLÁH. It was not long before many came and it grew so that the clergy of many sects desired to have it consolidated under them. Mons. Ponsonaille did not consider this the way to serve best and he declined all these offers. At last, they grew so very jealous that they, with the help of the priests, took the car from him. The Bahai friends in Paris offered to build a place for his work and Mons. Ponsonaille told them if they would furnish him the boards and nails that he would build it himself, which he did, and it was here that we went, and after three months spent going around Paris every day, I assure you I had never seen such a dirty, miserable quarter.

After leaving the train on the main street, we walked down to the end of a narrow lane or street without sidewalks, on which doors opened to places where soldiers and women were drinking and screaming, while from the small windows bedclothes were hanging out, and women and children could be seen. It was with joy we at last saw a familiar face and Mous. De Scott, the artist, pointed to the small gate through which we passed and by the discarded car into a small board cabin about 20x25 feet. At one end was a raised platform and desk of rough boards. I can only say as my eyes fell first upon The Greatest Name hanging in a frame from this desk and I saw the crowd of

miserably poor, dear little ones gathered there, and as my ears caught the music of their voices (for they were singing), tears filled my eyes and a great lump choked me. Then I looked and saw we were but a half dozen who had come as guests, and all, like myself, were deeply affected. It was Madam Ponsonaille, a woman with a strong, kind and most intelligent face, who evidently had taught the children to sing and who with her whole heart was leading and keeping time for them, for they had no instrument. After the song Mons. Ponsonaille read a Tablet sent by the Master, for he called Abdul-Baha "The Master," and it is quite evident that they all know him as the Master. Mons. Ponsonaille, who has a delicate, most refined face—that of a gentleman in its fullest sense—talked for a time; they sang again, and then all their little heads were turned towards the entrance and it was evident that their hearts were full of expectancy and they longed to see the One who had promised to come to visit them. The oldest of these children were not over fifteen—from that down to babies in the arms—all ages and kinds, clothed cleanly in clothes that had no fit, or were misfits rather.

At last there was a silence. Then all arose to their feet as Abdul-Baha quickly entered and walked up the narrow center passage to the front and stood. Mons. Dreyfus-Barney and Tammadon-ul-Molk took their places on the side. Mons. Dreyfus-Barney acted as interpreter. Abdul-Baha said: "I am very glad to be here with you. I am very glad to see you all here. I love you very much. I have been in many beautiful houses, but this is more beautiful to me than any of the others, for the spirit of the love of BAHÁ-'O'LLÁH is here. You are all receiving the teachings of God and learning how to act and live and some day you will be great and wise for having learned the truth. I have seen many beautiful rich children, but to me you are more beautiful, and I love you all (as Christ loved little children) here. Monsieur and Madam Ponsonaille are your spiritual teachers. They give you food and understanding eternal of God, while your parents are giving you your material food and care for your bodies. You must love these good friends." Turning to Monsieur and Madam Ponsonaille, he said: "This is a great work you are doing for the love of God in this great day, through the power of BAHÁ-'O'LLÁH. Your station is great. Your names will go down through all the ages. Kings and Queens have never been talked of and remembered as you will be. You are workers in the Kingdom of ABHÁ and I am very happy and love you very much." Then with his head upturned and the palms of his hands upturned together, as if to receive in them the pouring down of the Holy Spirit, he chanted a prayer and blessing, and coming down from the small elevation, on which he was standing, to where the children were, all crowded close around him, and laying his hands caressingly upon some of their heads and taking the hands of others with a loving smile to all, with difficulty he passed down the aisle to the door. Near me were some rough boys whom

(CONTINUED ON PAGE TWELVE)

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	19th.....	Four intercalary days.	
10th.....	Eizzat (<i>Might</i>).....	Sept. 8		Ola (<i>Loftiness</i>).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago (February 7, 1912) Mulk

No. 18

TO THE BAHAI ASSEMBLIES OF NORTH AMERICA, AND ALL FRIENDS IN THE CAUSE OF GOD,

GREETING:—

Bahai Temple Unity, by its Executive Board, announces and herewith calls the Fourth Annual Meeting of the Unity, to be held at the City of Chicago, Illinois, during the last six days of the Rizwan Feast—April 27th to May 2nd, inclusive, proximo, for conference and action upon the appointed reports, business and election of officers of the Unity.

We are assured that, God willing, this meeting will be blessed and inspired with the personal presence of the beloved Abdul-Baha Abbas, and that this will be the long-anticipated and memorable occasion of the consecration by this loving and faithful Center of the Covenant of the site of the first Mashrak-el-Azkar in the West.

This joyful consummation has been and will be made possible by the glad offerings of many men and women from all people and religions, civilizations and lands of the earth, who have been attracted to and unified in this object by the inspiring word and the unceasing service and the unbounded love of Abdul-Baha.

All friends in this Cause of God, who earnestly and sincerely seek, and will co-operate to promote a spiritual unity, concord and peace on earth, and to draw all men to the worship, in Spirit and in Truth, of the One God and Father of us all, are invited, without limitation or distinction, to unite with us in this universal object and occasion.

The established Bahai Assemblies in each city or local municipality of North America are, under our organization, entitled to, and are hereby notified to elect one representative and alternate, and the Bahai Assemblies in the Cities of New York (Borough of Manhattan), Chicago and Washington, will elect two representatives and alternates each, to serve for the term of one year. These representatives will constitute the delegates and representatives who will exercise the power of the Unity at this Annual Meeting, and will there elect its Officers and Executive Board of nine members, and constitute the working body of the Unity for the ensuing year.

In conjunction with this Unity of Representatives, the conference and co-operation of all friends everywhere, in the objects here stated, and service to the One and universal Cause of God, are welcome.

The several Bahai Assemblies are urged to hold their election of representatives early and to report their election promptly, and also to advise, after canvass of their several localities, the number of friends who may be expected to attend this memorable meeting, that adequate preparation may be made for assembly and lodging accommodations. Address Bernard M. Jacobsen, Secretary, 5338 Kenmore Avenue, Chicago, Ill.

Communications should be received on or before April 12, 1912.

Announcements will be sent to the several Assemblies and will appear in the columns of THE STAR OF THE WEST, advising representatives and visiting friends of the details of place, time and program of the several sessions of the meeting.

Executive Board Bahai Temple Unity,

Bernard M. Jacobsen, Secretary.

Albert H. Hall, President.

ANNOUNCEMENT:

The main plot of land, 610x700 feet, upon which the Temple of the Mash-rak-el-Azkar group is to stand, cost \$34,500, and interest at 6 per cent. The splendid efforts the friends have put forth have caused this interest to be paid to date, and \$24,500 to be paid upon the principal. There now remains the mortgage of \$10,000. If this could be paid before the expected arrival of Abdul-Baha at the next convention to be held in Chicago, April 27th-May 2nd (inclusive), we would better show that we have really anticipated his arrival, and perhaps he himself might lay the corner stone.

We believe there are several thousand Bahais in the United States. If two thousand were to send five dollars each by April 1st, this mortgage could be wholly wiped out and the way prepared for actual building operations. It

may be that some of the friends could send more, for even five dollars might cause hardship to some—but if every soul would send some offering—in proportion as God has prospered him (the widow's mite was the richest offering in the Temple), we believe this mortgage could be cancelled and His arrival would not find us asleep and our lamps without oil.

Executive Board.

—

VISIT OF REV. R. J. CAMPBELL TO AMERICA.

A cablegram from Abdul-Baha, requesting the Bahais of America to show every courtesy to the Rev. R. J. Campbell, of The City Temple, London, while touring America, was responded to most heartily by the friends from the Atlantic to the Pacific, who made every effort to hear and greet him.

We pray that Mr. Campbell may go on preaching the gospel of the Christ Spirit, so well illustrated in his sermon delivered in the First Congregational Church at Pasadena, California—the western terminus of his trip. We are indebted to Mrs. Henrietta C. Wagner, of that city, for the extracts presented herewith. It was delivered Sunday morning, January 7th. He took for his text Deuteronomy 32:11, 12: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord did lead him, and there was no strange god with him.”

“You remember, of course, that an eagle's nest is usually built on some ledge of rock high up among wild mountain crags, inaccessible—or all but inaccessible—either from above or below, except by the strong wing of these denizens of the upper air.

“The growing youngster cannot get away, nor does it want to get away. He is quite content to sit where he is and be fed. He has no ambition to soar upwards toward the sun or swoop down from its dizzy eminence into the dark valleys that lie so far beneath his feet.

“So what does the mother do? She knows her offspring ought not to stay there forever. It would be no kindness to let him do so.

“The first thing she does, therefore, is to tear up the nest. This alone is an uncomfortable proceeding, for the youngster who has hitherto occupied it.

“That is the first illusion in the elaborate metaphor which constitutes my text—‘As an eagle stirreth up her nest.’ You see now why she stirs it up—breaks it up, in fact. It is because its further tenancy would be a hindrance, an ignoble limitation, to the expanding life she has reared in it.

“What comes next? She does her best to show her young one what wings are for. She flies around him, hovers above him, circles 'round and 'round, before his eyes, in order to tempt him if possible to essay his own powers and quit the needless security of that little hole in the cliff that has hitherto constituted his world.

“But he will not move; he is frightened. He feels utterly wretched without that dirty old nest that he calls home—so he just holds on tight and sticks where he is.

“That is what is indicated in the text in the words, ‘she fluttereth over her young.’ But she soon gets tired of this. She finds it is of no use, for the fledgling will not stir.

“So she deliberately drops down beside him and pushes him off his support. Away he goes tumbling headlong into the awful void, shrieking and yelling and flapping the little wings he has never tried to use before.

“Nor are they much use to him now. He would be smashed to pieces for certain, but the mother has calculated quite well what to do.

"She spreads her wings at the moment of his fall, swoops down underneath him, catches him on her opened pinions and bears him up again to the spot he has left—or some other—and gives him time to recover his nerve before the next descent.

"She spreadeth abroad her wings, taketh them, beareth them on her wings.' Before long the young eaglet, growing bolder and stronger every day, knows enough to trust to his own and he does it.

"Henceforth the whole glorious world is open to him—not merely a square yard of rock—and he is equally at home in every part of it.

"The unknown Old Testament poet, who gave us this fine piece of description which we have been considering, was evidently well acquainted with the habits of the feathered creation, and had often watched this thrilling performance going on among those birds of prey which we not unfitly term the 'monarchs of the air.'"

He applied this, first, to the Children of Israel, who were indeed a chosen people, but not chosen in the sense that they came to regard themselves. They believed themselves to be the recipients of God's bounty and mercy to the exclusion of all other peoples. They were His people and all others were outside. As a matter of fact they were chosen to be the nest of the coming Christ and His heralds to all nations. What a glorious panorama unfolds itself before our eyes as we contemplate what they might have been if they had accepted His Message and given it to the world! Again, Israel insisted that Jerusalem was the Holy City and on Mount Zion alone, and in no other place, was God to be worshiped. The words of Jesus on this point were spoken to the woman of Samaria (St. John 4:21-24): "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. * * * But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

So God tore up the nest and scattered the young, but the time has come when He "taketh them, beareth them on His wings."

He then applied the text to the individual, in the following words:

"And to what a felicitous use he puts it! He compares the whole process to God's care of His children; particularly, of course, the children of Israel. Israel had had no easy time.

"You are like young eaglets fluttering their wings without dreaming of the heights and depths to which these wings will presently carry them. There is something greater in every Christ-like deed than its immediate object is worth. You instinctively acknowledge this and affirm it when you pay your tribute of honor and reverence to the strong man who stands aside when some ship is going down in order that some invalid woman may take his place in the lifeboat. From the merely utilitarian point of view it would be better to save the man, for he could be of more use in the world than the apparently helpless individual for whom he sacrifices his life. But somehow that is not how you measure the deed. You feel there is something deeper in it, something grander than the immediate occasion thereof.

"But our danger is that we lose sight of this. We trust material things as ends in themselves; we become conformed to this world; we battle hard for our ledge and our nest; full of dread lest the support should be taken from us.

"And then what does God do? He shatters your little bit of false security and flings you out upon the void.

"Before He does that, He flutters over you—that is, He presents your own spiritual possibilities to you in various forms.

"In the end He compels you to abandon your poor, narrow outlook and trust yourself to the ampler range of divine opportunity.

"Again and again you seem to be falling straight to destruction, your spiritual reserves are not strong enough to save you, your wings of faith are not strong enough to bear you up!

"But just when everything seems lost you find the broad pinions of God outspread beneath you and you are being borne heavenward again.

"You have even been the subject of some of God's mighty deliverances without realizing it.

"You have seen destruction rushing upon you, but—you know not how—it never reached you. It never hurt you. The very thing you have dreaded in sorrow has somehow turned out to be harmless.

"The wings of God have intervened and saved you from its menace. Will you not look at life with wiser eyes and see what it is that has so often come between you and impending evil?

"See who it is that has been teaching you the franchise of the soul. Rise, child of the highest, rise and soar! Eternity is before you."

A GLIMPSE OF ABDUL-BAHA IN PARIS.

(CONTINUED FROM PAGE SEVEN)

I was often obliged to quiet before Abdul-Baha entered the hall. But after he came they never moved nor spoke and when he passed out they fell over each other in their great desire to have him take their hands.

Outside the door stood Mons. Ponsonaille, and Abdul-Baha, putting his hand inside his gown, took out many gold pieces and gave to him as he bade him good-bye. He walked down the street toward the carriage so quickly that our little party was at least twenty feet behind. Oh! what a sight. In every doorway and window were people—and such people! A very poor man held the carriage door open as Abdul-Baha entered with his little party, Mons. and Madam Dreyfus-Barney and Tammadon-ul-Molk. The crowd were fighting and calling names but a gendarme and Mons. De Scott protected us as we passed on safely.

So ended a never-to-be-forgotten day, having seen Abdul-Baha among the children of the poor of the streets of Paris and I thought again of the light I saw twice on Fridays in Acca and wondered if they were missing him and longing for his return and loving help. The thought comes to me now of what the world's poverty will be after his departure and to us who have been fed from his hand on the Bread of Life.

MISS LILLIAN KAPPES ARRIVES IN PERSIA.

(CONTINUED FROM PAGE TWO)

meet and travel forward with us into Persia. After a few days there, we were delighted to meet Dr. Arastou Hakim, the brother of Lotfullah who started toward America with Ghodsia and who is now in London, Chua Ahmadoff and Hussein Ahmadoff, both of Tiflis, whom we had met in Thonon and who wished to join us. Chua Ahmadoff knew Russian as well as Persian and Turkish, so our travel was much facilitated and his kindness unremitting until our arrival in Baku. There we were entertained in the Bahai Hospice and met, during our two days' stay, hundreds of dear brothers coming and going all day.

Again in Resht and Khazvin, we were met and entertained and on our arrival here the excitement was great indeed. After the first week of almost incessant calling or meeting of friends at special gatherings, I began my work in the main boys'

school and took charge of the girls' school. By now the girls' school enrollment has reached about 150, and I am there from morning until about 4 p. m., excepting an hour or more just before noon that I give the highest class in the boys' school. The boys have had several years of English, so my work there is easier, but the girls' school was only started last spring and of the three classes of girls I teach only the highest has had instruction in English. But all are eager to learn—only we need more teachers from America. The native teachers here are lovely women but have never been educated themselves, except the directress who learned or studied fifteen years ago in the mission school here. So the work is seriously handicapped and my hands are full, indeed. But during the three months, or, rather, ten weeks, I have been here, we are slowly evolving into some show of system. Infinite patience is necessary. We have had endless beautiful gatherings among the believers. I keep saying how happy I am to be a woman, for I can meet freely both the men and women. So far have been in about fifty different homes, both Bahai and Mohammedan, and not only are Fridays and Sundays thus taken up, but sometimes every afternoon after school.

You cannot imagine how beloved Dr. Moody and Dr. Clock are. Dr. Clock had not been very well, but is now regaining her old strength. Miss Stewart has not yet arrived at a point, or, rather, conditions are not yet ready for work exclusively among the Bahais, but she has had two long cases of illness, one English and the other American, to nurse. Just now she herself is nearly recovered from a light attack of typhoid.

We are all rejoicing at the near prospect of Abdul-Baha's visit to America and hope he will also come to Persia. We are not at all worried about the crisis here and feel that all will be well with Persia, for He has said it. Please inform all the dear friends of these contents and give to all our hearty, loving Bahai greetings.

Always yours in His service,

LILLIAN KAPPES.

OUR PERSIAN SECTION:

(1) Editor's explanation and apology for delay in issuing Persian sections of STAR OF THE WEST, and details of his trip to France; (2) photograph of Abdul-Baha; (3) recent Tablet to the American Bahais; (4) approaching visit of Abdul-Baha to America and his acceptance of invitations to speak in churches and other organizations; (5) photograph of Kenosha, Wis., Board of Consultation; (6) the Universal Races Congress and Abdul-Baha's Tablet to it; (7) effect of his visit to Europe and announcement of publication of his addresses in book form; (8) Abdul-Baha's address before L' Alliance Spiritualiste in Paris; (9) address on "The Spiritual and Material Worlds"; (10) discourse on the future unity of Persia and England; (11) Tablet pertaining to the spread of the Cause in England; (12) photograph of the Baltimore Bahais; (13) discourse on the subject of the Aryan Race, and that the English and Persian peoples are from the same origin; (14) Abdul-Baha's farewell address to England and the nine principles of the Bahai Dispensation; (15) discourse on the future promotion of the Cause in France; (16) address on the subject of the "Return of the Manifestations of God" being like unto the return of the seasons of the year and the dawn of the sun from different points on the horizon; (17) address on "Words and Deeds."

Miss Beatrice E. Lane, who translated the Bahai Message into Japanese, and among whom it has been well received, was married to Mr. Daisetz T. Suzuki, of Tokio, on December 12, 1911. The marriage took place at the United States Consulate, Yokohama, Japan. She is the daughter of Mrs. Emma E. Hahn, of New York City and Stamford, Conn.

موسوی بشری سعی توجیه کردند و لکن آنان که پرستش نطق نموده
 موسوی نمودند و از شس حقیقت غافل چون ان کوکب
 نورانی از نقطه موسوی بطبع موسوی انتقال نمود محروم از شس
 آفتاب شدند و در ان نقطه موسوی محروم ماندند
 و همچنین میسویان که پرستش نطق موسوی نمودند چون
 حقیقت در نقطه تجردی انتقال نمود محروم ماندند ولی نفوس
 مقدسه که مغفون آفتاب بودند نور حقیقت را در افق
 تجردی مشهور کردند و چون ان کوکب لامع باقی
 نقطه اولی انتقال نمود اهل حقیقت پرستش آفتاب
 نمودند محروم گشتند و چون ترا عظم از مطلع بهاء الله در نهایت
 حرارت و اشراق پر نور افق انداخت نفوس جاوید
 اهل بیان که محرومترین طوائفند در نقطه نقطه اولی ماندند و از
 فیض ابدی بهاء الله محروم گشتند و با واهم و اوجیر گشتند و غلبه
 کتاب از وضع کتاب محروم گشتند و حال آنکه نقطه اولی
 بصیرت عبادت میفرماید که بکتاب و نماز نزل فی الکتاب
 و حروف حی و او ای بیان که نفس مبارک نوزدیم است
 در یوم ظهور ما واجب شویید و این تا گداست که با
 با دلد و مرا یا از شمس غیب مانند ازین قوم تجردی
 طوائف عالمند در بار هیچ دور و کوری چنین نصوص حریف
 الهیه بنوع حال بیانیه بهانه بیگ سرات بی عرضه که مانند
 حجر و در افق است از شس حقیقت محروم ماندند و وظلمت
 اقامت مستقرند چنانچه در کمال و احقرنا علیهم حال نماید
 هر دم بهر گزانه نماید که اگر در هر نقطه محروم نماید در شس
 حقیقت را میجوید از هر نقطه طلوع کند پرستش آفتاب کنید
 از هر مطلعی اشراق نماید در هر حد است مستوفید و بنور غیبت
 کبری تصور دیده بینا دارید و گوش شنوا است فیض از محبوبت
 کبری

خطابه مبارک در پاریس

جمع عالم از حیثیت اقول کمانند جمع نکر کنند که محبت فرزند جمع
 مگر نه صدق مقبول است و کذب مذموم اما فی حقیقت
 عالم این است و حیات ذات عالم انانی دلها را تسخیر
 کردن خوب است نه دلها را شکستن بهایان خوش است نه
 بغیض و عداوت عدل خوب است نه ظلم و حقت خوب است
 نه محبت مادیت حسن خلق خوب است نه سوء اخلاق
 نور مقبول است نه ظلمت عاقبت انان است نه جهل کرد
 خوش است نه بخل توجه بخدا خوب است نه غفلت از خدا
 برای خوش است نه ضدالت و امثال ذلک

همه او نفس خود مشغول است هر کس در فکر شغف نفس است
 و لومت است دیگران در ان باشد هر نفسی در فکر شدت
 خود است نه دیگران هر کس در فکر راحت و آسایش
 خودش است در سایرین نهایت آرزوی ناس
 این است و سلکت بر اینیوان ولی بهائیان نباید
 چنین باشند بهائیان باید متذاب باشند باید عفت
 بیش از گوشان باشد بغل جهت عالیات
 باشند بقول بزقار و در او اعمال خودش ان اثر است
 صداقت کنند اثبات اثبات کنند فضائل عالم انان
 اشکار کنند نورانیت اسمانی را واضح کنند اعمال ان زیاد
 بر آرد که من بهائی هستم تا لب شرق عالم انانی شوند اگر
 انان با اعمال بهائی قیام در رفتار کنی قول لازم ندارد اعمال
 است که چهار حرفی دان اعمال است که این بدوست
 را ترویج کرده اعمال است که این صنایع را آشکار کرده اعمال
 است که انجیفات را ظاهر کرده اعمال است که عالیاری
 را با بنده بر سر اند که چنانچه اعمال شود اقول بود انانکه
 بود این بدویت مادی حاصل شود پس این قیام است
 دل کج که روحانیات به نظریه ادیان است اعمال اهل
 ملکوت اسب حیات فلوب بشود نه اقول اعمال تجرد
 سبب ترست و جیدان بشود فضایل انان سبب
 نورانیت بشود پس شما باید شب در روز تقوی و زکی
 بکنید و بخداوند دعا کنید و از خدا بخواهید که موفق
 با اعمال شویید توجه بخدا کنید مناجات کنند نماز کنند
 بگوئید بلکه عمل خیری از شما ظاهر شود هر فقیر را سبب
 فنا شویید هر قاتل را دستگیر گردید هر مجرمان
 را سبب سرد شویید هر بیمار را سبب حمت گردید
 هر خائف را سبب ایت شویید هر بیچاره را سبب
 چاه گردید هر غری را علی و پناه باشید هر
 بیسرومانی را ماوی و منزل باشید این است
 صفت بهائی اگر بان موفق شویم بهائی هستیم اگر
 موفق نشویم خدا نکره بهائی نیستیم مرجب

نی بجار نور ذراتی که در تپه‌های الی ملکوت صمدانیت که حکمت نماید یا بس و حرمت رخ بگشاید غلظت اجسام
 و مستغنی عن الی افق الطائف است آن به اولاد عباد کند غلظت و وضاحت خیره برافزاید عالم جان و وجدان
 و اما قد اجتمعت فی هذا المحفل الروحانی تبلیغ الی ملکوت النفس رحمان محروم گردد و طیب ششم منقطع شود
 ششقلین بنابر حکمت پنجمین بنوعی که در تپه‌های الی ملکوت صمدانیت تمیز بین
 کمالی و بیاریح موهبتی که متذللین الی ملکوت رحمانیت کبری بدید و شمس حقیقت از افق اعتدال بتاید
 رب ایدیم بشدید العوی و انزل علیهم النور من آسمان و خورشید را بر کرد و نیز افق جهان اشراق نماید که جهان
 و در علم آیات توحید و در آیات تقدیر است بین الوری کائنات فیض ابدی باید و انوار سو هجرت کبری
 و در حقیقت نور العرفان ساطعه بانوار الهی بین شرق و غرب را روشن نماید و جهان دل و جان
 اهل الوفاء انک انت الکریم انک انت الرحیم و فضایل عالم انسانی در قطب
 و انک انت العزیز العظیم و علم هدایت کبری در افق اعلی موج زند
 لهذا وقتی شمس حقیقت از افق موسوم اشراق کرد و فیض ناگهانی بخشد بعد از آن نقطه
 غروب نمود از افق عیسوی اشراق کرد و این فیضات ابدیه جهان را سربازان نمود و نفوس روح القدس در جسد
 اسکان رسید و حیات ابدیه بخشد پس از طلوع محمدی اشراق نمود و عالم اسکان را منور فرمود ظاهر و باطن
 بر انداخت عدل و انصاف خیره بر افراخت پس از او سطل نقطه اولی طلوع کرد و عالم وجود را پریشان کرد
 کبری زند نمود انوار هدایت مبذول داشت و در حقیقت آشکار کرد
 حال نیز اعظم کواکب عالم اعلی از افق موهبت کبری حضرت بهار آینه نهایی اشراق
 بر افق نمود حشر جدید رخ نمود و شریع انبیا شرق متور کردید و انوار انبیا در غرب منتشر شد بهار
 الهی در نهایت عظمت جهان فایز امطر فیوضات ناقصی نمود و حرکتی فوق العاده در عالم عقول و نفوس حصول
 یافت وحدت عالم انسانی علم بر افراخت و شریعت و محبت در قطب افق سایه انگیز بدایع و آثار
 و حقایق و اسرار کائنات در این قرن بر صدر قرار افروزد و جهان جلوه نمود که عقول اولی الالباب جهان گردیدند
 نفوس کرام اهل حقیقت بودند و پرستش آثار نمودند و عاشق انوار بودند و جوارح شمس را در افق موسوم
 مشاهده نمودند استفاضه از فیوضات الهیه کردند و چون قیر حقیقت انتقال باقی عیسوی کرد
 مشایخ انبیا را در آن نقطه حقیقت نمودند و از طلوع

و در علم آیات توحید و در آیات تقدیر است بین الوری کائنات فیض ابدی باید و انوار سو هجرت کبری
 و در حقیقت نور العرفان ساطعه بانوار الهی بین شرق و غرب را روشن نماید و جهان دل و جان
 اهل الوفاء انک انت الکریم انک انت الرحیم و فضایل عالم انسانی در قطب
 و انک انت العزیز العظیم و علم هدایت کبری در افق اعلی موج زند
 لهذا وقتی شمس حقیقت از افق موسوم اشراق کرد و فیض ناگهانی بخشد بعد از آن نقطه
 غروب نمود از افق عیسوی اشراق کرد و این فیضات ابدیه جهان را سربازان نمود و نفوس روح القدس در جسد
 اسکان رسید و حیات ابدیه بخشد پس از طلوع محمدی اشراق نمود و عالم اسکان را منور فرمود ظاهر و باطن
 بر انداخت عدل و انصاف خیره بر افراخت پس از او سطل نقطه اولی طلوع کرد و عالم وجود را پریشان کرد
 کبری زند نمود انوار هدایت مبذول داشت و در حقیقت آشکار کرد
 حال نیز اعظم کواکب عالم اعلی از افق موهبت کبری حضرت بهار آینه نهایی اشراق
 بر افق نمود حشر جدید رخ نمود و شریع انبیا شرق متور کردید و انوار انبیا در غرب منتشر شد بهار
 الهی در نهایت عظمت جهان فایز امطر فیوضات ناقصی نمود و حرکتی فوق العاده در عالم عقول و نفوس حصول
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 و حقایق و اسرار کائنات در این قرن بر صدر قرار افروزد و جهان جلوه نمود که عقول اولی الالباب جهان گردیدند
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خطابه مبارک در پاریس

آفتاب جهاناب آسمان را طلوع و غروب و از این حکمت که
 برین و طریق و فصل تابستان و زمستان این در
 در کم است و از نورانی ذات عالم وجود تغییر ندارد و در
 کجوبید چون موسوم آید آفتاب فیض جدیدی نماید
 حرارت و شعاع آید اینسان باید و نسیم جان
 پدید بوزد برگردد و چون بخند نسیم بهار سبک گردد
 و پشت و کس را گمشد و گلزار شود اعتدال برین
 جلوه نماید جهان روح تازه باید و خورشید بر پا کردیم
 چنین شمس حقیقت را طلوع و غروب و عالم جان و وجدان
 را موسم برین چون اشراق فرماید انوار بتاید
 و حیات بخشد نسیم گمشد عنایت بوزد و در رحمت
 ببارد و حیات جدید بدد و خورشید بر پا نماید قیامت
 کبری گردد طاهره عظمی رخ بگشاید حقیقت کائنات
 حرکت آید و ترقی در نفوس در روح و عقول حصول
 پذیرد جهان جهان دیگر گردد و عالم انسانی از فیض جلیل
 اگر نصیب و افزاید و بعد از این بهار روحانی موسم
 صیف آید و اشجار بر سرسود و در آن زمان هر که در این
 عالم انسانی بر آید و فضایل ناگهانی موزن شود بعد
 موسم خریف روحانی آید مواهب برین الهی نماید
 و آثار بهار ربانی بر بزرگال نهد کمالیت رضائی نقصان
 باید و علویت عالم انسانی مبطل گردد موسم
 زمستان آید شدت برودت اجسام کند محمود جهان

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 باید و علویت عالم انسانی مبطل گردد موسم
 زمستان آید شدت برودت اجسام کند محمود جهان

انداخت بهائیان را نهایت آرزو اجراء این تعالیم است
و بجان و دل میگویند که جان خویش را فدای این تعهد
کنند تا نور آسمانی آفاق انسانی را روشن نمایند
بنهایت مردم که در این محفل محترم با شما گفتگو نمایم
و رجا داریم که این احساسات وجدانی من در شما متولد
گردد و در حق شما دعا نمایم که با عظم مواهب عالم است
موفق و مؤید گردید

خطابه مبارک در پاریس بعد از مراجعت از لندن
شب شنبه ۱۴ بهمن ۱۳۲۹ مطابق ۱۴ اکتبر ۱۹۱۰

این دفعه دردم است که در مجمع اجابای پاریس آمدیم
الحمد لله می بینم که رویهای اجابای الهی روشن است
و گوشه شادمانی است و قلوبشان بفرحت الهی میخندد
از این جهت قلب من سرور است که الحمد لله در چنین شهر
و چنین مجلسی بفرحت الهی جمع شده ایم فی الحقیقه شهر پاریس
در نهایت ترقی نموده است و در جمیع شئون
مادی و معنوی فلاح یافته بمنزله رسید است که مانند گذشته
صورت ناقصی بدین در آن مرتسم است حیف بود که
این آینه در برتو آفتاب حقیقی محروم ماند الحمد لله بر کس
حقیقت بر این آینه افتاد بدوی است در نهایت صفا
حیف بود که سراج محبت در آن مشتعل نشود گمشت
در نهایت طراوت حیف بود که در شجاعت اسطوانات
محروم ماند حال الحمد لله اگر حکومت بر او بیاید امیدوارم
که در نهایت طراوت و لطافت آید شمع محبت آید
این بلور جهان از وضو شود که شعاعش با طراف رسد
عسریب ملاحظه خواهید کرد که از انوار بهاء الله غروب شرق
شود ابر حرکت پروردگار میبارد جمیع قلوب سبز و خرم
میشود و یثبات الهیه جمع قلوب را حرکت می آورد
یکتای روحانیه میطلبند الحمد لله بارقه روح الهی در میدان
شمال انسانی بود که در نهایت جمال باشد لکن روح ندانسته
باشد الحمد لله روح الهی در او دمید شد روز بروز ترقی
خواهد کرد روزی خواهد آمد که از جرم این مجرای این قزاق این
دره ما ندلا یا بهار الهی بلند شود حال نظر کن است چه
آفتاب تاز دیدم شد لکن بعد از این صبح طلوع آفتاب

بنا بر آنست انوقت جمیع آفاق روشن میشود پاریس
چون مرکز بزرگی است من از کویم این است که مرکز
ستوحات رحمانیه شود جمیع بلاد ذلت منور پاریس روشن
شود همیشه از ابتدا تا بحال چنین واقع شده که نور الهی از
شرق غروب نیاید لکن در غرب اشعه اش بیشتر بوده
از حضرت سید روحفده از شرق طلوع شد بر تو نور پسند
بر غرب انداخت لکن نور ملکوت در غرب شد
بیشتر بود حال منم امیدم چنان است که انوار بهاء الله
در غرب در نهایت جلو ظاهر شود و هر یک از شما مثل
شمع روشن شوید و مانند ستاره درخشان گردید
و هر یک از شما مثل خورشیدی شوید مواهب ملکوت
بهاء الله عظیم است بجز رحمت پروردگار پر موج است
الطاف الهی بی پایان است شرق و غرب را احاطه کرد
شما نظر با استعداد خود کنید اعتماد بر ملکوت الهی نماید
از ملکوت الهی ذره را آفتاب میکند قطره را دریا نماید
ضعیف را قوی میکند جاہل را دانا نماید کور را بین نماید
لنگ را گویا نماید گمراه را نشان میدهد این نمودن است
ملکوت الهی است لهذا شما را اعتماد بر ملکوت الهی
داشته باشید بر اوقات خود نظر کنید از قبل نظر
نمائید حضرت بطرس شخصی بود با همی گیر همین قسم
تو اولین یکی بخار بود دیگری صباغ اینها فیض الهی
بنیاد حضرت مسیح بر سر سلطنت ابدی نشسته
حیات ابدی یافتند از ملکوت الهی درخشان گردند مردم
لایقشایی یافتند نظر با استعداد خودشان نگردند مردم
مجدد ترقی بود اهل ن چون مسمول با لطف الهی شد
مریم مجدی تیر شد و تا ابد آباد از افاق عزت ابدیه میگردند
خداوند نفسش بسیار است غنائش بسیار است
خزائن قدرتش پر است انقدر انیکه با نهایت بخت بسیار
میباشد از غناینداش کم نمیشود لهذا شما باید بیکی
بسیاریات الهی مطمئن باشید
اللهم بارئ درجائی و معنی و منائی استسکث بفضلك
الذی احاط بالموجودات و برجتك التي سبقك الممکنات
ان تنزل عین فی بطنه القیمة انوارا جزیل مواهبك
و احبنا یا الهی مشمولین ببلغات عین رحمتك استسکث

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ای جمع محترم آتش را زرم ذاتی سوختن است و قوه قهره
را زرم ذاتی آذوقه تن آفتاب را زرم ذاتی درخشیدن است
و خاک را زرم ذاتی قوه روئیدن در زرم ذاتی انفکاک جان
نه چون تغییر و تبدل و تحول و انتقال از حالی بحالی از لوازم
ذاتیه امکان است یعنی تابع فصل بوج و صیف و فصل
و شتاء و تبدل روز و شب از لوازم ذاتیه عالم ارض است
پس بر بهاری را خزانگی در پی و در صیفی را شتائی در عقب
و بر روزی را شبی و هر صبح را شبی و قیامت ظلمت عباد را
و قاتل و بر مای خودت و ایجاد حکمران بود و تا یکی احاطه نمود
بود حضرت بهاء الله مانند کوب آفاق از شرق ابراط طالع
شد انوار پیرایه کبری درخشید و نورانیت آسمان
بخشید و تعالیم بدیعی تالیسیس فرمود و فضائل عالم
انسانی تالیسیس کرد و فیوضات آسمانی ظاهر فرمود
و قوه روحانیه هموید را ساخت و این اساس برادر
عالم وجود ترویج فرمود
اولاً تحری حقیقت زیرا جمیع ملل بتعالیدی عامه از تشبیه
نمودند و از این جهت با یکدیگر در نهایت اختلاف و غایب نژاد
و جود اند اما ظاهر حقیقت که تالیسیس این ظلمات است
و وحدت اعتقاد زیرا حقیقت تعدد قبول نکند
ثانیاً وحدت عالم انسانی یعنی جمیع ملل شمول الطیف
جلیل اکبرند بنده گان یک خداوندند و پروردگار حضرت تبارک
و تعالی است و تاج انسانی زینت هر سر است
لهذا باید جمیع طوائف و ملل خود را برابر گردانند و شایع
در سکنه و مثر بکشور و احد شمرند زیرا جمیع سلاله حضرت
آدمند و شالی یک صدف نهایت ائمه است که محتاج بر
و جلا لازم تا درخشند در روشن گردند
ثالثاً آنکه دین اساس الفت و محبت است و بنیان ارتباط
و وحدت دین اگر بسبب عداوت گردد الفت بخشند
بلکه مورث کلفت گردد عدم دین بر اند وجود آن است
و توحه از دین مرتج بر آن
رابعاً دین در علم توأم است از یکدیگر انفکاک نماید از

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خطابه و داعی مبارک در لندن یوم حرکت پاریس
سوره ۱۹ سوال ۱۳۲۹
کند بر برای انسان دو بال است که بان پرواز نماید
جانح و است کفایت نکند هر دین که از علم عاری است
عبارت از تقالید است و مجاز است که حقیقت اینها
تعلیم از فرائض دین است
تعالیم است که تعصب دینی و تعصب جنسی و تعصب وطنی
و تعصب سیاسی آدم بنیان آفتاب است حقیقت اودان
الهی واحد است زیرا حقیقت یکی است تعدد قبول
نکند و هیچ انبیا در نهایت اتحادند و نبوت حکم
آفتاب دارد در هر موسمی در نقطه طلوع نماید لهذا هر
سلفی اخبار از خلف فرموده و هر خلفی بقدرین سلف کرد
سکوت مسادات بین ایشان است و اتوات نامر
عدول چنین اقتضا نماید که حقوق نوع انسانی جمیعاً محفوظ
و مصون بماند و حقوق عمومی یکسان باشد و این
از لوازم ذاتیه حیثیت اجتماعی است
سکوت تعدیل معیشت نوع بشر است تا جمیع از احتیاج
نجات یافته هر کس بقدر امکان و اقتضا در برده امکان
راحت باید هم چنانکه امیر عزیز است در دولت مستغرق
فیقر نیز رزق یومی داشته باشد در دولت کبری نماید
و از شدت جوع از عالم نبات محروم نگردد
تا ماک صلیح اکبر است باید جمیع ملل و دول در سایه
خیر صلیح اکبر راحت و آسایش یابند یعنی از جمیع دول
و ملل با انتخاب عمومی محکمه کبری تالیسیس شود و اختلاف
و نزاع دول در آن محکمه کبری فیصله یابد تا همه محکمت
تاریک استفاضة از فیوضات روح القدس است
تا معرفت روحانیه تالیسیس شود هر معرفت مادی تنها
کفایت نکند و بسبب سعادت انان نشود زیرا معرفت
مادی مانند جسم است و معرفت لاهوتی مانند روح جسم
بی روح زنده نگردد
این بنده از تعالیم بهاء الله است در تالیسیس و ترویج آن
نهایت مشقت و بلا یا تحمل نموده همیشه سجون و عقوبت
بود در نهایت تعب ولی در زندان این ایوان
رفع را بنیان نهاد و در تاریکی سجون باین لوز پر تو بر آفتاب



BALTIMORE - BAHAI'S - JULY 1909

جمعی از فنوس مؤتمره ایلیان شهر بالتیمور

<p>باید انوار هدایت عالم را روشن کرد عالم یکت لباس جدیدی پوشید خلق خلق جدید گردید وحدت بشر اعلام شد این عالم بهشت برین گواهد قابل تحسین و شعوب تنوع متحد شدند ... بعد از آن مردم این نوا میس الهی را آموزش کردند این نصاب رمانی از صوفی قلوب محو شد تعلیم حقیقی مانند ظلمت غفلت و نادانی را خاطر نمود حال حضرت بهاء الله آمد دان اساس اصلی را تجدید کرد انک تعلیم الهی زبان سیخ را دکان فضا ثل عالم است راد و باب ظاهر کرد نشانه گان را براب نمود و غافل نرا همو سشار محرومان را محرم اسرار نمود و وحدت عالم انرا اعلام مساوات بشری را نثر داد پس شما جمیع باید بجان و دل بکشید قدریات جمیع بشریبت زندگی کنید تا اتحاد کلی حاصل شود تعبقات جاهلانه مانند و جمیع متحد گردند و السلام</p>	<p>خطاب مبارک در لندن در منزل مس کرا پرچم امام رضا ۱۳۲۹ المختصه مجلسی در نهایت لطافت و کمال تشکیل شده قلوب در نهایت نورانیت و متوجه بملکوت الهی است امید دارم که آنچه مقصود کتب و رسائل است در میان شما پیدا شود منظر الهی اول متعلمین در درجه حقیقت شدند چون عالم تاریک و ظلمانی گردد و غفلت پیدا شود خدا یکت نفر الهی را میفرستد حضرت موسی آمد در وقتیکه سفر تاریک بود در جهل و نادانی احاطه نمود بود فنوس در نتهی درجه توحش بود در حضرت موسس معلم الهی بود تعلیم آیات ربانی کرد قلوب را شایسته را از بیعت نمود از جهل و ذلت نجات داد بشری را عروج عزت رسانید در علوم و فنون با هر کرد و معجزات از برای آنان آیتها نمود خدایه عالم انانی میانها متحرک کرد بعد کم کم ان آثار الهی محو شد و هواد هموس شیطانی فیل نمود ظلمت عالم را احاطه کرد بعد و بان صورت احدیت بلند شد شمس حقیقت درخشید نقاش روح القدس مید ابر رحمت</p>
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ریاست قومی را نهایت آرزو شهرت است الحمد لله
 آرزوی مراضی الهی و وحدت الهی است اینجا که اگر چه
 شد ایم مقصود اتحاد عالم الهی و نور الهی را نشتر کنیم قلوب
 این نیز اجزای یکیم لهذا شکر میکنیم خدا را که ما را وحدت
 عظیمی بر خود موقوف کرده و در حق همه شما تا وفا میکند که شما را جمیعاً
 شکر آسمانی باشد علم وحدت آسمانی بلند کند و شرق
 و غرب را روشن نماید و قلوب را ملود از محبت الهی
 این است نهایت آرزوی من و از خدا بخواهم دقیقین است
 که شما هم همین را بخواهید من چیزی از شما راضی هستم و از حق
 و دولت انگلیس راضی هستم باید خدا را شکر کنید که
 آرزایید نمیدانید در شرق چه هنگامه است و قیام کسی
 بیاید اینجا چه قدر راضی است خدا شما را حفظ کند

کافورس را مستعد بخت الهی نمود بعد از آن سال
 جمال مبارک ظاهر شدند اعلام وحدت الهی کردند
 هیچ مل را دعوت فرمودند که با آنچه اساس امان الهی است
 تشبیه کنند اساس دین الهی یکی است شریعت الهی
 یکی است جمع انبیا برای نشان سعادت شدند لهذا
 هر قومی بموجب مصالح الهی عمل نمود بحقیقت رسید تعالیم
 الهی یکی است بنیان بخت الهی یکی است و این ب
 وحدت و یگانگی بزرگ است جمال مبارک در ایست
 سبیل جنی صدمات دیدند در جس زیر بخت رفتند
 چوب و تازیانه خوردند بعد از آن نوبی به بغداد رفتند
 با وجود این ناصرالدین شاه آرام نگرفت آن پادشاه
 مستبد که نشید تا جمال مبارک را اینجا فرستاد
 و با اتفاق عبدالحمید در جس انداخت قلوب عکاسی
 که تصدیق نتوان کرد هیچ محبوسی تحمل نیکال نمیکند جمال
 مبارک تمام عمرش ترا حرف کردند تا آنکه وحدت بین
 قلوب جمیع ملت تحقق یابد نوع انان بیکدیگر نماند
 کرد نزاع نماند جمال نماند قبال نماند محاربه نماند
 ارتباط تا حاصل عالم بیکت خانان شود و جمع افراد حکم وحدت
 پیدا کند حال ملاحظه نمائید که جمال مبارک چو فیضی است
 نمودند چه راجی روشن کردند چه بجای بر شرق و غرب
 فرمودند بقوه روح القدس اعلام وحدت نمودند
 در این سبیل صدمات را تحمل کردند حال الحمد لله
 نتایج آن مشهود ماکر نفوس شرقی هستیم با شما در
 روح و بایکت قوه با تحت شسته ایم از الطاف
 او بیاطلم که جمیع شما را را بیکدیگر نماند این ملت تحریر
 انگلیس را فرزند این دولت عادلانه نماید

۲۰ رمضان ۱۳۲۹

خطاب مبارک در لندن در منزل سس کرا پرچ شنبه
 خوش آمدید خوش آمدید انالی ایران بسیار
 سرورند از اینکه من آدم اینجا این آمدن من اینجا ب
 الفت بین ایران و انگلیس است ارتباط تا حاصل
 میشود بنیچه بر جز میرسد که بزودی از افراد ایران جان
 خود را برای انگلیس فدا میکنند همین طور انقلاب خود را
 برای ایران فدا نمایند لهذا نهایت سرور دارند یعنی
 چون بیان کنم بخت تمام آن من راضی هستم من از خدا
 بخواهم که این دولت را مانند دولت برادر کند ارتباط بر وجه
 رسد که ابدی باشد از اصل ملت ایران و انگلیس
 یکی بودند از قبله ایران بودند در سواحل نهر
 بودند با ایران آمدند ایران را بر کردند بعد نفوس زیاد
 شد از رنجی بفقار رفتند در اینجا زیاد شدند
 با بد باجرت کردند ایملت انگلیس در ایران هر دو در لار
 لهذا در زبان انگلیسی بسیار الفاظ ایرانی است و این
 دولت دارد که هر دو یکی بوده اند تا اینکه خدا خالد بسیار
 فراهم آوردن است که این دو بکالت اصلی رجوع کنند
 و یقین است که خواهد شد حضرت باب چنداد
 سال پیش در شیراز ظاهر شد و بشارت از ظهور
 حکومت داد و جان خودش را در سبیل الهی فدا کرد

هموالته دور است که با الهی اتقوا الخیر منس کرور در خانه
 سرسبول در نهایت روح و دیکان ایامی بکر جمال قدم بر سر
 و دیگر ملکوت الهی با جمهوری از انالی این شهر مشغولم هستید
 از الطاف حضرت بهمانه که تخریبک انبات شود و آذوقه
 از برداریت این دشت و کما بر بزرگوتم کرد ای خداوند
 مهربان این خانان را بنیاد ابدی بخش و بنیان سمرق
 کن و مبارک فرما نوبی بخشند و دهند و مهربان ع

بروح است روح بحکم زنده نیست جسم بروج زنده است
 مدح خط کند جسم هر قدر تافه سپید اکثراً روح بر غفلت و قوت
 خود باقی است شگفتا دست آن که از قطع شود روح قطع
 و سلطنت خود باقی است چشم اگر شود روح بر بیست
 برقرار آنگاه فیضات روح از جسم منقطع شود فوراً جسم
 معدوم است پس ثابت شد که انسان بروج
 انسان است و جسم این روح فنی از فیوضات
 الهی است اثراتی از نفس حقیقت است ولی این
 روح انسانی اگر توفیق یغفات روح القدس شود از وقت
 روح حقیقی گردد و غفات روح القدس تعالیم الهی است
 انوقت حیات ابدی یابد نورانیت آسمانی جمیع عالم
 ان نور انضامی رحمان متصور نماید پس باید بگوئیم
 بموجب تعالیم پیام الله عمل کنیم روز بروز سعی کنیم که روح
 ترسیم نورانی تر گردیم و بوجدت عالم ان خدست
 کنیم مسادات بشری را بجای داریم جهت الهی را بیشتر
 نمایم بجهت الله را بر جمیع من علی الارض موصوفه داریم تا قوت خود
 در نهایت جلوه ظهور نماید اجسام را حکمی نماید ارواح حکمان
 گردد انوقت عالم بشر عبارت از یک نفس شود

خطبای فخر
 جمع از جهت آنکه مملی باشد انسان بزرگ
 خدا مشغول گردد اعمالمان اعمال روحانیان باشد
 احسانان احسانات ملکوتیان باشد تا نور ان
 که مثال الهی است لدخ و ساطع گردد
 خداوند هر بنا کر یا رحیم این جمع را شیخ محبت روشن نما
 و این نفوس را بغفات روح القدس زنده کن
 انوار آسمانی بخشش و موهبت کبری ببدول دار نماید
 غیبی برسان و کاشفات روحانیه ارزانی فرماید تا را
 بنویسی روشن کن در لهما را بغیوضات تا قنای قبطیه
 روشن نما ارواح را اثر کبری و نفوس را بجهت
 کفلی منقونما
 ای پروردگار فقیرانم کنج ملکوت ارزانی نما ذیالانیم در ملکوت
 عزیز فرما بی سرور ما تم در پناهت عجا و مادی و طایبان
 بالطاق بی پایان رهبری نما سکتانیم منطق فیض بخشش
 بی قوتیم قدرت ملکوت احسان فرما پروردگار که انوار
 گارا خطا بخش عطا بده گناه ساز ما را آداب
 رحمانی بیاموز توئی دهند توئی بخشند توئی هر بان
 خطابه مبارک در لندن در منزل مس گر اپر چهارشنبه
 ۱۳۲۹ رمضان

و بوجدت عالم ان جلوه نماید اختلاف در نوع سل
 حکمی نماید در شلم الهی تائیس نام یا بد جمع بر انزل
 ملکوت شوند از فیوضات الهی هم و فیض برند حال
 من شکر میکنم خدا را که در جمیع شما حاضر و از احسانات
 روحانی شما منعمم و دعا میکنم که روز بروز این احسانات
 زیادتر گردد و این اتحاد و اتفاق بیشتر شود تا آنچه در کتب
 انبیا اخبار دان شد ظاهر و آشکار گردد زیرا این عهد عظیم
 است و این قرن قرنی بیانی جمیع آنچه در کتب مذکور است
 آشکار ظاهر شد آنچه حضرت مسیح فرمود علاوه انش
 کشف شد یوم یوم ربیب جلیل است عدل الهی
 عاقبت جلوه نماید این عهد صمد و صلاح است این
 عصر اتحاد و سیاح است در این عصر امید است که عالم
 ناسوتی العکاسات عالم لایهوتی شود امید ما چنین
 و الحمد لله در این آرزو متفق هستیم از خدا آنچه که صحیح
 بغفات روح القدس زنده باشند متفقیم تا انوقت

الحمد لله جوب حقیقی است بسیار بسیار نورانی است
 روحانی است آسمانی است چرخ کردن گمین چنین
 نغز و خوش و زیباستی صورتی در زیر در آنچه در بکایت
 یعنی آنچه در عالم بلاست یک انعکاسی در موجود دارد
 حالا الحمد لله این مجلس باصورت ملاء اعلی است مثل
 آفتاب روشن است و این همه شد که عالم اعلی عالم
 محبت است در ملاء اعلی اتحاد و اتفاق است در ملاء
 اعلی مقصود مقصود در همان است الحمد لله انجام بهمان
 طور است لهذا اگر بگویم این مجمع آسمانی است است
 است چرا که بهر تصدی جز رضای خدا ندارد این مجمع
 من علی الارض در عقب هوا و هووس داندن قومی را
 نهایت آرزو ثروت دمال است قومی را نهایت
 آرزو غلبه بر اعدا است قومی را نهایت آرزو
 راحت و آسایش جسم است قومی را نهایت آرزو

نیت که اگر فارسی ان خطابه ای نورانی در کتاب چاپ نشده است
 شود آثار عظیمه ذماتج خیره خوار داشت و مادر امیرمومنان چندین
 رزان خطابه را بدست آوردیم بشری برادریم دل امیرش از
 خود را دست و خطره از دریا

خطابه حضرت من العظیم الله در مجلس اشجار روحانی
 روز پنجشنبه در ساعت دهم بعد از ظهر ۹ نوامبر ۱۹۱۱
 مطابق ۱۸ اذنی قعدة ۱۳۲۹ در پارسیس شده روح

آقایان محترم از فرمایشات رئیس و احیای روحانی
 ایشان نهایت ممنونیت دارم دست که مستخدا را که در این
 در پی جمع روحانی حاضر شدم و آنگاه نضای این مجلس را نظر
 حقیقت نظر کنیم بروح متوجه است فیوضات آسمانی مثل
 است نایب روح القدس مشهود است الحمد لله
 قلوب با احساسات روحانیه فاشند در آنها اهتر از است
 روح موجود روح منزله در است این جمع بمنزله امواج
 هر چند متعددند اما بغیث از یک در است در هر چه ظاهر
 مختلف الصور الا اشکال لکن وحدت روح جلوه دارد
 جمیع انبیا جمیع مشاهیر مستقره الی بجمه تربیت لیکر کلام
 تا وحدت عالم ان فی ظاهر و آشکار جلوه نماید امواج سل
 حکمی نمائند حکم در باشد زیر روح مانند در است
 و اجسام مانند امواج در آتش می نماید که ادر شدم از آسمان
 نازل میشود چاکر رئیس گفتند این ادر شلم آسمانی بقیه
 سنگ و آهک و گل نیست آن تعالیم الهی است که بقوه
 روح درین اثر جلوه نماید چون مدنی بود که تعالیم الهی را روشن
 شده بود تورات ایت ادر شلم آسمانی را اثری نمائند بود لهذا
 بهاء الله از شرق ظاهر شد ادر شلم آسمانی که عبارت از
 تعالیم الهیه است در ایران و سایر اقطار جلوه نمود و این
 معلوم است که ادر شلم الهی تعالیم الهی است که از آسمان
 نازل میشود هر چند این ادر شلم از بقا و افعال بود و با
 تأسیس شد قوای جسمانی و قوای مادی غلبه یافته
 بود حال در شرق قوای روحانی غالب است و احوال در
 پارسیس جمع محرمی می بینیم که آنها بغیثات روح زنده اند
 انسان بحسب ان نیت ان روح ان ان است
 زیرا در جسمانیات انسان با حیوان شریک است

آیا بروح متنا در حیوان است ملاحظه کنید چنانچه شعاع
 آفتاب زمین را روشن میکند همین طریق روح اجسام را
 روشن میکند روح است که ان را آسمانی کند
 روح است که ان را از نشانی روح القدس تغییض
 نماید روح است که حقایق اشیاء را کشف کند روح
 است که همه را ظاهر نمود روح است که همه علوم سل
 تألیس کرد روح است که حیات ابدی بخشد روح است
 که ملل مختلفه را متحد نماید روح است که شرق و غرب را جمع
 کند روح است که عالم ان نیرا عالم ربانی نماید لهذا ان
 مستفیض از تقوی روح هستند بابت حیات عالم حیات
 الهیته شما که از عالم روح مستفیض هستید البته از تعالیم بهاء الله
 که مکتوس روحانیات است سرود مشوفند زیرا تعالیم
 بهاء الله روحانی است اول محرمی حقیقت است محرمی
 حقیقت بس ظهور روح است زیرا روح بقوای محسوس
 احساس نشود ولی بقوای باطنیه ظاهر و آشکار گردد هر چند
 جسم ان محسوس است ولی در حش نهان در عالم
 بر جسد است روح را در تعریف است نمی بواسطه
 آلات و ادوات یعنی چشم می بیند بگوشتش می شنود
 بزبان میگوید هر چند این آلات در کارند ولی حرکت روح
 هر چند این قوی از جسد ظاهر لکن بقوه روح است و اما
 تعریف دیگر بدون آلات است در عالم رویا بدون
 چشم می بیند بدون گوش می شنود بدون زبان
 میگوید بدون حرکت پاسیر میکند جمیع قوای روحانی
 بدون واسطه جسم در عالم رویا ظاهر و آشکار است
 پس معلوم شد که از برای روح دو تعریف است یک تعریف
 بواسطه آلات جسم مانند چشم و گوش و غیره و یک تعریف
 بدون آلات و همچنین جسم در خواب است ولی روح
 حالت شرق را کشف میکند و در اینجا تدبیر نیست
 امور بنماید پس ثابت و تحقیق میشود که روح عظیم است
 و جسم نسبت بروح حقیر جسم مانند بلور است و روح
 مانند نور هر چند بلور در نهایت صفاست اما ظهور
 و جلوه بلور بصفا می نور است نور محتاج به بلور نیست
 روشن است لکن بلور محتاج به نور است تا روشن
 شود همین طور روح محتاج به جسم نیست جسم محتاج

نماند دشمنی نه بنیند و بدخواهی نشوند جمع من علی الارض
 را دوست انگارند و اختیار را یاد اند و بیگانه را آتش نهند
 بقدری عقیدت نباشند بگذران برندی آرد اگر درند ایوم متوکل
 درگاه گریه نفسی است که جام وفا بخشد و اعدا را در عطا مژده
 در حتی سنگ بجای رسد دستگیر شود و هر خشم بدود ایار دود
 این است و صفای جمال مبارک این است بفضیحه اسم
 اعظم ای یاران عزیز جهان در جنگ و جدال است
 در نوع انسان در نهایت خصوصیت و وبال ظلمت جفا حاط
 نمون و نورایت و فانیان گشته جمع ملل و اقوام عالم
 جنگ تیز نمون و با یکدیگر جنگ و ستیز مینمایند بنیان
 بنزاست که زیر و زبر است هزاران خانمان است
 کز بی مردمان است در هر سالی هزاران هزار نفوس
 در میدان حرب و جدال آفته بسجوب و خون است
 و شیره سعادت و حیات منکوس در گون سردان کردار
 نمایند و تجویزی افشا رکنند و بقتله انگیزی ممانت نمایند
 یکی گوید که من شمشیر بر تقاب آستی آستم و دیگری گوید ملکوت
 با خاک یکسان ساختم و یکی گوید من بنیاد دینی بر انداختم
 این است مدار فر و ممانت بین نوع بشر در هیچ حیات
 دوستی در استی مد نوم و آستی و حق پرستی مقدوح منادی صلح
 و صلح و محبت و سلام این جمال مبارک است که در
 امکان خیمه زن و اقوام را دعوت مینماید
 سپس ای یاران الهی قدر این آیین نازنین بدانید و
 آن حرکت و سلوک فرمائید و سبیل سقیم و منحرف نمانید
 و بخلق نینماید آهنگ ملکوت کنید و تعالیم و وصایای پرست
 و دود نشسته نماید تا جهان جهان دیگر شود و عالم ظلمانی متورج
 و جسد مرد خلق حیات نماند جوید به نفسی کفر و حسد
 حیات ابدیه طلبید این زندگان عالم فانی در اندک زمانی
 فتنی گردد و این عزت و ثروت در راحت و خوش حالگی
 عنقریب زائل و فانی شود خلق را بچند اجزایند و نفوس
 بر آتش و سلوک ملاء اعلی دعوت کنید یتیمان را بپر
 هربان گردید و بیچارگان را بیجا و پناه شوید فقرا را کز
 غنا گردید و در بیضان را در مان و شفا معین هر مظلومی

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 و بجز هر مردم در کل آن باشد که خدمت به نفسی از نوع
 بشر نماید و با غرض و انکار و استکبار و ظلم و عدوان
 اهمیت ندید و اعتقاد نکنید بالعکس معامله ننمایند
 و بر حقیقت نهربان باشید نه بظاهر صورت به نفسی
 از اجای الهی باید فکر را در این صحنه نماید که رحمت پروردگار
 باشد و موهبت آمرزگار به نفسی برسد خبری بنماید
 و نفعی برساند و سبب تحین اخلاق گردد و تعویذ افکار
 تا نور هدایت تابد و موهبت حضرت جنانی
 اطاعت نماید محبت نور است در هر خاسته بناید و عباد
 عظمت است در هر کاشانه لانه نماید
 ای اجای الهی همتی بنماید که این عظمت کجی را کس
 ما تر نهان آشکار شود و حقائق اسباب مشهور و نهان
 گردد رع رع

خطابه‌ای حضرت عبداله با در صلوات و احوال
 و مملکت فرانسه

کلمات الهی مانند جوی است که در ارض قابل نشاند
 شده و بعد از آن بنام حکمت آب یاری کرده و بس
 حقیقت با نور اس طعه تا بد و نسیم عنایت بوزد انوقت
 ان جوی در نهایت خردت کولطافت انبات
 نمایند و برک و شکر و ثمر بسیار کنند لهذا خطابه‌ای
 حضرت من العلهائه در شهرهای متمدن اردوب نهایت
 اهمیت را دارد و انور از همه اش در قرون و اعصار
 قلوب بر زمین و انجار افزون را روشن و درخشانند
 نماید و قرائت و تحصیل آن بر واقفان رموز ادیان
 و نیز خوانان شرق و غرب لازم و واجب
 اذ قایتکه حضرت مولی الوری بالید اهر خطابه‌ای روحانی
 ادا نمودند جناب لایمزالاسد الهی و آ میرزا باقر خان
 علمیه بهاء الله الهی بجله نند نویسنده است دفتر نموند
 و از طرف دیگر است نغز نند نویسنده انگلیسی ترجمه آنها
 را ثبت میگردند
 از فرار معلوم کتبه و اینه در لندن تشکیل شد و حال
 مشغول حرج و تعدیل ان خطابه‌ها هستند در کتاب
 بسن انگلیسی بزودی چاپ و اشکر کرد و ما را شکر

<p>9 و از پنج سبب اختلاف و تنافز و بنا بر عدالت است علت هاست نوع بشر است و چون بکشت ناری مرور نمائی و ملاحظ کنی که نزع و نبات و گل دریا چین پر پیسته است و جمیع گیاه نمون دلیل بر آن است که گمان نخست زار و گلستان بر بریت دهمان کالهی انبات شده است و چون پریشان و بی ترتیب است به نمائی دلیل بر آن است که از ترتیب دهمان با هر محروم و گیاه تباہ خود روی است پس واضح است که علت و التیام دلیل بر ترتیب بر آن حقیقی است و تفرق و تشتت بر آن وحشت و مجرورت از ترتیب الهی اگر معترض اعتراض نماید که طوائف و امم و شعوب و ملل عالم را آداب و رسوم و اذواق و طبایع و اخلاق مختلفه انگار در عقول و اراک و تمایز با وجود این چگونه وحدت حقیقی جلوه نماید و اتحاد تام بین بشر حاصل گردد گوئیم اختلاف بیرو قسم است یکت اختلاف سبب انعدام است و آن نظیر اختلاف ملل و نژاد و شعوب و تبارزه که مکرر را می بینند و خاتمان بر آن نژاد در راحت و آسایش سبب کنند و تنوع نژادی و در زندگی آنها زمانند و اختلاف دیگر که عبارت از تنوع است ان عین کمال و بسبب ظهور موهبت در اجزای ملاحظه نماید گلهای حدائق هر چند مختلف النوع و متفاوت اندون و مختلف القصور و الاکشکانه دلی چون ازینک آب نوشند و ازینک باد نشو و نما نمایند و از حرارت و ضیاء یکت شمس برورشش بمانند ان تنوع و اختلاف سبب از دیاد جلوه و رونق بگردد و چون همت جامع که نفعوذ کلمه الله است حاصل گردد این اختلاف آداب و رسوم و عادات و انگار و اراک و طبایع سبب زینت عالم است گردد و هم چنین این تنوع و اختلاف چون تفاوت و تنوع فطری خلقی اعضا و اجزای متنوعه در تحت نفعوذ سلطان روح است در روح در جمیع اعضا و اجزا سرایان دارد و در عروق و شریان حکمران است این اختلاف و تنوع موهبت استلاف و همت است و این کثرت اعظم قوه وحدت اگر حدیقه را گلهای دریا چین و شکوفه و انار و اکوراق و انار و سبب ازینک نوع و یکت لون و یکت ترکیب و یکت</p>	<p>کما ترتیب باشد بهیچ وجه لطافتی و حلوانی ندارد و لکن چون از حیثیت الوان و اذواق و اراک و انار گوناگون باشد هر یکی بسبب ترشین و جلق و سبب الوان گردد و حدیقه ایقه شود و در نهایت لطافت و طراوت و حلوات جمله نماید و هم چنین تفاوت و تنوع انگار و انگار و اراک و طبایع و اخلاق عالم انسانی چون در نظر قوه واحد و نفعوذ کلمه و وحدانیت باشد در نهایت عظمت و جلال و عظمت و کمال ظاهر و آشکارا شود ایوم جود قوه کلمه کلمه که ملاحظ بر حقایق اشیا است عقول و انگار و قلوب و ارواح عالم انسانی را در نظر شجره واحد جمع نمایند اوست نافذ در کل اشیا و اوست محرک نفوس و اوست ضابط در البط در عالم انسانی الحمد لله ایوم نورانیت کلمه الله بر جمیع آفاق اشراف نمون و از هر فرق و طوائف و ملل و شعوب و قبائل در نظر کلمه وارد و در نهایت ایستادگی و متحد و مستقیمند ای اهل عالم طلوع شمس حقیقت محض نورانیت عالم است و ظهور رحمانیت در این آدم نبی و مژمه سکون و سوسنا مقدسه هر فیض موفور رحمت صرف است و موهبت یکت و نورانیت جهان و جهانیان استلاف و التیام است و محبت و ارتباط بلکه رحمانیت و یکگویی و اذکار یکگویی و با جمیع من علی الارض در نهایت کد ادکی و فرزادگی جمال مبارک میفرماید هم بار یکدیگر در یکت یکت است اف عالم وجود را یکت شجره و جمیع نفوس بمنزله اوراق و اظهار و انار تشبیه فرمودند لهذا باید جمیع شجره در یکت و شکوفه و در نهایت طراوت باشند و حصول این لطافت و حلوات منوط بارتباط و الفت است پس باید یکدیگر را در نهایت قوت یکدیگر را نمایند و دنیا جادو انی طلبند پس اجتنابی الهی باید و عالم وجود رحمت تربیت دهد کردند و موهبت یکت غیب و مشهوره نظر بعضیان و طغیان نمایند و نگاه بطنم و عدوان نکنند نظر را پاکت نمایند و نوع بشر را برکت و شکوفه و مژمه شجره ایجاد است باید کنند همیشه باین فکر باشند که خبری نفسی رسانند و محبت و رعایتی و مودت و اخلاقی نفسی</p>
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اعضاء محترم کمیته محفل روحانی بهستانی کنوشتہ علیہم صلاوات اللہ الاهی

<p>دنیای و جدال اشتر که صف جنگ بسیارید و در میدان جدال و قتال جولان کند و هم چنین ملا حظ در کون و فاع وجود و عدم نماید که هر کاشی از کائنات مرکب از اجزای متنوعه متعده است و وجود هر شئی فرع ترکیب است یعنی چون با یکدیگر الی درین عناصر بسیط ترکیبی واقع گردد از هر ترکیبی کاشی تشکیل شود جمع موجودات بر این اساس و چون در آن ترکیب اختلال حاصل گردد تحلیل شود و نظیر اجزای گردد ان کاشی معدوم شود یعنی انعدام هر شئی عبارت از تحلیل و تفریق اجزاست پس هر انفت در سبب درین عناصر سبب حیات است و اختلاف و تحلیل و تفریق سبب ممات یا تجله تجاذب و توافقی استیا سبب حصول ثمره و نتایج مستفید است و تناقض و تجالیف استیا سبب العقاب و انحلال است از تالیف و تجاذب جمیع کائنات ذی حیات مثل نبات و حیوان و انسان تحقق باید از تجالیف و تناقض انحلال حاصل گردد بوضوح انحلال رخ گشتاید لهذا آنچه سبب استیلاف و تجاذب و اتحاد بین عموم بشر است حیات عالم انسانی است</p>	<p>کنگره نژاد های عالم در لندن کنگره نژاد های عالم که در ماه جولای سال گذشتہ در لندن تسکین یافت یکی از بزرگترین مسائل تاریخی این زمان است و آثار و نفوذ روحانی آن هر دو در دهر و اتمام ظاهر و هویدا خواهد گشت زیرا اول آنجن جهان بر بود و اول هیئت جامعه نمی نوع انسان لوح مبارکی بقدم حضرت عبدالهیا برای ان موقع حاضر و برای حاضرین قرائت کردید و ترجمه آن در کتاب خطابه های مستکلمین چاپ و در آفاق غزانتشار یافته پس از آنکه رئیس کنگره نوشته شد ان لوح مبارک را با دارت نجم باقر دستاوند و حال محفل اطلاع شتر کین محترم در این صفحات درج مینمایم :- هو الله</p>
<p>ای اهل عالم چون در جمیع عالم سیر و سیاحت نماید آنچه معمور است از انارالفت و بخت است و آنچه سیر و سیاحت از نتایج بعضی و عدالت با وجود این عالم بشر متنبه نشود و از این خواب غفلت بیدار نکردد باز در فکر اختلافت</p>	<p>ای اهل عالم چون در جمیع عالم سیر و سیاحت نماید آنچه معمور است از انارالفت و بخت است و آنچه سیر و سیاحت از نتایج بعضی و عدالت با وجود این عالم بشر متنبه نشود و از این خواب غفلت بیدار نکردد باز در فکر اختلافت</p>

گرام مرقوم نمود بودید که از سیستان آزادید ازین حکم با تهرتم مسس پارسنتر علیها بهاء الله . هو الله . ای احقر
 خبر سردار شدم از آزادی روحانی چه بهتر و انچه است
 لهذا از استماع تعالیم بهاء الله نهایت سرور حاصل کردید
 و دوست حقیقی من شدید و علیک لبهاه الاهی غایب
 از طرف دیگر یکی از پروردگاری یونیه رستی کلیه که در
 سویه را بجزو مبارک شرف شده بود شوق آن شده
 که در خود آن در الفنون عظیم محلی تشکیل نماید که جمیع
 عقده و دانشندان حاضر شد که کوشش بر بیان
 حکمت آیز الاهی بدینند و حضرت من اعلی الله درین
 باب میفرمایند :- " مسس باسن تحت شانه
 مرا بر پرده میسر برساند و بگوید که انشا الله کعب
 صوابیدر شاهجهدی نمایم که در ماه مارچ توجه مبارک
 نمایم و از شما بسیار ممنون و راضی هستم که در محبت
 ثابت قدم هستی و فراموش نمودی "
 هم چنین انجن نامی عرب که در نوبلورک و بسطن
 بهراران میسرند و در این پوسه دهنگی دارند دعوت
 ناسر فرستادند که مایل دست لای بر آید که در پیکر
 از سرترین عقب نیفتند بعد از این انجن را پونه نام
 در فکر ملاقات حضرت عبدالبهاء هستند چنانچه
 میفرمایند :- " با انجن را پونه از قبل من نهایت
 محبت و اشتیاق ابلاغ دارید و بگوید که الحمد لله کعب
 عزت ابدیه مشرق اشراق نمود و بر پوشش در افق
 غرب در طلوع است و همیشه از مشرق انوار آسمانی
 بغرب پروازند انخته حال نیز چنین شده است امید
 چنان است که شرقیان قدر این الطاف آسمانی سلا
 بدانند "
 دیگر انکه یکی از زنان بسیار عالمه نجیه که از اول خاندان
 امریکه محسوب و خانه بزرگ قصر مانندش در واشنگتن
 مرکز دولت و آنکه بزرگان و دانشمندان و معونان است
 در نهایت افتخار حضرت عبدالبهاء سلا دعوت
 گرفته که ایام توقف در این شهر بیت اور لاجل خود
 فرض نمایند و بانوار وجود متور فرمایند و چنانچه در
 لوح ذیل نازل دعوت او قبول :-

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 است که من که بجزوات فائده ملکوت الله موفق شدی
 و ترویج دین الله نمودی گشتی مسلمین باش که روح القدس
 ظیرو نصیر تو است و عدله شمشیر قبول نمودم غایب
 از شرح این وقایع که با مختصر از نظر فارین گذرانیدم انها
 قابل خواندن شد که امروز ارض پاک امریکه و جمیع
 طبقات برای تحم پاشی و آب یاری حاضر گشته و در
 دهقان ملکوت در این باغستان داخل خواهند شد
 مدینه فرماید چگون جمیع فرق چه انجن همی صلح اقتصاد
 چه ادارت حکومت چه کائنات چه سائر ملل کل مدینه
 طالب امر گشته اند که از ماه آقبل دعوت نامه پذیرند
 و در تیره و تارک پذیرائی هستند و بنفقه نیست که بر
 عقد این دعوت همی نهم از دود گردد و بعد از انها
 هیئت جامعه بهائیان امریکه در هر نوع خدمات و معان
 شاری کوتاهی نخواهند نمود و در این میدان ادراک
 گوی سبقت خواهند بود و در هر شهری محافل میباشند
 نمود و جمیع کیدل و یکف قدس شاق زیارت حضرت
 سرائه الاکرم هستند و حضرت مولی الوری قدس انهار
 هم برت رات آسمانی سرور و ملاحظه فرمودند انکه تهرتم
 ایدوست حقیقی نامه انجاب ملاحظه کردید و در مطبوعه
 نهایت سرور حاصل شد بسیار شاق ملاقات
 بارانم انشا الله در بهار آئینه بان اقدم میباشم
 از الطاف حق ترا عون و عنایت طیم و ترا دوست دارم
 چون حاضر شوم ملاحظه خواهی نمود که عبدالبهاء چه طوره است
 از انجا نگه بود و حضرت عبدالبهاء طلب و جتنش ناس
 نهم این دین عمومی یک بر صد خواهد شد لهذا اجته الاهی
 قرار داد اند که قریب پنجاه هزار کتابچه های کوچک محققه
 که مخصوص ان موقع لوباب الهی است ترسند چنانچه
 نجانا در میان طالبین انشا در دهند تا هر کس از تعالیم
 دین الله بقدر کفایت آگاهی پیدا نمود و از جام لبریز
 بیانات الی بیات مد

که عظمت شدید حرب و قتال در آسیا و ازیکا احاطه
 نموده و بغیر نخوس بغض و عداوت آفاق را ناکرک کردن
 الحمد لله ان انجن مانند شمشیر افروخته اند و مانند ستارگان
 درخشانند امید جان است که نورانیت صلح و سلام در وقت
 حُب و وفا قیام نماید و لوبند بریح این ظلمت را از جهان براندازد
 و آفاق روشن شود حضرت بهاء الله بخت حصول این
 موهبت کبری کشف سال پیش اساس این بنیان بنا
 بگذشت و چهل سال دکوری قبل از این مقصد خود را
 را بملوک بگماشت حال باید این سخن پاک را که فیض
 در خاک است آب یاری نمود الحمد لله ان یار است
 موافق و همفانی با هر هستند لهذا دعوت ان نفوس
 محترمه بسبب سرورین شد و ان شاء الله در بهار با کمال
 اشتیاق با شخصیات شتابیم و خواهش داریم که احترام
 قلبیه و محبت و حدانیه مرا قبول فرمائید ع
 همین انجن در این اواخر محفل عظیم منعقد نمود و مکتبین غزاه در
 حضور هزاران نفوس در باب صلح عالم و مذمت خونریزی
 های دولت اردو پادای در نظر انجمن خطاب های جانور
 ادا نمودند . این انجن عکس مبارک که امرضی شد بود
 و مخصوص برای انها فرستاده بودند در نهایت سرور
 دریافت نمود و بر این عطیه کبری افتخار کردند
 انجن دیگر که از حضرت مولی الوری دعوت گرفته انجن صلح
 بین ملل و دول است که رئیس انجمنی آن پروردگار
 کفایت رئیس دولت جمهوری امریکاست و لوح مبارک
 دین نازل گردید :-
 نیویورک حضرت رئیس جمعیت صلح بین ملل و دول
 شخص محترما مقاصد خیریه انتخاب فی الحقیقه سزاوارترین
 است و ما را نیز مقاصد چنین که علم صلح ابر و وظیف عالم
 موج زند و خیمه وحدت عالم است ان بر بزرگ و خوب
 سایر انجن نورانیت الهیه جهان را روشن نماید
 و ظلمت عداوت و کین از روی زمین برافند از دعوت
 شما بسیار ممنون شدم ولی حال اسباب مجرّه باعث
 حرکت بشرق است در بهار آینده محض عداوت
 دوستان تحقیقی بجزه مبارک امریکت خواهیم آمد

سخن باختر

و از الطاف حق مقاصد خیریه شمارا تأیید و طلب و نهایت
 احترامات مرا در حق خویش قبول فرمائید بعد از صلح
 هم چنین کفزارس صلح بین المللی لنگ موهبتک که شرح در
 باب در شماره دهم این جرید درج گردید و الواج مبارک
 که بانفخار رئیس دانشی بود چاپ نمود و عدل و حق
 گرفته که حضرت مولی الوری در راهی که موعود کفزارس
 سیمان عزیز باشند دان جمع صلح جویمان را به ادا وظایف
 سرور و منتظر نمایند . اینکه از جهت انجن های صلح امریکت
 که مشی از خود در نمایان نمودیم ولی طلب مردم با این
 نفاست ننمود حاکم شهر بستن که رئیس مرکز فزانت
 را دعوت گرفته که چون در آن شهر وارد گردند احترامات
 فائمه بجای آرد و چون این شخص محترم لوح مبارک را
 دریافت نمود بقدری سرور گردید که در جرائد اعلام شد
 که حضرت عبد الهاء دعوت او را قبول فرموده اند
 و چون عکس مبارک با و رسیدن فی السعد عکس خود را
 بفضو فرستاد . و لوح محترمه را به از فرار ذیل است
 حضرة والی محترم بستن . هواته . اسی ذات محترم
 ان مبارک ملاحظه گردید معانی دلیل جلیل بر نوایای
 صادق بود لهذا سرور و ممنون شدم و از نهایت
 اشتیاق خواستم که فوراً با امریکت شتابم ولی آ
 مجرّه مقتضی رفتن بشرق بود لهذا در بهار آینده عزم
 جزم دارم که محض ملاقات یاران حقیقی با امریکت
 سفر نمایم و چون بر بستن رسم ایتبه ملاحظه امر و الهام
 ان حضرت خواهد شد و بجان ددل احترام شمارا
 دارم عبد الهاء ع
 اما کنش که ابواب های خود را الحمد لله باز نمودند
 تا بحال از چندین شهر دعوت نامه فرستاده اند و در
 حضرت مولی الوری الایلی از برکات سمادی میلانند
 در انصورتی یکی از الواج مبارک که بانفخار رئیس
 نیویورک نازل شد آنفایمناشیم :-
 انت مکر . ادگان سوان و بریز . هواته . ایطال حقیقت
 نامه شمار رسید دعوت کلب های متحد را قبول نمود
 و از الطاف الهیه توفیق بی طلبیم که موافق سفر امریکت

باجستی پروانس عازم امریکه کردید . اجای ایرانی که باختر
 در حضور مبارک باسکندر رسیده بودند آقای لایمرز است
 اصغرفانی آقای لایمرز باقرخان آقای لایمرز اعزیز الله خات
 و آقای تمدن الملک و لاخر بودند . سپس از درود
 به امریکه چند روزی در نیویورک مانده و در مجالس
 اجای الهی آنچه دیدمشید تعریف نمود و پنجاههای حضرت
 مولی الوری را رسانید و از آنجا به شهر نیویورک
 بورلی و منز مال و شیکاگو و فیلادلفیا و آنجا کستی
 سفر نمود و آنچه که لازم و واجب بود بنیایدات ملکوت
 الهی با انجام رسانید و در هفت ماه زمانه برداشتند
 لهذا ایام سفر به فرانسه و المان و رجعت و سفر باطراف
 امریکه فقط به دو ماه رسید
 آنچه که از بیانات شفاهی و الواج مبارک حضرت عبد
 معلوم میشود آنکه در اول بهار افق امریکه از شمس جمال
 روشن و ستاره خوله پرگشت و بنا بر این یار و ایداد در نهایت
 انضمار هستند عقد از انجمن های صلح و کفالت
 و جمعیت های خیراتی اوراق دعوت به حضور مبارک
 ارسال داشته اند که در وقت ورود با امریکه و عبور
 از شهرها در جمیع عظیم آنها خطاب های ملکوتی ادا فرمایند
 و حال این مقال را به شتم رسانید به درج بعضی خطاب های
 حضرت مولی الوری و اخبار است متفرقه که بدالیه رسید است
 مشغول میگرددیم

امریکه اجای الهی و امام حسن علیهم السلام را به
 بهو الله ای اجای الهی و خیران عزیز حق عبد الهی نهایت
 استیقام و ملاقات دلی بجز مراجعت شرق هستم زیرا
 بجز غیر می و عد نموندم که با آنان ملاقات کنم و آنان از
 راه دور می آیند و اگر ملاقات حاصل نشود مایوس
 میگرددند لهذا مراجعت به مسرعه میشود و امیدوارم که در بهار
 سوافعی حاصل نشود تا نهایت روح و ریجان محض
 ملاقات یاران با امریکه است تا به اسباب سرور
 فراهم آید و رات ملکوت الهی احاطه کند محافل
 و جمیع بغیض شمس حقیقت روشن گردد و دست و پا
 بر نغمات قدس مظهر شود دلها بشور و دلها آید و جاه

باختر به مملکت الهی شود فیض روح القدس
 احاطه کند و در قریه ناسوت انجمن لاهوتیان تشکیل
 مژده باد مژده باد که الظاف اسم اعظم است
 مژده باد مژده باد که انوار ملکوت الهی ساطع است
 مژده باد مژده باد که ابواب آسمان باز است
 و ندای ملکوت بلند است و عظیم و عظیم الهی

سفر حضرت عبد الهی با امریکه و دعوت
 انجمن های صلح و جمعیت ها و کفالت

از آنجا یک سفر حضرت عبد الهی در اروپا با ائمه
 انکار و بیون رادرسائل شرقیه توسعه داد و هزاران
 هزار از راه دلال تعالیم الهی نوشیدند و به حقائق اید
 پی بردند لهذا بهوشیاران و فلاسفه و دولتی
 انجمن ها و کشتیش های ایالات متحد از اظهار این
 قوه روحانی در شرف در جرت افتاد و از خواب
 غفلت بیدار شد این مسئله را مجموعه می بیند
 و چون بدین معنی گردید که در این بهار ان انخاب
 سماء حقیقت از آسمان این مملکت طالع خواهد شد
 بدون تلف نمودن وقت در نهایت افتخار و با
 عراقیض دعوت به حضور مبارک ذست اند و الواج
 عظیم استانی که با آنجا بعضی از آنها نازل شده
 محض اطلاع قارئین و عبرت ناظرین در این جرید
 درج بنمایم . لیج اول با آنجا از انجمن صلح نیویورک است
 رئیس این انجمن مستر کاننگی میونسر شهر است
 که تا بحال دوست میون دولدر در طاق ترمق علامت
 اتفاق نمود و پارسل نه میون دولدر برای نیوی
 صلح بین الملل داد :-
 حضرت رئیس انجمن صلح نیویورک و اعضای محترم
 بهو الله
 ای انجمن مقدس و جنود آسمانی هر دم که معاهد عالم
 و علوت است شما بنما خطا آید جان و وجدان بوجد
 آید و بسبب سرور و امید داری گردد که در این روز

د با باران اطراف عالم دست دیم بلکه بدرج این ظلمت
 جنگ و جدال از میان ملل و ادیان رفع گردد و لایزال بماند
 صلح عالم که پیش ساکنین فردوس اعلیٰ رسد خداوند بسیار شوق و توحش نمودند در ثبات و استقامت
 در این یوم مبارک این دستمه پهلوانان را محض انجام این کبری دلالت کردند تا اینکه بسبب این دو صفت بتدریج در
 خدمت عظیم آنجانب نمودند و آنها را به صعود بانتمقام علیا
 دعوت نمودند دیگر وقت دومی و هجدهم بسته به جانشین
 است و پنج دفعه تمام منوط به اتحاد دلی عرضی سر
 در پاریس از طلوع آفتاب تا نصف شب در خانه مبارک
 بروی مردوزن و فیر و غنی و عالم دادان باز بود هر کس
 وقت الباب کرد صدائی شنید و بی نفسی یک قدم جلو آمد
 سخن ده قدم باو نزدیک شد فلنگه فرانس در حضور
 مبارکش رفت گشتند و انگلادت عشقی و نقی خود را
 نمودن حیران در گردان خارج شدند یک روز فرمودند
 شنیدی آنکس در چشم خود شب نمودی که هر کس فرعون به
 بزندگی این امر گردید بعضی میگفتند انالی فرانسه بی دین
 هر چند خوب است بایند به بینه چگونه دستمه
 آنکه اذخان با مرالله نمیند حال که این واقع معجز
 اگر زار دیدی بان خطه تو اسحر راجت کن و ناسر
 بملکوت الهی بخوان مانند دریا بچش و مثل شعله نار
 روشن باش خفگان را بیدار نما و خافدین را بپوش
 آنجمله انالی امریکه نمونند و بجنات امر موقوف دان
 که یکدیگر از جانفشانی در طریق دین الهی خیالی و غرضی
 دیگر بزارند آنها در سماء معرفت لدنی چون ستاره های
 روشن الی الابد درخشان خواهند بود
 هر روز از دست بهت الی دوازده مردم متصل می آوند
 و آنکس نیک در حضور مبارک داخل شده برف تعافا نرس
 می گشتند در آخرین در دو تا در بزرگتر نشسته تا آنکه
 سلطان بقا از اطاق مخصوص خود بیرون آمد که کلید
 از جانی خود بر میخواستند تا آنکه اذن نشستن میگفتند
 و بعد عبارات روحانی مانند لؤلؤ ملکوت از زم مبارک
 برای حضار جاری میگردد و خباب ستر در نیوسن

نجم با خورشید
 آن فیض فرانسوی ترجمه نمیدود حضرت مولی الوری الترقی و شینت
 آنجم با خورشید است که فرمودند و مدیر جریده شرحی بیان کرد
 آن تو سوسه باید در دفتر تعالیم حضرت رهن بجوشد و در ایقاف
 نفوس سعی بلوغ نماید دفتر گنگانی شرح و صلح عموم سلام
 اساس متین بگذارد آنوقت ایامی بود که تزلزل سیاسی
 و جنگهای خوفناک باین عثمانی و ایتالیا در دست بود و برادر
 جواند فرانسه این اخبارات را مفسد درج می نمودند
 خود دلسوزی بحال عثمانی می نمودند و این سبب تقوی
 بود زیرا میگفتند مگر همین دولت نبود که چهل سال این
 وجود مسطر را در جس نگاه داشت دی اگر درست تعقیق
 نمایم مقصود طرفداری عدالت و نصفت حقیقی بود
 در همان ایام لوض و پلنیک ایران رو به افشاش جدید
 بود و دولت روس در عزل ستر ستر امریکه ای تمام تر
 جواند فرنگی همایود غوغائی در سر داشتند و چون هر روز
 صحیح این اخبارات مدیسه در حضور ترجمه میشد و خرنامی
 روی میداد بعضی جمع ایرانیان که در حضور بودند بگفتند
 بارکسان هفت میفرمود که بکنار نشسته که دولت
 دولت باید مانند شهیدان بشکوهیم آنچه کردند آنرا هفت
 شخصی را کنار گذارند متحد و متفق شوند در ترقی احوال
 ملی بگوشند نه سخن تزیید و درونی را کنار گذارند ولی
 که هفتی خود پرست بود و پر غرض و بواسطه این صفات
 ردیده امروز کار بدینجا کشید است اگر ملل عالم خواهند
 شما صاحب جوباشید اگر آنها زهر نر شما مهمم کردید اگر
 آنها زنان و اطفال بی گناه را مانند جقدان بی رحم سر برند
 شما تا در تریج تمدن حقیقی سعی کنید هر چند جهان ریاست
 تاریک و ظلمانی است شما در نشر انوار ساطع جهنم نمائید
 فتح و ظفر الهی باشماست بخاج و دفع ابدی باشماست
 تاجیدات ملکوت خواهد رسید آیات عدل و داد
 ظاهرا خواهد گشت طریقت دعوت و اجوت حاف خواهد شد

در این موقع شمه از حرمات خود برای مشرکین و فاریین
 محرم بیان خواهد نمود که ششید بوی گلهای رنگارنگ ملکوت
 ای بی شام دور افتادگان برسد و نسیم روح بخش چیره
 خنجره دلهای غمزه و پشیمان را جوانی لزر بخشد دور ز
 قبل ز حرکت از دستگتن یاران این شهر بدو حرم
 و اطلع بر رخ آنکه محبت و قدر دانی خود را نسبت با آنها
 دارند ضیافتی بسیار روحانی و با جلال فراهم آوردند تا در
 آن جمع با وجود خرافاتی نمون اظهارات شفقت و رحمت
 نسبت با بیایان نمایند. شب بود و ناله در بزرگی بگل
 و ناله در جبهای برق و عظیم های ایران و امریک زین
 شده بود. جمعیت زیادی از زن و مرد با وجه روشن
 و قلبهای متورخ حاضر بودند. یکی از یاران بدون اظهار
 مطلبی شایسته را گرفته و بدون هیچ آگاهی و انتظار
 در آدر این جمع داخل بنماید. به محض ورود دهن پر دین به
 سطلب و نگاه نمودن در وجه آن همه اجاب اعضا بدین
 میزان بولی اختیار انگ لزر دیده جریان گردید
 آن با حقیقت نصرت زیاد کشید و او را در بحر افتاد
 چشم فروغ نمودند و از هر جهت احساسات دوستی
 و گلهای خود را به بیانات خالصانه اظهار کردند این ضیافت
 غیر ترقیه جان مشورت واقع شد که گمان از شرح آن
 حاضر دینی با حقیقت معنی در پس بره این ضیافت مکنون
 زیر اینجستی که این امر در میان ایران و امریک ایجا نمود
 این یکی از آثار نیکوی دانشین اوست باری چون
 بجنود مبارک رسید رخ از این ضیافت بیان نمود
 و لوح روحانی دین خط مبارک در این باب نازل گردید
 "دانشگتن ای جای الهی داماد رحمن عظیم و عین الهی ای
 هو الله ای ای جای الهی از قرار مسیح در وقت دعای
 لایمزا احمد سهراب محفل عظیمی آراستید و نهایت
 رعایت را بجری داشتید چون تشکیل آن محفل
 دلیل جلیل بر ایجاد قلب یاران داشت سبب
 روح در یگان گردید از الطاف جمال مبارک اجزیزیل
 مقرر است ع ع"

حکم با خیرت از آنکه دارد گشتی گردد چنان شنیده شد که حضرت
 عبدالبهاء بزودی در سفر سفره سفر هستند این جمع ایام
 و لیالی همان نوع که در باطوفانی بود دل در اضطراب
 و طپش بود که مبادا مرکز یشاق قبل از ورود او به ملکوت
 فرانس و دعای فریادند. باری چون بندگانه فرانس لزر
 در رسیدا گردید یک سرور عظیمی و فرح بزرگی دست داد
 و بعضی آنکه از گشتی بیرون آمدن فی الفور گفتند که با ما
 داسته نمود و راه آهن گرفته عازم پاریس شد در
 ایستگاه منتظران آمدند با ما و دستها را دراز نمودند
 اینجا کاسه گرفته بطرف پایتیمان مخصوص حضرت
 من العلم آردوا خالصانه الفداء روان شدیم و آید
 شخی که در بیت مبارک ملذقات نمود حضرت هدی کایمیز
 اسلامه علیه بهاء الله بود و بعد از معانقه و احوال پرسشی
 در صحبت که در باب وقایع امرالله در امریک هجت نمودیم
 در اطاق باز شد و بهیکل مقدس حضرت موالی الهی
 با نهایت جلدل و روحانیت پیوید کردید و دست
 عطف بگری به بیانات رحمت و رأفت مظهر
 گردید نسیم بوی گلهای بهر در آنکه و تیب بر زرد زعفران
 گشت آفتاب سما حقیقت طلوع شد و ظلمت و تاریکی
 ناپود کردید باران فضل و عطایا بارید رحمت دل
 رنگت حجت غبار شد بدیل گستان ای بی بود
 آمد و جرد طاقت از دست بر بود بجز خود در کم چون
 در خدمت آمد و در رشت هموار در ساحل وجود در شست
 بر آستی میگوید که انشب شب سرور فرخ بود و موم و شرف
 و طرب زیرا چون ما بی بسته پس از نه سال به ما
 حیات رسید و چون نفس گرسنه بر سفره طعام
 الهی نشست اگر ضعیف بود قوی گردید و اگر فقیر بود لزر
 کج لافنی بهر وافر برد ما را چنان امید است که از اثر
 این زیارت تا عمر در جد است در خدمت یاران
 بخویشم و تا حیاتی در بدن باقی است در این سحر ایضا
 ششی نمایم دست از هر چیز کشید بناید است
 ملکوت سبحان و توفیق عالم ای قانع گردیم و شب در در کج
 مقرر است ع ع"

منجم باختر

۱۳۲۹

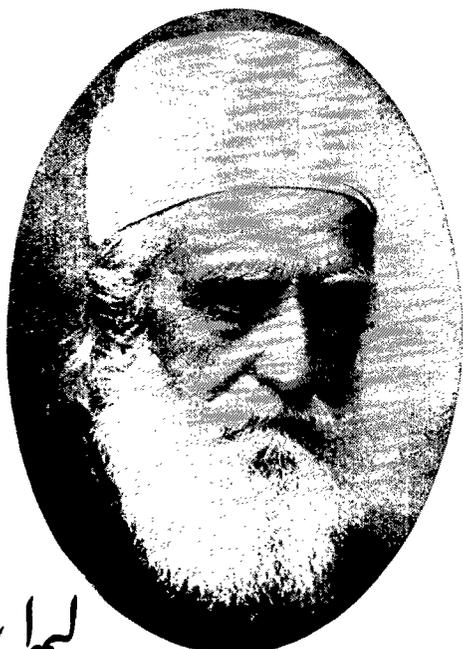
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Vol 2

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سالی دوازده قرآن

ماه شرف ۶۸

این جریله بر حسب تاریخ جهانی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در سائل یگانگی اثر و وحدت ادیان و ترقیات عمر و دانش اعلوم و فنون و تربیت اطفال و پیشرفت از حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالاتت مفید که موافق سبک اداره است قبول دلت خواهد کرد دید

<p>از عهد خدمت بر نیامده است و در انجام تکالیف معینه فقدانی و کفایت حاصل گردید است چنانچه در نامه اخیر اعلان گردید که مدیر پس از وصول تکالیف حضرت عبدالها در شرف حرکت پیارس در نیان حضور مبارک است. لهذا در یازدهم ماه نو بر از بندر گاه نیویورک عازم شده در ۲۴ وارد بندر نادرزانه گردید</p>	<p>عذر مدیر قریب سه ماه است که بواسطه سفر مدیر پیارس در از جهت با طرف امریکا و مشکلات حرکت از نیوی بجای مدیر چاب و اثر این جریله به تعطیل افتاد و از جهت سبب نا امید می دانستند رایران و از جهت دیگر بروی نجات و شرف ساری این اداره گردید که چنانچه باید</p>
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لحماء عبد

عبدالله محمدت علی السیما... در باره...

حیه افکاره مالمصان و فغان و منسیر بهار به...
تأخر است...
و فی کتاب الله فی الفال...
من حدیث الامام...
بده که در...

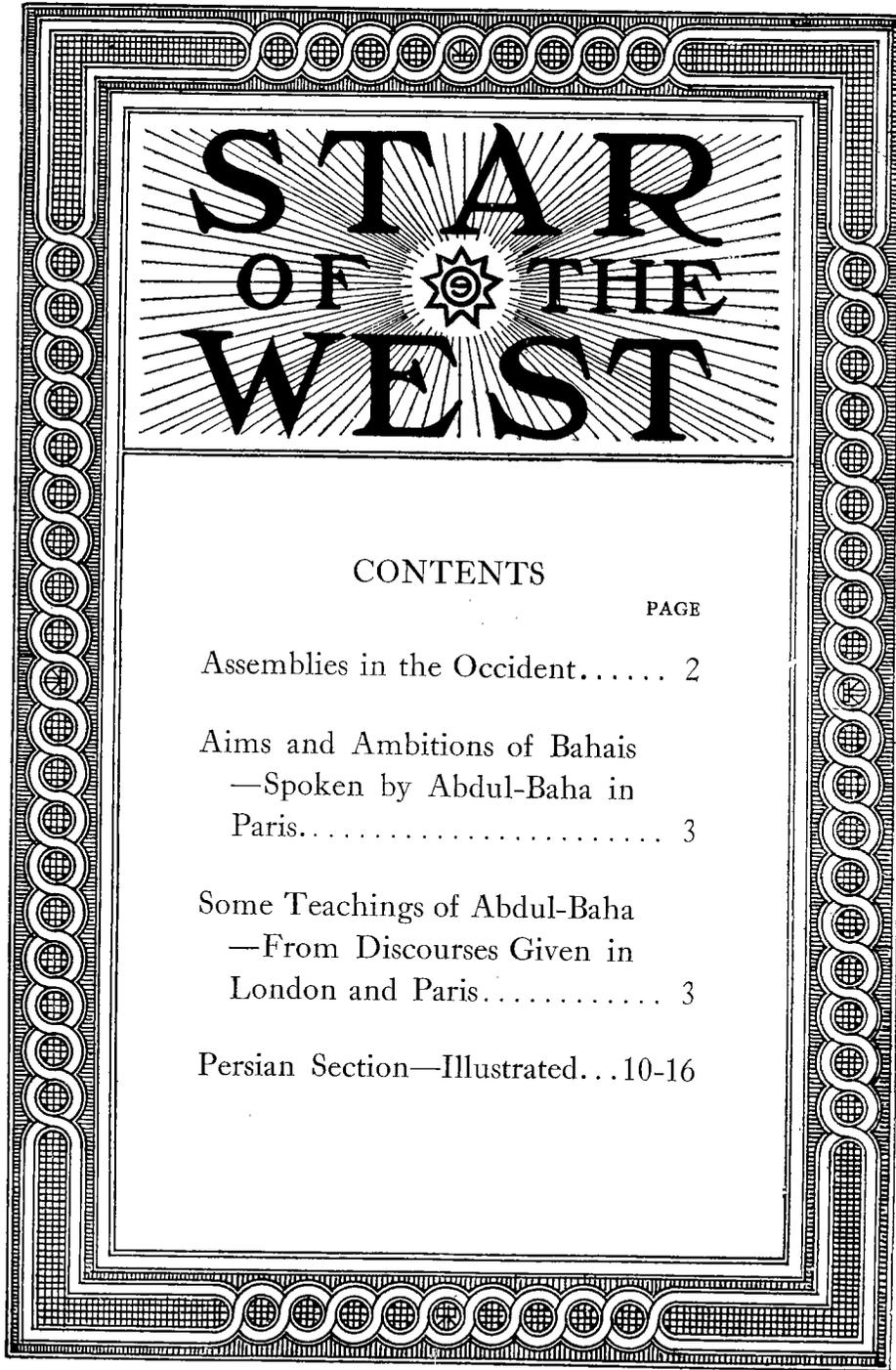
نجم باکhtar

۱۳۲۹

شماره ۱۲، ۱۵ اوت ۱۳۲۹م
فهرست مندرجات

- ۱ مدز خطیب عربیہ و سزا میر نواریس
- ۲ عکس صورت عبدالعزیز
- ۳ لوح باققر اجایی آمریکا
- ۴ سزا صورت عبدالعزیز، آمریکا و لوح و جواب دعوت آمریکا
- ۵ عکس اصفی مخمل کتوشه
- ۶ گفتگو نژادکسی عالم و لوح مبارک باققر کران
- ۷ اثر خطابه سی مبارک در اندلیا
- ۸ خطابه در باب روح
- ۹ خطابه در باب عالم جسمانی و روحانی
- ۱۰ خطابه در باب اتحاد قومی با بین ایران و انگلیس
- ۱۱ لوح مبارک دانش و امرت در انگلستان
- ۱۲ عکس اجایی با تیمور
- ۱۳ خطابه در باب سرداران و نیکوایران و انگلیس از اصل و اسیرت
- ۱۴ خطابه در باب اصول امریهائی
- ۱۵ خطابه در باب مستقبل امرت در مملکت فرانسه
- ۱۶ خطابه در جهت مظهر امرت و مثال علوم و روشسن و معمول امرت
- ۱۷ خطابه در مستقبل و فعل

Persian Editorial Office: *Najme Bakhtar*
509 McLachlen Bldg., Washington, D. C., U. S. A.



STAR OF THE WEST

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ASSEMBLIES IN THE OCCIDENT.

AFRICA.

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Pretoria, Sea Point.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzel strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 261.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. George Borst, 109 Bittman Street. Address of Secretary, Russell L. Brooker, 495 Elmwood Court.

BALTIMORE, MD.—Regular weekly meeting Tuesday evening, 8 p. m., at 629 West North Avenue. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Meetings held Friday evening, at 7:45 p. m., at the Laughton Studios, Room 418, Pierce Building, corner Huntington Avenue and Dartmouth Street.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 233. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4355 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmer-ton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Poeke, 3606 Prospect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meeting Friday, 2:30 p. m., at 1851 Sherman St. Tuesday, 2:30 p. m., at 4141 Xavier St. Nathaniel Clark, Secretary.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

JERSEY CITY, N. J.—Meetings held Sunday evenings at Odd Fellows Hall, Bergen Square. F. G. Hale, Secretary, 440 Fairmont Avenue.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Meetings held on Friday and Sunday evenings, Room 5, 1325 Columbia Ave. Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PITTSBURGH, PA.—Meetings Friday evenings. Mr. Hilbert E. Dahl, Secretary, 506 Duquesne Avenue, Edgewood Park.

PORTLAND, ARE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South, and study class in office of Dr. C. F. Lathrop, 213 People's Bank Building, on Tuesday evening, at 8 p. m.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Isabella M. Campbell, Secretary, 1014 Fairview Avenue.

ST. PAUL, MINN.—Address of Secretary, Mr. Clement Woolson, 233 Arundel Street.

SUMNERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

Secretaries are requested to see that their Assembly is correctly represented.

STAR OF THE WEST

Vol. II

Chicago (March 2, 1912) OIa

No. 19

AIMS AND AMBITIONS OF BAHAIS.

Spoken by Abdul-Baha in Paris, November 6th, 1911.

- I. Pity and good-will towards all mankind.
- II. The rendering of service to humanity.
- III. To guide and enlighten hearts.
- IV. Each member must try to be kind to everyone and to show forth great affection towards every living soul.
- V. Humility towards God and constant prayer to Him so as to be enabled to grow daily "Nearer God."
- VI. Always in every word and action to be faithful and sincere, so that each member may be known to the world as embodying the qualities of Sincerity, Faith, Kindness, Love, Generosity and Bravery. That we may be detached from all that is not God, attracted by the Heavenly Breath, divine beings—so that the world may know that a Bahai is a *perfect* being.

SOME TEACHINGS OF ABDUL-BAHA ABBAS.

From Discourses given in London and Paris.

These are wonderful days! We see an Eastern guest received with love and courtesy in the West. I have been drawn here, in spite of my ill health, by the magnet of your love and sympathy.

Some years ago an ambassador was sent from Persia to London where he stayed five years. (His name was Abdul Hassan Khan.) When he returned to Persia they asked him to tell them about the English people. He answered: "I do not know the English people. Although I have been in London five years, I have only met the people of the Court." This man was a great man in Persia, and sent to England by princes, and yet he did not know the people, although he lived among them five years. Now I, a prisoner, come to England for the first time, and although my visit is so short, I have already met many dear friends and I can say I know the people. Those I have met are true souls working for peace and unity. Think of this subject: What a difference there is between this time we are living in now, and seventy years ago! Think of the progress! the progress toward unity and peace!

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

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

Heaven has blessed this day. It was said that London should be a place for a great proclamation of the Message. I was tired when I boarded the steamer, but when I reached London and beheld the faces of the believers, my fatigue left me. Your great love refreshes me. I am very pleased with the English believers.

The feeling that existed between the East and the West is changing in the Light of BAHÁ'Ó'LLAH'S teaching. It used to be that if a Westerner drank from the cup of an Easterner the cup would be thought polluted, and the Easterner would break it. Now it is, with believers, that when a Westerner dines with an Easterner, the vessels and the plates that he has used are kept apart and revered in his memory.

One day some soldiers came to the house of a believer and asked for one of his guests to be brought to them, that they might take him to his execution, according to their warrant. The host gave himself up in his guest's place and was killed in his stead. This is an instance of true brotherly love.

Be kind to all strangers. Those who come from all parts of the world, make them feel at home. Speak to those from Turkey, Japan, Persia, China, all countries, find out where they live, ask if you can be of service to them. The English are so polite and conventional that to Easterners they often seem cold. You must forget conventionality when you speak with them, they are not accustomed to these ways.

When you see a foreigner, perhaps you think he is a thief, or even a murderer; you think you must be careful. Don't think of yourself. Even if what you suspect be true, still go out of your way to be kind to them—it will help them to become better.

Let those who meet you know without your saying so that you are a Bahai. You must manifest the most sincere love for all. Your hearts must burn with love for all. Let the people see that you are filled with universal love. If you meet a Persian, talk with him without ceremony, ask where he lives and try to help him. Likewise speak to all strangers who seem lonely and give them your willing service. Be loving to them, Turks, Arabs, Indians, Chinese, Americans, Japanese—all. If they are poor, help them with money; if they are sad, comfort them; if they are distraught, quiet them; till all the world shall see that you have in truth the universal love. It is all very well for you to say that you agree with all this, that it is good—but you must put it into practice.

The "reality" of man is thought—not his material body. Although man is part of the animal creation, he possesses a power of thought superior to the rest of the created beings. If his thought is directed continually towards

heavenly subjects, he becomes saintly; if, on the other hand, his thought does not soar above things of this world, he is little better than an animal.

Thought is of two kinds:

- (a) Thought that belongs entirely to the world of thought.
- (b) Thought that results in action.

The thoughts of our Lord Jesus Christ belonged to a high spiritual world, but he also brought them into the world of action.

Some men and women have exalted thoughts, but if they do not realize them in the world of action, they are useless. The power of thought is dependent on manifestation in the world of action.

Nevertheless in the world of progress and evolution thought has an effect, even if it is not always expressed in action. To this class of thought the majority of philosophers give expression; their thoughts are above their actions, too high for them to live up to themselves. The difference between philosophers and spiritual teachers is this: Spiritual teachers follow their own teaching, bring down into the world of action their spiritual conceptions and ideals, whereas mere philosophers do not. We often find philosophers emphasize the importance of Justice, while in their private lives they are most unjust (Alexander and Aristotle). This state is impossible with spiritual teachers. No man can separate himself from his thought.

In order to bring about a state of peace and unity three things are necessary:

- (a) To know. (b) To have the intention. (c) To put into practice.

Unity is good. To *know* this is not sufficient. You must *intend* to promote it, you must *work* for it. Knowledge is a good thing, but it is only the first step. If knowledge is alone it is stationary. These meetings teach us that Unity is good, and that suppression (slavery under the yoke of traditions and prejudices) is the cause of disunion. To know this is not enough. All knowledge is good, but it can bear no fruit but by action. It is well to know that riches are good, but that knowledge will not make a man rich; he must work, he must put his knowledge into practice. We hope the people will realize and know that Unity is good, and we also hope that they will not be content to stand still in that knowledge. Do not only say that Unity, Love and Brotherhood are good; you must work for their realization.

The Czar of Russia promoted The Hague Peace Conference and proposed the decrease in armament for all nations. In this Conference it was proved that Peace was beneficial to all countries, and war destroyed trade, etc. The Czar made a very good speech, though after it was over he, himself, was the first to declare war (against Japan).

Knowledge is not enough. We hope by the Love of God we shall put it into practice. A spiritual universal force is needed for this. Meetings are good for engendering spiritual force. To know that to reach a state of per-

fection is possible is good, to march forward on the path is better. We know that to help the poor and to be merciful is good and pleases God, but knowledge alone does not feed the starving man, nor can the poor be warmed by knowledge or words, in the bitter winter.

The magnet of your love brought me here. My hope is that the Divine Light may shine here, and that the Heavenly Star of BAHÁ'O'LLÁH may strengthen you, so that you may be the cause of the Oneness of Humanity, that you may help to make the darkness of superstition and prejudice disappear and unite all creeds and all nations.

We have had wars and disputes for over 6,000 years. Even if we look on this state of affairs as an experiment, surely it is sufficient, surely it is time to stop. This is a brilliant century. Eyes are open now to the Beauty of the Oneness of Humanity, of Love and Brotherhood. The darkness of suppression will disappear and the Light of Unity will shine. We cannot bring Love and Unity to pass only by talk. Knowledge is not enough. Wealth, science, education are good, we know that, but we must also work and study.

Knowledge is the first step; Resolve, the second step; Action, the fulfilment, is the third step. To make a building, first of all one must make a plan, then one must have the power (money) to build, then, after all these preparations, one can build. One forms a Society of Unity—that is good—but meetings and talk are not enough. In Egypt these meetings take place, there is only talk and no result. These meetings here in London are good, the knowledge and the intention are good, but how can there be a result without action? Today the force for Unity is the Holy Spirit of BAHÁ'O'LLÁH. He manifested this Spirit of Unity. BAHÁ'O'LLÁH brings East and West together. Go back, search history, you will not find a precedent for this.

The Universal Races Congress was good. The result of it was intended to be the furtherance and progress of Unity among all nations, a better international understanding. The purpose was good. The causes of disputes among different nations are always due to one of the following classes of prejudices:

- | | |
|-----------------------|-------------------------------------|
| (a) Racial, language. | (c) Personal. |
| (b) Theological. | (d) "Beliefs," customs, traditions. |

It requires a *universal* active force to overcome these differences. A small lamp could light a room, a larger could light a whole house, a larger still could shine through the city, but the sun is needed to light the whole world. A small disease needs a small remedy, but a disease which pervades the whole body needs a very strong remedy.

The differences in languages cause disunion between nations. There must be one universal language. The diversity in Faiths is also a cause of separation. The true foundation of all Faiths must be established, the outer differences abolished. There must be a Oneness of Faith. To end all these dif-

ferences is a very hard task. The whole world is sick—this is a very bad illness to cure.

The world is wrong, just because people talk too much and do not carry out their ideals. If action took the place of words, the world would change very soon. A man who does good and does not talk about it is perfect. The man who does very little good and magnifies it in his speech, is not good. If I love you, you know it, I need not tell you all the time; on the other hand, if I did not love you, you would know it also, and you would not believe me if I said I did love you a thousand times. People speak too much because they seek fame, because they wish to be thought better than their brethren. Those who do most good say the least about it.

Look at the Italians for instance. They speak a great deal about humanitarianism and socialism, and yet see how disgracefully they have behaved towards the Turks. But why should we blame them? I hope you will always avoid tyranny and oppression, and that you will always uphold and practice justice towards all men and keep your hearts pure. That is what I expect of you.

The great causes of separation among the people are:

- | | | |
|----------------|------------------|----------------------------|
| (a) Racial. | (c) Religious. | (e) Personal. |
| (b) Political. | (d) Traditional. | (f) Commercial prejudices. |

BAHA'O'LLAH has abolished these. None can say that this is not good. Any one who denies this is ignorant. God has created the world as one—the boundaries are marked out by man. God has not divided the lands. Each man has his house and meadow; horses and dogs do not divide the fields into shares. That is why BAHA'O'LLAH says: "Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind." All are one family, one race. All are human beings. Differences as to partition of lands should not be the cause of separation among the people. One of the great reasons of separation is color. Look how this prejudice has power in America, for instance. See how they hate one another! Think over this. Animals do not quarrel because of their color! Surely man should not, who is so much higher in creation. What ignorance exists! White doves do not quarrel with other doves that are blue, because of their color but white men fight with dark colored men. This racial prejudice is the worst of all.

All are one. In the Old Testament it says that God created man like unto His own image. In the Koran it says: "There is no difference in the creation of God!" Think well. God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as He.

Disease is of two kinds: (a) Material (b) Spiritual. For instance, a cut of the hand; if you pray for the cut to be healed, and do not stop it bleeding, you will not do much good, this needs a material remedy.

Sometimes if the nervous system is paralyzed through fear, a spiritual remedy is necessary. Madness, incurable otherwise, can be cured through prayer, but an abscess cannot be cured by prayer alone. Extreme cases need prayer. It often happens that sorrow makes one ill. That can be cured by spiritual means. Blindness is physical, not spiritual. They say our Lord cured blindness; it was blindness of the soul. ("They have eyes and see not, ears they have and hear not.") He brought on spiritual awakening.

All healing is of God. There are two classes of causes for illness: (a) Material, (b) Spiritual. If the sickness is of the body, a material remedy is needed; if of the soul, then a spiritual remedy.

All is in God's hands. Aristotle made a special study of the digestion, but he died of a gastronomic malady. Avisen was a specialist of the heart, but he died of heart disease. Dinradi (?) was a thorax specialist—he died of consumption. God is the only all powerful doctor.

Kings have all the power the world and man can give them, yet sometimes God shows them their feebleness and dependence on Him by allowing them to be in need of a very little thing. The elephant, the largest animal and the strongest, is troubled most of all by the fly. The lion has a worm that troubles him greatly. If man looks at nature he will see that all that exists is captive. All are dependent. Man, to begin with the highest of all created beings, is dependent on a great many things for his life. The first is air; a few moments without air would be sufficient to kill him. Then he is dependent on water, food, clothing, warmth and many things. See how he is surrounded by dangers of all sorts and illnesses. It is the same with all created beings, animals, plants; look how much is necessary to their existence! All that exists is feeble, poor, captive. The freedom of man depends alone on his spiritual power. All that exists are prisoners of nature. Consider the sun, that enormous, powerful globe around which we travel, even he cannot escape the law of nature—he cannot move out of his course or shade his radiance—and again the sea cannot escape, she has no will of her own. Only man is enabled by Divine Power to control, in a small degree, the laws of nature. It is the natural law for man to live on land, yet he sails on the sea. It is natural for man to rest on terra firma, yet he flies. It is natural for a man to walk no faster than three or four miles an hour—he makes himself engines which take him sixty or more miles an hour. It is natural for a man to be able to speak with another at a distance of ten yards, but he makes himself the telephone and telegraph with which he can speak and send messages to a distance of a hundred, of a thousand and more miles. In these cases nature is the prisoner of man.

Look what great power God has given man and yet how sad it is that so much ignorance still remains.

I hope you will always be the cause of revealing the Divine Light to the people and that the power of the Spirit will lead you into the Kingdom of God.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulik (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	19th.....	Four intercalary days.	
10th.....	Eizzat (Might).....	Sept. 8		Ola (Loftiness).....	Mar. 3
				(Month of fasting.)	

Vol. II

Chicago (March 2, 1912) Ola

No. 19

ANNOUNCEMENT:

The delegates and visiting friends attending the Mashrak-el-Azkar Convention are invited, by the Chicago Bahai Assembly, to join them in the celebration of the Rizwan Feast Saturday evening, April 27th, and also the unity meeting of the Chicago Assembly and the Bahai Temple Unity Sunday morning, April 28th, at 10:30 A. M.

OUR PERSIAN SECTION:

(1) The spread of the Cause in Russia; (2) translation of an article in a Russian publication, named *Bakou*, on the history of the Bahai Movement; (3) editor's comment on above article; (4) the departure of Taere Khanoum; (5) photograph of the young Persian Bahai students in the Presbyterian College at Beyruth, Syria; (6) historical article concerning the movements of Abdul Baha while in Egypt; (7) poetry celebrating the return of Abdul-Baha from Europe to Egypt.

شمس است بعد در محط سیسی جابر بر طه نزل اهل دل فرمودند که روز شنبه ۴م شعبان موافق نوزدهم اگست بر زیارت
 بعضی اجزاء زیارت خاک پای مبارک مشرف شدند و بهیل بیان جان فزاکر همگراگان از سر سیسی بمله و اسکندر رسید
 پلانس که نزدیک محط شمس سابق الذکر است نزل اجازت بدیع یافتیم و سرور و مشکور شدیم جارت تلگراف
 و بجا دستمان گردید و مسافین و مجاورین با عظم محبت بعد از اسم از این قرار است (مخوف و مصون رسیدیم جنت)
 رب العالمین فائز و موفق شدند این خبر روح پرور ایام شرقی مجبور را یاد آورد مخلص کنیزت
 روز پنجشنبه پانزدهم شعبان باران نافذ و قدرت کامله در آکنند و مجلس روحانیت و وقت برپا نمودند آیات
 عزم توجیه بار و پا صادر گردید و طرف مغرب اجزاء را احضار و آیت قرآنی
 و آیات و دواعی نازل و کل را بر خص فرمودند در جمیع شایسته
 شنبان ۱۳۲۹ موافق یازدهم اگست ۱۹۱۰ بعد از یک ساعت از ظهر گذشته قدرت و شوکت و اقتدار از جهت برهمنی
 انگلیس اسکندریه شدند و ندلا جانفزای ملاء اعلیٰ این بیگانه
 اقتدار اصلی را بگوش جان در میان اهل وجدان رسانیدند
 قوله تعالی جل بیاورد: "ان یا ملأج القدس فاحضرنه فی
 القاب فی ملاء الاعلیٰ فیسمان منی الایه"
 قریب شمس است بعد از ظهر لغات انوار جمالانی کل
 عرشه و الورد سیکیال که بخوبی و پائی در نظیف مشهور در
 کمپانی مساجری معروف است اصاط نمود و ساعت
 چهار بعد از ظهر بطرف سرسیلی حرکت و قلوب و فتوای اهل
 بهی بست او پاستوبه و ناظر داشت حضرات آقایان
 امیر اسد الله صفهانی آقای میرزا باقر خان شیرازی کایر
 حسین آقای سلیمان امیر اشعاع آقای سلیمان لاهوری و خاد
 با عظم مواهب کامیاب در رکاب مالک القاب آمدند
 و متحرک و ساز شدند کل باریان از فرقت و بهر آن گریبان
 و نالان و پریشان و بحقیقت جان و وجدان و جمال روح
 در میان حمد و شکر محبوب عالمیان در در زبان و مونس جان
 و در آن اگر صد هزار جان بر ایگان ایشان درازیم باز بخل در سراییم
 و بعضی از اخبار را بجهت سر او راست قیام و اقدام ننهون ایما
 در آنس و حیل و حوکم و فتنه فاضلین بی انصاف و استیلا
 را می و ظلم بستم حکومت سینه حمیده و انقدر سستی
 سین ایضاً و ظهور است قدرت الهیه و کشف حقائق بخود
 و اراده نافذ برای اهل انصاف اعظم حجت خواهد بود چه
 خیالات موهوم و افکار مذموم در استند با اراده حق
 حقی ذکره غالب و نافذ و اعداء خائب و خاسر شدند
 از حین حرکت و ایلور کل منظر چشم بر راه سردش است
 ورود و محبت و جود اقدس معصود بودیم و حمد و شکر

اشعار اقبال بقلم امیرزا محمود در قافیه در رحمت حضرت عبدالعظیم
 دلبر و دلدار ما همه از لوبا : آفت از اروپا دلبر و دلدار ما
 شمس رخ دیر با کرم غریب طلوع کرده ز غروب طلوع شمس رخ دیر ما
 یوسف حمیدی باز بهر آمد : باز بهر آمد یوسف حمیدی
 شکر شاه وفا باز شد افر صهر : باز شد افر صهر شکر شاه
 کلمه فضل و عطا با ضعف بگردد : با ضعف رطبه کلمه فضل و عطا
 شرفی ز نور بویا گشته ز نور بویا : گشته ز نور بویا شرفی
 بارگشتن باقی از قافیش : قامت از قافیش بارگشتن
 آنف حق در زندان ز غم بوی : ز غم بوی او آنف حق در زندان
 جنت اهل و لایمی از کوی او است : شیمی از کوی او است جنت اهل
 زو علم باهی لدا و در آفاق موج : از او در آفاق موج زو علم باهی
 ندای حق بر بلا شد غم بویش : شد ز غم بویش ندای حق بر بلا
 بندگی او صلا بر همه عالم زد : بر همه عالم زد بندگی او صلا
 در دم کبریا محو و فکاشه است : محو و فکاشه است در دم کبریا
 دلدل بندگی داد ز فرست : داد دلدل بندگی داد ز فرست
 دل زرق و الم است شکر عطا : دل زرق و الم است شکر عطا
 در هر صبح و شوق صبحی بود : بخش وجود الهی در هر صبح
 با کف اسنان نما جان تلخیم دبا : جان و تن از بیم و باک باک راست نما
 تا کرد دل اندر نشا شود چه خلد برین : شود چه خلد برین تا کرد دل اندر نشا
 بردت آبی ذوالعطاء آینه بخود ایاز
 آینه محمود ایاز بردت آبی ذوالعطاء

مقاله تاریخچه نقل نام میرزا ابوالقاسم گمستانه غلبه باقی است
 بعد از هفت سال ترک کون بلاد و محل خود و جغای عباد و هبل
 و دو سال حسن در سخن عیقا و خدمات و بیات لاکھی کمر
 از حکومت سبده نظامه عبدالحمید خان مخلوع و در کردیم
 حمد و شکر سلطان نعلین پاشا در بصره اراک فایده
 روز دوشنبه ۲۸ شعبان ۱۳۲۸ هجری موافق ۲۹ اگست ۱۹۱۰
 در اسکله عیقا و پور بندلوی تغییر نام بقدم مبارک حضرت
 مولی الانام شرف و حاصل بیکل اقدس کردید روز
 شنبه ۲۵ شعبان موافق سیم اگست و پور بندلوی طرف
 وارد اسکله باقا و بعد از ظهر حرکت نمود روز چهارشنبه
 ۲۷ شعبان موافق سی و یکم اگست نیم غایت دزد پور
 سعید با شراق شمس جمال پیشانی محبوب عالمیان متوجه
 دهبوتل گنت نمانال «سقا استراحت وجود مبارک
 شد روز جمعه ۲۸ شعبان بشارت روح بخشید
 مسعود اسکندر تر رسید جات جدید یافتند و مساجد
 و جامه و شاکر شدند که شرح آن حال از فوقه کتبخان خود
 است بعرف فضل و عطا دو دو ستمه احضار در زیارت
 حاجی کای مبارک شرف و بینه امردی دل و جان فاش شد
 هوای پورت سعید اول در دوشنبه بود بعد بسبب رطوبت
 موافق واقع شد روز پنجشنبه هجدهم رمضان ۱۳۲۸ هجری
 ۱۹ سپتامبر ۱۹۱۰ عزم حرکت فرمودند و پور کپاشه مساجد
 بقدم مبارک شرف گشت در جمعه ۱۹ رمضان طرف
 حج بشارت روح پرور بر بعضی اجای اسکندر رسید و خود را
 با سنگ و دوا پور رسانید بر دانه دار طائف انوار رخسار
 در جای نزول اجلال نمودند قریب ظهر ظهر اسکندر حرکت
 اعلی و مطاف من فی الارض و سما گشت دهبوتل و کتوبیا
 که بسیار خوش هواست تا وی در حج مشتاقان شده صاحب
 دهبوتل تجلیت و جاگرمی قیام نمود بزرگان داخل فضل علم
 بحضور مبارک شرف شدند پس از چند روز اجانه اجان
 خانه صادر گردید و در نوقانی خانه ملک حسن افندی بصره
 متصل بجمعه «صف» طاسوای رمله اجان در مرکز حبوس و
 بیکل مبارک و محل توجیه کل کردید بعد از چند ماه امر بفرستادن
 فرمودند و خانه نزدیک محطه شمس که یک خطه بالا
 تر از محطه «صف» است اجاره و تا حرکت از رمله حجاب
 وجود مبارک شرف واقع و شب چندین ساله که از رطوبت و بوی
 هوا می عکاس حاضر شد بود رخ و دروغ کردید
 از کل طوائف و ملل موجوده در اسکندر بکشد و بکشد و بکشد
 و در نزد ملل سالان بنات اعلی هر یک بقدر اعتبار و تقصیر
 و بهره مند و بخدمت ناطق و ذکر شدند چنانچه در جراید و کتب
 و عربی و انگلیسی و فرانسوی تعادلت متحد درج داشتند
 اجای اروپ و امریک ترک و تاجیک چند دروس
 ایران در بر بلدان دسته دسته توجیه نکال شوند
 در سرد جان و وجدان زیارت جمال جانان شرف و پنهان
 جذب و دله باهله کمان معادرت با وطن نمودند و مفرغ
 که در هوتل و کتوریا اول نزول درود اجلال شد بود همان
 قرار بر قرار و بعضی روزها با شجاعت شرف میزدند روز شنبه
 جمادی الاخره ۱۳۲۸ هجری موافق ۳۱ اکتبر ۱۹۱۰ هجری
 بعد از ظهر از سیدی جابر واقعه در رمله اسکندر بارگاه
 اراک مسافر فرمودند در عزت الزیتون مسافر مقابل مسافر
 دهبوتل انیزو زیتون محل نزول معین شد ساعت
 شمس و نصف بعد از ظهر جمال بیوسف ای اشراف دزد و خطه
 مسافر را ستود و معطر داشت دهبوتل انیزو زیتون که کتوبیا
 گشت و نام جان پرور از این کشور در دور و ابواب خود
 در دور بر خاص و عام مفتوح اجای مسافر نظر چشم بر آینه
 رجالات و کبر و صغیرا کتوبیا شرف و بیانات در خطه
 نقر شدند مسافران و ولیدین از هر جانب غمگین
 کبری قائم و از بدایع الطاف مسرور و معترف و کمال
 و اشتعال خاضعاً خاضعاً اجدا شکر و بنیاد خوش بر حجت
 نمودند و بشارت روحانی در عالم انباشت ردادند
 علما و عرفا و ذلک سینه هر طائفه دولت بر محضر اقدس حاضر و از
 اجلی و کشف مسائل معصده و احاطه علیه ستمفیس و اولاد
 بودند و بجنوع و تشنه در محافل و مجامع باوصاف و نعوت
 و محامد و ثنا ناطق و ذکر گشتند و جرات معتدله نظر انوار
 ورود و سپس ورود دستایش و نیایش نمودند هوای
 زیتون ابتدا خوب و معتدل بود بعد کم گرم شد لهذا اولاد
 مبارک بر جمع بر رمله صلوات گشت
 روز شنبه ۲۷ شعبان ۱۳۲۸ هجری موافق ۲۷ اکتبر ۱۹۱۰ هجری
 دوازدهم ظهر قطره راه آهن بقدم مبارک متفرقت و رفت

عشق ختم نمی شود باید سطر الهی علی الاتصال ظاهر گردند
 و در هر زمان بمقتضای آن چه که هر قدر نفوس ترسند
 نمایند چشمتان بهتر باشد و دور اندیش میگردند من
 بیان را برای مردم این زمان مینویسم تا اینکه وعد قرآن
 شد بودند مکاتب ایشان همیشه لب سردارها
 و انجذاب قلوب بود و ترجیح بایش در میان یار است
 فخر و بهترین میراث برای آیندگان است تا آیند
 وفات این خانم محرم بسیار بجزن استیجابی این
 جهات گردید و همه دست بدرگاه قاضی ایجابارینند
 نمودن دعا و مناجات خواندن و بهایشان سبکافو
 مجلس ختم برپا داشته بگذرودنای خدمات ایشان
 مشغول گشتند اعمال نیکی و خدمات محنت در امر است
 همیشه سبب ابدیت اسم و بقای روح بود و نفوسیکه
 در این توحید بیضا عمر خود را صرف نمودن در حفظ الله خیر است
 کرد اند در جمع قرون و احصا مانند ستاره ای چنان
 در آسمان الهی میگذرند و حیات روشن آنها بهترین امر
 مشق است برای آیندگان اعضا و بچه باخته
 نسبت جمعی خود را از بازماندگان آن روز چنان
 الهی میفرستند تا آنکه بشکریان مبل گستان بهی برای
 اشجار ملکوت سکن در نهایت سرور و فرح است

قارین مقاله فوق باید به تحقیق برسند که این عبادت
 بواسطه اشخی روزنامه نگار نوشته شد و در بعضی نکات
 بخطا رفته و لکنی دائره اطلعات سهو نموده است و اساس
 داریم باقی آنرا که مقاله مفصل تر است دشوار است این روح
 نمون و انوقت عقیدت خود را در تسبیح پاره از مطالب این
 اظهار نمایم .

وفات امه الطاهره خانم
 در این ایام جز جانسوزی که امه الطاهره بخش الهی اولا
 بخدا ماها العذراء در شب شنبه ۴ ذی حجه ۱۳۲۹ از این عالم
 تران ملکوت قدس جانان پرورد نمودند باین جهان



عکس تلامذ و جوانان ایرانی بهستانی که در مدرسه بیروت مشغول به تحصیل علموند

دولتین می افتاد کمال از در آذیت باو میدادند رگ زانوی
 بعضی را بر سریدند اینها اول شهیدی این امر بودند بعد از کمال
 باب باصفهان رفت و چون حاکم این شهر را از اهل تحقیق بود اول
 دعوت به منزل خود کرد - باب کمال در خائن حاکم ماند چون
 وفات نمود و بعد او که از سریدان خاص مجتهدین بود باب
 بدولت تسلیم کرد در آنوقت باب کتولی بش نوشت
 و خواهش کرد که او را بطهران بطلبند چون نتوانست این
 کتاب بسبب شود که او را از صفهان بخشند در طهران هم
 در حضورش با علماء طرف شود و حقانیت خود را با آنها
 ثابت نماید در آن کتاب اظهار نمود که اگر من ستم شدم
 خودم اذن میدهم که مرا بکشید و چون شاه از اهل تحقیق
 و طالب مطالب روحانی بود احتمال داشت که بآید
 باب راضی شود و لکن وزیر اعظم که دست راستش
 بود راضی نگردد و سبب عرض کرد که آمدن باب بطهران
 سبب اغتشاش شهر میشود و علماء از مکالمه با او تخمیر خواهند
 شد و هم چنین ذکر ایمان آوردن آن فاضل شاه سل
 و جناب سید رحیمی که در سبق پیش باب رفته و ایمان
 آوردن بود نمونه سخن طراش ه آورد تا آنکه با بدختره او بگفت
 وزیر راضی شد و حکم داد که باب را در قلعه ناکو که در شمال
 ایران واقع است برنجس نمایند جناب ایران
 مثل سبیل جاری میشد و اشخاصیکه از اوضاعش کی بودند
 از شنیدن این مطالب بیک وجد سردری در قلوبش
 حاصل میگشت و همه منتظر میشدند که این باب وضع میشود
 تغییر سید به لهذا همه آنها طرفداران باب شدند
 آرزوهای ایرانیان ضعیف کم اتفاق افتاد است که در امور
 عمومی و ملی حرکتی نمایند چونکه آنها همیشه در میان دیوار محوس
 بودند و غیر از امور محضی زمانه خودشان چیزی از
 عالم دیگر ندانستند نهایت ترقی آنها بیک زبان خواندن بود
 ابد از معنای اوهم چیزی ندانستند فقط لغزش را میخواندند
 از میان این قسم زنان بیک نفر زن که دختر حاجی قاصد
 و عقب بقرة العین بود قیام نمود و این دختر بسیار جمید و عاقل
 و کامل بود پدر و شوهرش هم از مجتهدین بودند و این زن
 در کمال استقامت داشت و اینها را همان بیاب نمود
 و در میان مردم اعلان کرد و چادر را از سر بر انداخت و با
 کمال جرئت و جسارت در میان مردم رفته مزده میداد
 و شب رات و مزده میداد که مغزب ملکات از این ظلم

سخن با خیرت

و از این فسق و فجور خلد شد و بواسطه
 تعلیمات باب مشهور و مشهور خواهد کردید قره العین از ظلم
 بر زمان ایران و بدیدمشد حرف میزد که این نوع ظلم دست
 که بر آنها وارد میشود و با وضع حالیه که هست اگر این نوع
 تا آمد آلا ما که از آنجا بگریه دید باید زمان از قید این
 ظلم و جور خلد شوند و باید آنها را از این اسیرانی
 داد باید جمیع مردم محکم مادی با آنها نگاه کند باید این
 کلهای بی تربیت را باغبانی و پرستاری کرد قره العین
 عمر خودش را بر این مشربین مطالب عالیه صرف میکرد تا بیک
 آخر اندر مرد درست دولت ظالم شهید شد در آن زمان
 شاه ایران محمد شاه وفات کرد و ناصر الدین سرتاپ
 تخت نشست در زمان او جور و جفا و آذیت در این
 یعنی که شخصی بجهت قلع و قمع با بیان تربیت داد و تأیید
 در سال ملک ایران یکس با راجه میدان حرب بود
 متصل بیکها میشد از ستم الی ستم جرمیکه
 ایران با خون آلود شد و از آن خونها تا حال هویده است
 این خونریزی بسیار در قلوب با بیان اثر نمود ولی از آن
 قبل و خارت تعدادشان کم نمی شد بلکه روز بروز زیادتر
 میشدند و این خونریزی با سبب شد که در میان آنکه
 دول مؤمنین میدادند جنگل مازندران و قندهار و
 طبری که در اینجا تقریباً سیصد مرد زن و بچه بود و در
 پشت ماه در مقابل فسون دولت استبدادی کردند و در
 ملا حسین بزوی شهید شد ظلم دستم از طرف دولیات
 بود رشت دست و شجاعت از طرف با بیان در این جنگ
 با بد رقلعه مگلوبود و در ایک نغمه سه تریز آورده از خون
 علماء اسؤال و جواب نمودند ولی از کیفیت این مجلس
 اطلع عذریم اما انقدر میدانم در آن محفل تواتر نشدند
 کفری بیاب ثابت کنند لهذا او را دیار بقا به جز نشدند
 باب در قلعه با مؤمنین خود در سال و مرسولی داشت و بعضی
 از دستستان او را زیارت میکردند و جز خونریزی او
 را با عرض میکردند ولی باب با کلمات عالیات خود
 آنها را ساکت میفرمود و میگفت که ما مظلومیم باید مردم
 از روی نغشهای ما بملکوت الهی داخل شوند لهذا ما
 باید با جمال شوق و اشتیاق باشیم تا از خون ما ثمرات
 عالیه حاصل شود باب کتاب بیا از در آن قلع
 نوشت در آن کتاب میفرماید بیخ امری از امور

خالوش پرستار او شد و او را با خودش بنوعی تجاری کرد
ولی او چندان تجارت مایل نشد و چون گفتش نشان
مطلب عالی نداشت بود لهذا بوشهر که محل تجارتش بود
گرن بگر بلا رفت از زمان در اینجا علمی شیخی آید
جانب ناسید کاظم جمع شد از او درس میگرفتند
طریقت شیخی این بود که مردم بشت میدادند که غیب
حضرت مهدی اظهار امر خواهد نمود و مردم را برای ظهور
او حاضر میکردند تا با کمال محبت ادرا قبول نمایند
مگر اندک زمانی با شیخان مراد نمود در میان آنها با حسین
بشردنی آشنا شد و بعد از آنکه ایشان از آقای باقی
مطالع حسین بشردنی اول من آمن کردید معاصرین در اول
شد بود که قائم کاظم است و میرزا شاکر
در کربلا مانده بعد مراجعت بوطن خویش که تشریف آورد
و متنی نگذشت که خبر وفات کاظم فاش شد و
حسین بشردنی بارت از آنکه آقای قائم کاظم
کاظم را بنامید لهذا بر نزد میرزا شاکر باب آمد که از
پیشرفت غیب اسلام از او استیصال مصلحتی نماید
این ملاقات باب یاد اظهار نمود که من از خاسته خود
هستم و مهدی موجودم من آن شیخی هستم که مردم از وی
ظهور مرا میکنند من مردم را براه نجات هدایت
میکم دین برای مردم معلم روحانی و امام هستم خداوند عالم
بواسطه من رحمت و قدرت خود را ظاهر نماید من باب
هستم که افکار گفته و موهوم را می شکنم و در روی زمین حکومت
الهی بر ایستگم وقت آن است که بن قیدی را بیدارم وقت
آن است که دست را بر سر ملائمتی ظالم بندم چنانچه
دین خدا را پایمال و خراب کردند و اصل حقیقت را پوشیدند
و دین را اسباب ترقی اسباب دنیوی خودشان
قرار دادند رسید از و زیکه باید از دست حاکم ظالم
خدا صوب و قلوب را از آلودگی آب گل و موهومات
پاک کنیم . قدا حسین بشردنی از بیانات پاک خلی تجب
شد و آید آبا و در نیکرد که این کلمات باید مال این جوان
باشد و لکن نطق شیرین باب و اعمال حسنه او چونکه
قبل او ایستناخت و احترامات خلق مذکور نیست
دادا شدند میدانت او را و ادرا بر سر تلم کرد و با کمال

که این جوان در هیچ کس علی تحصیل نکرده است چه طرب را با نیت
و بلاغت نطق و تقریر و تحریر نماید و فتنه باب اول
را با ایشان داد با تکرار تکرار و بیعت کرد که با جان
و دل در این امر جدید خدمت نماید در حقوق هر چیزی
شش برق منتشر شود لهذا این خرابی هم آن اطراف
احاطه کرد لهذا طرد و ستغین و در اولین و صوفی
و فدرسه دور باب را گرفتند در اول نوشتجات مخفی
میشد و همه طالبین با لقب پراشتاق آنها را میخواهند
و قسط هم بودند که حکومت الهی ظاهر خواهد شد
نمیدانند که حقیقت مطلب چیست و از نوشتجات
خدمت و مخالفت باین محضی نمیدیند لهذا در این
و باب با آنها از عدالت و احوت و محبت و ایثار
محبت میفرمود چونکه آنها از این قبیل مطالب شی در برون
بلند در میان ایشان هیچ نبود لهذا اندک مدتی
از نفوس پریدی باب را نمودند بطوریکه حاضر بودند
باشان سلا در راه او بیدهند در انوقت باب غیبت
نمود برای اینکه مردم ثابت کند که این دین خاتم
نست بعد از بیگال مراجعت بوطن خویش نمود
مؤمنین او منضا عفت شد اند در مراجعت خاست این
بود که با ملائمتی ظالم طرف شود و مردم را از جنت ظالم
ایشان خلدص نماید و وجدانش ترا از آن بگذر و بسیاری
از مملکت فارس مؤمن او شدند دولت ایران را
مطلب ترس گرفته بر ضدیت و دفع او قیام کرد
نوسته شد که باب را در بوشهر حبس نمود تحت
شهر از نمایند . ش . ایران از او اهدایت او
ایمان نیادرد و از نفوذ کله او ترسید و یک
از مقربین خود انتخاب نمود پیش باب فرستاد که
نماید و آن شخص عالم نیر عبد از مد قاست ایمان آورد و امام
باب اطاعت کرد و شاه از این مطلب بسیار
و غضناک شد
بعد از این فقه شاکم نمود که علماء جمع شوند و در آن
مشورتی نمایند آنها هم در غیاب باب حکم بر گرفتند
دادند لهذا ادرا گرفته حبس نمود و فی اذیت
باب را در خانه یکی از محتمین ایرانیان حبس کردند
اشخاصیکه با ایمان آوردن بودند هر کسی که از آنها بدست

انعکاس ندهد امر الله در جرائد روستیه
چون در این ایام آذوقه در بای بهائی از آفاق عرب بلند
شده و انعکاسات روحانیه اش مانند موجات غیر شریک
با طرف شرق برسد دردم سرور در عرض بخشد و دوله
و شوری در سری اندازد لهذا ما در این شمار بدیع ترجمه کردیم
نمره از جرائد روستیه که به همت لاجین قلی خانته مدینه
الله الابهی شده است تمام می نمایم و برای انجام این
از هم قلب از ایشان تشکر و اوقاتن نمایم

ترجمه جریله روسی مستی به بگو " نمره ۱۹۹
افسوسه که کلمات بانی و بهائی در میان اهل عالم جایز
شاید و باید همه کس معلوم شده و حال آنکه این بانی
سچو اهد ظلم را از عالم اسلام براندازد و در عوض آن محبت
و مودت و اخوت و صلح و دوستی بگذارد لهذا لازم است که
حاکم هر حق از این دین با خبر گردیم از اول این دین بجا
زیادتر میگذرد

دین بهائی قانون یا مذهب مصنوعی نیست که از فکر و خیالات
استولین و معتدین حاصل شده باشد این دین اسس
کمال محبت همه عالم است و سچو اهد که جمیع اصول اسلام
را در یک جا جمع کند و آنها را از قیودات موهومات خلاص
نماید در این قدرت قلیل آنچه بلا مصیبت بر پیغمبران
قبل و مؤمنان آنها وارد آورده بودند مؤمنین این دین نیز
ان بلا یا بلکه شد بدترش را تحمل نمودند دولت ایران
تا بحال بهانه آذوقه تقیری بر اینها ریخته باطله های شدید آنها
قتل و عذارت می نمود و لکن این ظلم و جور بسبب نبوت در سچو
و استقامت آنها نیست بهائیان هیچ الفتی در رابطه با
شورششان ندارند و از جمله احکامات دین آنهاست
که هیچ ملکیتی باشند مطیع قانون اندولت شوند چنانچه
یکی از اصول آنها این است اگر سچو اهدی که دشمنی را کشی

بتر است که جزوت را بخش
در سال ۱۸۴۴ که حضرت باب شروع بشر تعلیمات خود نمود
اهالی ایران در این حال بودند: - مملکت قدیم تورانیست
بعد از تصرف عرب و بزور اسلحه شدن آنها رفته رفته
عرق موهومات شده بودند و اینها غیر از اسلحه ها
مسخر و غمناک بودند و اسم آنها شیعه بود اهل تشیع
و عمر و عثمان را خلیفه میدانند که مستند بسلطان خانی
انتقال یافته است لکن شیعیان سلطان را خلیفه و پیغمبر
نمیدانند و هم چنین آن سه خلیفه اولی را قبول ندارند
شیعیان میگویند که بعد از حضرت رسول ولایت انجمن

علی دوازده امام رسیده و لهذا مطیع سلطان نیستند
شیعیان امامهای خود را از دست میدارند چنانچه
رسول را از دست میدارند و مکانهای شهادت آنها
ارض مقدس در نگاه میدارند این امامها که از طرف
خدا بودند و مردم برابر راست دلالت نمیدادند بعد از
موجب وصیت بران آنها در جایی آنها می نشستند تا آنکه در
سال ۱۶۰۰ حضرت امام حسن عسکری وفات نمود و بعد از
او پسر او مهدی نیز فوت شد و شیعیان بی سرانجام مانده
شیعیان با کمال شوق و اشتیاق منتظر حجت مهدی
دلت انتظار ایشان هر سال طول کشید و در سال
میلادی مطابق ۱۲۶۰ هجری یک جوان سید در سن
۲۵ سالگی که اسمش میرزا علی محمد بود اظهار مهدویت کرد
بچنین سخن و دش را باب نامید یعنی متوسطین مشیو جزوت
حق جل جلاله را شناخت زیرا مردم خود بخود او را
شناختند . این باب که بود ؟ از طفولیت که چنانچه
باید و شاید چیزی ندانیم . اشقر می دانیم که در یک
۱۸۱۹ در شیراز تولد یافته آناه و اجداد او از اوست
مختم بودند اگر احوال در روایات مؤمنین او را باور کنیم
بیشک خواهنم دانست که این پسر مغایرتی در ایران نکر
ایرانیان نداشت در لولای باب پدرش وفات نمود

نجم باکتر

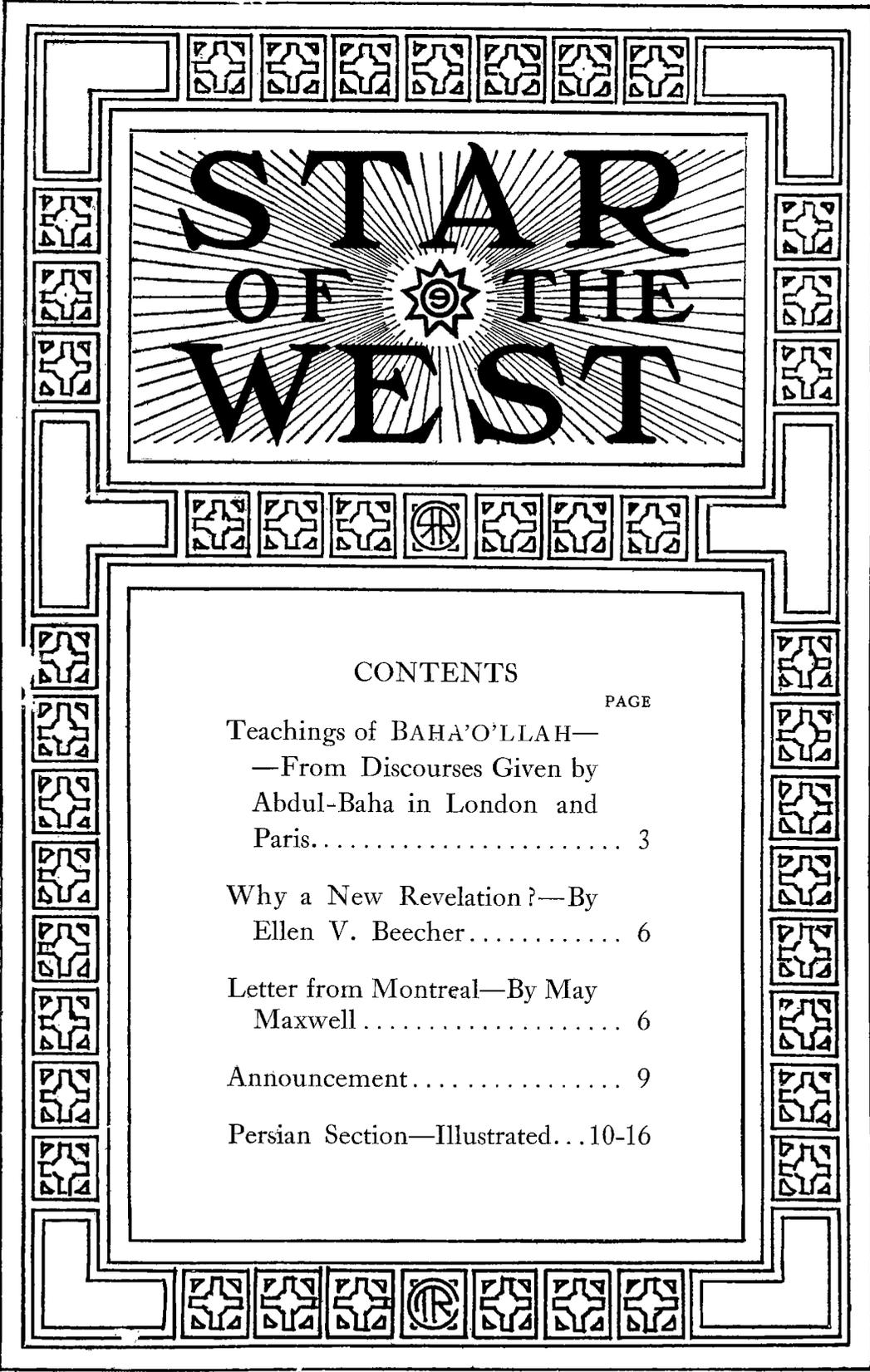
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Persian Editorial Office: *Najme Bakhtar*
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STAR OF THE WEST

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (March 21, 1912) Baha'

No. 1

TEACHINGS OF BAHÁ'O'LLAH

FROM DISCOURSES GIVEN BY ABDUL-BAHA IN LONDON AND PARIS.

"Shouldst thou make the mirror of the heart pure and clear from the dust of prejudice, thou wilt comprehend all the symbols in the sayings of the perfect Word of Divinity in every Manifestation and be informed of the mysteries of knowledge. But, unless thou destroyest with the fire of Severance the veils of learning which are conventional among the servants, thou wilt not attain to the brilliant morn of the Ideal Knowledge."—Book of Ighan.

THE FIRST PRINCIPLE OF THE TEACHING OF
BAHA'O'LLAH IS:

The Search after Truth.

IN ORDER to search after the Truth, men must shut their eyes to all the traditional superstitions of the past.

The Jews have traditional superstitions, the Christians also; also the Zoroastrians, the Buddhists. All religions are bound by traditions and dogma, all consider they themselves are right and the rest are wrong. The Jews believe themselves to be the only possessors of the Truth and condemn all other religions; the Christians say their religion is the only true one and all others are false; likewise the Buddhists and Mohammedans, all limit themselves. If all condemn one another, where can we search for Truth? All contradict one another, all cannot be true. If each considers their Religion as the only true one, it is impossible for them to see the Truth in the others.

If a Jew is bound by the external practice of the Religion of Israel, he can never understand that Truth can exist in any other Religion but his own. We must, therefore, detach ourselves from forms and external practices of Religion if we wish to see the Truth and reality of others. We must abandon the prejudices of tradition.

If a Zoroastrian believes that the Sun is God, how can he be united to other religions?

The idolators believe in their idols, how can they understand the Unity of God?

It is clear then that in order to search after Truth we must detach ourselves from superstition. If all men would follow this principle, Truth would be found and they would have a clear vision.

If five people meet together to search for Truth, they must begin by putting aside their own special convictions and renounce their own prejudices. In order to find Truth we must give up our small ideas. The fact that we imagine ourselves to be right and every one else to be wrong, is the greatest obstacle in the path of Unity, and Unity is necessary if we desire to find Truth.

Therefore we must renounce our own particular prejudices and superstitions if we are in earnest in our search for Truth. Unless we make a distinct division between dogma, superstition, prejudice, on the one hand, and Truth on the other, we shall never succeed. When we wish to find a thing we search for it everywhere, therefore we must carry this principle out in our search for Truth.

Science must be accepted. Light is good in whatever lamp it is burning; a rose is beautiful in whatever garden it grows; a star has the same radiance from whatever point it rises.

Have no prejudices. You must love the Sun wherever it rises. If the Sun of Truth shines in Jesus, it has also shone in Moses and in

Buddha. That is what is meant by the Search for Truth.

It means also that we must put aside all we have learned before and recommence our education. We must not be attached to any one religion or personality, for fear of at last becoming bound by superstition. When we are

once detached we can seek the Truth and arrive at our goal. Then we shall see Truth in the reality of all religions, for Truth is in all.

The first discovery we make in our search for Truth will lead us to the Unity of Mankind.

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created Since We created ye all from one substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness."—Arabic Hidden Words.

THE SECOND PRINCIPLE.

The Unity of Mankind.

YESTERDAY I spoke to you of the First Principle of the Teaching of BAHĀ'O'LLĀH, the Search after Truth. It is necessary for a man to put aside all he believed before in the nature of traditional superstition and regard all religions as equal. He must not love and cling to one, and detest another. He must search for Truth in all, and if his search be earnest he will succeed.

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

The only difference between men is the difference in degree. Some are like children, who are ignorant and must be educated and reared to maturity; some are like the sick and must be treated with tenderness and care. None are bad or evil. We must not feel repelled by these poor children, we must be kind, we must teach the ignorant and tend the sick.

Consider: Unity is the cause of existence, love is the cause of life; and on the other hand separation is the cause of death. In the world of creation, for instance, all things owe their existence to Unity. The elements which compose wood, stone or minerals, are held to-

gether by the Law of Attraction; if the law ceases to hold these elements together, if they are separated, then the object will not exist. The law of attraction has brought together certain elements in the form of this flower, but as soon as the law of attraction is withdrawn from this centre, the flower will decompose.

So it is with humanity. The great Law of Attraction, Harmony and Unity forms this wonderful creation. When the law is no longer active on the body of a man, he dies. So it is evident that attraction, unity, harmony and love are the causes of life, whereas repulsion, disunion, inharmony and hatred cause death.

We have seen that whatever causes separation in the world of existence causes death. Therefore, it is the same in the world of the spirit.

All who are servants of the one God must be united in the law of attraction. They must, therefore, avoid all hatred, disagreement and discord.

We find, if we look at nature, that the gentler animals group together, the lambs, the deer—and also that the wild animals live apart from civilization in the forest, the tiger, the lion and the wolf. Two wolves can live together, but a thousand lambs can share the same fold and remain at peace. Two eagles can dwell in the same place, while a thousand doves can make their habitation together. Man should at least be numbered among the gentler animals—but when he becomes ferocious, Ah well!

The point is this: BAHĀ'O'LLĀH has proclaimed the Unity of the World of Mankind.

All people are of one family, and all should feel to one another as father, mother, sister, daughter.

I hope you will spread this teaching of BAHÁ'O'LLAH.

BAHÁ'O'LLAH has said that if it were possible one should love one's enemy and act the same towards him as though he were a friend. If all followed this principle, the greatest Unity and understanding would be established in the hearts of men.

"Knowledge is like unto wings for the being of man, and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Indeed, the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation."—Words of Paradise.

THE THIRD PRINCIPLE.

Unity of Religion and Science.

YESTERDAY I spoke to you of the Second Principle of the Teaching of BAHÁ'O'LLAH, the Unity of Mankind. The first, as I have said, is the Search after Truth. The third is the acceptance of the Relation between Religion and Science.

There is no contradiction existing between True Religion and Science. When a Religion is opposed to Science it becomes mere superstition. How can a man believe that which Science has proved impossible? If he believes in spite of his reason it is rather ignorant superstition than faith.

The origin of Science and Religion is identical. Religious principles have all been based on Science. The Unity of God is logical and can be understood through scientific study. All religions teach that we must do good. This is logical, the only way humanity can progress. We must be generous, sincere, faithful, law-abiding. All this is reasonable. All religious laws conform to reason and are logically suited to the people for whom they are made and for the time in which they are practiced.

Religion has two principal parts: (a) Practical and (b) Spiritual. The spiritual part never changes. All the manifestations of God and the Prophets have taught the same truths and have given the same spiritual law. The Sun of Truth has sent forth many rays to illumine the human intelligence, the light is always the same. They all teach the same code of morality. There is no division in the Truth.

The practical part of religion deals with outer forms and ceremonies. This is the material part of the law and guides the customs of the people.

In the time of Moses there were ten offences deserving capital punishment. When the Christ came the law was changed. The old law, an eye for an eye and a tooth for a tooth, was changed to one of mercy and forbearance. In the old days the punishment for theft was the cutting off of the right hand; in our days this law could not be applied. Nowadays he who curses his father is allowed to live; then he was put to death.

So we see that, whereas the spiritual law of religion never changes, the practical law treating with actions changes with the necessities of the time.

It is the spiritual and moral part of religious law that is the most important of the two. All questions of morality contained in the law of every religion are logically right. If religion is contrary to logic, then it is no longer a religion but merely a tradition. This is certain. Therefore, put all your beliefs in harmony with science. There must be no opposition. Religion and science are the two wings with which man's intelligence can soar into the heights. It is not possible to fly with one wing alone.

All religions of the present day have fallen into superstitious practices, which are out of harmony both with true principles of the teaching they represent and with the scientific discoveries of the time. This has the effect of making people think that science and religion must of necessity be opposed to one another.

If religion conformed to science, there would be a great unifying, cleansing force in the world which would sweep before it all wars and disagreement, all disunion and in-harmony, and men would be united in the power of the love of God.

WHY A NEW REVELATION?

BY ELLEN V. BEECHER.

THE followers of BAHÁ'ÓLLÁH, especially in America, are constantly confronted with the vital question: Is not Christianity complete in itself? And this query is quite worthy of consideration by all inquiring minds in the religious world. It is conceded by those who are alert to Truth, and interested in history; as well as the events of this present age, that through the influence of Christianity a large part of mankind has become more or less civilized, refined and educated; while its teachers and missionaries are still putting forth mighty efforts to spread its teaching far and wide.

Why then do we need another Revelation from God at this time?

Is Christianity complete in itself? The word Christianity covers much that Jesus the Christ would not recognize nor endorse. Under its head are man-made creeds upon creeds, with dogmas many, and philosophies untold. Very much is and has ever been taught about Christ, and what He intended to give humanity by His life, teaching and death, but His deep, vital, and far reaching work has not yet been fully grasped by the so-called Christian world, so that in a measure His ministry has been a seeming failure after these two thousand years, as far as the salvation or unity of mankind is concerned.

It was believed by Christ's followers that He was a perfected Being, inspired by God himself as a world Saviour, and He certainly was all of this. In and of Himself, and His message, was all that man required to enable him to unfold to his highest possibilities as man "in the Image of God" for all Eternity. But the failure has come about on man's part, for he has not grasped the inner or spiritual meaning of the Word, which was from the beginning, and which "was God." It has rather been Jesus the divine man which has been worshiped more than the Word.

From all time Infinite Mind has revealed Himself as the Living Word in the flesh, but it has been unheard or overlooked by the masses. The Word is One, and so simple that "A wayfaring man though a fool need not err therein." It is by the Word that man is regenerated, made whole wherever and whenever it is perceived by his Soul. And when

he has been "born again" in reality, he comes into at-one-ment with the One Living God. Then this world becomes to him a veritable rose garden as it were, and mankind one great soul in many bodies.

This has been the plan of the Almighty for man from all Eternity. Should we then question His Love and Mercy in sending revelation upon revelation to this earth? Has not His far reaching eye seen the utter failure on man's part to understand and appreciate the Christ teaching as It has appeared in the flesh again and again? and could He fail in making every effort to fulfill His promises in man? Consequently the same Holy Spirit has again revealed the Truth which must resuscitate, and enkindle anew the fire of His Love in hearts. Why should the so-called Christian world question the action of the Spirit, while branches of its own organization have been proclaiming for two thousand years that this same Christ would come again to prepare the world for the reign of Peace promised in the Garden of Eden?

Had the Christian religion brought about the fulfillment of these prophecies before the coming of BAHÁ'ÓLLÁH? What means this mighty tide working towards universal Peace and arbitration, of the world wide conferences and congresses to discuss the possibilities of disarmament? What has inspired the President of the United States to invite other great nations to unite in one common brotherhood, who shall have one purpose, that is to wipe out in due time all causes for war?

To those who have eyes to see or ears to hear the meanings of this movement are most clear and sure, for such souls have heard the voice of Him who has spoken all down the ages, and speaks today by His Word in BAHÁ'ÓLLÁH. What is the difference you ask between the teachings of Christ Jesus and BAHÁ'ÓLLÁH that such a change should come as is proclaimed by the followers of the later Prophet? All of the fundamental points set forth by the first of these great Manifestations is again presented by the latter. The difference is not in the teaching, but in man's conception of the Word whenever it may be proclaimed.

BAHÁ'ÓLLÁH is the fulfillment of the Word

as revealed in Jesus, in Moses, and in Abraham. Each Manifestation presents His message according to His own phraseology, perhaps best suited to the age of His advent, while each one was chosen to fill a certain station or office, through which He should minister to mankind.

Abraham, being absolutely obedient to the commands of God without question or hesitation, was proclaimed "the Father of all Nations." Moses was the great Law Giver, upon whose commands all common law has been based ever since. Jesus Christ came to sacrifice His life that the way for man back to God might be opened, or made clear; hence He was called the Saviour of man. While BAHÁ'O'LLAH is to fulfill all prophecy, and bring the world into the promised "Day of Peace," by giving laws and commands which will eventually rule and unite all governments, and remove all vital differences among, and between nations. He has given searching admonitions which He said "*descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past,*" and that "*He hath taken Its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit.*"

The first of these Hidden Words is "*O Son of Spirit! The first Counsel is: Possess a good, pure and enlightened heart, that thou mayest possess a Kingdom Eternal, immortal, ancient, and without end.*" And again: "*O Son of Man! I loved thy creation, wherefore love Me, that I may acknowledge thee, and in the Spirit of life confirm thee.*"

In the "Book of Laws" written for all races and governments BAHÁ'O'LLAH has settled all social, political, and economic questions of this day so clearly, justly and effectually that all men will wonder as they are given to the world. When He had revealed the message in full by writings many, He passed out of the body, leaving them to His Son Abdul-Baha, whom He proclaimed as the Center of God's Covenant with men, that he might interpret the meanings, and promote them as rapidly as possible.

Both Father and Son insist that progress shall be attained by natural growth, or un-

folding of all great events, rather than by revolution, hence Abdul-Baha is giving his life to the Cause, and the thousands of all nations and religions who have come to acknowledge the Oneness of God, and the brotherhood of man through his wonderful personality and teaching is a proof of his power and God-given commission.

BAHÁ'O'LLAH has proven the existence of the Lord of Glory, and made so plain His plans that the infidel and agnostic cannot fail of an understanding, if he sees fit to investigate its truths with a desire to know, and these facts cannot fail to break down all barriers between the so-called great religions of the world.

This revelation is not a new Religion but the very essence of God's Word as taught by the Christ, but not perceived by Christianity at large.

If there is no difference between the teaching of Christ and BAHÁ'O'LLAH why then need we turn from the one to follow the other?

The same question has been asked at the appearing of every one of God's Prophets, and each one has been rejected by the former religions. Jesus said that if the Jews had understood the message of Moses they would have accepted Him, for His coming had been proclaimed for thousands of years. The personality of each Messenger becomes the stumbling stone over which the creatures of all ages have fallen, and in the fall have lost sight of the Creator, so in time darkness and materiality have covered the face of the earth, selfishness and greed have destroyed the Garden of God, until the few souls who are ever listening for His Voice and crying out for light and knowledge have prevailed. Then in due time when the world has evolved to such a condition as is needful for His all wise purposes, another Prophet is sent with the Word of Life.

Had the priesthood of the former religions that exist today been listening only for the Word they would gladly receive the message of BAHÁ'O'LLAH for every condition which Christ and all other prophets proclaimed would prevail in "that Day" is now being fulfilled. Why question the horizon from which the Light proceeds? Search the Scriptures of all religions and behold the Glorious Sun of Truth that has arisen once more to deliver man from sin and self.

In this last triune* Manifestation is fulfilled every promise of the Infinite to man up to the date of the thousand year millennium, as termed in the Christian Bible. Beyond that period we know nothing, as far as man's ad-

*NOTE—(1) The Forerunner, THE BAB, *The Door*; (2) The Manifestation, BAHÁ'O'LLAH, *The Glory of God*; (3) The Centre of the Covenant, ABDUL-BAHA, *The Servant of Baha'*.

vent on the earth is concerned. When we shall need further light to carry on the work of God's Kingdom here He will reveal His Spirit through the flesh, as He has continued to do all down the ages.

God Is Spirit, an Essence, unknowable, hence the creation of man through whom He may make known the knowledge of His Word.

LETTER FROM MONTREAL:

DEAR FRIENDS IN EL-BAHA:—As the great work of preparation for the coming of Abdul-Baha is going forward everywhere, it may be of interest to know of the progress in Montreal and of the widespread change which is taking place in Canada. This change has covered a period of several years, in which old, dead systems are giving way to new social and political groups; old, crystallized forms are dissolving in the radiance of the broad, generous ideas of the new age, and personal power and authority are giving place to principles of justice and truth, to a higher conception of human brotherhood.

The little group of followers of BAHÁ'O'LLAH in Montreal has witnessed many stirring changes in this city and their scope of influence has been extended by the affiliation of some of its members with other groups of active workers and thinkers. Early in January we received a visit from Mirza Ahmad Sohrab who announced the coming of Abdul-Baha to America and spoke of his visit to England and France. Among those who heard this address was the leader of the Socialist party of Montreal and other Socialists, the editor of the leading newspaper of Canada and several people connected with public work. Later this paper published a very good article on the Bahai Message and the coming visit of Abdul-Baha. A few weeks later another talk given by a Montreal Bahai, on the significance of Abdul-Baha's visit to the occident, which was shortly followed by an address by Mr. Honore Jaxon, of Chicago, who presented the Bahai Message from the standpoint of the working class movement. Mr. Jaxon had just returned from England where he had been doing a work of seed-sowing and preparation among the organized labor people and socialists, and in his very broad and comprehensive talk in Montreal he showed the vital connection between these world-wide movements and

the Teachings of BAHÁ'O'LLAH. Mr. Jaxon spoke to several bodies and societies in Montreal, Ottawa, Toronto and Quebec in such a spirit as to arouse interest and establish ties of good-will and fellowship, which will no doubt be the means of opening wide many doors for the reception of Abdul-Baha and the all-embracing Truth.

The friends in Montreal unite in sending sincere love and greetings to their fellow Bahais and to all those who are seeking the highest welfare of mankind and the enlightenment of the world.

I am your servant in the cause of El-Baha,

MAY MAXWELL.

CONTENTS OF PERSIAN SECTION:

(1) Announcement of Abdul-Baha's departure for America; (2) a word of thanks from the editors of the STAR OF THE WEST to the friends, as it enters upon its third year; (3) copy of Tablet for the STAR OF THE WEST; (4) announcement of the Second Annual Conference of the Orient-Occident Unity to be held in Washington, D. C., April 18th-20th; (5) announcement of the Fourth Annual Convention of the Bahais in the interest of the Mashrak-el-Azkar, to be held in Chicago, April 27th-May 2d; (6) photograph of a group of Chicago Bahais; (7) establishment of an Oriental library in connection with the Orient-Occident Unity; (8) activities during the past year of the Persian-American Commercial Company, and Tablet from Abdul-Baha in regard to it; (9) Bahai martyrdoms in Sari Mazanderan; (10) editorial on Martyrdom; (11) Tablet from Abdul-Baha to Mrs. Louise R. Waite, in regard to music; (12) letters from Eshkabad concerning the teachings of the Bahai Revelation; (13) Abdul-Baha's Tablet to Mr. Tudor-Pole concerning the effect of teaching the Truth; (14) Tablet from Abdul-Baha to the Orient-Occident Unity.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (March 21, 1912) Baha'

No. 1

ANNOUNCEMENT:

On Wednesday evening, March 13th, the various committees from the Chicago Assembly met with the committee from the Executive Board of Bahai Temple Unity to perfect arrangements for the season of the Mashrak-el-Azkar convention. The committee in charge of the Rizwan Feast (April 27th) reported having secured a very desirable location in the down-town loop district, at 20 East Randolph Street, in the building east of the Masonic Temple, where the feast room is large and rest rooms are in connection with it.

The Reception Committee is prepared to meet the incoming friends at the depots and place them in charge of the Entertainment Committee which is thoroughly posted on hotel and room accommodations. Both committees will consider it a favor to thus serve the friends. To add to the comfort of the visiting friends, Mr. Carl Scheffler has offered his studio as a down-town headquarters where friends may come for information, receive their mail and meet friends by appointment, etc. Mr. Scheffler's studio is Room 806, Athenaeum Building, 59 East Van Buren Street. Telephone, Harrison 5941.

The Music Committee is actively at work; a chorus is rehearsing every Friday evening under the direction of Mr. Albert R. Windust. The music for this year's convention will be an inspiring feature and will aid in uplifting the hearts and making them more receptive to the outpouring of the Holy Spirit which we trust will be as a Pentecostal Baptism with Abdul-Baha in our midst. CORINNE TRUE.

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Eizzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Massa'tulk (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Lofiness</i>)	Mar. 2

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHAI O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAHAI—May 23rd. (1844).

The Anniversary of the Departure of BAHAI O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAHAI—July 9th. (1850).

The Anniversary of the Birth of BAHAI O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive—during which no manner of food or drink is to be taken between sunrise and sunset. The nights are to be passed awake and in prayer. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

<p>و خلعت و ولادت روحانی در بر نمایند خلد صبر این تقصیر و تا آخر هم از مفیضات طبع عالم وجود و نبی بر حکم غیر معلوم حضرت موجود است که بعضی نزد تر و بعضی دیرتر مستفیض از فیوضات الهیه میگرددند ای یار با وفا شمایید که اهل بی با عموم خلق جهان از صمیم قلب دوست و بهر باند و بموجب تعالیم الهی خیر خلقه نوع انسان و بهر فردی از افراد بشر نظر پدر و مادر و برادر و خواهر ناظرند شئون اخلاقیه فیهیب و شرب را واقعی نمیدهند زیرا آنچه بر بصیرت و تقدیر است زائل و فانی و قابل اعتنا بنوع نیست در هر حقیقی و متفرع بر کلمه الله است در این ظهور اعظم منقلب با اختلاف شد و میشود چه که سیاق مرعی آن در کسبای و مذمبای تا آخر رسید و در هر حکم است آن منقش گشت مفیضات عالم و مناسبات آن تغیر کرد و جهان جهان دیگر شد لهذا انشال بهائیان که آگاهند و بهر بصیرت را بنور صحارف امروزه روشن نمودند و از هر چه علم الهی و ذلزل فنون ربانی نوشیدند اند دفع این اخلاقیات و فرق این عجمیات میگویند و در تقیه خود را معذور و معاف میدارند زیرا انسان بی بالطبیعه ضامن البصارت نبیناست و این کیفیت اختیار اونست بلکه مجبور بر آن است و در این مقام نمی تواند خود داری کند چنانچه ایوم شاید میبایم که چه بسیار عزیزی در شوق و غزب عالم جهت حصول این مقصد از هر چیز برداشته و تجرد تمام بر این قاطع خلق و البصارت نامر قیام فرمودند اند عا انحصار یاران امریکت که بار و آسمانی و انجذابان وجدان معبوث و باقی توراتی و خلقی بر اعدای کلمه الهی قیام فرمودند و امروز ذکر آنها در زبانها و جنت آنها نیست جانتها</p>	<p>سخن با خیر انوار هدایت قیام کند از حیات محسوب است و الا تفصیح اوقات است دینی تخریر در نهایت حیات باری امروز جمع من علی الارض بهیوی و بهر سس خویش مالوف کوشما که بنگر خدا مستغیبه در فکر نورانیت و روحانیت عالم انانی دانست از صلح عمومی و اعددن وحدت علم انسانی هستید عبدالههارا نهایت اشتیاق بدیدار یاران است الحمد لله توسفره لهیاداری و آرزوی همانی هیچ یاران داری ای پر عزیز من اگر سفر با امریکت نخواهی مآذونی میاید که سب اعداء کلمه الله و انشا رنقات روح القدس شوی و چون بان اقلیم رسمی مانند شمع در محافل یاران برافروزی و نور محبت الله شتر کنی و نوره بزنی و بگوئی ای یاران صدمت رت نور حقیقت درخشید و دهانرا نورانی نمودند ای ملکوت رسید و گوشتها پاکت ملک اعلی اهتر از آمد ابواب ملکوت متفتح گردید و جنود آسمانی فوج فوج رسید و تائید اجابای الهی میاید هر نفسی از بهیوی و بهیوس پاک در این میدان لغت یابد و بهر شهنی که از دوس اس شیطان مقدس منزله و مانند روح لطیف التبر مانند ستاره از افق حقیقت تباید پس ای یاران الهی تا تو ایند خود را از بهر فکر ازاد کنید و از بهر بهیوسی یزیرا تا از فیض فیوضات بهاء الله مانند جام از زبان سرور بر سرش رشوید و بسب نورانیت آفاق گردید و علیک بهاء الله لوح مبارک در باب انجمن ارتباط شرق و غرب ای بنندگان مغرب جمال مبارک مستد ارتباط شرق و غرب اهمیت جاهلیت منون است بعضی نفوس نهایت همت در این خصوص دارند و باید یک کمیل بجهت ارتباط شرق و غرب انتخاب شود ماستول باین کار شوند رع ع</p>
<p>لوح مبارک در باب انجمن ارتباط شرق و غرب</p>	<p>ای پرورد خانی نامه تو رسید در انجذاب قلوب اجابای کلفتن اظنعه حاصل گردید الحمد لله در عید مولود محفل ایستند و بناجات و ذکر حق برداختید هر دم که انسان بزرگ خدا مستول گردد یا بخدمت کلمه الله بر دازد و یا بشتر</p>
<p>لوح مبارک با فتح سر تودر پل از اجابای بندرت</p>	<p>هو الله</p>
<p>لوح مبارک با فتح سر تودر پل از اجابای بندرت</p>	<p>هو الله</p>

۵
ایسید داریم که خدا موفق فرماید جمیع باران الهی بلا فرد فرود آید
تحت ابداع الهی ابلاغ دارید و علیکم الهی اباهی رعاع
نجم باختر لوج مبارک در باب فن موسیقی
لوئیز دیت شهنار خانم بشیکانو

ای مرغ خوش امکان جمال الهی این در بدیع حجاب
اوانم را حرق نموده و تعقیبات امانی شرق را ذم و قبح
زمنون در میان بعضی از مثل شرق لغت و آهنگ مرسوم
بود ولی در این دور بدیع نورسین در الواح مقدس تعریض
فرمود که آهنگ و آواز رزق روحانی قلوب و ارواح است
فن موسیقی از فنون ممد و مد است و لب رقیب
منعومه پس ای شهنار با دلازی جانفزا آیات کلمات
الهی را در مجامع و محافل با مگلی بدیع بنواز تا قلوب متعین
از قیود و غموم و بهوم آواز گردد و دل جهان ایجان آید
و بتل و تفرع بملکوت الهی کند و علیکم الهی اباهی رعاع

مکتوب از عشق آباد

شماره نای نجم باختر تا کنون بترتیب رسیده و قلوب مطالع
کنندگان از مطاوی و مندرجات آن تان و محکم شده
چرا که سر بایستین است بوقائع امریه و تعریف و لغو کلمه مطالع
الهی و شدت تاثیر و صایا و تعالیم ربانیه و انشا رفعت
جانبش ظهور الله و ظهور النور موهبت کبری و توجیه فرقت
فخفته دنیا باقی اعلی و اتمیز از نفوس بنسیم حجت الهی
اهل الهی و ارباب عقل و دینی را یقین قطع حاصل است
که عقرب روی زمین رنگت حجت یغیم خواهد شد
دش بدلاتی فیها عوجه و لا است جلوب با بصار خواجه نموده
ایسوم انالی امریکت سبقت گرفتند و لطافت صورت
و مانه ازها چنین اتقنا نمود که زودتر از انالی دیگر قطعات
اقتباس النور فیوضات فرماید پس خوش بجاوت
داقبال آنان که بچنین موهبتی سر بلند شدند و در باط
الهی عزیز و لرجمند گشتند ولی اقلیم ترکستان هنوز در خواب
و در بین سدرات وجود الهی مانده است گویا تمت
ازلی چنین است که بعضی چون شتر دوازده ماه چنین است
تاکی زمان ولادت برسد و از مشیمه و غفنت او نام بدو

دائمه شهادت اجای الهی در شهری

شب سیزدهم محرم ۳۳ در شهری مازندران بدوشت
بیچ رخاقت کلکی و سیاسی در نیمه شب اثر از آن شهر در
کوچه بالا رفته بخانه لایمیرزا محمد علی شیرازی داخل میشوند
تمام مایملک او را غارت و تاراج کردن و او را بر جانه از
بستر خواب برون کشید و بدون آنکه بگذارند
با سهای خود را سپردند کتایشان را بسته از منزلان
میرند و شبانه در بریدن شهر تیر بارانش نمایانند
او را ظهر ۱۳ محرم پیدا کردند بر سیدارند و ایضا در همان
شب دو نفر دیگر از اجای الهی را یکی لایمیرزا محمود نام
است ساز خفاهش می کنند و دیگری جناب
محمد اسمعیل امین راهم از خان برودن بره تیر بارانش
نمایند و پس از این واقعه در شهر بار فرودش
مازندران یک نفر دیگر از اجای الهی که لایمیرزا محمد علی معین
اتجار نامش بود شبانه در خانه او در نیمه لادو عیاش
مقتول می سازند و مایملک آنها را هم تان با غارت
و تاراج میرند در صغیر دیگر این بیچارگان ذرّه رحمت
نمی کنند و اهل بیت این بی گناهان عموماً سفیل
در گردان و بی نان و پیریشان بی باشند تا میتابند
چه تعلق گیرد

نجم باختر

این واقع محزنه قلب انسان را بخون نمایم زیرا گویا این
همه پطمان ما با اسم دین برادران خود را بدست خود شهید
نمایند و از صاحب دین و خداوند محمد ابد آنجا نمی کنند
ایکاش روزی می آید که تحقیق می رسند که این اعمال شنیع
لب بدبختی آنهاست و انشا را این اخبار است آنها
را در نظر دول تمدن عرب و حسی قلم میدهد و خوشخوار
ویرجم مشهور سیازد -

کمان تجارت شریف
اولج حضرت عبدالهه در این باب

در این ایام که حالت سیاسی ایران مشغولش در ترقی
نای روس و سوارهای انگلیس شمالاً و جنوباً آن مملکت
را از هر طرف احاطه نموده باز بهائیان در نهایت بیخوشی
در ترقی و تعالی آن دیار میکوشند و دراز دیار و باطن
تجارت کوشش وسیعی بنمایند و از صمیم قلب از پیشگاه
حضرت رب العزة مستثقی کنند که امکانی از خواب
غفلت بیدار شده بر آنچه که بسب هدایت و روشنا
قلب است پی برند یکی از مسائل مهمه حیات
همانا تجارت است و چندین ماه قبل کمپانی شرف
بواسط چندین نفر از رجال محترمه یاران در تبریز تشکیل
یافت و ما در صفحات این جریده اسامی آن بانک
نمودیم از آن زمان تا بحال الحمد لله این کمپانی
ترقیات کامله نمون و از مملکت امریکه کثرت مبالغی
اجناس خرید و امید است که یاران شرف در ترقی
و تزیین آن کوشید و خواهند کوشید در زمانیکه
نویسنده این کلمات در پاریس بکنون مبارک شرف
نشست بسیار شجیع و تحسین از این جهت بند یاران
فرمودند دلوحی در این باب نازل که در این مقام سخن
اطلع اجراء الهی درج بنمایم :-

هو الله
ای یار روحانی بواسطه جناب آقای ملا صدراست
شمارسید و از مضمون نهایت صبر و سکون اجتهاد الهی
معلوم گردید زیرا با شرف است این داشت که در چنین اوقاتی
اختلال و مشقت و عدل و نزاع و جدال باز اجتهاد الهی
در نهایت اشتغال بودند و چنین سزاوار که در آن
مغنی یابند و از دریا خشکی جویند در یوم پله اسراج
گردند در روز مشقت و رحمت راحت جان جویند
این خبر بسیار سرور پرور بود
در خصوص شرکت کمانه از شما رسید و جواب ارسال

نخج با نترشد
ایده جان است این شرکت برکت باند

ایشان الله در مشیت ما شین زراعت اجراء الله بنما
بیت مسلمانون و خواهند نمود و بعد از اینکه ما شین
در دست بکار رود و نهایت اتقان در استعمال تجربه
گردد و یقین نمائید که در اوقات تعطیل و تعطولی نخواهند
انوقت زمین معلوم را بخرید و با کثرت از جوانان با نترشد
اجاب را که در مدارس اولیه اجمال علوم نمون در
مدرسه زراعت گذاریم تا تحصیل این فن بنماید بجز
تحصیل ممکن است که روانه آن صفی است نبود اینگونه
ناسبت شرکت بسیار مفید است اولی شرط
اتقان و استقامت و ثبات اما اسم شرکت
هر قسم بگذارد ضرر ندارد و اگر کاغذ و پاکت
شرکت باسم انتخاب طبع شود و عنوان کارخانه با اسم
شما باشد ضرری ندارد و امید دارم که عونت
و غنایت الهی برسد

عبداللهه مدنی است که در این صفحات کتب و دور
بشرکات بنیات مشغول اندا دقیقه فرصت
ندارد با وجود هجوم طالبان و مشغولیت بی پایان
و عدم همت از نهایت محنتی که با جاسی بر تری دارم
تحریر این نامه بود انچه تا آنرا باعث تسلی خاطر گردد
و از زحمات و مشقاتی که حاصل شد افزون و ملول نگردد
امکده در نزد عموم مسلم معلوم شد که اجاب با جزئی
از اجزای نزاع و جدال ندارند و خانه خراب
نمودند بلکه بعموم محبت دارند و نهایت آزادی ایشان
ترقی ایران و ایرانیان ولی بدون حرب و جدال زیرا
جنگ و جدال بنیه ایران را ضعیف بنماید و چون
بنیه ضعیف گردد هر روز مرضی عارض میشود پس باید
کاری کرد که بنیه قوی شود و بنیه ایران بترویج تجارت
و تزیین صنعت و توسعه زراعت و تدیس
علوم نافع و صداقت و امانت و عدالت در امور
حاصل شود با ترویج علوم عصریه مفیده و ترقیات
جدیده که نتیج قوت بنیه است مستقویم امید دارم

هم بر مراقبت و محبت خود خواهند افزود

در سال گذشته عدد ششگین شرق تقریباً به هزار ششصد
 رسید و اگر چه وجه آئین اغلب شهرها هنوز باین ادا
 نرسیده ولی امید داریم که یاران نظر توبه‌ی باینستند
 نمود و بواسطه وکیل عمومی طهران بفرستند این نکته
 شهرهای ایران است زیرا اسرار مملکت شرق بواسطه
 سهولت بیگ و ادا و پسته یک تر ارسال می‌دارند
 رشته مخابرات و مراسلات بنامین شرق و غرب نشسته
 از پیش مستحکم گردید و صدای مکاتیب از هر طرف رسید
 نفوذ و رسوخ امر را ظاهر و هویدا می‌داند و این نیست
 مگر از تأییدات مملکت ابهی و توفیقات حضرت عبدالمبارک
 و حال بدوران جوید بهائیان شرق را در این عید سعید
 تهنیت و تبریکت قبلی میفرستند و از درگاه حضرت
 باریتعالی استت بیانییم که انوار علم حقیق بدرخشد آثار
 مملکت ابهی در هیچ انقالم ظاهر گردد شمس اتحاد بشیر
 سر از زیر ابرهای شمیم برون آید نسیم روح بخش
 افکار بدیع و آثار عجیب بوزد و نوع انسان بر تقدیر
 عمومی و دین عمومی فائز و مغر گردد و در این موقع لوح
 مقدسی که چندی قبل از حضور حضرت عبدالمبارک بانجام
 باختر نازل شد در این صفحات درج میکنیم :-

هو الله

ای نجم باختر شاد باش و شاد باش که اگر ثبات
 و دوام بنامانی اختر خاور نکرده‌ی دهنش در هر گوشه‌ی
 اول روز نماند بهائیان که در قطعه امریکای تالیسند
 هر چند حال طالبان قلیل و حجت صغیر و صوت ضعیف
 ولی اگر استقامت کنی و منظور نظر یاران کردی و مشمول
 همت بزرگواران ثابان بر پیمان در استقبال طالبان
 فوج فوج موج زندی و حجت مزاید و میدانستماع
 و صوت و هیئت مرتفع و جاهلگر گردد و عاقبت
 اول جریله عالم گردی ولی شرط استقامت
 استقامت است استقامت ع

نجم باختر دوم کهنه‌س اینجمن ارتباط شرق و غرب

اینجمن ارتباط شرق و غرب در ۱۸ و ۱۹ و ۲۰ آوریل که
 مطابق ۲۰ و ۲۱ جمادی الاولی است کهنه‌س تهمی در
 شهر واشنگتن تشکیل نماید و جلسه‌ی آن در تالار
 کتابخانه ملی افتتاح میشود مردمان بزرگ و رجال مهم ایران
 و امریکای خطاب با ادا خواهند نمود و حضرت عبدالمبارک
 هم آن مجلس را بحضور خود مبارک فرمود و نطق‌های
 در باب ارتباط شرق و غرب و علم دین و اتحاد عالم بشر از
 س آن مبارک نازل خواهد گردید سپس از این جلسه
 ضیافت با شکوهی که کمیته از حال در تهیه و تدارک
 بزرگم آن است بانجام حضرت مولی الوری داد
 میشود که رجال و نسوان همه امریکای را بحضور ضایفت
 گرفته تا بحضور مبارک شوند و از آنها علم و حکمت
 لدنی بیوشند

چهارم محفل عمومی مشرق الاذکار

چهارم محفل عمومی مشرق الاذکار امریکای در ایام حضور
 دیشکیا مغفوت میگرد و جلسه‌ی آن یک هفته طول
 خواهد کشید نقداً محافل روحانی بهائی امریکای مشمول
 انتخاب نماینده‌ی رسمی خود هستند و بعد از گذرد
 گویا هزار نفر بهائیان از شرق و غرب و جنوب و شمال
 ایالات متحد در آن اینجمن عظیم حاضر خواهند شد
 حضرت مولی الوری پس از آنکه کهنه‌س بن املیا
 اینجمن ارتباط شرق و غرب را در واشنگتن بحضور خود
 مبارک فرمودند در ۲۶ ماه آوریل که مطابق ۹ جمادی
 اولی است عازم شهر شیکاگو خواهند گشت
 تا در آن محفل کبری حاضر گردند و زمین مشرق
 الاذکار را بقدم خود مقدس فرمایند و اینجمن
 اگر حق جل جلاله تا بیدای عطا نماید شرح این مجلس
 و سایر محافل در شمارهای نجم باختر محفل اطلع
 و در دیار ان شرق درج خواهیم نمود

مجله

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این جریدہ بر حسب تاریخ بہائی ہر نوزد روز چاپ و نوزد یکبار در نہایت آزادی در سائل کلیکالی بشہ و وحدت ادیان و ترقیات عصر و انتشار علوم و فنون و تربیت اطفال و شرفیت امر حضرت بہاء اللہ در اطراف جہان و توضیح حقائق این دین عمومی خواہد نوشت و مقالات میفرد کہ موافق سبب اول است قبول دلشرو خواہد گردید

مشرق عظمیٰ
در این یوم عید نوروز کہ عالم طبیعت روز بہتر خواهد شد
برداشتہ و در دائرہ بہار جانش داخل گشتہ ہیست
حاضر بہائیان عالم را ایشرت میدہم کہ حضرت عبدالبہا
بر حسب حکمت بالغہ در ششم ماہ ربیع الثانی ۱۳۰۳ مطابق
۲۵ مارچ ۱۹۱۲ باکشتی کسریک متعلق بہ کپریستان
سفید از اسکندریہ یکسر عازم مملکت امریکہ شد
و در ۲۳ ربیع الثانی موافق ۱۱ آوریل وارد بندر گاہ نیویورک
خواہند گشت این شرف روحانی گویا روح جدید را بدست
امید پیار و اختیار نظر این سعادت گمری در ہر شہری
جامع عظمیٰ و صفیات ہم ہیا کردید و کل حاضر گشتہ اند
کہ تقدیر یافت و نژاد اسی خود از این بحر محبت بنوشند
درک بر این شجر سماوی آرایش یابند از این مائدہ ملکوتی
فستق بریند شہناز جامہ قدس بلا کوش جان بشنوند
و از تعالیم مسیحائی بہرہ و اذکیرند فی الحقیقہ چون انسان
نظر باین حوادث تہمتہ عالم مینماید نتیجہ میگرد کہ چگونه نیست
رحمانی و اللہ سبحانہ در جمیع اوان بر کل من علی اللہ فی خالق
بود و چہ بود مغلوبیت را تبدیل بر فتح و ظفر نمود و حکم لغت
امر مبارک را بر اعدا قتل آفاق زند مدتی است کہ بہائیان
امریکٹ منتظر این فتح اعظم بود و اگر چہ در سال گذشتہ
حضرت مولی الوہبی سفر خود را با قاق اروپ محدود فرمودند
ولی اسال بافتوحات روحانی جدیدہ بر ممالک امریکٹ
می شتابند و ستم است کہ ہزاران ہزار انفسوس این
موقع را غنیت شمرند در ملکوت الہی داخل خواہند گشت

سال سوم
الحمد للہ بہمت بہائیان مشرق و مغرب و از بر تو
سخاوت دوستان امروز این جریدہ محققہ قدس
در سال سوم میگذارد محبت و رأفت بی نہایہ ما در آن
و پدران این طفل عالم ادبیات مہلابین سن رسیدہ
و از بدایت نشر و طبع کن بریک از یاران محترم
در نہایت خلوص نیت و ارادت بہ تأیید و توفیق
آن قیام نمود و این تخم پاک کہ در ارض طنت صحت
الہی کشتہ شد آب یاری نمود اند و آنچه کہ تا بحال
ترقی و پیشرفت نمود از نیت و جانفشانی اجاب
الہی است این جریدہ خادم حقیقی بہائیان عالم
و ناشر تعالیم ملکوت الہی است شکری جز خدایت
یاران ندارد و آرزوی جز وحدت بزر و اتحاد ادا
نبی نوع انسان نماید اگر چہ در زمان گذشتہ بنویس
کہ باید بخدمت قیام نمود ولی اسید است بہائیان
پاک طینت بر بضاعت حقیقہ گاہ نکنند و چشم بر خطا
نہوشند و نظر بر مقصد نمایند ما را اسید چنان
کہ این جریدہ ابدی گردد و این رشتہ دائمی باشد
خدای بزرگ از آن بعالم انسانی ظاہر شود و آثار
روحانی برقع از رخ بر افکند و مانند حور و غلمان
در قصور قلوب واقفہ منزل و مادی گیرند
و از مسکیت اولیہ است کہ اگر تأیید و توفیق
و تشییع و تحریص یاران شرق و غرب نبود این
خرطوط محقق نمی یافت و انشاء اللہ چنانچہ
گذشتہ سالی در سائل مکٹ و تأیید نمود اند و در

بختار

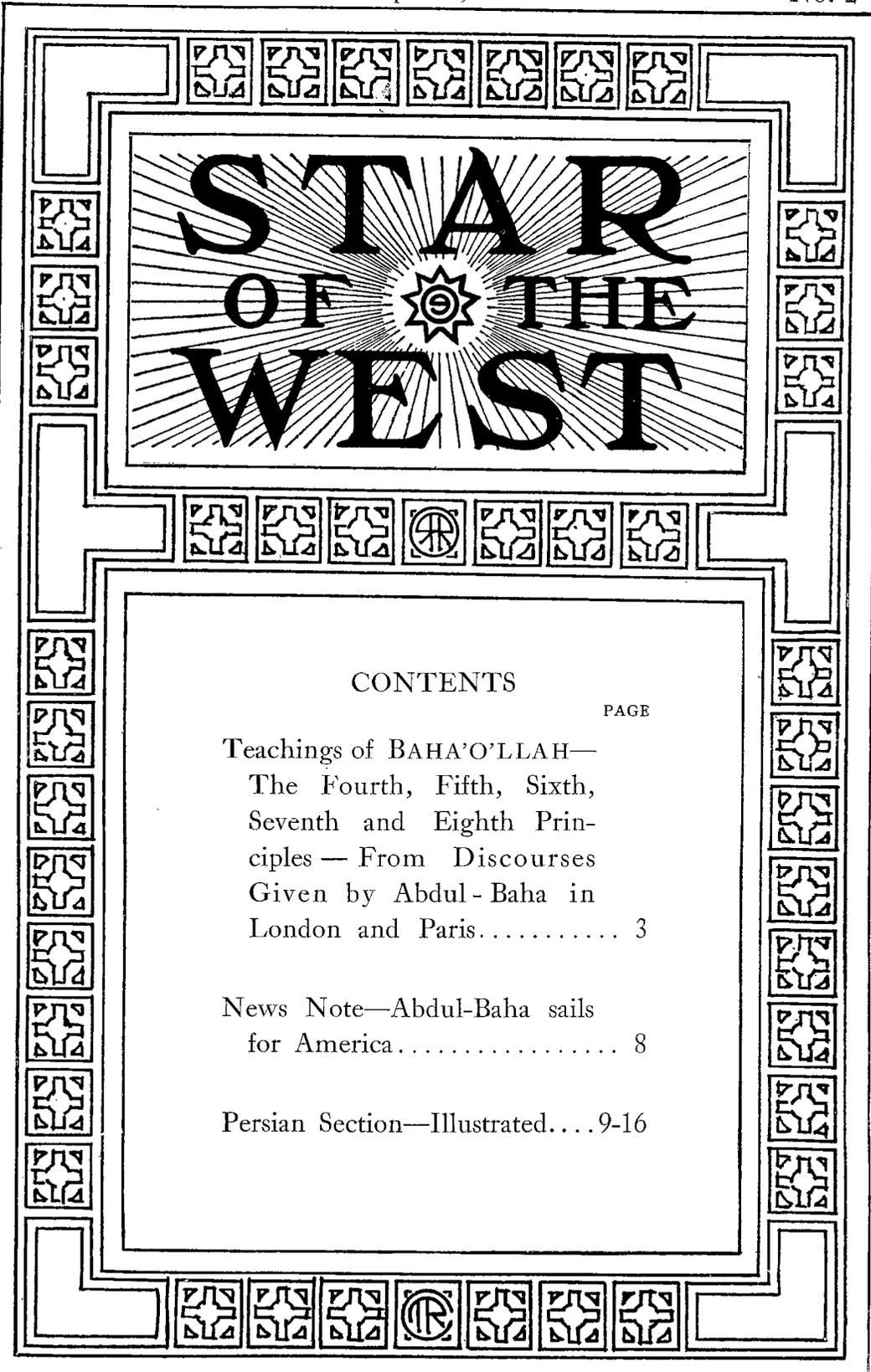
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شماره اول ۲ ربیع الثانی ۱۳۳۸

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**STAR
OF THE
WEST**

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ANNOUNCEMENT

THE BAHAI PUBLISHING SOCIETY
has just issued a handsome new edition of the

Album of Views taken at Acca, Haifa, Mt. Carmel, *Syria*,

and other places in the Holy Land, some years ago.

These excellent color plates show the scenes surrounding the life of *Baha'o'llah* and the early followers who went into exile with Him during His imprisonment. This edition also contains an artistic duo-tone portrait of *Abdul-Baha*. There are only a limited number of these Albums. The special plates from which these beautiful views were reproduced could not be preserved and when this edition is exhausted no more can be secured. Those desiring copies should order at once.

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (April 9, 1912) Jalal

No. 2

TEACHINGS OF BAHA'O'LLAH

FROM DISCOURSES GIVEN BY ABDUL-BAHA IN LONDON AND PARIS.

"O people of the world! Ye are all the fruit of one tree and the leaves of one branch."
Tablet.

"O people of the earth! Make not the Religion of God a cause of variance among you. Verily, of a truth, it was revealed for the purpose of unifying the whole world. Fear God, and be not of the ignorant. Blessed is he who loves the whole world simply for the sake of the Face of his Generous Lord."—Tablet.

THE FOURTH PRINCIPLE.*

Abolition of Prejudices.

ANOTHER principle of the teaching of BAHA'O'LLAH is this: That you must renounce all prejudices—religious, racial, political and national—for all these have made the world sick.

This is a grave illness and one that can be the cause of destruction to humanity. All wars and bloodshed have been caused by either of these prejudices. The sad wars that you see in the world in these days are caused by fanatical religious hatred of one people for another or prejudices of race and color. Till all these differences are abolished humanity will never be at peace. That is why BAHA'O'LLAH has said that these causes of separation are destructive to humanity.

Consider the nations of so-called religious people. If they were really adorers of God they would obey His law which forbids them to kill one another. All religions teach that men should love one another and that a man must look to his own faults before he condemns another; that he must not think himself superior to his fellows, for we know not in the end who will be judged the best. How many men there have been who began a saintly career and finally fell to the greatest humiliation. Look at Judas Iscariot, how well he began and how sadly he failed in the end.

*NOTE.—The First, Second and Third Principles were published in the last issue of the STAR OF THE WEST—*Editors.*

On the other hand, remember Paul the Apostle. He was an enemy of Christ, but he became the best of His servants. Therefore we must keep in mind that it is wrong to judge others. The end of man is not known to us. How can we think ourselves superior to anyone? We must, therefore, have no prejudices. We must never say: "I am a believer, he is an infidel; I am of the elect, he is an outcast." We can never tell the final judgment. We must not judge, we must give help to those who are not so blessed as we are. We must instruct the ignorant, we must tend the child and bring it to maturity. When we see a man in the depths, we must take him by the hand and lift him to our side. We must think of those who have fallen as our friends, not our enemies.

The prejudice of race is mere superstition, for God created us all men of one race. In the beginning there were no limits, no boundaries put to the different lands. There should be no different nations, we are all men, all descendants of Adam. We must not think of a man as an Englishman or a Frenchman or a Persian. This is all mere superstition.

How can we uphold a war that is caused by superstition? God has not made men to destroy one another.

In the eyes of God all races, tribes, sects and classes are equal. He sees no difference in them. The only difference existing between men in God's sight is in the degree of service. The lovers of humanity, these are the superior beings, of whatever race, creed

or color. There are some who shine as lamps and there are others who rise like stars in the sky of humanity. In short, the only difference existing between men is this, there are earthly men and heavenly men. God does not ask if a man comes from the East or West, from the North or South.

A great cause of division among the people is the political prejudice. There are people who find pleasure in causing discord. These people love only their own country, even to the destruction of others. They collect armies and send them to destroy other nations in order to achieve worldly fame, for the joy of hearing people say: "Such a country has defeated another and brought it under the yoke of a superior government." This glory is bought at the price of blood, and yet it is not lasting. Those who have triumphed will in their turn be conquered, and those who are subjected will in due time become victorious. Consider the history of the past. How many times has the French nation conquered the German nation, and yet France herself has been conquered by Germany. It is the same

when we remember the past relations between England and this country.

As these victories are only temporary, why do men attach so much importance to them and shed blood for their sake?

Man should be an example of the power of Divine Teaching and faithful to the law. Why does he put all his effort into destruction and separation?

I hope that in this luminous century the Divine Light will shed radiance over the whole world and that the Divine Bounty will seek out every man. The Light of the Sun of Truth is for all. Humanity will be freed from the chains of prejudice and superstition.

We must follow God's policy. Man's politics are weak, but the policy of God, the Creator of all, is strong; it is the best and we must follow His example. He gives alike to all of His Divine Bounty—we are all His servants. The servant follows his master's example.

I pray the Kingdom shall come on earth, that the shadow shall disappear before the radiance of the Sun of Truth.

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since We created ye all from one substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness."—Arabic Hidden Words.

THE FIFTH PRINCIPLE

Equality of Sexes.

GOD has created all creatures in couples. In the vegetable, animal and human kingdom, all are of two sexes, and there is absolute equality between them.

In the vegetable world there are male plants and female plants. Both have equal rights, there is no difference between them. Each possess an equal share of the beauty of their species.

In the animal world all are male or female. Each have equal rights and there is no difference between them, they each share the advantages of their kind.

In all these realms of nature the sexes have equal rights; but when we come to the world of humanity we see a difference.

This difference is caused by education. In God's creation neither is superior to the other, there is no distinction, no difference. Why do men make a difference?

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

In the necessities of life women are superior to men, they are the cause of existence of men themselves.

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

Surely God does not wish such an important

instrument as woman to be less perfect than she is able to become! Divine Justice demands that men and women should have equal rights, there is no difference between them, neither sex is superior to the other in the sight of God.

Nearness to God depends not on sex but on the luminosity of the heart; he or she with the greatest faith, these are near to God. Women must try then to attain greater perfection to be man's equal in the world, to make such progress that men will be forced to own them as their equals in every respect. In Europe women have made greater progress than in the East, though they are not yet physically as far advanced as men. It is my hope that they may progress rapidly until humanity will be perfected.

God's Bounty is for all and makes all prog-

ress. Soon men will have to acknowledge women as their equals and there will be no need to struggle for their rights.

When children have finished their studies for the term, an examination is given them and it is by the result of this examination that one can tell their knowledge and capacity. So it is with women. Let actions show one's power, there is no need to speak of it.

One of the Principles then of the teaching of BAHĀ'O'LLĀH is the Equality of Sex. Women must make the greatest efforts to attain human virtue and to bring about the Unity of Mankind.

They must struggle to spread the Teaching of BAHĀ'O'LLĀH among the people, so that the Light of the Divine Bounty may envelop their souls.

"O My Servant! The best of people are they who gain by work, and spend for themselves and their kindred in the Love of God, the Lord of the creatures."—Persian Hidden Words.

"O Children of Dust! Let the rich learn the midnight sighing of the poor, lest negligence destroy them and they be deprived of their portion of the tree of wealth. Giving and Generosity are qualities of Mine. Happy is he who adorns himself with My Virtues."—Persian Hidden Words.

THE SIXTH PRINCIPLE

Equalization of Means of Livelihood.

AMONG the most important principles of the Teaching of BAHĀ'O'LLĀH is the equalization of the means of living among men.

There are in the world at present numerous cases of men who are either too poor or too rich. While some live in palaces, others have nowhere to lay their head; some have many courses at their meals, while others scarcely have enough bread to keep them alive. This state of affairs is wrong and must be remedied.

The remedy, however, cannot consist in the bringing to pass of equality, absolute equality among men; this would be impossible. There is needed some organization which will bring about an order in this disorder. Equality is a mere dream and absolutely impracticable. If Equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree. Since creation men have never been the same. Some have superior intelligence, others are more ordinary and some are devoid of intellect. How can there ever exist equality between those who are clever and those who are not?

Humanity is like an army. An army must have a general, captains and soldiers, each with their appointed duties; it cannot consist of generals only, or captains, or soldiers only—there must be degrees in the organization.

Lycurgus, the philosopher sovereign of Sparta, intended to promote the welfare of his country. He wished to equalize the means of living in Sparta. So he divided the inhabitants into three divisions. The first third was composed of his own family and relatives. Of these he made governors and chiefs and gave them power over the people—of the second third, which consisted of the people dwelling in the country parts of Sparta, a class of agriculturists who cultivated the land and possessed large farms. The third class was that of the workmen and farm laborers and men of trade. The first class consisted of nine thousand people, and those who belonged to this third were superior to the rest of their countrymen and profited by exemption from the laws which bound the lower classes. These were the chiefs of the people and controlled the government and politics of the Spartans. They held the balance of peace or war in their hands; though if war were carried on they were not obliged to take part in it if

they did not wish to do so. The children of the nine thousand were sent to school at the age of six years old and there they were taught the use of arms and the art of war. When they had completed their military education at the age of twenty years they were fitted to rule and take part in the government of the country. Sparta was divided into nine thousand parts and each part was governed by a member of the superior class. The second third, the farmer class, were obliged to give a tenth part of their produce to the government; the third class also were forced to give an annual tax to the government. Lycurgus made the Spartans swear that they would maintain the same order of government when he left the country and that they would not alter it till his return. Having secured their oath, he left Sparta and never returned. Lycurgus renounced his high position for the good of his country, for the equalization of property. After a time all

was destroyed, his constitution came to an end. Equality is impossible.

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

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

"Today let every soul desire to attain the highest station. He must not regard what is in him but what is in God. It is not for him to regard what shall advantage himself, but that whereby the Word of God, which must be obeyed, shall be upraised. The heart must be sanctified from every form of selfishness and lust, for the weapons of the unitarians and the saints were and are the Fear of God."—Tablet.

THE SEVENTH PRINCIPLE

The Power of the Holy Spirit.

IN the Teaching of BAHÁ'Ó'LLAH it is written: *"Whatever progress is made by man, he always needs the Power of the Holy Spirit, for the power of man is limited and the Divine Power is without limit."*

In history we see that all truly great men who have helped on the progress of humanity have been inspired by the Holy Spirit. Often these men were, at first, insignificant.

The Prophets of God have not all come out of learned schools of philosophy, they were mostly men of simple origin, lacking the knowledge of reading and writing. The power by which they were raised above men, and by which they became teachers of the Truth, was the Power of the Holy Spirit. Their influence on humanity, by virtue of this power, was great and penetrating.

Now look at the philosophers in comparison, men of great learning and abnormal intellect: Plato, Aristotle, Pliny and Socrates—their influence on the world of humanity was limited and restrained. Plato with all his wonderful

knowledge and philosophy never moved a man to the extent that he would sacrifice his life for the teaching, while simple men filled with the Holy Spirit influenced humanity to such an extent that thousands would die to uphold their teaching. The Prophets of Juda and Israel: Jeremiah, Isaiah, were simple men, as also were the Apostles of Christ. Peter, the chief of the Apostles, did not know how to count the days of the week. He used to divide the produce of his fishing into seven parts, and when, having taken one part a day for use, he arrived at the seventh portion, he knew it was the Sabbath Day. Consider this and then think of his future state, to what glory he was brought through the influence of the Holy Spirit. Whoever, then, receives this Power is able to influence all with whom he is in contact. The greatest philosopher without this Spirit is powerless; his soul is lifeless, his heart dead. Till the Holy Spirit breathes in his soul he can do no good work.

No philosophy, no system, has ever changed the manners and customs of the people for the better. The morals of the philosophers who are not enlightened by the Divine Spirit

are inferior. An ignorant man, filled with the Holy Spirit, is powerful. He who is educated by the Holy Spirit, can in his turn educate others in the same Spirit.

I pray for you that you may be helped by the Holy Spirit and that you may receive the education thereof.

The life and morals of a spiritual man are in themselves an education to others. Let your thoughts, words and actions bring life to those around you. Do not think of your own limitations, dream only of the welfare of the Kingdom of ABHA. See the influence of Jesus Christ among His apostles, then consider their influence on others. These simple men were helped by the Power of the Holy Spirit. So may you receive the Divine Assistance. Our capabilities are limited, but the help of the Kingdom of ABHA is limitless.

The earth of itself has no properties of life, but it is fertilized by the sun and the rain. The earth must not consider its own limited power. Likewise may you be given life, may the rain of the Divine Mercy and the sun of Truth make your gardens fruitful, so that many beautiful flowers of exquisite fragrance and hue may blossom there in abundance.

Turn your minds away from your own forces, your own selves, and make your souls ready to receive, to overflowing, the Divine Power of the Spirit and the blessings of the Infinite Bounty.

If you thus keep yourselves in readiness you will become to the world of humanity a burning flame, a star of guidance, a fruitful tree. I pray that you may receive the blessing of the Holy Spirit. This is my counsel to you.

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

THE EIGHTH PRINCIPLE

Justice.

IN life man should hope for reward and fear punishment. It is necessary that this hope and this fear should be considered by those in authority and those who have important posts in the government. If the officials are not guided by these sentiments, it is to be feared that they will not act as they ought to.

This hope and fear are like pillars that support the altitude of the world. There is no better prevention of tyranny than these two sentiments, hope and fear. In reactionary governments where fear does not exist, the administration is badly managed.

There are both political and spiritual consequences. A man who takes into consideration spiritual consequences is a perfect government official. If a man is guided by religious feeling and by the respect of the law, he will act in a perfect manner.

A minister of government, if he is guided by Divine faith, will always act for the good, above all if he knows that the consequences of his act are without limit. Such a man will detach himself from tyranny and will work for Justice.

If men believed that they will reap the consequences of their actions in the next world, they would never act contrary to Justice. You see then how important it is that a minister of state should be religious.

At the same time religious interests should not be brought into politics. Religions should treat of morals; politics of material circumstances. Those in authority should occupy themselves with the lives of men, they should teach ideas of service, good morals and develop the habit of Justice. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In Persia there are among the most important ministers of state religious men who fear divine punishment; the others, however, do not think of the consequences of their acts. This is the reason why they have great difficulties in Persia.

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

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

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (April 9, 1912) Jalal

No. 2

SPECIAL:

A report that Abdul-Baha and suite sailed from Alexandria, Egypt, March 25th on the White Star Line S. S. "Cedric", due to arrive in New York City, April 10th, has been confirmed.

Plans are being made by some of the assemblies to send wireless messages of greeting and good-will to him as soon as the vessel comes into the zone of communication from the shore stations. On behalf of all the friends the *Star of the West* sends the following: "Welcome! Welcome! Welcome!"

The eyes of the Bahai World are now centered upon this notable event of the visit of Abdul-Baha to America. The *Star of the West* will endeavor to give as complete an account of his sojourn in the West as its limited space will permit.

CONTENTS OF PERSIAN SECTION:

(1) Abdul-Baha nearing America; (2) Tablets to some of the friends in America; (3) poem by the great Persian Poet, Hazrate Andalih—nightingale; (4) Tablet revealed by BAHÁ'Ó'LLAH calling for a messenger to deliver His Message to the Shah of Persia; (5) photograph and a portion of the life history of the one who responded to the call, Jenabe Badie, and delivered the Message to the Shah. He was martyred with excruciating torture; the other men in the picture are his jailers and executioners.

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Ezzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Massa'ulk (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Loftiness</i>)	Mar. 2

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHÁ'Ó'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAH—May 23rd. (1844).

The Anniversary of the Departure of BAHÁ'Ó'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAH—July 9th. (1850).

The Anniversary of the Birth of BAHÁ'Ó'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive—during which no manner of food or drink is to be taken between sunrise and sunset. The nights are to be passed awake and in prayer. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

مشیت بری امکان در برون نازل و غلبه
ایادی و مجانب برای وصول و ایصال مایل میقام
منیع مبارک مشرف شده تمنای رسانیدن
آن نموده جوایز فرمودند این رسالت را شخصی
پاک دل رسول است که بزودی منتظرانی الله
و ترسیا مشهور الفدا در حال تسبیح و ضحای خود حضرت
شهریاری خواهد رسانید
در همین هنگام حکم سلطان آن قلبه ابره
امکان از اوردن بسین عظم که موسوم بکاک است
نمی و تبعید نمودند (در خصوص تخصیص ابعاد
هیکل مبارک حلت و عظمت و اقتداره بسبب عظم
به کتب مستطاب معالیه رجوع شود که مفصلا
مقوم گردیده و این حقیر اقوه تحریر این وقته
کبر نیست) پس از ورود هیکل
مقدس بمدینه منوره عکا و ایشا ر
بتمام عالم جناب بدیع پیاده بجانب مدینه
دوست شافت و در این موقع محبوب
امکان داشته نظامی جای داده بودند حسین
ورود این جوان فرمودند "حامل لوح سلطان
آمد" و تمام اجبار از شدت حال شور
انگیز این جوان معجز و متفکر گردید چهار
مرتب حضور مبارک مشرف شده دو مجید
با جمع باران و دو مرتبه دیگر باختفا بوده دستور
الجمعی برای این مأموریت از نقطه وصول
الی معراج مرقوم و رحمت شد لوح را
برداشته عازم حیفا گردید و ساتون اجاب
که انوقت مشرف بوده گفتند که پس از
حصول مخصی چنان اشتعال و انجذاب

در او ملاحظه شد که ابدای معجز در شایع ممکن
نبود و این مطلب را در لوح مبارک بوالد بزرگوارش
مقوم میفرماید که "ولد شمارا خواسته روح جدیدی
با و دمیدم و خلق بیعی نمودم و او را بر سالت فرستادم
بار و سنور مبارک را هم جابردن تخلف منظور میدارد
و همین که بظهران میرسد در زاویه کاروانسرای
نزل نموده چند روز برای معاش مزه در میگذرد و با
احدی محالت نمیکند
چون در این فصل بواسطه کرمای موهوب سلطنتی بنیادان
رقته آنجا مقرا داشته بود جناب بیچم حساب الامر
مولای خود حتام فتمه و برای قربانی در راه دست خود را
تظیف صورت را صفا میدهد بعد بر آن عرب
میپوشد و سراپا کرم شوق و محبت دوست بجانب
نیادان عزیمت نمود و از دور که اردوی سلطان
نمودار شد سر بر ستان نشسته و در زمان توجیف
بطف او میگردید لوح مبارک را بر سر دست بلند
مینمود و بدین نحو روزگرمندگشند در آن
مکان گذرانید روز چهارم شهر یار سابق الذکر با
دوربین اطراف را ملاحظه نموده نظرشان بر این
جوان افقاند فرمودند که مظلومت و مطمن دارد
حاجبان درگاه را فرستاد که ببیند این شیخی کیست
و مقصود او چیست آنرا آمده میگویند چیزی نخواهی
و عرض تو بر سلطنتی چه فوا لوح مبارک را بر سر دست
گرفته میگوید قاصد شیخی بزرگوار است و این رسالت را
باید بدست خود بذات همایونی برسانم آنچه امر
نمیکند که بگیرند نمیدهد بر میگردند و معروض میدارند
جوانی است چنین اظهارات مینماید بآمدن حضور امر
فرمودند این فدای معبود حقیقی با کمال حصن و خوشنوا
[بقیة دارد]

بما جعلني ناهرا لأمرك وقدرت في الشهادة في
سبيلك فوزتك لا يدل هذه الكاس بجاوس
العالمين لا يك ما قدرت لها من بيل ولا يعادها
الكثرة والسبيل وان تركه وما تعرض عليه يقول
لك الحمد يا رب العالمين اني ضيت برضاك وما قدرت
يا في سبيلك ولو ان اردت ان يصنع الارض
برمي في حبك ولكن ما اردته هو خير يا انك
نعم ما في نفسي ولا اعلم ما في نفسك وانت
العليم الخبير

شرح این قصه بیکر شمه ران چه از مقیدین
احباب سمع نمود تذکر میکرد
شرح این داستان جانسوز بدین سیاق
الم اندوز است حضرت مشا دلیم از بدو
طفولیت تا زمان بلوغ بیست و یک سال
اوقات خود را بتعطیل و بطالت گذرانیده و شاید
حال از پیشانیان احباب خزان حضرت من
صعد الى الله اخوند ملا علی بخش میفرمودند
حضرت شرمه سعید حاجی عبدالمجید ابا الیربع
غالبا از آن فرزند دلبنده در نزد این بنده شکایت
میکردند که ایام خود را ببطالت و کسالت میگذرانید
چنانچه حسب تقاضای ایشان توضیح روحانی
مینمودند و چون آن موجد سراپا ایمان نصیحت
پذیر بود روز بروز زاهد اعلی ماسبق
مورد توجهات دوست صفتی میکرد و بدکم
خالگاه در سال بیست و دوم از عمر شریفش
آتش عشق در دل او مشتعل و هوا جانان
بر سرش افشاد ایچنان شوری چاشن انداخت که
بیل و خنجر تبادلات ابات و منجات مشغول
بود همواره اشتعال نار اقبال دراز دیاد
تا آنکه قصه طوفان کعبه تصور نمود پیاده قدم
در بیابان نهاد بدوا بعبودت و التذوم نماید در پیش
و این زمان معارف با او ای بود که از نظر حکومت
عثمانیه بی تخیات باعبای آلهی سختی و آزار میشد
حتی حسب حکم دولت سینه احباب متبعین بپرداز
زا بمحصل تبعید نمودند و آنها را احباب سرگونی
با آن حضرت بدیع از جمله کونیه ها نبودند چندان
معتوق او را بخرید و در خدمت دوستان الهی
به خطه موصل کشانید در همین وقت
لوح مبارک معروف بلوح سلطان از سما



این وجود قدس فاحصه باوفای محال قدم
جل ذکره الاعظم بوده که لوح مبارک سلطان
را بدست خود بناصر الله بن شاه رسانید
و جان خویش در راه حق فدا نمود
قصه این جوان ثابت ایمان را در کتاب
مستطاب معالقه ذکر فرمودند یا اظهار
این عیب هم تکرار را برای تنویر ذهن طالبین و

شرح این قصه بیکر شمه ران چه از مقیدین
احباب سمع نمود تذکر میکرد
شرح این داستان جانسوز بدین سیاق
الم اندوز است حضرت مشا دلیم از بدو
طفولیت تا زمان بلوغ بیست و یک سال
اوقات خود را بتعطیل و بطالت گذرانیده و شاید
حال از پیشانیان احباب خزان حضرت من
صعد الى الله اخوند ملا علی بخش میفرمودند
حضرت شرمه سعید حاجی عبدالمجید ابا الیربع
غالبا از آن فرزند دلبنده در نزد این بنده شکایت
میکردند که ایام خود را ببطالت و کسالت میگذرانید
چنانچه حسب تقاضای ایشان توضیح روحانی
مینمودند و چون آن موجد سراپا ایمان نصیحت
پذیر بود روز بروز زاهد اعلی ماسبق
مورد توجهات دوست صفتی میکرد و بدکم
خالگاه در سال بیست و دوم از عمر شریفش
آتش عشق در دل او مشتعل و هوا جانان
بر سرش افشاد ایچنان شوری چاشن انداخت که
بیل و خنجر تبادلات ابات و منجات مشغول
بود همواره اشتعال نار اقبال دراز دیاد
تا آنکه قصه طوفان کعبه تصور نمود پیاده قدم
در بیابان نهاد بدوا بعبودت و التذوم نماید در پیش
و این زمان معارف با او ای بود که از نظر حکومت
عثمانیه بی تخیات باعبای آلهی سختی و آزار میشد
حتی حسب حکم دولت سینه احباب متبعین بپرداز
زا بمحصل تبعید نمودند و آنها را احباب سرگونی
با آن حضرت بدیع از جمله کونیه ها نبودند چندان
معتوق او را بخرید و در خدمت دوستان الهی
به خطه موصل کشانید در همین وقت
لوح مبارک معروف بلوح سلطان از سما

قشربا زدن عالم آیین بسا
 میکند بعد از بهی با گشت عبودیت بند
 بنماید ستند ان چهار از ارجست
 کشتن را با عبودیت در آرد در گشت
 سزنا بد از گشتش به عکس از پند
 هر سری گاندر کندش او فاد آرد شد
 سایه اش بر هر خرابی افقاد آرد شد
 زینت فرق همایون کرد تاج بندگی
 کرد روشن در دنان جان سراج بندگی
 حفظ این مصباح کرد اندر زجاج بندگی
 تا بد طبع جان یابد مزاج بندگی
 طینت عالم شود ز آب عبودیت خیر
 و از عبودیت آسیران جهان گنج دنیا
 در ظهور اسم اعظم کشت عالم مستعد
 از برای اینکه کل کردند در دین متحد
 متحد کردند بر دین بجا احزاب ضد
 کل شوند از نورش اسم اعظم متحد
 مرتفع کرد زین مردمان بغض و عناد
 مجتمع کردند کل در جنت حب و وداد
 این ظهور اعظم ابھی بود موعود کل
 در کتب کل را بشارت داده جمهور کل
 که در آن یوم جا بگشت می شود هر خار کل
 بر طریق و امر واحد فتوی کرد سبیل
 دین یک عالم یک نوع بنی آدم یکی بر
 وعده حق می شود ظاهر در این بود ما
 مرده ای بچلیان موعود کل شد آشکار
 با تمام مجده و رفعت ز آسمان قنار

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 بجز نبین آمد ابا فوجی ملک آتش ریاری
 با هزاران کوس و کوزا از زمین و از بار
 کوش باید کوش تا صفا کند نیت کوش
 چشم باید چشم تا بنیدخ شمس شمس
 اشعیا فرمود ای کمل نما وجد و سرود
 کز سنا اندر تو نازل می شود ربه الجود
 خواهد او کل ملل را در تو مهمانی نمود
 هر کس از هر جای عالم در تو می آید فرود
 خدا ای کوه کرم من شاد باش و شاد باش
 مهری را بجز خود تا بد آ باد باش
 مرده قبس و جهان کز فلک آمد صبح
 با جمالی بس صبح و با مقالم بس صبح
 از مقالات ملجش بس کلیل آمد فصیح
 این بشارت است در انجیل منصوص صحیح
 شمس حق از شرق طالع کرد و آتش ز غرب
 مرتفع می سازد از روی زمین آت حرب
 میزند ناقوس بر بام کلیسا بید رنگ
 این نوبلی بخش را که ای اهل فرنگ
 اندر این قرن همایون نشسته بکار جنگ
 بینما سید از چه ایگاد این همه توپ و تفنگ
 پادشاهان جمده هم صلح کل باید کنند
 کلین پر خار و خس را پر ز کل باید کنند
 داد در قرآن محمد وعده دیدار رب
 گفت در انجیل عیسی میشود مشرود ارب
 یزوه ورب الطنود آمد بتو راش لقب
 شد چه نظرها نظمها دید از عجم هم از عرب
 لذت از منفی و مسجون بود سلطان و جود
 عاقبت در سخن حکا کرد از این عالم صود

سواد بعضی الواج که امروزه از مصدر جلد است
و استگفتن جناب امیرالاحرار علیه السلام
هو الله ای ثابت برپیمان نامه توفیق ۱۲ فروردین ۱۹۱۲ رسید
بر رئیس یونیورسیتی کالیفرنیا تحت و ثنا از قبل عبداله
بسیار اظهار خوشنودی کن من تا مکن است چندین
که به محبت یونیورسیتی برسم ولی اگر ممکن نشد از این محبت
زیرا تا بیستم می وقت بسیار کم است در هر صورت
نهایت ممنونی و خوشنودی از ایشان دارم و انشاء
و قتی که سفر بایران میکند الله بایشان ملاقات نمایم
ای سهراب زاده بشما رفیق گردید که در بیت پنجم مارج
سوار واپور سردریک میشود و با امریک میشتام و
انشاء الله در انجمن اطلاق نیویورک حاضر میشود و با
جناب فلکس ادرا ملاقات نمایم
به مستر پاستر رسل کنول کشیش معهد نهایت
تحت اشتیاق من ابلاغ دارید و با و خبر دهید که
در وقت امریک وارد میشوم
انشاء الله بواسطه گرگوری به جمع سیان
نیز میرسیم
و اما در خصوص تألیفات جدید و طبع نشده است
ان کتابچه را حاضر کنید تا من بیایم
انشاء الله در انجمن اسرائیلیان نیز میرسیم و علیک
ابهاره الاهی رع ع
جناب مستر پاستر رسل کنول علیه التیسه
هو الله ای دوست موافق از وقتیکه آتش حرب
اطراف جهان شعله زده روز بروز درازن دیدار است و اجزای
عالم مانند گرگان خونخوار یکدیگر را درند و میدرانند ما
و شما در فکر آنیم که آتش قتل خاموش گردد و نو محبت
بنا بد و در بین ملل و دول عالم الفت و یگانگی ناستیاید
جمع در سر آید که بنیان انسانی خراب کنند ما در فکریم

بگماختن انسانی بنده نامم جمع میکوشند که نفوسی
را بجا نکند نمایند ما در فکر آنیم که حیات برنجشم اجزای
سازد جمع در دست سیف شاد هر دارند و ما آنقدر که
در دست شخ زیتون و گل دریا چین داریم و تعیین
بدان که عاقبت ما غایبیم و بعون و عنایت حق نشی
قتال و نزاع را براندازیم و اساس محبت و الفت
بین جمع بشه بگذاریم این است نهایت آرزوی ما
نیویورک جولیت نامسن . هو الله
ای مجذب محبت الله نامه توفیق قضیه تعویق
امدن با امریک بی اساس است من عازم امریک در
بیت پنجم مارج سوار واپور سردریک میشوم و بنا بر
اسم چند روز در ناپولی اقامت کنم بعد به نیویورک آیم
هر روز با بی دیگر اگر بشنوید اساس ندارد
بوالد عزیزت نهایت مهربانی از قبل من ابلاغ دار
و بوصول امریک با او ملاقات کنم
با حزب تنویر فیه نهایت محبت و مهربانی دارید و این
کنید خوش سلوکی نمائید و محبت و مهربانی کنید زیرا
آنان استعداد دارند و در محافل آنها مجال روحانیت
و مهربانی و اتحاد و یگانگی نطق نمائید و آنان را پروردارید
تا بوجد و طرب آیند و سرور و شبتشتر گردند چون من
حاضر شوم این در محافل آنها محبت نمایم ان زینکه میگوید
آرزوهای ما شاید با و جو خوب فهمیدی من امیدم
چنان است که جمع آرزوی خود را سببی و بی نهایت مسود
شوی و بشا را بیت التیسه مجذب گردی
از بشارت حصول اتحاد بین اجاب نهایت سرور
حاصل شد
بر پروردگار و یکسین سیرت حقیقت شتاقانه من برسان و بگو
آنقدر که در وحدت انسانی و اتحاد بشر و اختلاف
قلوب و ارتباط ام با من همداستانی از آنجست

صفحه اول
جلد سوم
شماره ۲
قیمت شش ماهه
۹ آوریل ۱۹۱۲

بجلیت

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ماه جلال ۶۹

این جریدہ بر حسب تاریخ ہائی ہر نوزدہ روز چاپ و توزیع میگرد و در نہایت آزادی در سائل یگانگی بشر و وحدت ادیان و ترقیات عصر و انتشا علوم و فنون و تربیت اطفال و پیشرفت امر حضرت بہاء اللہ در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید کہ موافق سبک ادب است قبول و نشر خواهد گردید

<p>حضرت عبدالبہاء نزدیکت ہر امریکائی حضرت عبدالبہاء فرزند کشتی بزرگت سدریکت دارد شہر عظیم نیویورکت میشوند و مدیر جریدہ پس از چند ساعت دیگر عازم انشہر میگرد کہ حضرت مولی الوری لہ استقبال نمود و در انجام خدمات حضور مشغول گردد چون در این وقت مشغولیت باندازہ ایست کہ موقوف تصور است لہذا عذر شرح و بط میخواند الحمد للہ اسباب روحانی و جسمانی از ہمہ نوع فراہم شد و پرگرام کنفرانس آنجن ارتباط شرق و غرب در نہایت تنظیم حاضر گردید تا حضرت من اللہ اللہ در حضور جمعیتی زیاد خطابہای غراء ادلہ فرماید و قلوب نفوس را بانوار روحانیت روشن نمایند . در جوانڈ امریکت قریب دو ماہ کہ زائر عربی افتاد و ہر روز مقالات منصفہ نوشته عکس مبارکت را زینت صفحات بنماید حال ملاحظہ فرمائید کہ اگر دو ماہ قبل از ورود حضرت عبدالبہاء این مہاجرہ راہ بنفشہ و از اول تا آخر امریکت سان ہر بغت و قلم تا بہ سپاس وجود مقدس مشغول گردد دیگر فرذا کہ وارد میشوند بخلفند و ہمہ راہ خواهد افتاد . مجالس بہائیان امریکت دو روز است کہ از ہر جهت تگلغات بی سیم بر کشتی سدریکت فرستان تبریکت و تہنیت</p>	<p>میفرستند و اظہار سرور و فرح فرمائید و ہم چنین جمعیتی از شہرہا بسوی نیویورکت روان شدہ ہیکل مقدس مرکز میناق را تہنیت و استقبال کنند در این وقت تگلغات از ملک شرف ہم رسیدہ ویرسد و چون این بیانات تہنیت امیر دوستان و مجامع و محافل خوانندہ شود انہار عزیزی در قلوب و اشئہ پیدا خواهد نمود و بزرگترین عدلت اتحاد و یگانگی این امر بہر سہل خاطر و ہوس خواہد ساخت . ای بہائیان شرق دل خوش دارید کہ مولدتان بقوہ روحانی بیان دہان جهان را مستخر نمونند ملکوت الہی را بلبوش عالیان رسانند و بلب فلسفہ را جذب کرن و انالی غیب بالذہن اسکا شیطانی آزاد نمون فی الحقیقہ درود حضرت مولی الوری را با امریکت باید از بزرگترین مسائل تاریخی عالم شمرد زیرا تا آج آن نہ انقدر راست بتوان تصور نمود در قرون آیتہ اطفال امریکت این یوم سہ مبارکت ترین ایام خواهند دانست و افتخار و مباهات خواهند نمود کہ مرکز میناق مانند شمس روشن از افق غرب طلعت شد و مدتی در میان انہا زندگی کرد و سب روحانیت و نور و تمدن حقیقی انہا گشت</p>
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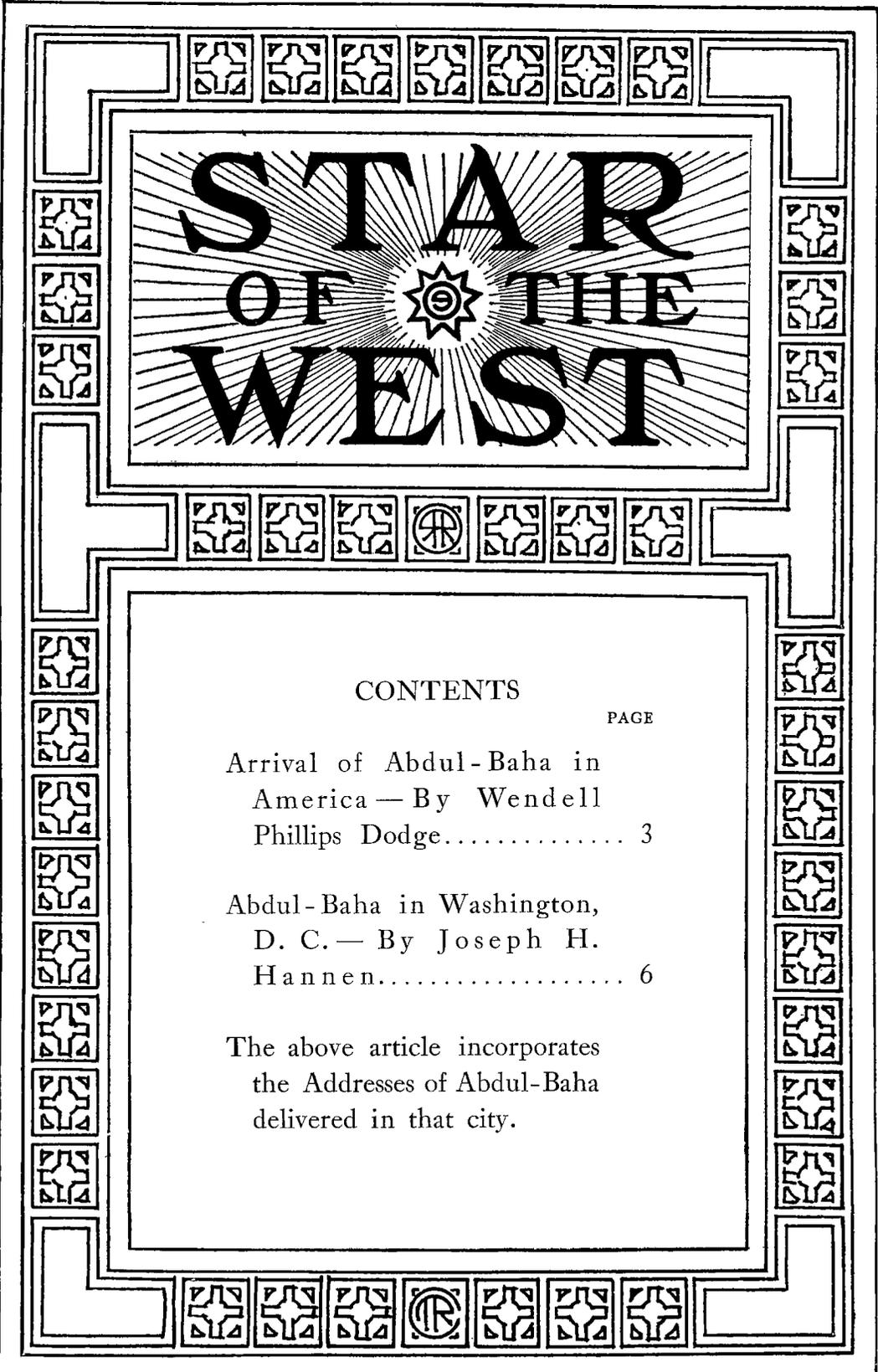
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شماره دوم ۲۰ ربیع الثانی ۱۳۲۰

فهرست مندرجات

- ۱ حضرت عبدالبهاء نزدیک امریک
- ۲ لوح مبارک از برای بعضی از اصحاب
- ۳ اشعار آید از حضرت عندلیب
- ۴ لوح مبارک جمال مبارک که قبل از
- لوح سلطان نازل فرمودند
- ۵ عکس و قسمی از تاریخ حیات جناب یدیع

Persian Editorial Office: *Najme Bakhtar*
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STAR OF THE WEST

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delivered in that city.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Ezzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Massa'ulq (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Loftiness</i>)	Mar. 2

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Nawroos—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHAI O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAHAI—May 23rd. (1844).

The Anniversary of the Departure of BAHAI O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAHAI—July 9th. (1850).

The Anniversary of the Birth of BAHAI O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fasi—March 2nd to 20th, inclusive—during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

The limited number of pages of the STAR OF THE WEST is inadequate to present the wealth of spiritual teachings now being showered upon the friends by Abdul-Baha, to say nothing of the many incidents and photographs of interest surrounding his sojourn in America which should also be published. Gladly would we increase the number of pages, but we are compelled to consider the cost of sixteen more issues this year. We ask the friends to be content with what has been provided.

We wish to thank all who have so kindly sent us stenographic reports of Abdul-Baha's utterances, items of interest and photographs pertaining to his visit in their midst. Please continue in this good service. We hope to publish this excellent material in forthcoming issues.

In our next issue we plan to present the addresses of Abdul-Baha while at Chicago, together with an outline of the many gatherings in this city, including the Bahai Unity Convention; also several fine illustrations of the great event of the dedication of the site of the Mashrak-el-Azkar.

In the following issue, No. 5, we plan to present an extensive report of Abdul-Baha's visit in New York City and vicinity, also the official report of the Convention at Chicago.

The Editors.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (April 28, 1912) Jamal

No. 3

ABDUL-BAHA'S ARRIVAL IN AMERICA.*

By WENDELL PHILLIPS DODGE.

ABDUL-BAHA, the eminent Persian philosopher and leader of the Bahai movement for the unification of religions and the establishment of universal peace, arrived April 11th on the steamship *Cedric* from Alexandria, Egypt. It is his first visit to America, and except for a brief visit to Paris and London last summer and fall, it is the first time in forty years that he has gone beyond the fortification of the "prison city" of Acre, Syria, to which place he and his father, BAHÁ'O'LLAH, the founder of the Bahai movement, were banished by the Turkish government a half century ago.

He comes on a mission of international peace, to attend and address the Peace Conference at Lake Mohonk the latter part of the month, and to address various peace meetings, educational societies, religious organizations, etc.

When the ship news reporters boarded the *Cedric* down the bay Abdul-Baha was found on the upper deck, standing where he could see the pilot, his long, flowing oriental robe flapping in the breeze. He was clothed in a long, black robe open at the front and disclosing another robe of light tan. Upon his head was a pure white turban, such as all eastern patriarchs wear.

His face was light itself as he scanned the harbor and greeted the reporters, who had been kept waiting at quarantine for three and a half hours before they could board the ship with the customs officers, owing to a case of smallpox and several cases of typhoid fever in the steerage, which had to be removed to Hoffman Island for isolation, and the ship then fumigated. He is a man of medium height, though at first sight he seemed to be

*NOTE—This story of Abdul-Baha's arrival in America was written by Wendell Phillips Dodge, a reporter for the New York City News Association, who boarded the *Cedric* at quarantine and interviewed Abdul-Baha coming up the bay. It was given to all of the New York newspapers, and, through the Associated Press, was sent, though boiled down considerably, to newspapers throughout the world.—EDITORS.

much taller. He is strongly and solidly built, and weighs probably one hundred and sixty-five pounds. As he paced the deck, talking with the reporters, he appeared alert and active in every movement, his head thrown back and splendidly poised upon his broad, square shoulders, most of the time. A profusion of iron grey hair bursting out at the sides of the turban and hanging long upon the neck; a large, massive head, full-domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, which were very wide apart, their orbits large and deep, looking out from under massive overhanging brows; strong Roman nose, generous ears, decisive yet kindly mouth and chin; a creamy white complexion, beard same color as his hair, worn full over the face and carefully trimmed at almost full length—this completes an insufficient word picture of this "Wise Man Out of the East."

His first words were about the press, saying:

"The pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the editors of the newspaper to be sanctified from the prejudice of egotism and desire, and to be adorned with the ornament of equity and justice.

"There are good and bad newspapers. Those which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun: they light the world everywhere with truth and their work is imperishable. Those who play for their own little selfish ends give no true light to the world and perish of their own futility."

Dr. Ameen U. Fareed, a young American-

ized Persian physician and surgeon, who is a nephew of Abdul-Baha, and who acted as interpreter, then told of how Abdul-Baha spent most of his time on the way across standing beside the wireless operator, himself receiving numerous messages through the air from his followers in America.

Talking to the reporters in his stateroom aboard the *Cedric*, Abdul-Baha told of an incident which occurred in the Holy Land last winter, and it shows what a rare sense of humor this great world figure has. An enquirer, about to set off to Jerusalem, was one day discussing with Abdul-Baha the subject of pilgrimage:

"The proper spirit,' said Abdul-Baha in his quaint way to the enquirer, 'in which to visit places hallowed by remembrances of Christ, is one of constant communion with God. Love for God will be the telegraph wire, one end of which is in the Kingdom of the Spirit, and the other in your heart.'

"I am afraid my telegraph wire is broken,' the enquirer replied.

"Then you will have to use wireless telegraphy,' I told him," said Abdul-Baha, laughing heartily.

When the ship was abreast the Statue of Liberty, standing erect and facing it, Abdul-Baha held his arms wide apart in salutation, and said:

"There is the new world's symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition. Unless one accept dire vicissitudes he will not attain. When one is released from the prison of self, that is indeed a release."

Then, waving adieu to the Statue of Liberty, he continued:

"In former ages it has been said, 'To love one's native land is faith.' But the tongue in this days says, 'Glory is not his who loves his native land; but glory is his who loves his kind—humanity.'"

"What is your attitude toward woman suffrage?" asked one of the reporters.

"The modern suffragette is fighting for what must be, and many of these are willing martyrs to imprisonment for their cause. One might not approve of the ways of some of the more militant suffragettes, but in the end it will adjust itself. If women were given the same advantages as men, their capacity being the same, the result would be the same. In fact, women have a superior disposition to

men; they are more receptive, more sensitive, and their intuition is more intense. The only reason of their present backwardness in some directions is because they have not had the same educational advantages as men.

"All children should be educated, but if parents cannot educate both the boys and the girls, then it would be better to educate the girls, for they will be the mothers of the coming generation. This is a radical idea for the East, where I come from, but it is already taking effect there, for the Bahai women of Persia are being educated along with the men.

"We have only to look about us in nature," Abdul-Baha continued, "to see the truth of this. Is it not a fact that the females of many species of animals are stronger and more powerful than the male? The chief cause of the mental and physical inequalities of the sexes is due to custom and training, which for ages past have molded woman into the ideal of the weaker vessel.

"The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the scales are already shifting—force is losing its weight and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine, and more permeated with the feminine ideals—or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced."

"What is a Bahai?" asked one of the reporters.

"To be a Bahai simply means to love all the world, to love humanity and try to serve it; to work for Universal Peace, and the Universal Brotherhood," replied Abdul-Baha.

The ship now pointed its nose up the North River, and, gazing in a look of bewildered amazement at the rugged sky line of the lower city formed by the downtown skyscrapers, the "Wise Man out of the East," remarked, pointing at the towering buildings:

"These are the minarets of Western World commerce and industry, and seem to stretch these things heavenward in an endeavor to bring about this Universal Peace for which we are all working, for the good of the nations and mankind in general.

"The bricks make the house, and if the

bricks are bad the house will not stand, as these do. It is necessary for individuals to become as good bricks, to eradicate from themselves race and religious hatred, greed and a limited patriotism, so that, whether they find themselves guiding the government, or founding a home, the result of their efforts may be peace and prosperity, love and happiness."

The ship now reached its pier, where were anxiously waiting several hundred Bahais, as the followers of Abdul-Baha are called, who had been craning their necks down the river for a first sight of him since early morning. The ship docked shortly after noon, but, fearing that a demonstration in public would not be the best thing for the Cause, and not liking that sort of thing, the venerable Persian Divine did not leave the ship until the pier had been quietly cleared of his followers, who were told to meet him in the afternoon at the home of Mr. and Mrs. Kinney, where he greeted them a few hours later.

ABDUL-BAHA'S FIRST PUBLIC ADDRESS IN AMERICA.

ABDUL-BAHA ABBAS, the head of the Movement for the Unification of Religions and for the establishment of Universal Peace, made his first public address in America at the Church of the Ascension, Fifth avenue and Tenth street, Sunday morning, April 14th. The Rev. Dr. Percy Stickney Grant, rector of the church, had invited him to deliver the principal sermon of the day, at the 11 o'clock service, Dr. Grant conducting the service up to that point. The church was crowded even to the aisles and throughout the regular Episcopal service preceding the sermon Abdul-Baha and his interpreter, Dr. Ameen Ullah Fareed, sat back of the choir to one side of the altar. The keynote sounded by the venerable Persian philosopher and religious leader was that humanity, generally speaking, was emerged in a sea of materiality.

In introducing Abdul-Baha to the congregation, the Rev. Dr. Grant said:

"It is a personal gratification that I have the honor and pleasure to welcome to this place of worship a messenger from the East, freshly bearing a message of the gospel of peace, good will and love to all mankind. In him we see a master of the things of the spirit. He comes with a plan of construction and of reconstruction, and has brought to these

shores a touchstone of love and of peace. Modern life to him is only a fabric to be understood and exemplified. He believes in the fundamental unity of all religions; he believes that the great faiths of the world belong together. He believes that the spirituality of the Orient should shake hands with the materiality of the Occident. Let us shake hands together.

"This great representative of the East comes to tell us that knowledge and more knowledge will bring about a realization of peace and unity. He is a man with a spirit of understanding. But, some will ask, 'what has he done to prove his sincerity?' An exile from his native land from the age of nine; a prisoner for forty years, are the badges of Abdul-Baha's sincerity.

"We are going to listen in the fashion of the East and listen to a great student."

Abdul-Baha Abbas then came forward, wearing the costume of the East. On his head was a white turban, such as is worn only by the Patriarchs; and he was robed in the long flowing light tan tunic or cloak worn by Persian divines. His interpreter, Dr. Fareed, wore the conventional frock coat of American dress, but also wore the black Persian fez. Beginning in a low, though sonorous voice, Abdul-Baha said:

"I speak from a verse in Corinthians, the substance of which is that though we see now darkly as through a glass, the day shall come when we shall see face to face. In reality the light of the truth has been seen through variegated glasses, but now let us hope that we shall see the light of the truth through the purest possible medium. That is the spiritual revelation—divine morals—the morals of Jesus Christ."

"I have come hither to find that material civilization has progressed greatly. I find commerce and the crafts perfected; agriculture improved, sciences well established, but the spiritual civilization has been left behind. The material civilization is likened unto the glass in a lamp chimney. The spiritual civilization is the light in that chimney. The material civilization should go hand in hand with the spiritual civilization. Then we will have the light and the glass together. Material civilization may be likened unto a beautiful body, while the spiritual civilization is the spirit that enters the body and gives to it life. With the propelling spirit of spiritual civilization the result will be great.

"His Holiness Jesus Christ came to this world that the people might have through Him the civilization of heaven, a spirit of oneness with God. He came to breathe the spirit in the body of the world. There must be a oneness in the world of humanity. When this takes place then will we have the 'Most Great Peace.'

"To-day the body-politic needs the oneness of the world and universal peace. But they require a certain propelling power to spread the feeling and to firmly plant it in the minds of men.

"It is self-evident that spiritual civilization cannot be accomplished through material means, for the interests of the various nations differ. It is evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual power. Compared with this all other means are too weak to bring about universal peace.

"Man has two wings—his material development and power, and his spiritual understanding and achievements. With one wing alone

he cannot fly; two wings are necessary. Therefore, no matter how the material civilization advances, without the other great things cannot be accomplished. We must try with all the material power to help the spiritual power. Humanity, generally speaking, is immersed in a sea of materiality.

"BAHA'O'LLAH, in Persia, founded the spiritual civilization, and made a bond among various peoples of different races that voiced the doctrine of Universal Peace. Sixty years ago he sent epistles to the kings, the rulers of the world, to join him in peace. Now, I find a strong movement for universal peace emanating from America. It is my hope that here in the Occident the foundation of this new solidarity may be strengthened and that the Orient and the Occident will be cemented together; that there may be a real unity, so that this world may at last find peace. May the hearts of men become as brothers."

At the conclusion of the remainder of the regular service, following the sermon, Abdul-Baha offered a prayer in Persian, standing at the altar and facing the East.

ABDUL-BAHA IN WASHINGTON, D. C.

BY JOSEPH H. HANNEN.

THE hearts of the friends in Washington were gladdened and their souls refreshed by the presence of Abdul-Baha from Saturday, April 20th, to Sunday, April 28th, inclusive. Words are inadequate to describe the joy imparted by this visit, nor can one yet realize all it has meant to us. Time will tell, as the seed germinates and develops into the plant, reproducing itself in turn until from each tiny life-germ there shall come into existence a rose garden, which touching another, and that in turn still others, shall transform the world into the garden of Paradise!

Days of waiting were rewarded when, at 1:33 p. m. on Saturday, April 20th, Abdul-Baha reached Washington on the Pennsylvania Railroad. In accordance with his expressed desire, there was no notice given of the hour of his arrival, and no delegation to meet him. The arrival was as simple as the Guest, and yet as memorable to those who were privileged to witness it, as the majestic simplicity of Abdul-Baha! The train was just on time. Among the usual crowd of travellers there was a quaint note lent by the party of Orientals, in the midst of whom, cool, collected and ever

the Master of the situation, Abdul-Baha was seen. Quietly he passed through the gates, stopping at the threshold to greet the children of Mirza Ali Kuli Khan. The admonition of the guard to "pass along—don't block the passage," disturbed the Servant of God not at all—nor was it repeated, it might be added. Besides the Charge d'Affaires of Persia, his family and the Secretary of the Legation, there were present the President, the Treasurer and the Secretary of the Persian-American Educational Society, with a few of the friends who happened to be at the station at the time. After greeting the children most affectionately, Abdul-Baha walked with Mirza Ali Kuli Khan, —the other members of his party following— to the automobile section of the Union Station, where the car of Mrs. Barney-Hemmick was waiting. On the way, the first words spoken were to the effect that America is greater than Europe. Mizra Ali Kuli Khan, to whom these words were addressed, replied that America was only awaiting his coming.

Accompanied by Dr. Fareed, Abdul-Baha was driven at once to the home of Mr. and Mrs. A. J. Parsons, 18th and "R" Streets,

where he was entertained during his sojourn. The other members of the party, Seyad Assad Ullah, Mirza Mahmood and Dr. Getsinger, had accommodations near by.

The first public meeting was the third and final session of the Orient-Occident Unity, held in the spacious hall of the Public Library. This hall, which normally seats about 400, had been taxed to its utmost capacity, fully 600 persons having gained entrance and about 100 more standing in the hall outside. As Abdul-Baha entered the building, crowds lined on either side of the steps stood silently and most respectfully, with heads bared—and this was an unconscious and spontaneous tribute of an American Saturday night crowd! Upon his entrance into the hall, the audience rose at once and remained standing until he bade them be seated. His address, delivered at once, was received with close interest, and at its close the Conference was adjourned. Practically the entire audience remained to shake his hand.

The second public meeting was at Studio Hall, where friends were assembled at the usual hour for Sunday School, 11:15. The hall was beautifully decorated with plants and cut flowers. The children were in the front seats and received his special attention. At the close of this service he passed before each row, shaking the hand of every person present, some 200 or more. On this occasion he appeared most happy.

The third meeting was a vast gathering at Universalist Church, in pursuance of an appointment made some time previously. Here more than 1,000 persons were gathered. More than an hour before the time announced the entire lower floor of the church was filled. The Pastor of the Church, Rev. John Van Schaick, Jr., clad in the robes of his office, introduced Abdul-Baha with a most glowing tribute to his life and teachings. At the conclusion of a brief address, the formalities contemplated were dispensed with, and nearly everyone remained to meet the distinguished speaker.

Receptions were held at the home of Mrs. Parsons every afternoon at about 5:00 o'clock, from Monday to Friday, inclusive. The large parlor, seating 150, was crowded each afternoon, and the interest grew as the week advanced. Many persons prominent in social, official and diplomatic circles were present, beside numbers of well-known men and women of literary and scientific attainments.

On Tuesday, April 23rd, at noon, Abdul-Baha addressed the student-body of more than 1,000, the faculty and a large number of distinguished guests, at Howard University. This was a most notable occasion, and here, as everywhere when both white and colored people were present, Abdul-Baha seemed happiest. The address was received with breathless attention by the vast audience, and was followed by a positive ovation and a recall. That evening the Bethel Literary and Historical Society, the leading colored organization in Washington, was addressed, and again the audience taxed the capacity of the edifice in which the meeting was held.

On Wednesday afternoon one of the most beautiful functions of the week was successfully planned and carried out. At the Studio Hall more than 100 children, with as many adults, parents and friends, gathered. Abdul-Baha received and embraced each child, seeming most happy in their presence, and then delivered a wonderful address. Abdul-Baha presented each child, before he left, with a gift.

On Wednesday evening Abdul-Baha visited Mrs. Dyer's home, where the meetings are held regularly on that night. More than 100 persons were present and were made happy by his address.

Thursday morning a large delegation from the Theosophical Societies of Washington was received, calling to pay their respects officially.

Friday morning the ladies of the Unitarian Church—President Taft's church—were addressed, a large attendance crowding the room in which the talk was given.

Friday evening, the last public meeting was addressed at the Continental Hall of the Daughters of the American Revolution. This is one of the most spacious halls in Washington, and the very finest location possible. It had not been contemplated to have such a large meeting that evening, but the interest became so intense that it was deemed necessary.

Saturday evening a reception was given, under the auspices of the Persian-American Educational Society—Orient-Occident Unity—by Mrs. Parsons. This was the culmination of the visit, from the standpoint of meeting the representatives of social and diplomatic life, large numbers of whom had become interested, through Mrs. Parsons' afternoon receptions, as well as through an afternoon reception held at the Persian Legation on Tuesday.

Sunday the gentle guest, who is a Host in himself—the Servant of God, who is Master of the situation at every point—departed for Chicago. Therefore, with the fragrance of both gatherings dominant, this brief outline of historic events will be closed, while the incidents narrated will live forever!

ADDRESS OF ABDUL-BAHA AT ORIENT-OCCIDENT
UNITY CONFERENCE, PUBLIC LIBRARY HALL,
APRIL 20, 1912.*

TONIGHT I am most happy, for I have presented myself to an audience like unto this. I am an Oriental and I have come to meet the Westerners, those of the Occident here in this Assembly. Praise be to God! I see a group of people here assembled on whose faces I perceive the light of God. And this I consider as an evidence of the possibility of uniting the East and the West; of establishing a perfect bond between Persia and America. For it is an evident fact that for the Persians there is no better country as a contributory government than America; and for America there is no better mart than that of Persia, for there is a virgin soil for her commerce. For there in Persia all the mineral resources are still latent beneath the soil. And I hope that this American democracy may be instrumental in developing this hidden wealth, and the perfect amity and a bond of unity may be established between the American Republic and the Persian Government. Whether it be material bonds or spiritual bonds, may they both be well established. May the material civilization of America find a great efficacy and establishment in Persia and the spiritual civilization of Persia find currency in America.

The created beings of this world can some of them live solitary and alone. For example trees; each tree single and alone may live its life without the co-operation of the other trees. Likewise the animal. It can live solitary and alone. But man—it is impossible for him to live solitary and without co-operation. Man is verily in need of co-operation and solidarity. He is in need of association and meeting. Thus through co-operation we find the happiness of life. To present an instance of this co-operative basis: If two villages were to be united on a co-operative basis, if they should observe intercourse and co-operation, surely their advancement will be assured. Likewise if, then, two cities establish co-opera-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

tion, surely the two will progress. And if between two countries intercourse should be firmly established and co-operation should be well rooted, surely the two will receive mutual benefits and will find great development. And now this radiant assemblage is the link between the East and the West. It is a cause of bringing into action the co-operation between the various countries. Therefore it becomes evident and manifest that the results forthcoming from this co-operative basis are unlimited, are numerous. Surely there shall be great harvests of good results for the two governments in question. In the country of Persia there shall be established material civilization and advancement, and the doors for American commerce will be opened wide. But above and beyond all this, there shall be a great love and a fountain of affection established between these two peoples. For His Holiness, BAHÁ'Ó'LLAH, proclaimed to the world the solidarity and oneness of the world of humanity. He has addressed humanity saying, "Ye are all leaves of one tree and the drops of one sea." The world of humanity may be expressed as one family, and all mankind represents one human unit—one family. It is therefore hoped that the American nation, this revered nation of America, may be united and cemented well with Persia. May they become one race. May they have the same susceptibilities. May the bonds of amity, unity and accord be firmly established. For His Holiness, BAHÁ'Ó'LLAH, passed forty years of his time in the prison in order that He might hoist the Banner of the Oneness of the world of man. He bore all these ordeals and difficulties; He was under the imprisonment of Abdul Hamid; I likewise was in the prison of Abdul Hamid, until the Committee of Union and Progress hoisted the banner of Liberty and exhibited great kindness and love to me, and those fetters were removed—I was made free. Therefore, thereby I was enabled to come to this country. Were it not for this Committee of Union and Progress I should not have been able to hasten hither. Therefore you must all ask assistance and confirmation in behalf of that Committee of Union and Progress, for it was that committee which proclaimed the liberty of Turkey. In short, I have traversed this long distance and crossed the Atlantic Ocean until I have reached this continent, and it is my utmost hope and desire that the utmost amity and greatest bond of unity may be established between America and Persia; and it is self-evi-

dent that you will co-operate with me, and I know this is your hope also. We shall, therefore, offer supplication to the Threshold of God, so that perchance a great love may take possession of the hearts of men and unite the nations of the world. That the standard of international praise may be hoisted, and that the oneness of the world of humanity may be promulgated. And all this is made possible and feasible through your efforts, until this American democracy may be the first nation to hoist the banner of international peace. May it be the first nation to promulgate the universality of mankind. May it be the first nation to upraise the banner of the Most Great Peace until these philanthropic institutions and these philanthropic intentions through this democracy, this nation, may be spread broadcast throughout the world. Truly, this is a great nation. Liberty has reached its utmost degree. It is a revered nation. The intentions are all good; they are indeed worthy of being the people to raise the tabernacle of this great peace and to hoist the standard of the oneness of humanity. I supplicate to God and I will ask aid and confirmation in your behalf!

Benediction.

ADDRESS OF ABDUL-BAHA AT STUDIO HALL, 1219
CONNECTICUT AVENUE, SUNDAY MORNING,
APRIL 21, 1912.*

I HAVE come here to visit you. I have come with the greatest longing to see you. Realizing that it was only with a great deal of trouble that you could come to see me, and only a few could make the trip, I said to myself I shall go, so that all of them without any trouble may have the pleasure of a visit. Praise be to God! I have come, and I am looking into your faces; faces most radiant; hearts attracted to the Kingdom of ABHA; spirits exhilarated through the glad-tidings of God. Therefore I have obtained the greatest possible pleasure. And surely it must be mutual, for the hearts are connected with each other and are opposite each other. The flame and the light are reflected in all. The spiritual susceptibilities and feelings of love are common. At every moment, if we offer a hundred thousand thanks to the Threshold of God for this love which has obtained between the Orient and the Occident, we shall fail to sufficiently express our gratitude. If all the pow-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

ers of the world were desirous of bringing about this love and unity between the East and the West, they would prove incapable. If they wished to establish this unity it would have proven an impossibility. But His Holiness, BAHÁ'ÓLLAH, has accomplished this through the Holy Spirit, and this unity is indissoluble. It shall stand to time everlasting, and day by day shall it increase. Ere long, it shall take hold of the world, and eventually the hearts of all the nations of the world will be brought together thereby. The world of humanity shall become the manifestation of the Lights of God, and the Bestowals of God shall surround all. From the standpoint of material civilization, and from that of spiritual civilization, extraordinary progress shall be accomplished. In this cycle there shall be such progress along the lines of civilization as to be unparalleled in the history of the world. For the world of humanity has heretofore been in the state or stage of infancy. Now it is beginning, or it is in the process of attaining maturity. Just as the human organism attaining the period of maturity, attains a great development,—the intellectual faculties ripen to the fullest extent, in one year of this period there is accomplished a tremendous, unprecedented development, likewise the world of humanity, having reached the period of maturity, will accomplish a tremendous upward progress, and that power, which is the depository of God in the human realities, that Universal power like unto the intellectual faculty of man, will reveal tremendous development. Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the Bestowals of God are appearing from all directions, the Doors of the Kingdom have been opened unto you and the summons of God are being raised, and the virtues of the human world are in the process of promulgation. The day has come when all darkness is to be dispelled, and the Sun of Truth is to shine forth radiantly. This century may be likened unto the equinoctial in the annual cycle. For verily, this is the spring season of God. It is therefore that in the Holy Books a promise is given concerning a time when the spring-time of God shall make itself manifest, and the Jerusalem, the Holy City, shall descend from Heaven, and that Zion shall leap forth and dance, and that the Holy Land shall be submerged in the sea of the Holy Lights. Just as you observe a tremendous motion in the time of spring in the material

world, how the vegetable kingdom receives a new life—a new animus—how the animal kingdom and the human kingdom are resuscitated and moved forward, what a circulation takes place in the blood! How the gentle zephyrs are set in motion; how flowers are in bloom; what delightful and temperate air is enjoyed; how pleasant and delightful become the mountains, the fields and meadows; likewise this Bounty of God will endow the world of humanity with a new motion, new movement. All the virtues which have been deposited in the human verities and realities, like unto these flowers will be revealed from that reality. It is a day of joy. It is a time of happiness. It is a period of spiritual progress. I beg of God that this Divine Spiritual Civilization may have a tremendous impression and effect on you. May it make you growing plants. May your trees bring forth leaves, variegated blossoms; may they bear the ideal fruits appearing therefrom in order that the world of humanity, akin to the growth and development of material civilization; may it likewise develop spiritually along the lines of idealism. Just as the intellects have revealed mysteries of matter and have brought forth from the invisible nature her mysteries, may the minds and spirits likewise come in touch with the verities of God and the realities of the Kingdom may be made manifest. Then the world will be the Paradise of ABHA, and the standard of the Most Great Peace will be upraised, and the Oneness of the world of humanity, in all its beauty, glory and usefulness, become apparent. Therefore, I wish to pray in your behalf, in your presence. (While he is praying he wishes your hearts to be attentive and directed to the Kingdom of ABHA, so that your hearts may sense the Benediction of his Amen.)

Prayer in Persian.

It is my hope that the supplication which I have offered to the Kingdom of ABHA in your behalf may soon be answered for you, and that its results or effects may be manifest in your hearts and lives.

REPORT OF MEETING AT UNIVERSALIST CHURCH,
4 P. M., SUNDAY, APRIL 21, 1912.

Introduction by Dr. John Van Schaick, Jr.

IN behalf of the officers and members of this Church, I have the honor of welcoming you to Washington. We feel that we are honored by the presence of one who has so faithfully served God and humanity. The Faith of

this Church is summed up in two great doctrines: Belief in the Universal Fatherhood of God and in the Universal Brotherhood of Man. Because we believe that God is our father and that we are all His children, we believe also in the immortality of the soul. We believe that Revelation is progressive. We hold with Jesus that when the Spirit of Truth is come He will guide us into all Truth. We look for more Truth in each age and every country. What you have done as a great Leader, as a Servant of God, for Universal Peace, Universal Knowledge, Universal Brotherhood, calls forth our deepest gratitude. After arrangements for this meeting had been made, I received a letter warning me that I should be false to my belief if I held it. That letter quoted Jesus as saying, "All that ever came before Me are thieves and robbers." I do not believe that Jesus ever said it. It is not consistent with what we know of the breadth of His nature. But some of His followers say that all other Leaders are thieves and robbers. Against such narrowness this Church has always stood. We stand today humbly seeking the Spirit of Truth, and we gather here today because we believe that you are one of those who do not count their lives dear unto themselves, but seek only to serve God.*

Address by Abdul-Baha.

The creed so well presented by the Minister of this Church, and the institutes so well delineated, are truly praiseworthy and deserving of sanctification and glorification. For these precepts are against the well-rooted prejudices of the day. The prejudices of imitation have hindered the progress of humanity for six thousand years. How many wars have taken place; how many battles have occurred; how much division and discord have been caused by this prejudice! Inasmuch as this century is a century of the Revelation of Reality, praise be to God! the thoughts of men are directed to the welfare of humanity. The mirage of imitations is daily passing away and the Ocean of Truth is daily surging more tumultuously. All the nations now existing have had a Divine Foundation originally, and that foundation is the Truth or Reality. That Reality was meant to be conducive to the unity and accord of mankind, but subsequently that Light of Reality gradually was beclouded. The darkness of superstitions and imitations came and took its

*This Introduction was translated orally into Persian, by Dr. Ameen U. Fareed, after which Abdul-Baha arose and spoke as follows.

place. The world of humanity became fettered, as it were, in that darkness. Day by day enmity was waxing great, until it reached such a pitch that each nation rose against the other in arms. And at one critical moment, were it not for political reasons and political interests, the nations would have fought against each other, doing away with one another. Now it is enough! We must investigate the Truth. We must pass by these superstitions. It is a self-evident truth that all humanity is the creation of God. All are His servants and under His protection. All are the recipients of His Bestowals. God is kind to all His servants. At most it is this, that some are ignorant. They must be educated in order that they may become intelligent. Some are as immature children. They must be helped and aided in order that they may become mature. Some are ill and sick. They must be treated. But the ill—the patient—must not be tested. The child must not be wronged. The ignorant must not be criticized. We must look to some remedy. All the Prophets of God, including Jesus Christ, came for the education of humanity, in order that the immature souls may become mature. In order that the ignorant members of mankind may become the knowing. So that through this education love and amity might be established among mankind. The Prophets have not come to this world to cause discord or enmity. For God has wished well for all His servants, and he who wishes the servants of God ill is against God. He has not emulated the example of God. He has followed the Satanic footprints. The Quality of God is Mercy, and that of Satan is hate. Therefore every man who is merciful and kind to his fellowmen is following God's attribute, and every man who is hating or inimical toward his fellowmen is Satanic. For God is absolute love, even as His Holiness Jesus Christ has declared, and Satan is utter hatred. Therefore wherever you see love, know that there is a manifestation of God's Mercy, and wherever you see hatred or enmity, know that these are the manifestations or the doings of Satan. The Prophets have come to this world with this mission, that human souls may become the expressions of the Merciful. That they might be educated; that they might attain to love and unity and accomplish peace and accord. For in the world of existence the animal is a captive of nature. It acts according to the exigencies of nature. It has

no consideration of good or evil. Whatever be the animal's natural inclination, that it pursues. But the Prophets of God have come in order to teach man goodness, so that humanity may not follow its natural instincts but that it may act reasonably according to their judgment. That which is accounted praiseworthy by his reason or intellect, that should he act, though that should be against natural proclivity. And whatever his intellect shall find contrary to the praiseworthy standard, that shall he refuse to act, though it be contrary to his natural trend. Therefore man must follow the Merciful attribute of God. The imperfect members of society, the weak souls in humanity, are following their natural trend. Their lives and doings are in accordance with the natural propensities. They are the captives of physical susceptibilities. They are not in touch or in tune with the Spiritual Bounties. Man is possessed of two aspects. He has a physical side or aspect which is subject to nature, and he has the Merciful aspect or Divine aspect, which is connected with God. That consists of the angelic qualities. And in man if the animal side or the natural side should overcome or subdue the Heavenly and Merciful side, then he is the most degraded of animal beings, and if the Divine side should overcome the animal, then he is verily an angel. The Prophets have come in order that humanity might be educated so that the animal side of man should pass away, and that is the captivity of nature, and the Divine aspect, the Divine side of his nature, may overcome the other. The Divine aspect or the spiritual side consists of the Breaths of the Holy Spirit—of the spiritual aspect. The Second Birth of which Jesus Christ has spoken refers to this Heavenly or Divine side. His Divine side is expressed in the Baptism by the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of Mercy to mankind. Then he is most kind to all humanity. He shall entertain no enmity to any people, and he shall shun no nation. He will be kind to all humanity. For the foundations of the Religions of God are one. If we refer to the foundations of the Religions we shall find that we have much ground for agreement. And if we refer to the imitations we will find points of disagreement or division, for imitations differ, but the foundations of Divine Religions are agreed. The foundations of the Religions of

God are conducive to unity. Imitations are conducive to dismemberment. Whosoever is inimical to humanity or hates any part of it or disagrees with any member or part, he is following imitations. His Holiness Jesus Christ declares that the sun shines upon the just and the unjust, upon all humanity, and His Holiness Christ was a Mercy to all mankind, for He was the medium of the Bounty of God, and the Bounty of God is transcendental. Just as the revered minister quoted from the words of the Gospel: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth."

And now that century has come when the Spirit of all Truth can reveal these verities to mankind and can proclaim that very Word to man, and can establish the real foundations of Christianity, and save all the peoples and nations from these imitations, and that the basis of discord and the basis of prejudice and animosity may be removed; the foundation of love and amity may be established. All of you must endeavor with heart and life in order that this enmity may disappear entirely from the midst of humanity, and this hate and strife may pass away absolutely. You must listen to the admonition of this Spirit of Truth. You must follow the example or the foot-prints of Jesus Christ. Read the Gospels. His Holiness Jesus Christ was Mercy itself; was Love itself. For He even prayed in behalf of His executioners,—for those who crucified Him. He said, "O Lord, they know not what they do, therefore they do what they do." If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was. That even on the cross He prayed for His oppressors, and we must likewise follow His example. We must emulate the Prophets of God. We must follow Jesus Christ. We must free ourselves and give up all these imitations, which are the source of darkness in the world. I am going to ask you a question: Did God create us for love or for enmity? Did He create us for peace or for disquietude? Surely He has created us for love, therefore we must act in accordance therewith. Do not listen to anything which is prejudiced. For self-interest prompts men to be thus prejudiced. They are thoughtful of only their own self-interests. They are moving and marching on in darkness. Con-

sider when His Holiness Christ appeared, how many divergent creeds and nations existed! How many religions were extant! How much enmity and strife existed among them. There were the Romans. There were the Greeks; the Assyrian nation; the Egyptian nation. And these were most inimical towards each other. His Holiness, through the Breaths of the Holy Spirit, united them all; established fellowship among them all, so that there remained no trace of strife among them. They were united under His Standard and lived in peace through His Teaching. Now, which is more commendable? Which is preferable: To follow the example of Jesus Christ, or to emulate the Satanic instinct? Therefore let us strive with all our powers so as to unite the East and the West, so that all the nations of the world might be advanced thereby. So that all may follow the Foundations of the Religions of God. All the essentials of the Religions of God are one reality, and that reality is indivisible and is not multiple. It is one. And when we investigate that one reality, find it to be one, then we have a basis for the oneness of the world of mankind. I will pray for you, asking confirmation and aid in your behalf.

Prayer in Persian.

Dr. Van Schaick: "Tell Abdul-Baha that we are all stronger and better and richer for his words of wisdom and for his spirit of love."

Abdul-Baha replies that he is greatly pleased with the occasion, with this audience, and especially with the Minister. For he sees evidently that your intentions are good and that your aim is the good pleasure of the Lord. You have all gathered together to pray to the one God, that you may turn to Him in order that you may obtain His favor. Such an audience as this is a source of great happiness to him. Therefore he shall pray for you, heart and soul, asking blessings in your behalf.

TABLE TALKS AT THE HOME OF MR. AND MRS. PARSONS, MONDAY, APRIL 22, 1912.*

SEE how good BAHÁ'U'LLAH is to us—how great the power of His Word. See from what parts of the world He has brought

*NOTE—*Supper*: Nine at table; Abdul-Baha served. *The party*: Abdul-Baha Abbas, Dr. Ameen U. Fareed, Mirza Ali Kuli Khan, Mirza Ali Akbar Khan, Seyad Assad Ullah, Mirza Mahmood, Mirza Ahmad Sohrab, Dr. E. C. Getsinger, Charles Mason Remy, Joseph H. Hannen. Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

us together, and to what a heavenly table He has caused us to reach, and into whose house He has brought us to live. Who through such love prepares such a table and such a feast, and asks Abdul-Baha to let this entertainment be in His Name! See what a union it has established and the Confirmation of BAHÁ'O'LLAH between the East and West. How His Bounty has embraced all! And how His favors have been perfected for all! When the Mohammedans came and conquered Persia, the Chief of the Zoroastrian High Priests went to drink wine. Wine is unlawful according to the Mohammedan Religion. Who-soever drinks wine is, according to the Mohammedan Law, to be punished by 81 strokes of the whip. As the Chief of the Zoroastrian High Priests did drink wine, the Moslems arrested him, tied, struck and whipped him. The Arabs were looked upon as very low by the Persians, and as His Holiness Mohammed was an Arab, the Persians shunned him very much, that is, the Persians would not even count the Arabs as human beings. But when the High Priest saw such a power coming forth from the Arabs, whom they had always looked upon as being not even human beings, he began to cry out, saying, "O, thou Arabian Mohammed, what hast thou done?" "What hast thou done which has made thy people arrest the Chief, the High Priest of the Zoroastrians because he has committed something that is unlawful in thy Religion?" Thus was the cause overcome which had caused the Zoroastrian High Priest to shun the Mohammedan Religion. For he said, "What a great influence Mohammed is exercising!" Now let us come into the West today, and see how through the Power of the Love of God, BAHÁ'O'LLAH has exercised such wonderful influence throughout the world! From the remotest parts of Persia, from the remotest parts of the East, the Power of BAHÁ'O'LLAH has caused men to come to the West, and has brought about such union between the East and the West, that with the utmost love and affection and union and harmony they have been brought to this table in the house of Mr. and Mrs. Parsons! See how the power of BAHÁ'O'LLAH has brought the East and West together! And Abdul-Baha is standing and waiting upon you! There is neither rod, nor whip, nor blow, nor a sword nor a cannon, but the Power of the Love of God!

(Here Abdul-Baha called in English—"Rice! Rice! Bring rice! Persian Rice!")

This is to be a lesson to the effect that in this world we judge of Movements by nature of their developments. These are certain movements which appear in the world and make a start but then discontinue their growth, and nothing is heard of them. There are other Movements which have a little time of growth, they go ahead for a little time more than the ones first mentioned, but before realizing any mature development they digress and are lost in oblivion. One notes that these two kinds of Causes or Movements are not of any progressive or permanent nature. Yet on the other hand there is another kind of Movement or Cause which starts from a very small beginning, but it progresses with a steady pace. It goes along slowly but steadily, and although its beginning is small, because of the steady nature of its development, that Movement gradually assumes broad dimensions. This kind may be illustrated by calling attention to the Bahai Movement. For instance, when BAHÁ'O'LLAH was leaving Persia as an exile, with his family, Abdul-Baha and his Father, going from Teheran to Bagdad, did not find a believer on the way, although it was a long distance which they had to cover from Teheran to Bagdad, and there are many towns and villages, but they did not come in contact with any of the Bahais. Very little was known about the Cause in the world then. Then when they reached Bagdad, even in Bagdad there were no believers. There was just one Persian believer who had been taught by BAHÁ'O'LLAH himself in Persia. Then later on one or two others came along. So you see at the beginning of the Cause of BAHÁ'O'LLAH it was almost unknown, but it grew because it was a Divine Movement, and developed with the Spiritual Power, until in this day there is no place or town or city, for instance, from the countries of Persia to the countries of America through which one travels without coming into contact with numerous Bahais—without finding Bahai Assemblies and Bahai Spiritual institutions. This shows that a Cause, which although small, has a steady growth, may assume a wonderful development, and become the cause of the progress of the world, and those who attach themselves to it and work for it are working under the auspices of a Cause which would enable them to spread the blessings of progress and

excellence throughout the world, whereas, those who work for movements which are of only temporary progress and development, or of no development at all, will realize that they are working for a dead cause, which will not be conducive to their blessedness or to their development.

ADDRESS OF ABDUL-BAHA AT HOWARD
UNIVERSITY, APRIL 23, 1912.*

TODAY I am most happy, for I see here a gathering of the servants of God. I see the white and the colored people together. In the estimation of God there is no distinction of color. All are unicolorated. There is one color, and that is the color of Service—servitude to God. Color is not important. The heart is all-important. If the heart be pure, if it be white, no matter what color be the exterior it will have no effect. God does not look at colors and differences of hue, but He looks at the hearts. He whose morals are good and praiseworthy, he is to be preferred. He who is more devoted to the Kingdom is more to be loved. In the realm of genesis the question of color is of the lowest importance. We find in the mineral kingdom variegated objects, and there we find no strife among them. In the vegetable kingdom we find also distinct hues. We find the variegated flowers, but they do not have any strife among them. Nay, rather, the very fact that there is a difference in the colors of the vegetable kingdom lends a charm to the garden. Were all to be of one color, it would be exceedingly unpleasant. But when you enter into a rose garden and you find various flowers of different hues, you indeed have before you a spectacle of charm. And the world of humanity is akin to that garden, and humanity, the various races, are the various flowers of that garden. These various colors are the very means of adornment and decoration for that garden. Likewise, when we observe in the animal kingdom we find there the various colors. Just watch a flock of doves, and see how varied in color they are. But they are in perfect peace, and they dearly love one another. They never look at the difference of color nor do they have a basis of discord therefor. They look at the kind. They know that the kind is one. Very often it happens that a white dove soars together with a black one. Likewise all the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

animals. They live in the utmost state of peace and accord. They are not separated because of color. Their gaze is extended to the unity of the race and the oneness of the kind. And this is so in the animal kingdom, where we do not expect intelligence or reason. There we do not find this difference or distinction of color. How is it permissible—how is it allowable that in the human kingdom there shall be any consideration of color or any distinction whatever with regard to it? There, in the human kingdom, where there is reason, it is not at all allowable. Especially when we recall that the white and colored have come from the same source. They belong to the same household. In origin they have been one. They have been one in quality. For Adam was one and was not of two colors, and his help-mate, Eve, did not have two colors, and all humanity as far as our sacred history is concerned is traceable to that family. Therefore the origin is one. These distinctions of color have crept in afterward. Therefore today I am exceedingly glad to see some of the white and to see the colored people here gathered together, and I hope the day will come when there shall be no distinction; when they shall live together in the utmost peace and accord and unity and fellowship. But I wish to say one thing, and that is of importance, so that the colored people may also appreciate the white people, and that the whites may be duly kind to the colored, and that is this, that you, the colored population of the United States of America, are not probably fully informed of your brethren in Asia and Africa. Were you to recall the conditions in Africa, you would see that you are most fortunate, for, praise be to God! you are not in a state or position to have any difference between you. There is not much difference in the attainments. But the colored population of Africa still, owing to the lack of opportunity of education, is not worthy even of being your own servants. And let us recall the fact that the great proclamation of liberty, of freedom from slavery, was accomplished in this continent. They went into war for the sake of the colored. They were forfeiting possessions and sacrificing lives therefore in order that the colored might be free from the bondage of the whites, and this has had its tremendous effects upon the sociology of other parts. The colored people of Africa were in a most terrible state of bondage and the European Powers, emulating the American

altruism, accomplished a proclamation of universal liberty. So you were the means here of liberating your fellowbeings elsewhere, and this effort on the part of the white people in America should never be lost sight of, and therefore you must be very grateful and must be very kind to the whites here. And the white people in this country should be most happy and pleased and grateful to you, so that both may develop in the degrees of altruism and of humanitarianism. May you be further drawn together with the whites, in order that extraordinary development may be accomplished by you and in order that fellowship may become a reality, a true fact, among you. In short, you must be grateful to the whites, for they were liberators of your people not only in this country, on the continent of America, but elsewhere, in Africa. Were it not for your freedom here, one can see that freedom elsewhere would not have been accomplished, and up to the present day bondage would have been present. But now, praise be to God! the bondage has passed away and the whites and colored are both free from it, and I pray in your behalf that you may develop and advance in the degrees of ethics and morality. That you may achieve such a superlative degree of it that there shall be no name other than one human kind. Just as we apply the term "flock of doves." We do not say the colored doves and the white doves. We say doves. We apply the name horse, for example, to the horse species, so to speak. We do not say colored horses and white horses. No such distinction of color is realizable. We do not have any distinction among the deer or gazelles. There is no such name as white or colored deer. And my hope is this, that we may advance to such a degree, and this can be accomplished through love and fellowship.

Therefore, strive yourselves and also put forth efforts toward the accomplishment of this fellowship, so that the greatest bond may be achieved, and this cannot be done without effort on your part, namely, expressions of gratefulness and expressions of kindness and altruism on the part of the other. Each one should endeavor to develop and assist the other. They must endeavor to help you in your advancement. They must assist in your development. And this is feasible only from your joining heartily and being inclined toward this advancement. This will be conducive to love and unity and you will be the means of

bringing about real unity among mankind. For the colored and the whites should accomplish this unity, then the world's peace and accord will be assured. Then racial prejudice, national prejudice, patriotism of the limited sort and religious bias will remain no longer. I am very pleased to see you at this gathering, white and dark, and I praise God that I have had the pleasure of being here where the two are gathered together and where they are loving each other. And this I can see is the means of the glory of humanity. This is the means of the good pleasure of God. This is the means of the eternal bliss in the Kingdom of God. Therefore I pray in your behalf that you may attain to the fullest degree of love, and that the day may come when all differences shall cease.

ADDRESS OF ABDUL-BAHA AT THE HOME OF MR. AND MRS. PARSONS, 5 P. M., APRIL 23, 1912.*

TODAY from morning until this moment, I have been speaking. From dawn even until now. Yet because of loving fellowship and a desire to be kind, I am here to speak again. I will speak here very briefly. In these last few days a terrible event took place in the world. An event sad in nature indeed, saddening every heart. All the spirits are affected by it sadly. I refer to the *Titanic* disaster. For a number of our fellow human beings were drowned. A number of beautiful souls there were submerged. Therefore it is indeed regrettable. But let us realize that everything which occurs in life is due to some wisdom. Nothing happens without some reason. There is a mystery connected with it. But whatever that be, it was a very sad occurrence, for it brought tears to many eyes, and it caused a sad tumult in many souls. I was greatly affected by the disaster. There were some who were on the *Cedric* with us as far as Naples, and who left and transferred to the other ship, and whenever I think of them I am very sad indeed. But when I consider another aspect of it, that the worlds of God are numerous, just as His Holiness Christ has stated, that "In my Father's House are many mansions," though they were deprived of this existence, of this life, they have opportunities in other mansions. They were deprived of the temporary life, and they were transferred to the eternal. Though they had to leave this material, yet

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

they were ushered into the spiritual life. Though they had to forego the so-called comfort of this life, they were to enjoy a comfort far more real. For they hastened to the Kingdom of God. And it is our duty to think of them in our prayers and supplications, that they may draw nearer and nearer to the Source. For the Mercy of God is infinite. This world may be likened to the matrix of the mother, whereas the Realm of the Kingdom may be likened to the spacious outer world. When the infant is born into this world from the matrix, it finds it very difficult at first. It cries and does not wish to separate from the limited place. It imagines that life is confined to that limited space. Therefore it leaves that place reluctantly. But nature forces it into this world. But having come into this world, it finds that it has left a dark space behind and has been ushered into a world of radiance. From the gloomy and dingy place it has been transferred to a most spacious and delightful place. Its nutriment was first that of blood, but here it finds delicious food to enjoy. It finds here a delightful place to live, the beautiful mountains, the delightful meadows, the green prairies, the pleasant fountains and springs, the wonderful stars and delightful atmosphere in which to dwell, and then it praises God for having been rescued from the matrix realm and for entering into this spacious place. Now, this analogy may be carried out in relation to this world and the life hereafter, that this in comparison with the other is similar to the matrix and this life. At first it is very difficult to welcome death. But when man is transferred to the other state, then he is very grateful. For he has been released from the limited and is to enjoy the liberties of the unlimited. He is liberated from a world of sorrow, grief and trials, and he is to enjoy a world of bliss and joy. The phenomenal world he leaves behind in order that he may have the opportunities of the ideal and spiritual. And those souls, although they have left this span of life, this world, yet they have hastened to a world superior to this. They have soared away from the world of darkness and are now in the realm of light. And these considerations are the only ones which can comfort souls here. Furthermore, there are some deeper reasons for events. There are certain incidents in life which are to teach men certain lessons. We are living in a day when so many people rely wholly or solely on

matter. They imagine that the size of a great ship, that the thoroughness of the machinery or the skill of a captain will ensure the safety of a vessel. These things take place sometimes that men may know that there is a Protector, and that is God. If God protects man, if it be His will, a little ship sometimes escapes death, but if he shall rely solely on a ship, though it be the greatest, biggest ship, though it may be well built, though the captain be the best captain, yet in a danger such as was present on the ocean it may not survive or escape, so that the people of the world may know that they must turn to the One who is the Protector. So that souls may rely upon the preservation of God, and that they may know that He is the real Keeper. These events do sometimes occur for such reasons as those stated. They take place in order that man's faith may increase. Therefore, though we must feel sad and disheartened, yet we must supplicate God to turn our hearts to the Kingdom of God and ask for them in His infinite Mercy. So that now although they have been deprived of this life, they may enjoy the Supreme Mansions of the Kingdom.

But let no one imagine that these words should lead men to think that they must not be thorough in their undertakings. God has endowed man with intelligence, so that he may use his intelligence. Therefore he must supply himself with all that science can offer. He must be most deliberate and most careful. He must be ever thorough in his undertakings. He must build a thing well. Build the best ship that his ingenuity can lead him to, and employ the most skilled captain, but with all that let him rely upon God. Let him consider God as the one Keeper. If God shall protect, nothing can affect man's safety, and if it be not His will, then no matter how many shall be supplied, it will be of no avail. Therefore I shall conclude with these few remarks, which I hope you will remember. Tomorrow afternoon I hope to do better for you. I am very tired today, therefore please excuse me for this afternoon. I am quite fatigued.

ADDRESS OF ABDUL-BAHA BEFORE THE BETHEL
LITERARY SOCIETY, APRIL 23, 1912.*

AS I stand here tonight and look at this audience, I am reminded curiously of a bunch of violets, variegated in hues, dark

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and light, all bunched together in a fragrant and beautiful bouquet. This is an indication of the fact that the United States Government is a just government. For I see the colored and the white seated together in one audience, with perfect amity. The hearts are united. It is this just government which makes such a meeting as this possible. You must thank God for enjoying such a government, a just government, thinking of the development and security of all of you, which deals with equity towards all, dealing from the standpoint of a father; and in the human world there is no greater blessing. This evening I wish to speak of scientific subjects, because this is a literary or scientific society.

The virtues of humanity are numerous, but science is the most noble of all these virtues. All the distinctions which man enjoys above and beyond the animal status is due to science. Science is a bestowal of God. It is not material; it is Divine. Science is an effulgence of the Sun of Reality. Science is the cause of man's discovering the verities of things. Science is the means of man's finding a pathway to God. All the faculties of man, the powers of man, are human in origin, are the results of the products of nature, except the human intellect, which is supernatural. Science and the intellect or intelligence are the discoverers of all things. Science is capable of making past ages the present ones, or uniting them all. The events of past nations and by-gone days science can present to you or expose before your gaze today. All the discoveries of by-gone days science can confer, that is to say, the results or inferences science can confer upon man today. It is the discovery of the discoveries of the ancient days. The scientific power is a power which can discover the mysteries of the future. Through the intellectual rules or logical inferences it can deduct things which will happen in the future. Science is the first emanation from God towards man. All the created beings comprehend material perfections. But the virtue of science, scientific acquisition, is a specialty of man. All other existing beings or forms of life are deprived of this attainment. This love of reality God has deposited or created within man. Every nation amongst the nations, when they develop in the various degrees of science duly, so will the happiness of such nations increase. Day by day they will become more distinguished. Day by day they will be the means of producing greater means

for the comfort or convenience of the people. All blessings are Divine in origin, but they cannot be compared with science, for science is an eternal bliss. Man is ever tasting its delicious bliss. But every other blessing is temporary. Science is a blessing which man does not have to give up, but if he should exercise sovereignty, perchance a day may come when he has to forego sovereignty. But science is a blessing, an attainment that no man can usurp or take away from the possessor. In short, it is verily an eternal blessing bestowed upon man. Therefore, you must put forward the greatest and most earnest effort towards the acquisition of sciences and arts. The more you obtain scientific information, the more you attain to the development of arts, the greater will be your standard. The scientific man is perceiving, whereas he who is ignorant or the opposite of scientific, is blind. The scientific man is attentive. The man who is unscientific is deaf. A scientific man may be the representative of all humanity. For through scientific attainments, through the inductive method of investigation, he can know all that exists or all that pertains to humanity. Through the same inductive reasoning, he can find out all that occurs and happens to humanity. He can obtain the information in regard to the consequences of the human body-politic. In brief, science may be likened to a mirror, wherein the infinite forms and images of things can be revealed or reflected. Therefore, endeavor in the field of science so that day by day you may advance. Science is the very foundation of all development. No nation has developed or can develop without a scientific basis. All the progress that you observe in human society, is verily due to science. We stated before that science is a blessing supernatural. All the other blessings of God are within the boundary of nature. But science is beyond that boundary, and this is the proof: All the existent beings which we observe all around us are captives of nature. All the stars and all the infinite planets which are swinging through unlimited space above, are captives of nature. All the earthly forms of life, such as the mineral, the vegetable and the animal, are captives or subjects of nature, except man. Man through science is a breaker of nature. Man according to the natural exigencies and natural properties is an earthly form of life. He is not an animate form of life in

the air. He is not a bird. He is not avian, but through science he soars in the air in the aeroplane. Science thus enables him to break natural law. Through the power of science he sails over the sea. Hence there is an explosion of natural law. Man is not a fish of the sea, yet he goes sub-marine. He breaks a natural law. All the products of sciences and arts that we see were once mysteries of nature. Even electricity, which is before us. But man, breaking the natural laws and rules, takes out of the plane of the mysterious that instrument of nature, and reveals them on the plane of the visible. There are many examples, but brevity is to be observed, that man is capable of breaking natural laws. Man, as it were, takes the sword from nature's hand, and with the same scepter does he go for nature itself. Nature is devoid of the crown of human faculties and verities. Man is possessed of conscious intelligence, whereof nature is minus. This is an established fact among the philosophers. Man has volition, whereas nature is minus volition. Man has memory. Nature has no memory. Man can discover the mysteries latent in nature, whereas nature itself cannot be conscious of the mysteries within itself. Man is progressive. Nature is not. It is stationary. It has neither the power of being progressive nor retrogressive. Man is possessed of certain ideal virtues, for example, science, volition,—among them faith; among them confession or acknowledgment of God; among them volitional acts of philosophy, while nature is devoid of these. Therefore, the ideal faculties of man, namely, those mentioned, and, for example, the scientific capacity of acquisition, are beyond the natural ken. This is the power whereby man is made distinguished and differentiated from all other forms of life. This is the bestowal of the Divine Idealism, which is a crown adorning human heads. With such a Divine bestowal which God has bestowed upon man, namely, a power which is beyond nature,—alas! It is most amazing to state that materialists consider themselves within the natural bound and captives of nature, whereas God has bestowed upon man certain virtues and certain faculties whereby he is most distinguished. He has given him the ideal power. Nature is dispossessed of it. Therefore we must all thank God for having endowed us with such a bestowal. Such a power as He gave us! Such a crown as he placed upon our heads!

And we should expend these bestowals, these bounties, in our efforts towards the unification of the human race. Let us expend this power in the oneness of the world of humanity. Let us confer these virtues upon efforts directed to the unification of the white and the colored. Let us devote this science to the unification and the establishment of amity among all the parts and parcels of humanity, so! If all the trees were to bear the same red, under the protection or providence of God, may hold each other's hands and become as one nation, as one kind, as one ocean, and, as it were, that we may be to that ocean as the waves are to the sea. Although the shapes and forms of these waves differ, yet they are waves of the same sea. Although these flowers are variegated, yet they are flowers of the one garden. Although they are different trees, yet they are the trees of the same orchard. All are nurtured and brought up by the same bounty, by the same rain. All are trained by the heat and light of the same sun. All these trees are refreshed or exhilarated by the same breezes, that they may bear various fruits. It is better that it should be so. If all the trees were to bear the same fruit, it would not be delicious. When we have variegated and different fruits, it is most enjoyable, and it is a means of man's enjoyment and not his monotony. And now as I look into your faces, I am reminded of trees of various colors and various shapes, bearing different luscious fruits. All are delicious, and the fragrance of all is delightful. The complexion of all is beautiful. The delight and spirituality of all are most desirable, and this is not but through the favor of God, and it is a source of thankfulness. Now, praise be to God! you are living on one of the greatest continents of the world, and enjoying the perfect liberty, enjoying perfect security and peace. There is no cause of sorrow left. Every means of enjoyment is at hand. For in the human world there is no greater blessing than liberty. You do not know. I, who have been for forty years a prisoner, do know. I do know the value of liberty. For you have been and are in liberty and freedom and you have no fear of anybody. Is there any greater blessing than this? Freedom or liberty and security! These are the great bestowals of God. Therefore, praise ye God!

I am going to pray in your behalf.

ADDRESS OF ABDUL-BAHA AT THE CHILDREN'S
RECEPTION, STUDIO HALL, WEDNESDAY,
APRIL 24, 1912.*

WHAT a wonderful meeting this is!
What a wonderful meeting this is!
These are the children of the Kingdom.

(After a song by Miss McFall, accompanied
by Mr. Mayo:)

Truly I say this song was very delightful. Also this lady sang very beautifully; the accompanist played the song very effectively. Both of them demonstrated the most efficient art. Whether in melody or in words, the song was very beautiful.

The art of music is Divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. Especially it has a wonderful sway and effect over the hearts of children. For their souls are pure—as their hearts are very pure the music will display in their hearts great effect. Music will become the cause of the expression of the latent talents endowed in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music. For unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly. So that their souls and hearts may become vivified and exhilarated. Today illumined and spiritual children are gathered in this meeting. There are children of the Kingdom. The Kingdom of God is for these souls. For they are near to the Kingdom. They have pure hearts. They have spiritual faces. The effect of the teachings is manifest in their hearts, for their hearts are very pure. That is why His Highness Christ has addressed the world saying: "Be like unto the children." That is, men must become pure in heart. The teachings must have great effect. Spiritual souls; tender souls! The hearts of all the children are pure. Of the utmost purity! It has no dust. But this is on account of weakness, not on account of any strength. As it is in the early period of childhood their hearts are pure. They cannot display any great intelligence. They have not hypocrisy, nor

*Translated by Mirza Ali Kuli Khan and taken stenographically by Joseph H. Hannen.

stragem. This is on account of the weakness. But the man becomes pure through the power of strength. Through the power of intelligence and understanding, he becomes simple—through the great power of reason. He becomes sincere through the great power of intelligence, not through the power of weakness. When man attains to the great state of perfection, he will receive these qualities; his heart becomes pure, his spirit becomes enlightened, his soul becomes tender, and this through the great strength. This is the difference between the perfect man and the child. Both have the great, simple underlying qualities. But the child through the power of weakness and the man through the power of strength. I pray in behalf of these children and beg confirmation and assistance in their behalf from the Kingdom of ABHA, so that each of these children may be trained under the shadow of the Protection of God; each one may become like an ignited candle in the world of humanity; each one may become like a tender and green plant in the rose garden of ABHA; that these children may be so trained and so educated that they give life to the world of humanity; that they may receive insight; that they may bestow hearing to the people of the world; that they may plant the life eternal, and that they may be accepted in the Threshold of God; that they may become so characterized, with such virtues and such perfections and such qualities, that their mothers will be proud; that their fathers become well pleased; that their relatives may become hopeful. This is my hope. I give you my advice, and it is this: You must train these children—you must give them Divine Exhortations. From their childhood you must put in their hearts the Love of God, so that they may become the manifestors of the fear of God; so they may have the fear of the Divine, and that they may become hopeful in the bestowals of God; so that day by day they may become free from the imperfections of humanity and acquire the perfections of the world of man. The life of man is useful if he acquires the perfections of man. If he becomes the center of the imperfections of the world of humanity, death is better than life. Non-existence is better than existence. Therefore make ye an effort so that these children may be trained and educated and that each of them may become perfect in the world of humanity.

Now there is another meeting, so that I

must go. I am very much pleased with these children. These are all my children. Know ye the value of these children, for they are my children!

ADDRESS OF ABDUL-BAHA AT THE HOME OF MR.
AND MRS. PARSONS, 5 P. M., WEDNESDAY,
APRIL 24, 1912.*

YOU are most welcome this afternoon—very welcome. I am ever happy to see you. I ask God that meeting me may be productive of results; that it may not be like ordinary meetings. For everyone who is interested in public affairs, who meets people in groups, has some interest; but, praise be to God! I have no personal interests. I have an interest of the Kingdom. I have a sincere intention. I have perfect love for you. Therefore I have traveled this long distance. I hope that these associations and gatherings may be productive of great results, and there is no greater result than the love of God. There is no greater result than the bonds of the Kingdom. There is no greater result than the attainment of the good pleasure of the Lord. Therefore I hope that your hearts may be directed to the Kingdom of God; that your intentions may be sincere; that your undertakings may be directed towards general philanthropy; that you may not consider your own; that you may not be thoughtful of your own welfare. Nay, that all your intents and purposes be the welfare of humanity. That you may sacrifice yourselves in the path of the world of humanity. Just as His Holiness Jesus Christ forfeited His life for humanity, may you likewise sacrifice yourselves for the world of humanity. Just as His Holiness BAHÁ'ÓLLAH bore the great ordeals and difficulties for fifty years for you, may you also for the love of the general stock bear all difficulties, and withstand the greatest catastrophes. But that you may bear these catastrophes in the path of humanity most willingly and joyously. For every night is followed by a day, and every day has a night. Every spring has an autumn and every autumn has its spring. The days of the Manifestations of God may be likened to the spring season. For example, the appearance of His Holiness Christ was a divine Spring-time. Therefore it caused a great commotion or movement in the world of humanity. The Sun of Reality dawned; the Cloud of Mercy poured down its rain; the

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Zephyrs of Providence moved; the world became a new world; the world of humanity obtained an extraordinary radiance; the souls were educated; the minds were developed; the intelligences became acute, and, as it were, the world of humanity, like unto the spring season, attained a new freshness of the spirit. But gradually, little by little, that spring was followed by the autumn. The teachings of His Holiness Christ were forgotten. The Christ-bounties ceased. The Divine Morals were forgotten. That day ended in a night. The people became negligent. The minds became weakened, until it reached such condition that material science gained the upper hand. The knowledges or sciences of the Kingdom were forgotten, the Mysteries of God became quite latent, and of the Bounties of His Holiness Christ no trace remained. All people were enmeshed in superstition and imitation. Of the World of Reality no sign was left behind. Hence strife and discord became rampant, and that culminated in war and bloodshed. The hearts were disunited. Various denominations came into being, or various sects and various creeds came into the arenas, and the world of humanity, as it were, was engulfed in darkness. Strife and warfare took such a turn that the very constitution of humanity trembled. At such a time as this, His Holiness, BAHÁ'ÓLLAH dawned from Persia and he reformed or caused to reappear the same fundamentals and very realities of the Christ Teachings. He endured the greatest difficulties. He saw the severest ordeals. Praise be to God! that the teachings of God, the Light of Reality dawned once again, and it is daily developing. The lights are daily shining more gloriously. The Cloud of Mercy is causing a downpour. The Sun of Reality is ever shining. Therefore, we are once more made hopeful that the same Spring may pitch its tent hither; that these endless bestowals may appear once more; and that is made feasible through your efforts, through your sincerity. If you, with a Divine Power, Heavenly Bounty, sincerity of the Kingdom, merciful heart and a decisive intention, stand up, it is certain that the world of humanity will become entirely illumined; the morals of humanity will become merciful; the foundations of the Most Great Peace will be laid; the oneness of the realm of man will become a reality. This is the great bestowal I wish for you, and I pray and supplicate the Threshold of God, imploring in your behalf:

Prayer.

O Thou Merciful God! O Thou Mighty and Powerful! O Thou Most Kind Father! These servants have gathered together to turn to Thee; are supplicating to Thy Threshold, desiring Thy Endless Bounties from Thy great assurance. They have no purpose save Thy good pleasure. They have no intention save service to the world of humanity. O, God, make this assemblage radiant! Make the hearts merciful. Confer the Bounties of the Holy Spirit. Endow them with a power from Heaven. Bless them with minds heavenly. Give them a great might. So that with all sincerity and all humility may they turn to Thy Kingdom and become occupied with the service of the world of humanity. May each one become a radiant candle. May each one become a bright star. May each one become beautiful in color and fragrant in the Kingdom of God. O, Kind Father, confer Thy Blessings! Consider not our shortcomings. Shelter us under Thy Protection. Consider not our sins. Treat us with Thy Mercy. We are weak; thou art mighty. We are poor; Thou art rich. We are sick; Thou art the physician. We are indigent; Thou art most lenient, O God! Endow us with Thy Providence. Thou art the Powerful. Thou art the Giver and Thou art the Beneficent!

ADDRESS OF ABDUL-BAHA AT THE HOME OF
MRS. DYER, APRIL 24, 1912, 9 P. M.*

THIS evening is very good. This evening is in reality very good. When a man looks at a meeting like this, he is reminded of the gathering together of pearls and rubies, diamonds and sapphires put together. How beautiful! How delightful! It is most beautiful. It is a source of joy. Whatsoever is conducive to the unity of the world of men, is most acceptable and most praiseworthy. And whatsoever is the cause of discord in the world of humanity is saddening. Consider what unity and accord mean.

I wish to speak of a subject to you. A subject of philosophic type. Hence I invite your closest attention for its consideration. You have heard of existence and non-existence, life and death. Existence is an expression of composition and combination. Non-existence is an expression of division. Observe any of the expressions of genesis. You will find

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out that all created beings are the result of composition. These elements have appeared in endless shapes and infinite forms. Every compound has become a being. Every form of affinity has become an object. For example, we have in the human organism simply an aggregation of cellular elements. We have in the tree an aggregate of plant cells. We find in the animal organism simply an aggregation of animal elements or cells. Hence it is proved that existence or the expression of being is naught else but an aggregate presentation of cellular elements, and death or non-existence signifies simply decomposition or division and disintegration. When elements have come together in a composite state we have as a result the human organism. When these elements separate, man is dead. Consequently it is a self-evident statement that life is simply a composition and that death is naught but decomposition. Let me repeat: Certain cellular elements came together, a unity was the result and out of that unity we have the tree formation. Life was conferred thereby. When these elements separate decomposition takes place, they disintegrate, then we have what?—the spectacle of death. Therefore it is proved that fellowship, which is an expression of composition, is conducive to life, whereas discord, which is an expression of decomposition, is indicative of death or non-existence. Therefore the body politic, the more it shall be cohesive, the greater will be the life element. The greater discord the more quickly will decomposition set in. Ferocious animals have no fellowship. They live solitary. Even vultures or vulturous birds are solitary; there is no fellowship in their kind. But domestic animals live in the state of utmost accord and fellowship. Look at a flock of sheep. How sociable they are. Black and white, they live together without any discord. The blessed birds of various hues soar together. There is not a trace of enmity and discord among them, though the colors may be different. Therefore we must endeavor in order that the world of humanity may unite all the individual members thereof. May the colored people be like sapphires and rubies, and the white be as diamonds and pearls; and their mixture, their unity will lend a charm to the composite. How delightful a spectacle it would be if there would be a real unity among them! How conducive to rest! How conducive to confidence! How conducive to happiness, if these were

united in fellowship and accord. All the Prophets were sent on this mission, that fellowship may be created among mankind; that these separated sheep may again flock together. For when the sheep separate and are in discord, they are exposed to danger, but when they are in a flock and are under the protection of the real shepherd, they are protected from all dangers. The wolf will have no way there. The ferocious animals will not attack, but if the sheep be separated, scattered, then they are exposed to danger. Every ferocious animal can attack them.

And now the American nation, be it colored or white, if they unite and be in accord, the Lights of the Oneness of Humanity will shine. Eternal glory and bliss will dawn. Divine Spirituality will encompass. The Divine Favors will descend. And under the leadership or training of the Real Shepherd, who is God, all these sheep will be preserved and protected. And in the pasturage of happiness will they graze and will attain to that which is the goal of life. This is the benefit of unity. This is the result of love. This is the sign of the Most Great Peace. This is the Star of the Oneness of Humanity. Consider how blessed it is.

I pray for you and ask God's Confirmation and aid in your behalf.

ADDRESS BY ABDUL-BAHA TO THE THEOSOPHICAL SOCIETY, AT THE HOME OF MR. AND MRS. PARSONS, 10:30 A. M., APRIL 25, 1912.*

THE greatest human power in the realm of existence is the spirit. The spirit is the Divine Breath which resuscitates, animates objects. The spirit, however, is of different kinds. There is the vegetable animus or spirit. That is the spirit augmentative to be found in the plants, in the trees, and all the properties of the vegetable kingdom whereby things grow and develop. But this spirit is unconscious of the higher kingdom, namely the animal kingdom. Secondly there is the animal spirit, and its distinctive virtue is sensation, the five senses. It sees, hears, tastes, smells and feels. But of the human kingdom it is unaware. It is not in touch with the realm of the intellect. It is not in touch nor is it informed of the ideal powers of man. From the visibilities it cannot draw conclusions of the invisibilities. For example, the human mind, from the visible or known premises,

draws conclusions of the invisible or unknown; for instance, the remarkable episode of Columbus, who from the visible and known premises drew conclusions of the unknown, so to speak, as America was an unknown country—continent. That the animal cannot do. In other words, the animal cannot draw invisible conclusions, or conclusions of the invisible, from the visible premises. This is a distinctive attribute of the human soul or spirit. The animal spirit cannot discover the mysteries of things. It is a captive of the sensibilities. For example, it cannot grasp the fact that the sun is stationary and that the earth revolves around it. Likewise, the human spirit cannot grasp the fact that there is a power supernatural beyond the human nature. For it is a captive of the tangible forces of life. It cannot look beyond that boundary.

There is, however, another spirit which may be named as the Divine Spirit. That is the Spirit to which Jesus Christ refers, that man must be born thereof, must be baptized thereby. The other souls who are deprived of that Spirit are accounted as dead, though they are possessed of the human spirit, but His Holiness Jesus Christ has pronounced them dead, for they have no portion of the Divine Spirit. He says: "Let the dead bury their dead." Then He declares in another instance: "He who is born of the Spirit is Spirit, he who is born of the flesh is flesh." That is to say, these souls are alive with the ordinary animus, but they are deprived of this particular Spirit. They have not taken a portion of the Divine Spirit. He who is a partner in that Divine Spirit is verily living! In short: This human spirit from the Sun of Truth, from the Reality of Divinity, has a spontaneous emanation and not simply a revelation or a manifestation. It is like the ray of the sun. From the sun it has emanated. It does not mean that the sun has become divisible—a part of the sun has come out. This plant here has had a manifest rising, so to speak, an unfoldment from the seed. The seed, you can see, has unfolded a manifestation, and the result is this plant. Every leaf of this plant is a part of that seed. But the Reality of Divinity is indivisible, and each individual of the human kind is not a part of of it. Nay, rather, the realities of men are emanations of that reality. Just as the flame or the heat and the light of the sun are the effulgence of the sun. Therefore existence has emanated from the Reality of Divinity

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

and has become manifest in the human entities or realities with effulgences. This ray and this heat are permanent. There is no cessation. It is eternal. As long as the sun exists, the heat and light will exist. As long as eternality is a property of Divinity, this emanation is everlasting. There is no cessation thereof. The more the world of humanity develops, the effulgences or emanations of divinity will become more revealed. Just as when the stone becomes crystallized, polished and crystalline, like a mirror, for instance, it can reveal the glory of the sun more clearly and gloriously. The purpose, the mission of the Prophets and the descent of the Books and the Manifestation of the Divine Teachers and the Divine Philosophy are intended that the human realities may become trained, may become more clear, so that they may become like a mirror in order that the Sun of Reality with its light and heat be reflected. This is the purpose. Therefore I hope that you, whether in the East or in the West, may strive with heart and soul in order that the world of humanity, day by day, may become glorified, day by day may become more spiritual, and day by day may become more sanctified. That it may be like the mirror wherein the lights of the Sun of Reality may gloriously be revealed. This is worthy of the world of humanity! This is the great progress for humanity! This is the great Bestowal! Otherwise, simply developing along material lines, man does not become perfect. At most it is this, that the material aspect of man, his natural or material conditions become more orderly, but he is still deprived of the Spiritual or Divine Bestowal. He is then like a body without an animus or spirit. He is like a lamp without the light. He is like the eye without seeing. He is like the ear without hearing. He is like the mind without perceiving. He is like the intellect without reasonableness. Man has two powers; has two aspects. One is connected with the material world. That can develop and advance along material lines. He has also a spiritual side, which can only advance through spiritual means. These two wings or forces must be developed, for the bird can fly with two wings. With one wing a bird cannot soar. Now, praise be to God! material advancement has been considerable. But there is need of spiritual advancement. We must strive, be

restless, teach, promulgate such forces and be restless until they take possession of man, making of him a noble and advanced creature. For the human body is accidental. It is of no importance. The day will come when that shall die. But the human spirit is essential and therefore eternal. It is a Divine Bounty. It is the Effulgence of the Sun of Reality. This must be given due importance more than the bodily matter. And I pray for you and am very pleased at having met you. You have come here to see me. You have come to visit me, and I am most grateful for this visit. I shall ask confirmation and aid for you from God, that you may be aided in serving well the world of humanity.

MESSAGE OF ABDUL-BAHA TO THE ESPERANTISTS APRIL 25, 1912.*

MY message is this: That today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings among nations, and that can be brought about through the unity of language. Unless the unity of languages is realized, the most great peace and the unity of the human world, in a binding manner, cannot be organized and established; because the function of language is to portray the mysteries and secrets of the human hearts. The heart is like a box and the language is like the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language has the utmost importance. We can be trained and educated internationally through this language. We can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine Teachings can only be brought about through a language. As long as the diversity of languages and the lack of human comprehension of the languages of each other's nationalities continue, these glorious aims cannot be realized. Therefore, the very first service to the world of man is to establish this auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts among the nations of the world. It will be the means of the progress and development of all the races. Therefore we must with all

*Translated by Mirza Ahmad Sohrab and dictated to Joseph H. Hannen.

our powers make an effort so that we may establish this international auxiliary language among the nations and races of the world. I hope from the Bounties of God that this language may become perfected and that from

among various nations of the world intelligent men may be selected and organize an International Congress, and that that Congress may make its chief aim to promote this international language.

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 شد ایلاً احساسات روحانی مانند آمدن
 هدایت نماید جمیع بر لای غرق مادیات شد
 در صحنین حالتی که یک صبیح طالع شد صبح هفتاد
 دهین اوزار کورت در شرف شد احساسات روحانی
 نماند که در قلب بختب بخل شد ارواح
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 مادیات غلبه کرد به صحنه رسد که مادیات
 راهی حکمی نمایند مدق بر این منزل آنگذشت
 بعد جزیره المریطیا طلب شد و حضرت کلمات
 آمد خود بخواری بیان آمد انرا معزوب یکدیگر
 بحسب بر حواشند خون یکدیگر بر میخندد املا
 یکدیگر با غارت میکردند اولاد یکدیگر را اسیر
 مینمودند در همه جا ای حضرت محمد در
 جزیره المریطیا طلب شد این بیان و عشا ارضیه
 را تیسرست کرد این نوزده گواه راه هدایت نمود این
 نا امانان را بنیاد است مدنیست نور ساخت
 نور تربیت شد احساسات روحانی حاصل
 گردید توجه بخدا تحقق یافت بعد با اینهم
 خرد کرد کوی نورانی هدایت خود یکدیگر در ظلمت
 خلالات احاطه نمود قوای عالم بر روز ظهور
 کرد احساسات دنیسته نمایند قوی تا بر روی شد
 عقلی تا بقدر که همان وقت حضرت فاطمه در
 اوزان ظاهر شد که حضرت بها و اناه طلوع
 نمود و اوزار کورت باشد قوی تا باید قوای کبر

این سبب غیبی است و اگر این جمیع جهالت سرور او
 مکل باشد عسمر بر واقع میشود و از این جهت
 در غم و عصمت خلاصه را خواهر اهل انبیا
 در این جهان نیست نفسی نمی تواند بیاید که
 غم و غصه نداشته باشد اما اگر احساسات
 روحانی داشته باشد توجه مکلوت الاری داشته
 باشد این از برای او مملکتی است وقتی که
 توجه بخدا میکند احساسات روحانی میاید هر
 غم و غصه را از او میزد اگر از جمیع جهالت
 بدایا بود و همچو کند تسلی قلب حلاله وقتی توجه
 بخدا میکند جمیع این غم و غصه بر غم و زائل
 میشود فلان فرج و سرور حاصل میکند فلان
 الاری احاطه بنماید در نهایت ذلت غم و غصه
 خود ببیند در نهایت فقر و غم و غمی نبیند
 در زمان قوی و وقتی آمد که احاطه بر
 نماید مادیات غلبه کرد جمیع افکار شرع در
 ناسوت شد کسی را از صبی بخدا نماند اولاد
 معرفت الله سست بود شد ناراحت الله یکی
 خوارش گشت جمیع بشر در جهالت غرق شدند
 حضرت ابراهیم ظاهر شد بر روحانیات جمیع آمد
 اوزار کورت طلوع کرد نغمه حاجت قلوب بسیر
 روحانی ظاهر شد قوای مکلوت بر روز نمود و
 غلبه بر قوای مادیات کرد نور هدایت بر افروخت
 با آنکه عالم بخیر با انا کورت الاری احاطه کردید بعد
 از مدتی با آن اوزار خوارش شد ظلمات خاتمه
 جهان را در دست گرفت خلق از خدای خدایان
 توضیح مکلوت نمایند حضور بر روی ظاهر
 شد غلبه حجابت را بداند که به بیان مکلوت
 ما شست نمود جمیع هدایت روشن شد
 اوزار کورت از هر جهت تا باید اسرائیلان

صفحه اول
جلد سوم
شماره نوزدهم
قیمت اشتراك
مشيكاغو

بناي خرد

۱۳۲۹

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سالی چهاردهم
ماه غلا ۲۹

اينج بده بر حسب تاريخ بهائی هر نوزده روز چاپ و توزيع ميگردد و در نهايت نزدي در مسائل گوناگون بشر و وحدت اديان و اندستار علوم و فنون اين قرن و تربيت اطفال و تدبير امور حضرت بهاء الله در احوال و جهان و توضيح حقايق اين دين عموم خواهد نوشت و مقالات مفيد كه موافق سواد ارايه است قبول و نشر خواهد كرد

مظاهرت مقدسه

خطابه مبارک حضرت عبدالبهاء در ظهور مظاهرت مقدسه الهی در خانه امة الله المنجذبه منيس پارسن مورخه ۳۱ جولای ۱۹۱۲ که در حضور جمعی از بزرگان امیکا که در این نقطه برای تابستان جمع شده اند ساعت پنج بعد از ظهر . فرمودند

ملکوتيه کم شده است توجه بخدا کم شده است جميع قلوب متوجه با موردنيا شده است هر کس آرزو منمايد که حيات جسمانيش ترقی کند و ثروت دنيوی بيابد راحت و آسائش فاسوتی حاصل نمايد مختصرا اين است احساسات مادی بسيار است و احساسات ملکوتی کم و در جميع اطراف جهان چنین است ولی از برای عالم انسانی سعادت بدو، حصول احساسات روحانی ممکن نه و از برای

من از مسنيز پارسن بسیار ممنونم که سبب شده باشما ملاقات و معاشرت میکنم من بلك انشا شرفي هستم و شما از اهالی اين بلاد غرب هستید ممکن نبود اجتماع ما در يك جا لهذا مسنيز پارسن سبب شده که من باشما معاشرت و مجالس شده ام لهذا از او بسیار ممنونم که مرا باشما آشنا کرده است من از شرق آمدم چون باين بلاد در سديم بيداد اميکار سديم ديدم ملت در آيات خيلي ترقی کرده است چه در تجارت چه در صناعت چه در علوم و مادیه ترقی زياد نموده است مملکت از هر جهت معمور است هم چنين در بلاد اروپا ترقیات مادیه در نهايت درجه است و روز بروز هم تزايد پيدا میکند و کن ديدم که ترقیات روحانی ندي کرده است احساسات روحانيه

بشر راحت و اطمینان جز توجه بملکوت الله حاصل نشود جدا از هوا هب ماده متلدز گردد اما روح از فیوضات الهیه زنده شود سر و حقیقی و روحانی جز با احساسات ملکوتی ممکن نیست زیرا عالم بشر عاظيه بلایا و روزا است انسان عاظيه هر بلایي و مصیبتی است هر انسان لابد بر این است که غمی و غصه دارد هر يك از جهتی متلدز شخصی است در نهايت ثروت اما من اجتناب علیل است از این جهت مخزون است شخصی است نهايت صحت است اما بلك مصیبتی بر او وارد میشود بلك طفلی از اطفالش یا یکی از نزدیکیترین اقربانش یا یکی از بهترین دوستانش میمیرد و از این جهات مخزون است شخص دیگر ملاحظه میشود دشمن دارد و دشمنان پاي او میشوند از

Wisdom-Talks of Abdul-Baha

Given at Chicago, Ill., April 30th to May 5th, 1912.

Reported from Oral Translations of Dr. Ameen U. Fareed.

PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.*

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. His Holiness Jesus Christ, addressing Peter, said: "Thou are the Rock, and upon this Rock will I build my church." This utterance of His Holiness was indicative of the faith of Peter. Namely that—This faith of thine, O Peter! is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be a cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity. In order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHÁ'Ó'LLAH has commanded that a place be

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race is the servant of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other. Each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One God; that we have one Kind Father; that we have one Divine Law; that we have one Reality; that we have one Desire. Thus may we live in the utmost of amity and love together, and for this love, for this amity, the Favors and Bounties of God shall surround us; the world of humanity will be reformed; the human kind will find a new life, eternal light shall shine; merciful and Heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world.

God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the Ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the Protection and Providence of One God. These are the Institutes of God and the Foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the Oneness of the Human World and Love among all mankind, and secondly is the Most Great Peace. Praise be to God, this American Democracy presents capacity, showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the

spirits are exhilarated through Thy Glad-Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION
OF THE MASHRAK-EL-AZKAR GROUNDS,
CHICAGO, HIGH NOON, MAY 1, 1912.*

TO-DAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the Power which has gathered you here is truly a colossal Power. It is the extraordinary Power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHÁ'U'LLÁH which gathered you together. Therefore we praise God that this Power does assemble people in this fashion.

Thousands of Mashrak-el-Azkars, which mean the Dawning-Points of Praise for all religionists, will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars, even in this City of Chicago there shall be numerous ones established. In Asia there shall be many. In Europe there shall be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some have been houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it is the first Mashrak-el-Azkar, hence it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward

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the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to you here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded centrally by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine ponds and nine fountains, and see how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for the Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be completed, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so. Therefore endeavor to have the ground circular in shape. If possible even exchange certain parts in order to have a circular piece; not to have a triangle. The Mashrak-el-Azkar could not be triangular in shape. It must be circular.

ADDRESS OF ABDUL-BAHA AT HULL HOUSE,
CHICAGO, APRIL 30, 1912.*

I WISH to discuss for you a philosophic subject—a subject of Divine Philosophy, which is abstruse in its nature, and I want your closest attention for its consideration.

In all the existing beings of the phenomenal world there are two aspects, one common to all species and one a distinguishing feature of each phenomenal being. All existing beings, as regards their material aspect or bounty, are alike, for all are material. But there is a point of distinction. As regards their bodies, the material of which they are formed, they have that in common, they are one, but as regards the kind and specie there is a distinction. The mineral and vegetable, the animal and the human, are all material as far as bodies are concerned. That is what is philosophically termed the Point of Contact,

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or common to all. But as regards the distinction of kind, the mineral is distinct. The vegetable is distinct from the animal and as regards the peculiar kind and specie man is distinct from the animal. That is the point of distinction. If the points of contact, which are the material points and common properties to human nature, overcome these peculiar points of distinction, then unity is assured. On the other hand, if the points of differentiation or distinction should overcome the points of contact, then difference results.

Now, the question of the colored and the white is one in which both, as regards the material, are one and there are certain points of distinction. Their points of contact are numerous, for the colored and the white are both human or body, and both have what is known as the body vegetative, both have the tangible properties. These are the points of partnership. It has become evident, therefore, that the points of contact between the two are four; both are material, human; both, the same as the vegetable, have that property augmentative; both, as the animal, have the tangible senses, and both are endowed with intelligence. And as regards you here in this country, there is another point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue, and you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you? From the standpoint of the body, you have that in common. The property augmentative you have in common. All the five senses and tangible properties of man, you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is in color. Is it meet, is it becoming, with all these points of contact, for this least point of distinction or difference should there be any separation or difference? Indeed, not! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that. But there is need of a great, powerful agent which can overcome all these prejudices. A power which nothing in the

world can withstand, and which may overcome all other powers, and that great power is the Love of God, which power can overcome all forces, and I hope that that one power may eradicate this one point of difference and may unite you all, so that hereafter there shall be no distinction. His Holiness BAHÁ'Ó'LLAH has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. If you enter a garden, you will see yellow flowers, white flowers, black, variegated flowers, the red flower for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. Hence this difference in the human kingdom is similar to that. If you were to be ushered into a garden where all the flowers were of the same hue or color, how monotonous it would be!

Therefore he has said that the various colors of human kind, one white, one black, one yellow, one red, lend a harmony of color and beauty to the whole. Therefore all must associate with one another, even as flowers consort harmoniously together in a given garden.

ADDRESS OF ABDUL-BAHA AT THE FOURTH ANNUAL CONFERENCE, THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, HANDEL HALL, CHICAGO, APRIL 30, 1912.*

GOD has stated in the Bible, the Old Testament, "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created beings, you find that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another prop-

erty, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in the microcosm or the lesser world, and that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after His image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just

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because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, is acceptable at the Threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

ADDRESS OF ABDUL-BAHA, PLAZA HOTEL, CHICAGO, MAY 2, 1912.*

IN this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercationed, by worthless or useless altercationations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it hap-

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pened that while I was there two of them got up and had a fight. I said, this is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is more entertaining than the theatre. Call it a play and not the Parliament. The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good. But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man, a sagacious man, is better, but if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinion expressed. Even the majority of opinion, because though the consensus of opinion, that is to say, the quorum, may decide upon a thing, that may be incorrect. A thousand people may give an opinion and may be mistaken, and one sagacious person may give an opinion and be right. That is possible, too. Hence consultation must be that of love. It must be spiritual, in the utmost of love must it be. The members must be in the greatest spirit of fellowship toward one another, so that good results may be forthcoming. That is the foundation. In the realm of consultation the greatest was the council held by the disciples of Jesus Christ after His ascension or departure. That was consultation. They

got together on the summit of the mount; they said: "His Holiness, Jesus Christ, has been crucified and we have no intercourse with Him, therefore we must be loyal and faithful to Him, we must appreciate Him, He resuscitated us, He made us wise, He gave us life. We must be faithful. What shall we do?" And they held council. One of them said, "We must detach ourselves, that is to say, lessen our attachments; with attachments or fetters we cannot do this." Everybody said: "That is so." Another among them said: "Either we must be married and be faithful to our wives and children, take care of our families, or we must serve our Lord freely without these ties. We cannot keep families, care for them, and at the same time herald the Kingdom in the Wilderness. Therefore, those men who have not married, would better not marry, and those who have married must provide means of sustenance and comfort for their families, so they will not be in need, and then leave them in comfort and depart." They said: "That is right." And there was no disagreement or dissenting voices. All agreed. The third said: "To do some worthy deed you have to be self-sacrificing. If we should want to be at ease and also teach, these two will not coincide. From now on we must forego ease, we must accept every difficulty. Everybody said: "That is right." The fifth said: "O, this has another aspect! For Jesus' sake we shall be beaten, we will be imprisoned, we will be exiled. They may kill us. Let us read this lesson from now. Let us know that we may be beaten, we shall be banished, we shall be cursed, we shall be spat upon, and we may be killed. Let us accept all this. Surely we will! That is right!" And after this Council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French Parliamentarians and fight each other!

ADDRESS OF ABDUL-BAHA TO THE FEDERATION
OF WOMEN'S CLUBS, LA SALLE HOTEL, CHICAGO,
MAY 2, 1912.*

THE function of the sun as a luminary is to reveal the realities of objects. All that which is potential within the earth, through the heat and light of the sun is re-

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vealed or unfolded. That which is hidden within the tree through that luminary is brought forth and exposed to view. So that we can say a function of the sun is the revelation of things mysterious and things hidden within the earthly objects. Inasmuch as this is the century of light, the Sun of Reality has gloriously revealed itself towards all humanity. One of the great things which was hidden in the realm of existence was the potential capability or capacity of womankind. Through the light of the Sun of Reality in this age of illumination, the light and capability of womankind has become manifest to the extent that the equality of man and woman is an established fact. In past ages, woman was wronged and oppressed. Alas! most especially was this the case in Asia and in Africa and in Australia. In these three continents women were most greatly oppressed. So much so that in certain parts of Asia women were not considered as members or parts of the human kind. They considered womankind as an inferior people, or race, or kind. There is a certain people, known as the Nosyrians, who held to this belief for a long period, namely, that woman was the manifestation of the evil spirit or Satan, and that man alone was the manifestation of the Merciful One, or the Lord. At last this century of light arrived. In this age the realities of things have been exposed. Many mysterious things became revealed, and among them was this very subject. So that outside of Europe and America, even in the Orient today it is a well-known fact, if not well practiced, that womankind is equal to mankind. There have appeared women who have been verily the signs of guidance, might and power! Some have been notable poets. Some philosophic minds. Some brave and courageous. Among the brave were those who exhibited their valor and courage on the battlefield. And the poetesses have left their poetical works, which are masterpieces of poetry. To the latter class belongs Kurrat-el-Ayn, who was a Bahai. She was the one who discomfited all the learned men of Persia. In whatsoever meeting when she entered the learned were silent. She was so well versed in the philosophy and science of the times that the learned men always considered her first. And her courage was unparalleled, to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, the Shah of Persia, who was a most despotic man, a despot who through

his decree could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her last breath, and then she offered her life—*forfeited it*. Consider what mysteries have been revealed! All this has been due to the effulgence of the Sun of Reality, which in this century and this age has become gloriously manifested. Man must impartially investigate the reality. He must not be prejudiced. What is the difference between man and woman? Both are human. In all functions and powers they are co-partners. At most it has been this: That woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go on the battlefield and kill, is that a shortcoming? Supposing she has not used a gun, nor worked the cannon. If we present a cannon to a woman and ask her to fire it and she should fail, is that an imperfection? At most we can say such is a compliment or praise to her, that in the hardness of the heart she is inferior to man! If we say to womankind, Come along and kill people, they will say—I cannot do it. Now that is not a shortcoming! But be it known that if womankind had been trained according to military tactics, I believe that they could kill as many too. But God forbid womankind to learn military tactics! May they never make up their minds to take up the gun. Because that is not a glory. Home-making and joy-creating and comfort-making are truly glories of man! Man should not glory in this, that he can kill people. Man should glory in this, that he can love. When we study the realm of existence and consider the various kingdoms other than the human kingdom, we discover that the male and the female are not the distinction of gender peculiar to men. Nay, rather, in all created beings there is this distinction of kind. Among the animals there is the female and the male, but is there any superior distinction made by them? In the plant life or the vegetable kingdom we find likewise the masculine and feminine, but there is no difference whatsoever between the male and the female. And if we should impartially investigate the matter, perchance we may find that the female is preferable or superior to the male, because in the vegetable kingdom there are some trees, the female order of which is fruitful, whereas the male is fruitless. For example, the male fig tree

is fruitless, whereas the female fig tree is fruitful. The male palm tree is valueless, whereas the female date tree is fruitful. Now, when we find that in the other kingdoms among the existing things, in the animal and the vegetable, there is no distinction between the male and the female, is it becoming of man to make such a distinction? The male type of the animals does not glory in its being male and in its being superior at all to the female. In fact, an equality is manifested. Is it meet that man, so superior as a creature, should deprive himself of this equality which the animals enjoy? The male animals do not exercise this attitude. They declare that they are equal with the female. In all the rights they consider themselves equal. How is it possible that man, the most reasonable and the most noble, should consider himself superior? Whereas, as a matter of fact, they are all the Servants of one God and all are considered in His estimation as human; and when we find that the word “man” is used as a generic name it applies to all creatures, especially human-kind; for example, in the Bible the statement is made that “man is created after our own image and likeness,”—that does not mean that the female was not created. That applies to her as well as to man. “We have created man after our own image and likeness.” You may be interested to know that in Persian and Arabic there are two words distinct, which in English are translated “man”; in Persian and Arabic there is this distinction, when the word “man” is used in one sense it means both man and woman, and the pronoun is referable to both, whereas there is a word which distinguishes the male and the female. We use the word “man” as applicable to man alone, as though it referred to the male alone, whereas it does not at all. We use the word “man” in English as applicable to both. In the Hebrew it is the same.

That which God has not created, that distinction which He has not made, we must not observe. It is a superstition. The thing which is to be considered, however, is this: that womankind must be more highly educated. They must have equal opportunities with men. There must be no difference whatsoever between their education. And until this reality, namely, the equality between the male and the female in the human kingdom, is fully established, is fully realized, the highest attainment for society is not made possible. Supposing womankind is inferior to man in a certain degree, even if that be the case that

is not to be considered, because this very distinction is going to create discord and trouble. They will say, well, if womankind is inferior, therefore she is not to be qualified with all the qualities man has. In brief, man thinks himself superior. And their ambition may wax cold, saying that we will not attempt to reach because it is creationally impossible. This love of advancement would wax less. They would become helpless. On the contrary: We must declare that their capacity is greater. When man endeavors to educate a person, he should inspire him with hope and ambition so the susceptibilities for progress may increase. He should not be told that he is inferior or weaker in qualities. If you tell a pupil in the school that his intelligence is less than the other pupils, it is a very great drawback for his advancement. On the contrary, he must be encouraged to advance, saying—You are most capable and if you endeavor you will reach the highest pitch, and that is the way it should be.

In short, my hope is that in the five continents, where this is not fully established, it may be established and the banner of equality may be raised. And let it be known once more that until womankind and mankind realize this equality, progress is not made possible. The world of humanity consists of two divisions, of two parts. One part or member is woman, the other is man. Until the two are equal in strength, the oneness of humanity cannot be realized. And the happiness of humankind will not be a reality. God willing, this is to be so.

ADDRESS OF ABDUL-BAHA AT THE BAHAI
WOMEN'S RECEPTION, LA SALLE HOTEL, CHICAGO,
MAY 2, 1912.*

WHEN we cast a glance at all creational beings, we find that the three forms of life are in need of an education. For example, in studying the mineral and the vegetable kingdoms, we find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small it can be made a big tree, and it can be a beautiful and fresh and verdant tree. But a tree which is bereft of the training of the gardener daily

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retrogresses and becomes absolutely deprived of its fruitage. It will become a tree of the jungle. Its fruit shall be exceedingly bad. It may become entirely bereft of fruitage. Likewise, when we observe the animal kingdom, the animals which have come under training in their world, daily progress and advance. Nay, rather, they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent it has become! How well educated and trained it has become! How polite even this horse has become! This is not other than the result of education. But as to the human world, it is a self-evident fact that it is more in need of an education than the other existing beings. Consider the inhabitants of Africa and the inhabitants of America: What a vast difference is observable! How the people have become civilized here, and there they are still in the utmost state of savagery. What is the cause of that savagery and the reason for this civilization? It is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant a merciful one; the blind seeing; the deaf attentive. The imbecile even intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only an ordinary material one, like all other human teachers.

But Praise be to God! Your teacher, your instructor is BAHÁ'ÓLLAH! He is the teacher of the Orient and the Occident. He is the very teacher of the world of divinity. He is the teacher of spirituality. He is the very Sun of Truth. The lights of His education are radiating even as the glorious sun radiates. See what it has done! How it is educating all humanity, that I, a Persian, have come here to a meeting of yours—revered souls on the American Continent—and am standing here before you with the greatest love, expounding to you. This is not other than through the love of the training of BAHÁ'ÓLLAH, which has united and can unite the hearts in this fashion. Even so has it enlightened the world! Even so has it breathed the Spirit of God into men! Even so has it resuscitated the hearts of men! Therefore, Praise ye God!

that you have been ushered beneath the education of this One, who is the very Sun of Reality, and who is shining so resplendently upon all humankind, endowing all with the life everlasting. Praise be to God! a thousand times!!

THE PLAZA, CHICAGO, THURSDAY MORNING,
MAY 2, 1912.*

I FIND this morning that the city is enveloped by a fog and mist. It is a good city, but it is befogged. When I find a city with sunshine then it is beautiful. Just as fog and mist conceal the sun, likewise the human susceptibilities, in their imaginations, conceal the Sun of Truth. Consider the radiant sun, how beautiful the sight, and how its glory pleases the eye, but this mist and haze causes man to be deprived of the Sun of Truth by being obscured through his imaginations. These mists are as so many imitations, the clouds concealing the sun. But the sun rises and disperses these mists from its different dawning points, at one time rising from the northeast, then from the east, then from the southeast, until we have a clear vision of its glory, from the zenith. In the same manner each nation is directed to the dawning points, each to a particular rising place and each dawning point of religious light is made manifest, but after a time the dawning point is being worshipped instead of the sun itself, which is ever one and forever stationary in the heavens. Differences have arisen on this account and caused clouds and mists to again overshadow the glorious Sun of Reality. When again all this haze of imitations be dispersed, then all will see the Sun aright and see it as one by all nations. Thus all nations will finally become as one.

These clouds hinder the sun, therefore we must endeavor to the utmost to dispel these clouds and mists of superstitions. May all unite thereon and be enlightened, for the sun is one and the radiance and bounty is one. All inhabitants of the earth are the recipients of the Bounty of one Sun and none are favorites; all are beneath its shadow, but strife and battle make a complex cause out of a simple one, and then, alas! the clouds will obscure the Light of Reality and disunion will result. Make use of intelligence and reason, so that you may disperse the dense clouds from the horizon, and all hold to the Reality of all of the prophets. It is most certain that if human

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

souls should reasonably consider and use respective intelligence on the matters of God, then the power of God will dispel all these clouds, and realities will appear as one Light, one Truth, one God, one Love, and one universal Peace.

PLAZA HOTEL, CHICAGO, THURSDAY NIGHT,
MAY 2, 1912.*

OBSERVE the kingdom of genesis and examine carefully all created objects, and we discover the order of creation. Take the ferocious animals, which are not to be seen in their earliest childhood, even in the later days of their lives but rarely; take for our consideration the planets as part of the great creation, and we find all are subject to a universal law, a law which is most complete, most perfect, which cannot be surpassed. That is why a great philosopher, a very wise man, has declared thus: "There is no greater or more perfect system in the realm of genesis than that which already exists." The materialists or atheists state that this symmetry, this perfect order, which exists in nature is due to nature. They say that this order, this composition, this decomposition, this existence, this non-existence are all the exigencies of nature. It is nature which governs and rules over all created beings, and all existing objects or phenomenal objects are captives of this nature; even man is an exigency of nature. When we carefully study we find that this phenomenal being, or this world, is subject to an exact order. It is under law, a universal law, but the question arises as to whether or not this order, this perfect symmetry which exists in nature, is caused or is due to nature itself, or whether it is due to a divine rule. The materialists declare that it is an exigency of nature for the rain to fall upon the ground, and that if it were not for the rain, nature would not become verdant; that if the cloud shall cause a downpour, if the sun shall send forth its heat and light (provided the earth be possessed of capacity), it is impossible not to conceive vegetation under these conditions. Therefore the plant life is subject to nature; it is a sign of nature. The fire has as its natural property the function of conflagration or burning; fire burns. Inasmuch as the nature of fire, therefore, is burning, you cannot conceive of fire without its burning.

In response to these statements we say, according to these premises, the conclusion ar-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Henrietta C. Wagner.

rived at is, that nature is the ruler, nature is the governor, for all virtues or perfections are the exigencies of this nature; as nature, of necessity, must be the ruling force in all things, therefore man, who is a part of this nature, who is an exigency of this nature, is but a member thereof, and nature is the whole.

Man is possessed of certain virtues, of which nature is dispossessed. Man is possessed of volition, of which nature is void. For instance, an exigency of the sun is the giving of light. It is forced, it cannot do otherwise; it has to radiate light, but it is not volitional. An exigency of nature, with regard to this force known as electricity, is that it shall illumine when in this form; it cannot give light, it cannot force its light; it has no volition of its own. An exigency or property of water is humidity. Water cannot be conceived without humidity; it is not volitional. Likewise, all the properties of nature are inherent and natural, not volitional, hence it is stated philosophically that nature is void of volition and void of innate perception, and in this we agree with the materialists. We state the same.

Now the thing which presents food for thought is this: How is it that man, who is part of this plan, is possessed of certain qualities whereof nature is dispossessed? Is it conceivable that a drop should be imbued with qualities of which the ocean is dispossessed? The drop is a part, the ocean is the whole. Is it possible for this form of phenomena of illumination to be possessed of certain properties of which the great luminary, the sun, should be dispossessed? Is it possible for a stone to be possessed of certain properties of which the mineral kingdom in the aggregate is minus? Is it possible, for example, for the human nail, which is a part of the anatomy, to be possessed of certain cellular properties of which the human brain should be dispossessed? Now, man we find to be intelligent; generally, consciously intelligent, whereas nature is not. Man is possessed of memory; nature is not. Man is the revealer of the mysteries of nature, but nature is not conscious of those mysteries of herself. Therefore it becomes evident that in man there are two sides; there is the animal side that is subject to nature; there is also the spiritual side that surpasses nature. This overcomes because it is the nobler, being possessed of certain virtues of which nature is not possessed, therefore it is more powerful. These ideal virtues of man surpass or surround nature; comprehending nature with these powers, man can take the very mysteries of nature and

bring them forth into the visible. All the arts which are now visible were once the mysteries of nature. All the sciences existing were once the mysteries of nature. All these, man commanding nature, took out of the invisible plane and ushered them in on the plane of visibility, whereas according to the exigencies of nature these secrets of nature should have remained latent and hidden. For example: take the electrical force. According to the exigencies of nature, electricity should be a hidden mystery, but the penetrating power of man has discovered this and taken it out of the invisible and ushered it onto the visible. It is also evident that the human body is captive of nature and nature rules it, just as man, for instance, cannot do without sleep, an exigency of nature, a requirement of nature is that man should sleep. As he cannot abstain from food, from drink, from water, he is therefore a captive of nature; but from the vantage of spirit he is the ruler of nature. The intelligence wherewith man is endowed, rules nature—that is self-evident as the sun at midday. Notwithstanding that man is the ruler over nature, it is most strange to notice the contrary opinions, that man in his entirety is a captive of nature. It is the same as saying that the comparative degree is greater than the superlative degree; it is the same as saying that the imperfect is, after all, the comprehensive thing, which comprehends the perfect; it will be parallel to saying that the pupil surpasses the teacher. Is that possible? When we discover that the intelligence of man, that the constructiveness of man, that his discovering mind, are greater than that which we see in nature, how can we say that man is a captive of nature?—that, a child cannot accept. It would indicate that man is deprived of the bounties of God; that he is retrograding to the degree of the animal, whence his keen intelligence does not operate, and that he sees himself as an animal, having no distinction between himself and degree of the animal.

I was once conversing with a famous philosopher of the materialistic type in Alexandria, and he was opinionated on this point, that man and all that pertains to this point belong to nature, that after all, man is only a social animal; and in some respects he was quite an animal, and when he was discomfited in the argument, he suddenly and quickly said: "I do not see any difference between myself and the donkey; I cannot see any distinction between myself and the donkey; therefore I cannot accept these distinctions." But Abdul-Baha

said: "No, I consider you quite distinct, I call you a man and the donkey only an animal. I know that you are intelligent, whereas the donkey is not. I know that you are well versed in philosophy and I know that the donkey is entirely deprived of it, hence I shall not accept this statement of yours." (Abdul-Baha laughed heartily.) Let us consider and take, for example, this lady who is writing in this little book, assuming it is a very trifling matter; but intellect declares that this thing which is being written has a writer. As this writing of itself is not written, and the letters do not come together without a composer, it is evident there must be a writer.

Consider this endless universe—is it possible that this has no creator, or that the creator of this great world should be a minus Intelligence? Is it possible for us to hold the idea that the Creator has no comprehension of what is manifested in creation? Man, who is the creature, has volition, has certain virtues. Is it possible that the Creator is deprived of these? Is that possible? The child cannot accept that. It is a perfectly evident fact that man did not create himself because man cannot do so. How can he of his own weakness create such a mighty being? Hence the Creator who has created him must be more perfect. If He who has created man be simply on the same level with man, then man should be able to create, but we know very well that we cannot create even our own likeness, therefore our Creator must have the superlative degree far greater than ours. In all points He must have that superlative degree. We are weak, He is mighty, because, were He not mighty, He could not have created us. We are ignorant, He is wise. Were He not wise, He could not have created us. We are poor, He is rich. Were He not rich, He could not have created this being. Among the proofs advanced in favor of Divinity are these, that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. Were it not for ignorance, knowledge would not be a reality. Both are necessary in order that both may have realities. Night there must be, and day there must be, in order that both may be distinguished. Night in itself is an indication of the day which follows, and the day itself indicates the night which must follow. Were it not for the night there could not be the day. Were it not for death there could be no life. Things are known by their opposites. Our

weakness is an indication that there is might; our ignorance is an evidence of knowledge; our need is an indication of supply and wealth. Were it not for wealth there would not be this need; were it not for ignorance there could not be knowledge; were it not for wealth there would be no poverty. In other words, demand and supply is the law, and no doubt those virtues have a center, and that center is God, wherefrom all these bounties emanate.

THE PLAZA, CHICAGO, FRIDAY MORNING, MAY
3, 1912.*

I WAS in the Orient and from the Orient to this part of the world is a long distance.

To travel it is not easy. It was especially difficult for me on account of my infirmities of body, increased by the forty years in prison. My physical powers are weak; it is the will power that moves me. Realize from this how great has been my exertion and purpose in accomplishing this journey through the Will of God, and may it be the cause of great illumination in the Occident.

In this Western world, with its stimulating climate, its capacities for knowledge, its lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations, and through their comprehension of realities and unrealities they should attain and realize. They should become leaders in the search for the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the prophets, including Jesus Christ, no deed so estimable.

Yet even now warfare prevails. Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of Western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, that the banner of In-

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ternational Peace in reality may be unfurled here, and that American Democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli. Think of their cutting one another into pieces. From the waters of the sea comes the bombardment; on the land the guns respond, and from the very air itself the dynamiting descends. The contending parties are thirsting for each other's blood. Truly armies should not contend like this. How can they do it? Have they not fathers, have they not mothers, have they not children, are they not human? What of the children when they hear the terrible news? What of the wives? Think of their experiences! How unjust this is, how terrible! Human beings should not suffer this. Those chieftains should strive for the good of their subjects; those shepherds should bring their sheep within the fold and comfort them and give them pasture. I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the Great Peace in this country, in this nation and government, and through them spread it to the world.

THE PLAZA, CHICAGO, FRIDAY NIGHT, MAY
3, 1912.*

THE difference, in humankind, from the highest to the lowest, the philosophers declare, is due to education or lack of education. The proofs advanced with regard to this are these: The inhabitants of Africa are human, the inhabitants of America are also human, the inhabitants of Europe are human. What is the cause of the difference which exists between the inhabitants of Africa and those of America or Europe? The inhabitants of America are civilized, generally speaking; the inhabitants of Africa, generally speaking, are pronounced to be savage, with few exceptions. What causes this difference? There is no doubt that the inhabitants of America are civilized because of education, whereas the people of Africa have been deprived of education. Education renders the ignorant wise; education renders the tyrant just; education renders him who is sad, glad; education strengthens the weak-minded or weak-willed to be strong-willed; education renders the fruitless trees fruitful. Therefore the difference apparent in humankind—in the world of

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humanity, namely that some occupy lofty degrees, others occupy the abyss of despair, is mainly due to education or its absence. Every individual member of the human race can attain to the loftiest degrees. He can even reach the prophetic degree. This is the statement of the philosophers.

The prophets of God also state that education is most effective; that it *does* give man sublimity; it does confer on man civilization; it does improve the morals of society; but they further state that in creation there is some difference. For example, take ten given children of the same age, of the same progeny, in the same school, one curriculum, one teaching, the same food, the same water, the same environment or air, in all respects having interests in common and equal; but we find out ere long that two of these appear exceedingly intelligent; some are in the medium, and some at the bottom of the school. One may become a professor emeritus; one will not even prove an apt scholar, whereas the education has been the same, one teacher, the same climate, the same school, the same lessons. From all standpoints there has been an equality, but some advance extraordinarily, some occupy the middle school, some only the lowest degrees, hence it becomes evident that in existence, in the very existence of man, mankind is not equal. In capacity they differ; in their intellectual capability they differ. They *are* different, but every member of the human race is capable of becoming educated. They *must* be educated. The prophets of God are the first educators, they educate the human race generally, they give them universal education, they cause them to leave the lowest degrees or grades of savagery and attain to the highest pinnacle of civilization. The philosophers likewise strive along educational lines for humanity, but at most they have been able to educate themselves, to improve their own morals, to civilize themselves, and they have been able to educate a limited number who have been about them, but they have been incapable of universal education. They have failed to cause an advancement for any given nation so that it might leave the lowest grades of savagery and attain to the highest pitch of civilization, but His Holiness, Jesus, conferred this education. His teachings were universal in aspect, His bestowal is universal in character. Through the power of the Holy Spirit did He educate, not through human agency, for the human power is limited, whereas the Divine power is unlimited, and no doubt the

limited power in life has not capacity to cope with the unlimited power or power infinite.

Galen, the Greek physician, has a certain treatise devoted to the discussion of the factors in the civilization of nations. Galen was not a Christian, but he has borne testimony saying that religious beliefs exercise an extraordinary effect on the problem of civilization. In substance he states: There are certain ones among us, people contemporaneous with us, who follow the Nazarene known as Jesus, the man who was killed in Jerusalem. This people are truly imbued with morals which are the envy of the philosophers. This people believe in God and fear God. They have hopes in his favors, therefore they shun all uncommendable actions and deeds. They are inclined to all praiseworthy morals and ethics. They strive day and night that their deeds may be of the praiseworthy type, that they might contribute to the welfare of humanity, therefore each one of them virtually is a philosopher, for that which is the purport and purpose of philosophy, these people have attained unto. Such people have praiseworthy morals, though they may be illiterate, not being capable of reading or writing.

The purpose is this, that the holy manifestations of God, the prophets, are the first teachers of the human race. They are universal educators, and their institutes, the foundations which they have laid down, are the causes or factors of the advancement of nations. Imitations which creep in afterwards are not conducive to that progress. Nay, rather, the imitations which later crept in, were the very destroyers of the human foundations. They are as clouds which cloud the Sun of Reality. Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the reality of Christ. For example, His Holiness, Jesus Christ, stated, "you must put the sword in its sheath." That means warfare is forbidden, it is abrogated, but see what the Christians did later, think of the wars which took place afterward! This great persecution spared not even the learned; he who discovered the revolution of the earth was imprisoned for its sake; he who discovered the new astronomical system was likewise incarcerated. In short, those who were scholastic in type were subjected to the mo-

lestation of these people. How many were killed! What comparison or relation is there between the teaching of Jesus Christ and those actions, for Christ declared, "he who persecutes you, you must love him and praise him; he who deals harshly with you, you must deal kindly with." "You must emulate the example of the Heavenly Father, whose sun shines upon the just and upon the unjust." What relation is there between these two? Therefore there is need of turning back to the original foundation. The fundamentals of the prophets are correct. The imitations which subsequently have crept in have nothing to do with the original institutes. His Holiness BAHÁ'O'LLAH has reiterated or re-established the quintessence of all the teachings of all the prophets. He has thrown out all the accessories; the quintessence thereof He has renewed. His Holiness BAHÁ'O'LLAH has written a certain treatise which is known as the Hidden Words. The preface thereto is, that this is in brevity the quintessence of the teachings of the prophets, which God has revealed to the prophets, and herein is recorded in brevity their purposes and other questions concerning spiritual and ethical life. You may all read it and find out what it contains. See what the foundations of the prophets are, observe and consider the teachings of the prophets, see the inspiration of the prophets of God. You will see that it is light on light. We must not look at the actions of the nations; we must investigate the truth and summon *all* to this truth or reality in order that all may be united.

THEOSOPHICAL SOCIETY; NORTHWESTERN UNIVERSITY HALL, CHICAGO, SATURDAY NIGHT, MAY 4, 1912.*

I HAVE great joy this evening in being present at this meeting. Praise be to God!

I see before me faces of souls who have capacity, all of whom have for their greatest desire the investigation of truth, which is conducive to the greatest joy.

According to the philosophy of God, in the material or phenomenal world there are two great issues or affairs: One is that which concerns life, the other concerns death. One is relative to existence, the other to non-existence; one is composition, the other decomposition. People imagine that existence is the expression of reality or being, and that non-existence is the expression of annihilation—

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some imagining that man's death means his annihilation. This is a mistake. Total annihilation is an impossibility. At most, composition is subject ever to decomposition or disintegration; that is to say, existence means that certain elements have become composite and from that composite a being is formed—inasmuch as these elements have gone into the formation of endless forms of genesis we have the variegated expressions of life—; and non-existence simply means the opposite or decomposition of these forms. For instance, certain elements have formed man, then this composite man is subject to disintegration. This is no other than death, but the elements remain just the same. Hence, total annihilation is an impossibility. Existence will never be non-existence. It would be the same as saying that light can become darkness, and light can *never* become darkness. Existence can never become non-existence, hence there is no death for man; nay, rather, man is everlasting, everliving, and as a rational proof thereof the following is advanced, that every atom of the phenomenal elements is transferable from one form to another, from one degree to another. For example, take the grain of sand or dust; you can say that that grain traverses all the degrees of existence. Once it goes into the formation of the mineral in becoming petrified, as the rock; once it becomes vegetative in becoming the tree; at another time it becomes an animal, and still at another time, a later period, it becomes man. Hence it traverses or is transferred from one degree to another degree in the phenomenal existence, but to non-existence, never.

Non-existence, therefore, is an expression applied to change of form. People consider that this transference or apparent change is death or annihilation, whereas it is never so. You may consider this very point which I presented, namely, the grain of sand which in the mineral kingdom at first existed; later on it was transferred from that lowest form of life to the vegetable, later to the animal, and at last to the human kingdom, showing that it is only a transformation and not an annihilation, for the elements are ever present, and elements only change forms, hence there is no death, it is life everlasting. For example, you can see that when clay dies in the mineral kingdom, it becomes a tree; but it does not die, it has been transformed only. It has been transferred from the mineral kingdom to the vegetable kingdom. This vegetable is used or

consumed by the animal, and there, when utilized, you can say it dies, but in reality it has become transformed and transferred to the animal kingdom. The animal is utilized by man. It dies in that animal form or kingdom, but it is transmuted or transformed to the human kingdom, consequently it becomes evident that there is no annihilation. Death, therefore, is applicable to a change or transference from one degree to another. In the mineral kingdom there was a spirit, the mineral spirit; in the vegetable kingdom it became transformed and reappeared as a vegetative spirit; in the animal kingdom it attained the animal spirit, and in the human kingdom it aspired to the human spirit, hence it is only degrees or transferences, and there never is for man annihilation. Man is everlasting, everliving. And if we think of death it is only an imaginary term implying change.

The reality is this, that it is only a transference from one degree to another, from one form of composition or genesis to another, and transferences should never be called death. We will take, for example, this light, and supposing we say that this light, having reappeared in another incandescent lamp, has died in the one and reappeared in another. This is not death. These perfections of the mineral are translated or transformed into the vegetative, and from the vegetable kingdom they were transformed to the animal, the virtue always attaining plus or the superlative degree, and from the vegetable kingdom they were transferred into the animal and human, and we find the same virtues manifesting themselves more fully, therefore we see that the tree never died, that the animal has not died, but what must be said is that the reality of the vegetable or animal entity, or the mineral reality, has been transferred from a lower form to a higher form, finally attaining the superlative degree. Therefore death is only an expression applicable to these changes, and the question of non-existence is a relative one. Absolute non-existence is inconceivable. For example, this rose becomes disintegrated and this symmetry is corrupted, but the elements remain changeless; nothing affects that elemental being. It is impossible for the elements whereof this rose is formed to become non-existent, and it is simply that these elements go from one degree or are transferred from one state to another, and man only through his ignorance is afraid of death; death is imaginary and absolutely unreal; it is human imagination.

The bestowal and grace of God have rendered the realm of existence alive and full of being. For existence there is no change or transformation; existence is ever existence, and it can never be translated into non-existence. It is only a graduation. A degree beneath the highest degree is considered as non-existence. For example, this dust beneath our feet as compared to our being is non-existent. The human body becomes dust and you can say it has become non-existent, therefore this dust in comparison or in relation to the higher form of human being, is as non-existent, but in its own sphere it is existent, it has its mineral being; therefore it is well proved that absolute non-existence is impossible, it is only relative. The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption; inasmuch as He has endowed existence or the phenomenal world with being, it is impossible for it to become non-being; for it is the very genesis of God; it is in the realm of creation; it is a creational world and not a subjective world, and that bounty is continuous and permanent. For instance, He endows man with the bestowal of being, and that bounty or bestowal is continuous, and there is no cessation; therefore, just as the rays of the sun are continuous, the heat of the sun emanates forever, no cessation is conceived for it, even so the bestowal of God as regards humanity is ever descending upon it, is ever continuous, and never is there severance therefrom. If we say that the bestowal of existence at some time ceases, it would be the same as saying that the sun can exist with cessation of its rays. Is it possible for the sun to have a cessation of its effulgence or rays? Therefore the effulgences of existence are ever-present and continuous. The conception of annihilation is a factor in human degradation, it is the cause of human debasement, it is the cause of human lowliness, it is the cause of human fear, it is the cause of the dispersion of human thought; but the conception of composition or existence is conducive to human sublimity, the cause of human progress, the cause of human virtues, therefore it behooves man to never think of non-existence, of death—which is absolutely an imaginary thing —; he must never think of that which degrades him, nor think of the degradation of the human soul. Man must see himself ever living, so that hour by hour he may advance until the human reality may become more apparent. If he considers non-existence he will become utterly incompetent; his will weak-

ened; his power will not remain; love of progress will wax cold, and the acquisition of human virtues will cease.

Therefore you must thank God that God has rendered you all alive and existent. Endeavor day and night to acquire more virtues of the human type, and consider yourselves as the lights which never have any sunset, any setting; an existence which is never non-existence; a light which is never to be followed by darkness. When man is not endowed with insight he is not informed of these important mysteries. This outer retina, so delicate, may sometimes be a hindrance to the insight, which can alone perceive. The bestowals of God which are visible in all phenomenal life are sometimes rendered invisible because of the delicate retina, which sometimes forms a hindrance, which makes him uninformed, but when those scales are off, when the veil is torn asunder, then the great signs of God will become visible, he will witness the light filling the world. The bestowals of God are all manifest. The promises of heaven are present. The favors of God are surrounding all, but if this cover should remain he is made to deny all these great signs, and is deprived of all these manifestations of God's bestowals; therefore we must endeavor in order that the veil concealing the insight may be removed, that we may witness the manifestation of God's signs and discern the mysterious graces of God, and see that the material blessings, as compared with the spiritual blessings, are as nothing. The spiritual blessings of God are the greatest. When we were in the mineral kingdom, although there we were endowed with certain blessings of God, they were incomparable with the blessings in the human kingdom. Although when we were in the matrix of the mother we were blessed with certain blessings of God, as compared with the blessings or bestowals of *this* world they were as nothing. Likewise if we transfer from the phenomenal phases of life to the spiritual and attain insight, we shall consider that the material blessings, as compared with the spiritual blessings, are as nothing. In the spiritual world the divine bestowals are infinite, for that which is in the material world is subject to disintegration; for every composition there is a decomposition, but in the world of spirit there is no separation, there is no decomposition. It is absolute immortality and entire solidity and firmness. It is changeless; therefore we must thank God for He has created for us material blessings and also spiritual bestowals.

He has given us material graces and heavenly ones; He has given us sight that we may see these lights, and He has given us insight wherewith we can see the lights of God. He has given us the outer ear wherewith we can hear the melodies, and He has given us the inner hearing wherewith we can hear the melodies of God. Therefore, we must strive with heart and soul in order that the perfections and virtues latent within the realities of the phenomenal world may become developed and manifested, for the human reality may be compared to the seed. If you sow the seed and nurture it, a mighty tree can be forthcoming therefrom. The virtues of that seed will follow, become revealed, it will become a branch, give its leaves and blossoms, and fructify. All these virtues were hidden within the inner part of the seed. Through the bounty or blessing of cultivation these virtues became apparent. Likewise the Merciful God has deposited within the human realities certain distinct virtues which are hidden or latent. When education touches the human being those virtues which are the deposits of God, like unto the unfoldment of the tree within the fecundated seed, will become apparent from the human reality. I will now pray for you.

Prayer.

O Thou kind Lord! These are Thy servants who have gathered in this meeting and have turned to Thy Kingdom and are in need of Thy bestowal and blessing. O Thou God! manifest and make apparent the signs of Thy oneness, which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in the human realities. O God! we are as plants and Thy bounty is as the rain. Refresh and cause to grow these plants through Thy bestowal. We are Thy servants, free us from the fetters of the material being. We are ignorant, make us wise; we are dead, make us alive; we are material, endow us with spirit; we are deprived, make us the intimates of Thy mysteries; we are needy, enrich us and bless us from Thine endless treasury. O God! resuscitate us, give us sight, give us hearing, and familiarize us with the mysteries of life, so that the mysteries of Thy Kingdom may be witnessed by us in the world of existence, and confess Thy oneness. Every bestowal emanates from Thee, every benediction is Thine. Thou art Mighty; Thou art Powerful; Thou art the Giver and Thou art the Ever Bounteous!

CHILDREN'S MEETING, PLAZA HOTEL, CHICAGO,
SUNDAY MORNING, MAY 5, 1912.*

YOU are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHÁ'ÓLLÁH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed.

PLYMOUTH CONGREGATIONAL CHURCH, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

I OFFER thanks to God for being present here at an assemblage which is commemorating Him, whose members have no thought or aim save His good pleasure, and all their purposes are the impartial investigation of reality. They have become freed from the realm of fetters, of imitations and desire to

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investigate reasonably everything and then to accept the same, hence I offer thanks to God that I am present here.

In the solar system the solar center of illumination is the sun itself. The educator of all phenomenal things is the sun, through the Will of God. When we observe phenomenal objects we discover that growth and vegetation are dependent upon the heat and light of the Sun. Were it not for the light and heat of the sun there would be no vegetation, there would be no animal life, there would be no forms of genesis at all. But the great Bestower, the great Life-Giver is God, the sun is the intermediary. Were it not for the bounty of the sun, therefore, the world would be in darkness. Be it the earth or the planets at large, illumination starts or emanates from the solar center. In short, the sun is the center of illumination in the phenomenal world or the realm of nature.

Likewise in the spiritual world, in the realm of intelligence and idealism there must needs be a center, and that center is the everlasting, ever-shining Star. Its lights are the lights of Reality which have shone upon humanity. That light illumines the realm of thought, that light illumines the realm of morals, that light confers the bounties of the kingdom, it is the cause of the education of souls, it is conducive to the illumination of the hearts, it gives forth the glad-tidings of God. In short, the moral world, the ethical world, the world of spiritual progress are dependent for their progressive being upon that Center of Illumination. It gives forth the religious light, it vouchsafes the spiritual force, it confers the light eternal, and imbues humanity with the virtues of the human type. This Star of Reality, this Center of Illumination to which I have referred, applies to Manifestations of God in general, to the Prophets of God. Just as the phenomenal sun illumines the phenomenal world, gives it its growth and power of being, likewise the spiritual sun of illumination gives or confers illumination upon the world of morals and the realm of ethics, and were it not for the illumination of that center of the prophetic sun, the world of thought, or intelligence, the realm of ethics would become dark and extinct. The Sun of Reality is one, just as the phenomenal sun is one, but it has numerous dawning points, even as the phenomenal sun has its various points of arising. During the spring season it appears or dawns from the temperate horizon; in the summer it has its distinct summer dawn-

ing point, and in the winter it has still its wintry dawning point. These day springs or dawning points differ, but the Sun is ever the same sun. The souls who extend their gaze to the Sun will be the recipients of light no matter from which dawning point that Sun dawns or arises, but those who are fettered with their adoration of the dawning point, are deprived when there takes place a transference of the Sun from one dawning point to another. Just as the solar cycle has its four seasons, likewise the Sun of Reality has its distinct cycles; just as this phenomenal sun has its spring season, the Sun of Reality has also its springtime or spring cycle. The Sun of Reality dawns from a given point, then the springtime arises or begins. The world is set in motion and an extraordinary or tremendous motion takes place in the realm of thought and ideals. The thoughts become brighter, the thoughts become spiritual, the minds find development, the virtues of the human world become apparent, the likeness and image of God will become manifest. Then the summer season, metaphorically speaking, takes place, and winter follows and faint traces, no traces in fact, remain of the effulgences of that spiritual Sun. The surface of the earth becomes dormant, the clay becomes dark and dreary, the trees become naked and no freshness and beauty remain. But again the cycle begins and we have the springtime, and the former spring is thus renewed and the world again becomes resuscitated, illumined, attains spirituality, and religion is organized, the hearts are turned to God, the summons of God are raised, and the life everlasting is vouchsafed. For some time the religious world has become weakened and materialism has advanced. The spiritual phases of life were constantly on the wane; morals were becoming degraded, composure and peace were non-existent for souls, and satanic qualities were taking the upper hand; strife and rancor came into being; bloodshed and pillaging were in vogue. Negligence of God, in short, became a reality. The deprivation of the bounties of Heaven was a fact, so the wintry season was established. Again the springtime of God dawned, the lights of God shone forth, the effulgences of the Sun of Reality became manifest, the realm of thought and heart became exhilarated, a new spirit was breathed into the body of the world and daily advancement took place.

I hope that the lights of the Sun of Reality will illumine the whole world, so that no strife

and warfare may remain, no bloodshed and battles may remain, so that fanaticism and religious bias may not remain; all humanity may see the bond of brotherhood, the souls may consort with each other in perfect amity, the nations of the world may at last hoist the banner of truth, the religions of the world may be ushered into the same oneness, for the foundations of the divine religions are one Reality. Reality does not accept multiplicity; it is not divisible. All the Holy Manifestations of God have proclaimed and promulgated the same Reality; they have summoned people to the realm of Reality, and Reality *is one*. But imitations, like unto the clouds or mists, have befogged the Sun of Reality. We must forsake these imitations in order that these mists and these clouds may be dispelled and may free the Sun of Reality. Thus may the sun shine most gloriously, then all the inhabitants of the world *will* be united, all the religions *will* become one, all the denominations will become united, all races will become unified, all nativities will become one fatherland, and all the degrees of humanity will be ushered beneath the same tabernacle and the same banner. That these cries and battles cease, amity and accord take place, warfare pass away, peace and composure become realities; all humanity embrace one another, and in the utmost love, accord, composure and comfort, adore one Creator, one God. That the material civilization shall advance, and the heavenly civilization be founded.

Until the heavenly civilization be founded no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world, consider the expressions of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality, with greatest effulgence, with glory, will shine upon mankind.

Prayer.

O God! O Thou who givest! This congregation is turning to Thee, casting their glances at Thy Kingdom and favor, longing to see the lights of Thy Face. O God! bless this nation. Confirm this government. Give this people glory, and confer upon them the Life Eternal. O God! illumine the faces, render radiant the hearts, exhilarate the breasts, crown the heads

with the diadem of Thy Providence, cause them to soar in Thy atmosphere, so that they may reach the highest point of Thy glory. Aid them in order that this world may ever find the light and effulgence of Thy presence. O God! shelter this congregation, and admonish this nation. Render them progressive in all degrees. May they become leading in the world of humanity, may they be examples of humankind, may they be manifestations of Thy grace, may they be the inspiration of Thy Word. Thou art the Powerful, Thou art the Mighty, Thou art the Giver and Thou art the Ever-Omniscient!

LINCOLN CENTER—ALL SOULS CHURCH—CHICAGO, SUNDAY NIGHT, MAY 5, 1912.*

THE divine religions were founded for no other purpose than the unification of humanity and the pacification of mankind. Any movement which brings about peace for human society is truly a divine movement; any reform which brings people, gathers them together beneath the same tabernacle surely is animated by peaceful motives. At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds, and surely it is the peace element therein which unites and which makes peace, for warfare has ever been the cause of separating men, the cause of disunion and discord amongst men.

Consider how His Holiness Jesus Christ united the divergent peoples and differing sects and denominations of the early days, hence it becomes evident that the fundamentals of religion are intended to unite and bind together. Their aim is the universal peace, everlasting peace. Even go prior to the time of His Holiness Jesus Christ and you will find that the prophetic word then and there was also conducive to unification of various types and opposing elements of human society, and the first and primary teachers who succeeded Jesus Christ have aimed at the unity of mankind. His Holiness BAHÁ'U'LLAH, in Persia, was enabled to unite peoples of various thoughts and various creeds and differing denominations. In far-off Persia there were Christians, Mohammedans, Jews, even Zoroastrians, and their various denominations together with racial distinctions, such as the Semitic, the Arabic, the Persian, the Turk, and so on; through the power of religion He was

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

enabled to unite these differing peoples, so that these opposing peoples were united to the extent of consorting in perfect amity. Such a unity and accord became realized among them that they were considered as one people, one kind, for every religion of the divine religions is divisible into two distinct departments; one department or division which is essential, which is fundamental, is that which is concerned with the realm of morals and ethics, with the spiritual progress of man and that is changeless. For example, in the Messianic day the divine law was divided into the two divisions. One division which was essential concerned itself with the realm of morals, with the spiritual susceptibilities, with the heavenly bestowals. The other division touched upon the material conditions, the deals among humankind, and that is accidental, and therein there is change and transformation. For example, in the days of Moses there were ten distinct commandments with regard to murder. In the days of Jesus these were abrogated, for in the Mosaic day these ten commandments or ordinances were in accordance with the exigencies of the time but in the days of Jesus these not being in conformity with the times, were abrogated.

In short, every religion, every great religious foundation is divisible into two departments. One concerns the moral welfare and that is one. It was the same in the days of Moses; during the days of Abraham it was the same; in the days of Jesus it remained the same; that is changeless and that is essential religiously. The second division, which has to do with the deals of humanity, with the essential welfare of society, is constantly subjected to changes, in accordance with times and places. The purport is this, that the different religions have for their central aim peace. It is one light, one ocean, one rain, and therein there is no difference at all, hence that forms the basis for peace and amity. The various and opposing nations that factor can bring together and unite. The warring nations can be brought to peace thereby. Consider how after the Messianic day the Roman empire and the Greek nation were at warfare, what enmity was exercised toward the Greeks by the Romans. The warring element between the Assyrians and the Egyptians in that day is well known, but the teachings of His Holiness Jesus Christ proved to be the cement wherewith they were united, they were brought to peace; warfare ceased, strife and rancor passed away, and together they associated with the utmost of love

and amity; for strife, warfare, and bloodshed are the very destroyers of the human foundation, whereas peace and amity are the founders of the welfare and the bounty of humanity. For instance, take two nations, two religions, two races, or two peoples which have for two thousand years kept peace or remained in a peaceful state, yet for a time to come they are in need of that peace. Peace is ever needed, but if the two nations should enter the battlefield for one year, at the end of that year consider the destruction and the tremendous demand for peace again, for peace and unity are the factors which bring about the comfort and welfare of humanity, whereas warfare and strife are the destroyers of the foundations of society.

The human organism may be taken as an example of the body politic. As long as the members and parts of the human organism are at peace, co-ordinate, and co-operate together peacefully and harmoniously, we have as the result a perfection of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare, and when dissension continues and discord waxed grave in the human organism, the result is dissension and dissolution and ultimately death. All objects, all created beings are contingent or dependent upon peace, for every contingent or phenomenal being is composed of distinct elements. As long as there is an amicable understanding and unity of action and co-ordination among these elements which go to form this phenomenal being, there we have peace, but as soon as dissension takes place disintegration results. The purpose is this, that peace and amity are the saving factors of society, whereas warfare and strife are the factors which bring about death and destruction, and God has willed for His humankind naught but peace and amity. All the prophets has He sent for this purpose. For peace and amity are life itself, whereas discord and dissension are death and destruction.

Now, inasmuch as the reality of the religions is one, and the difference is one of imitations, but religion essentially is one, the existing religions must give up the imitations in order that the Reality may enlighten them all, may unite humanity. When people hold fast to that Reality, that Reality being one, all shall be united and agreed; all the religions then shall summon people to the oneness of the world of humanity; all the religions will summon people to justice; all the divine religions will proclaim equality of rights; all the divine

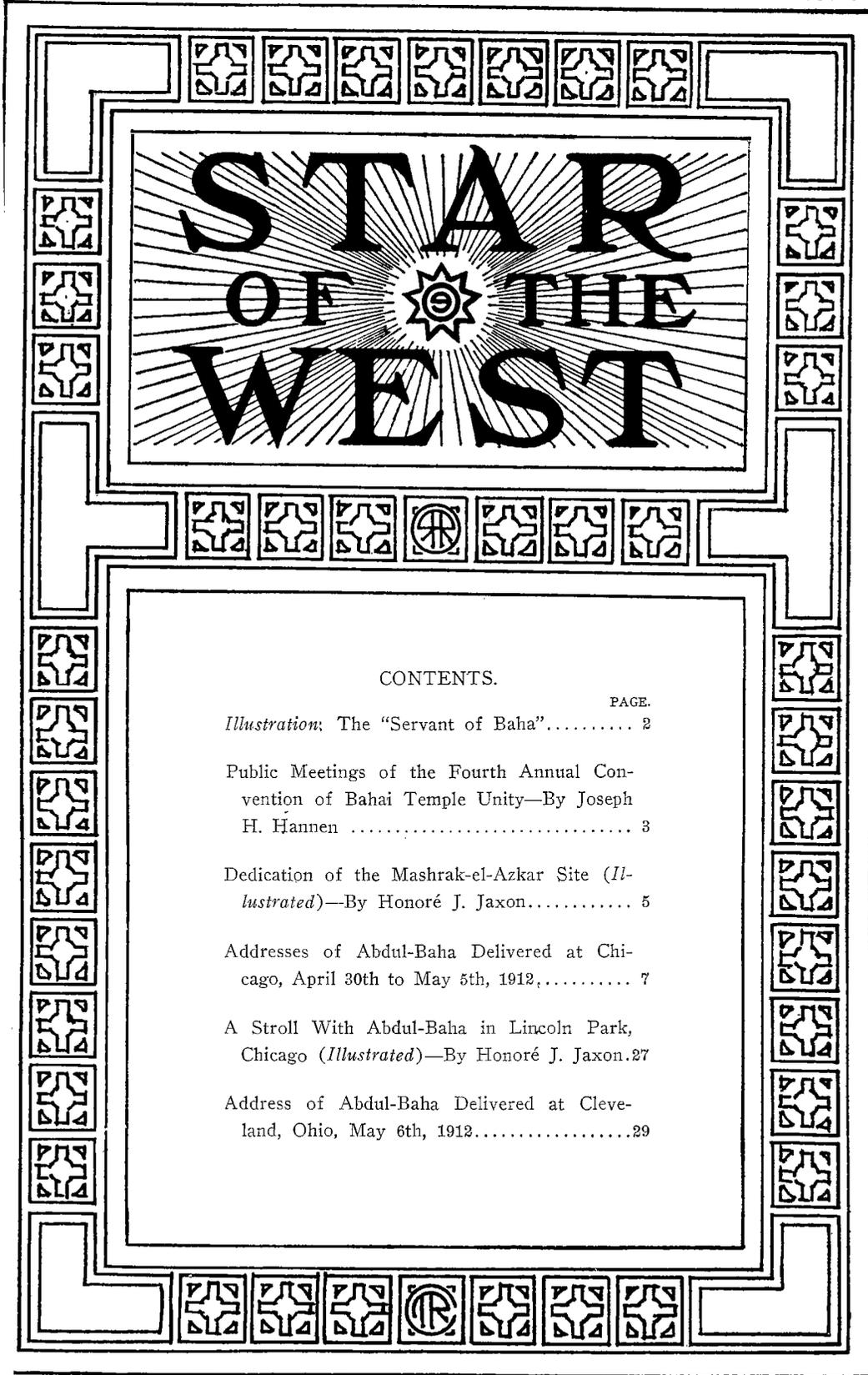
religions will summon people to the mercy of God; all the divine religions will admonish people to virtue. The foundation is one, there is no difference therein. If the essentials of religion, therefore, be observed, peace shall be the result, and when we study conditions we find that the conditions existing are due only to imitations which have crept into the religions, and the differences in the imitations have caused these various sectarian denominations and sects.

And now let us consider the various people of the world. They all belong to one kind, and let us recall the fact that the various nations of the world—the American, the English, the French, the German, all the continental nations, even the Turks and Persians, belong to the same Adam, belong to the same household—why should they have dissension? The surface of the earth is one nativity and that nativity was intended for all. God did not place these boundaries. Why should a matter which has not been originally destined by God, namely, the imaginary boundary lines placed by humankind, be made the bone of contention and the cause of differences? God has created all humanity; He has provided for all; He is preserving all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Now, inasmuch as we have such a kind God, why should we be at war with each other? Now that His light is shining upon all, why should we cast some of ourselves into darkness? Inasmuch as His table is spread for all, why should we deprive one another? Now that His effulgence is reaching us all, why shall we place ourselves within darkness? As long as we have a basis for amity, for unity, why should we deprive ourselves thereof? There is no doubt that the cause is only ignorance and that the result is perdition. It is a cause of depriving humanity of the eternal favors of God, hence we must

forget all the imaginary causes of difference and refer to the very fundamentals of the divine religions in order that we may associate with perfect love and accord, considering humankind as one family, the surface of the earth as one nativity, and all races as belonging to one humankind, and let us live under the protection of God, attaining to the eternal happiness in this world and to the life everlasting in the world to come.

Benediction by Abdul-Baha.

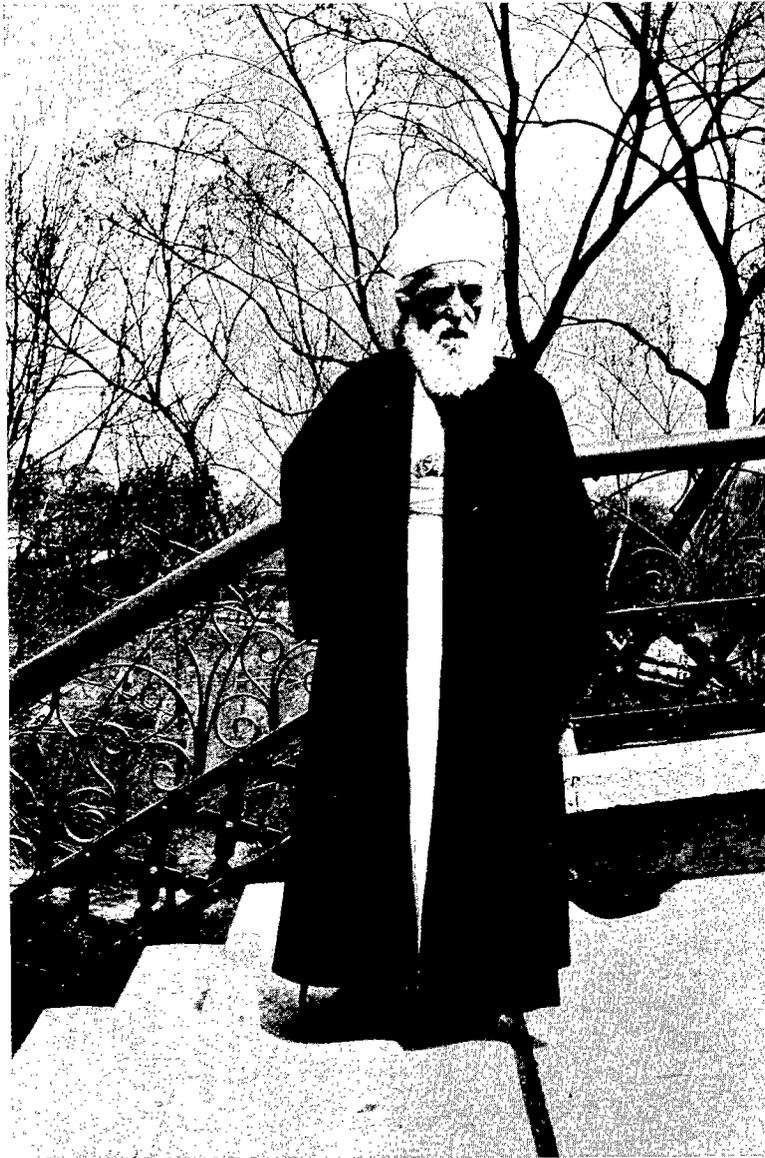
O Thou kind Lord! Thou hast created all humanity from the same original parents, Thou hast destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou are kind to all, Thou hast provided for all, Thou dost shelter all, Thou conferest life upon all, Thou hast endowed each and all with talents and faculties; all are submerged in the ocean of Thy mercy. O Thou kind Lord! unite all, let all the religions agree, make all the nations one, so that all may see one another as one kind, the denizens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace. Cement Thou, O God! the hearts together. O Thou kind Father, God! exhilarate the hearts through Thy fragrance of love; brighten the eyes through the light of Thy guidance: cheer the hearing of all with the melody of Thy Word, and shelter us all in the cave of Thy Providence. Thou art the Mighty and Powerful! Thou art the Forgiving, and Thou art the one who overlookest the shortcomings of all humankind!



STAR OF THE WEST

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THE "SERVANT OF BAHÁ'Í"

[See article: "A Stroll With Abdul-Baha"]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (May 17, 1912) Azamat

No. 4

THE PUBLIC MEETINGS OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.*

CHICAGO, APRIL 27th—MAY 2d, 1912.

By JOSEPH H. HANNEN.

IT BEGAN with the "Feast of Rizwan," Saturday evening, April 27th. The Chicago friends had invited the delegates and friends to join them in the celebration, and truly it was *The Rizwan*—the Garden of Paradise! The beautiful symbology of the Teachings was exemplified in reality, as in the perennial spring-time of the Bahai world—this gathering of the friends from far and near in the hospitable realm of Chicago—those who entered with "nothing but leaves" or in the budding of spirituality, blossomed forth beneath the congenial rays of the Sun of Truth, and in an incredibly short time the assemblage of more than 350 persons, seated about many tables, was a flower-garden, with many a rose, hyacinth, violet, anemone and all the sacred blossoms personified by as many sometime human beings; here and there a tall sunflower stood guard! Again some lofty tree wooed the sweet singing birds of the celestial realm. In quiet nooks clustered the blossoms of early spring, with surpassing fragrance, and there was none to measure or compare, the whole forming a divine picture of harmony. The hum of voices, softly modulated, arose like the song of the bees and the humming-birds, and the breezes of heavenly love wafted to and fro! And as one would expect in such a garden, there was no lack of the divine melody of the nightingale. Various birds, from every part of the world, contributed their songs, some tremulously vibrant, some triumphantly attuned. Let him doubt who will; those who were there know of the beauty of the garden; and as in the oriental tale so often told, the ones who enjoyed the rose-garden have returned, bearing with them armfuls of the flowers that all

might know where they have been; and now comes the scribe with a few treasures pressed within the volume of recollection, and yet breathing a soft incense, mayhap, as they are disclosed.

To particularize: It is an easy transition from the picture of the garden to record that Mr. Charles H. Greenleaf presided. The harmony was first given audible expression when Mr. Mountfort Mills sang the "The Comforter Has Come," composed for the Convention of 1911 by Mrs. Emma C. Holmes. It was announced that a number of the friends from other cities would be called upon for five-minute talks, the limited time making it impossible to hear from all, and the subsequent meetings affording further opportunities.

To the writer was given the opportunity of telling a few incidents of Abdul-Baha's visit to Washington, and of repeating a message which he gave to Mrs. Goodall and Mrs. Cooper just before they left for Chicago: "My greetings and love, and say to the friends that I shall arrive in Chicago about the middle of the Convention."

The following were then called upon: Mr. McCormack, of Everett, Washington; Mrs. Clark, of Denver, Colo.; Dr. Clement Woodson, of St. Paul, Minn.

At this juncture a song, entitled, "The New Jerusalem," composed by Mrs. Louise R. Waite, was given its first presentation by Mme. Ragna Linne. We are privileged to give the words of this song, which was subsequently accepted and approved by Abdul-Baha:

THE NEW JERUSALEM.

"Rejoice and be glad all ye nations, for the day of your salvation draweth nigh, and God's Kingdom shall be established here on earth as

*NOTE—The official report of the business sessions of the Convention will appear in our next issue.—Editors.



Abdul-Baha and the friends gathered in prayer and consultation on the spot which will some day be crowned by the dome of the Mashrak-el-Azkar.

it is in Heaven. Therefore rejoice and praise ye the Lord."

O! come thou new Jerusalem,
Thou city of the blest;
Wherein the Light of Baha shines,
And weary hearts find rest.
Where Heaven and earth are found anew,
And passed away the old:
Where Love Divine rules over all,
As Shepherd of one fold.

Thy gates shall ever open be,
Thy Temple doors thrown wide,
Where every tear is wiped away,
Each longing satisfied.
God's Promises shall be fulfilled,
His Kingdom come on earth.
'Tis thou, O fair Jerusalem,
The city of new birth.

Not in celestial realms alone,
But here within each heart,
Shall be the new Jerusalem,
Whose joys shall ne'er depart.
And every voice shall sing His praise,
And glad Hosannas ring.
O, come thou fair Jerusalem,
Thou city of our King!

Shahnaz Khanum.

The addresses continued in about the following order: Mr. Albert H. Hall, Minneapolis, Minn.; Mrs. Anna L. Parmerton, Cincinnati, O.; Mr. J. W. Latimer, Portland, Oregon; Miss Ella M. Bailey, San Francisco, Cal.; Dr. F. W. d'Evelyn, San Francisco; Miss

Elizabeth Muther, Honolulu, H. I.; Mr. Louis G. Gregory, Washington, D. C.; Dr. Pauline Barton-Peeke, Cleveland, O.

A song by Miss Lee was a delightful intermission, and this was followed by greetings presented by Mrs. Fraser, Fruitport, Mich.; Mr. Roy C. Wilhelm, New York City; Mrs. Pauline Knobloch-Hannen, of Washington, who read an address of Abdul-Baha delivered in Washington; Mrs. Helen S. Goodall, of Oakland, Cal.; Mrs. Claudia S. Coles, of Washington, D. C.

A vocal solo by Mr. Paton was much enjoyed. Mr. Mountfort Mills delivered greetings and told incidents of Abdul-Baha's visit to New York City; Mr. Willard F. Ashton, who with Mrs. Ashton accompanied Abdul-Baha from Egypt, shared a few experiences, and then it was ruefully agreed that the hour for parting had arrived; this most difficult feature of Bahai gatherings, which causes us to long for the joys of the world to come because "There'll be no partings there!"

The closing number was the hymn "Softly His Voice Is Calling Now," in which all joined.

The "Lunch Club" of Mrs. Knox, at 20 East Randolph Street, next to the Masonic Temple, proved admirably suited to the occasion, lending dignity and picturesqueness to the scene, and the latter feature was enhanced by an abundance of flowers at the tables, roses in profusion and dainty bunches of arbutus, the delicately fragrant harbinger of spring. While mentioning locations, another thoughtful provision for the comfort of the delegates should be specified. Mr. Carl Scheffler opened his

studio, conveniently located down town, and many were the joyful meetings there during the first days.

Sunday morning, April 28th, a large public meeting was held in Corinthian Hall, on the 17th floor of the Masonic Temple. The hall was filled to overflowing. Mr. Albert H. Hall was the presiding officer, and on either side were Mrs. Finch of Seattle, Wash., and Mr. Gregory of Washington, D. C., completing a triumvirate whose spirituality was as eloquent in silence as in speech.

After a few moments' silence, musical numbers were contributed by a large and efficient chorus, under the direction of Mr. Albert R. Windust, with Mrs. Holmes at the organ and Miss James at the piano, assisted by a violinist, harpist and cornetist.

The Chairman read an address delivered by Abdul-Baha in Europe. This impressive contribution was followed by a song by the chorus.

Mrs. Hannen read an address of Abdul-Baha in Washington, giving some of the principles of the Bahai teachings. Short addresses

(Continued on page thirty-two)

DEDICATION OF THE MASHRAK-EL-AZKAR SITE.

By HONORE J. JAXON.

FITTINGLY on May 1st, a day dedicated the world over to the spirit of international brotherhood, the friends from near and far gathered on the Mashrak-el-Azkar grounds in Wilmette to await the visitation by Abdul-Baha. A committee on program had held various sessions in hope of serving by making suggestion of particular things that might be done; but in the event itself it was joyfully realized by the committee, with strong confirmation of the greatness of this cause, that Abdul-Baha needed no guidance other than that of the Holy Spirit. A Marquee tent, capable of holding about 500 persons, had been erected on the plateau which occupies the southeastern portion of the grounds; and a special entry way for Abdul-Baha's carriage

had been prepared about the middle of the eastern side of the tract. Abdul-Baha made his entrance, however, from the northern side and the majesty and simplicity of his mien as he briskly advanced on foot toward the tent—a far spread line of the friends forming an escort just behind him—constituted a scene which will be remembered by those who witnessed it as one of the most impressive experiences of their lives. The very atmosphere seemed to thrill with the significance of this entry by the Servant of Baha upon the first American "Dawning-Place of the Mentionings of the Most High."

Inside the tent seats for about 300 had been arranged in three concentric circles, with a broad open space in the center across which



Breaking the ground—each race and nation in turn taking hold of axe and shovel.



Ready to commence the planting of the first stone contributed.

southeast side of this simply arranged Mashrak-el-Azkar, Abdul-Baha advanced to the inner circle and there delivered to the friends the address printed on page 8 of this issue.

At the conclusion of the address, the scene of the historic occasion was transferred from the tent to the open, where in the great amphitheatre afforded by the panorama of woods, fields and the expanse of water, ground was broken for the greatest of edifices, whose rising walls shall dispel the confusion of Babel and proclaim the day of the Most Great Peace and the solidarity of humanity!

For the doing of the first work a golden trowel was presented, by permission, by Miss Irene C. Holmes, of New York. Restoring the precious emblem to its leather case, Abdul-Baha next called for the implements necessitated by the gravelly nature of the soil, and

the friends could read the love in each other's eyes; while around the outside circle ran a broad perambulatory in which standing room was found by those for whom the seating accommodation did not provide. The inner space was reached by nine equi-distant aisles or entrances, separating the seats, and through one of these, on the

in response there was brought to him first an axe and then a shovel. With these tools of the every-day life of the workers of the world Abdul-Baha and friends from every race present, excavated a resting place for a stone which had been brought to the spot as a loving contribution of material and labor by earnest Bahais from both east and west. It was truly a symbolic seed sowing for countless thousands of similar loving contributions—even as in the now glorified precedent of the volunteer building of the Mashrak-el-Azkar at Eskabad in Russia. No programme made in advance was followed, but under the immediate inspiration this initial labor was thus made typical of united and harmonious volunteer service by every nation and kindred and tongue, the name of each being announced by Dr. Fareed as some native son or daughter in turn took hold of axe or shovel. Persia, Syria, Egypt, India, Japan, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the world, the North American Indians were among the races and countries thus successively represented, and finally Abdul-Baha did the



A souvenir gift of some of the soil from the excavation.



The closing scene—at set of sun on a now historic May-day.

closing work and consigned the stone to its excavation, on behalf of *all* the people of the world.

After Abdul-Baha had left for the city, the friends still lingered on, holding converse and counsel from the encircling seats within the

great tent, or wandering in groups throughout the lovely grounds just breaking into the first leafage of spring. At the close a group picture was taken with the now historic Marquee tent in the background.

ADDRESSES OF ABDUL-BAHA DELIVERED AT CHICAGO

APRIL 30th—MAY 5th, 1912.

PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.*

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. His Holiness Jesus Christ, addressing Peter, said: "Thou are the Rock, and upon this Rock will I build my church." This utterance of His Holiness was indicative of the faith of Peter. Namely that—This faith of thine, O Peter! is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be a cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHÁ'Ó'LLAH has commanded that a place be

built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race is the servant of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other. Each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One God; that we have one Kind Father; that we have one Divine Law; that we have one Reality; that we have one Desire. Thus may we live in the utmost of amity and love together, and for this love, for this amity, the Favors and Bounties of God shall surround us; the world of humanity will be reformed; the human kind will find a new life, eternal light shall shine; merciful and Heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world.

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the Ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the Protection and Providence of One God. These are the Institutes of God and the Foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the Oneness of the Human World and Love among all mankind, and secondly is the Most Great Peace. Praise be to God, this American Democracy presents capacity, showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the

spirits are exhilarated through Thy Glad-Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION
OF THE MASHRAK-EL-AZKAR GROUNDS,
CHICAGO, HIGH NOON, MAY 1, 1912.*

TO-DAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the Power which has gathered you here is truly a colossal Power. It is the extraordinary Power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHÁ'U'LLAH which gathered you together. Therefore we praise God that this Power does assemble people in this fashion.

Thousands of Mashrak-el-Azkars, which mean the Dawning-Points of Praise for all religionists, will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars, even in this City of Chicago there shall be numerous ones established. In Asia there shall be many. In Europe there shall be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some have been houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it is the first Mashrak-el-Azkar, hence it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward

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the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to you here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded centrally by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine ponds and nine fountains, and see how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for the Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be completed, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so. Therefore endeavor to have the ground circular in shape. If possible even exchange certain parts in order to have a circular piece; not to have a triangle. The Mashrak-el-Azkar could not be triangular in shape. It must be circular.

ADDRESS OF ABDUL-BAHA AT HULL HOUSE,
CHICAGO, APRIL 30, 1912.*

I WISH to discuss for you a philosophic subject—a subject of Divine Philosophy, which is abstruse in its nature, and I want your closest attention for its consideration.

In all the existing beings of the phenomenal world there are two aspects, one common to all species and one a distinguishing feature of each phenomenal being. All existing beings, as regards their material aspect or bounty, are alike, for all are material. But there is a point of distinction. As regards their bodies, the material of which they are formed, they have that in common, they are one, but as regards the kind and specie there is a distinction. The mineral and vegetable, the animal and the human, are all material as far as bodies are concerned. That is what is philosophically termed the Point of Contact,

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or common to all. But as regards the distinction of kind, the mineral is distinct. The vegetable is distinct from the animal and as regards the peculiar kind and specie man is distinct from the animal. That is the point of distinction. If the points of contact, which are the material points and common properties to human nature, overcome these peculiar points of distinction, then unity is assured. On the other hand, if the points of differentiation or distinction should overcome the points of contact, then difference results.

Now, the question of the colored and the white is one in which both, as regards the material, are one and there are certain points of distinction. Their points of contact are numerous, for the colored and the white are both human or body, and both have what is known as the body vegetative, both have the tangible properties. These are the points of partnership. It has become evident, therefore, that the points of contact between the two are four; both are material, human; both, the same as the vegetable, have that property augmentative; both, as the animal, have the tangible senses, and both are endowed with intelligence. And as regards you here in this country, there is another point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue, and you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you? From the standpoint of the body, you have that in common. The property augmentative you have in common. All the five senses and tangible properties of man, you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is in color. Is it meet, is it becoming, with all these points of contact, for this least point of distinction or difference should there be any separation or difference: Indeed, not! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that. But there is need of a great, powerful agent which can overcome all these prejudices. A power which nothing in the

world can withstand, and which may overcome all other powers, and that great power is the Love of God, which power can overcome all forces, and I hope that that one power may eradicate this one point of difference and may unite you all, so that hereafter there shall be no distinction. His Holiness BAHÁ'Ó'LLAH has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. If you enter a garden, you will see yellow flowers, white flowers, black, variegated flowers, the red flower for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. Hence this difference in the human kingdom is similar to that. If you were to be ushered into a garden where all the flowers were of the same hue or color, how monotonous it would be!

Therefore he has said that the various colors of human kind, one white, one black, one yellow, one red, lend a harmony of color and beauty to the whole. Therefore all must associate with one another, even as flowers consort harmoniously together in a given garden.

ADDRESS OF ABDUL-BAHA AT THE FOURTH ANNUAL CONFERENCE, THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, HANDEL HALL, CHICAGO, APRIL 30, 1912.*

GOD has stated in the Bible, the Old Testament, "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created beings, you find that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another prop-

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erty, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in the microcosm or the lesser world, and that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after His image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just

because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the Bestowals of God, is acceptable at the Threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

ADDRESS OF ABDUL-BAHA, PLAZA HOTEL, CHICAGO, MAY 2, 1912.*

IN this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercated, by worthless or useless altercations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it hap-

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pened that while I was there two of them got up and had a fight. I said, this is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is more entertaining than the theatre. Call it a play and not the Parliament. The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good. But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man, a sagacious man, is better, but if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinion expressed. Even the majority of opinion, because though the consensus of opinion, that is to say, the quorum, may decide upon a thing, that may be incorrect. A thousand people may give an opinion and may be mistaken, and one sagacious person may give an opinion and be right. That is possible, too. Hence consultation must be that of love. It must be spiritual, in the utmost of love must it be. The members must be in the greatest spirit of fellowship toward one another, so that good results may be forthcoming. That is the foundation. In the realm of consultation the greatest was the council held by the disciples of Jesus Christ after His ascension or departure. That was consultation. They

got together on the summit of the mount; they said: "His Holiness, Jesus Christ, has been crucified and we have no intercourse with Him, therefore we must be loyal and faithful to Him, we must appreciate Him, He resuscitated us, He made us wise, He gave us life. We must be faithful. What shall we do?" And they held council. One of them said, "We must detach ourselves, that is to say, lessen our attachments; with attachments or fetters we cannot do this." Everybody said: "That is so." Another among them said: "Either we must be married and be faithful to our wives and children, take care of our families, or we must serve our Lord freely without these ties. We cannot keep families, care for them, and at the same time herald the Kingdom in the Wilderness. Therefore, those men who have not married, would better not marry, and those who have married must provide means of sustenance and comfort for their families, so they will not be in need, and then leave them in comfort and depart." They said: "That is right." And there was no disagreement or dissenting voices. All agreed. The third said: "To do some worthy deed you have to be self-sacrificing. If we should want to be at ease and also teach, these two will not coincide. From now on we must forego ease, we must accept every difficulty. Everybody said: "That is right." The fifth said: "O, this has another aspect! For Jesus' sake we shall be beaten, we will be imprisoned, we will be exiled. They may kill us. Let us read this lesson from now. Let us know that we may be beaten, we shall be banished, we shall be cursed, we shall be spat upon, and we may be killed. Let us accept all this. Surely we will! That is right!" And after this Council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French Parliamentarians and fight each other!

ADDRESS OF ABDUL-BAHA TO THE FEDERATION OF WOMEN'S CLUBS, LA SALLE HOTEL, CHICAGO, MAY 2, 1912.*

THE function of the sun as a luminary is to reveal the realities of objects. All that which is potential within the earth, through the heat and light of the sun is re-

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vealed or unfolded. That which is hidden within the tree through that luminary is brought forth and exposed to view. So that we can say a function of the sun is the revelation of things mysterious and things hidden within the earthly objects. Inasmuch as this is the century of light, the Sun of Reality has gloriously revealed itself towards all humanity. One of the great things which was hidden in the realm of existence was the potential capability or capacity of womankind. Through the light of the Sun of Reality in this age of illumination, the light and capability of womankind has become manifest to the extent that the equality of man and woman is an established fact. In past ages, woman was wronged and oppressed. Alas! most especially was this the case in Asia and in Africa and in Australia. In these three continents women were most greatly oppressed. So much so that in certain parts of Asia women were not considered as members or parts of the human kind. They considered womankind as an inferior people, or race, or kind. There is a certain people, known as the Nosyrians, who held to this belief for a long period, namely, that woman was the manifestation of the evil spirit or Satan, and that man alone was the manifestation of the Merciful One, or the Lord. At last this century of light arrived. In this age the realities of things have been exposed. Many mysterious things became revealed, and among them was this very subject. So that outside of Europe and America, even in the Orient today it is a well-known fact, if not well practiced, that womankind is equal to mankind. There have appeared women who have been verily the signs of guidance, might and power! Some have been notable poets. Some philosophic minds. Some brave and courageous. Among the brave were those who exhibited their valor and courage on the battlefield. And the poetesses have left their poetical works, which are masterpieces of poetry. To the latter class belongs Kurratel-Ayn, who was a Bahai. She was the one who discomfited all the learned men of Persia. In whatsoever meeting when she entered the learned were silent. She was so well versed in the philosophy and science of the times that the learned men always considered her first. And her courage was unparalleled, to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, the Shah of Persia, who was a most despotic man, a despot who through

his decree could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her last breath, and then she offered her life—forfeited it. Consider what mysteries have been revealed! All this has been due to the effulgence of the Sun of Reality, which in this century and this age has become gloriously manifested. Man must impartially investigate the reality. He must not be prejudiced. What is the difference between man and woman? Both are human. In all functions and powers they are co-partners. At most it has been this: That woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go on the battlefield and kill, is that a shortcoming? Supposing she has not used a gun, nor worked the cannon. If we present a cannon to a woman and ask her to fire it and she should fail, is that an imperfection? At most we can say such is a compliment or praise to her, that in the hardness of the heart she is inferior to man! If we say to womankind, Come along and kill people, they will say—I cannot do it. Now that is not a shortcoming! But be it known that if womankind had been trained according to military tactics, I believe that they could kill as many too. But God forbid womankind to learn military tactics! May they never make up their minds to take up the gun. Because that is not a glory. Home-making and joy-creating and comfort-making are truly glories of man! Man should not glory in this, that he can kill people. Man should glory in this, that he can love. When we study the realm of existence and consider the various kingdoms other than the human kingdom, we discover that the male and the female are not the distinction of gender peculiar to men. Nay, rather, in all created beings there is this distinction of kind. Among the animals there is the female and the male, but is there any superior distinction made by them? In the plant life or the vegetable kingdom we find likewise the masculine and feminine, but there is no difference whatsoever between the male and the female. And if we should impartially investigate the matter, perchance we may find that the female is preferable or superior to the male, because in the vegetable kingdom there are some trees, the female order of which is fruitful, whereas the male is fruitless. For example, the male fig tree

is fruitless, whereas the female fig tree is fruitful. The male palm tree is valueless, whereas the female date tree is fruitful. Now, when we find that in the other kingdoms among the existing things, in the animal and the vegetable, there is no distinction between the male and the female, is it becoming of man to make such a distinction? The male type of the animals does not glory in its being male and in its being superior at all to the female. In fact, an equality is manifested. Is it meet that man, so superior as a creature, should deprive himself of this equality which the animals enjoy? The male animals do not exercise this attitude. They declare that they are equal with the female. In all the rights they consider themselves equal. How is it possible that man, the most reasonable and the most noble, should consider himself superior? Whereas, as a matter of fact, they are all the Servants of one God and all are considered in His estimation as human; and when we find that the word "man" is used as a generic name it applies to all creatures, especially human-kind; for example, in the Bible the statement is made that "man is created after our own image and likeness,"—that does not mean that the female was not created. That applies to her as well as to man. "We have created man after our own image and likeness." You may be interested to know that in Persian and Arabic there are two words distinct, which in English are translated "man"; in Persian and Arabic there is this distinction, when the word "man" is used in one sense it means both man and woman, and the pronoun is referable to both, whereas there is a word which distinguishes the male and the female. We use the word "man" as applicable to man alone, as though it referred to the male alone, whereas it does not at all. We use the word "man" in English as applicable to both. In the Hebrew it is the same.

That which God has not created, that distinction which He has not made, we must not observe. It is a superstition. The thing which is to be considered, however, is this: that womankind must be more highly educated. They must have equal opportunities with men. There must be no difference whatsoever between their education. And until this reality, namely, the equality between the male and the female in the human kingdom, is fully established, is fully realized, the highest attainment for society is not made possible. Supposing womankind is inferior to man in a certain degree, even if that be the case that

is not to be considered, because this very distinction is going to create discord and trouble. They will say, well, if womankind is inferior, therefore she is not to be qualified with all the qualities man has. In brief, man thinks himself superior. And their ambition may wax cold, saying that we will not attempt to reach because it is creationally impossible. This love of advancement would wax less. They would become helpless. On the contrary: We must declare that their capacity is greater. When man endeavors to educate a person, he should inspire him with hope and ambition so the susceptibilities for progress may increase. He should not be told that he is inferior or weaker in qualities. If you tell a pupil in the school that his intelligence is less than the other pupils, it is a very great drawback for his advancement. On the contrary, he must be encouraged to advance, saying—You are most capable and if you endeavor you will reach the highest pitch, and that is the way it should be.

In short, my hope is that in the five continents, where this is not fully established, it may be established and the banner of equality may be raised. And let it be known once more that until womankind and mankind realize this equality, progress is not made possible. The world of humanity consists of two divisions, of two parts. One part or member is woman, the other is man. Until the two are equal in strength, the oneness of humanity cannot be realized. And the happiness of humankind will not be a reality. God willing, this is to be so.

ADDRESS OF ABDUL-BAHA AT THE BAHAI
WOMEN'S RECEPTION, LA SALLE HOTEL, CHI-
CAGO, MAY 2, 1912.*

WHEN we cast a glance at all creational beings, we find that the three forms of life are in need of an education. For example, in studying the mineral and the vegetable kingdoms, we find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small it can be made a big tree, and it can be a beautiful and fresh and verdant tree. But a tree which is bereft of the training of the gardener daily

*Translated by Dr. Ameen U. Farced and taken stenographically by Joseph H. Hannen.

retrogresses and becomes absolutely deprived of its fruitage. It will become a tree of the jungle. Its fruit shall be exceedingly bad. It may become entirely bereft of fruitage. Likewise, when we observe the animal kingdom, the animals which have come under training in their world, daily progress and advance. Nay, rather, they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent it has become! How well educated and trained it has become! How polite even this horse has become! This is not other than the result of education. But as to the human world, it is a self-evident fact that it is more in need of an education than the other existing beings. Consider the inhabitants of Africa and the inhabitants of America: What a vast difference is observable! How the people have become civilized here, and there they are still in the utmost state of savagery. What is the cause of that savagery and the reason for this civilization? It is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant a merciful one; the blind seeing; the deaf attentive. The imbecile even intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only an ordinary material one, like all other human teachers.

But Praise be to God! Your teacher, your instructor is BAHÁ'Ó'LLAH! He is the teacher of the Orient and the Occident. He is the very teacher of the world of divinity. He is the teacher of spirituality. He is the very Sun of Truth. The lights of His education are radiating even as the glorious sun radiates. See what it has done! How it is educating all humanity, that I, a Persian, have come here to a meeting of yours—revered souls on the American Continent—and am standing here before you with the greatest love, expounding to you. This is not other than through the love of the training of BAHÁ'Ó'LLAH, which has united and can unite the hearts in this fashion. Even so has it enlightened the world! Even so has it breathed the Spirit of God into men! Even so has it resuscitated the hearts of men! Therefore, Praise ye God!

that you have been ushered beneath the education of this One, who is the very Sun of Reality, and who is shining so resplendently upon all humankind, endowing all with the life everlasting. Praise be to God! a thousand times!!

THE PLAZA, CHICAGO, THURSDAY MORNING,
MAY 2, 1912.*

I FIND this morning that the city is enveloped by a fog and mist. It is a good city, but it is befogged. When I find a city with sunshine then it is beautiful. Just as fog and mist conceal the sun, likewise the human susceptibilities, in their imaginations, conceal the Sun of Truth. Consider the radiant sun, how beautiful the sight, and how its glory pleases the eye, but this mist and haze causes man to be deprived of the Sun of Truth by being obscured through his imaginations. These mists are as so many imitations, the clouds concealing the sun. But the sun rises and disperses these mists from its different dawning points, at one time rising from the northeast, then from the east, then from the southeast, until we have a clear vision of its glory, from the zenith. In the same manner each nation is directed to the dawning points, each to a particular rising place and each dawning point of religious light is made manifest, but after a time the dawning point is being worshipped instead of the sun itself, which is ever one and forever stationary in the heavens. Differences have arisen on this account and caused clouds and mists to again overshadow the glorious Sun of Reality. When again all this haze of imitations be dispersed, then all will see the Sun aright and see it as one by all nations. Thus all nations will finally become as one.

These clouds hinder the sun, therefore we must endeavor to the utmost to dispel these clouds and mists of superstitions. May all unite thereon and be enlightened, for the sun is one and the radiance and bounty is one. All inhabitants of the earth are the recipients of the Bounty of one Sun and none are favorites; all are beneath its shadow, but strife and battle make a complex cause out of a simple one, and then, alas! the clouds will obscure the Light of Reality and disunion will result. Make use of intelligence and reason, so that you may disperse the dense clouds from the horizon, and all hold to the Reality of all of the prophets. It is most certain that if human

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

souls should reasonably consider and use respective intelligence on the matters of God, then the power of God will dispel all these clouds, and realities will appear as one Light, one Truth, one God, one Love, and one universal Peace.

PLAZA HOTEL, CHICAGO, THURSDAY NIGHT,
MAY 2, 1912.*

OBSERVE the kingdom of genesis and examine carefully all created objects, and we discover the order of creation. Take the ferocious animals, which are not to be seen in their earliest childhood, even in the later days of their lives but rarely; take for our consideration the planets as part of the great creation, and we find all are subject to a universal law, a law which is most complete, most perfect, which cannot be surpassed. That is why a great philosopher, a very wise man, has declared thus: "There is no greater or more perfect system in the realm of genesis than that which already exists." The materialists or atheists state that this symmetry, this perfect order, which exists in nature is due to nature. They say that this order, this composition, this decomposition, this existence, this non-existence are all the exigencies of nature. It is nature which governs and rules over all created beings, and all existing objects or phenomenal objects are captives of this nature; even man is an exigency of nature. When we carefully study we find that this phenomenal being, or this world, is subject to an exact order. It is under law, a universal law, but the question arises as to whether or not this order, this perfect symmetry which exists in nature, is caused or is due to nature itself, or whether it is due to a divine rule. The materialists declare that it is an exigency of nature for the rain to fall upon the ground, and that if it were not for the rain, nature would not become verdant; that if the cloud shall cause a downpour, if the sun shall send forth its heat and light (provided the earth be possessed of capacity), it is impossible not to conceive vegetation under these conditions. Therefore the plant life is subject to nature; it is a sign of nature. The fire has as its natural property the function of conflagration or burning; fire burns. Inasmuch as the nature of fire, therefore, is burning, you cannot conceive of fire without its burning.

In response to these statements we say, according to these premises, the conclusion ar-

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rived at is, that nature is the ruler, nature is the governor, for all virtues or perfections are the exigencies of this nature; as nature, of necessity, must be the ruling force in all things, therefore man, who is a part of this nature, who is an exigency of this nature, is but a member thereof, and nature is the whole.

Man is possessed of certain virtues, of which nature is dispossessed. Man is possessed of volition, of which nature is void. For instance, an exigency of the sun is the giving of light. It is forced, it cannot do otherwise; it has to radiate light, but it is not volitional. An exigency of nature, with regard to this force known as electricity, is that it shall illumine when in this form; it cannot give light, it cannot force its light; it has no volition of its own. An exigency or property of water is humidity. Water cannot be conceived without humidity; it is not volitional. Likewise, all the properties of nature are inherent and natural, not volitional, hence it is stated philosophically that nature is void of volition and void of innate perception, and in this we agree with the materialists. We state the same.

Now the thing which presents food for thought is this: How is it that man, who is part of this plan, is possessed of certain qualities whereof nature is dispossessed? Is it conceivable that a drop should be imbued with qualities of which the ocean is dispossessed? The drop is a part, the ocean is the whole. Is it possible for this form of phenomena of illumination to be possessed of certain properties of which the great luminary, the sun, should be dispossessed? Is it possible for a stone to be possessed of certain properties of which the mineral kingdom in the aggregate is minus? Is it possible, for example, for the human nail, which is a part of the anatomy, to be possessed of certain cellular properties of which the human brain should be dispossessed? Now, man we find to be intelligent; generally, consciously intelligent, whereas nature is not. Man is possessed of memory; nature is not. Man is the revealer of the mysteries of nature, but nature is not conscious of those mysteries of herself. Therefore it becomes evident that in man there are two sides; there is the animal side that is subject to nature; there is also the spiritual side that surpasses nature. This overcomes because it is the nobler, being possessed of certain virtues of which nature is not possessed, therefore it is more powerful. These ideal virtues of man surpass or surround nature; comprehending nature with these powers, man can take the very mysteries of nature and

bring them forth into the visible. All the arts which are now visible were once the mysteries of nature. All the sciences existing were once the mysteries of nature. All these, man commanding nature, took out of the invisible plane and ushered them in on the plane of visibility, whereas according to the exigencies of nature these secrets of nature should have remained latent and hidden. For example: take the electrical force. According to the exigencies of nature, electricity should be a hidden mystery, but the penetrating power of man has discovered this and taken it out of the invisible and ushered it onto the visible. It is also evident that the human body is captive of nature and nature rules it, just as man, for instance, cannot do without sleep, an exigency of nature, a requirement of nature is that man should sleep. As he cannot abstain from food, from drink, from water, he is therefore a captive of nature; but from the vantage of spirit he is the ruler of nature. The intelligence wherewith man is endowed, rules nature—that is self-evident as the sun at midday. Notwithstanding that man is the ruler over nature, it is most strange to notice the contrary opinions, that man in his entirety is a captive of nature. It is the same as saying that the comparative degree is greater than the superlative degree; it is the same as saying that the imperfect is, after all, the comprehensive thing, which comprehends the perfect; it will be parallel to saying that the pupil surpasses the teacher. Is that possible? When we discover that the intelligence of man, that the constructiveness of man, that his discovering mind, are greater than that which we see in nature, how can we say that man is a captive of nature?—that, a child cannot accept. It would indicate that man is deprived of the bounties of God; that he is retrograding to the degree of the animal, whence his keen intelligence does not operate, and that he sees himself as an animal, having no distinction between himself and degree of the animal.

I was once conversing with a famous philosopher of the materialistic type in Alexandria, and he was opinionated on this point, that man and all that pertains to this point belong to nature, that after all, man is only a social animal; and in some respects he was quite an animal, and when he was discomfited in the argument, he suddenly and quickly said: "I do not see any difference between myself and the donkey; I cannot see any distinction between myself and the donkey; therefore I cannot accept these distinctions." But Abdul-Baha

said: "No, I consider you quite distinct, I call you a man and the donkey only an animal. I know that you are intelligent, whereas the donkey is not. I know that you are well versed in philosophy and I know that the donkey is entirely deprived of it, hence I shall not accept this statement of yours." (Abdul-Baha laughed heartily.) Let us consider and take, for example, this lady who is writing in this little book, assuming it is a very trifling matter; but intellect declares that this thing which is being written has a writer. As this writing of itself is not written, and the letters do not come together without a composer, it is evident there must be a writer.

Consider this endless universe—is it possible that this has no creator, or that the creator of this great world should be a minus Intelligence? Is it possible for us to hold the idea that the Creator has no comprehension of what is manifested in creation? Man, who is the creature, has volition, has certain virtues. Is it possible that the Creator is deprived of these? Is that possible? The child cannot accept that. It is a perfectly evident fact that man did not create himself because man cannot do so. How can he of his own weakness create such a mighty being? Hence the Creator who has created him must be more perfect. If He who has created man be simply on the same level with man, then man should be able to create, but we know very well that we cannot create even our own likeness, therefore our Creator must have the superlative degree far greater than ours. In all points He must have that superlative degree. We are weak, He is mighty, because, were He not mighty, He could not have created us. We are ignorant, He is wise. Were He not wise, He could not have created us. We are poor, He is rich. Were He not rich, He could not have created this being. Among the proofs advanced in favor of Divinity are these, that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. Were it not for ignorance, knowledge would not be a reality. Both are necessary in order that both may have realities. Night there must be, and day there must be, in order that both may be distinguished. Night in itself is an indication of the day which follows, and the day itself indicates the night which must follow. Were it not for the night there could not be the day. Were it not for death there could be no life. Things are known by their opposites. Our

weakness is an indication that there is might; our ignorance is an evidence of knowledge; our need is an indication of supply and wealth. Were it not for wealth there would not be this need; were it not for ignorance there could not be knowledge; were it not for wealth there would be no poverty. In other words, demand and supply is the law, and no doubt those virtues have a center, and that center is God, wherefrom all these bounties emanate.

THE PLAZA, CHICAGO, FRIDAY MORNING, MAY
3, 1912.*

I WAS in the Orient and from the Orient to this part of the world is a long distance.

To travel it is not easy. It was especially difficult for me on account of my infirmities of body, increased by the forty years in prison. My physical powers are weak; it is the will power that moves me. Realize from this how great has been my exertion and purpose in accomplishing this journey through the Will of God, and may it be the cause of great illumination in the Occident.

In this Western world, with its stimulating climate, its capacities for knowledge, its lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations, and through their comprehension of realities and unrealities they should attain and realize. They should become leaders in the search for the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the prophets, including Jesus Christ, no deed so estimable.

Yet even now warfare prevails. Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of Western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, that the banner of In-

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ternational Peace in reality may be unfurled here, and that American Democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli. Think of their cutting one another into pieces. From the waters of the sea comes the bombardment; on the land the guns respond, and from the very air itself the dynamiting descends. The contending parties are thirsting for each other's blood. Truly armies should not contend like this. How can they do it? Have they not fathers, have they not mothers, have they not children, are they not human? What of the children when they hear the terrible news? What of the wives? Think of their experiences! How unjust this is, how terrible! Human beings should not suffer this. Those chieftains should strive for the good of their subjects; those shepherds should bring their sheep within the fold and comfort them and give them pasture. I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the Great Peace in this country, in this nation and government, and through them spread it to the world.

THE PLAZA, CHICAGO, FRIDAY NIGHT, MAY
3, 1912.*

THE difference, in humankind, from the highest to the lowest, the philosophers declare, is due to education or lack of education. The proofs advanced with regard to this are these: The inhabitants of Africa are human, the inhabitants of America are also human, the inhabitants of Europe are human. What is the cause of the difference which exists between the inhabitants of Africa and those of America or Europe? The inhabitants of America are civilized, generally speaking; the inhabitants of Africa, generally speaking, are pronounced to be savage, with few exceptions. What causes this difference? There is no doubt that the inhabitants of America are civilized because of education, whereas the people of Africa have been deprived of education. Education renders the ignorant wise; education renders the tyrant just; education renders him who is sad, glad; education strengthens the weak-minded or weak-willed to be strong-willed; education renders the fruitless trees fruitful. Therefore the difference apparent in humankind—in the world of

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humanity, namely that some occupy lofty degrees, others occupy the abyss of despair, is mainly due to education or its absence. Every individual member of the human race can attain to the loftiest degrees. He can even reach the prophetic degree. This is the statement of the philosophers.

The prophets of God also state that education is most effective; that it *does* give man sublimity; it does confer on man civilization; it does improve the morals of society; but they further state that in creation there is some difference. For example, take ten given children of the same age, of the same progeny, in the same school, one curriculum, one teaching, the same food, the same water, the same environment or air, in all respects having interests in common and equal; but we find out ere long that two of these appear exceedingly intelligent; some are in the medium, and some at the bottom of the school. One may become a professor emeritus; one will not even prove an apt scholar, whereas the education has been the same, one teacher, the same climate, the same school, the same lessons. From all standpoints there has been an equality, but some advance extraordinarily, some occupy the middle school, some only the lowest degrees, hence it becomes evident that in existence, in the very existence of man, mankind is not equal. In capacity they differ; in their intellectual capability they differ. They *are* different, but every member of the human race is capable of becoming educated. They *must* be educated. The prophets of God are the first educators, they educate the human race generally, they give them universal education, they cause them to leave the lowest degrees or grades of savagery and attain to the highest pinnacle of civilization. The philosophers likewise strive along educational lines for humanity, but at most they have been able to educate themselves, to improve their own morals, to civilize themselves, and they have been able to educate a limited number who have been about them, but they have been incapable of universal education. They have failed to cause an advancement for any given nation so that it might leave the lowest grades of savagery and attain to the highest pitch of civilization, but His Holiness, Jesus, conferred this education. His teachings were universal in aspect, His bestowal is universal in character. Through the power of the Holy Spirit did He educate, not through human agency, for the human power is limited, whereas the Divine power is unlimited, and no doubt the

limited power in life has not capacity to cope with the unlimited power or power infinite.

Galen, the Greek physician, has a certain treatise devoted to the discussion of the factors in the civilization of nations. Galen was not a Christian, but he has borne testimony saying that religious beliefs exercise an extraordinary effect on the problem of civilization. In substance he states: There are certain ones among us, people contemporaneous with us, who follow the Nazarene known as Jesus, the man who was killed in Jerusalem. This people are truly imbued with morals which are the envy of the philosophers. This people believe in God and fear God. They have hopes in his favors, therefore they shun all uncommendable actions and deeds. They are inclined to all praiseworthy morals and ethics. They strive day and night that their deeds may be of the praiseworthy type, that they might contribute to the welfare of humanity, therefore each one of them virtually is a philosopher, for that which is the purport and purpose of philosophy, these people have attained unto. Such people have praiseworthy morals, though they may be illiterate, not being capable of reading or writing.

The purpose is this, that the holy manifestations of God, the prophets, are the first teachers of the human race. They are universal educators, and their institutes, the foundations which they have laid down, are the causes or factors of the advancement of nations. Imitations which creep in afterwards are not conducive to that progress. Nay, rather, the imitations which later crept in, were the very destroyers of the human foundations. They are as clouds which cloud the Sun of Reality. Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the reality of Christ. For example, His Holiness, Jesus Christ, stated, "you must put the sword in its sheath." That means warfare is forbidden, it is abrogated, but see what the Christians did later, think of the wars which took place afterward! This great persecution spared not even the learned; he who discovered the revolution of the earth was imprisoned for its sake; he who discovered the new astronomical system was likewise incarcerated. In short, those who were scholastic in type were subjected to the mo-

lestation of these people. How many were killed! What comparison or relation is there between the teaching of Jesus Christ and those actions, for Christ declared, "he who persecutes you, you must love him and praise him; he who deals harshly with you, you must deal kindly with." "You must emulate the example of the Heavenly Father, whose sun shines upon the just and upon the unjust." What relation is there between these two? Therefore there is need of turning back to the original foundation. The fundamentals of the prophets are correct. The imitations which subsequently have crept in have nothing to do with the original institutes. His Holiness BAHÁ'ÓLLAH has reiterated or re-established the quintessence of all the teachings of all the prophets. He has thrown out all the accessories; the quintessence thereof He has renewed. His Holiness BAHÁ'ÓLLAH has written a certain treatise which is known as the Hidden Words. The preface thereto is, that this is in brevity the quintessence of the teachings of the prophets, which God has revealed to the prophets, and herein is recorded in brevity their purposes and other questions concerning spiritual and ethical life. You may all read it and find out what it contains. See what the foundations of the prophets are, observe and consider the teachings of the prophets, see the inspiration of the prophets of God. You will see that it is light on light. We must not look at the actions of the nations; we must investigate the truth and summon *all* to this truth or reality in order that all may be united.

THEOSOPHICAL SOCIETY; NORTHWESTERN UNIVERSITY HALL, CHICAGO, SATURDAY NIGHT, MAY 4, 1912.*

I HAVE great joy this evening in being present at this meeting. Praise be to God!

I see before me faces of souls who have capacity, all of whom have for their greatest desire the investigation of truth, which is conducive to the greatest joy.

According to the philosophy of God, in the material or phenomenal world there are two great issues or affairs: One is that which concerns life, the other concerns death. One is relative to existence, the other to non-existence; one is composition, the other decomposition. People imagine that existence is the expression of reality or being, and that non-existence is the expression of annihilation—

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some imagining that man's death means his annihilation. This is a mistake. Total annihilation is an impossibility. At most, composition is subject ever to decomposition or disintegration; that is to say, existence means that certain elements have become composite and from that composite a being is formed—inasmuch as these elements have gone into the formation of endless forms of genesis we have the variegated expressions of life—; and non-existence simply means the opposite or decomposition of these forms. For instance, certain elements have formed man, then this composite man is subject to disintegration. This is no other than death, but the elements remain just the same. Hence, total annihilation is an impossibility. Existence will never be non-existence. It would be the same as saying that light can become darkness, and light can *never* become darkness. Existence can never become non-existence, hence there is no death for man; nay, rather, man is everlasting, everliving, and as a rational proof thereof the following is advanced, that every atom of the phenomenal elements is transferable from one form to another, from one degree to another. For example, take the grain of sand or dust; you can say that that grain traverses all the degrees of existence. Once it goes into the formation of the mineral in becoming petrified, as the rock; once it becomes vegetative in becoming the tree; at another time it becomes an animal, and still at another time, a later period, it becomes man. Hence it traverses or is transferred from one degree to another degree in the phenomenal existence, but to non-existence, never.

Non-existence, therefore, is an expression applied to change of form. People consider that this transference or apparent change is death or annihilation, whereas it is never so. You may consider this very point which I presented, namely, the grain of sand which in the mineral kingdom at first existed; later on it was transferred from that lowest form of life to the vegetable, later to the animal, and at last to the human kingdom, showing that it is only a transformation and not an annihilation, for the elements are ever present, and elements only change forms, hence there is no death, it is life everlasting. For example, you can see that when clay dies in the mineral kingdom, it becomes a tree; but it does not die, it has been transformed only. It has been transferred from the mineral kingdom to the vegetable kingdom. This vegetable is used or

consumed by the animal, and there, when utilized, you can say it dies, but in reality it has become transformed and transferred to the animal kingdom. The animal is utilized by man. It dies in that animal form or kingdom, but it is transmuted or transformed to the human kingdom, consequently it becomes evident that there is no annihilation. Death, therefore, is applicable to a change or transference from one degree to another. In the mineral kingdom there was a spirit, the mineral spirit; in the vegetable kingdom it became transformed and reappeared as a vegetative spirit; in the animal kingdom it attained the animal spirit, and in the human kingdom it aspired to the human spirit, hence it is only degrees or transferences, and there never is for man annihilation. Man is everlasting, everliving. And if we think of death it is only an imaginary term implying change.

The reality is this, that it is only a transference from one degree to another, from one form of composition or genesis to another, and transferences should never be called death. We will take, for example, this light, and supposing we say that this light, having reappeared in another incandescent lamp, has died in the one and reappeared in another. This is not death. These perfections of the mineral are translated or transformed into the vegetative, and from the vegetable kingdom they were transformed to the animal, the virtue always attaining plus or the superlative degree, and from the vegetable kingdom they were transferred into the animal and human, and we find the same virtues manifesting themselves more fully, therefore we see that the tree never died, that the animal has not died, but what must be said is that the reality of the vegetable or animal entity, or the mineral reality, has been transferred from a lower form to a higher form, finally attaining the superlative degree. Therefore death is only an expression applicable to these changes, and the question of non-existence is a relative one. Absolute non-existence is inconceivable. For example, this rose becomes disintegrated and this symmetry is corrupted, but the elements remain changeless; nothing affects that elemental being. It is impossible for the elements whereof this rose is formed to become non-existent, and it is simply that these elements go from one degree or are transferred from one state to another, and man only through his ignorance is afraid of death; death is imaginary and absolutely unreal; it is human imagination.

The bestowal and grace of God have rendered the realm of existence alive and full of being. For existence there is no change or transformation; existence is ever existence, and it can never be translated into non-existence. It is only a graduation. A degree beneath the highest degree is considered as non-existence. For example, this dust beneath our feet as compared to our being is non-existent. The human body becomes dust and you can say it has become non-existent, therefore this dust in comparison or in relation to the higher form of human being, is as non-existent, but in its own sphere it is existent, it has its mineral being; therefore it is well proved that absolute non-existence is impossible, it is only relative. The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption; inasmuch as He has endowed existence or the phenomenal world with being, it is impossible for it to become non-being, for it is the very genesis of God; it is in the realm of creation; it is a creational world and not a subjective world, and that bounty is continuous and permanent. For instance, He endows man with the bestowal of being, and that bounty or bestowal is continuous, and there is no cessation; therefore, just as the rays of the sun are continuous, the heat of the sun emanates forever, no cessation is conceived for it, even so the bestowal of God as regards humanity is ever descending upon it, is ever continuous, and never is there severance therefrom. If we say that the bestowal of existence at some time ceases, it would be the same as saying that the sun can exist with cessation of its rays. Is it possible for the sun to have a cessation of its effulgence or rays? Therefore the effulgences of existence are ever-present and continuous. The conception of annihilation is a factor in human degradation, it is the cause of human debasement, it is the cause of human lowliness, it is the cause of human fear, it is the cause of the dispersion of human thought; but the conception of composition or existence is conducive to human sublimity, the cause of human progress, the cause of human virtues, therefore it behooves man to never think of non-existence, of death—which is absolutely an imaginary thing —; he must never think of that which degrades him, nor think of the degradation of the human soul. Man must see himself ever living, so that hour by hour he may advance until the human reality may become more apparent. If he considers non-existence he will become utterly incompetent; his will weak-

ened; his power will not remain; love of progress will wax cold, and the acquisition of human virtues will cease.

Therefore you must thank God that God has rendered you all alive and existent. Endeavor day and night to acquire more virtues of the human type, and consider yourselves as the lights which never have any sunset, any setting; an existence which is never non-existence; a light which is never to be followed by darkness. When man is not endowed with insight he is not informed of these important mysteries. This outer retina, so delicate, may sometimes be a hindrance to the insight, which can alone perceive. The bestowals of God which are visible in all phenomenal life are sometimes rendered invisible because of the delicate retina, which sometimes forms a hindrance, which makes him uninformed, but when those scales are off, when the veil is torn asunder, then the great signs of God will become visible, he will witness the light filling the world. The bestowals of God are all manifest. The promises of heaven are present. The favors of God are surrounding all, but if this cover should remain he is made to deny all these great signs, and is deprived of all these manifestations of God's bestowals; therefore we must endeavor in order that the veil concealing the insight may be removed, that we may witness the manifestation of God's signs and discern the mysterious graces of God, and see that the material blessings, as compared with the spiritual blessings, are as nothing. The spiritual blessings of God are the greatest. When we were in the mineral kingdom, although there we were endowed with certain blessings of God, they were incomparable with the blessings in the human kingdom. Although when we were in the matrix of the mother we were blessed with certain blessings of God, as compared with the blessings or bestowals of *this* world they were as nothing. Likewise if we transfer from the phenomenal phases of life to the spiritual and attain insight, we shall consider that the material blessings, as compared with the spiritual blessings, are as nothing. In the spiritual world the divine bestowals are infinite, for that which is in the material world is subject to disintegration; for every composition there is a decomposition, but in the world of spirit there is no separation, there is no decomposition. It is absolute immortality and entire solidity and firmness. It is changeless; therefore we must thank God for He has created for us material blessings and also spiritual bestowals.

He has given us material graces and heavenly ones; He has given us sight that we may see these lights, and He has given us insight wherewith we can see the lights of God. He has given us the outer ear wherewith we can hear the melodies, and He has given us the inner hearing wherewith we can hear the melodies of God. Therefore, we must strive with heart and soul in order that the perfections and virtues latent within the realities of the phenomenal world may become developed and manifested, for the human reality may be compared to the seed. If you sow the seed and nurture it, a mighty tree can be forthcoming therefrom. The virtues of that seed will follow, become revealed, it will become a branch, give its leaves and blossoms, and fructify. All these virtues were hidden within the inner part of the seed. Through the bounty or blessing of cultivation these virtues became apparent. Likewise the Merciful God has deposited within the human realities certain distinct virtues which are hidden or latent. When education touches the human being those virtues which are the deposits of God, like unto the unfoldment of the tree within the fecundated seed, will become apparent from the human reality. I will now pray for you.

Prayer.

O Thou kind Lord! These are Thy servants who have gathered in this meeting and have turned to Thy Kingdom and are in need of Thy bestowal and blessing. O Thou God! manifest and make apparent the signs of Thy oneness, which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in the human realities. O God! we are as plants and Thy bounty is as the rain. Refresh and cause to grow these plants through Thy bestowal. We are Thy servants, free us from the fetters of the material being. We are ignorant, make us wise; we are dead, make us alive; we are material, endow us with spirit; we are deprived, make us the intimates of Thy mysteries; we are needy, enrich us and bless us from Thine endless treasury. O God! resuscitate us, give us sight, give us hearing, and familiarize us with the mysteries of life, so that the mysteries of Thy Kingdom may be witnessed by us in the world of existence, and confess Thy oneness. Every bestowal emanates from Thee, every benediction is Thine. Thou art Mighty; Thou art Powerful; Thou art the Giver and Thou art the Ever Bounteous!

CHILDREN'S MEETING, PLAZA HOTEL, CHICAGO,
SUNDAY MORNING, MAY 5, 1912.*

YOU are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHÁ'ÓLLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed.

PLYMOUTH CONGREGATIONAL CHURCH, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

I OFFER thanks to God for being present here at an assemblage which is commemorating Him, whose members have no thought or aim save His good pleasure, and all their purposes are the impartial investigation of reality. They have become freed from the realm of fetters, of imitations and desire to

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

investigate reasonably everything and then to accept the same, hence I offer thanks to God that I am present here.

In the solar system the solar center of illumination is the sun itself. The educator of all phenomenal things is the sun, through the Will of God. When we observe phenomenal objects we discover that growth and vegetation are dependent upon the heat and light of the Sun. Were it not for the light and heat of the sun there would be no vegetation, there would be no animal life, there would be no forms of genesis at all. But the great Bestower, the great Life-Giver is God, the sun is the intermediary. Were it not for the bounty of the sun, therefore, the world would be in darkness. Be it the earth or the planets at large, illumination starts or emanates from the solar center. In short, the sun is the center of illumination in the phenomenal world or the realm of nature.

Likewise in the spiritual world, in the realm of intelligence and idealism there must needs be a center, and that center is the everlasting, ever-shining Star. Its lights are the lights of Reality which have shone upon humanity. That light illumines the realm of thought, that light illumines the realm of morals, that light confers the bounties of the kingdom, it is the cause of the education of souls, it is conducive to the illumination of the hearts, it gives forth the glad-tidings of God. In short, the moral world, the ethical world, the world of spiritual progress are dependent for their progressive being upon that Center of Illumination. It gives forth the religious light, it vouchsafes the spiritual force, it confers the light eternal, and imbues humanity with the virtues of the human type. This Star of Reality, this Center of Illumination to which I have referred, applies to Manifestations of God in general, to the Prophets of God. Just as the phenomenal sun illumines the phenomenal world, gives it its growth and power of being, likewise the spiritual sun of illumination gives or confers illumination upon the world of morals and the realm of ethics, and were it not for the illumination of that center of the prophetic sun, the world of thought, or intelligence, the realm of ethics would become dark and extinct. The Sun of Reality is one, just as the phenomenal sun is one, but it has numerous dawning points, even as the phenomenal sun has its various points of arising. During the spring season it appears or dawns from the temperate horizon; in the summer it has its distinct summer dawn-

ing point, and in the winter it has still its wintry dawning point. These day springs or dawning points differ, but the Sun is ever the same sun. The souls who extend their gaze to the Sun will be the recipients of light no matter from which dawning point that Sun dawns or arises, but those who are fettered with their adoration of the dawning point, are deprived when there takes place a transference of the Sun from one dawning point to another. Just as the solar cycle has its four seasons, likewise the Sun of Reality has its distinct cycles; just as this phenomenal sun has its spring season, the Sun of Reality has also its springtime or spring cycle. The Sun of Reality dawns from a given point, then the springtime arises or begins. The world is set in motion and an extraordinary or tremendous motion takes place in the realm of thought and ideals. The thoughts become brighter, the thoughts become spiritual, the minds find development, the virtues of the human world become apparent, the likeness and image of God will become manifest. Then the summer season, metaphorically speaking, takes place, and winter follows and faint traces, no traces in fact, remain of the effulgences of that spiritual Sun. The surface of the earth becomes dormant, the clay becomes dark and dreary, the trees become naked and no freshness and beauty remain. But again the cycle begins and we have the springtime, and the former spring is thus renewed and the world again becomes resuscitated, illumined, attains spirituality, and religion is organized, the hearts are turned to God, the summons of God are raised, and the life everlasting is vouchsafed. For some time the religious world has become weakened and materialism has advanced. The spiritual phases of life were constantly on the wane; morals were becoming degraded, composure and peace were non-existent for souls, and satanic qualities were taking the upper hand; strife and rancor came into being; bloodshed and pillaging were in vogue. Negligence of God, in short, became a reality. The deprivation of the bounties of Heaven was a fact, so the wintry season was established. Again the springtime of God dawned, the lights of God shone forth, the effulgences of the Sun of Reality became manifest, the realm of thought and heart became exhilarated, a new spirit was breathed into the body of the world and daily advancement took place.

I hope that the lights of the Sun of Reality will illumine the whole world, so that no strife

and warfare may remain, no bloodshed and battles may remain, so that fanaticism and religious bias may not remain; all humanity may see the bond of brotherhood, the souls may consort with each other in perfect amity, the nations of the world may at last hoist the banner of truth, the religions of the world may be ushered into the same oneness, for the foundations of the divine religions are one Reality. Reality does not accept multiplicity; it is not divisible. All the Holy Manifestations of God have proclaimed and promulgated the same Reality; they have summoned people to the realm of Reality, and Reality *is one*. But imitations, like unto the clouds or mists, have be-fogged the Sun of Reality. We must forsake these imitations in order that these mists and these clouds may be dispelled and may free the Sun of Reality. Thus may the sun shine most gloriously, then all the inhabitants of the world *will* be united, all the religions *will* become one, all the denominations will become united, all races will become unified, all nativities will become one fatherland, and all the degrees of humanity will be ushered beneath the same tabernacle and the same banner. That these cries and battles cease, amity and accord take place, warfare pass away, peace and composure become realities; all humanity embrace one another, and in the utmost love, accord, composure and comfort, adore one Creator, one God. That the material civilization shall advance, and the heavenly civilization be founded.

Until the heavenly civilization be founded no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world, consider the expressions of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality, with greatest effulgence, with glory, will shine upon mankind.

Prayer.

O God! O Thou who givest! This congregation is turning to Thee, casting their glances at Thy Kingdom and favor, longing to see the lights of Thy Face. O God! bless this nation. Confirm this government. Give this people glory, and confer upon them the Life Eternal. O God! illumine the faces, render radiant the hearts, exhilarate the breasts, crown the heads

with the diadem of Thy Providence, cause them to soar in Thy atmosphere, so that they may reach the highest point of Thy glory. Aid them in order that this world may ever find the light and effulgence of Thy presence. O God! shelter this congregation, and admonish this nation. Render them progressive in all degrees. May they become leading in the world of humanity, may they be examples of humankind, may they be manifestations of Thy grace, may they be the inspiration of Thy Word. Thou art the Powerful, Thou art the Mighty, Thou art the Giver and Thou art the Ever-Omniscient!

LINCOLN CENTER—ALL SOULS CHURCH—CHICAGO, SUNDAY NIGHT, MAY 5, 1912.*

THE divine religions were founded for no other purpose than the unification of humanity and the pacification of mankind. Any movement which brings about peace for human society is truly a divine movement; any reform which brings people, gathers them together beneath the same tabernacle surely is animated by peaceful motives. At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds, and surely it is the peace element therein which unites and which makes peace, for warfare has ever been the cause of separating men, the cause of disunion and discord amongst men.

Consider how His Holiness Jesus Christ united the divergent peoples and differing sects and denominations of the early days, hence it becomes evident that the fundamentals of religion are intended to unite and bind together. Their aim is the universal peace, everlasting peace. Even go prior to the time of His Holiness Jesus Christ and you will find that the prophetic word then and there was also conducive to unification of various types and opposing elements of human society, and the first and primary teachers who succeeded Jesus Christ have aimed at the unity of mankind. His Holiness BAHĀ'ŪLLĀH, in Persia, was enabled to unite peoples of various thoughts and various creeds and differing denominations. In far-off Persia there were Christians, Mohammedans, Jews, even Zoroastrians, and their various denominations together with racial distinctions, such as the Semitic, the Arabic, the Persian, the Turk, and so on; through the power of religion He was

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

enabled to unite these differing peoples, so that these opposing peoples were united to the extent of consorting in perfect amity. Such a unity and accord became realized among them that they were considered as one people, one kind, for every religion of the divine religions is divisible into two distinct departments; one department or division which is essential, which is fundamental, is that which is concerned with the realm of morals and ethics, with the spiritual progress of man and that is changeless. For example, in the Messianic day the divine law was divided into the two divisions. One division which was essential concerned itself with the realm of morals, with the spiritual susceptibilities, with the heavenly bestowals. The other division touched upon the material conditions, the deals among humankind, and that is accidental, and therein there is change and transformation. For example, in the days of Moses there were ten distinct commandments with regard to murder. In the days of Jesus these were abrogated, for in the Mosaic day these ten commandments or ordinances were in accordance with the exigencies of the time but in the days of Jesus these not being in conformity with the times, were abrogated.

In short, every religion, every great religious foundation is divisible into two departments. One concerns the moral welfare and that is one. It was the same in the days of Moses; during the days of Abraham it was the same; in the days of Jesus it remained the same; that is changeless and that is essential religiously. The second division, which has to do with the deals of humanity, with the essential welfare of society, is constantly subjected to changes, in accordance with times and places. The purport is this, that the Divine religions have for their central aim peace, for their reality is one. It is one light, one ocean, one rain, and therein there is no difference at all, hence that forms the basis for peace and amity. The various and opposing nations that factor can bring together and unite. The warring nations can be brought to peace thereby. Consider how after the Messianic day the Roman empire and the Greek nation were at warfare, what enmity was exercised towards the Greeks by the Romans. The warring element between the Assyrians and the Egyptians in those days were well known, but the teachings of His Holiness Jesus Christ proved to be the cement wherewith they were united, they were brought to peace; warfare ceased, strife and rancor passed away, and to-

gether they associated with the utmost of love and amity; for strife, warfare, and bloodshed are the very destroyers of the human foundations, whereas peace and amity are the founders of the welfare and the benefit of humanity. For instance, take two nations, two religions, two races, or two peoples which have for two thousand years kept peace or remained in a peaceful state, yet for a time to come they are in need of that peace. Peace is ever needed, but if the two nations should enter the battlefield for one year, at the end of that year consider the destruction and the tremendous demand for peace again, for peace and unity are the factors which bring about the comfort and welfare of humanity, whereas warfare and strife are the destroyers of the foundations of society.

The human organism may be taken as an example of the body politic. As long as the members and parts of the human organism are at peace, co-ordinate, and co-operate together peacefully and harmoniously, we have as the result the expression of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare, and when dissension continues and discord waxes grave in the human organism, the result is dissension and dissolution and ultimately death. All objects, all created beings are contingent or dependent upon peace, for every contingent or phenomenal being is composed of distinct elements. As long as there is an amicable understanding a unity of action and co-ordination among these elements which go to form this phenomenal being, there we have peace, but as soon as dissension takes place disintegration results. The purpose is this, that peace and amity are the saving factors of society, whereas warfare and strife are the factors which bring about death and destruction, and God has willed for His humankind naught but peace and amity. All the prophets has He sent for this purpose. For peace and amity are life itself, whereas discord and dissension are death and destruction.

Now, inasmuch as the reality of the religions is one, and the difference is one of imitations, but religion essentially is one, the existing religions must give up the imitations in order that the Reality underlying them all may enlighten them all, may unite humanity. When people hold fast to that Reality, that Reality being one, all shall be united and agreed; all the religions then shall summon people to the oneness of the world of humanity; all the religions will summon

people to justice; all the divine religions will proclaim equality of rights; all the divine religions will summon people to the mercy of God; all the divine religions will admonish people to virtue. The foundation is one, there is no difference therein. If the essentials of religions, therefore, be observed, peace shall be the result, and when we study the conditions we find that the conditions existing are due only to imitations which have crept into the religions, and the differences in the imitations have caused these various denominations and sects.

And now let us consider the various people of the world. They all belong to one kind, and let us recall the fact that the various nations of the world—the American, the English, the French, the German, all the continental nations, even the Turks, Persians and Arabs, are all people of the same Adam, belong to the same household—why should they have dissension? The surface of the earth is one nativity and that nativity was intended for all. God did not place these boundaries. Why should a matter which has not been originally destined by God, namely, the imaginary boundary lines placed by humankind, be made the bone of contention and the cause of differences? God has created all humanity; He has provided for

all; He is preserving all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Now, inasmuch as we have such a kind God, why should we be at war with each other? Now that His light is shining upon all, why should we cast some of ourselves into darkness? Inasmuch as His table is spread for all, why should we deprive one another? Now that His effulgence is reaching us all, why shall we place ourselves in darkness? As long as we have a basis for amity, for unity, why should we deprive ourselves thereof? There is no doubt that the cause is only ignorance and that the result is perdition. It is a cause of depriving humanity of the eternal favors of God, hence we must forget all the imaginary causes of difference and refer to the very fundamentals of the divine religions in order that we may associate with perfect love and accord, considering humankind as one family, the surface of the earth as one nativity, and all races as belonging to one humankind, and let us live under the protection of God, attaining to the eternal happiness in this world and to the life everlasting in the world to come.

Benediction by Abdul-Baha.

O Thou kind Lord! Thou hast created all humanity from the same original parents,



Viewing the animals in Lincoln Park



Descending stairway to a wooded dell.

Thou hast destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou art kind to all, Thou hast provided for all, Thou dost shelter all, Thou conferest life upon all, Thou hast endowed each and all with talents and faculties; all are submerged in the ocean of Thy mercy. O Thou kind Lord! unite all, let all the religions agree, make all the nations one, so that all may see one another as one kind, the deni-

zens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace. Cement Thou, O God! the hearts together. O Thou kind Father, God! exhilarate the hearts through the fragrance of Thy love; brighten the eyes through the light of Thy guidance; cheer the hearing of all with the melody of Thy Word, and shelter us all in the cave of Thy Providence. Thou art the Mighty and Powerful! Thou art the Forgiving, and Thou art the one who overlookest the shortcomings of all humankind!

A STROLL WITH ABDUL-BAHA

CULMINATING IN A TYPICAL BAHAI MEETING UNDER THE TREES OF LINCOLN PARK, CHICAGO.

BY HONORE J. JAXON.

DURING Abdul-Baha's stay in Chicago at the Plaza Hotel, it became a matter of frequent occurrence for him to take a morning or evening stroll in Lincoln Park—that magnificent plaisance where lawns and woods extend northward from the hotel for several miles along the shore of Lake Michigan.

On these occasions it was usual for him to accept the escort of any of the friends who

might have the good fortune to be on hand and at leisure at the time of starting; and one of the most interesting of these episodes was the one of which there is presented here—with an outline as illustrated by the camera of a friend who although belated at the start, had been guided through the mazes of the park to the place where the little party was pursuing its way among the trees.

Near the lakeward side of the middle por-

tion of the park is an unusually well stocked zoological department. The many strange and beautiful forms of bird and animal life herein presented proved very interesting to Abdul-Baha, as he walked among them with a manner which somehow reminds one of the legends of St. Francis of Assisi, and the all-consciousness said to have been displayed by that lovable saint in his communings with the birds and animals of his day; and it was here that Abdul-Baha was moved to grant permission for the first of the pictures taken during this stroll—the occasion chosen being at a time when the cortege found itself grouped very conveniently for camera purposes between two lines of iron palisade.

Photographic operations being thus pleasantly initiated, Abdul-Baha next consented to a group picture which was suggested to the minds of some of the ladies while the party was descending a broad and noble flight of masonry stairs that had been built to accommodate a steep inflection of the footway as it passed through a wooded dell.

From this point, Abdul-Baha directed his course to a place where—springing from the midst of heavy bushes on either shore—a single arched foot-bridge rises high above a wide lagoon, whose dark waters are said to have closed over many a discouraged soul that had chosen the crown of the bridge as the place from which to cast a final “longing, lingering look” at earth and sky. The landscape disclosed from this viewpoint is indeed one of the fairest in Chicago; and it is worthy of remark, that it includes in its northernmost reaches the spot where on the distant horizon the grounds of the coming Chicago Mashrak-el-Azkar slope down to meet the waters of the lake. “Beautiful,” was the comment made by Abdul-Baha in English, and with quiet but loving emphasis, as he gazed northward from the parapet of the bridge. His glance comprehended both the wide-spread panorama and the placid waters beneath, and there sprang into being among the friends present a strongly marked impression, that he was moved to special prayer by becoming innately aware of the thrilling human experiences connected with the scene.

Before leaving the bridge Abdul-Baha acceded to another group picture while the friends were seated at the summit, and also to a remarkable full-length picture of himself alone, which has been reproduced as the frontispiece of this issue. The course of the

morning's walk then turned back toward the animals' quarters; and here, while apparently engrossed in contemplating the movements of a majestic polar bear, Abdul-Baha delighted the friends by exhibiting coincidentally the charming sense of humor and the all-consciousness which are alike so strongly marked in him. No sooner had the picture been taken of Abdul-Baha standing alone on the bridge, then the friends commenced to express to each other their desire to secure a similar picture that would show the beautiful silver locks that flow down from under his turban and ripple across the collar of his robe at the back. His seeming absorption in study of the great bear suggested to all, simultaneously, that this was the opportune moment; and a joyful conspiracy was at once entered into—everyone quietly tip-toeing out of range, while the active agent of the proposed photographic larceny set up his tripod and prepared for a time exposure that would insure a satisfactory clearness of detail in the desired picture. Soon a perfect focus was obtained and apparently everything was ready, but just as the members of the little group were holding their breaths in thrilled anticipation of success—at the very moment, indeed, when the operator had seized the bulb, the pressing of which would open the shutter and start the exposure of the film—Abdul-Baha turned suddenly around with a delighted little chuckle, and playfully smote the would-be thief across the back of his neck with a light touch of his walking cane, thereby conferring one unique distinction which the recipient of this “love-tap” is probably cherishing as a happy memory!

And now came the most striking feature of the morning's experience and the subject of the closing photographic illustration. From the episode of the bears' den, Abdul-Baha led the friends toward the lake, and taking one of a number of seats conveniently disposed under a group of trees, invited the friends to likewise be seated. They found themselves arranged in a circle, and, after dictating an answer to a letter which had been read to him that morning as he had walked along, Abdul-Baha suddenly commenced talking to them in a strain of intimate and friendly counsel which exalted the hearts of all present, and warmed the determination of each one to be doubly on guard against any future possibility of becoming a cause of disunion or discord. Two striking gems we herewith



"I want you to be organized like a flock of the doves of heaven, whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human beings shall become willing to accept the guidance of the Holy Spirit."

reproduce: "Some of you may have observed that I have not called attention to any of your individual shortcomings. I would suggest to you, that if you shall be similarly considerate in your treatment of each other, it will be greatly conducive to the harmony of your association with each other." And then, as a concluding delight of the morning's spiritual feast, this charming illustration of the subject of organization: "I want you to be organized like a flock of the doves of Heaven,

whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human beings shall become willing to accept the guidance of the Holy Spirit." With these words, the homeward course was taken, and so concluded a typical and memorable Bahai meeting in a park, which will ever hereafter be associated in memory with the blessed influence of the "Servant of Baha."

ABDUL-BAHA AT CLEVELAND, OHIO.

ADDRESS DELIVERED MAY 6TH, 1912.

THIS is a very joyous evening for an Eastern man to appear before an assembly of reverent Western people. This is in itself an evidence of the possibility of uniting the Orient and the Occident. The East and the West—the Orient and Occident—shall be united. If we search the history of the past, we shall not find the equal of such an incident as this, that a person of the far East went to the far West to address a meeting of such a revered character. This is a miracle of the twentieth century, which proves conclusively that the unreal may become the real to humanity. Praise be to God! The dark ages have disappeared, and the age of light has at last arrived; the sun of reality

has dawned with great effulgence; the realities of things have become alive; renewed; the mysteries of the unknown have become revealed, and great inventions and discoveries have marked this period as a most remarkable one.

Through invention and the ingenuity of man it is even possible to go long distances on the ocean, to fly through the air and to travel submarine. The Orient and the Occident can, at any given moment, communicate with each other. Trains are fast speeding over continents. The voice of man has been arrested and reproduced, and now man, at any point, can speak at long distances. These are some of the signs of this glorious century.

(Continued on page thirty-one)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

BE THOU HAPPY!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (May 17, 1912) Azamat

No. 4

A NEW BOOK.

A book entitled, "Bahaim, The Religion of Brotherhood," by Francis Henry Skrine, F. R. Hist. S., Indian Civil Service (Retired), has recently been published by Longmans, Green & Co., 39 Paternoster Row, London. It is written in the brief and convincing style of one who knows his subject. It gives an outline of the evolution of the æsthetic instinct, culminating in a dramatic pen picture of the volcanic condition of humanity throughout the world today. A strong undercurrent of conviction that idealism is to conquer and that the Bahai Movement meets the need of the hour pervades the book. It says:

"Conditions throughout the world resemble those which prevailed at the births of Christ, of Gautama, and Mohammed. A Teacher is eagerly looked for who shall focus the mass of unco-ordinated effort and voice the aspirations of an unquiet age. The gospel of Abdul-Baha is, therefore, making extraordinary progress. It appeals with equal force to Christians, Moslems, and to Jews; to Hindus, Buddhists, Shintoists, Taoists, and Parsis. Persia, Syria, and Egypt are full of the leaven of Bahaim; from every European country enquirers and proselytes are flocking to its standard. The United States of America is a specially favourable culture-ground for the beneficent microbe of brotherhood. Its citizens stand at the parting of the ways: their civilization will either usher in a millennium or re-plunge the world into utter barbarism. It has generated commercialism on an unprecedented scale, and

therefore suppressed the æsthetic instinct.

. . . But the Puritan soul has risen in revolt against gross materialism and predatory wealth. Bahaim may come with a rush that nothing can resist."

AMERICA'S OPPORTUNITY.

The statement in the book above referred to that the United States stands in a unique position among the nations of the world at this time, is another call that should awaken in us an appreciation of the great opportunity—we are tempted to say responsibility—of America. Abdul-Baha, at the conclusion of his address delivered at Cleveland, Ohio—see page 32 of this issue—states it thus:

"This American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so that warfare may not reign in the world, that the banner of peace shall be unfurled, and all nations shall be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world, and be blest in the East and the West because of its democracy. I hope it may be the cause thereof, and I ask God in behalf of you all."

The STAR OF THE WEST is indebted to Mr. Honoré J. Jaxon, 1751 West Lake Street, Chicago, for the photographs from which the excellent illustrations appearing in this issue were made.

ABDUL-BAHA AT CLEVELAND, OHIO.

(Continued from page twenty-nine)

In the material world, the great progress which has been mentioned has taken place. Remarkable signs have made themselves manifest. Realities and mysteries have been unfurled. Now is the time for man to strive and to put forth effort along the spiritual line. The material civilization has reached an advanced plane, but now there is need for a spiritual civilization. Material civilization alone will not satisfy. Its benefits are limited to the world of matter. There is no hindrance for the spirit of man, for spirit itself must progress, and if the divine civilization shall be organized, then the spirit will advance. Every susceptibility will make the best of man. Discoveries of the real will become effective; the influence of the Great Guidance will be experienced, and that is conducive to the divine form of civilization. That is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is no other than the divine civilization, and it is now ready. It can be, and shall be organized, and the oneness of humankind will be a fact. Humanity will then be bound together as one. The various religions shall be united, and the various races shall be known as one kind. The Orient and the Occident will be united and the banner of international peace shall be unfurled. The world shall find peace, and the equalities and rights of men shall be established. The capacity of humankind will be tested, and they will reach that degree when equality shall become a reality.

All the peoples of the world will have like interests, and the poor of the world shall also have a portion in the comforts of life. Just as the rich are surrounded by their luxuries in palaces, let the poor have at least their comfortable abodes; just as the rich can enjoy a variety of diets, let the poor at least have their necessities so that they may not be in need—in short, a readjustment of the economic order will take place; the divine sonship will attract; the sun of reality will shine forth, and all the phenomena of being will attain a portion.

Now consider! What is this material civilization of the day giving forth? Has it not yielded the instruments of destruction? In olden days the instrument of battle was the sword; today it is a smokeless gun. In former days it was the sailboat, and it was most difficult to wage war on the sea; whereas today

you have dreadnaughts, and the building of instruments of destruction have become multiplied—hence the difference since greater propliment has increased. But, if the divine civilization shall be organized to go hand in hand with the spiritual civilization, if the moral man shall be considered and the spiritual superiority of humankind shall be granted, then the happiness of the human race shall be assured. All the nations of the world shall then be relatives and companions. All religions will become one religion, for the reality of divine religion is One. His holiness, Abraham, proclaimed reality. Jesus was the great promulgator. All the prophets likewise, who have ever appeared, have been the founders of realities, and these have been found as one. It is unquestionable, therefore, that all the peoples of the world can attain the real; they have a basis for agreement, and the warfare which has raged for 6,000 years will pass away.

For 6,000 years humanity has been at war. Once the pretext for war was religion; then patriotism was used; again racial prejudice was the cause; politics is used as one pretext for war; commercial greed another—in short, for 6,000 years humanity has been restless. At all times there has been war for either religion, politics or race, in all of which human blood has been shed. How many fathers have lost their sons! How many sons been fatherless! How many mothers have mourned the loss of their dear ones! In short, human beings have been the target for bloodshed on the battlefield. It has been nothing but warfare and strife. Ferocity has been in evidence even more than in animals. Ferocity in animals is a necessity. For example, the lion, tiger, bear and wolf exercise ferocity because of their needs. If the animal does not exercise ferocity, it will die of starvation, for the teeth of the lion are carnivorous—it cannot graze; unless it shall have flesh, it cannot live. Likewise other wild animals. Ferocity therefore, has been used as the means for their subsistence, but human ferocity is based on greed, oppression. When man is not in need at all he kills a thousand men to become a hero, and to glory therefor among humanity. He is thereby made a general, able to kill hundreds in a day. In one day a tremendous city has been destroyed. How ignorant is humanity! If one man kill an-

other man, we call him a murderer, a criminal, a convict subject to capital punishment; but if he kill 100,000 men he is considered a general and called a Napoleon Bonaparte, the great general, because he has killed 100,000 men. If a man commit a theft so much as a dollar, he is called a thief, and put into prison, but if he commit thievery to the extent of a whole country, he is held as a hero. How ignorant man is! Ferocity is not becoming. It behooves man to confer life. Ferocity does not belong to man. Rather it behooves man to be the cause of human welfare, but it has become so that man glories in ferocity, and he enjoys it, and all is caused by the fact that divine civilization has not yet taken possession of human society. Material civilization has truly advanced, but because it is not linked with divine civilization, evil and wickedness abound. In olden days if two people, tribal nations, went upon the battlefield for one year, they would destroy at most 20,000 men,

but now the instruments of destruction have become so multiplied that in one day one man can do away with 100,000 souls. During the Japanese war with Russia in three months one million were lost. This was undreamed of in past days, and this is due to the lack of divine civilization.

Now, this American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so that warfare may not reign in the world, that the banner of peace shall be unfurled, and all nations shall be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world, and be blest in the East and the West because of its democracy. I hope it may be the cause thereof, and I ask God in behalf of you all.

THE PUBLIC MEETINGS OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

(Continued from page five)

were delivered by Mrs. Lua M. Getsinger, who had just returned from a campaign on the Pacific Coast; by Mr. Harlan F. Ober, of Boston, and by Mrs. Gillen, of Seattle.

A greeting was sent to Mr. Thornton Chase, now in Los Angeles, but whose spirit is manifested by the effect of his early teaching and devotion, all present rising in recognition.

A song by the chorus was followed by an address in which Mr. Gregory, of Washington, discussed "The Reality of Humanity."

Miss Boylan, of New York, Mr. Greenleaf, of Chicago, and Mr. I. T. Greenacre, of Chicago, delivered interesting messages and greetings, after which Mrs. Paul K. Dealy, of Fairhope, Ala., was called upon, whereupon a rising greeting to Alabama was given.

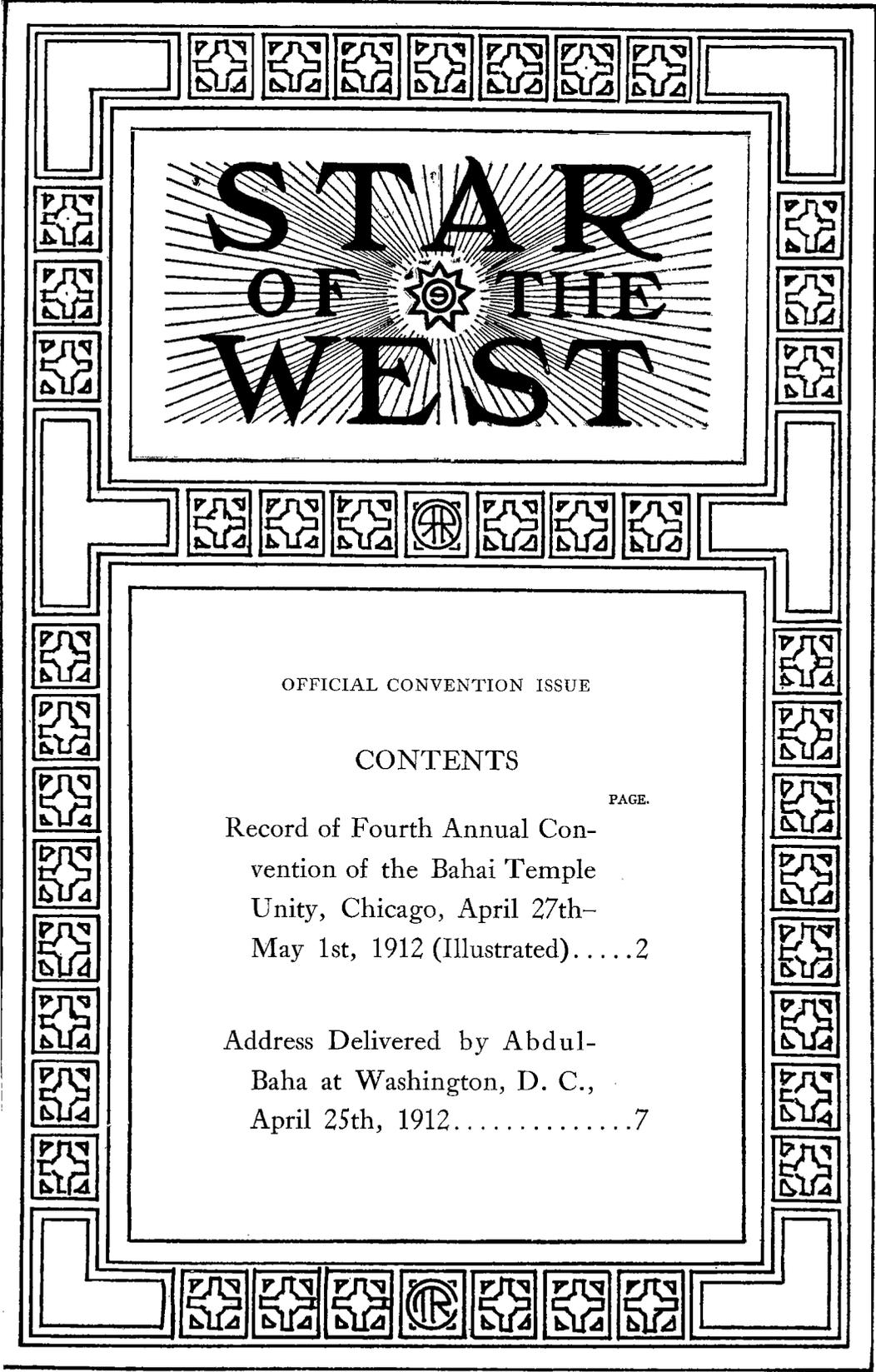
Mr. Mountfort Mills, of New York; Mr. Roy C. Wilhelm, of New York, Dr. Pauline Barton-Peeke, of Cleveland, Mrs. Swingle, of Cleveland, Mrs. Russell L. Brooker of Akron, Ohio, and Dr. D'Evelyn, of San Francisco, were next called upon in the order named. The latter delivered what was termed by the Chairman a fitting closing address.

Mme. Ragna Linne sang the Bahai "Benediction," with the chorus joining in the familiar refrain, and this closed a meeting of wonderful spiritual fragrance, power and unity.

The closing public meeting of the convention

was held Tuesday, April 30th, at 8 p. m., in Drill Hall Masonic Temple. The announcement that Abdul-Baha would be present constituted a fitting climax to a wonderful series of sessions and more than a thousand persons were crowded into the spacious hall.

The chorus vocalized the songs of praise which filled every heart. The opening hymn, "Great Day of God," was an inspiration; Mr. Hall, who occupied the chair, addressed the assemblage; a prayer was read and Mr. Mills and Mrs. Getsinger spoke. At this juncture Abdul-Baha was announced. At once, the vast concourse, as one person, arose, and in a breathless silence the one awaited by many there for years, entered and proceeded to the platform. He was accompanied by Dr. Ameen U. Fareed, Mirza Mahmoud, Seyyed Assad Ullah and others of the party. At the conclusion of the address, the "Temple Song" was sung in unison. Abdul-Baha presented a personal gift of 2,000 francs to the Mashrak-el-Azkar fund. Mme. Ragna Linne sang the "Benediction," and, as a closing number, the chorus rendered "The Prophetic Song." Although the hour was early, the meeting was adjourned and the many hundreds quietly proceeded to their homes for meditation and spiritual uplift, following the great feast received from the Heavenly Table.



**STAR
OF THE
WEST**

OFFICIAL CONVENTION ISSUE

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STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (June 5, 1912) Nur

No. 5

RECORD OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

CHICAGO, APRIL 27th—MAY 1st, 1912.

MORNING SESSION, MONDAY, APRIL 29, 1912, CO-
RINTHIAN HALL, MASONIC TEMPLE.

THE Convention was opened by the singing of the hymn entitled, "Mashrak-el-Azkar," composed by Mrs. Marian C. Hotchkiss, of Washington, D. C., after which Mr. Albert H. Hall, President of the Temple Unity, called the Convention to order as follows:

"The Fourth Annual Convention of Bahai Temple Unity is now open and you are here by the call of the Executive Committee, whose work for the year will be reported to you in the course of the Convention. This is wholly democratic. This meeting is yours. Your Committee has done the work of the year in the light of your direction and has brought you here. We will now proceed to choose the Chairman of the Convention."

On the nomination of Miss Boylan, seconded by Mr. Ober and unanimously carried, Mr. Albert H. Hall, of Minneapolis, was elected Chairman of the Convention.

On the nomination of Mr. Ober, seconded by Miss Boylan and unanimously carried, Mr. Bernard M. Jacobsen was elected Secretary of the Convention and Miss Gertrude Buikema was elected Assistant Secretary.

The Secretary was directed to call the roll

of the Assemblies, upon which the delegates present responded with greetings and reported for each Assembly. The following Assemblies and delegates responded upon such roll call:

DELEGATES AND ALTERNATES.

Cincinnati, Ohio.....Mrs. Annie L. Palmerton, del.
Los Angeles, Calif.....Mr. Sigurd Russell, del.
Greeting read from Mrs. A. E. Spriggs, of Guatemala City, Central America.
Honolulu, Hawaii.....Miss Elizabeth Muther, del.
Fairhope, Alabama.....Mrs. Paul K. Dealy, del.
Tropico, Calif.....Mrs. Harriet M. Cline, del.
Pasadena, Calif.....Mrs. Henrietta C. Wagner, del.
San Francisco and Oakland, Calif.....
.....Dr. Frederick W. D'Evelyn, del.
.....Miss Ella M. Bailey, alt.
Denver, Colo.....Mrs. Josephine Clark, del.
Chicago, Ill.....Dr. W. F. Nutt, del.
.....Mrs. Corinne True, del.
.....Dr. Zia M. Bagdadi, alt.
.....Mrs. Luella Kirchner, alt.
Kenosha, Wis.....Bernard M. Jacobsen, del.
St. Paul, Minn.....Dr. Clement Woolson, del.
.....Mrs. Leona A. Woolson, alt.
Minneapolis, Minn.....Mr. Albert H. Hall, del.
.....Dr. Homer S. Harper, alt.
New York Mills, Minn.....Mr. Olof Pary, del.
Washington, D. C.....
.....Mrs. Pauline Knoblock Hannen, del.
Greetings read from Stuttgart, Germany.
Greetings read from Bombay, India.
Washington, D. C.....Mr. Louis G. Gregory, del.
Rockford, Ill.....Mr. Willard H. Ashton, del.
Ithaca, N. Y.....Mr. Roy C. Wilhelm, del.
Milwaukee, Wis.....Mrs. Charlotte Morton, del.
New York City.....Mr. Mountfort Mills, del.
.....Miss Annie T. Boylen, del.
Genoa Junction, Wis.....Mrs. C. S. Hargis, del.
Spokane, Washington.....Mr. Albert C. Killius, del.
.....Mrs. Albert C. Killius, alt.
Racine, Wis.....Mr. Andrew J. Nelson, del.

Adjournment until 1:30 p. m.

AFTERNOON SESSION.

Extract from words spoken by Abdul-Baha at the home of Mr. Arthur P. Dodge, New York City, pertaining to the Mashrak-el-Azkar, were read by Mrs. Palmerton as follows:

"Question—'We have been told to have a temporary Mashrak-el-Azkar.' Answer—'In those places where they have no Mashrak-el-Azkar they rent a home and call it by that name. Today, the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction. Why is it so important? Because it has become known

- Philadelphia, Pa.....Mrs. Mary Revell, del.
- Portland, Oregon.....Mr. J. H. Latimer, del.
-Mrs. J. H. Latimer, alt.
- Hudson and Jersey City, N. J.....
-Mr. Walter Goodfellow, alt.
- Montclair, N. J.....Mrs. Alice R. Beede, del.
-Miss Irene C. Holmes, alt.
- Muskegon, Mich.....Mrs. Mary Emily Walker, del.
-Mrs. Helene Bagge, alt.
- Pittsburgh, Pa.....Miss Martha L. Root, del.
- Lawrence and Bangor, Mich.....
-Mrs. Byron S. Lane, del.
-Mr. Byron S. Lane, alt.
- Baltimore, Md.....Mrs. Edward L. Struven, del.
-Mrs. H. Emmel, alt.
- Boston, Mass.....Mr. Harlan F. Ober, del.
- Fruitport, Mich.....Mrs. Julius Fraser, del.
- Cleveland, Ohio.....Dr. Pauline Barton-Peeke, del.
- London, England.....Miss Louise Matthew, del.
- Everett, Wash.....Mr. Washington McCormick, del.
-Mrs. Washington McCormick, alt.
- Seattle, Wash.....Mrs. Charlotte Gillen, del.
-Mrs. Ida A. Finch, alt.



At the Convention—Bahais in Consultation

throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar. . . . The matter of the Mashrak-el-Azkar does not depend on personal endeavor, it needs public endeavor. When in Ishkabab the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention on that place. There was no individuality anywhere, and thus they were able to build."

Continuation of the roll call:

- Buffalo, N. Y.....Miss Grace Roberts, alt.
- Akron, Ohio.....Mrs. Russell L. Brooker, del.
-Mr. Russell L. Brooker, alt.

ABSENTEES.

- Huntington, Ind.....Mr. Chas. A. Butler, del.
- Jersey City and North Hudson, N. J.....
-Mr. William H. Hoar, del.
- Washington, D. C.....Mrs. Marian C. Hotchkiss, alt.
-Mrs. W. P. Allen, alt.
- New York City.....Mrs. Ellen Beecher, —
- Walla Walla, Wash.....Mrs. Nellie Jones, —
-Mrs. Clara Davis, —
- Ithaca, N. Y.....Mrs. Pauline Crandall, —

[VISITORS—There were many visiting friends present. Those whose names we were able to make note of were as follows: Mrs. Helen S. Goodall, Mrs. Ella G. Cooper, Mrs. Lua Getsinger, Oakland and San Francisco, Calif.; Miss Georgiana Dean, Fairhope, Ala.; Mrs. Willard H. Ashton, Rockford, Ill.; Mrs. Adele Stuber, Mr. Benjamin F. Taylor, Miss Cora Watson, Cincinnati, O.; Mr. and Mrs. C. H. Allen, Mr. Luxmore, Akron, O.; Rev. C. Burchart, Bangor, Mich.; Mrs. M. E. Powell, Mrs. L. Eardley, Mr. E. H. Eardley, Baltimore, Md.; Mrs. Alice A. Davidson, Mrs. Foster, Mrs. C. M. Swingle, Mrs. Lillian E. McClellan, Mrs. Ella F. Friday, Miss Minnie E.

Graham, Cleveland, O.; Mr. and Mrs. John Deremo and party, Fruitport, Mich.; Mrs. Alice W. Bailey, Minneapolis, Minn.; Mr. Joseph H. Hannen, Mrs. Claudia Coles, Mrs. Howard Struven, Washington, D. C.; Mr. and Mrs. A. P. Chapman, St. Louis, Mo.; Mr. John D. Bosch, Geyserville, Calif.; Mr. Vaughn, New Jersey; Mrs. Olof Pary, New York Mills, Minn.; Miss Barbara Fitting, Miss Marie Wilson, Boston, Mass.; Mr. and Mrs. H. Goodale, Mr. and Mrs. Packman, Mrs. Rosa Harman, Mr. and Mrs. August Anderson, Kenosha, Wis.; Miss Josephine Locke, Los Angeles, Calif.]

On motion by Mr. Mills, duly seconded by Mr. Jacobsen, and unanimously adopted, the Chairman was requested to appoint an Auditing Committee to audit the accounts of the Treasurer and Financial Secretary.

The Chairman appointed as such committee Mr. William Addison, Mr. Harlan F. Ober and Mr. George Lesch.

On motion, adjournment was taken until 10 a. m. Tuesday, April 30th, and the session was closed with the singing of the "Benediction."

MORNING SESSION, TUESDAY, APRIL 30, 1912,
CORINTHIAN HALL, MASONIC TEMPLE.

The session was opened by the singing of the hymn, "Great Day of God."

Prayer: "O Thou, my God, and the Beloved of my heart! With the name of this Day Thou has adorned Thy Tablet, which is known only to Thee. Thou hast called it 'The Day of God.' Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy name, saying: 'Praise be unto Thee, O Desire of the nations! Raise be to Thee, O Beloved of the hearts of the yearning!'"

Mr. Bernard M. Jacobsen, Secretary, submitted the following:

SECRETARY'S REPORT.

Mr. Chairman, Brothers and Sisters:

The past year has been one devoted to carrying out the plans of the previous Convention when, you will remember, two essential problems were given to the Unity Committee to carry out. One was the acquiring of the land lying upon the Lake Front opposite the main tract of the Temple grounds; the other incorporating the Publishing Society with the Bahai Temple Unity.

The first of these projects was commenced last September when Brother Hall and I arranged for interviews with Mr. Peter Conrad, the owner of the Property. After numerous interviews a price of \$17,000 was finally agreed upon. Mr. Conrad originally wanted \$65 per foot for this ground and required \$7,000 cash and \$5,000 per year until paid. We felt that this was more than we could carry, so the proposed plan for the use of the grounds were laid before him and he finally agreed to give us our present terms of \$17,000,—\$5,000 cash, \$3,000 per year, at 5% interest until paid. This gave us a saving in interest and a longer term to pay the balance, which was a decided advantage for the Unity.

Mr. Conrad became so enthused with the object of our institutions that he has since then offered us the use of the \$3,000 which we are to pay him in September as a loan for the purchase of other grounds if desired. The spirit of good-will has followed all of our transactions with these people. After acquiring these lands we found a Mr. Yost had several old buildings upon the grounds, which he had leased from Mr. Conrad. As these buildings were undesirable and obstructed our view of the lake, they were later removed at our request. Some time previous a Mr. Jankowski, a fisherman, had moved a small hut upon the triangle of our grounds and we experienced considerable difficulty in removing him. We found it necessary to charge him a small rental, which was placed at \$1.00 per month, to prevent his laying claim to any ownership of grounds which would involve us in legal proceedings. Notice was finally served upon him, but not until suit was brought by the trustees was he removed.

At a recent meeting of the Executive Committee plans were made for the removal of the embankment on Sheridan Road preparatory to putting in cement sidewalk. In going over the matter we learned that this would cost several hundred dollars, so we found a contractor in Evanston, a Mr. Wigginson, who could use this material for filling. While not suitable for concrete work, it is an excellent substitute for cinders. He went over the ground with me and agreed to remove the same for the use of the material, giving us a small sum of money besides. We thereby saved the Unity several hundred dollars.

Also we desire to report that Mr. Bayes, who owns the mortgage on the main tract of land, has been consulted on several occasions regarding an extension of said mortgage. At

our first meeting with him he wanted us to pay him the total amount or extend the same for two years. This we did not deem advisable, so we informed him that we would raise the money, pay him, and terminate our dealings with him. He did not seem to like this, however, and agreed finally to extend the same for one year. We thereby saved another six hundred dollars for the Unity. These negotiations are still under way, and some disposition will have to be made of them on June 24, when the mortgage is due. The committee therefore submits this proposition to the Convention for some action to be agreed upon in raising funds for the payment of same.

We have also investigated prices placed upon all lands lying on Linden Avenue south between Sheridan Road and the Drainage Canal. These range in price from \$35 to \$40 a foot and most of these parcels can be secured if immediate action is taken. We did not feel justified in purchasing any of these properties, but submit the matter to this body for consideration. On the opposite side of Sheridan Road, adjacent to Mr. Conrad's property, is a Mr. Teufel who owns 450 feet on Sheridan Road and has the whole piece for sale, including an elegant brown stone building, but we did not feel that we could use the building at present, so Mr. Teufel has promised us that in the event of his selling the property, he will give us the two lots lying directly north should we so desire.

Then there is another piece of property owned by Mr. Yost, which lies north and adjacent to the piece we bought from Mr. Conrad and consists of about 140 feet frontage on Sheridan Road. Several meetings have been held with Mr. Yost, but his price is exorbitant at present. Therefore, we have decided to let this matter rest until some future time.

The other important matter taken up by the Convention last year was that of the Publishing Society. Since that time several meetings have been formed consisting of the following members: Mr. Thornton Chase, President, Mr. Albert H. Hall, Vice-President, Miss Mary Lesch, Financial Secretary, Miss Gertrude Buikema, Secretary, Mr. Roy C. Wilhelm, Mr. James W. Woodworth, Mr. Albert R. Windust, Mr. Mountfort Mills and Mr. Edwin W. Woodcock. The Publishing Society was indebted to the extent of \$1,700 and ways and means have been devised for clearing this deficit, about one-half of the same has now been paid. Many of the books were out of print and

funds have been and are being raised to replenish this stock and at present the Publishing Society is on a better basis, both financially and otherwise, than it has been for some time, and at present the publishing board is striving to have copies of all the books printed and kept in stock. This is a project that takes time and they hope by the next Convention to have it in better shape than ever.

There are many things I would like to report that I know would be interesting to you, but owing to the limited time and the many other duties that are before us, I will now close.

Thanking you for your kind attention in behalf of the Executive Board of the Bahai Temple Unity, I am,

Yours in service,

Bernard M. Jacobsen, Secretary.

FINANCIAL SECRETARY'S REPORT.

Mrs. Corinne True, Financial Secretary, reported that contributions had been received from the following cities since the Convention of 1911:

Minneapolis, Minn.	Hammond, Ill.
Chicago, Ill.	Oakland, Calif.
Cleveland, Ohio.	San Francisco, Calif.
Helena, Mont.	Clarkston, Wash.
New York, N. Y.	Mansfield Centre, Conn.
Racine, Wis.	Sienna, Italy.
Cincinnati, Ohio.	West Willington, Conn.
Washington, D. C.	Quay, Florida.
Fruitport, Mich.	Paris, France.
New York Mills, Minn.	Briar Cliff, N. Y.
Baltimore, Md.	Grand Rapids, Mich.
Milwaukee, Wis.	Conklin, Mich.
Eliot, Maine.	Teheran, Persia.
Clyde, Ill.	Englewood, N. J.
Turk, Wash.	Utica, N. Y.
Omak, Wash.	Akron, Ohio.
Portland, Oregon.	Springfield, Mass.
Port Said, Egypt.	St. Louis, Mo.
Pittsburgh, Pa.	Fairhope, Ala.
New Haven, Conn.	Kittery, Maine.
Walla Walla, Wash.	Pleasanton, Calif.
Denver, Colo.	Cairo, Egypt.
Honolulu, Hawaii.	London, England.
St. Paul, Minn.	East Rand, Transvaal,
Tombstone, Arizona.	South Africa.
Hudson, N. Y.	Cicero, Ill.
Montreal, Canada.	Newark, N. J.
Seattle, Wash.	Pavillon, N. Y.
Philadelphia, Pa.	Pasadena, Calif.
Boston, Mass.	Columbus, Ohio.
Dixon, Ill.	North Augusta, S. C.
Lewiston, Idaho.	Stuttgart, Germany.
Bangor, Mich.	Newport, Vermont.
Cornwall, England.	Rochester, N. Y.
Johnstown, N. Y.	Cortland, N. Y.
Salt Lake City, Utah.	Montclair, N. J.
Columbus, Ohio.	Kenosha, Wis.
Atlantic City, N. J.	Malden, Mass.
Mansfield Center, Conn.	Ithaca, N. Y.
Sussex, England.	Crystal Lake, Ill.
Buffalo, N. Y.	Ranier, Oregon.
Eliot, Maine.	West Barrington, R. I.
Muskegon, Mich.	Warwick, England.
Spokane, Wash.	Cambridge, Mass.
Brooklyn, N. Y.	Everett, Wash.
Genoa Junction, Wis.	Summerduck, Virginia.
Johnstown, N. Y.	Hager City, Wis.
Panama, N. Y.	Anaconda, Montana.
Tropico, Calif.	Musorela, Montana.
Elizabeth, N. J.	San Mateo, Calif.
Jersey City, N. J.	Morenci, Arizona.

Corinne True, Financial Secretary.

Adjournment taken until 1:30 p. m.

AFTERNOON SESSION.

Miss Masson brought to the Convention a copy of the *Theosophical Messenger*, containing an article on the Bahai Revelation, and a message from the editor that copies for free distribution would be sent to the Convention, if desired.

On motion of Mr. Hannen, duly seconded by Mr. Jacobsen and unanimously adopted, a vote of thanks was tendered to the editor of the *Theosophical Messenger*, and the Secretary was instructed to write to him, conveying the greetings of the Convention as one of the joint bodies with them in the great work.

Mr. Willard H. Ashton, Treasurer, submitted the following report:

TREASURER'S REPORT.

Balance on hand at the time of the Convention, 1911		\$ 3,704.68
Contributions received since then	7,292.45	
Interest	\$38.62	
Less exchange.....	5.80	32.82
		<u>\$11,029.95</u>

DISBURSEMENTS.

Paid on land.....	\$ 7,500.00
Interest	675.00
Assessments	475.98
Taxes	501.55
Expenses	930.66
	<u>\$10,083.19</u>
Cash on hand.....	946.76
	<u>\$11,029.95</u>

Willard H. Ashton, Treasurer.

The Chairman announced and ruled that the Convention now proceed to the election of an Executive Board for the ensuing year by an informal ballot, each delegate voting for nine members of the Executive Board.

The Chairman appointed as tellers Mr. J. H. Latimer and Mr. Sigurd Russell.

In counting the number of votes, it was found there was a tie between Mr. Gregory and Dr. Nutt. Each resigned in favor of the other. On motion by Mr. Wilhelm, duly sec-

onded by Dr. Harper, and unanimously adopted, Dr. Nutt's resignation was accepted.

On motion by Miss Boylan, duly seconded by Mr. Russell, and unanimously adopted, the informal ballot taken was made the formal ballot of the Convention and the nine friends receiving the highest number and plurality of votes by the ballot were declared the nine members of the Executive Board of Temple Unity, duly elected for the ensuing year.

The Executive Board thus elected was as follows:

Dr. Zia M. Bagdadi.
Mrs. Corinne True.
Mr. Albert H. Hall.
Mr. Roy C. Wilhelm.
Mr. Bernard M. Jacobsen.
Mr. Willard H. Ashton.
Mrs. Annie L. Parmerton.
Mr. Mountfort Mills.
Mr. Louis G. Gregory.

On motion by Mr. Ober, duly seconded by Miss Robarts, and unanimously adopted, the Secretary was authorized to prepare a brief statement of the proceedings of the Convention for publication in the STAR OF THE WEST.

WEDNESDAY, MAY 1, 1912, IN TENT, MASHRAK-EL-AZKAR GROUNDS.

The delegates and friends assembled under a tent erected upon the Mashrak-el-Azkar site wherein Abdul-Baha addressed them concerning the grounds and buildings to be erected thereon, after which Miss Irene C. Holmes, of New York, presented Abdul-Baha with a golden trowel intended for use in laying the corner stone. The foundation not being ready for this, it was planned that the friends leave the tent and gather together upon the spot marking the exact centre of the grounds, where the trowel was used in excavating and placing a stone—thus formally dedicating the Mashrak-el-Azkar site. After Abdul-Baha's departure for the city, the friends returned to the tent and devoted the remainder of the afternoon to speaking and suggesting plans for future work.

It was unanimously decided that the debt on the main tract of land be paid June 24, 1912, and the delegates urge the same in their respective assemblies.

It was suggested that a vote of thanks be extended to the Chicago Assembly for the hospitality extended to the visitors.

On motion by Mr. Ober, seconded by Mr. Mills, the Secretary was instructed to send letters to the Assemblies telling of the dedication of the site and visit to the grounds of the Mashrak-el-Azkar, by Abdul-Baha; also to

ALBERT H. HALL, *President.*

send to them copies of his address delivered on the grounds.

Thus adjourned the Fourth Annual Convention of Bahai Temple Unity.

Respectfully submitted,

BERNARD M. JACOBSEN, *Secretary.*

ADDRESS DELIVERED BY ABDUL-BAHA AT WASHINGTON, D. C.

AT THE HOME OF MR. AND MRS. PARSONS, APRIL 25th, 1912.*

"O people of the earth! Advance toward Him who hath advanced toward you, for verily He is the Face of God among you; His Evidence is in your midst and His Proof unto you, and He hath come to you with Signs (the Word), the like of which the most learned have failed to produce. The Tree of Mount Sinai (Moses), speaketh in the bosom of the world, and the Holy Spirit (Christ) crieth among the nations: 'Lo! The Desired One hath come with evident Dominion.'"—Tablet to Napoleon III.

IN the world of existence the greatest bestowals of God are His Teachings. The other Bounties of God are limited as regards their benefits. For example, the human existence itself is a Divine Bestowal, but it is limited. Sight is a Bestowal of God, but it is limited. Hearing is one of the Divine Bestowals, yet it is limited. And so on with all the other bestowals. The circle is limited; except the Divine Teachings, the circle of which is boundless. There is no termination thereof. Ages and centuries pass away, and the efficacy of these Teachings lasts, like unto the spirit of life which animates the world of existence. Without that, the world of humanity is like the animal kingdom. What difference is there between the animal and man? The difference between the animal and the man is this: That the animal is not capable of appreciating the Teachings of God, whereas man is worthy of these Teachings. In the animal kingdom, there is no such teaching. There is no extraordinary progress. At most it is a development of the organism. It is small in the beginning; it becomes developed and becomes larger; but it has not the intellectual sphere to enlarge. Therefore the Teachings of God are the bestowals specialized for man. Although the Teachings of God are Reality, yet with the passage of time and the lapse of ages, thick clouds envelop that Sun. These clouds are imitations or superstitions; they are not the fundamentals. Then again the Power of the Sun of Truth arises and disperses these clouds

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

and once more shines gloriously. For a long time the Sun of Truth was beclouded by clouds of superstition and limitations, until His Holiness BAHÁ'ÓLLÁH appeared in the world, and scattered these clouds of darkness and revealed the foundations of the Teachings of God.

The first Teaching of BAHÁ'ÓLLÁH is the duty incumbent upon all to investigate Reality. What does it mean to investigate Reality? It means that man must forget all hearsay. For he does not know whether the hearsay is in accordance with Reality or not. He must examine Truth. Wherever he finds the Truth or Reality he must hold to it. All else he must forsake, for outside of Reality there is naught but superstitions and imaginations! For example, during the days of Jesus Christ the Jews were anticipating the appearance of the Messiah, and they were day and night praying and supplicating God that His Holiness the Promised One might appear. Why was it that when He did appear they rejected Him? They negated Him? They did not believe in Him? Nay, rather, they persecuted and tormented Him! There was no torment which they did not inflict upon Him! They cursed Him, persecuted Him, placed on His head a crown of thorns and took Him around through the streets, circumambulated Him, scorning Him, and ultimately crucified Him! Why did they commit this? Because they did not investigate the Truth or Reality. Had they investigated the Reality, they would have surely believed on Him. They would have respected Him, revered Him most highly. They would have considered His Manifestation as the greatest Bestowal descending

upon man. They would have considered Him the very Saviour of man; but alas! they were veiled and held to imitations and did not investigate the Reality. They were submerged in the sea of superstitions and were deprived of witnessing that Glorious Bounty, and were hindered from the fragrances or breaths of the Holy Spirit, and suffered in themselves the greatest debasement and degradation. There are many religions, denominations, various peoples and different opinions in the world today; but Reality is one. Why should there be these differences? Because they do not investigate the fundamental unity. If they investigate or examine the Reality, they shall be agreed and united. For Reality is indivisible. It is not multiple. Hence it will become evident that in man there is nothing of greater import than the investigation of Truth.

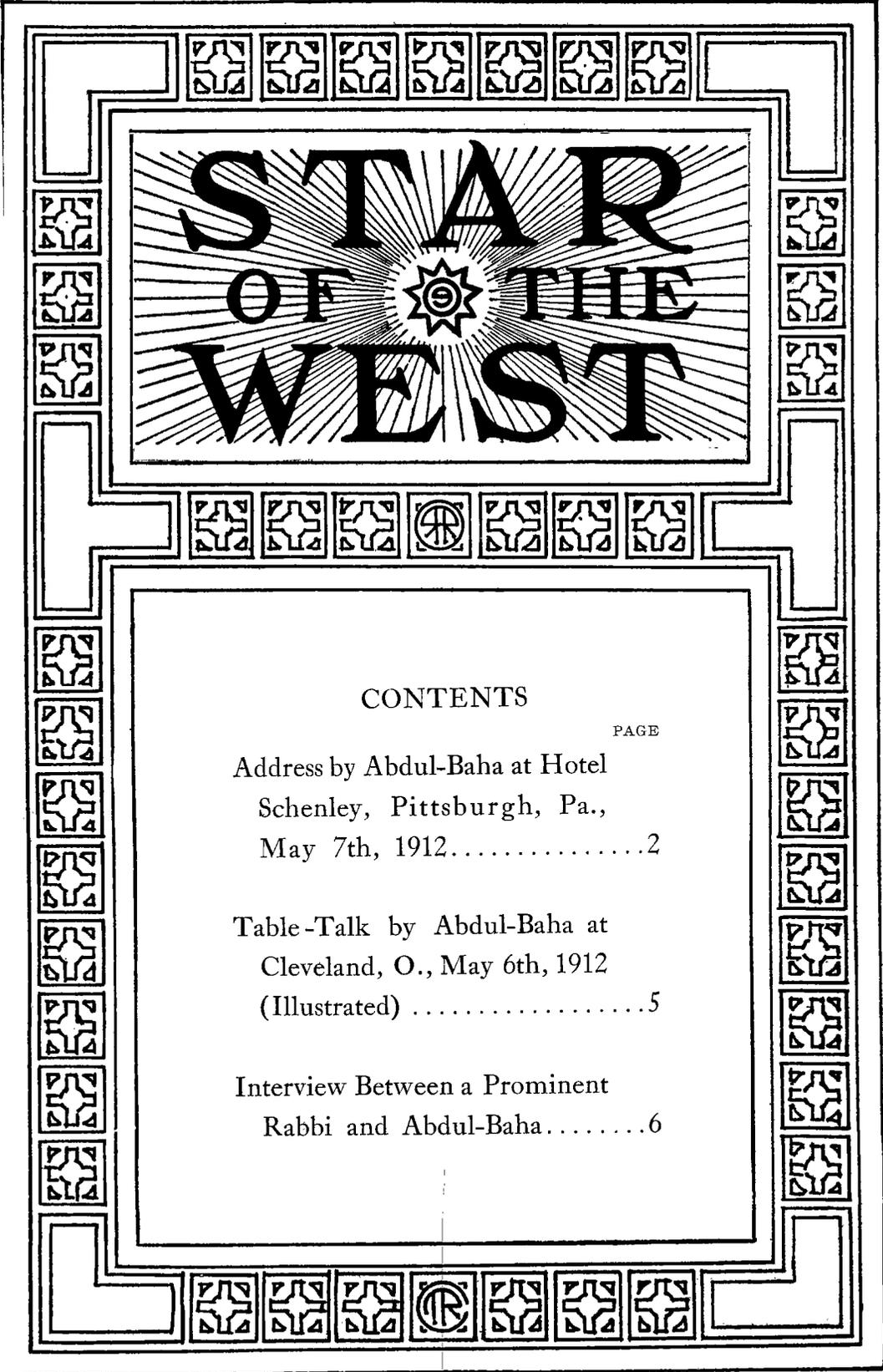
The Second Teaching of BAHÁ'Ó'LLAH is the Oneness of the world of humanity. That is to say, all humanity is the Servant of God. All have been reared in the lap of the Favors of God. All have been blessed with the Bounties of the same Sun. All have quaffed to satisfaction or repletion from the Fountain of God, and all in His estimation are equal as servants. He is kind to all. Hence no man should prefer himself to another man, or express pride towards another. No man should scornfully consider another. No man should deprive another man. All must be considered as submerged in the sea of God's Mercy. With the greatest kindness and gentleness he must associate with humanity in general. With his heart he must love all. At most the conditions are these: Some are ignorant; they must be trained, educated. One is sick; he must be healed. One is as a child; he must be helped to attain maturity. We must not detest him who is sick. We must not scorn or curse him. We must not shun him. But rather with the utmost kindness and tenderness must he be cared for. Likewise the infant must not be treated with disdain just because it is an infant. It must be reared and trained, educated, in order that it may develop and advance and attain maturity. This is the second principle laid down by BAHÁ'Ó'LLAH.

The third Principle laid down by BAHÁ'Ó'LLAH, or the third Teaching concerning that Prin-

ciple, is that Religion and Science are correspondents. Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it be not reasonable, it is superstition, and has no foundation. It is like a mirage which deceives man by leading him to think that it is a body of water. God has endowed man with reason that he may perceive. If we state that such and such a subject is not to be reasoned out and tested according to the established logic of the intellect, then what is the use of the reason which God has given man? Although the eye is the perceiving organ in order that it may differentiate colors, the hearing is a faculty of distinction in order that it may distinguish voices, taste is a sense of perception so that it may sense the various properties of objects, such as bitter, sweet, and otherwise, the sense of smell is for the purpose of differentiation in order that it may deduce the various odors and distinguish or differentiate one from the other; yet the circle of the perceptions of the five senses is exceedingly limited. But the intellectual faculty of man is unlimited in its circle or sphere. The eye can see details at best a mile, but the intellect can perceive the East and the West. The ear can hear modulations of a tone at a distance of say 1,000 feet at most; but the intellect of man can discover astronomical verities in the very firmaments. It works subterranean in geological discoveries. It can discover things in the seventh stratum of the earth. All the traces which we observe, the products of invention, are the results of intellectual investigation. All the sciences and arts are the products of the intellect. All the crafts and things which have been produced by craftsmanship are things which have been produced by the intellect. Hence one can see that within the human organism, the human being, the intellect holds supreme station. Now, if a religious rule or principle be not reasonable, surely it is superstition! This is the Third Principle which I have illustrated, and the other principles I shall illustrate at another time. I intended speaking of another subject this afternoon, but some of the ladies asked me if I would not explain the Principles of this Movement, hence I began the discussion of the Teachings of BAHÁ'Ó'LLAH.

In issue No. 3 we stated it was our plan to devote this issue to the visit of Abdul-Baha in New York City and vicinity. The labor of compiling the interviews and addresses and preparing them for publication has taken considerable time and thereby delayed in reaching us. We expect to begin their publication in issue No. 7.

The Editors.



**STAR
OF THE
WEST**

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (June 24, 1912) Rahmat

No. 6

ADDRESS BY ABDUL-BAHA AT HOTEL SCHENLEY, PITTSBURGH, PA.

MAY 7th, 1912.

I HAVE come from the far off Orient to visit your country. Surely this continent is praiseworthy from all directions. The country is prosperous. The people present very good manners, and civilization is most progressive. Therefore I consider it becoming to expound for you an epitome of the teachings of BAHÁ'ÓLLAH, in order that you may be informed.

About sixty years ago when there was in Persia the greatest enmity and dissension and strife among the various peoples and denominations, and warfare and strife were rampant in other parts of the world, His Holiness BAHÁ'ÓLLAH appeared in Persia, and began devoting his time to the education of the people generally. He united the various peoples and divergent sects and nations. He removed from among the people religious prejudice, racial prejudice, patriotic prejudice and political bias. He caused the greatest bond of unity to be established among the various peoples.

The enmity then existing among the people was so great that even ordinary associations were out of the question. They would not consult with one another with amity at all. Through the power of the education of BAHÁ'ÓLLAH the result was the contrary, for just now in Persia there is perfect accord and amity among different religions, varying

peoples, and divergent sects and denominations.

But this was not an easy matter.

In a word: BAHÁ'ÓLLAH bore great difficulties along this line. He became imprisoned; torments were inflicted upon Him. He was banished from His country, but every ordeal He bore cheerfully. Ultimately He was enabled to promulgate His teachings, even from prison, and He hoisted the banner of the oneness of humankind, and promulgated the oneness of the human world.

Among the teachings of BAHÁ'ÓLLAH are the following:

First, it is incumbent upon all humanity to investigate truth. If investigation be made in regard to truth all shall be agreed and united, for truth or reality is not multiple; it is not divisible. It will be seen that different religions have one truth underlying them, hence their truth or reality is one.

To explain: The foundations of all the divine religions are one, for each one of the divine religions is divisible into two departments. One is concerned with the moral world, with the spiritual susceptibilities, with the animations of the conscience, and that is essential; that is one, it is the reality, changeless and not subject to transformation. His Holiness Abraham was the herald of this reality. His Holiness Moses was the promul-

gator of the reality. His Holiness Jesus Christ was the founder of the reality. Likewise, the rest of the Divine Prophets, were all promulgators and founders of the reality or the truth. The second department, in all the divine religions, is the accidental and concerns the material affairs of human beings. This is ever subject to changes in accordance with the exigencies of the time, for time is not always the same, and its expediencies differ.

Consider, in the Mosaic day, there were ten commandments enacted by him in regard to murder, which were in accordance with the exigencies of that time and day; likewise very severe punishments. For example: An eye for an eye; a tooth for a tooth; and it was the command that if a man should commit theft to the extent of even a small amount, his hand was to be chopped off. Such a law was suitable for that time, for the people of Israel dwelt in the wilderness, and in the wilderness, or the Sahara, no other punishment can be observed. But in the time of Jesus Christ, this was not expedient, and His Holiness Jesus Christ abrogated those commands.

In short, every religion of the different religions is divisible into two divisions: One division concerns the morals, which is the essential, and not subject to change or transformation; the other division, which touches human beings, is the accidental, and changes, in accordance with the exigencies of time. But the nations have forsaken the religion of the Divine teaching and they have invented certain imitations; and inasmuch as these imitations and superstitions differ, therefore dissensions and difference have taken place among the religions and they are constantly at warfare and strife. If all the religions would refer to the truth or foundations underlying them, which is the truth or reality, all would be agreed and united, for the reality is one. It is not multiple nor is it divisible.

The second principle or teaching of BAHÁ'O'LLAH touches the oneness of humanity. That all humanity is the servant of God, belonging to one family. The bestowals of God encompass all. He has created them all; He has provided for all; He nurtures all; He preserves all and to all He is kind.

This is the Divine policy, and it is impossible for a human being to lay the foundation for a better policy than that of God. Hence we must execute the policies of the glorious God, and that is the oneness of the

world of humanity. We must be kind to all. Inasmuch as God is kind to all, why should we be unkind? Inasmuch as all belong to the same household in this case, why should they exercise any enmity or strife? Therefore, all humanity must be looked at with the same glance, with the same eye; all must be loved; to all must we be kind. The noblest of men is he who serves humankind. And he is nearest the threshold of God who is the least of the servants of God. The glory and majesty of man are dependent upon his servitude to humankind and not in the exercise of enmity or strife.

The third teaching or principal of BAHÁ'O'LLAH concerns this mighty fact that religion and science are correspondents, agreeing with each other perfectly; for any religious subject which is not agreeable to science is superstitious and unreasonable, because science is reality and religion essentially is reality; therefore the two correspond; and when any religious question does not correspond with reason, does not agree with science, it is absolute superstition or imagination, and not at all worthy of the credence of man, for the opposites or the antithesis of knowledge or science is superstition. We say it is science or knowledge in ignorance, and if we say that religion is opposed to science, then it must be ignorance, hence religious subjects must be in accordance with scientific promises—must be reasonable. If they oppose a reasonable standard of science, they are superstitious and not at all worthy of acceptance.

The fourth principal or teaching of BAHÁ'O'LLAH concerns the equality of humankind; the readjustment of or equalization of the economic standards of the time, of the livelihood of humankind. For the poor are in abject distress, in the greatest need, and in the greatest misfortune; and that is not right, that some individual should be enthroned in luxury, in the greatest wealth, more than necessary, and some in the lowest degree of want. This is not worthy of the world of humanity.

There is need of an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the necessities of life. The rich must be merciful to the poor

and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until human-kind may have composure and rest with the utmost ease.

The fifth principal is the following: That religious prejudice, sectarian prejudice, racial prejudice, patriotic prejudice, and political prejudice are the very destroyers of human foundations. All the religionists are servants of God. All races are human in kind. The service of the earth is one activity. In this case, why should there be warfare and strife? All must be united and agreed, and all must serve the world of humanity.

The sixth is that concerning the equality of man and woman. BAHÁ'Ó'LLAH declares that man and woman are both human, and that in the estimation of God there is no distinction of gender. The one whose heart is purer, whose deeds are greater and nobler, is the most acceptable, whether male or female. Secondly, there is this gender in all created beings. In the vegetable kingdom we find it, in the animal kingdom it exists, and there we see perfect equality, no distinction whatever. The animal, although not reasonable, does not allow any distinction between the male and the female. Why should man, who has reason, who has intelligence, who is just, who has sensibilities of the conscience, be willing that one of the members of the world of humanity should be considered imperfect? Surely no sound intelligence and conscience will accept this. Therefore womankind must be educated in order to fulfill the prerogatives of the male.

There must be no difference between the female and the male. They must be equally educated in order that womankind may present the same capacity and may keep up the same pace with man. Then the world of humanity will find peace. In the past ages humanity has always been defective, but if womankind shall become educated then war will be dispelled. They will not be willing to allow warfare. For it is the woman who cares for the youth, for the young. As they educate the young until they reach maturity, they will not be willing to have their brave young men killed and cut into pieces on the battlefield. Surely they are the ones who shall serve the "Most Great Peace" in international arbitration. Assuredly they will be the ones who

will remove warfare from among humankind,

Inasmuch as human society consists of two organs, one the male, the other the female, the happiness of the world of humanity cannot be assured unless they are both perfect. Therefore they must try to have womankind reach the same status as men.

Among the other teachings of BAHÁ'Ó'LLAH is education. All the members of society must be educated. Not a single individual should be deprived of education, but each should receive according to his capacity. They must not be left in the grade of ignorance, for ignorance is a defect in the human world. All mankind must have a portion of science and philosophy; that is, to have as much as is necessary. It is impossible to have all men scientists and philosophers, but each should be educated according to his deserts and needs.

Among the teachings of BAHÁ'Ó'LLAH is likewise the following: That the world of humanity is in need of the breath of the Holy Spirit, for the oneness of humanity is necessary. The most great peace is necessary, and it is self-evident that this cannot be assured through racial force; it cannot be promulgated through the patriotic force, for countries differ. And it is certain that political force will not accomplish it, for the interests of the government differ. And it will not be accomplished through a consensus of opinion, for opinions differ. There is need of a force which can execute the oneness of humanity and which can destroy the foundations of warfare and strife. Through human agencies this is an impossibility. Hence it must be through spiritual agencies. And no other force has such power as the Holy spirit, hence this can be made feasible through the breath of the Holy Spirit.

No matter how far the material world advances, it cannot establish the happiness of the human world. Rather when the material civilization shall be linked with the spiritual or divine civilization, then happiness will be assured. Then material civilization will not contribute its services to the forces of evil to destroy the oneness of humanity, for through the factors of the material civilization good and evil advance together—keep up the same pace.

For example, consider how greatly material civilization has advanced in the last decade, in this century. Consider how many schools and colleges have been founded, hospitals have been founded, asylums for the orphans

(Continued on page eight)

TABLE-TALK BY ABDUL-BAHA AT CLEVELAND, O.

MAY 6th, 1912.

CLEVELAND was the fourth city to have the blessed privilege of a visit from Abdul-Baha, who came here from Chicago, May 6. Only a short time had been given to herald his coming, yet the auditorium of Hotel Euclid, seating about four hundred, was filled with people whose hearts rejoiced as they listened to the address delivered by him, and which appeared in the last issue of the STAR OF THE WEST.

The photograph of the Cleveland friends with Abdul-Baha, reproduced herewith, was

to be founded. The radiance of the kingdom shall be diffused. Material civilization is likened to the body, whereas the divine civilization is likened to the spirit. The body not manifesting the spirit is dead; the fruitless tree is useless.

"Jesus declares that there is spiritual capacity in some people; for all are not submerged in the sea of materialism. They seek the spirit; they turn to God and they long for the Kingdom. I hope that these revered people may obtain both phases of progress; both ma-



Abdul-Baha at Dr. Swingle's Sanitorium, Cleveland, O., May 6, 1912.

taken at Dr. Swingle's Sanitorium, where the following Table-Talk* was given:

"This is a good city, a pleasant city. The climate is pleasant; the views are charming. All the cities of America seem to be large and beautiful and the people are prosperous. Truly the American continent has advanced very much and in the future will advance greatly. It will lead all other nations spiritually, for its illumination is far-reaching. The flag of freedom, the banner of liberty is unfurled; but the prosperity and advancement of every city, the happiness and the greatness of every country depend upon its hearing and becoming obedient to the call of God. The light of reality must shine therein. Divine civilization needs

*Translated by Dr. Ameen U. Fareed, and taken stenographically by Sigel T. Brooks.

material and spiritual progress. Just as they have advanced along material lines so remarkably, so may they likewise advance in spiritual development until the body be most refined and beautiful and obtain the wealth of the spiritual potentiality and efficiency.

"Praise be to God! the Sun of Reality has dawned and its effulgences are shining from all horizons. The signs of God are resplendent and the teachings of the heavenly teachers are promulgated. In order that all created beings may obtain a portion of the Divine bestowals, may their hearts be directed to the Kingdom of God and become illuminated by witnessing the lights of God! May the spirit be regained through the Divine graces of the Lord, and may the East and the West be bound together! Thus may oneness and harmony manifest itself

in all regions. Thus may all people become the manifestation of oneness, and by becoming as one being, may they become one family and ob-

tain the bounty everlasting; may the doors of the Kingdom be opened from all directions and praise the Name of ABHA in all regions."

INTERVIEW BETWEEN A PROMINENT RABBI AND ABDUL-BAHA

ENTERING the room the Rabbi saluted, which was answered by Abdul-Baha in like manner.

Abdul-Baha: "You are most welcome Rabbi."

Rabbi: "I have long desired to meet you."

Abdul-Baha: "Very good; very good."

Rabbi: "Your address yesterday was excellent. I have had the pleasure of hearing you upon two other occasions, but your address of yesterday had an extraordinary universality. You have very clearly established the teachings of brotherhood but I am afraid that although your principles are very lofty they will not be accepted by all the religionists and the workers for peace."

Abdul-Baha: "Reality will always be victorious. No one can stand before the onward march of reality. The phenomenal is always conquered by the eternal. All the contingent beings are defeated by the will of heaven. One small Arabian boy can lead two thousand camels in the Sahara. One intelligent Hindoo boy can conquer an elephant."

Rabbi: "It is true. In the Bible we have the statement that 'A little child shall lead them.'"

Abdul-Baha: "Truth will always be victorious; therefore it does not know defeat but the people of reality must exert great effort, and if the people of reality neglect to display this effort that is another matter. The people of reality must demonstrate their willingness in this direction. They must realize that the greatest reality of this age is the oneness of the human world. They must forget traditions and imitations of the past. For instance, if we look upon the Catholic religion we see that they believe that an important part is the transubstantiation; that is, the change of the bread and wine into the body of Christ. If we ponder a little we realize that this is a non-essential. It is imitation and the reverse of reality.

"Again, if we look at the Hindoos we see that they have made images and worship them as deities, and they have eight million such deities in their temples. It is evident

that these are superstitions and imaginations. They worship the cow, the stone, the water and the forces of nature—all these are imitations of the past and they have no foundation whatever."

Rabbi: "Do you then regard the transubstantiation as being on the same ground as the worshipping of idols?"

Abdul-Baha: "All these are imitations. They have no reality. As these are the opposite of realities, therefore they have no foundation. Everything that keeps man away from God, is an idol. Everything which detracts man's attention from God is an idol, no matter what it is."

Rabbi: "Then every channel between God and His creature is an idol?"

Abdul-Baha: "Consider, let us not bind ourselves with imitations. Let us study the condition of the Jews for a moment. When they were in Egypt they were captives; they were poor; they were prisoners in the hand of Pharaoh; they were ignored; they were a dependent people, they were surrounded by all kinds of troubles and vicissitudes; the people looked down upon them; they were considered as outcasts. Then Moses came. He gathered them together; inspired them with the power of unity; imparted to them new life; taught them the laws of God encouraging them in the morals and virtues of humanity; delivered them from the hand of Pharaoh; freed them from the bondage of captivity; educated them, trained them and carried them away from the land of darkness into the holy of holies of light. Their power was increased; their majesty became refulgent; their fame was spread throughout the world, until they were enabled to found the Solomonic sovereignty. In philosophy and art they attained such heights that the philosophers of Greece and Rome travelled long distances to learn from them. Now is it possible to say that to revere and respect these souls is equivalent to the worshipping of idols? We must respect Moses because he achieved a work which no one else could do. It is an evident fact that His Holiness Moses was a

channel between God and man. No further proof is required for this. I do not attempt to prove the validity of Moses by pointing to his turning the rod into a serpent; instead I give evident proofs.

"Again you will note that His Highness Christ was a Jew. Ponder well over this matter: The Jews were captives in the hand of the Romans; they were their slaves. From every standpoint they were scattered and impoverished. Nebuchadnezzar carried seventy thousand of them into captivity at Babylon. Even today the tombs of Esther and Daniel are there. And afterwards what did Titus, the Roman Emperor, not do! He entirely destroyed the foundation of the Jewish temple. The effect of the destruction of Titus is manifest up to this time for we see them scattered all over the world. His Holiness Christ appeared and established unity among the Romans, the Greeks, the Chaldeans, the Assyrians, the Europeans and the Americans. He established a bond of unity between all the nations. All the great prophets, the kings and the worthies of the Israelitish nation could not make the Persians believe in Moses. All the prophets such as Isaiah, Jeremiah, Ezekiel, Nehemiah, et al., could not make one Zoroastrian believe in Moses. But one Jew came and many millions believe in Him. He spread His name in the East and in the West. He caused the Bible to be translated in all the languages of the world, and today nearly every home contains a Bible. He demonstrated throughout the world to all the nations of the world that the Israelitish people were the chosen people, that the Israelitish prophets were the prophets of God, that their books were the books of God, that their words were the words of God. This is evident. These are not intellectual or traditional evidences but they are such evidences as permit of no discussion. Look at America. You see a Bible in almost every house that you enter. See what Christ has accomplished. Witness what one soul who was crucified has accomplished.

"When He was living upon the earth He was alone, ridiculed and rejected by His own people. Almost everybody cursed and ridiculed Him. His own relatives left Him; even His disciples almost abandoned Him; they placed upon His head a crown of thorns and paraded Him over the streets, and finally they crucified Him. He was alone! alone! but the traces of His work and the signs of His message have filled the world. Man must be

just. After these statements no one can deny the greatness of Christ. Now is it evident to you that all these conditions among the nations are on account of injustice? If they had all been just they would have been united on this principle: that these prophets were channels for the bounty of God, for they were the first teachers of mankind.

"The philosophers are also teachers but all they could do was to teach themselves and a few other souls. But the prophets of God taught the whole world. They trained all the children of men in morals and ethics. Who can say that they failed to accomplish their work, and who would give the names of the philosophers the first place?"

Rabbi: "Indeed, indeed you are one of the greatest logicians of the world. Up to this time I have been talking to you as a man; now I will address you as a Rabbi. Your premises and syllogisms do not agree. It is not correct to say that Christ has accomplished all these things, for but few of his teachings were accepted until about three hundred and fifty years after his crucifixion—"

Abdul-Baha here exclaimed: "I understand, I understand," and then continued: "His Highness Moses laid the foundation but the result of His teachings became apparent during the time of Solomon. If there had been no Moses there would have been no Solomon. The sovereignty of Solomon was the outcome of the principles of Moses. If there had been no Moses the children of Israel would have been entirely lost, and up to this time they would have been slaves in the land of Pharaoh. Their very name would have disappeared from the page of history. Moses laid down a few principles, but the results of those principles became apparent five hundred years afterward. If an inquirer is just he will realize that Moses laid with His own hand Solomonic universality. Likewise if His Highness Christ had not laid the foundations of Christianity, the evident signs which we see today would not have been realized.

"I scatter the seeds today, six months hence they may become apparent. In the meantime, can anyone deny the germination of these seeds, and when they are grown, repudiate the fact that these plants owe their origin to the seed?"

Rabbi: "Suppose that Christ was the Promised One of the Jews; how did the doctrine of divinity creep in among the Christians?"

Abdul-Baha: "Do not look upon the Christians of today. The Christians are today sub-

merged in the sea of imitation. It is evident that man is the highest of God's creatures on the face of the earth. For example, there are certain attributes which are apparent in the mineral kingdom. The vegetable kingdom has the attributes existing in the mineral kingdom with another attribute, which is the power of growth. The animal has the attributes of the mineral and the vegetable kingdoms but with another attribute, which is the power of instinct. Therefore the animal is a composite of the mineral and vegetable kingdoms, but man has the virtues of the mineral kingdom, the virtues of the vegetable kingdom, the virtues of the animal kingdom and another distinct virtue, which is that of intellect, consequently man is the highest creation of God. He is the peerless creature and in him are contained all the virtues of the human world.

"Christ was the mirror; God was the Sun. The Sun appeared with all its effulgence and splendor in the mirror; that is, the virtues, the perfections and the characteristics of God appeared in Christ. This is what is meant

where it is written in the Bible that 'We have created man in our own image.' The perfect man is the visage and image of God, just as the mirror reflects the sun. We can not say that the sun has come down from heaven and has taken a place in the mirror. The sun is eternal, living in its own station. It had no ascent or descent, entrance or exit; but the rays and the heat of the sun have become fully reflected in the clear mirror. That is why Christ said the future is in the sun and the sun is in the future. The Sun of Truth reflected itself in the mirrors of Moses and Christ."

Rabbi: "Most wonderful! We must name this divine philosophy the philosophy of Abdul-Baha. I am extraordinarily delighted to have had this privilege to talk with you."

Abdul-Baha: "I am very happy indeed to meet you."

Rabbi: "I hope I will have the pleasure of meeting you again."

Abdul-Baha: "God willing. May you be under His protection."

ADDRESS BY ABDUL-BAHA AT HOTEL SCHENLEY, PITTSBURGH, PA.

(Continued from page four)

have been founded, the science of medicine has advanced. Together with this there has been an advance in the invention of the means and instruments of destruction. In the early days the instrument of destruction was the sword; today it is the gun. In the early days the organ of destruction or warfare was the dagger; today it is the rifle. How many dreadnaughts have been built; how many torpedoes have been invented, and how many kinds of ammunition have been invented!

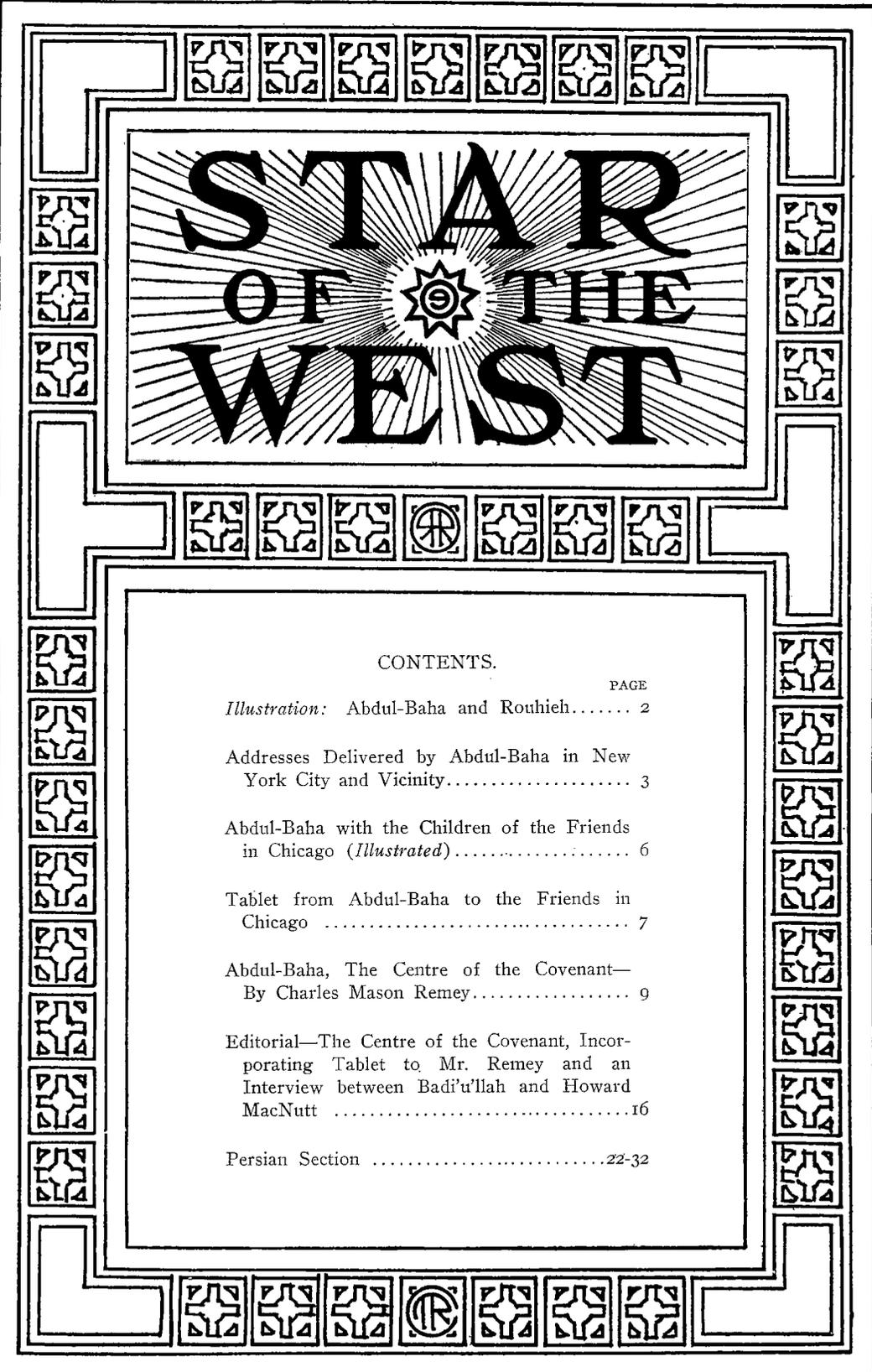
All this is the result of material civilization. Therefore just as material civilization serves the good purposes of life it also serves the evil ends. But the Divine civilization is good, because it is concerned with the reign of morals. Consider how much the Prophets have contributed to the reign of morals. His Holiness, Jesus Christ, summoned all to the most great peace. He called all to the acquisition of good morals.

If good morals which constitute the Divine civilization shall become united with the spiritual civilization there is no doubt that the happiness of the world of humanity shall

hoist its banner and from every direction composure and rest shall be forthcoming. Humankind shall achieve extraordinary progress, the sphere of thought will be greatly enlarged, great inventions will be made, great spirituality will reveal itself, for humanity there will be great joy, and the life eternal will then be conferred thereon. The spiritual force will make itself effective and the breath of the Holy Spirit will penetrate.

Therefore, just as the material civilization progresses so should the merciful civilization likewise become progressive until the greatest and utmost aims and desires of humanity may be realized.

These are a few of the principles of BAHÁ'Ó'LLAH presented to you very briefly, so that if you hear of the Bahai movement and the Bahai teachings you may be informed of what their status is. And this is given to you to act as a stimulus to your knowledge. I ask God to aid this prosperous nation, this fair government, and this wonderful continent with all His blessings.



STAR OF THE WEST

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ABDUL-BAHA AND ROUHIEH.

See article, "Abdul-Baha with the Children of the Friends in Chicago."

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (July 13, 1912) Kalamat

No. 7

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT NO. 327 WEST END AVENUE, NEW YORK CITY, RESIDENCE OF MOUNTFORT MILLS, APRIL 15, 1912.

From Stenographic Notes.

IT IS a few days since my arrival in New York; but before coming to New York, on another trip I went to Europe, visiting Paris and London. I found the city of Paris to be a beautiful city as far as appearance went. The material civilization was very great; but the spiritual civilization was very far behind. The people were drowned or submerged in a sea of materiality. All their conversations and discussions terminated in the natural; but no mention of God. I was greatly astonished.

I found them to be erudite professors, well informed men, scholars, but the majority of them were materialists. I said to them: "I am surprised and greatly astonished that men of this caliber, of this perception, with their great knowledge should still be captives of nature and negligent of the self-evident Reality."

The phenomenal world in its entirety is subject to nature. That is to say, it cannot transgress the rule of nature. These myriad planets, these great satellites and heavenly bodies in this endless space are all captives of natural law. They cannot transgress one iota the mathematical rules laid down by nature. The sun with its immensity cannot go beyond the law of nature. The ocean in its vastness cannot transgress the law of nature. All phenomenal beings, in brief, are subject to nature; the planets are captives of nature; even the animals are captives of nature. All of them are within the bounds of natural law; and nature is the ruler of all, except man. Man is not the captive of nature, for although according to natural law man is an animate being of the earth, yet he can sail vessels over the ocean, fly through the air in an aeroplane, descend in a submarine;—therefore he has overcome natural law. For

instance, such a colossal natural energy, such a tremendous power as electricity, such a great volume of material force which can cleave a mountain in twain, which can destroy many things,—man, little man, has been able to arrest and imprison it in an incandescent lamp saying to it, "Sleep here." He can take the human voice and confine it in the phonograph. According to the natural power, man should be able to communicate the distance of one mile, but by breaking the laws of nature he can banish space and send a telephone message to remote points. All the sciences, arts, discoveries are mysteries of nature, and according to natural law these mysteries should be latent; but man has broken this law, freed himself from this rule, and brought them forth into the realm of the visible. Therefore he is the commander of nature. Man has intelligence; nature has not. Man has volition; nature is minus. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. Hence, it is well proved that man is nobler than nature.

If we accept the supposition that man is but a part of nature, we are then confronted by an illogical statement, that is to say, it is possible for the part of a whole to be endowed with qualities which are absent in the whole. Thus man, who is a part, has perception, has intelligence, has the thought faculty, has memory, has susceptibility, while nature is quite bereft of them. How is it possible for the part to be possessed of certain qualities or faculties which are absent in the whole? As a matter of fact, God has given to man certain powers which are supernatural. Why then should man be considered a captive of nature? How is he treating nature? How is it that he is acknowledged to be the very divinity of nature? Shall we say nature is blind, nature is not perceptive, nature is not volitional, is not alive, and then

relegate man to nature? How can we answer this question? How will these materialists, these scholastic atheists treat such statements? As a matter of fact they themselves break the laws of nature. Therefore it is proved that in man there is a power beyond nature; through which power man is nobler than nature;—and that power is the bestowal of God.

But having come to New York, I find that the people are more endowed with spiritual susceptibilities; they are not mere captives of nature; they are rising out of the burden of captivity. For this reason I am very happy, and hopeful that, God willing, in this country which is so well peopled,—in this vast continent of the globe, the virtues of the world of humanity shall become resplendent, that the oneness of human world power, the love of God, may spread through the hearts; and that international peace may hoist its banner, influencing all other regions from here. This is my hope.

INTERVIEW OF W. H. SHORT, SECY. N. Y. PEACE SOCIETY AND HUDSON MAXIM WITH ABDUL-BAHA AT HOTEL ANSONIA, NEW YORK CITY, APRIL 15TH, 1912.

Notes by Howard MacNutt.

INTERVIEW WITH MR. W. H. SHORT.

ABDUL-BAHA: "You are very welcome; I am most happy to greet you. I have looked forward with much pleasure to this meeting. Welcome! Welcome!"

Mr. Short: "It gives me great happiness indeed to meet Abdul-Baha. I too have looked forward to this meeting. The New York Peace Society extends him greetings and welcome to our city and our country."

A. B. "You are indeed a servant to humanity. A servant to humanity is a servant to God. Your mission is a high, holy and sanctified one; there could be no greater, no holier mission than that of bringing peace to this warring world. Therefore I have waited for you with the greatest longing.

"In this day the majority of mankind are endeavoring to destroy the foundations of the happiness of the world. How many are engaged in the invention of means for the destruction of human kind; how many are employed in the science and practice of war; how many are occupied in various kinds of strife and antagonism; how many stand ready to shed the blood of innocent men, their brothers! So it is that history is blackened with this record of human intention and accomplishment. Every hour war is threatened upon

some new pretext; today patriotism is its basis, tomorrow religious prejudice, racial egotism, territorial greed, commercial selfishness—it matters little what the excuse may be—blood is shed and human beings torn to pieces upon battlefields. Political interests clash; a great war follows; sadness, gloom and cruelty envelop the world.

"But you are endeavoring to uplift the standard of peace in the world. You must continue to work until the world is released from these prejudices which are bringing about such inhuman conditions. For the clouds of war will surely vanish from the horizons. There is no doubt that your work is the greatest work and its outcome certain."

Mr. S. "All the members of the New York Peace Society feel the truth and inspiration of what you have said."

A. B. "You must rest assured and let there be no traces of doubt in your souls that God is your Assister and Helper. The Heavenly confirmations will descend upon you more and more. God will protect you and give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist the onrushing power of Peace. For this power is assisted by the Power of God and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the Spirit of Truth. If earthly kings and kingdoms come in its way, it will conquer and they will be overthrown, always. For your cause is Truth itself and Truth is Omnipotent. If all nations arise to prevent, they will be vanquished and you will be victorious. [Visitor much impressed.] You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man."

Mr. S. "We belong to a race [Anglo Saxon] which has wielded the power of oppression. We have been the oppressor, not the oppressed. The whole matter of World Peace presents a different aspect to the western mind.

"Justice, human rights and religion are controlling motives of the men of the New York Peace Society. We must confess that hitherto Americans have not felt the welfare of Eastern countries to be as important as the develop-

ment of our own interests. We have not known enough of the ideals of other countries. As a rule we meet only immigrants and discontented wanderers from foreign lands. But recently this has been changed and the aspect is wider. Our press is not the reflector of foreign news. Our people travel in distant countries; but few important and influential foreigners come to visit us. Our purpose in the Peace Society is not only to establish the doctrines of peace but to defend the principles of human brotherhood; to acquaint the people of this country with foreign matters and provide opportunity that they may meet and know foreign men. Therefore we take advantage of every opportunity to introduce such men to our people. We will be very glad and greatly honored to arrange a reception under the auspices of the New York Peace Society at which Abdul-Baha can address a large assemblage, meet our friends and exchange mutual sentiments. I have just come from the home of Mr. Carnegie. He is not able to go out owing to a throat affection, but will be glad to receive Abdul-Baha at his home. Mr. and Mrs. Carnegie will attend the Peace Conference at Lake Mohonk in June. As I understand Abdul-Baha will be there also, the meeting with Mr. Carnegie might be mutually arranged then. Acquaintances and friendships begun at Lake Mohonk will be most pleasant at a reception thereafter."

A. B. "I go to Washington next week. Is there time enough before my departure to arrange the plans suggested?"

Mr. S. "It would be better if we had more time. Something could be arranged, but it is doubtful."

A. B. "How many days in advance would be necessary?"

Mr. S. "There should be at least two weeks. Almost any date would be suitable except Friday, May 10th."

May 13th finally decided upon.

INTERVIEW WITH MR. HUDSON MAXIM.

Mr. Short remaining.

Mr. Hudson Maxim, scientist, inventor and expert upon explosives, was then announced. He entered.

Abdul-Baha. "Welcome! Welcome! Very welcome!"

Hudson Maxim. "I am glad to hear you speak English."

A. B. "My life has been spent in the Orient

where foreign languages are seldom used. Otherwise I would have acquired English. Language is the great barrier between nations. When thoughts are interchanged destinies become one. All languages are difficult of acquirement for the real language is deeper than the outer words."

H. M. "Are you speaking in Turkish?"

A. B. "In Persian. I also speak Turkish and Arabic; Turkish is very difficult. In the East it is thought that acquiring Turkish is equivalent to the study of three other tongues."

H. M. "I understand you are a messenger of peace to this country. What is your opinion about modern war? Shall the great nations maintain armament and defenses as a guarantee or warrant against war? [presenting papers]. Here is an article I have written upon this subject. Shall the nations have an international police navy which protects and insures peace in the world, or shall they disarm and have no navies?"

A. B. "Everything that prevents war is good."

H. M. "Christ said He came to make war. Caesar was great in history because he was great in battle and military skill."

A. B. "We have the history of the world for nearly six thousand years. Before that there is no record. During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results, achievements and outcomes of war. The history of warfare and strife is known, the effect apparent. Have we not a sufficient standard of experience in this direction? Let us now try peace for awhile. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment."

H. M. "Evolution has now reached a period in the life of nations where commerce takes the place of warfare. Business is war, cruel, merciless."

A. B. "True! War is not limited to one cause. There are many kinds of war and conflict going on, political war, commercial war, patriotic and racial war; this is the very civilization of war."

H. M. "Do you consider the next great national war necessary?"

A. B. "I hope your efforts may be able to prevent it. Why not try peace for awhile? If we find war is better, it will not be difficult to fight again; but if we find that peace is the

(Continued on page ten)

ABDUL-BAHA WITH THE CHILDREN OF THE FRIENDS IN CHICAGO.

FROM NOTES TAKEN BY ELLA GOODALL COOPER AND ELLA M. BAILEY

Photographs by Muriel Jones and A. C. Killius.



ABDUL-BAHA'S meeting with the children of the friends in Chicago on Sunday morning, May 5th, was an event that shall ever be remembered by all who were present.

Although many lived considerable distance and found it necessary to arise as early as

five o'clock, yet promptly at the appointed hour of eight, about thirty-five children were on hand to greet him and receive the spiritual baptism in store for them.

They were gathered in a circle in the middle of the beautiful parlor of The Plaza, the parents and friends making another circle behind them. When Abdul-Baha entered all arose. While he took the seat prepared for him, the children sang without accompaniment, "Softly His Voice is Calling Now."

Then followed the scene that is indelibly stamped upon the minds and hearts. He called each child to him in turn, took them in his lap, petting and stroking the hair and hugging and kissing the little ones, pressing the hands and embracing the older ones, all with such infinite love and tenderness shining in his eyes and thrilling in the tones of his voice, that when he whispered in English in their ears to tell him their names, they answered as joyfully and freely as they would a beloved father. To each child he gave a little different touch, patting some on the breast, some on the back and some on the head. He blessed them all. There was no suggestion of haste and a hush fell upon the group—a quiet, vibrant, eloquent silence—making many to feel that it was just such a picture Jesus must have made and which has touched the hearts of all child-lovers for these two-thousand years.

The children's joy and his own happiness seemed to culminate when one dear little tot ran to him and fairly threw herself into his arms. When he let her go she stood for a

second and then suddenly laughed aloud with perfect joy, which found its instant echo in a ripple around the whole circle.

Abdul-Baha then stood and spoke as follows: "You are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHÁ'O'LLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

"You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed."

Abdul-Baha then divided a bouquet of flowers which was upon the center table, and also gave to each child an envelope full of rose petals. He then walked slowly around the circle, laying his hand in blessing upon each little head, his face beaming with divine

love as he murmured a tender word to each one.

The children thought they were dismissed, but he made them still more happy by taking them all into Lincoln park to be photographed with him.

Abdul-Baha then expressed a desire to walk alone and strode majestically away, with his hands clasped behind him. All eyes followed him. He walked over to the noble Lincoln statue nearby and for a few moments stood gazing up at it, making a remarkably im-

pressive and significant picture—the lonely figure of our immortal Lincoln gazing down upon him who is today giving to the world spiritual emancipation.

This glimpse of Abdul-Baha with the children of the friends in Chicago, would not



"You are all my children, you are my spiritual children."

pressive and significant picture—the lonely figure of our immortal Lincoln gazing down upon him who is today giving to the world spiritual emancipation.

Many of the children lingered under the trees or played upon the grass in the glorious spring sunshine, seemingly reluctant to leave

be complete without reference to the beautiful photograph of him and little Musette Jones, reproduced on page 2 of this issue. It was taken in his suite of rooms at The Plaza. A copy of it was later presented to him and over her heart he wrote the word "Rouhieh," meaning Spiritual.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN CHICAGO.

Translated by Mirza Ahmad Sohrab, May 13, 1912, New York City.

O YE beloved friends of Abdul-Baha! Two days ago, through the protection and providence of the Blessed Perfection, I reached New York. Since my arrival I have met the friends of God and associated with them.

The minister of the Unity Church in Montclair, New Jersey, repeatedly invited me to address his congregation. Therefore, yesterday I went to Montclair and spoke before an audience composed of many hundreds of people. Truly, I say, the minister, the dea-

cons of the church and the officers exercised the greatest love and consideration. In introducing the Cause of God and Abdul-Baha the minister gave an address in the utmost eloquence and fluency of tongue and instead of reading from the Old and New Testaments, he said: "I will read from the new Scriptures." He then read extracts from the Words of BAHÁ'O'LLAH and Abdul-Baha. (Extracts from the address of the minister, Rev. Edgar Wiers, will be sent to you by Mirza Ahmad Sohrab.) [See page 12.]

I addressed them on the subject of Divine Unity, the oneness which exists among the Manifestations of God, such as His Highness Moses, His Highness Abraham, His Holiness Jesus Christ, His Holiness Mahomet, His Highness the Bab, and the Universal Manifestation, His Holiness BAHÁ'O'LLAH. The audience listened with utmost attention and joy.

Last night by the invitation of the International Peace Forum, I appeared in the Grace Methodist Church, New York City, and delivered a detailed address before an audience composed of nearly two thousand people. Irrefutable proofs and incontrovertible evidences were expounded, demonstrating the absolute necessity of establishing the Most Great Peace and International Arbitration. I proclaimed that His Highness BAHÁ'O'LLAH had upraised this ensign fifty years ago in the Most Great Prison in Acca.

With utmost longing Abdul-Baha traveled to Chicago to meet the Friends of God. Praise be to God! he found the beloved rejoiced by the glad-tidings of God and attracted to the Kingdom of God. In churches and gatherings, while in Chicago, he spoke and scattered the seeds and raised the most glorious mention of the Kingdom of ABHA. You have seen with your own eyes that not one soul met him with opposition. Every soul who appeared in the presence of Abdul-Baha returned happy, rejoiced and assured. This became possible by the inexhaustible Bounties of the Beauty of ABHA and the victory and confirmation of His Highness the Almighty.

Having returned to Washington, we met very important personages, and all that was expressed was listened to with profound attention; no soul hesitated in belief; we spoke with everyone according to his merit and capacity. Many questions were asked by different important seekers on religious, political, socialistic, civic rights, scientific problems and deep spiritual subjects. Answers to every

one of these questions satisfied the interrogator. No soul hesitated in the acceptance of truth.

In Chicago you had a like experience when all questioners were equally satisfied. Now Abdul-Baha scattered the seeds of Truth in Chicago and the "Breeze of God" was wafted over that city. The friends of God must water those seeds and through the power and confirmation of the Kingdom of ABHA must labor so that those seeds may grow and develop in that field, become verdant and green so that many harvests may be gathered. This result will be attained through unity and harmony and the love and communion of the hearts. Therefore, the friends of God must first ignite this lamp of unity in their own gathering and afterwards hoist the tent of the oneness of the world of humanity.

His Highness BAHÁ'O'LLAH, addressing the children of men, said: "*Ye are all the fruits of one tree and the leaves of one branch.*" The only difference lies herein: Some are ignorant—you must bestow upon them knowledge; some are heedless—you must make them mindful; some are asleep—you must awaken them; some are sick—you must heal them; some are children—you must educate them; so that the world of humanity, through the power of God, may attain to maturity. Man must exercise kindness toward those who are sick and immature and not be impatient or displeased. The shepherd must gather together the scattered flock and not disperse them. These are the principles of the people of Baha'. You must live and act in accord with these teachings.

Abdul-Baha is always expecting to hear wonderful news from you. He is ever anticipating that, through the power of confirmation of the Kingdom of ABHA, the world of human thought may be stirred with tremendous exhilaration in Chicago. This will be attained through the excellent conduct, the unity, the magnanimity and the spiritual utterances of the friends of God. In that time the radiant faces of the beloved ones will become illumined in the Kingdom of ABHA, the fame of their union and concord will be spread throughout the east and the west and their spiritual victories will embrace the north and the south.

If, at any time, an unimportant and ignorant soul arises in opposition, do not heed him nor consider his objection of any importance. We have had in the past opposers who have been among the world's celebrities; we have

had enemies like Nasser-Ed-Din and Abdul Hamid, two powerful kings; but all of these people, through the power of the Kingdom of ABHA, have vanished and disappeared from the face of the earth and today the Banner

of the Covenant is unfurled and waving over all the races.

Upon ye be BAHA-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

ABDUL-BAHA, THE CENTRE OF THE COVENANT.

BY CHARLES MASON REMEY.

ABDUL-BAHA, the exponent and leader of the Bahai movement, who is now in America, arrived in New York on the eleventh of April of this year.

Never before has any Eastern teacher received such a warm welcome in America as has been accorded to Abdul-Baha. Not only have the hearts of Abdul-Baha's followers and friends in this country gone out toward him in the greatest of love, but a multitude of people have arisen and have warmly and heartily espoused the principles of international, interracial and interreligious brotherhood which Abdul-Baha is teaching and demonstrating to the world.

During Abdul-Baha's recent visits to New York, Boston, Philadelphia, Pittsburgh, Cleveland, Chicago, Washington and other cities, thousands have crowded to see and to hear him, and these people have been gladdened by the joy of the Lord which Abdul-Baha radiates so bounteously to all who allow themselves to come within the magnetic field of his great love for all humanity.

In these days of the foundation of the reign of Peace upon earth, the hearts of the people in general are being subconsciously awakened and spiritually drawn to seek the spirit of unity and harmony. Therefore when the Lord's Messenger comes with the glad tidings of Peace it is to be expected that the souls of the many who are seeking that Peace should be attracted by his spirit, joyfully receive his teachings and follow in his path.

Abdul-Baha has received no greater hospitality than that accorded him by the clergy in America. Pulpits in so many churches have been opened to him that on account of the time it has been possible for him to accept comparatively few of these invitations to address religious congregations. The doors of various secular societies and associations have also been opened to Abdul-Baha and in many conferences he has voiced the message of the Peace of the Covenant of which his life of service is the Center.

Only four years ago Abdul-Baha was completing his fortieth year in the prison of Akka in the Holy Land, where he had been incarcerated by the former despotic Turkish government because of this progressive Bahai Message of Peace and Brotherhood. Now all this is changed. In Turkey Constitutionalism has taken the place of despotism, and Abdul-Baha has come out from his prison to the West to establish the Unity of the Covenant of God.

Many people have been drawn to Abdul-Baha by a spiritual force which they could not explain; a force which affected them so deeply as to make them observe that a change had been produced in their very souls. These people are now realizing the reason why Abdul-Baha's presence and words have a spiritual effect that no other man's presence nor words have. This is because he stands in his mission, quite distinct from other men. In his life of service to mankind is centered the great power of the Divine Covenant.

The Covenant of God has ever been the source of man's spiritual enlightenment in past ages; it is the source of his spiritual enlightenment in this present day, and it will be the source of his spiritual enlightenment during the ages to come.

Through Abraham God made a Covenant which was fulfilled and renewed by Moses, and in like manner by the Christ, Mohammed, and the Bab who was the immediate forerunner of BAHA'O'LLAH the founder of the Covenant of this present day.

All of the prophets and mouth-pieces of God heralded the coming of the great latter day Messiah, "*The Ancient of Days*," who would found and establish God's Kingdom of Peace and Unity upon earth. BAHA'O'LLAH is that Promised One. He is the fulfillment of the Covenant made through the prophets of the past. He has brought the Kingdom of Peace upon earth, and as the point of guidance for the further establishment of His Kingdom, He appointed His beloved son Abdul-Baha to be

the Center of His Covenant, the establisher and promoter of His Kingdom and Peace in the world.

Abdul-Baha's life of service is the Center of the life of the Kingdom which is the Bahai cause. His servitude to God and service to mankind is the heart from which the life

force of the Kingdom is flowing to all the members of that growing spiritual body. He is the interpreter and the expounder of Holy Writ. BAHÁ'O'LLAH commanded all to turn to Abdul-Baha, who is the Greatest Branch—branched from the Pre-existent Root—the Center of the Covenant of God.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page five)

glorification of humanity, the impulse of true civilization, the stimulus to inventive genius and the means of attainment to the good-pleasure of God, we must agree to adhere to it and establish it permanently."

H. M. "There is much newspaper talk about the United States fighting Japan. There is no prospect of it whatever. We don't want to kill good customers. Commercial energy is more profitable to us. Competition of commerce is as severe, trying and as cruel as wars of olden time. Science has made war expensive; so expensive it don't pay to fight. We make more money by being peaceful, so long as the other fellow keeps quiet and sticks to business. If an English navy came over here and bombarded New York a week they would injure themselves more than us. The expense of ammunition and equipment would cost a great deal more than the damage inflicted by their guns and shells. You are right in advocating peace. I am an advocate of peace from another standpoint. I would make war so expensive that the nations could not afford to fight and therefore would agree to maintain peace."

A. B. "The product of human invention, genius and the outcome of human disposition to kill and fight have well-nigh reached their limit. It seems as if the art of war could not be carried further. In ancient times when nation fought against nation, probably one thousand would be killed in battle, the expense would not be great, the outcome of victory decisive and final; but in modern times the science of war has reached such a stage of perfection that in twenty-four hours one-hundred-thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed in a few hours. The possibilities are incalculable, inconceivable, the after effects even more dreadful than the initial shock. In Egypt, the fellahen who till the Nile banks, gather four or five harvests from the soil. Sup-

pose they are called away from their peaceful pursuits, take up arms, expend their possessions for powder and go to war. The first consequences are grievous enough, but the after-results are even more deplorable. The country suffers beyond all power of estimation; agriculture is crippled, abandoned, sustenance fails, poverty and suffering continue long afterward. Furthermore, how many wars there have been in the Orient during past centuries; war and peace in constant succession; but your country America remained unaffected by them or their consequences. The news of war might reach Europe and America long after it had happened. But all this is changed in the present century. As soon as war is declared in any part of the world, all human attention is directed toward it; commerce and the machinery of nations are paralyzed; the whole world thrown into a condition of grave uncertainty. Therefore it is evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century."

H. M. "Fewer are killed in modern engagements than in the battles of ancient times; the range is longer and the action less deadly."

A. B. "How about the war between Japan and Russia?"

H. M. "Less men are killed in war in a year now than are killed by our industries through preventable accidents."

A. B. "War is the most preventable accident."

H. M. "The short sword was more deadly in battle than the quick-firing gun, for the reason that massed men come together in hand-to-hand conflict and the slaughter was fearful. At Mukden two-hundred and fifty-thousand soldiers retreated without loss. In ancient times many thousands would have been overtaken and killed. War is no more dangerous now than automobiling."

A. B. "History shows that in war between

the Roman and Persian Empires extending over a period of twenty years, in which one-hundred thousand men were engaged upon each side, only five or six thousand were killed. In modern warfare there are bombs which kill men like stripping leaves from a tree. An Egyptian general who had served in war against England was accused of cowardice at a meeting in Syria. He asked those present, 'Have you ever seen an English shell? When you see one explode among troops you will be excused for defeat and cowardice.'

H. M. [Making diagram.] "The effect of a bomb is not so great as expected. Most of its force is expended upward into the air. It is impossible to mass men close enough to it for a full utilization of its energy. If its explosive energy could be expended in the right direction, it would do plenty of killing."

A. B. "The greatest intelligence of man is being expended in the direction of killing his fellow-man. The discovery of high explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence; but it is in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace; invent guns of love which shall shake the foundations of humanity.

The guns you are now building cause the death of man; you must build guns which will be the cause of life to humanity. Henceforth your life and energy should be given to this blessed purpose. You must work and experiment along this line. This work and accomplishment will be more wonderful than all you have done heretofore. Then it will be said by the people of the world, this is Mr. Maxim, inventor of the guns of war, discoverer of high explosives, military scientist, who has also discovered and invented means for increasing the life and love of man; who has put an end to the strife of nations and uprooted the tree of war. This will be the most wonderful accomplishment of any human being. Your name will glow with mention throughout the history of ages and ages. Then will your life become pregnant and productive with really great results. Consider this: the inventor of high ex-

plosives has discovered the means of universal peace; an active worker in the science of war has become a factor in the assembly of love! Then will your name be recorded in the pages of history with a pen of gold. No man in history will equal you in fame and greatness. You will be doubly renowned. God will be pleased with you and from every standpoint of estimation you will be a perfect man."

ADDRESS BY ABDUL-BAHA AT BOWERY MISSION,
227 BOWERY, NEW YORK CITY, FRIDAY EVEN-
ING, APRIL 19, 1912.

From Stenographic Notes.

TONIGHT I am very happy for I have come here to meet my friends. I consider you my relatives, my companions; and I am your comrade.

You must be thankful to God that you are poor, for His Holiness Jesus Christ has said, "Blessed are the poor"; He never said: Blessed are the rich. He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle's eye than for the rich man to enter God's Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed His time in the desert traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head; no home. He was exposed in the open to heat, cold and frost; to inclement weather of all kinds, yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who accepted Him first, not the rich. Therefore you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death, their souls are filled with remorse, and worst of all, their hope in the mercy of God

is less than ours. Praise be to God! our hope is in the mercy of God and there is no doubt that the Divine compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness BAHÁ'ÓLLAH said so. While BAHÁ'ÓLLAH was in Baghdad, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of "The Poor One," and often in His writings refers to Himself as "Darweesh" which in Persian means "poor"; and of this title He was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven. God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

Jesus was a poor man. One night when He was out in the fields the rain began to fall. He had no place to go for shelter, so He lifted His eyes toward heaven saying: "O Father! for the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for me Thou hast provided no shelter; there is no place where I may lay my head, my bed consists of the cold ground, my lamps at night are the stars and my food is the grass of the field, yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty but unto me Thou hast given the poor. To me Thou hast granted this blessing. They are mine. Therefore am I the richest man on earth!"

So my comrades you are following in the footsteps of Jesus Christ. Your lives are similar to His life, your attitude is like unto Him, you resemble Him more than the rich. Therefore we will thank God that we have been so blest with real riches. And in conclusion I ask you to accept Abdul-Baha as your servant.

[At the end of this meeting, Abdul-Baha stood at the Bowery entrance to the Mission hall, shaking hands with from four to five hundred men and placing within each palm a piece of silver.]

ABDUL-BAHA AT UNITY CHURCH, MONTCLAIR
NEW JERSEY (REV. EDGAR S. WIERS, PASTOR),
SUNDAY, MAY 12, 1912, 11 A. M.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. EDGAR S. WIERS.

Reading of Bahai Scriptures.

NINETEEN HUNDRED years have passed since the birth of Him whom the Western nations acknowledge as the Master, and yet in these Western lands a constantly increasing amount of the wealth of field and factory is expended for instruments of destruction, for engines of warfare. Europe is a great armed camp, and the Christian nations confront one another armed to the teeth. Where there was one soldier in the time of Jesus, there are hundreds now. We need some great impelling message of peace. Within the nations, class is set against class. The employer and employee, the capitalist and wage earner confront each other with hatred, and such are the conditions of these relationships that many a man believes there is revolution. Our own attitude of the white race toward the negro of the South and the red men of the West is anything but that which is inculcated in our religion or any religion. In that highest endeavor, in what we call religion, we are absolutely divided into little sects. Toleration in religion is the only visible fruit of four hundred years. We have not progressed beyond toleration. We need some great word that will bring us to the realization of brotherhood, unity and love. Here in the Western world, where we are drunken in the pride of our inventive powers, with the development of our industries, we need to have our thoughts turned to the deep things of the spirit; to the things that do not pass with the passing of the centuries.

Fortunately for us there comes now a great Word from the East, a Word from Asia—the mother of religion throughout the history of man—a reconciling Word. Just when we need the message of spiritual truth, the message of peace, this new religion has appeared. It has already had its ten thousand martyrs. Its history is a series of heroic deeds. It is the new Acts of the Apostles. In some slight way we have been in touch with this religion for five

years. Never have we found aught in it but good; never has there been one false note; never one thing of self seeking. Wherever it has gone, it has shattered the chains of prejudice and ignorance. It has given to the women of the East a larger life. It has given to the men of that Eastern country larger possibilities, and now it is spreading through this land of ours. We have its leader here this morning. To stand in the presence of the prophets of old is great, but to stand in the presence of the prophets of our own generation is far greater. One of the succession of men who has brought forward this religion—Abdul-Baha—will speak to us now through an interpreter.

ADDRESS BY ABDUL-BAHA.

I wish to touch upon the subject of the Divine Unity,—the Oneness of God,—before this revered assemblage.

It is a self-evident fact that the phenomenal reality can never grasp nor comprehend the Ancient or Essential Reality. Utter weakness cannot grasp absolute strength. When we glance at the phenomena of the world, the world of genesis, we discover various differences which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom no matter how much it shall advance can never comprehend the vegetable kingdom. The vegetable kingdom no matter how far it shall develop can have no message for, nor can it come in touch with the animal kingdom. No matter how great shall be the growth of a tree, it cannot realize the five senses, hearing, seeing, smell, taste and touch;—these are beyond its comprehension. Although in the world of being it is the possessor of existence, yet a tree has no knowledge of the animal kingdom, because the animal kingdom is a superior degree. Likewise no matter how far the animal shall advance, it can have no idea of the human reality; of intellect and spirit. Of these it can have no knowledge. Difference in the degree is a hindrance to this comprehension. A degree beneath a superior degree, a lower degree, cannot comprehend a higher, although all are upon the plane of genesis, whether mineral, vegetable or animal. For difference of degree is a hindrance to this comprehension. We can say,—this product of the vegetable kind exists; we have knowledge of its kingdom. Why? Because our degree is superior to the vegetable; but it has no knowledge of us,—no information of us. No matter how far this flower may advance in its own sphere in the vegetable kingdom, it can never

grasp hearing and sight. Now inasmuch as in the creational world, which is a phenomenal state, the difference of degree is an obstacle or hindrance to comprehension, how can the human reality which is a created exigency, comprehend the Ancient or Divine Reality which is essential? That is why it is impossible for man to comprehend the Divine Reality, for the Reality of Divinity is sanctified beyond human comprehension. Furthermore that which comes within the human grasp is finite, and man to it is as infinite. Is it possible for the human to be infinite and the Reality of Divinity to be finite? On the contrary, as a matter of fact, the human reality is finite, while the Essence of Divinity is infinite. Therefore whatsoever comes within the human grasp, whatsoever fact or reality you bring within the sphere of your comprehension is finite. As the Essence of Divinity which is infinite cannot be comprehended;—therefore God brings forth certain Manifestations, and upon those Holy Manifestations does He bestow certain effulgences causing them to be the media between humanity and Himself. These Holy Manifestations who are the Prophets of God are as mirrors, and the Essence of Divinity is likened to the sun. The sun has shone forth upon these mirrors, and these mirrors have acquired illumination from the sun, but the sun does not descend from its high zenith and does not effect entrance within the mirror. At most it is this:—that this mirror has attained the greatest polish and purity. The utmost capacity of radiance has been developed in it, therefore the Sun of Reality with its fullest effulgence and splendor has become revealed or reflected therefrom. These mirrors are earthly whereas the Reality of Divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them; although these mirrors are telling their story, nevertheless the Sun keeps its lofty station;—it does not descend; it does not admit entrance, because it is holy and sanctified.

The Sun of Divinity and of Reality has revealed itself in various mirrors. Though these mirrors are numerous, yet the Sun is one. The bestowals of God are one; the Reality of the Divine religions is one. Consider how it is the same light;—the one light which reflects itself in the numerous mirrors. Now there are certain souls who are lovers of the Sun; they perceive the effulgence of the Sun from every mirror. They are not fettered or attached to the mirrors. They are attached to the Sun; they adore the Sun no matter from what point

it may shine. But those who adore the mirror become deprived of witnessing the light of the Sun when it shines forth from another mirror. For example, the Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted it, believed in it. When the Sun of Reality shone from the Messianic mirror, because the Jews were fettered with the adoration of the mirror, because they were not lovers of the Sun, therefore they did not see nor perceive the lights and effulgence of the Sun of Reality when it became manifest through the Messianic mirror; hence they became deprived. Yet the Sun of Reality shone forth from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its lights were manifestly resplendent, but even today, even now, the Jews are holding to the Mosaic mirror. Therefore they are bereft of witnessing the lights of eternity in Jesus. In short, the Sun is one Sun, the light is one light, the heat is one heat, which shines upon all phenomenal beings. Every existent being has a portion thereof, but the pure mirror can reveal the narrative more fully, can tell the story more completely. Therefore we must adore the light of the Sun no matter through what mirror it may be revealed. We must not be prejudiced, for prejudice is a hindrance to realization. Inasmuch as the effulgence is one effulgence therefore the human realities must become recipients of the same light;—recognizing one light as the compelling force that unites all, that gathers all;—for all are illuminated thereby.

Inasmuch as this century is the century of lights, I hope that the lights of the Sun of Reality may illumine all humanity. May the eyes be opened, may the ears become attentive;—may souls become resuscitated, and all consort together in the utmost unanimity,—for all are and shall be recipients of the same light of the Sun of Reality. The lights of the Sun of Reality shall shine upon all. Perchance God will remove this strife of six thousand years. May this bloodshed pass away; may this oppression and tyranny cease; may this warfare be ended. May the light of love shine forth and illumine all hearts, and may human lives be connected and cemented together until all of us beneath the one tabernacle find peace and composure, and beneath the Standard of the Most Great Peace move steadily onward.

I shall pray now.

Prayer.

O kind Lord! Thou who art generous and

merciful! We are the servants of Thy threshold and we are all beneath the protection of Thy mercy. The Sun of Thy Providence is shining upon all and the clouds of Thy mercy shower upon all, Thy favors encompass all, thou providest for all, thou protectest all and Thy glance of favor encompasses all. O Lord vouchsafe to us Thy infinite bestowals and let the light of guidance shine. Illumine the eyes, make joyous the souls, and confer a new spirit upon the hearts! Give them eternal life. Open the doors of Thy knowledge, let the light of faith shine. Unite and bring all into one great shelter beneath the banner of Thy protection, so that all may become the waves of one sea, the leaves and twigs of one tree and may be assembled beneath the shadow of the same tent. May they drink from the same fountain; may they be refreshed through the same breezes; may they acquire illumination from the same source of life. Thou art the Giver, the Merciful!

ADDRESS AT METROPOLITAN TEMPLE RECEPTION,
SEVENTH AVENUE AND 14TH STREET, NEW
YORK CITY, MAY 28, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. J. WESLEY HILL, PRESIDENT
INTERNATIONAL PEACE FORUM.

THIS is a great occasion. It is graced and honored by distinguished guests, representatives of the great International Peace Movement, who have acquired fame at home and abroad.

We are living in a wonderful period; time and distance are well nigh annihilated. Science has out-generated the forces of nature. The spirit of Nationalism has been overtaken by the larger spirit of Internationalism. The nations of the earth are strung on one telegraph wire. We are living everywhere at once, international visitations constituting one of the glowing hopes of International Peace. When we become better acquainted there is less of prejudice and of traditional hostility, more of charity brotherliness, mutual good will and fraternity; and this makes for peace.

Messages of peace are moving all through the world. A few months ago it was my privilege to visit the Orient. I found Japan on tip-toe of expectation; all eyes were turned toward Washington. The uppermost question in Japan was this: "Will your Senate ratify

the peace treaties?" And I was assured by the representatives of the present government that with the ratification of that treaty Japan was ready to become a party and to enter into this plan to arbitrate all international differences. In China I found the same spirit: the representatives of the new republic interested in international amity. All the world is interested in it. We have had enough of warfare, enough of bloodshed, enough of national humiliation and abasement. We are ready for a new era, an era of peace and universal good will, an era in which universal brotherhood shall be recognized, and in which the misunderstanding of the countries will be settled in court rather than on the field of bloodshed and war.

I am not here to speak; I was invited to preside. I am glad to be here, not only as the former pastor of the Metropolitan Temple, but as one who, in his humble way, has contributed all in his power toward the advancement of industrial and international peace.

ADDRESS BY REV. FREDERICK LYNCH.

I do not intend to discuss any phases of the Peace question. I don't want to stand here and take your time when I know you want to listen to one who comes from the East. As in ancient times, wisdom comes to us from the East again.

I have been exceedingly interested in the visit of Abdul-Baha to this country. I have had the pleasure of hearing him and meeting him several times. It may interest you to know where I first saw him. It was at Charles Grant Kennedy's play, the "Terrible Meek," a play to show us that we are not in this world to kill but to love each other, and that we are not to go about in this world with the smell of blood upon us, but we are in this world to carry blessing to mankind. I was interested to see that this Leader, this Prophet, should have been at this great play. I had the pleasure next of seeing him at Lake Mohonk and hearing the most remarkable address I have ever listened to. The address of the evening was full of this one thing, the unity of mankind. We are in this world,—one. When you get beneath the different languages, different nationalities, different races, different colors, different temperaments, after all, we are one. The minds may vary but the human heart is one.

It seems to me that the great note of the twentieth century is its universality; we have gotten away from provincialism; we have got-

ten away from boundaries; we are getting away from nationalism; it is universality which is the great note of this century. It is true in politics. The last century, the nineteenth century, was the time of upbuilding. Our own nation during this century built its States into one compact whole. We established a parliament at Washington where all the States' representatives make laws for the nation, and we established a court at Washington where disputes may be settled. That was the great task of the nineteenth century, the task of nationalism. It is internationalism—world politics—that we are entering upon in this century. Now we are going to put a world parliament at the head where the nations shall take their disputes to be settled as the States have taken theirs.

We are signing arbitration treaties. In the last century hardly any treaties were signed at all. In the first twelve years of this century (twentieth century) one hundred and one arbitration treaties have been signed.

I don't want to continue this theme, but to throw this out to show how the great things pertaining to national universality is the twentieth century note. The same thing is true in religions. The last century was the century of denominations. The last century was the century of nationalism of religion, but this twentieth century is the century of universality of religion. All our great religions are beginning to spread throughout the world, and we are beginning to find that which is good in them all. All that is good in the religions of the world, take it and use it, and out of it will arise one great universal religion which will be made up of all that is good and truest and best in all the others.

Now I welcome this great man today because he stands for all these things. He has come to this country modestly. His modesty has impressed the country greatly. He has taught that one lesson of the oneness of mankind—that we are all children of the one Father. He comes here only in the cause of religion and has raised up a great following, a following which stands for these great truths: the universal love of God, brotherhood and good will to man. I am glad to say Abdul-Baha will speak.

ADDRESS BY ABDUL-BAHA.

Among self-evident subjects is the Fatherhood of God. For it is as clear as sun at midday that there is no one kinder than God, no

(Continued on page nineteen)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (July 13, 1912) Kalamat

No. 7

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Ezzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Massa'ulk (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Loftiness</i>)	Mar. 2

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHAI O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAH—May 23rd. (1844).

The Anniversary of the Departure of BAHAI O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAH—July 9th. (1850).

The Anniversary of the Birth of BAHAI O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive—during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

THE CENTER OF THE COVENANT

The time has come when the Bahais of the West should understand what is intended by "The Center of the Covenant;" therefore we are pleased to publish in this issue the article from the pen of Charles Mason Remy, "Abdul-Baha, the Center of the Covenant." A tablet regarding this important subject was recently revealed by Abdul-Baha through Mr. Remy. We publish it herewith:

Tablet to Mr. Remy.

To his honor Mr. Remy—Upon him be BAHAI O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received and I was informed of its contents. Explain the matter according to the following Teachings, and do not add one word thereto:

His Holiness Abraham—Upon him be Peace!—took the Covenant of His Holiness Moses and gave the glad-tidings of His appearance. His Holiness Moses took the Covenant of the Promised One, His Holiness the Christ, and gladdened the world with the glad-tidings of His Manifestation. His Holiness the Christ took the Covenant of the "Paraclete"—which means His Holiness Mohammed—and announced the glad-tidings of His Appearance. His Holiness Mohammed took the Covenant of His Holiness the Bab, and the Bab was the Promised One of His Holiness Mohammed, for He gave the good news of His coming. His Holiness the Blessed Perfection—BAHAI O'LLAH—was the Promised One of His Holiness the Bab. The Blessed Perfection has prophesied of the coming of a Promised One after one thousand years, or after thousands of years. That Personage is the Promised One of the Blessed Perfection, and He will

appear after one thousand years or after thousands of years. Likewise with the trace of the Supreme Pen He has taken a great Covenant and Testament from all the Bahais, that after His Departure they must obey the Center of the Covenant and must not deviate one hair's breadth from obedience to him. He has commanded in the most explicit term in two instances in the Book of Akdas and He has appointed most unmistakably the interpreter of the Book.

In all the Tablets, especially the chapter of "Branch," whose meanings are all Abdul-Baha—that is, "the Servant of Baha"—everything that is necessary is revealed from the Supreme Pen. As Abdul-Baha is the interpreter of the Book, he says that the chapter of "Branch" means Abdul-Baha, it refers to the servitude of Abdul-Baha and nothing else.

In brief, one of the special favors of this dispensation of His Holiness BAHÁ'O'LLAH which is not seen in past Manifestations is this:—that He has left no place for difference. For in His own Day, with the Trace of His own Supreme Pen He has taken a Covenant and a Testament. He has pointed to the one who should be looked upon as authority by all. He has shown the interpreter of the Book and has closed the doors of outside interpretation.

Everyone should thank God that in this Blessed Cause He has tranquilized all and has left no place for hesitation. Therefore obedience and submission must be shown and the face turned completely to him (the Center of the Covenant).

Restrict discussion to this and do not exceed thereto, so that it may become the cause of fellowship and the remover of differences.

Upon thee be BAHÁ-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmad Sohrab, Montclair, N. J., June 24, 1912.

Notwithstanding that BAHÁ'O'LLAH pointed to the one who should be looked upon as authority by all and named the interpreter of His Words, leaving no place for difference and misunderstanding, yet it is known that shortly after the departure [death] of BAHÁ'O'LLAH difficulties arose. The following interview between Badi'u'llah [brother of Abdul-Baha] and Howard MacNutt at the home of Abdul-Baha in Akka, Syria, January 10, 1905, is a presentation of this important subject of "The Center of the Covenant" from another standpoint. It is printed in the STAR OF THE WEST at the request of Abdul-Baha:

Interview with Badi'u'llah.

Another afternoon, Badi'u'llah came in to see us. Our conversation had been upon "loyalty to the Covenant." After the interpreter had explained our views, Badi'u'llah listened gravely for a while, then said: "Nine days after the ascension of the Blessed Perfection, [BAHÁ'O'LLAH] the Kitab-el-Ahd [Book of the Covenant] was read. After a few days

Baha and Badi'u'llah] and a part of the family withdrew from Abbas Effendi [Abdul-Baha]. The other members of the family were instigated by words of Mohammed Ali to the effect that the Blessed Perfection had written in the Kitab-el-Akdas [Book of the Laws] that no Manifestation should appear for one thousand years and that Abbas Effendi was taking the title of "Manifestation" to himself. This was the cause of the breaking away of part of the family, including myself. Afterwards I saw some of the actions of Mohammed Ali and realized that the reason he had withdrawn from Abbas Effendi was not on account of the words of BAHÁ'O'LLAH in the Kitab-el-Akdas but that it had been occasioned by his own feelings. And I saw too that these actions were not consistent with the commands and writings of the Blessed Perfection. From this I saw and knew clearly that the cause of his withdrawal had been hatred of Abbas Effendi. The brother of the wife of Mohammed Ali, Mirza Majded-din, was sent by Mohammed Ali to Damascus with a letter for the Governor of Damascus. In that letter Mohammed Ali wrote a complaint against Abbas Effendi. This messenger was also instructed to tell the Governor by word of mouth certain things which would injure the Cause further for Abbas Effendi. The letter and messages were duly delivered to the Governor-General of Damascus. In twenty-five days the messenger returned. Just about that time a telegram came from the Sultan to the Governor-General of Beirut who telegraphed it to the Governor at Akka: "Abbas Effendi and his brothers shall not be allowed to go outside the city." I was deeply grieved by these happenings. After thinking over the matter carefully I concluded that the best course would be for Mohammed Ali and all the family to come here to Abbas Effendi and reach some understanding so that discord and disunion might no longer exist. I thought they should come themselves and ask for the truth of these rumors set afloat by Mohammed Ali concerning Abbas Effendi. I myself came first to Abbas Effendi and told him what I wanted to accomplish. Then I went to Mohammed Ali and said "Do come with me to Abbas Effendi so that all the terrible trouble may cease." All the family were happy about this proposal of mine, except Mohammed Ali himself. I spoke a great deal to him and tried to persuade him to follow my advice but without success. I have written out in detail all the conversations I had with Abbas Effendi upon these matters. What I am giving you today is but a brief synopsis of them. After hearing my words Mohammed Ali spoke a great deal to his family and those who followed him, uttering falsehood and thus driving them further and further away from the prospect of unity. When I finally realized that reconciliation and harmony were impossible I was so deeply grieved that I became very ill. When I recovered I wished to leave Akka and determined to do so if I could secure permission. I wrote to the Governor-General of Beirut asking that I "might be removed from this prison to another prison as the conditions were

so distasteful to me here." I took a copy of this letter. Although this prison was the best of all homes to me on account of the Blessed Perfection's life here, yet I was so miserable I wished to leave at any sacrifice. By the way, all I ever heard Abbas Effendi say proved the rumors set afloat by Mohammed Ali to be false and untruthful. After I had written to the Governor-General of Beirut, I wrote to the Sultan, copying this letter also. There is a prison on the Island of Rhodes where criminals and offenders are sent. In my letter to the Sultan I asked that I might be sent to it. I forwarded this letter to a man in Constantinople asking him to present it to the Sultan. Afterwards I saw Abbas Effendi and learned that he did not sanction this action, so I wrote immediately to the man in Constantinople, saying, "Do not deliver the letter." I also wrote to the Governor-General of Beirut countermanding my wish to be removed from Akka. If the letter had been delivered to the Sultan it might have been too late to change the result. The prisoners at Rhodes are mostly Jews and Turks. As time went on I found it impossible for me to remain with Mohammed Ali. Finally I went to talk with him again. Accompanying me as a witness to the conversation was Seyd Ali, a brother of a son-in-law of Abbas Effendi. I said to Mohammed Ali, "If you will go with me to Abbas Effendi, come and go with me now." He said, "I will not go." I then took my family and left the house. I have written two accounts regarding this matter,—one brief, another in full detail, beginning at the time of the Ascension of the Blessed Perfection. The short one has been translated into English; the long one is not yet translated (January, 1905). The latter account explains everything fully and clearly shows that Mohammed Ali's action and behavior was not on account of his love for the Blessed Perfection but on account of his personal feelings and jealousy. Since I came to Abdul-Baha with my family, fifty men and women have come back to him in love and loyalty. Five or six returned after a few days; and only day before yesterday five others came to him,—about fifty in all. The adherents to Mohammed Ali do not number fifty all told. In Akka there are two, in Haifa three, in Teheran one and in other places a few. Only this small number remain in support of him. And why is this so? Because it was not for the Glory of God but for his own personal motives that Mohammed Ali acted so. The Blessed Perfection said, "My Cause is to unite men and bind them together; and those who violate this command step away from the protecting Shadow of My Word." He commanded that we must sow the seeds of love in our hearts, not the thorns of hatred. Therefore if any of the sons of the Blessed Perfection follow His Word they are under the Shadow of His Command and Protection; and if not, they are afar off. For example, if the Sultan has a Governor who obeys the Sultan it is the duty of the people to love and obey him because he himself is obedient. I wish this explanation to be perfectly and clearly understood in America. In

the Persian Hidden Words, BAHÁ'ÓLLAH says: "O Friend! In the garden of the heart plant only flowers of love and cling to the Nightingale of Love and yearning." All must know and realize that he who says that which is not in accordance with the Words of the Blessed Perfection or speaks that which causes discord to arise in human souls is assuredly not one of the servants of God and a follower of the Blessed Perfection. It is impossible for a true lover to desire to harm his beloved. If he does that which injures his loved one it is evident that his love is not true. The sign of a true lover is that all his actions aim to please his beloved. The first quality of a real lover is that he sacrifices his own desire for the wish and desire of his beloved. Mohammed Ali has followed his own will and desire and has left the Will and Desire of the Beloved. This is why he failed and fell.

The English section of the next issue of the STAR OF THE WEST will be largely if not entirely devoted to the Addresses delivered by Abdul-Baha in New York City and vicinity. A beautiful full page illustration of the Unity Feast given by Abdul-Baha for the Bahais of New York City and vicinity, in West Englewood, N. J., Saturday, June 29th, will also appear in our next issue.

The STAR OF THE WEST is indebted to Miss Muriel Jones and Mr. A. C. Killius for the photographs used in this issue. Originals of the picture on page 2, may be had of Miss Jones, 6231 Drexel Ave., Chicago. Originals of the group picture on page 7 may be had of Mr. Killius, 124 Fifth Ave., Spokane, Washington—unmounted, 55c; in folders, 65c.

Word has come to us that Abdul-Baha has stated that booklets and leaflets pertaining to the Bahai Cause should not be distributed indiscriminately, but only to those who ask for them or to those whom we believe are spiritually thirsty; in other words to use wisdom in distributing such literature.

Our Persian section this issue contains: (1) Poem by Mirza Mahmood, regarding Abdul-Baha's arrival in America; (2) outline of Abdul-Baha's travels in America; (3) Abdul-Baha's address on Science, in Clark University, Wooster, Mass.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

father so beneficent to his children. Consider how He nurtures all. According to His merciful attributes He provides fully and amply for all, and if any of His creatures, any soul sins, He does not suspend His bounty. All created things are perceptible manifestations of His Fatherhood, mercy and heavenly bestowals. Likewise human brotherhood is as clear and evident as the sun. There is a fraternity among mankind because we are all the servants of one God. There is brotherhood among mankind because all are submerged in the sea of His mercy. There is brotherhood among mankind because all belong to human kind. There is brotherhood among mankind because all inhabit the same globe. There is brotherhood among mankind because all are sheltered beneath the overshadowing dome of heaven. There is brotherhood among mankind because mutual helpfulness and co-operation are the two necessary principles underlying human welfare. This is the physical brotherhood as regards humanity. But there is a brotherhood greater and superior to all other brotherhoods, and that is the spiritual brotherhood, the heavenly brotherhood—the brotherhood of the breaths of the Holy Spirit—the brotherhood of the effulgence of the merciful attributes—the brotherhood founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

From the day of Adam down to this present time every one of the Holy, Sacred Manifestations who have appeared have founded this spiritual brotherhood. They have striven to unite humanity to such a degree that all may be accounted as one soul. Consider that the purpose or function of the shepherd is to gather together the sheep and not to disperse the flock. The more capable the shepherd, the greater is his power to gather together and unite the flock. The purport is this: that the Prophets of God, the Manifestations, have all been Shepherds, and they have gathered together the divine sheep. They have established a bond for the unity of mankind. They have established love among humanity. They have made scattered peoples one nation; wandering tribes as one strong people. They have laid the foundation of the Unity of God, and summoned all to universal peace. All these Holy, Divine Manifestations are One. They have served one God; they have promulgated

the same truths; they have laid the same institutions; they have reflected the same light; they have all been linked together; each one has praised the other; each one announced the glad tidings of the one who was to appear afterward, and all laid the foundation of Reality. They all summoned and invited the people to love, and all have made the human world a mirror to reveal the Word of God. These divine religions have one basis for their foundation; their teachings are one; their proof is one; their evidences are one: nominally they differ, but in Reality they are one. Consider how these Holy Manifestations have been as spring seasons. Although the spring-time of this year has another name, a distinct name (for example we say "this belongs to the calendar of 1912"), yet this spring is precisely the same as the spring of last year if we observe it as regards its phenomena. If we look at it from the standpoint of recreation, this spring is the same as that of the year past, for its foundation is one, its effects are one, its bestowals are one, its perfections are one, its vivification is one; but as regards names springtimes are multitudinous. This is the spring season of the year 1912; last year's was that of 1911; the year previous was 1910. Therefore as regards names they differ, but as regards reality this spring is as precisely that of the year past. The sun is one but the dawning points of the sun are numerous. The ocean is a body of water, though there are various seas. There is the Atlantic Ocean; there is the Mediterranean Sea; there are Eastern seas and Western seas, but they are all one water. If we consider the names, we call this the White Sea, the other the Red Sea, or the Black Sea, or this is the Ocean, but when we regard all concerning the water, they are all the same. Likewise the Divine Religions of the Holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what day-spring it may appear. Man must be a lover of the rose, no matter in what soil it may grow. Man must be a seeker of the truth, no matter from what source it may come. Attachment to the lantern—to the glass—is not loving the light. Attachment to the earth is not befitting, but attachment to the rose which grows out of the soil is worthy. Attachment to the tree is profitless, but attachment to the fruit is to be

commended. Luscious fruit, no matter where it may be found, or upon what tree, must be accepted. The word of Truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be acquired. If you harbor prejudice, that prejudice will be the cause of deprivation, the cause of ignorance, the cause of not knowing. The strife which exists among religious systems, the strife which exists among nations, the strife which exists among nativities, the warfare separating nations and countries arises from nothing else but misunderstanding. If religions investigate the reality of Religion, that is, find out what are the principles which underlie the foundations of religions, they will surely agree, for by investigating the Reality they will find that Reality is one and not multiple. Most surely by this means they will unite and become agreed. Then they will ascertain the truth that the purpose of Religion is the acquisition of praiseworthy virtues, improvement in morality, the spirituality of mankind, the life real, the lordly bestowals. All the prophets have been the promoters of these principles; none of them have been the promoters of corruption; none have been the promoters of vice. They have summoned all people to all good. They have united people by the Love of God. They have invited all people to the Religions of the world of humanity. They have invited all people to unity and amity. For example, we mention Abraham and Moses. We do not mean by this mention the limitation implied in the mere names. By mentioning them we mean at once that we intend the virtues which these names embody. When we say "Abraham" we mean thereby a Manifestation of the Divine Guidance, the center of the virtues of humanity, the source of the bestowal to mankind, a dawning point for divine inspiration and perfections; these perfections and virtues are meant. They are not limited to any boundaries. When we see these virtues, these qualities and attributes in any personality, therein we see the same Reality, and there we shall bow because we have seen the Abrahamic virtues. In Moses we bow thereto and adore him. But there were souls who were the lovers of the name Abraham, who loved the lantern and not the light, who when they saw this light transferred to another lantern, and because they were attached to the former lantern and not to the illumination, did not recognize its later appearance. For example, those who were attached or held tenaciously to the name

Abraham and adored Abraham—when the Abrahamic virtues became apparent in the Mosaic center—were deprived. The Jews were believers in His Holiness Moses, expecting the appearance of the Messiah. Those virtues of His Holiness Moses, those perfections of His Holiness Moses became apparent in His Holiness Jesus Christ most effulgently, but the Jews were holding to the name Moses, and not adoring and gazing at the virtues which were manifest in Moses. Had they been adoring those virtues in Moses, seeking the perfections of Moses, when they saw the same manifestations of perfections and virtues in His Holiness Jesus, they would most assuredly have been believers in Him. Now when we are lovers of the light, we adore the light in whatsoever incandescent lamp it may become manifest, but if we are lovers of the lamp itself, and the light is transferred to another lamp, we will not accept it nor sanction it because then we are not lovers of the light, but lovers of the lamp. Therefore we must follow and adore the virtues which have become manifest in the Manifestations of God. Those virtues which became manifest in His Holiness Abraham, those virtues which became manifest in His Holiness Moses, those perfections and graces which became manifest in all the prophets, those must we adore, but we must not adore the lamp. We must adore the Sun, no matter from what dawning point it may appear, be it an Abrahamic orientation, be it Mosaic, be it any standpoint of orientation whatsoever. We are lovers of the Sun and not lovers of orientation. We are lovers of the Light and not lovers of candles. We are seekers for water from whatsoever rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We are seekers for rain, no matter which cloud pours it down. We must not be fettered. If we forego these fetters, we shall all be agreed, for we are all seekers of Reality. Now a certain kind of counterfeit or imitation has crept in, and the foundations of the divine religions have been lost sight of. The differing of these imitations has caused strife and enmity and produced war and bloodshed. And now this glorious, brilliant century has come and the Divine Bounty is in the utmost radiation. The Sun of Reality is shining, giving forth its greatest heat. This is verily the century when these imitations must be forsaken; in which these superstitions must pass away and God alone must be adored. We must look at the Reality of the Prophet; we must look at the

teachings of the Prophet in order that we may agree.

Praise be to God, the springtime of God has arrived. This century is verily the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the Lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fulness of His Bounty. On the one hand we have progress of the material type; on the other great spiritual discoveries are being realized. Truly this can be called the miracle of centuries, for it is the manifestation of the miraculous. The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all religions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of human kind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light. Therefore we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant; that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations. This is our hope, this is our inclination, this is our desire. We hope through God's grace and bestowal that we may attain thereto. And I am very happy to be present at this meeting, which has innate radiance, intelligence, perception and longing to investigate Realities. Such meetings are the glory of the world of mankind. And in your behalf I ask God's blessing.

ADDRESS BY RABBI JOSEPH SILVERMAN.

My friends, does it not seem to you this afternoon that we have had a demonstration of the saying, "A light from the East"? We are accustomed to see the sunlight come from the East. We no longer regard it as a miracle; still it is a daily miracle that strikes our vision, a supernatural event that comes over the universe every day providing light and warmth, this wonder-orb of nature sending forth its rays to revivify the whole earth. So it seems to me that we have had a spiritual light from the East. It came originally from the East, and it has come from the East again and again,

traveling Westward. This visit of Abdul-Baha to our country seems to me to be another exemplification of that ancient proverb which has done service so long. The world needs light. The light is the source of the world's redemption. It is the source of the world's resurrection. The light that comes from the mind and from the heart brings to us a revelation of Truth. There is nothing new in this doctrine of universal peace. It was written in the scriptures three thousand or more years ago, was reiterated by the prophets, was heralded forth by teachers time and time again and still it is left for this twentieth century to introduce a movement that shall give life to that ancient doctrine. It seems a commonplace thing to tell people to live at peace with each other, and yet it is the only doctrine that deserves to be preached. Now this man comes to us in his simplicity, in his oriental garb, in his oriental speech; he has a fascination about him, not because of any new thing that he preaches, but because he brings a message that is true, a message that appeals to our minds and our hearts. We Western people have been living at war with each other all these ages. We have built up a wonderful civilization. We have established great nations in Europe and America. We have built up monarchies, we have created republics, and we have exhausted all the arts and artifices of modern civilization. We have built churches which send their steeples towering to the very sky. We have built institutions of learning, and with all our building we are far behind the simple Orientals, who know nothing of our civilization and care less for it, but who do know the wonder, the greatness, the majesty, the sublimity, the world-entrancing force of that only religion which is to them real, the religion of Peace. When you think of it, my friends, there is no other religion, there is absolutely no other religion; there are only forms of religion. I do not care what the name is or what the church, whether you call it Zoroastrianism, Christianity, Mohammedanism, Judaism or Christian Science, they are only forms; they are shells which enclose the kernel. The shell is the means of carrying the kernel from place to place, but don't mistake, as so many do, the kernel for the shell; don't mistake the form for the reality; as the prophet Abdul-Baha said this afternoon, "don't mistake the lantern for the light." Seek the kernel. It is the light we need. Seek the kernel; it will bring illumination to the mind; it will bring purity to the heart; it will bring brotherhood to all mankind.

۱۰ چنانچه در انجیل ذکر است که حضرت اشعیا فرمود که علم است که از انرا او نام کند . علم است که نور است
 این خلق چشم دارند ولی نمی بینند . گوش دارند ولی نمی شنوند . عقل دارند ولی نمی فهمند و حضرت مسیح
 در کتاب مقدس میفرماید که من انهارا شفا میدهم پس ثابت شد که نادان میت و دانا زنده . نادان
 گور و دانا بیدار . نادان کرد دانا نشنوا و اشرف
 مناقب عالم انانی علم است .
 انچه که در این اقلیم علم روز بروز ترقی است
 و مدارس و دارالفنون بسیار تأسیس شده است
 و در این مدارس تلامذین نهایت جهد میکوشند
 و کشف حقائق عالم انانی می کنند . اسیدم چنان
 است که ممالک سائره اقتداء باین مملکت
 نمایند و مدارس عدیده برای تربیت اولاد
 خود برپا دارند و علم را بلند کنند تا عالم
 انانی روشن گردد و حقائق اسرار کائنات
 ظاهر شود . این تحقیقات جا بهیته نمایند . این تقاضا
 میجوید که بسبب اختلاف بین امم است از زمان
 بود . اختلاف بدل به اختلاف شود . علم
 وحدت عالم انانی بلند گردد و ضمیر صلح عمومی
 بر جمیع اقطار عالم سایه افکند . زیرا علم جمیع
 بشر را متحد کند . علم جمیع ممالک را یک مملکت
 نماید . علم جمیع اوطان را یک وطن کند . علم
 جمیع ادیان را دین واحد نماید زیرا علم کاسف
 حقیقت است و ادیان الهی کل حقیقت دل و حال
 عالم بشر در بر تعالید غرق شد و این تعالید هم
 محض است . علم این تعالید را از زیر برافکند
 و این ابرامای طلمان را از حجب حقیقت است
 ستلاشی نماید و حقیقت ادیان الهی ظاهر گردد
 چون یکی است جمیع ادیان الهی متحد و متفق گردند
 اختلافی در میان نماند . نزاع و جدال از پاره پاره
 وحدت عالم انانی آشکار گردد .

۱۵ سخن آخر
 علم است که از انرا او نام کند . علم است که نور است
 علم بلند تر گردد و گوگوب علم در شنیده تر شود تا جمیع بشر
 از نور علم سستیز گردند . عقول ترقی کند . احصایات
 زیاد شود . اکتشافات ترایید نماید . انان در جمیع
 مراتب کمالات ترقی کند و در نظر خداوند ابر نهایت
 سعادت حاصل شود و این مسائل جز بجم حقیقی مطابقت
 واقع تحقیق نیاید
 من از ممالک بعیده آمده ام تا در این مجامع محضر علمیه
 حاضر شوم و این نظامات و ترتیبات را مشاهده
 کنم و نهایت سرور را پیدا نمایم و شاید این
 نظامات علمیه دقتیه در ممالک شرق جاری گردد و در شرق
 ترویج علوم شود . چون من مراجعت بشرق نمایم
 جمیع ممالک تحصیل علوم و فنون نافع تشویق و تحریص نمایند
 اسیدم چنان است که شما هم همت کنید و در ممالک
 شرق مدارس همه تاسیس کنید و همچنین انبار تربیت
 که از هندوی و چینی و ژاپونی و عرب و ارمنی در اینجا
 تحصیل علوم و فنون نمایند چون باو طمان خود در محبت
 کنند ترویج علوم و صنایع و بدایع نمایند تا ممالک
 شرق نیز مطابقت عرب شود زیرا انانی هر قدر
 استعداد زیاد دارند ولی تا بحال اسباب تربیتی نمی
 میباشند . مدارس نظیر این بلاد نیست .
 لهذا اسیدم چنان است که شرق فقیر است از انوار
 علوم و حکمت الهیه و فنون عمیه بهر دلیلی تا انوار
 علم جمیع افاق بتابد و جمیع ممالک متور گردد و ارتباط
 نام بین بشر حاصل شود و سعادت عالم انانی
 جلوه نماید . تجلیات علوم الهیه در افاق شرق و غرب
 انشا رکلی باید حقوق عموم محفوظ ماند و افراد
 روز بروز بسبب ترقی فضائل گردند و نهایت اتحاد
 و اتفاق در بین امم حاصل شود این است فتهاس
 ارزوی من و این است مقصد من از سفر خود
 بامرایت

الحکم مبارک

بی نهایت سرورم از اینکه در این جمعیت دارالفنون
حاضر شده ام. بسیار میل داشتم که این دارالفنون
روزی مثل همه کجما که در این تحقق یافت زیرا این
دارالفنون نشاء فواید عظیمه است و اعظم منفعت
عالم انسانی علم است و انسان بعقل و علم میت از
ارز حیوان است. انسان بعلم کاشف اسرار کائنات
است. انسان بعلم مطیع بر اسرار قرون ماضیه گردد
انسان بعلم کشف اسرار قرون آئینه کند. انسان
بعلم کشف اسرار کمون لایض نماید. انسان
بعلم کشف حرکات اجسام عظیمه آسمان گردد. علم سبب
عزت ابدیه انسان است. علم سبب شرف
عالم انسانی است. علم سبب حسن حیات و شهرت
انسان است. علم کشف اسرار کتب آسمانی
کند. علم اسرار حقیقت آفرین کار نماید علم قدرت
بعلم حقیقت کند. علم اذیان سابقه را از انقاید
نجات دهد. علم کشف حقیقت ادیان الهی کند
علم اعظم منفعت عالم انسانی است. علم این ترا
از اسرار طبیعت نجات دهد. علم شوکت و توان
طبیعت را در هم شکنند. زیرا جمیع کائنات اسیر
طبیعت است. این اجسام عظیمه اسیر طبیعت است
که ارض باین عظمت اسیر طبیعت است. عوالم نبات
و اشجار و حیوان اسیر طبیعت است. هیچکس ابدی
از قانون طبیعت تجاوز نتواند. این شمس باین عظمت
بقدر ذره از قانون طبیعت خارج نشود. آتاشین
بعلم خرق قانون طبیعت کند و بقوه علم نظام طبیعت
در شکند. و حال انعکاسی روح خالی است در عوالم
پرواز نماید. بر روی دریا تازد. در زیر دریا جویان
نماید. شمشیر از دست گیرد و در جنگ گاه طبیعت زند
و جمیع اینها را بقوه علم کند. مثلاً ملاحظه کنیم که انسان

و صوت آزاد را حصر نماید. و محیط هوا را بوج
آرد و مجاره کند. کشتی بر موج ارازد. خشکی را دریا
کند و کوه را خرق نماید شرق را بهدم غرب کند
جنوب و شمال را دست در آغوش نماید اسرار
مکنونه طبیعت را آشکار کند و این خارج از قانوا
طبیعت است. جمیع این صنایع و بدائع ملاحظه
علم از خیر غیب بعالم شهود آرد و جمیع این وقایع
خارج قانون طبیعت است ولی بقوه علم تحقیق
و وجود یابد خدیه جمیع کائنات اسیر طبیعت است
مگر انسان آزاد است و این آزادی بر اسطر
علم است. علم قواعد احکام طبیعت هم زند
نظام طبیعت در هم شکنند و اینرا بقوه علم کند پس
معلوم شد که علم اعظم مناقب عالم انسانی است
علم عزت ابدی است. علم حیات سرمدی است
ملاحظه کنید حیات شاه هر علم را که هر چه جسم
متلاشی شد ولی علمت آن باقی است. سلطنت ملوک عالم موقتی است ولی سلطنت
شخص عالم ابدی است و صیت و شهرتش سرمدی
انسان دانا بقوت علم شهیر آفاق شود و کشف
اسرار کائنات گردد. شخص ذلیل بعلم عزیز شود
شخص گنای نامدار گردد و مانند شمع روشن باین
مثل درخشد شود. زیرا علم انوار است و شخص
عالم مثل قندیل درخشد و تابان. جمیع خلق
استند و علماء زنده. جمیع خلق گمانند و علماء
نام دارند. میت هر علم کشف را ملاحظه کنید
که ستاره عزت آن از افق ابدی درخشد
و تا ابد آباد باقی در قرار. لهذا من نهایت سرور را
دارم که در این دارالفنون حاضرم. امیدم چنان است
که این مرکز عظیم شود. و بانوار علوم جمیع آفاق را
روشن کند سگواره را بین کند. کران را شنوا
نماید. مردگان را زنده کند. ظلمت زمین
را بنور تبدیل نماید. زیرا علم نور است و چهره ظلمت

۸ کرایه نمود و فی الغنور اجای الی بزیارت جمال جانان
 آمدند و دسته گلها آوردند شب اول در مجلس این
 کشیش های فرقه وحدت سعی که ضیافتی بود باقی حضرت
 مولی الوری محبت فرمودند در این مجلس عظمی که بیشتر
 از جهت صدق کشیش نمایند از کسب های این فرقه
 بود حضور حضرت مولی الوری بسیار پرستی بود روز
 بیشتر از هر روز و پانصد نفر جمعیت بود و قیام آنها یکروز
 اثر عظیمی در عالم جرائد امریکه نمود . بعد خطابه های
 دیگر در دار الغنور دست در حضور پانصد نفر فلسفه
 و تفسیر در باب علم خطابه مبارک در خان مسی
 مادر زن جناب علی قلی خان و خطابه دیگر در جلوسه
 انجمن آزادی ادیان امریکه و خطابه های دیگر در
 هنرین تن تن کال و در باران مبارک کمال نورش
 انجذاب قلوب و ارتفاع امراته گردید
 پس از رحلت از بستن دوازده روزی موقتاً دست
 سترد مسکنی محل اقامت فرمود بعد از آن
 بیت بزرگی که کرایه نمود از انوقت تا بحال در آنجا
 بون اند . از نیویورک هفت ماه قبل سفری به شهر
 فیلا دلیا فرمودند و در روز یکشنبه صبح و عصر در کلیسا
 خطابه ادا فرمودند دوازده روز قبل از این سفر
 جناب لایر زانچا که برنجوانی علیه الهاته وارد شهر
 نیویورک شده ولای کاسید اسداته و این نویسنده
 به اسکله رفت استقبال نمودیم و چون حضرت مولی الوری
 در منزل امته مسس نیوتن در شهر بر دکلین بنهار میماند
 بودند ایشانرا هم انجا برن دفعه اول در امریکه حضور
 مبارک شرف گشتند فرمودند آنگاه نمودی که در
 امریکا بیانی و عبدالهاته در این بلا و ملاقات مناسب
 باری در سفر فیلا دلیا لای لایر زانچا که ولای دلتا این
 فرید و این نویسنده در رکاب بودیم و شب در معبد
 باب تیت که بزرگترین کنائس امریکه است دست
 هزار و پانصد نفر زن و مرد حاضر بودند خطابه بس
 جانفزا ادا فرمودند حال در این چند روز در این

سخن با ختم
 کرایه نمود و فی الغنور اجای الی بزیارت جمال جانان
 آمدند و دسته گلها آوردند شب اول در مجلس این
 کشیش های فرقه وحدت سعی که ضیافتی بود باقی حضرت
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 از جهت صدق کشیش نمایند از کسب های این فرقه
 بود حضور حضرت مولی الوری بسیار پرستی بود روز
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 هنرین تن تن کال و در باران مبارک کمال نورش
 انجذاب قلوب و ارتفاع امراته گردید
 پس از رحلت از بستن دوازده روزی موقتاً دست
 سترد مسکنی محل اقامت فرمود بعد از آن
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 بون اند . از نیویورک هفت ماه قبل سفری به شهر
 فیلا دلیا فرمودند و در روز یکشنبه صبح و عصر در کلیسا
 خطابه ادا فرمودند دوازده روز قبل از این سفر
 جناب لایر زانچا که برنجوانی علیه الهاته وارد شهر
 نیویورک شده ولای کاسید اسداته و این نویسنده
 به اسکله رفت استقبال نمودیم و چون حضرت مولی الوری
 در منزل امته مسس نیوتن در شهر بر دکلین بنهار میماند
 بودند ایشانرا هم انجا برن دفعه اول در امریکه حضور
 مبارک شرف گشتند فرمودند آنگاه نمودی که در
 امریکا بیانی و عبدالهاته در این بلا و ملاقات مناسب
 باری در سفر فیلا دلیا لای لایر زانچا که ولای دلتا این
 فرید و این نویسنده در رکاب بودیم و شب در معبد
 باب تیت که بزرگترین کنائس امریکه است دست
 هزار و پانصد نفر زن و مرد حاضر بودند خطابه بس
 جانفزا ادا فرمودند حال در این چند روز در این

خطابه مبارک در باب "علم" در دار الغنور
 کلارک در ۲۳ ماه می ۱۹۱۲

در ۲۳ ماه می پروفیسر بلکلی فزنی دار الغنور
 با تو بیل مخصوص ساعت دو بعد از ظهر به انجمن
 انالی بر شام آمد که حضرات حضرت عبدالهاته و سلمه
 آنها را دعوت نمودند و غذا انالی شرفی می نمودند
 بودند پس از عرف نهار خطابه برسان عربی
 برای جمعیتی از اعراب ادا نمود که بسیار پرورد
 آنها گردید و در وقت حرکت رئیس ان انجمن
 را طلبیده جینه در دست او گذاردند و با پرفیسر
 بلکلی در اتوبیل نشسته مدتی حضرات سوخته دور تا
 بدور اتوبیل را گرفته خدا حافظی میکردند باره
 دار الغنور کلارک تقریباً ۲۲ میل از شهر بستن
 دور است و جمعیت را از باغ تا ویتلاقات و بی
 چون های سبز و حرم عنبر بنماید پس از ورود در
 دار الغنور با استقبال آمد حضرت مولی الوری که
 در نهایت احترام و افتخار در در تالار جهت برد جمعیت
 زیاده از مخلصین و پروفیسر حاضر بودند و پس از آن
 حضرت عبدالهاته و سلمه به جرات فضا معرفی فرمود
 مولی دل و جان قیام نمود و با آنکه خطابه

<p>7 بسیار مهم منعقد گردید یکی مجلس صلح نیویورک که در هیتل استر تشکیل یافت و دیگری در یکی از کلاس عظیم در مجلس صلح نیویورک بیشتر از هر روز و مردان بزرگان و عقلمند و پرورش یافته حاضر بودند و بعضی مهم مثل پرفسور جاکسن و خانام و آیز و تونوالج ایران و یکی از زنان غایبه امریکه معرفی نمودند در بیانات خود تجلیل و تحسین همگان متاثر عزیز محبوب عالمیان نمودند و اگر چه در آن روز وجود مبارک قدری ضعف داشت ولی خطاب بر روح در سینه صلح بین المللی جان برحقار داد غنچه دهم ششم انداخت حاضرین از شدت سرور از جای برخاسته دست زدن خندان با وجوه تبسم و قلوب نورانی چندین دقیقه کف زدند بعد حضرت مولی الوبی در جلوی محفل خطاب بر ایستاد جمع صف زد یک یک دست میدادند و از هم خلب اظهار سرور میکردند و آئینان و تشکر مینمودند در این ایام شب هریز اولی الله شان در قاء علیه بهاء الله الاهی دار گشته ملحق به ملازمین حضور گشتند و از حضور ایشان قلوب ایرانیان سرور و در سینه ترجمه کلمت مینویسند پس از ماندن چند روزی در نیویورک و خطاب بر ایشان در مواقع مختلفه عازم لیکت موهونک گشتند و در حضرت مولی الوبی جمع ایرانیان حاضر بودند دست شرف میزد و آهسته آهسته تشکر و لیدی راستن دست انی بولین هم در رکاب مبارک حاضر گشتند چنانچه بارها ایشان شده کهنز انس صلح بین المللی لیکت موهونک از بزرگترین اسس های صلح عالم غروب است و دعوت نمودن حضرت عبداله با کوردان از سخن خلیفه خطاب در باب حقائق صلح و صلح ادا مهم ترین دلیل نفوذ و رسوخ امر الله در امریکات دو روز در آن کهنز انس اتفاق نمود و تشب اول اعظم ترین خطاب صلح در حضور بیشتر از چهار صد نفر دوستی ملت امریکه ادا گردید خطاب مبارک</p>	<p>8 گویا شعده آتش بود که قلوب را اشتعل نمود و با اقیانوس مطلق بود که خار و خاشاک تقابل را از میان برد نسیم کجا بخش اهدت بود که ارواح متراش زنده و پر فرج نمود و یا شراب است بود که نفوس سلامت و بی عقل ساخت از شدت نفوذ بیانات رخسار باند ام افاد و چون جبارت بر قوت باختام رسید ان جمع عظیم مانند شعده های سوزان دکوه های آتش نشان شد دیوانه وار کف کف میزدند همچون صفت بهله و بهمه مینمودند و اینقدر کف کف زدند که حضرت مولی الوبی دو بار از مقام خود برخاسته بر حسب رسومات اینها اظهار آئینان فرمودند و عنایات خود در ایران جمع نازل فرمودند و در حق جمع دعا و مناجات کردند رئیس کهنز انس بچید سر در شد و خود در برادر نشین بحضور شرف اظهار خلوص حقیقی نمودند حضرت مولی عالمیان لیکت قالی ایرانی با پیش کش فرستادند در وقت آمدن بست لیکت موهونک و در وقت رجعت اینقدر از دنیا ظر طبیعت دکوه نماند و چون با دجکل تا مسور شدند که اشعار با آواز دلربا خواند قلوب کل سل و اله رسید می نمودند در رجعت بشهر نیویورک خطاب بر خوار در حضور نفرزنها که حق رأی سیاسی می طلبند ادا نمودند و وحدت حقوق مردان و زنان ببلد لائل عقلی ثابت و میرین ساختند و باز دست بردی مانده بر حسب دعوت های مهم که از بستن رسیده بود عازم آن شهر شد و این سفر فقط جناب دکتر امین الله فرید و نویسنده در رکاب مبارک مانده سائین در نیویورک ماندند و همچنین امر مبارک شد که جناب دکتر ضیاء افندی رجعت بر شیکاگو نمود و در خدمات امر الله مشغول گردند و با قوتی عظیم آثار ملکوتی الهی را نشر دهند در بستن در چار لگت هیتل اپارتمان</p>
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مولی الوری در سفارت داد که خلدی از شرح آن
 در این شمس نشی می باید .
 بعد از ۹ روز توقف درواستنگین که آغده آ
 یک رصد گردید شمس آسمان تقی عازم پیشگاه
 گشتند که در مجمع کهنه نس شرق الذکر کار حاضر شده
 و قلوب نمایندگان آن که در مجمع امریکت هر چند
 بانوار تعالیم الهی روشن و بصیرت رحمانی رنگ
 گلزار و چمن فرمایند در کباب مبارک نفوس
 ذیل بشی کاغذ سفر کردند جانب دیگر این هم فرید
 جانب همیز محمود جانب کالسید است در کشف
 مستر چون بوش مس توی مس صیبه مس
 از قبل اجای شیکاغو در مهوای ملاز که در جلوی
 دریا هم میشیگان واقع است و منظر بسیار
 با شکوهی دارد اپارتمان گرفته و پس از ورود
 مستقیماً تشریف به منزل میرسد همیشه اطفا
 مبارک در هر شهر می که در امریکت سفر
 نمون اند مانند گلستان است منظر زیبا یار
 و اختیار انواع و اقسام کلهای رنگارنگ آردن
 لغت آنهاست مهارت منظر نماید مثلا در این
 نیویورک اطفاهای مبارک بنوعی پراکنده می گشتند
 شده بود که بویف نیاید بهمان نوع و استنگین
 و حال شیکاغو . بیانات مبارک در محافل
 مسترق الذکر در وقت گذاردن اسس
 بید مقدس در کفرانس پنجم نسوان و صفت
 زنان ایمانی در محفل تشو زویها در اینج شورت
 سیاهان و غیره و غیره با شرح آنها کل با کمال
 و شریف یافته و میراث روحانی قرون آتیه است
 و امید داریم که فارسی آنها هم محض توسیع افکار شرق
 انتشار یابد . در شیکاغو عکس های مبارک
 را با اطفال انداخته بسیار خوب در آمده است
 و فی الواقع عکس های زیاده در شهرهای انداخته شده
 چه تنها چه با ملذزمین ایرانی و چه با اجای امریکا
 و چه در محافل عظمی یکت سوزن از حرکت از

بخش باخته

بزرگ در حضور هزاران خطاب اداء فرمودند
 از رجعت در شهرهای بزرگ بزرگ و کلیدند
 عبور نمودند و در هر یک یک روز مانده خطاب های
 روحانی اداء نمودند و دو باب رجعت بواستنگین
 فرمودند و بعد از ملازمین جانب اخوی عزیز در کتبخیا
 بغدادی علیه بهاء الله همراه بودند این دفعه لایق
 مشیت الهی در اپارتمان منزل گرفتند ولی مجلس
 در خانه مسین بارش بود در این وقت محض با
 مهم در بیت ساراها شکل یافت از اوقات
 و دکدی بارلمان و پرفسرها و نسوان عالمه کل
 بحضور مبارک شرف شدند و سؤالات سستی
 نمودند و نوعی از جواب های سنی کافی وافی بحد
 شدند که خدمات سرور در جیش ان سهوید انود
 یکی لذت قضا مشهور سؤالات بسیار در سائل
 قانون اشته آکین سیاست علوم و فنون
 نمود و فقط کوشش دان ابداً اظهار رود قبول نمی
 نمود و خیلی سکت بود بعد از اوسئوال فرمودند که آیا
 این جوابات قبول افتاد یا نه فی الفور از جای خود برخیز
 و بعد ای بلند گفت "لم یخفنه الله" بسیار خوب
 پس از شش چهار روز اقامت در سوستنگین سفر
 نیویورک فرمودند . در سفر شیکاغو نویسنده
 در کباب مبارک بنوعی زیر لایق سه مدد کفرانس
 انجمن ارتباط شرق و غرب کارهای زیاد بود که بخت
 رونق و فتق ان امور و استنگین ماند ولی چون در
 این سفر عزم نیویورک فرمودند امر بسفر خیر کردید
 و از انوقت تا حال در اسفار با ظراف همراه بود
 باری در نیویورک در جلوی رود هلسن اپارتمان
 گرایه نمود بسیار با صفا بود و چون در جلوی آن
 پارک سبز و خرمی بود هر روز صبح و عصر حضرت معالی
 الوری در خیابان های آن یا تنها یا با ملذزمین
 کلاس مسی میفرمودند . در این وقت در مجلس

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در مجلس فقرا و طب دولتی و دلدرد در میان
حضرات اتفاق نمودند و این مسئله بعد از
و تجدید جریمه نگاران می گشت زیرا همیشه مجتهدین
روحانی از هندوستان و سایر نقاط شرق
آنگاه و بواسطه مختلفه پول از مردم گرفته و میگیرند
صورتیکه این شخص بزرگوار هر کجا می رود اتفاق مینماید
فی الحقیقه این بزرگترین دلیل حقانیت این امر است
و حتی خود کشیش در وقتیکه حضرت عبدالبهاء را ملاقات
نمودند شرح این واقعه را بیان کردند که ای مردمان
بدانید که عبدالبهاء محض هدایت در میان ما
سفر مینماید نورانیت قلب شما را بطریق
دبس ترقی نماید و آفرینان است تا بحال
با این روح محبت و اخوت عمومی از شرق نیامده است
ای مردمان قدر این نعمت را بدانید تعالی نورانی
او را در حیات خود مجری دارید عبدالبهاء خرفه
کل است بیانات او را گوش دهید کی
از کشیش زیادزد ای حاضرین مملکت الهی
در جلوی چشم شماست چشم های خود را باز و گوی
شبهای خود را کشو انمائید زیرا این اعظم
حیات شماست
جناب دکتر امین الله فرید فی الحقیقه در ترجمه بیانات
مبارک نهایت سعی و جهد مینماید و در جمیع کجی
سبوحی خطابه های الهی را با فصیح و ابلیغ لغات انگلیزی
ترجمه مینماید که بسبب حریت و عبرت یار و اخبار
و کل از ترجمه های ایشان بی نهایت تجدید و تصحیف
مینمایند
بارتبی چون ایام آفات نیو لورک برآمد روز
بنام آوریل یک عت و ۳۳ دقیقه از ظهر گذشته
دلدرد و آسنگلتن گردیدند با مبارک اجاء محض
استقبال در محطه بنام بودند مگر سه چهار نفری چون
مستر ویلم هور و مستر جوزف هین مسلمانان
مسترس درم و مستر ریسی التومیل مدام بارنی
و کاسکله دو اسب مسافرین حاضر بودند
التومیل نشسته بخانه آتمه مسس پارسنر

با شتر
که از اجای بسیار روحانی و لذتجوی امریکایی
تشریف فرما شدند . جناب لایبرز امجد
و لاسید اسد الله و دکتر گتنگر در ابارتمان مخصوص
و حضرت عبدالبهاء و دکتر امین الله فرید و زیت
مسس پارسنر . انشب از روز سه در محفل تبار
انجمن ارتباط شرق و غرب خطاب در باب مطالبات
مابین ایران و امریکه ادا فرمودند و حاضرین را
بر الفت دول و اتحاد ملل تشویق و تحریص نمودند
انقدر جمعیت بود که مردم دور تا دور آن تا دلدرد
بزرگ ایستاد و جای انداختن سوزن نماند
و محض درود جمیع لاکرسی های خود بلند کرد و دستها
با حضرت مولی الوری به صحنه حجت رسید و آذان
نشستن دادند صحابان جوانان از این احترام
فوق العاده بی نهایت تعجب نمودند و نمیند زیرا
حضرات امریکائیها اینقدر مستقل آرای هستند
که برای بزرگان های خود بلند نمی شوند تا چه
برسد به شخصی ایران که او را ندید و اغلب
اسم او را هم نمی توانستند تلفظ کنند چون قدرتی
در این مسئله دقیق نمائیم انرا باید معجزه و عتارق
العان بنداشت زیرا چندین دفعه این واقعه
در کائس غطس اتفاق افتاد است که حضار بدیدند
اختیار برپای خواسته و دست نماند و هلهله
مکان خوش آمد میگویند مثل محفل کشیش های
شهر استن که یک دفعه هشت صد کشیش و بیست صد
نفر حضار قیام نمود بدون آذان نشسته
خدا صه القول در ایام توقف درواستنگلتن محافل
و مجالس و ضیافت بسیار شد در کائس
و در الفنون سیاه که هزار نفر محققین حاضر بودند
در خانه مستر بل مخترع تلفون و در سفارت ایران
در سفارت عثمانی در خانه مسس پارسنر
بهائیان خطابه های مفصل ادا شد که جمیع تبار
نشر خواهد یافت عا مخصوص ضیافت بهائیان
که حضرت سیف عثمانی ضیاء پارس بافتا حضرت

نوشت و آن نفوس که با استقبال آمده بودند بر این سخن با تخریب
 افتخار خواهند نمود. ^{باصفا} جناب ستم که از اجای ثابت و مستقیم و از کلام
 محترم و دذای نیویورک است التومیل خود را حاضر نمودند
 در حضرت عبدالهاء تشریف فرمای همتل انونیا که در
 خیابان "برادی" نزدیک بکوچه هفتاد و چهارم است
 شدند اول قدری استراحت فرمودند بعد در دست
 از چهارده نگاران زن و مرد حضور مشرف گشتند و سوال
 از مقصد مبارک از سفر مبارک و تقالیم امری نمودند
 و فدای از روز جوایهای مبارک را بر حسب مذاق خود
 کم و بیش در صفحات روزنامه با انش ردادند.
 ساعت چهار مجلس بسیار مفصلی که جمیع بهائیان
 در آنجا جمع شده بودند در بیت ستم در دست
 که از یاران خصوصی هستند معقد شد و حضرت مولی الود
 در آنجا حاضر گشته خطاب مخفی از سر خود از دست
 و جوه نورانیه اجایان فرمودند از آنکه بخت شما
 سب قطع بحر امانت گشت شد اشتقاق ملاقات
 شما سب تحمل زحمات و مشقات سفر گردید حال
 ملاحظه نماید که چقدر بخت شما دارم. در وقت در دست
 کل در نهایت احترام و کرامت قیام نمودند و اینقدر بخت
 بود که بسیاری روی زمین نشسته بعد در اطاق دیگر
 رفته چای و شیرینی صرف شد و همه دست داده
 مراجعت به اپارتمان فرمودند یکی از سائل تهم
 آنکه یکی از کمپانیهای بزرگ عکس متحرک نمائند
 خود را بعد از دو سه روز اقامت بخت خود فرستاد
 که اذن عکس انداختن غایت فریاد اندازند و اذن داد
 در جلوی همان همتل با جمعی از ایرانیان که در کلاب
 مبارک بودند عکس انداخته شد و در همان ایام در
 جمیع اطراف امریکا در هر شهری و قریه در تالدرهای
 عموم در حضور هزاران هزاران معرض گردید و عکس
 ابداً اسیدن است ندا شدند برف تقای مولی
 عالمیان مشرف گشتند و حتی اجای الهی که چهار
 میل از نیویورک دورند نوشتند که ما بخت خود
 عبدالهاء مشرف گشته و از عکسهای متحرک که مبارک

با تخریب کردن بودند و حال همتل گذشته در باغ
 با صفا جناب ستم که از اجای ثابت و مستقیم و از کلام
 محترم و دذای نیویورک است التومیل خود را حاضر نمودند
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 خیابان "برادی" نزدیک بکوچه هفتاد و چهارم است
 شدند اول قدری استراحت فرمودند بعد در دست
 از چهارده نگاران زن و مرد حضور مشرف گشتند و سوال
 از مقصد مبارک از سفر مبارک و تقالیم امری نمودند
 و فدای از روز جوایهای مبارک را بر حسب مذاق خود
 کم و بیش در صفحات روزنامه با انش ردادند.
 ساعت چهار مجلس بسیار مفصلی که جمیع بهائیان
 در آنجا جمع شده بودند در بیت ستم در دست
 که از یاران خصوصی هستند معقد شد و حضرت مولی الود
 در آنجا حاضر گشته خطاب مخفی از سر خود از دست
 و جوه نورانیه اجایان فرمودند از آنکه بخت شما
 سب قطع بحر امانت گشت شد اشتقاق ملاقات
 شما سب تحمل زحمات و مشقات سفر گردید حال
 ملاحظه نماید که چقدر بخت شما دارم. در وقت در دست
 کل در نهایت احترام و کرامت قیام نمودند و اینقدر بخت
 بود که بسیاری روی زمین نشسته بعد در اطاق دیگر
 رفته چای و شیرینی صرف شد و همه دست داده
 مراجعت به اپارتمان فرمودند یکی از سائل تهم
 آنکه یکی از کمپانیهای بزرگ عکس متحرک نمائند
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 در جلوی همان همتل با جمعی از ایرانیان که در کلاب
 مبارک بودند عکس انداخته شد و در همان ایام در
 جمیع اطراف امریکا در هر شهری و قریه در تالدرهای
 عموم در حضور هزاران هزاران معرض گردید و عکس
 ابداً اسیدن است ندا شدند برف تقای مولی
 عالمیان مشرف گشتند و حتی اجای الهی که چهار
 میل از نیویورک دورند نوشتند که ما بخت خود
 عبدالهاء مشرف گشته و از عکسهای متحرک که مبارک

هر که در این راه حق تعالی را در پیشگاه خود
 از نیکیان با عشق و محبت و کوشش و کوشش
 آرزو کند و در پیشگاه حق تعالی در پیشگاه
 دلش در پیشگاه حق تعالی در پیشگاه
 قلبه در پیشگاه حق تعالی در پیشگاه
 برایش در پیشگاه حق تعالی در پیشگاه
 شکایات و در پیشگاه حق تعالی در پیشگاه
 زینتی و شادی در پیشگاه حق تعالی در پیشگاه
 هر که در این راه حق تعالی را در پیشگاه خود
 از نیکیان با عشق و محبت و کوشش و کوشش
 آرزو کند و در پیشگاه حق تعالی در پیشگاه
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 قلبه در پیشگاه حق تعالی در پیشگاه
 برایش در پیشگاه حق تعالی در پیشگاه
 شکایات و در پیشگاه حق تعالی در پیشگاه
 زینتی و شادی در پیشگاه حق تعالی در پیشگاه

خلاصه وقایع سفر حضرت علی (ع)
 چون از یوم ورود حضرت عبدالمطلب در مدینه
 فداء میر جریه دانا در حضور مبارک باطراف امریک
 مشغول بنفوس بود لهذا در نهایت نجابت و شرفی از
 ارجح یاران عزیز منطبقه که نه فقط وقت چاپ
 داشت آن نگریه بل در جواب صدای مکاتیب از
 اطراف شرق وصول یافته اقبال نمود ولی در این موقع
 امید است که یاران الهی دانسته غفو و غفران را این
 نمود این تصور را خواهند بخشید زیرا در این ایام نه
 القدر مشغولیات موجود که قلم و بیان شرح انرا نتوانند
 سفر حضرت عبدالمطلب در جهان میجانی در عالم ادیان
 و افکار انداخته که تصور آن خارج احصاء بشر است
 افق تاریک جهان مادی را که با کوله شرفیت روشن
 فرمود اساس اتحاد عالم بشر را مستحکم نمود اصلاح
 و صلح بین المللی انتش را در آیات با بهره ملکوت
 الهی را چون عقده های مرادید انشا نمود - انحر اتحاد
 و اتفاق را در آسمان اخلاق و آداب مستعدک خسته
 روح جدیدی در بدن دین سبیت جاری نمود
 اشجار مرابطات شرق و غرب را آمیاری فرمود و این
 محبت و مودت را بالفعل بعمل آوردن نموده و این
 در کائنات را انجمن های امریک داخل فرمود و با

بهار و وحدانی ملاک بوش دور و نزدیک رسیده
 افق امریک را با نوار کوب ذری مرکز میقات
 روشن نمود انهار حکمت و درایت الهی را
 تقویه الهامات رحمانی در قلب حافیه جاری
 نمود قرن اخوت و یگانگی را تعلیم داد
 نیست که به وحدانی مشغول نه و قلبی نیست که به تجید
 و تحسین او با لوفت عظمی و قدرت ملکوت الهی مانند
 شمس فی راتقه النهار ظاهر و با هر گردیده دیگر مجال انکار
 برای کسی نماند و در ابره بغض و کینه بید تنگ گردیده
 دشمنان بعد از چند دقیقه مدقات دولت و مهر و
 چون از حضور سرون آیند بهر سید ابواب کائنات
 و معابد از هر طرف مفتوح و کشیش با داساقه در نهایت
 حضور و حضور بزرگان امریک مقرر عظمت در
 و تعظیم و فدا نمودند و حضرت عبدالمطلب
 مانند تلمیذ بحر علم و عرفان در پیشگاه است
 و اسرار محبت و مودت و حضورش رحمتش
 واضح است و قدرتش کامل از یوم که وارد
 این بلاد شد بسیاری از کائنات بزرگ از هر طرف
 دعوت گرفته و حضرت عبدالمطلب در حضور زلدان
 خطابه های خرا اداء فرمودند و قلب را ملکوت
 جانان جذب نمود اندر شکلی نیست که در این دوام
 دین که حضرت مولی الوری در ممالک امریک در سفند
 اجسد نما هر روز بیانات مبارک را شنیده
 و چند مقابل بر این نفوس در جرات و مجذبات
 مقادرت امری را فرات نمودند چون
 طیب خاذق برقع از چهر مبارک بر انداخت مرخصها
 از هر جهت با طیب شسته و شسته اند چون
 چشمه ماه حیات بگوشش اند جمع تشنگان بی اختیار
 حرکت آمدند چون مانند آسمانی چید کشت کل
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 گشتند چون محبوب روحانی ظاهر گشت جمع معشوقان

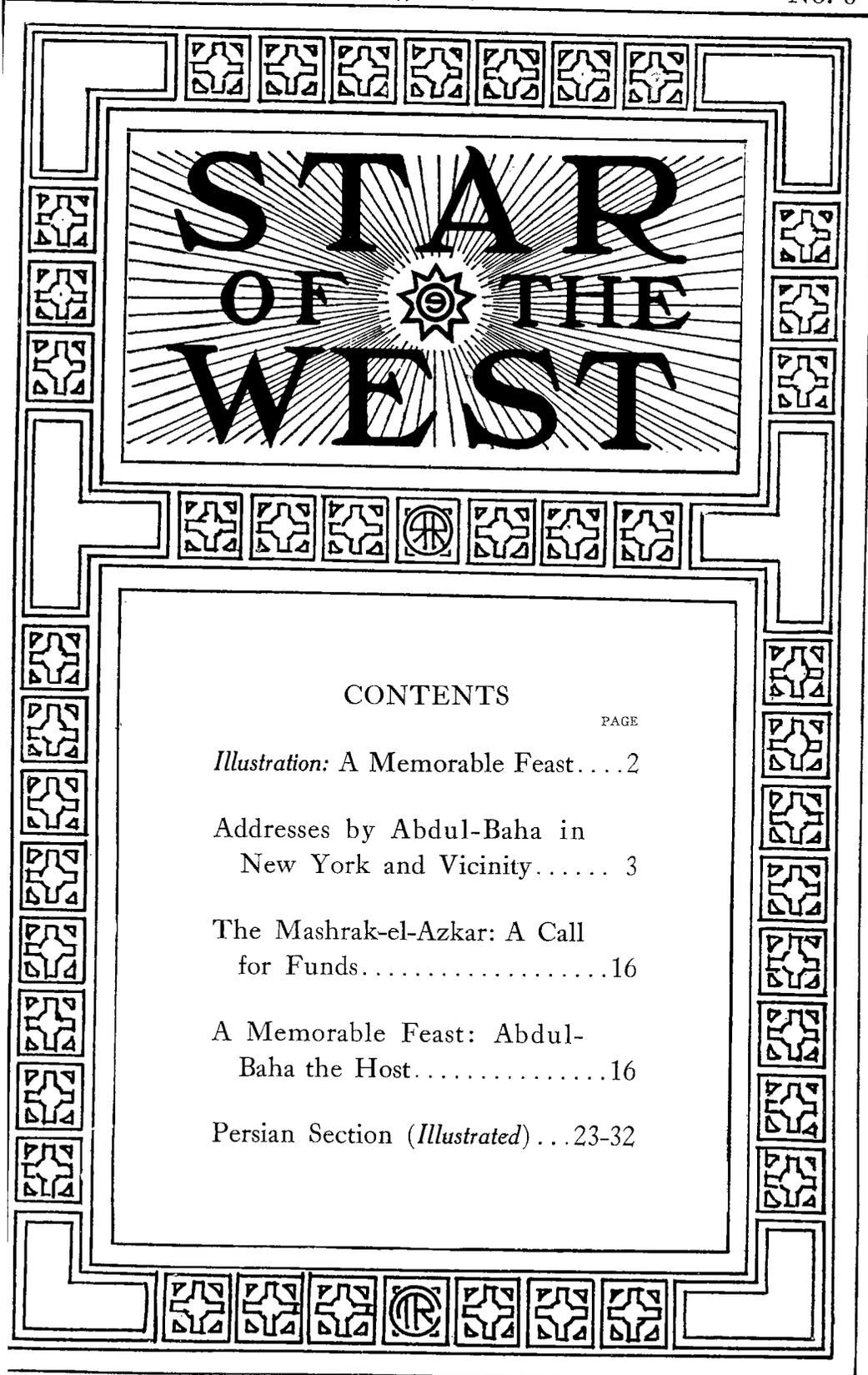
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شماره ۳ و ۴ و ۵
فهرست مندرجات

- ۱ قصیدہ در خصوص مسافرت حضرت عبدالہاء بامریکا
- ۲ خلاصہ وقایع سفر حضرت عبدالہاء
- ۳ نطق مبارک در دار الفنون کلارک

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STAR OF THE WEST

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A MEMORABLE FEAST: ABDUL-BAHA THE HOST.

[See article page 16]

At the beginning of the Feast, Abdul-Baha said: "I am very pleased with these people. They are gathered in love. They are all united. Their faces are bright and their attention is directed to the Kingdom of ABHA. I hope that this condition will be permanent, that day by day they will grow brighter; day by day the path will become more attractive; day by day the spirits will become more exhilarated; day by day the lights of BAHÁ'O'LLAH will glisten more gloriously, and day by day the Kingdom will become more firmly established."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 8

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT STUDIO OF MISS PHILLIPS, 39 W. 67TH ST., NEW YORK CITY, APRIL 12, 1912, 8 P. M.

From Notes by John G. Grundy.

I GIVE you greeting in love and unity. The affairs of this world are to be accounted as nothing compared to the joy and heavenly happiness of meeting the Friends of God. It is to experience this great joy and blessing that I have come here although weary from my long voyage upon the sea. Tonight I am in greatest happiness, looking upon this Concourse of God. Your meeting here is surely an evidence that you are upholding the Cause of God; that you are aiding and assisting in establishing the Kingdom of God. Therefore the culmination of my happiness is to look upon your faces and realize that you have been brought together by the power of the Blessed Perfection BAHÁ'O'LLAH. In this meeting you are upholding His Standard and assisting His Cause. Therefore I behold in you the making of a goodly tree upon which Divine fruits will appear to give sustenance to the world of humanity.

With hearts set aglow by the Fire of the Love of God and spirits refreshed by the Food of the Heavenly Spirit you must go forth as the disciples nineteen hundred years ago quickening the hearts of men by the call of glad tidings, the Light of God in your faces, severed from everything save God. Therefore order your lives in accordance with the first principle of the Divine teaching, which is love. Service to humanity is service to God. Let the love and light, of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection. Be as stars brilliant and sparkling in the loftiness of their heavenly station. Do you appreciate the Day in which you live?

This is the Century of the Blessed Perfection!

This is the Cycle of the Light of His Beauty!

This is the Consummate Day of all the Prophets!

These are the days of seed-sowing. These are the days of tree-planting. The bountiful Bestowals of God are successive. He who sows a seed in this day will behold his reward in the fruits and harvest of the Heavenly Kingdom. This timely seed when planted in the hearts of the beloved of God will be watered by showers of Divine mercy and warmed by the sunshine of Divine love. Its fruitage and flower shall be the solidarity of mankind, perfection of justice and praiseworthy attributes of heaven manifest in humanity. All who sow such a seed, plant such a tree according to the teachings of BAHÁ'O'LLAH shall surely witness this Divine outcome in all degrees of its perfection and will attain unto the good-pleasure of His Highness the Merciful One.

Today the nations of the world are self-engaged;—occupied with mortal and transitory accomplishments;—consumed by the fires of passion and self. Self is dominant;—enmity and animosity prevail. Nations and peoples are thinking only of their worldly interests and outcomes. The clash of war and din of strife is heard among them. But the Friends of the Blessed Perfection have no thoughts save the thoughts of heaven and the Love of God. Therefore you must without delay employ your powers in spreading the effulgent glow of the Love of God and so order your lives that you may be known and seen as examples of its radiance. You must deal with all in loving kindness in order that this precious seed entrusted to your planting may continue to grow and bring forth its perfect fruit. The Love and Mercy of God will accomplish this through you if you have love in your own heart.

The doors of the Kingdom are opened! The

lights of the Sun of Truth are shining! The clouds of the Divine mercy are raining down their priceless jewels! The zephyrs of a new and Divine Springtime are wafting their fragrant breaths from the World Invisible! Know ye then the value of these days!

Awake ye to the realization of this heavenly opportunity! Strive with all the power of your souls, your deeds, actions and words to assist the spread of these glad tidings and descent of this Merciful Bounty! You are the reality and expression of your deeds and actions. If you abide by the precepts and teachings of the Blessed Perfection the Heavenly World and Ancient Kingdom will be yours;—happiness eternal, love and life everlasting. The Divine Bounties are flowing. Each one of you has been given the opportunity of becoming a tree yielding abundant fruits. This is the Springtime of BAHĀ'O'LLĀH. The verdure and foliage of spiritual growth is appearing in great abundance in the gardens of human hearts. Know ye the value of these passing days and vanishing nights? Strive to attain a station of absolute love one toward another. By the absence of love, enmity increases. By the exercise of love, love strengthens and enmities dwindle away.

Consider me—in years of my advanced age, burdened with physical infirmities—crossing the wide ocean to look upon your faces. It is my hope that through the Life of the Spirit you may all become as one soul;— as one tree adorning the Rose Garden of the Kingdom. It is my hope that the endless treasures of the Bestowals of God may be yours here and hereafter. It is my prayer that the Supreme Concourse may be illumined by your brilliant lights shining forever in the Heavens of Eternal Glory.

ADDRESS BY ABDUL-BAHA AT THE RESIDENCE
OF MRS. MORTEN, 141 EAST 21ST ST., NEW
YORK CITY, APRIL 13, 1912, 3 P. M.

PRAISE be to God! this is an illuminating gathering. The faces are brilliant with the Light of God. The hearts are attracted to the Kingdom of Baha'. I beg of God that day by day your faces may become brighter; day by day you may draw nearer to God; day by day you may take a greater portion from the outpourings of the Holy Spirit, so that you may become encircled by the bounties of heaven.

The world spiritual is like unto the world phenomenal. They are the exact counterpart

of each other. Whatever things and objects you perceive in this world of existence, are the outer pictures of the world of heaven.

When we look upon the phenomenal world, we readily perceive that it is divided into four seasons; one is the season of spring, another the season of summer, another autumn and then these three seasons are followed by winter. When the season of spring appears in the arena of existence, the whole world is rejuvenated and finds new life. The soul refreshing breeze is wafted from every direction; the soul quickening spring is everywhere; the cloud of mercy showers down its rain; and the sun shines upon everything. Day by day we perceive that the signs of vegetation are everywhere about us. Wonderful flowers, hyacinths and roses perfume the nostrils. The trees are full of leaves and blossoms, and these blossoms are followed by fruit.

The spring and summer are followed by autumn and winter. The flowers wither and are no more; the leaves turn gray, and spring has gone. Then comes another springtime; the former springtime is renewed; again a new life stirs within everything.

The appearances of the Manifestations of God are like unto the springtime. When His Holiness Christ appeared in this world, it was like the spring; the outpouring descended; the effulgences of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The Divine Perfections were upraised; souls were trained in the school of heaven, so that all grades of human existence received life and light. Then by degrees these fragrances of heaven were discontinued; the season of winter came upon the world; the beauties of spring vanished; the excellences and perfections passed away. Those lights and that quickening were no longer evident. The phenomenal world and its materialities conquered everything. The spiritualities of life became lost. The world of existence became like unto a body lifeless. There was no trace of the spring left.

Now His Holiness BAHĀ'O'LLĀH has come into this world. He has renewed that Springtime. The same fragrances are wafting; the same heat of the Sun is giving life; the same cloud is pouring its rain, and with our own eyes we see that the world of existence is advancing and progressing. The human world has found new life.

I hope that each and all of you may become

like unto verdant and green trees, so that through the breezes of the Divine spring, the outpouring of heaven, the heat of the Sun of Truth, you may become eternally refreshed; that you may bear blossoms and become fruitful; that you may not be as fruitless trees. Fruitless trees do not bring forth fruits or flowers. I hope that all of you may become friends of the Paradise of ABHA, appearing with the utmost freshness and spiritual beauty. I pray in your behalf and beg of God confirmation and assistance.

INTERVIEW* AT HOTEL ANSONIA, NEW YORK CITY, APRIL 13, 1912.—ABDUL-BAHA, REV. J. T. BIXBY AND REV. HOWARD COLBY IVES, PRESENT.

From Notes by Howard MacNutt.

ABDUL-BAHA: The origin of man is one; the consummate intention of all human existence must likewise be one. The development of a tree is from a seed; the purpose of a tree's existence therefore is to produce a seed. The fruit of man is love and unity,—the development of spiritual susceptibilities through the influence and infusion of Divine Love. The union of East and West must be accomplished in the soul of man fortified by the Divine Spirit. This spiritual bond of unity, this power of Divine Love is everlasting. Its appearance in the soul of man is the purpose of his creation.

America is a great instrument for the accomplishment of world unity. No other nation of the world stands in a similar position of influence and responsibility. The fundamental question is the unification of religious belief. In Persia during the last fifty years a wonderful evidence of such unity has appeared among the various sects and denominations of religionists. What is witnessed in that country is historical account and record which cannot be denied. The accomplishment of a fundamental religious unity in Persia is therefore a nucleus which proves the possibility of universal peace among the world nations.

Consider the kingdom of the animals.

* NOTE—This interview was prompted by the fact that an article prepared by Rev. J. T. Bixby for publication in the *North American Review* had been objected to by Bahais to whom it had been submitted, as incorrect and misleading. Although the truth embodied in the words of Abdul-Baha completely disprove the erroneous statements, the article in question slightly amended, was afterward published. It should also be noted that Abdul-Baha in his preliminary setting forth of the historical accomplishment of the Bahai Movement disqualifies the writer and his motive before a question is asked.—*Ed.*

There is no strife among them on account of color or creed. If you select a pigeon from Persia, another from Germany, another from France, America and so on, you would find them living together in complete union and love. Because one was American it would not object to its companion from Persia. The birds of white plumage would not shun those of black and brown. They would not notice this difference in color, but would dwell together in peace and harmony. Should we not at least attain to their state and possibility? We have reason; we have consciousness. God has taught us through these channels that we were created for unity and love. The heavenly Prophets have revealed the principles of His Will and Word. Let us live in accord with those principles and thereby live in unity with each other.

When the adherents of the former despotic government of Persia found that this unity and harmony was being accomplished among the followers of BAHÁ'ÓLLÁH, they arose in bigotry and persecution against them. The clergy especially perceived that their vocation and means of livelihood were threatened. They persecuted the Bahais with bitterness and ferocity. They misrepresented this Cause to the Government, saying, "These are the people of rebellion and revolution; these are the enemies of the Shah;" whereas in fact down to the time of the recent revolution in Persia the Bahais have taken no part whatever in political questions and disturbances. Their clamorous persecutors were the real revolutionists. These discontents wanted Constitutional rights and privileges. They were politicians, not religionists. Today there are many political parties in Persia. Notwithstanding the spread of rumors intended to excite prejudice against the Bahais, unity and love increased among them, for falsehood cannot stand against the on-rushing stream of Truth. These enemies said, "The teachings of BAHÁ'ÓLLÁH sanction one wife and nine husbands;"—"the principles of BAHÁ'ÓLLÁH are communistic and proclaim treason against the throne and government." All kinds of false and dangerous reports were circulated until even European travelers passing through the country were influenced to believe them. How different was the reality! While the Bahais have practical laws upon moral, ethical, civil and governmental questions, their obedience to these laws is always conducive to the uplift, purification and improvement of human conditions and never destructive to the develop-

ment of individual, community or nation. Furthermore, the Bahais consider it more blessed and a greater privilege to bestow than to gain and receive. They believe that bestowing good upon another freely is the greatest means of help to both. This is not the principle and practice of their calumniators who make even religion a source of livelihood. According to Bahai principles justice and equity in government are not to be attained by force and rebellion against the existing order of things.

The solution of economic questions for instance will not be accomplished by array of labor against capital and capital against labor in strife and conflict, but by voluntary attitude of sacrifice upon both sides. Then a real and lasting justness of conditions will be brought about. If a capitalist is forced to give up a portion of his income and possessions there will be no love in his heart; no permanent benefit in his action. But if it be given in the spirit of the Love of God, everything will be accomplished. As it is now, the forces of labor strike and the capitalist retaliates. If the latter should voluntarily add to the scale of wages love is evident and the greatest good results. Briefly;—among the Bahais there are no extortionate, mercenary and unjust practices, no rebellious demands, no revolutionary uprisings against existing governments.

In Persia Bahai teachers never accept the slightest coin for their work. This is so noticeably true that when such recompense is refused it is customary to hear the statement "These are Bahais." This is the strongest proof of the Bahai principles and their power of accomplishment. How different are the methods and actions of the clergy and priesthood of Persia, whose demands upon the property and possessions of the people are equivalent to pillage and plunder. For instance, when a man dies, the clergy takes possession of one-third his goods and the other two-thirds goes to his heirs. Then they accuse the Bahais of doing this;—whereas, in fact, the followers of BAHÁ'Ó'LLAH are forbidden to accept anything whatever from the property of others. The Bahais are accustomed to give rather than to receive.* For

*NOTE.—In conformity with this principle: Before the departure of Abdul-Baha from the Orient for his visit to this country, a large amount of money contributed by friends here was forwarded to him with the request that he accept it toward defraying his expenses. He returned the money with a blessing, asking the donors to apply it to some philanthropic object. During his stay in this country, his gifts to churches and charity have been many and most generous in amount.—*Ed.*

instance, ten thousand dollars have been sent to Chicago from the East toward the erection of the Mashrak-el-Azkar.

Rev. Bixby: Did not Professor Edward Browne, of Cambridge University, England, go to Akka and was he not received there by BAHÁ'Ó'LLAH?

A. B.: Professor Browne visited the East, interviewed various people and automatically wrote down all he heard. Naturally when he met the enemies of BAHÁ'Ó'LLAH he heard nothing favorable. Would you go to the Vatican to hear praises of the Protestants? Would you consult Jewish rabbis as to the reality of Christ? In his first book, Professor Browne praised BAHÁ'Ó'LLAH, but the second account, in which he publishes the statements of enemies, is the reverse. His books do not agree.

Rev. Bixby: Is Professor Browne correct in his statement that Abdul-Baha wrote "A Traveler's Narrative"?

A. B.: The writer of "A Traveler's Narrative" was not one person. It contains a statement of Bahai principles. If a book was to be written setting forth the essence of Christianity, a number of Christians would come together for that purpose.

Rev. Bixby: Is "A Traveler's Narrative" substantially correct?"

A. B.: It is an authority.

Rev. Bixby: What is understood to be the relation between the manifestation in BAHÁ'Ó'LLAH and the manifestations in Moses, Jesus and others?

A. B.: It is one basis, one foundation. Abraham proclaimed the Truth, Moses raised the Standard of Truth. Jesus established the Truth. Can we say that any one of them did not found it? All the prophets have been chosen by God to promulgate The Word. There can be no multiplicity in the Truth itself. The teachings of the Manifestations are of two kinds;—first, the Word of God in its outer or material aspect;—second, the Word of God in its spiritual or inner significance. The first named is changeable; the second unchangeable. The essential principle of their teaching is spiritual. All the Prophets have come to spread these principles. Each confirms the spiritual utterance of the former and changes the material forms of teachings and ceremonials. For instance, the Ten Commandments revealed by Moses were applicable to the time in which he appeared. They were not applicable to the time of Jesus. Therefore He abolished and superseded them.

He also abolished certain laws of Moses which were no longer necessary. But this change and renewal is of secondary importance to the Spiritual Reality of the Word in Moses and Jesus, for it is the foundation and it is One and Unchangeable.

Rev. Bixby: Has BAHÁ'O'LLAH revealed obligatory prayers?

A. B.: The mode and requirements of East and West are different. It matters not whether we bend the head in the East or the knee in the West. The purpose of prayer is to come nearer to God;—to pray from the heart fervently. If the heart is pure, it is beautiful for the tongue to express its ecstasy.

Rev. Bixby: By what authority is BAHÁ'O'LLAH placed with Abraham, Moses and Jesus?

A. B.: Today we believe BAHÁ'O'LLAH to be an educator of humanity, as Abraham, Moses and Jesus were educators. Are His teachings worthy of serious attention? He originated and proclaimed them. He caused others to believe and follow them. What is the function of a teacher and educator of humanity? By what evidence shall we recognize him? Is it not his power to train and develop, as children are trained at school? Has BAHÁ'O'LLAH trained the children of humanity? If He has opened the doors of human hearts to a higher consciousness, He is a heavenly Educator. If He has not accomplished this we are privileged to deny His claim and teaching. For the aim and function of an Educator is to train the children of humanity. This is His greatest proof;—that He has power to uplift humanity. BAHÁ'O'LLAH either taught higher lessons or did not. If He did, He has fulfilled His claim. The mission of a physician is to heal sickness and relieve the ailing. When he heals there is no doubt of his ability as a physician. If he cannot heal the sick he is disqualified. We accept the Teachings of Moses, Jesus, Abraham and Adam because unmistakably they came to educate humanity. For example, Moses arose at a time of the lowest ignorance and humiliation of the Hebrew nation. Did He not free them from the bondage of Egypt? Did He not train, educate and organize them as a nation and people. As a consequence of His discipline did they not attain a zenith of power? Yes, unmistakably,—up to the time of Solomon. The philosophers of Greece came to Palestine, sat at the feet of the Hebrew sages and were taught by them the fundamental principles of life. Moses produced

this result from ignorance and slavery. Can we deny history? Can we deny that He was an Educator?

Rev. Bixby: Has BAHÁ'O'LLAH done this?

A. B.: Yes! In Persia especially He has accomplished this miracle of training and education. Ere long, Persia will attain a high degree of civilization.

Rev. Bixby: Is Mirza Abul Fazl an apostle, prophet or one delegated with special authority?

A. B.: We do not have apostles, prophets and special leaders, because all are servants. We have no ecclesiastical order or authority. Mirza Abul Fazl was trained and taught by BAHÁ'O'LLAH;—His disciple in this sense. He was near to BAHÁ'O'LLAH; but he has no special station except the station of service.

Rev. Bixby: Were the "Letters of the Living" appointed by the Bab abrogated by BAHÁ'O'LLAH?

A. B.: The "Letters of the Living" were at first eighteen in number. The Bab said, "Go forth and teach others the Message you have received." Among them were some of great ability, who became prominent. Some disappeared. They were not appointed as a secret order. BAHÁ'O'LLAH did not abrogate their function. As an organization of believers in the Bab it passed away by itself,—naturally. The Bab said, "These are the acceptors of my teachings." They had no official station. He did not depend upon them as His clergy. They were servants of the Cause of God. Whoever is near to God is a servant of God.

Rev. Bixby: Did not Subh-i-Ezel occupy an authoritative position?

A. B.: BAHÁ'O'LLAH educated him just as He educated Mirza Abul Fazl and myself. Subh-i-Ezel separated voluntarily. He did not follow his Teacher as we have done. Therefore we do not mention his name. We have no quarrel with those who differ, but are commanded to love them.

Rev. Bixby: How can we receive more from the Teaching of BAHÁ'O'LLAH than from the Words of Jesus?

A. B.: Jesus and the former Prophets laid the foundation of the Cause of God,—the Heavenly Kingdom. But their followers forget and overlook the foundation. Christ said, "Ye must be born again of water and spirit." "As children from the womb, so must ye be born again of Spirit." The essence of His meaning was that those who were taught by Him and became His real followers would

become free from world-imperfections; they would become perfect, redeemed from animalism and human passions, transformed into angels; that is to say the earthly would become heavenly. These are the real disciples of Christ. These are real Christians. Galen, a Greek philosopher, who was pagan and not Christian, writing upon the subject of "Ancient Civilization of Nations," states that "the greatest shaping influences in the civilization of nations are religious principles; and that the effect of Christianity upon the lives and morals of its adherents is a great proof of this statement." Now BAHÁ'O'LLAH came and brought a new life into the hearts of mankind. He reversed the order of many former teachings. Vast numbers of His followers live in accord with the principles He set forth. Mirza Abul Fazl for instance, whom you have named, was firmly fixed in his religious belief. Under the influence of BAHÁ'O'LLAH's words, he arose to serve this Cause. He was thrown into prison two years;—he was persecuted and driven out of Persia. Under all conditions of distress and suffering, he was thankful and filled with happiness,—constantly serving the Cause of BAHÁ'O'LLAH. This is the strongest proof that the Teachings of BAHÁ'O'LLAH have within them the same power to mould and influence human lives as the Teachings of Jesus. They free the souls of men from world-attachments and imperfections. They open the doors in this age of the world to perfection. The Jews admit that Jesus appeared in the world and taught heavenly principles. If Christ had not appeared after Moses the mention of Moses would have been lost. The foundation of Jesus and the foundation of Moses were the same. The foundation of BAHÁ'O'LLAH is likewise the same as Moses and Jesus. All religion has the same foundation.

Furthermore, consider how BAHÁ'O'LLAH has upraised the standard of Christ in the East, in countries and among peoples where there was formerly no mention of Christ's name. He established the truth of the Bible among those who shunned and hated the Bible. They considered it a righteous act to burn and destroy the Book of Christianity. BAHÁ'O'LLAH has taught them to read the Bible.

Rev. Bixby: Was Christ the Word?

A. B.: BAHÁ'O'LLAH has clearly explained and defined the "Word." Christianity, as explained by its followers has taught that Christ is the Word and the Son of God. What is the meaning of this? BAHÁ'O'LLAH

has explained that seers and prophets are as letters incomplete in meaning. He shows that human intellects are imperfect, incomplete, but Christ was the All-Surrounding Word and synonymous with Perfection. As He contained all Perfections and Attributes He was the Word and this wonderful title was conferred upon Him. But seers, prophets and disciples are as "letters"—without complete significance.

Rev. Bixby: Was BAHÁ'O'LLAH also the Word in the flesh?

A. B.: Yes! Because He had all the perfections.

Rev. Bixby: Did Abraham embody the Word?

A. B.: We cannot differentiate the attributes of the Word of God;—we cannot differentiate perfections. Abraham announced the Divine Truth. It is not necessary to lower Abraham to raise Jesus. It is not necessary to lower Jesus to proclaim BAHÁ'O'LLAH. We must spread the Truth of God wherever we behold it. The essence of the question is that all these Great Messengers came to raise the Divine Standard of Perfections. All of them shine as stars in the same heaven of the Divine Will. All of them give Light to the world.

Rev. Bixby: Did BAHÁ'O'LLAH fulfil Jesus as Jesus fulfilled Moses?

A. B.: Yes! by spreading the renown and glory of Jesus. The aim of Moses, Jesus and BAHÁ'O'LLAH was to train humanity toward divine perfections. Can we train the world upward by imperfections?

[At the conclusion of this interview Abdul-Baha arose and came toward Rev. Bixby, his arms filled with large white roses. As he placed them upon the bosom of his visitor, literally burying him in them, he said, "These beautiful roses will express to you the love and fragrance of the Bahai Spirit."]

ADDRESS OF ABDUL-BAHA AT EARL HALL, COLUMBIA UNIVERSITY, NEW YORK, FRIDAY, APRIL 19, 1912, 5 P. M.

IF an observing man looks around him in the world of creation, he will find that created things are divisible into three classes. First: Created things of the mineral type; that is to say, matter or substance which has taken various forms and shapes. The second kind of created phenomena are the plants or vegetable kingdom. The vegetable

possesses the virtues of the mineral plus the power or virtue of change;—that is to say, the power of growth. Hence plant life is a step further and more specialized than the mineral. The third created object is the animal. The animal possesses the virtues of the mineral and the virtues of the vegetable, but above all that, it is endowed with sensation. It has the sense of sight, hearing, taste, smell and touch. Therefore the animal is possessed of the virtues of the mineral, the vegetable, and in addition is endowed with peculiar qualities of sensitiveness. But man who is the most specialized form of creation, embodies all the virtues of the mineral, vegetable and animal, plus an ideal power which is not to be found in the others,—which is absolutely absent in the others. This can be said to be the power of intellect. The outcome of this intellectual power is science, which is especially characteristic of man. This is the power of external investigation,—the discoverer of the mysteries of outer phenomena. This scientific power comprehends all created objects. This power verily can discover the hidden and mysterious things of the earth. In man alone this is noticeable. The most noble virtue, the most praiseworthy accomplishment of man therefore is scientific attainment. Science may be likened to a mirror wherein are reflected the images of these mysteries of outer phenomena. Science is powerful enough to bring before us the ages of the past and link the past to the present. It is science which can bring forth and exhibit to us, as it were, in the arena of knowledge all that has been latent or hidden in the past. The philosophical conclusions of by-gone centuries, the wisdom of former sages, science can reproduce for us in the form of an epitome. Science can review for us the teachings of all the prophets and wise men. Science is therefore the discoverer of the past. Basing itself upon the premises of the past and present, science can deduce conclusions as to what shall be in the future. Science is the governor of nature,—the governor of the mysteries of nature,—the one agency which can explore the institutions of nature. All created things are captives of nature. Science is the “breaker” as it were of the laws of nature. All created objects that we see are under natural law. They cannot trespass the laws of nature in one detail or particular. All the infinite starry worlds and planets are the subjects or captives of nature. All the belongings of this earth, all created things upon this globe are captives of

nature. All minerals, vegetables and animals are captives of nature. But man through his scientific power can change this; can modify and change the laws of nature.

Consider for example, man, according to natural law, must dwell upon the earth. But breaking this law he can sail in vessels over the ocean, fly in the atmosphere in airships or advance through the depths of the sea in submarines. This is against the law of nature; this breaks the sovereignty of nature. According to nature’s laws and methods all the science we have, all the inventions and discoveries we have should be hidden. According to nature they should not be open and known;—they should be mysteries. But man through the power of science takes them out of the plane of the invisible and unknown,—breaks the very laws of nature, draws them into the plane of the visible, exposes and explains them. For instance one of the mysteries of nature is electricity. According to nature this force, this energy should be latent and hidden,—but man through his scientific power breaks the laws of nature, arrests it and even imprisons it for his use.

In short, man through this scientific power is the most noble of creation, the governor of nature. He takes the sword from nature’s hand and uses it on nature’s head. According to nature the night is to be dark and gloomy but man takes his sword of electricity,—this electric sword,—kills the darkness and dispels the gloom. Man is progressive, nature is not; man has memory, nature has not. Man is a sensitive being, nature is minus. Man is nobler than nature. There are certain powers in man which are absent in nature. If it be claimed that these powers which are present in man are from nature itself;—that man is a part of nature,—in response to this we will say that if nature is the whole and man is part of that whole, the question arises is it possible for a part to possess virtues which are absent in the whole? No, undoubtedly the part must be endowed with the same qualities and properties as the whole. For example, the hair is a part of this human anatomy. It cannot contain elements which are absent in other parts of the body, for in all cases the elements composing the body are the same. Therefore it becomes evident and manifest that man although in body a part of nature, nevertheless in spirit possesses a power which is beyond nature; because were he simply a part of nature he could possess only the things which nature possesses. God

has conferred upon and added to man this distinctive power, this power of intellect, this power or faculty of knowledge; and its greatest virtue is scientific enlightenment.

Inasmuch as this is an endowment for the acquisition of knowledge it is therefore the most praiseworthy power of all, for by it and through its attainments the betterment of the human race is accomplished, the development of human virtues is made possible and the spirit and mysteries of God become manifest. Therefore I am very pleased with my visit to this place. Praise be to God, that this country abounds in such institutions of learning where all the sciences and arts may easily be acquired. Just as material and physical sciences may be acquired here and are constantly unfolding, I am hopeful that spiritual development also may keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this university so also may the light of the spirit, the inner and spiritual light of the real philosophy illuminate this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond which will conjoin the East and the West, the tie of love which should bind the hearts of men.

Therefore it is our duty to put forth our greatest efforts and summon our energies from all directions in order that the bonds of unity and accord may be established among mankind. For six thousand years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For six thousand years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and warfare the world has witnessed. It has been either religious warfare, political warfare or some clash of human interests. The world of humanity has not enjoyed peace even for a single day. Year by year the implements of warfare have been increased and perfected. Consider the past ages;—when war took place only ten, fifteen or twenty thousand at the most were killed, but now it is possible to kill one hundred thousand in a single day. Then warfare was carried on with the sword; today it is the smokeless gun. Formerly battleships consisted of sailing vessels; today there are dreadnoughts. Consider the increase and improvement in the implements of warfare. God has created us all human, and all coun-

tries of the earth are parts of the same globe. We are all servants of Him. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow-creatures? If this warfare and strife be for the sake of religion, religion has no part in it. All the Divine Manifestations have promulgated the Oneness of God and the unity of Mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. If not they are false and will fail. But as a matter of fact this fundamental truth underlies all religion, all justice. The Divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. Read the Gospel and the other Holy Books. You will find their fundamentals are one and the same. Therefore unity is the essential truth of Religion, and when so understood embraces all the virtues of the human world. Praise be to God, this knowledge has been spread, eyes have been opened and ears have become attentive. Therefore we must endeavor to promulgate and practice the Religion of God which has been founded by all the Prophets. And the Religion of God in short is absolute love and unity. I hope that at some future time I may elaborate upon this theme.

RECEPTION TO ABDUL-BAHA BY THE NEW YORK
PEACE SOCIETY AT HOTEL ASTOR, MAY 13,
1912 (AFTERNOON).

ABDUL-BAHA.
DR. STEPHEN S. WISE, Rabbi.
MRS. ANNA GARLAND SPENCER, Ethical Society.
REV. PERCY STICKNEY GRANT, Church of Ascension.
MR. TOPAKYAN, Persian Consul General.
PROF. WILLIAM JACKSON, Columbia University.
MR. W. H. SHORT, Sec'y New York Peace Society.
Stenographic Notes by E. Foster.

INTRODUCTION BY DR. WISE, PRESIDING.

THE reception of this afternoon has been arranged by the Social Committee of the New York Peace Society, which is honored today by the presence of its guest, Abdul-Baha of Persia, known to many of us as one of the religious teachers of the world.

I know not why I should have been asked to preside at this meeting this afternoon, unless it was that the officers of the Peace Society sought to pay the delicate compliment that I was the first or second cousin of the honored guest of today because of my eastern lineage, and so I presume my being in the ministry of Israel accounts for the privilege which is mine of welcoming the distinguished guest of the afternoon.

Some years ago, I was in conference with the late President of Union Theological Seminary, Dr. Hall, who asked if I would not give one of a series of addresses on the "Religion of the East," and I said to him apologetically, "I hope you will forgive me if I speak of Christianity as an Eastern religion." He turned to me half in amusement, half in anger and said, "Oh, Dr. Wise, you forget that all the religions of the world are Eastern religions." The religions of the world have been borrowed by the West from the East, and a Religious Teacher from the East comes to us today. It is good to have Abdul-Baha with us in this company and in America, in order that we may be helped again, if not permanently, to revise our unfortunate use of the terms "Asiatic," "Eastern," "foreign"; as if somehow, "Eastern" and "Asiatic" were synonymous with a lower order of being. Whenever I hear the term "Asiatic" used, deprecating the teaching of certain people, my own included, I love to remember that all of the great prophetic religious teachers of the world, Moses, Jesus, Buddha, Confucius, Zoroaster, Mohammed, every great religious founder in history was Asiatic.

We have a little religious congress here this afternoon. We have the leader of his own Faith; we have the teachers of Christianity; we have a woman representative of the Ethical Society. There are teachers in Israel today, and so we may be said to have a miniature religious congress. And best of all, friends, I hope we are meeting not at all in the spirit of tolerance or toleration, but in the spirit of fellowship. There was a time you remember, and not so many years ago, when it was imagined that the limit of religious growth and understanding and sympathy were reached when men tolerated each other. I can never forget the words "To tolerate is to insult." We do not tolerate and we do not want to be tolerated any more. No people wants to be tolerated. Every people wants to be honored, and wishes to stand in the attitude of sympathy, forbearance and brotherhood toward every other people.

Religion and war are incompatible terms. Where religion is, war cannot be. We still have war in the world because we have no religion; because we have the name, the shadow, the pretext rather than the reality and substance of religion. When once Christianity really is followed, I believe war will cease. For centuries and centuries there have been religious wars, wars fought in the name of religion. I think we have seen the end, or nearly the end of that. But even today, I am sorry to say, the world over, religion is willing to endure war. Furthermore I know of no great war in thousands of years in which the banners of the two parties have not been blessed by some church or churches. The time has come when the churches will cease to bless war banners, when the churches will remember the great word of him who said "Swords shall be beaten into plow shares;" remember the word of the great Teacher who said "Blessed are the peacemakers." When the churches will refuse to bless war banners, religion will never curse, but will withhold our hands from invoking the blessings of God when we go forth to slay one another. For it is written "Thou shalt not kill," and moreover it is written, "Thou shalt love thy neighbor as thyself."

Today we have the distinguished honor of greeting Abdul-Baha, a notable and deeply interesting teacher from the East, and mine is to be the privilege of asking for a word of greeting from a number of men and women whom the Peace Society, through its Social Committee, has asked to speak.

I think Abdul-Baha would admit that even if such a gathering were held in his own land, the first speaker would not be a woman, but the first speaker today will be an honored woman and a distinguished ethical teacher, Mrs. Anna Garland Spencer.

ADDRESS BY MRS. SPENCER.

It is my pleasant privilege to offer in behalf of our Society the second welcome to our honored guest, and I am reminded in this meeting that there are three elements of our life that cause discord. One of them is race prejudice,—the idea we have brought with us from earliest primitive times that only those of our own blood are and should be honored and respected. This makes a lack of harmony in the social life which in the last analysis becomes a war. And next there is a deep-seated desire that one flock shall rule over another; that one set of people shall exploit another for

the benefit of those who are at the top of life's opportunity. This is what gives us the power to hold back all privilege from the many, and then because the many are not cultured and refined and advanced as those who have claimed and hold a monopoly of privilege, therefore it is deemed a right to still hold them. This makes a war of classes.

Another thing that leads to discord and often to war is religion,—bigotry,—the mistaken idea that any one set of people are the children of the divine and all the rest are step-children. There are no step-children.

Our honored friend has come to us with a familiar message, the message of our own Emerson so long ago declared, "There are as many roads to the infinite as there are travelers upward."

I remember it was a Persian poet who said: "The Lord of Light is not to be worshipped with flowers that have faded, and those that grow in thine own garden are dead." We would gladly pluck each from our own garden the choicest blooms of our aspiration and faith, and lay them in the hands of our Prophet Friend.

DR. WISE.

Mrs. Spencer has put it well indeed. We are beginning to understand no one people is God chosen, but every people in the world may be God choosing.

It was very good indeed that the first platform in America that welcomed the guest of the hour should have been the platform or pulpit of one of the churches of New York that stands for much that is finest in the life of our great city,—the pulpit of a church which because of its leader stands for the finest and most catholic and noblest thing in the life of the land. I am glad Dr. Percy Stickney Grant is with us today.

ADDRESS BY DR. PERCY STICKNEY GRANT.

I feel that the distinguished guest of this afternoon must look upon this meeting as a foreign sight, a meeting where women take an important part in trying to bring about political peace. It is a distinction of the Western so large a place to women, and historically it religions that they have insisted upon giving was the fortune of Christianity to succeed over some of its competitors because it did, even in the early days, give so large a place to women. And this success of Christianity was not on account of the women in the Christian church alone and their demands; it was on account of the men in the Christian church in the West

who did not want a religion which did not include their wives, daughters and sweethearts, so that the religion of the West comes very naturally into such logical sequences as the importance of women in our Western life, a growing importance in all things that are constructive to the wellbeing of our Western life. I fear therefore that we are displaying to our distinguished visitor from the East one of the peculiar products of our Western civilization.

There are misunderstandings that easily arise under circumstances such as now exist, the coming of a Prophet with a Great Message from one part of the world to another. And one cause of misunderstanding is to be found in the hard and fast names that we choose to give each other,—designations from which it is hard to escape,—crude and half voicing the heart into words that bind with fatal constructions the minds and sympathies of those who hold them. A friend of mine doing work on the East Side had charge of a dance-hall for working boys and girls. He became there acquainted with boys and girls on the side of their personality before he became acquainted with them on the side of their occupation and social status. One day he met a man who was introduced to him as a person who had made a personal sacrifice, selling his overcoat to give the money to an old woman. He was also introduced to another who had done something beautiful and heroic, so that he was conversing with two splendid souls. Afterward he found one ran an elevator, and one was a porter. Now, he said, if I had become acquainted with them, first, as an elevator boy, or as a porter, I should not have understood them; I should not have appreciated them; I should not have looked upon them with great admiration. The tag would hide the spirit.

Our guest from the East comes to us with a message that is a familiar message to our ears; the message of "Peace on earth and goodwill to men." Is there a community or a religion that should more easily comprehend or welcome such a message than our own? And if we fail to understand it, are we not being bound by some tag that really does not mean what the word may signify? That is to say, we must get down below our discussion of Christian, Hebrew, Ethical Culture, whatever the discussion may be, to the spirit of life and of brotherhood. There we find we are all akin, there we find the fellowship of the great spirit of Abdul-Baha.

A religious newspaper was a little slighting to this guest of ours, saying he came to

establish political peace. I have not found that he was an ambassador from any country, from any court; nor did he come on a diplomatic errand. Could a political peace be finally established which did not establish peace in the hearts of man; peace in the souls of individuals with their ideals? In the phrase of the political platform, "all peace looks alike to me."

Therefore for the churches, I believe that we today can welcome in a representative way and in a vital way Abdul-Baha.

DR. WISE.

If Abdul-Baha really is a representative in the interest of the peace of Persia, we would not be very sorry if he might secure a more honorable peace for Persia with Russia. And if on the other hand as a representative of the land of which he is at present a subject,—Turkey,—he should bring about the cessation of the wicked war between Turkey and Italy, how well ought we rejoice!

Naturally, we expect a word from the Consul General of Persia in New York, Mr. Topakyan.

ADDRESS BY MR. TOPAKYAN.

Ladies and Gentlemen: It is a very great honor for me to be here today, for those who cherish the highest American ideals have come to honor a man of peace, and to seek still greater light upon the sacred problem of Universal Peace. Our guest of honor has stood as a Prophet of enlightenment and peace for the Persian Empire, and a well-wisher of Persia may well honor him. I wish from the heart success for the message of peace for all men. The awful calamity of war has hindered for centuries all human progress. What progress has been made has been made in spite of war. When the day of Universal Peace comes, it will be a day of universal good to all men. The poor shall rejoice and misery and degradation shall be like evil dreams of the night. The peacemakers are truly the children of God. It was impossible that America should be satisfied with her own prosperity and feel no interest in the true welfare of the rest of the world. Today in seeking International Peace, she is sending a message of glad hope to the nations who most need the sympathy and protection of the stronger nations.

I beg of you ladies and gentlemen to let these few words serve as an expression of my sincere sympathy for International Peace. In closing I am happy to say that Abdul-Baha is the Glory of Persia today.

DR. WISE.

A word from a University teacher, Prof. Wm. Jackson of Columbia University. Prof. Jackson is a scholar of the Persian land and tongue, and we shall be happy to have a word from him.

ADDRESS BY PROF. JACKSON.

It has been my pleasure and privilege to travel considerably in the East, especially in the wonderland of Persia. No matter what the object of the traveler's journey may be, his attention is called to the fact that the spirit of these lands is awakening anew. One thing always impresses me there. When men meet and greet each other socially, in business, under all sorts of conditions, you hear them say "Salaam aleikum"! and the response comes back "Wa aleikum assalaam"! That is to say "Peace be upon you"! and "Upon you be Peace"!

With deep interest and reverence I saw the spot in Tabriz where the Bab was dragged up by the arms in 1850. After all the torment, abuse and persecution which had been heaped upon him, he was hung up there on a wall, side by side with one of his followers. At the last moment this disciple said "Master, are you satisfied"? At that instant a volley of musketry rang out and the young disciple was dead. The Bab was strung up again and another volley brought death to him. He was a martyr to Peace and Love. This afternoon his Successor comes to us from the Orient to assure us that this Message of Peace is still being sounded and that we in the West and they in the East are really one in heart.

DR. WISE.

In welcoming on your behalf the guest of today, I cannot help but refer for a moment to his name "Abdul-Baha." Abdul, as you know, means Servant, being common in all Eastern tongues; Abdul-Baha means the Servant of the Lord, and if my informant is correct, some years ago when Abdul-Baha was asked by an honored teacher of Christianity whether he was a Prophet, his answer was, "I am the Servant of the Servants of the Lord."

We welcome this "Servant of the Servants of the Lord," and in welcoming him, in greeting him, honoring him, in naming him brother, and asking him to think of us as his sisters and brothers, can you forget the word of the poet of his own land, "No one could tell me where my soul might be. I searched for God and God eluded me. I sought my brother then

and found all three, my soul, my God, my brother”?

In the name of God we welcome our brother, the Servant of the Lord, Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

Although I felt indisposed this afternoon, yet because I attach great importance to this assembly, and because I was longing to see your faces, here am I. I am most grateful for the expression of kindly feelings on the part of the former speakers. Truly they have expressed the greatest spirit of hospitality toward me. I am thankful for the susceptibilities of your hearts, for I discover that the greatest desire of all of you is no other than International Peace. You are all lovers of the oneness of humanity, you are all seekers after the good pleasure of the Lord, and you all investigate the foundations of the Divine Religions.

Today there is no greater glory for men than that of service in the cause of the Most Great Peace, for Peace is light, whereas war is darkness; Peace is life, whereas war is death; Peace is guidance, whereas war is misguidance; Peace is the foundation of God, war is the Satanic institution; Peace is conducive to the illumination of the world of humanity, whereas war is the destroyer of the human foundations. When we glance at the phenomenal outcomes, we observe that Peace and amity are factors of existence; whereas war and strife are the cause of decomposition. All the phenomenal objects which we see are expressions of the amity or affinity of elementary substances, and non-existence is no other than lack of amity or discord. For example, various elements have come together, have united and entered into an admixture, the outcome of which is composite being, and when these elements have become discordant, shunning one another, non-existence will result. All phenomenal beings are likewise, for the foundation of God in all the degrees and kingdoms is an expression or an outcome of love. Consider how the human world is ever restless because of war. Peace is health, whereas war is illness. When the banner of truth is raised, peace becomes the cause of the welfare and well-being of the human world. In all cycles and all ages war has been a factor of discomfort; whereas peace and amity have been conducive to comfort and welfare;—especially in this century, because in former centuries warfare did not attain to the savagery which now characterizes it. If two powers or two nations waged war against each other, at most ten thou-

sand or twenty thousand would be sacrificed, but if in this century war shall be declared, in one day it is possible to do away with one hundred thousand human souls, for decisive instruments of destruction have been invented with which it is possible to destroy a country in an hour. It is possible to render non-existent a whole nation in a day; so perfected has become the science of war, results today cannot be compared with results in the past ages. It is a certain law of being that for every phenomenal thing there is a consummation, and because the instruments of war have attained this thoroughness and perfection, it is hoped that now they will be transformed for peaceful purposes. Therefore all of us are hopeful that this revered Society for International Peace, according to its sincere intentions may be confirmed and reinforced by God. Thus may the Society contribute to the time when the banner of International Peace will be hoisted and Universal Peace shall be proclaimed;—when the cause of International Welfare shall consummate, and this darkness which encompasses the world pass away.

Sixty years ago His Holiness BAHÁ'O'LLAH was in Persia. Seventy years ago His Holiness the Bab, appeared. The institutions of these two blessed souls were for International Peace and love among mankind. They put forth efforts with their lives and souls, in order to bring together divergent people, until no strife should remain, no rancor or hatred prevail. His holiness BAHÁ'O'LLAH addressing all humanity, said that His Holiness Adam the parent of humanity may be likened to the tree, whereas you are like unto the leaves and blossoms of that tree. Inasmuch as your origin was one, now likewise, you must be united and agreed. You must consort with each other and associate with one another in perfect amity and accord, for He pronounced religious prejudice, racial prejudice, patriotic prejudice and political prejudice to be the destroyers of the body politic. You must look at the oneness which exists in humanity. Originally you belong to the same household. You are the servants of the same God. You are all of human kind, and it is becoming that you should be in the state of the utmost love. You must emulate the institutions of God and shun Satanic promptings, for the divine bestowals are ever conducive to unity and accord; whereas Satanic promptings call man to strife and war.

Among all the differing sects and divergent people of Persia, this remarkable personage

was able to create a bond of accord. Everyone who followed the teachings of BAHÁ'Ó'LLAH, from whatsoever denomination or people, became connected by the bond of love with all the others, until now they cooperate and live together with the utmost of love. They are real brothers and sisters. No distinctions do they observe and the utmost accord prevails. Daily this unity and amity are increasing among them. In order to insure the progress of mankind and to establish these great principles and institutions, He was willing to suffer every ordeal and difficulty in its pathway. His Holiness the Bab became a martyr thereto and over twenty thousand men and women likewise gave their lives. His Holiness BAHÁ'Ó'LLAH was imprisoned and endured the utmost persecution. Finally He was exiled from Persia to Mesopotamia; from Baghdad He was sent to Roumelia, and from Roumelia He was banished to the prison of Akka. Through all these ordeals day and night did He strive, proclaiming the oneness of humanity and promulgating the Most Great Peace. From the prison of Akka He addressed all the kings and crowned heads of the earth. He wrote lengthy letters to them, summoning all of them to International Peace, expressly and explicitly stating that the Most Great Peace shall hoist its banner. The powers of the earth cannot withstand it for it is one of the privileges and bestowals of this great and glorious century. It is an exigency of the time. Man can withstand anything except that which is Divinely indicated for the time and its exigencies. Now, praise be to God, in all the countries of the world lovers of peace are to be found, and these thoughts are being spread throughout humanity; especially in this country! Praise be to God, this thought is becoming predominant and all souls are defenders of the oneness of humanity; all are endeavoring to promulgate this International Peace. There is no doubt that this revered democracy will be able to realize it and the banner of International Peace be unfurled here, permeating through the other countries from here. I offer great thanks to God that I find you imbued with such susceptibilities, that He has given you such lofty thoughts; and I hope that you will be the cause of spreading this light throughout mankind. Thus may the Sun of Reality shine upon East and West. The thick clouds shall pass away and the heat of the Sun shall dispel the mist. The reality of man shall develop. The thoughts of man shall take such an upward

flight that former thoughts of man shall appear in comparison as the plays of children; for the thoughts of all times and the prejudices of all people with regard to race and religion have ever been destructive. I am most hopeful that in this century these lofty thoughts shall be conducive to the welfare of humanity. Let this century be the Sun of previous centuries, the effulgences of which shall last forever, so that in the times to come they shall glorify the twentieth century, saying that the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of International Peace, the twentieth century was the century of divine bestowals, and the twentieth century has left traces which shall last forever.

ADDRESS BY ABDUL-BAHA AT THE WOMAN'S SUFFRAGE MEETING HELD AT METROPOLITAN TEMPLE, SEVENTH AVENUE AND FOURTEENTH STREET, NEW YORK, MAY 20TH, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY MRS. PENFIELD.

PERHAPS no two subjects before the world today have awakened so much fear in the minds of the people as the Djsarmament of the Nations and Enfranchisement of Women. They both look toward the ideals of equity and justice among men. And it is a significant fact that many of the notable peace workers, after years of labor, have come to the conclusion that Universal Peace must follow and will depend upon the interest of women in the councils and electorates of the world. It is interesting to remember tonight as we discuss these two subjects that these two great movements have gone side by side.

I have the great honor tonight to present to you one of the most distinguished advocates of both Women's Suffrage and Universal Peace, the Persian Prophet, Abdul-Baha who is in our midst. He will speak to you in his own language, interpreted by Dr. Fareed.

I suppose most of you are familiar with the history of this distinguished man; a man who was for forty years a prisoner in the Fortress of Akka—a prisoner held by Turkey—and only released in 1908, when the new government was adopted. I cannot use better language than that of one of his followers when I describe Abdul-Baha in these words: "Abdul-Baha wishes to be known as 'The Servant of Humanity.' He seeks no higher station than

(Continued on page eighteen)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (August 1, 1912) Asma

No. 8

THE MASHRAK-EL-AZKAR: A CALL FOR FUNDS.

Bahai Temple Unity, at its annual meeting in May, 1912, directed its Executive Board to not renew the mortgage of Ten Thousand Dollars on the Temple site, and all the Assemblies pledged their effort to raise the Ten Thousand Dollars due June 24. Five Thousand Dollars of the amount only was paid in, and that amount with accrued interest was paid on that date. By the courtesy of the mortgagee, the time for the payment of the balance was extended ninety days. On September 24, 1912, this balance, \$5,000, will be due and must be paid. We have been admonished and are pursuing the policy to avoid debt and to withhold all construction work until every lien of debt or possibility of it is

removed. The work of this foundation of the renewed Cause of God in America must not longer lag. Let each Assembly make complete canvass of all friends who are interested in or adhere to this Cause, and secure pledges or assurances of the gifts they will be able to contribute to this Cause by September 24. With this information of pledges your committee will be able to advise you of the amount so pledged, so that all may be acquainted with the progress made toward wiping out this debt. Let there be no delay. The demand is urgent, the call is made. Let the response be to the limit of the ability of each.

EXECUTIVE BOARD,

Per Albert H. Hall, President.

A MEMORABLE FEAST: ABDUL-BAHA THE HOST.

Address from Stenographic Notes by E. Foster.

ABDUL-BAHA gave a Unity Feast in West Englewood, N. J., on Saturday, June 29, to the Bahais of New York and vicinity. About three hundred were present. In addition to the seven Persians in his party there were guests from Philadelphia, Buffalo, Green Acre, Me., Washington, D. C., Pittsburgh, San Francisco and Portland, Ore.

There in the fragrant pine grove, on a bright June day, Abdul-Baha himself the host, smiling joyously and radiating the spirit of good will, welcomed the happy friends. It was indeed a picture, and one of the utmost

spiritual significance. Christians, Jews, Mohammedans and the white and black races were represented. Abdul-Baha's very presence seemed to fill every soul with love. The bountiful meal was a Persian Feast, the delicious dishes being prepared by members of his Oriental party. He talked to them from the center of the large circle around which the tables were arranged. He said:

"This is a good gathering. With sincere intentions have you all gathered here. The intention of all is the attainment of the virtues of God. The purpose of all is unity and

agreement. The desire of all is attraction to the Kingdom of God. Since the intention of all is toward unity and agreement, it is certain that this gathering will be productive of great results. It will be the cause of attracting a New Bounty. This is a New Day and this hour is a New Hour wherein we have come together here; all are turning to the Kingdom of *АВНА*, seeking the infinite bounties of the Lord. Surely the Sun of Reality, with its great and full effulgence, will illuminate us and all dark disagreements will surely disappear. The utmost of love shall result. The favors of God shall encompass us. The pathway of the Kingdom will be made easy. The souls like unto candles will be ignited and made radiant through the lights of the Great Guidance.

"This gathering has no peer or likeness upon the surface of the earth, for all other gatherings and assemblages are due to some physical basis or material interests. This outward meeting is a prototype of the inner and complete spiritual meeting; likewise are the other meetings and assemblages in different parts of the world which are thus held.

"The Bahai meetings are the mirrors of the Kingdom wherein images of the Supreme Concourse are reflected. The lights of the most great guidance are visible therein. The summons of the Kingdom can be heard from the Bahai assemblages and the call of the Supreme Concourse can reach every ear. The efficacy of such meetings as these is permanent throughout the ages.

"This assembly has a name which will last forever and ever. Hundreds of thousands of meetings shall be held to commemorate such an assembly as this and the very words I utter to you on this occasion shall be reiterated by them in the ages to come. Therefore be ye rejoiced, for you are being sheltered beneath the Providence of God, and be happy and joyous because the bestowals of God are intended for you. Rejoice because the breaths of the Holy Spirit are directed to you.

"Rejoice, for the heavenly table is prepared for you!

"Rejoice, for the angels of heaven are your assistants and helpers!

"Rejoice, for the glance of the Blessed Beauty, *БАНА'О'ЛЛАҺ*, is directed to you!

"Rejoice, for *БАНА'О'ЛЛАҺ* is your protector!

"Rejoice, for the Glory Everlasting is destined for you!

"Rejoice, for the Life Everlasting is for you!

"How many blessed souls have longed for this blessed century and their utmost hopes and desires were centered upon the enjoyment of one such day. In longing anticipation of this age, how many nights did they pass sleepless, passing the time in lamentation until the very morn. They yearned to realize even an hour of this time. God has favored you therewith, and you have been the ones who have been specialized for the realization of these blessings. Hence you must praise and thank God with heart and soul for the appreciation of this great time, for the attainment of this infinite bestowal, that such doors have been opened unto your faces, such a cloud of mercy is pouring down its abundance and such refreshing breezes of the Paradise of *АВНА* are resuscitating you. Therefore all of you must become of one heart, of one spirit, of one susceptibility. Thus may you become, as the waves of one sea, as the stars of the same heaven, as the fruits adorning the same tree, as trees of the same garden, in order that the oneness of humanity may pitch its tent within the human realm in the world, for you are the ones who are to be the cause of establishing the cause of the oneness of mankind.

"First, you must yourselves become united and agreed. First, you yourselves must be exceedingly kind and loving towards one another. You must be willing to forfeit life in the pathway of each other. You must sacrifice your possessions for one another. The rich among you must exercise compassion toward the poor, and the well-to-do must look after those in distress. The friends in Persia offer their lives for one another, each individual striving to look after and conserve the interests of all the others. Every soul looks after the welfare of all the others. They are in the utmost state of unity and agreement. And you, like the Persian friends, must be perfectly agreed and united, to the extent of sacrificing your lives for one another. Your utmost desire must be to confer happiness upon each other. Each one of you must be the servant of the others. Each one of you must be thoughtful of the comfort of the others. Each one of you must be thoughtful of the happiness of the others. In the path of God one must forget himself utterly. He must not consider comfort for himself. He must seek comfort for the rest. He must not wish for glory for himself. He must

not ask for radiance for himself. All the gifts of God must he seek for his brothers and sisters. It is my hope that you may become like this; that you may attain to the great bestowal; that you may become imbued with such spiritual qualities so as to forget yourselves entirely, and with heart and soul may you become sacrifices for the Blessed Beauty. Of yourselves you should have no will; of yourselves you should have no desire; everything you should seek for the beloved ones of God and together must you live in the utmost state of love and amity. Thus may the favors of the Blessed Beauty, BAHÁ'Ó'LLAH, encompass you from all directions. This is the great bestowal! This is the greatest

bounty! These are the endless favors of God!"

After the dinner, Abdul-Baha passed around the great circular table and himself blessed each guest, placing rose perfume upon their foreheads.

In the evening a meeting was held on the lawn of the Wilhelm home, Abdul-Baha speaking from the veranda to some one hundred and fifty Englewood guests, who were seated in camp chairs. After this meeting questions were answered while he walked up and down the country road in front of the house. He remained with the Wilhelm family until Sunday morning, when he left to fill an engagement in another part of New Jersey.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

this, yet when one understands all this means, one realizes the combination of humanity and exaltation which it implies."

We hope, tonight, that we may hear from this distinguished man not only something of the situation and condition of the women of Persia, but something of the relationship which these two great movements—Woman's Suffrage and International Peace—bear to each other.

I have the great honor to introduce to you Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

Today certain questions of the utmost importance are facing humanity. These questions are peculiar to this radiant century. In past centuries there was not even mention of these subjects. Inasmuch as this is the century of illumination, the century of the advancement of humanity, the century of the divine bestowals, therefore these important questions are presented for the consideration of public opinion, and in all the countries of the world discussion is taking place with regard to them.

One of these questions concerns the rights of woman and her equality with man. In past ages they believed in inequality between man and woman; that is to say, they considered woman to be inferior to man, even from the standpoint of her anatomy and creation. They considered her to be inferior in intelligence and that it was not allowable for her to step into the arena of important affairs. In some countries men went so far as to consider women to belong to a sphere other than the

human sphere. But in this century, which is the century of light and the revelation of mysteries, God has proved to the satisfaction of humanity that this is a great mistake. Nay rather it is well proved that mankind and womankind as humanity are equal, no difference between them; all are human. The conditions which existed in past centuries were due to woman's lack of education. They did not educate womankind at all, but left her in her undeveloped state. Naturally, womankind could not advance. As a matter of fact God has created all humanity, and in the estimation of God there is no distinction of male and female. In the estimation of God, the one whose heart is pure is acceptable, be that one man or woman. God will not inquire "Art thou woman or art thou man?" He will consider human actions. If the actions are acceptable in the threshold of the glorious One, man or woman will be alike rewarded.

Second: The education of womankind is more necessary and important than the education of man, for women are the educators of man when man is in the stage of infancy. If the educator be defective and imperfect, the one educated will necessarily be accordingly. If we say that womankind is defective and imperfect, this implies a condition of imperfection in mankind, for it is woman who educates man; it is the mother who rears and nurtures the child. The father does not educate it. Therefore if the educator be imperfect, surely the educated will be imperfect. This is evident, manifest and incontrovertible. Is it possible for a teacher to be imperfect or illiterate and the student perfect and accomplished? The

mothers are the first educators of mankind; if they be imperfect, alas for the condition of man!

Again, it is well established in all affairs where woman has not participated that such affairs have never attained the stage of perfection. History proves this. Every important undertaking of the human world wherein woman has been a participant has attained importance; even in religion. This is born out by history and no one can refute it. His Holiness Jesus Christ had twelve disciples, one of them a woman known as Mary Magdalene. Judas Iscariot had become a hypocrite, and the remaining eleven disciples after the crucifixion were dubious and doubtful. The one who comforted and re-established their faith was no other than Mary Magdalene. If you read the gospels carefully, you will detect this. It will become perfectly clear to you.

Third: The world of humanity consists of two factors—male and female. If one remains defective, the other necessarily will be defective; perfection cannot be obtained in this manner. One member of the body is the right hand, the other is the left hand. If either of these shall prove defective, the defect will naturally extend to the other. Accomplishment is complete when both hands are perfect. If we say that one hand is imperfect, we prove the inability and incapacity of the other; for single-handed, there is no complete accomplishment. Just as physical accomplishment is complete with two hands, so the two factors of the social body must be perfect. It is not allowable that either shall remain defective and until both attain perfection, the happiness of the human world will not be assured. If one remains defective, how can complete happiness be attained? It is impossible.

Furthermore, the most important issue of the day is that which concerns International Peace and Arbitration; and Universal Peace is impossible without Universal Suffrage. Children are educated by the women. The mother bears the troubles of rearing the child. She undergoes the ordeals of birth and training. Therefore it is most difficult for mothers to send to the battlefield their dear ones, their offspring upon whom they have lavished such love and care. Consider—a child reared and trained twenty years by a mother. How many nights she has passed sleepless; how many days restless and anxious! With the utmost difficulty she has brought him to the age of

maturity. How difficult then it is to sacrifice him upon the battlefield! These mothers therefore will not sanction war, nor be satisfied with it. So it will come to pass that when womankind partake fully and equally in the affairs of the world—in the great arena of laws and politics—war will cease; for woman will prove the obstacle or hindrance to it. This is certain and without doubt.

Another point needs consideration. It has been objected by some that woman is not equally capable with man and that she is by creation deficient. This is pure imagination. The difference which exists between man and woman is a difference due solely to education. Heretofore woman has been denied equal opportunity for education with man. If equal opportunity for education existed, there is no doubt woman would be the peer of man. History will evidence this. In past ages certain women have stepped into the arena of action and surpassed men in their accomplishments. Among them was Zenobia, Queen of the East, whose capitol was Palmyra. Today the site of Palmyra bears witness of her greatness, ability and sovereignty. Even now the observer can see ruins of castles and fortifications of the utmost strength and solidity built by this remarkable woman, which are matchless in history. She was the wife of the governor-general of Athens. Her husband died and she assumed the royal diadem in his stead. The Roman Empire selected her as a governor and she ruled her province most efficiently.

Afterward she conquered Syria, subdued Egypt and founded a most wonderful kingdom with the utmost skill and thoroughness. The Roman Empire sent a tremendous army against her. When this army, replete with the finest military tactics reached Syria, Zenobia, herself appeared upon the field leading her soldiers. On the day of battle she bedecked herself with variegated garments, placed a crown upon her head, mounted a horse and rode forth sword in hand proving herself a wonderful military commander. By her valor and courage the Roman army was defeated and so completely dispersed that they were not able to reassemble in retreat. The government of Rome held consultation, saying "No matter what commander we send, we cannot withstand her. Therefore the Emperor (Aurelian), himself, with all his power must go to withstand Zenobia." The Emperor marched into Syria with two hundred thousand soldiers. The army of Zenobia was greatly inferior in size. The Romans besieged her in Palmyra

two years without success. Finally the Emperor was able to cut off the city's supply of provisions until she and her people were compelled by starvation to surrender. She was not defeated in war and battle. Aurelian took her captive to Rome. On the day of his entry into the city, he arranged a triumphal procession,—first elephants, then lions, tigers, birds, monkeys,—and after the monkeys Zenobia. A crown was upon her head—a gold chain about her neck. With the utmost dignity and unconscions of humiliation, looking to right and left, she said, "Verily, I glory in being a woman and in having withstood the Roman Empire." (At that time the Roman Empire covered half the known earth). "And this chain about my neck is therefore not a sign of humiliation but of glorification. This is a symbol of my power, not of my defeat."

Among other historical women was the wife of Peter the Great (Catherine I). Russia and Turkey were at war. The commander of the Turkish forces, Mohammed Pasha had defeated Peter at Servia and was about to take St. Petersburg. The Russians were in a most critical position. Catherine the wife of Peter the Great, said "I will arrange this matter." She had an interview with Mohammed Pasha, negotiated a treaty of peace and induced him to turn back. She saved her husband and her nation. This was a great accomplishment. Afterward she was crowned, and governed with the utmost ability.

The discovery of America by Columbus, as you know, was during the reign of Isabel of Spain, to whose wisdom and assistance this great event was largely due. In brief, there have been many remarkable women in the history of the world. Mention of them is not necessary.

Today, among the Bahais of Persia, there are many women who are the very pride and envy of the men. They are imbued with all the excellences and virtues of humanity. They are eloquent, they are poets and scholars and embody the quintessence of humility. The whole Orient bears witness to their greatness. In political matters they have been able to withstand the abilities of men. They have given their lives and forfeited their possessions in martyrdom for humanity. Their glory, honor and traces will last forever. Truly the pages of the history of Persia are illumined by the lives of such women. If you read history you will be astonished.

The purpose, in brief, is this,—that if woman be fully educated and granted her pre-

rogatives, she will attain to the accomplishment of wonderful deeds and prove herself the equal of man. For she is the coadjutor of man. Both are human, both are endowed with intelligence, both embody the virtues of humanity. In all human powers and functions they are partners. If in all degrees of human activity at present woman does not manifest her prerogatives, it is caused by lack of educational opportunity. Education, without doubt, will equalize her with man.

Consider the animal kingdom. What difference is observed between the male and female? They are equal in powers and share their rights. Among the doves and birds of the air there is no distinction observed. Their powers are equal, their rights conserved;—they dwell together in complete unity and equality. Are we not to enjoy the same equality? The absence of this equality is not becoming to man.

ADDRESS BY ABDUL-BAHA AT MT. MORRIS BAPTIST CHURCH (REV. J. HERMAN RANDALL, PASTOR), FIFTH AVENUE AND 126TH STREET, NEW YORK, MAY 26, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. J. HERMAN RANDALL,

I AM sure we are very glad indeed, as members of this church and congregation, to welcome to this evening service Abdul-Baha Abbas, and it gives me great pleasure, my brother, to extend you this hand of greeting. I pray that God's blessing may rest richly upon you and the great work you are doing in the cause of the spiritual uplift of the race.

I just want to say that Abdul-Baha speaks through his interpreter, Dr. Fareed. We will now have the pleasure of listening.

ADDRESS BY ABDUL-BAHA.

As I neared this church this evening I heard the hymn, "Nearer, My God, to Thee." The greatest attainment in the world of humanity is nearness to God. Every lasting glory, honor, grace and beauty which comes to man comes through nearness to God. All the prophets and apostles longed for this nearness to the creator. How many nights they passed sleepless in their yearning for this nearness; how many days they devoted to supplication for this attainment, seeking ever to draw nearer to Him. But nearness to God is not an easy attainment. In the day wherein His Holiness

Christ was upon the earth, all mankind sought nearness to God, but in that day no one attained thereto save a very few, namely, the disciples of our Lord Jesus Christ. Those blessed souls were blessed with nearness to the Divine, for Divine nearness is dependent upon the Love of God. Divine nearness is dependent upon the attainment to the knowledge of God. Divine nearness rests upon severing one's self from all else save God. Divine nearness is contingent upon self-sacrifice. Divine nearness is attainable through the sacrifice of wealth, forfeiting one's possessions. Divine nearness is made possible through the baptism by fire and water, for it is stated in the Gospels that everyone must be baptized with fire and water. In another place it states that he must be baptized with fire. We know by analogy that water symbolizes the water of life, which is knowledge, and that by Spirit is meant the Holy Spirit, and by fire is meant the fire of the love of God; therefore the meaning is that man must be baptized with the water of life, The Holy Spirit, and the fire of the love of the Kingdom. Until he attains to these three degrees nearness to God is not possible. Nearness to God is possible through the same process by which the Bahais in Persia have attained; namely: those who gave their lives for that station; who forfeited their possessions; who gave up their honor and were willing to sacrifice their comfort. With the utmost joy they hastened to the place of great martyrdom; their blood was spilled, their bodies were destroyed, their possessions were pillaged, their children were taken into captivity. All these conditions they endured joyfully and willingly;—through such self-sacrifice is nearness to God made possible. And let it be known that nearness to God is not dependent upon time or place. Nearness to God is dependent upon the purity of the heart. Divine nearness is dependent upon the exhilaration of the Spirit; through the glad tidings of God. Consider how a pure and well polished mirror can reveal fully the effulgence of the sun, no matter how distant the sun be. As soon as the mirror is cleansed from dross, the sun will manifest itself therein. Likewise the hearts of mankind, the more pure and polished they become, the nearer they draw to God, and the Sun of Reality shines therein. It sets the hearts aglow with the Fire of the Love of God, the doors of knowledge are opened, acquaintance with the mysteries of God is made possible, and so spiritual discoveries are made.

All the prophets through severance have drawn near to God. Therefore we must emulate those holy souls; we must forego our desires and wishes. We must rescue ourselves from wallowing in the soil of this earth, until our hearts become mirror-like, and the Light of the most great Guidance reveals Itself therein.

His Holiness BAHÁ'Ó'LLAH in His Hidden Words proclaimed that God inspires certain Prophets and is revealed through them: "Thy heart (the heart of the servant) is my abode; purify and sanctify it that I may descend and dwell therein. Thy spirit is my outlook; render it pure and clear, thus may I become resplendently manifest therein." Therefore we learn that nearness to God is possible through devotion to Him. Nearness to God is through entrance into the Kingdom of God. Nearness to God is made possible through service to humanity. Nearness to God is possible through love to all mankind. Nearness to God is possible through unity with all humanity. Nearness to God is dependent upon kindness to all mankind. Nearness to God is made possible through the investigation of the Truth. Nearness to God is through the acquisition of praiseworthy virtues. Nearness to God is possible through service to Universal Peace. Nearness to God is dependent upon sanctification; in a word, nearness to God is dependent upon self-sacrifice, self-abnegation, and the giving up of all to Him.

Nearness is likeness.

Consider how the sun shines upon all creation, but only surfaces which are pure polished and clear can reveal the glory and light. The darkened soul has no portion of the revelation of the glorious Light of Reality, and the soil of self, unable to take advantage of that light and heat, produces not. Blind eyes do not see the rays of the sun, nay rather, pure eyes with sound and healthy sight, alone can behold it. Verdant trees, capable trees can receive the benefit of the sun; therefore man must seek capacity, must seek readiness. As long as man lacks capacity or is wanting in readiness, he is incapable of reflecting that Light and of taking advantage of its benefits. If the cloud of the mercy of God shall pour down its rain upon soil that is sterile for a thousand years, the soil because of its sterility will not produce. Hence, we must make our hearts ready and fertile soil, in order that the rain of the Mercy of God may refresh them, and flowers and hyacinths may grow therein. We must have perceiving

eyes in order that we may see the Light of the Sun. We must render clear the nostrils in order to scent the fragrance of the Rose Garden. We must render the ears attentive in order to hear the summons from the Supreme Kingdom. The ear which is deaf, no matter how beautiful the melody, cannot enjoy it—cannot hear the call of the Supreme Concourse. The nostril which is affected with catarrh cannot sense the fragrant odors of the garden. Therefore we must ever work for capacity and seek readiness. As long as capacity is wanting, the beauties of God will not penetrate. His Holiness Christ states in the gospel. The utterance which I give forth—my words—are like seeds which a gardener sows. Some seeds are cast upon stony ground; some fall upon sterile soil; some are choked by thorns and thistles; but some are cast into ready, fertile and capable soil (hearts). When seeds are cast in the soil of sterility, no growth becomes manifest. Seeds cast on stony ground will grow but awhile; owing to lack of roots they will perish and wither away. Seeds which are cast among thorns and thistles are choked and will not grow; but the seed which is cast in good ground will grow, will become verdant, will branch forth and blossom like the rose.

In the same way the words which I utter unto you may not produce any effect at all. Some hearts may be affected somewhat but soon forget, and others, owing to their superstitious ideas and imaginations, are submerged in complications. But the blessed souls who hear my admonitions and exhortations, listening thereto with the ear of acceptance—in them my Word penetrates most effectively, and they day by day advance and reach even to the Supreme Concourse. Consider how

this parable makes attainment dependent upon capacity. Unless capacity is attained the summons of the Kingdom will not reach the ear; the Light of the Sun will not be witnessed, and the good fragrances of the Rose Garden will not be enjoyed. Therefore let us endeavor to attain to capacity; to attain to worthiness, and thus hear the call of the Kingdom, hearken to the glad-tidings of God, become revived by the breaths of the Holy Spirit, hoist the standard of the oneness of humanity, establish brotherhood among the human race, and beneath the shadow of God's grace attain to that life which is everlasting and eternal.

Prayer.

O thou Forgiving God! These servants are turning to Thy Kingdom and seeking Thy Grace and Bounty. O God, make their hearts good and pure, in order that they may become worthy of Thy Love. Purify and sanctify the spirits. Thus may the Light of the Sun of Reality shine through them. Purify and sanctify the eyes that they may perceive Thy Lights. Purify and sanctify the ears in order that they may hear the call of Thy Kingdom. O Lord, verily we are weak, but Thou art mighty. Verily we are poor, but Thou art rich. We are seekers and Thou art the One sought. O Lord, have compassion upon us, forgive us; bestow upon all capacity and readiness in order that we may become responsive to Thy favors; that we may become attracted to Thy Kingdom; that we may be set aglow with the fire of Thy love; that we may become resuscitated through the breaths of Thy Holy Spirit in this radiant century. Thou art powerful; Thou art almighty; Thou art merciful, and Thou art most bountiful.

SPECIAL NOTICE—Abdul-Baha is now in New Hampshire and expects to return to New York City the latter part of August or first of September. As we go to press, word comes to us that he will be pleased to meet in that city any or all of the friends throughout America before he sails for the Orient about the middle of September.

The Editors.

CONTENTS OF THE PERSIAN SECTION

(1) Picture of servants and translator with Abdul-Baha in Lincoln Park, Chicago; (2) Address of Abdul-Baha delivered while moving picture of him was taken at Brooklyn, N. Y.; (3) reception given to Abdul-Baha by the Turkish Ambassador in Washington, D. C.; (4) Address of Abdul-Baha at the Unitarian Convention in Boston, Mass.; (5)

Reception given by the Boston Bahai Assembly to Abdul-Baha at the home of Mrs. Breed on the Anniversary of the Declaration of the Bab; (6) Abdul-Baha's Address before the Congress of the Free Religious Associations of America assembled in Boston; (7) Abdul-Baha in Central Congregational Church, Brooklyn.

Original photographs of Abdul-Baha with the Persian friends reproduced in the Persian section, may be had of Mr. A. C. Killius, 124 Fifth Ave., Spokane, Washington—unmounted, 55c; in folders, 65c. The proceeds from sale of photographs taken by Mr. Killius, will go to the Mashrak-el-Azkar fund.

احیای طایبان حقیقت

ادیان الهیه بجهت محبت بین نژادها شده بجهت انقیاد
 شده بجهت وحدت عالم انسانی نازل شده دل ناسوس
 که صاحبان ادیان نور را بظلمت مخلوط کرده اند هر یک
 به پیغمبری را افاضه مکی میسازند مثلاً یهودیان مسیح
 را افاضه موسی میدانند مسیحیان حضرت زردشت را
 خدا مسیح میدانند بوداییان حضرت زردشت را خدا
 بوداییانند و کل حضرت محمد صلی الله علیه و آله را
 منکر حضرت باب و حضرت بهاء الله و حال آنکه این
 بزرگواران مبدئشان یکی است بجهت پیغمبرانشان
 یکی است مقصدشان یکی است اساس تعالیشان
 یکی است و جمیع متحد و متفقند جمیع یک خدا تبلیغ کردند
 و جمیع شریعت یک خدا را ترویج کردند مثلاً حضرت
 زردشت پیغمبری بود بر مذاق حضرت مسیح تماماً در هیچ تفاوت
 در بین تعالیشان نیست و هم چنین تعالیم بودا ابداعات
 با تعالیم حضرت مسیح ندارد و هم چنین سائرابانیان این
 نفوس مبدئشان یکی بود مقصدشان یکی بود تعالیشان
 یکی بود تعالیمشان یکی بود و لکن یا اسفا که بعد از آن
 تعالیدی در میان آمد و آن تعالید بسبب اختلاف شد
 زیرا این تعالید حقیقت نبود او نام بود و بکل مخالف تعالیم
 مسیح در ضد تعالیم دلوایس الهی و چون مخالف بود بسبب
 نزاع و جدال گشت در حالیکه ادیان باید بنیکدیکر نهایت
 الفت داشته باشند نهایت اختلاف را پیدا کرده اند
 عوض آنکه دلجویی از هم دیگر نمایند بقول برخوانند
 عوض آنکه تعاون و تعاضد یکدیگر کنند بجای ربه با یکدیگر رفتند
 این است که عالم انسانی از بند امیش تا آنرا رحمت
 نیافته همیشه بین ادیان نزاع و جدال بوده و جنگ
 و قتال بوده اگر نظر بحقیقت آنها کنید شب و روز گریه
 نمائید زیرا امر الله را که اساس محبت است بسبب
 مخالفت کرده اند زیرا شریعت الله مانند علاج است
 و اگر در محل خود صرف شود لب شفا را است و لکن یا اسفا

نجم باختر

آنکه این علاج را در دست طبیب غیر حاذق بود
 علاجی که بسبب شفا کردد بسبب مرض شد عوض
 آنکه بسبب حیات باشد بسبب موات شد زیرا
 این علاج را در دست طبیب غیر حاذق افتاد و طبیب
 غیر حاذق حیات نیکشده و در علاجش نرسا
 حاصل نکردد بلکه بسبب موات شود
 حضرت بهاء الله شخصت سال پس در ایران
 ظاهر شد در آن مملکت در میان ادیان
 و مذاهب و اجناس نهایت بغض و عداوت
 حاصل بود بدرجه که روسی یکدیگر را بسبب
 و لعن میکردند و جمیع خون یکدیگر را میخوردند
 حضرت بهاء الله اعلان وحدت عالم این
 کرد و اعلان نمود که دین باید اسباب محبت
 و الفت شود و بسبب حیات باشد اگر دین
 بسبب عداوت باشد عدش بهتر از وجود آن است
 زیرا مقصد محبت بین نژاد است از این چون
 عداوت بین نژاد حاصل شود البته معدوم میشود
 بهتر است همچنین حضرت بهاء الله اعلی
 نمود که باید دین مطابق علم باشد زیرا علم حقیقت
 و دین حقیقت است و ممکن نیست که در حقیقت
 اختلاف پیدا شود و اگر مسدود از علم باشد
 مخالف عقل و علم باشد آن دهم محض است
 ابداً اساس ندارد زیرا ضد علم حقیقت است یعنی
 عقل نادانی است و این مثل افتاد روشن است
 عالم بسبب در ظل خداوند اکبر است جمیع نندگان
 خدا هستند جمیع در سایه شجر الهی راحت نمودند
 خدا کل را خلق کرد جمیع را در ذوق مسدود جمیع
 را تربیت میفرماید جمیع را حفظ مینماید با دایره
 او جمیع مهربان است ماچرا نامهربان باشیم خدا
 جمیع بندگانش را دوست میدارد ماچرا بغض دشمنی
 نمائیم خدا با کل صدمست ماچرا بجدال و جدال میپردازیم

فهم حکمت بالغه الهی است . کشف حقیقت ادیان جهانی است و ادراک اساس شریعت الهی است . بارکی امروز روز بعثت حضرت ائمه است . مبدأ اشراق است زیرا ظهور حضرت باب مانند طلوع صبح صادق بود و ظهور جمال قدم ظهور آفتاب هر صبح نورانی بش رت از شمس حقیقت دهد لهذا این لوم یوم مبارکی است . مبدأ فیض است . بدایت طلوع است . اول اشراق است . حضرت اعلی در چنین روزی مبعوث شد و نداه ملکوت الهی نمود و بش رت بنظهور جمال مبارک داد و جمیع طوائف ایران متعابلی کرد . جمعی در ایران متابعت نمودند و در ایام و شفاعت شدند و آقاوند در مقام امتحان و نهایت قوت و ثبات آشکار نمودند . چه بسیار نفوس که شهید گشتند ! چه بسیار نفوس که شهید شدند ! چه بسیار نفوس که عقوبات عظمی دیدند ! با وجود این با نهایت استقامت و شجرت جانفشانی نمودند . ابد امتزازل شدند از امتها و مثال یاروندند بلکه بر ایمان و ایمان خود صد مقابل افزودند . ان نفوس تقوی الهی هستند . ان نفوس ستای اوج قامت هی تقدیس هستند که از افق ابدی درخشند و تابانند . حضرت اعلی ملازمشیر از اذیت کردند بعد با صفتان آمدند در اصفهان علماء اذیت زیادی کرده اعتراض نمودند بعد حضرت ملا از اصفهان بر تریز فرستادند و چندی اقامت کردند بعد از تریز تکمیل فرستادند در آنجا در قلعه مجوس بودند بعد از آنکه کوه کربین فرستادند و در آنجا هم مجوس بودند و از چهرین بر تریز آوردند و آنجا نهایت ظلم و جفا شهید نمودند . حضرت اعلم مقام است جمیع ایران را نمودند از آن کردند و هر چه خواستند آن سراج الهی ملا خواستند نمایند روشن تر گردید و روز بروز ارشاد و افروز شد در آنیامی که در میان خلق بودند در جمیع اوقات بش رت بر بهاء الهی میفرمودند و در جمیع الواج و

ذکر بهاء الهی نمودند و بش رت بنظهور بهاء الهی دادند که در رسنه نه هر خری شمایی باید در رسنه نه سعادت کلی حاصل میکنند در رسنه نه بقاء الهی فائز میشوند و از این قبیل بیانات بسیار در جمال مبارک لای با سم من یظهره الله ذکر فرمودند . مختصر این است که ان وجود مقدس در محبت جمال مبارک جانفشانی فرمود چنانچه در کتاب حسن انقصص منو ما یید : یا سیدنا الاکبر قد قدرت بکلی لکت و انیمت الالقتل فی محبتک و ایت فی سبیلک و انت الکافی بالحق . ملاحظه کنید ان وجود مبارک چند صد دیده و چو در دنیا نمودند و چگونه بر محبت جمال مبارک متغیر بودند و چگونه با باید بارش ان اقتدا کنیم و جانفشانی نماییم و با بر محبت الهی اشتغال گردیم و از غایبات الهی غم و غصب گیریم زیرا ان وجود مبارک دست کرد که در ظهور جمال مبارک در نهایت القطار باقیم جمیع لشیر را از برای اود دست داریم و هدایت بعالم الهی کنیم بنا بر علی ذلک مبارک باد امروز ! چه که امروز روز مبارکی است . اشب من از فدا قات شهان بسیار در شدم و از خدا خلعیم که فوضات ملکوت الهی بر شما احاطه نماید و چون شما نورانی کردد و قدوتیان روحانی باشد و جمیع انوار دنیا و ملکوت گردید و منسوب بخداوند جلیل شوید و بموجب تعالم حضرت بهاء الهی عمل کنید

نطق حضرت عبد الهیاء در " وحدت ادیان " در : رنگه انجن آزاد ادیان امریک در شهر استن در تالار فردمال روز جمعه ۲۵ می ۱۹۱۳ م ساعت بعد از ظهر .

مدنیت روحانیه نمودند. خدمت بعلم اخلاق کردند
 و تأسیس اخوت روحانی نمودند. اخوت بر خردم است
 اخوت عالمه است. اخوت وطن است. اخوت
 جنس است. اخوت آداب است. اخوت لباس است
 و لکن این اخوت قلع و قمع نزاع و قتال بین بشر نمی نماید
 و لکن از اخوت روحانی که باعث از روح القدس است
 ارتباط تام بین بشر حاصل شود. بکلی اسس چنگ قلع
 و قمع گردد. امم مختلفه را یک ملت نماید. ادطالت
 متعده را یک وطن کند لهذا باید بر اسس ادیان
 الهی پی بریم و این تقالید را فراموش کنیم و حقیقت
 تعالیم الهی است از انشا دریم و بموجب این عمل نمائیم
 تا بین بشر اخوت روحانی عمومی نشر گردد و این جز
 بقوت روح القدس نشود. سعادت ناسوتی در
 این است. عزت لاهوتی در این است و در جمیع
 مراتب استفاضه از فیض الهی این است
 صلح عمومی در این است و وحدت عالم انسانی در این است
 باین قوت روح القدس این قرن نورانی گردد و بیخ
 و فوج حاصل شود و عموم بشر متحد گردند. جمیع اوطان
 یک وطن گردد. جمیع ملل متحد شوند. از برای
 عالم انسانی بنیقی بالاتر از این نیست. الهی در این
 قرن علوم ترقی نموند. فنون ترقی نموند. حریت
 ترقی نموند. عدالت ترقی نموند لهذا از ادیان
 غایبات ربانی گردید و قرن تأسیس صلح عمومی
 و وحدت عالم انسانی شد

نطق مبارک در یوم بعثت حضرت نطق اول
 و مولود حضرت عبدالمبارک ارواکن القادری

در آیاتیکه حضرت عبدالمبارک در پستان نداد امر الهی
 را بلند میفرمودند یوم بعثت حضرت نطق اولی در روز
 پنجشنبه ۲۳ می ۱۹۱۲ رسید و امر الهی بخود بر سر
 برید در بیت خود در شهر کربلا که نزدیک پستان

نخجاخته
 صیغاتی هیتا نموند بود و جمعی زیاد از اجزای الهی
 در اینجا بودند بر ریها بیت خود را با انواع گلهما
 آرایش داد و همه اطرافها پر از یاران مرددین
 بود و در اطاق تشریفات همه نوع شیرینی
 و مشروبات روی میز چیده بودند و بر حسب
 رسوم این مملکت نان بزرگ کندی درست
 کرده و روی آن شصت و هشت شمع کوچک گذارند
 که تجیری از سن مبارک بود. پس از آنکه خطاب
 بس روحانی در تاریخ حضرت اعلی ادا نمودند
 در اطاق تشریفات داخل شد و بر سر نشاندند
 و شمع اول را بیدت مبارک روشن نمودن تا قیام
 سائین از شمع اول روشن کردند و بعد از آن
 نمونه هر یک را یادگار بردند و آن نان بزرگ
 را هم تقسیم نمودند باری بسیار در حاضری
 بود قلوب با اعلان از شمع اول جمال الهی بخوب
 وارد درج منشرح گردید و حال اصل خطاب برادر
 این شهاب درج مینماید -

ای اجزای الهی
 امروز من بر دار افنون کلاک رفتم در شهر دستر
 در اینجا خیلی جمعیت بود. جمع کردم. بی نهایت اظهار
 سرور داشت دانی نمودند. خیلی تشویق و تحریص
 بر تحصیل علم کردم. زیرا علم اعظم منقبت عالم است
 است. علم سبب کشف حقائق است و بی علم
 برود قسم است. علوم مایه و علوم الهیه. علوم
 مایه کشف امر را طبیعت کند. علوم الهیه کشف امر را
 حقیقت نماید. عالم انسانی باید تحصیل هر دو علم کند
 اکتفای یک علم ننماید زیرا هیچ چیزند که بخواج
 واحد پروردگار کند باید دو بال پروردگار نماید

یک بال علوم مایه و یک بال علوم الهیه
 این علم از عالم طبیعت دان علم از ماورا عالم طبیعت این
 علم ناسوتی ان علم لاهوتی مقصود از علم لاهوتی
 کشف امر الهی است ادراک حقائق معنوی است

ابداً امروز نمی نماند. قوانین قرون ماقبله نمی نماند. اما تعالید لب تعزین برود
 عادات قدیم نمی نماند. زیرا این قرن قرن مجرات
 است. قرن ظهور حقیقت است و آثار حقیقت
 قرون ماقبله است.
 قدسی در علوم نظر کنید. آیا فنون قرون ماقبله امروز
 نمی دارد؟ و یا قوانین طبیعه قدیمه امروز نمی دارد؟
 و یا نظامات استبداد ادوار حقیقه امروز نمی دارد؟
 واضح است که هیچکس نمی نماند. با وجود این چگونه
 تعالید ادیان ماقبله امروز نمی دارد؟ تعالیدی
 که بنیعت از او نام بوده نه اساس انبیا الهی آیا
 ممکن است امروز قائمه می باشد؟ علی الخصوص در
 نزد اهل عقل و علم. زیرا انظار میکنند که این تعالید مطابق
 حقیقت و علم نیست بلکه وهم است لهذا ما دیروز
 بهانه عظمی بدست آمد و مقادیر ادیان مینمایند
 ولی انبیا الهی تأسیس دین حقیقی کردند و از این تعالید
 بکلی سزاوار بلکه معرفت الهی انتشیر دادند و در این
 عقیده اظهار کردند بنیان اخلاق انسانیه نمودند
 و فضائل عالم انسانی را ترویج کردند. تأسیسات
 انبیا بسبب حیات بشود؛ بسبب نورانیت عالم است
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 هر یک از انبیا فوق طاقبت بشر صدما گشته اند
 چه عذاب دیدند! بعضی لذا آنها شهید شدند
 بعضی سرگون گشتند تا ان اساس الهی تلا تأسیس
 نمودند ولی مدتی نگذشت که ان اساس حقیقی از این
 رفت تعالیدی میان آمد و چون ان تعالید مختلف
 بود لهذا بسبب اختلاف و نزاع بین بشر شد جدا
 و قال بیان آمد اما انبیا بکلی از این تعالید بی خبر
 بلکه برار زیرا انبیا الهی متوسس حقیقت بودند
 حال اگر اهل عالم ترک تعالید کنند و تحری حقیقت نمایند
 متفق و متحد شوند حقیقت یکی است حقیقت
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پس امروز از برای کل راه ترقی و ترقی برود
 قسم است. ترقی جسمانی و ترقی روحانی. ترقی جسمانی
 لب راحت معیشت است اما ترقی روحانی لب
 عزت عالم انسانی زیرا خدمت بعالم اخلاق نماید
 منزلت جسمانی بسبب سعادت دنیوی است اما منزلت
 الهیه بسبب عزت ابدیه شد انبیا الهی تأسیس

حضرت عبدالهبا در نگاره موحیدین

ترجمه جریب بستن برالد مورخ ۲۳ می ۱۹۱۲
نگاره موحیدین از حسدلی می خود برنیزند تا حضرت
عبدالهباء را خوش آمد گویند

حضرت عبدالهباء در عظیم مشهور دین بهائی در شب
پرزوشت اول خطاب خود را در شهر بستن ادله فرمودند
و این خطاب در حضور کشیش و اسقف مملکت یک
بود پس از دو چند دقیقه در روی محله خطاب با ترجمه
خود از انظار دور بودند ولی بعضی آنکه قائم مقام ایالت
بستن قیام نمود که همان محترم سلام معرفی نماید حضرت
عبدالهباء نزدیک آمدند یکده فقه حاضرین که بیشتر
از هزار و پانصد نفر بودند و هشت صد نفر آنها کشیش
و اسقف موحیدین اند برخاسته دست زدن و هلهله
کنان ایشان را خوش آمد نمودند.

قائم مقام اظهار نمود که امروز چنان همان محبوبی در میان
ما است که بیشتر اوقات وصلی عمومی است
روح او روح محبت عام است از نوم در دو با یک
تا مجال در کفالت همه و جمیع معطره و نگاره های بزرگ
و کفن و نسبه های بسیار محبت فرمون در بر جا روح آفر
را جاری نموده مردمان را بخدا طلبیده و انجرات
با بهره از جانب بزرگان و فلسفه امریک است
باین نفس محترم شد با وجود آنکه آن سال
حرف نیزند ولی قلوب ما را جذب فرمود ایستاد
که این روح رفوت و تعالیم جهانگیر ایشان بس
لوحایت و توسعه افکار ما گردد و حال در نهایت
احترام و انجرات حضرت عبدالهباء را در حضور شما
مسترفی بنمایم.

(محض آنکه قارئین بر اهمیت این نگاره دینی و عقلی
اطلاع یابند عرض میشود که این فرقه موحیدین سیم
فرقه است که در این مملکت بوجود فرسوخ خود در
و اغلب عقیده و فلسفه و حتی جناب شوختماب
پرزویان تعالیس جمهور از این مذهب است

کجمافت

کتاب الیکرتبه در شهر بستن نگاره منقذ بنیاند کشیش
و اسقف آنها که در جمیع ایالات امریکا و کانادا کلاس
دارند در این وقت یکمفنه در این شهر جمع شدند
مستعد دارند و بزرگان ملت در هر یک جلسه خطاب
ادله بنمایند و از آداب و رفتار و احیای خود سخن
ببرانند لهذا در این سال بیشتر از هفت صد نفر کشیش
حاضر بودند و فی الحقیقه گویا حضرت مولی الوری به هزاران
هزار نفوس تبلیغ امر میفرمودند زیرا هر یک از این
کشیش در شهر خود رئیس است

باری حضرت عبدالهباء در نهایت رحمت اظهارت کرد
از جناب قائم مقام فرمود و فی الفور ابتدای خطاب
و پس از احتیاط مشایخ کردید که اثر عظیمی نمود و کل این
شهرت سرور و شغف دوباره از سقاها می برخواست
کف نمان هلهله کنان امتان خود را ظاهر نمودند و
اصل خطاب را در این موقع درج بنمایم :-

ای جمع محترمس
اشب من ارزاه تان رسیدام خسته هستم با وجود این
محمضی محبت میکنم زیرا جمع محضی می بینم در این محله حاضرند
خود فرض میدام که محبت بدام
ملاحظه نمائید که کائنات متحرک است زیرا حرکت دلیل
وجود است و سکون دلیل موت هر کائناتی که متحرک
می بینید ان زنده است و هر کائناتی که غیر متحرک یا سید
مرد است . جمیع کائنات در نشوونماست . ابدان سکون
ندارد . از جمله کائنات معقوله دین است . دین باید
متحرک باشد و روز بروز نشوونما نماید . اگر غیر متحرک ماند
منتهی گردد مرد و پیر مرد شود . فیوضات الهیه سیر است
مادام فیوضات الهیه سیر است دین باید در نشوونما باشد
دقت کنید که جمیع امور تجدید یافته است . ریز این قرن
نورانی و قرن تجدید جمیع اشیا است . علوم و فنون
تجدید یافته است . صنایع بدایع تجدید یافته است . فنون
و نظامات تجدید یافته است . آداب و رسوم تجدید
یافته است . افکار تجدید یافته است . حتی علوم قرآنی باطنی

حضرت عبدالسهام و ضیاء بن عثمانی
 از جمله نفوس محترمه و اعیان و اعرافین که در دستگن گز
 کهنه مبارک شرف حضرت سید کزیر عثمانی ضیاء پاشا ابدان
 تعالی بود پس از آنکه چند مرتبه با نهایت خضوع بحت
 انور شرف شد از وجود مبارک و ملازمین رکاب در دست
 کرد و مهمانی مفصل نمود و مجلسی مجلل آراست و جمعی از
 نفوس محترمه دیگر سلاز و غف خواست که همه با لباسها
 رسمی مخصوص آنک بودند همچنین خود حضرت سیف و نجل
 جلیل او حتی ملازمین و پیشخدمتهای حضور همه رسانند در
 آن بزم و محفل پر شکوه بانورانیت و جوه در حضور دلب
 دل و روح چنان شوق و ذوق و وحاشی روحانی داشتند
 که پروانه حول شمع نورانی بودند پس از آنکه مجلس
 و اظهار عنایت به نفوس سرسبز شریف بردند و بدلت
 تناول طعام حضرت سیف و درقه خوش آمد قدوم مبارک
 اظهار نمود و از اربعه بلبان ترکی درج میشود:-
 انوار فضل و کمالی بر زمین نوبیند انبانی نامه
 نیک تنوبر دارش دانه همراهی درک بین الاقوام کسان
 اخلاق بشیر نیک انشایند و حضور لریه جعیمه
 شرف و برین فرزند عصر شیخ عبدالهابه انذی حضرت نیک
 جهمه فرزند نیک محترم و مبارک اولدن عمر و خاندان
 نیک تزییدی دعاسی ربیب العالمین جناب خدای
 لم یزکک بارگاه احدیه ایصال ایدرم .
 پس از ادا عرض آن دلبر پیمان لطفی ترترت خیر و نظام
 بهجت گزین که حاضرین سلاز فر سرور دست و خجور نمود و از
 شوق و سرور ان روی و موسی کل سلا سید استخوان
 جلد سلطوع روی پیمان و حال خضوع پیمان در بزم پر
 روح و ریحان بویصف نیاید پس از صرف طعام مجلس
 در اطاق مخصوص باز چند نفر از محترمین اسلام سوال شف
 و حضرت سیف در حضور مبارک آنها را معرفی نمود و
 مبارک بشرح بیان و ربط مقدم و اجامی قلور مشغول
 و جام نامی شربت در روی نامی شیرینی چور کار غلطی

عظای ان یار رحمانی همی در دروگرد رس بود تا سافتر
 دیر که مراجعت به بیت مبارک فرمودند حضرت
 سیف و نجل جلیل نادر خان آنک از حضور مبارک
 بخصوع تمام اظهار قصور در خذات شایسته نمودند
 خلی حضرت مولی الوری بایشان اظهار ملاحظت
 و عنایت در نمودند و اتفاقاً قلب مبارک
 بی نهایت مرور و بلحاظ کرمات و رحمت ملاحظ
 بودند بعد از این ضیافت در منزل مبارک
 مجلسی منعقد شد مگر آنکه حضرت سیف در آن محفل
 حضور داشت بخدی اظهار محبت و خلوص نمود
 که در وقت حرکت از دستگن نغمه در محفل آنک
 خدا حافظی کرد با وجود این خبری بقیه و کند
 عظیم شنیدند که معلوم شد تا آخرین ان
 ناقصین بی خرد و دانش بودن اند که شهرت دان بند
 که از طرف دولت علیه عثمانی طلعت عداوت
 مانع درود با امریکا شده اند و انقدر بنویسند
 که دروغ سلاز فرغ نماند و ایمان از بخار افزای
 روی نیکوی سلاز فرغ نماند بلکه تیر بر رسیدن
 اهل خرد بین گشته که منع و افترا مرید نشرو انش
 حسن و جمال جهان آرا شود و لب از یاد صبت دلب
 امر الله در هر اقلیم گردد از طرف دیگر کذب
 حضرات معلوم میشود که وزیر امور ماتی امریکا امر
 کلمات نیولواکث نوشت که اشیا مبارک
 را ابداً جستجو ننمایند و در وقت درود نهایت احترام
 را بجزی دارند و خود وزیر محترم با سه چهارم از برای
 دیگر در دستگن حضور مبارک که سید و بی نهایت
 اظهار خلوص نمود و مجذب تعالیم امر شدند در
 این بوم که اتفاق امریکت بانوار نفوس حضرت
 روشن گشته و نفوس دسته دسته کهنه مرکز
 شرف میشوند خوب است دشمنان بی عقل است
 مانند وجود را رسوای خاص و عام نکنند

Handwritten text in two columns, likely a manuscript or ledger. The text is written in a cursive script, possibly Persian or Arabic. The right column contains the main body of text, while the left column contains smaller, possibly supplementary or marginal notes. The text is densely packed and covers most of the page area.

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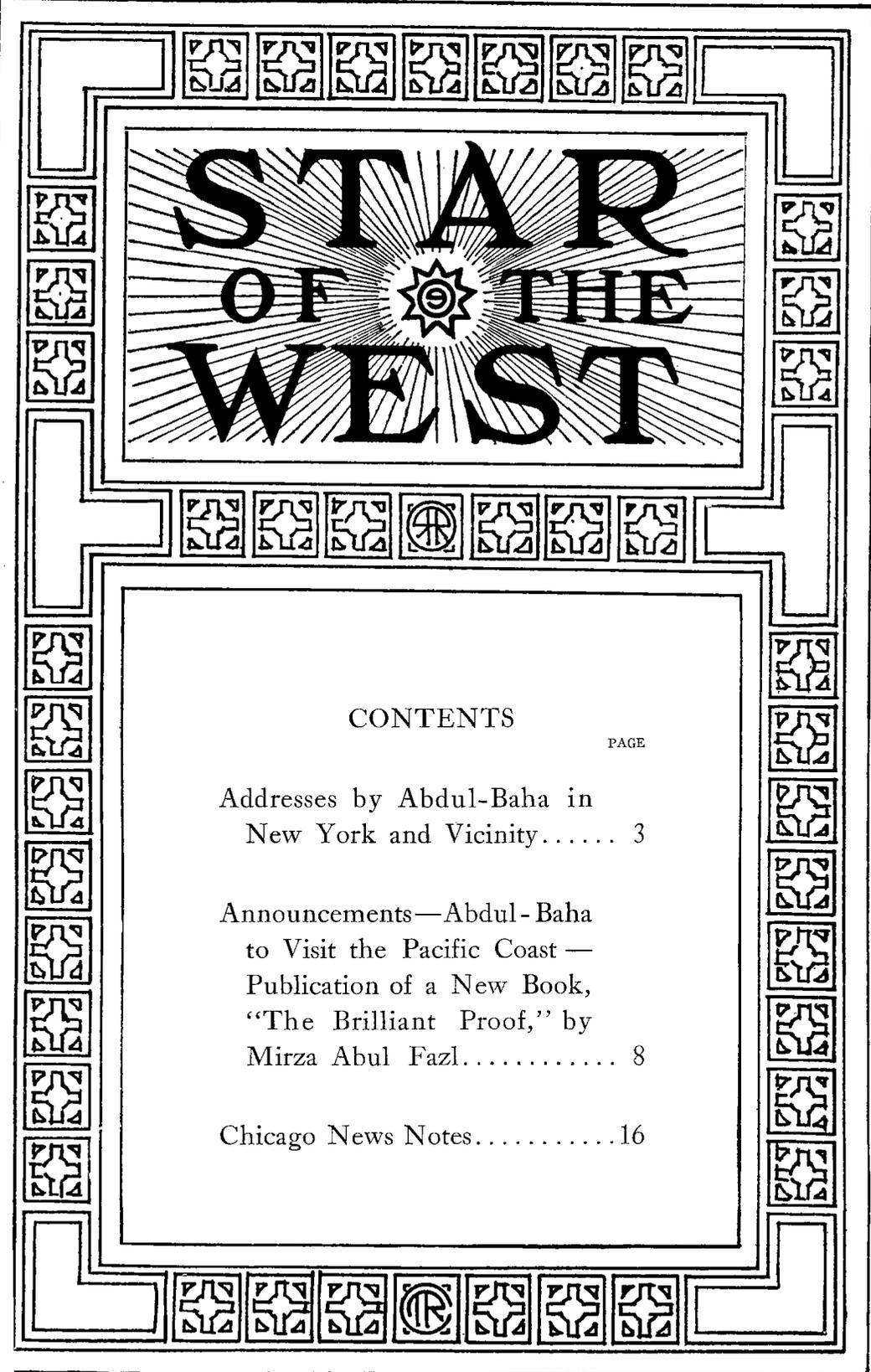
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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (August 20, 1912) Kamal

No. 9

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS BY ABDUL-BAHA AT A GATHERING OF BAHAI FRIENDS AT THE HOME OF MRS. EMORY, 273 WEST 90TH ST., NEW YORK CITY, THURSDAY EVENING, APRIL 18, 1912.

Stenographic Notes by Miss Dixon.

TONIGHT I wish to tell you something of the history of the Bahai Revelation.

The Blessed Perfection BAHÁ'O'LLAH belonged to the royal family of Persia. From His earliest childhood He became distinguished among His relatives and friends. "This child," they said, "has extraordinary power." Not only in wisdom, but in the realm of new knowledge He was superior to His age and time. All were astonished. Some remarked, "Such a precocious child will not survive," for it has been believed that children who are precocious cannot live very long. Until the Blessed Perfection reached the age of maturity He had not entered any school. He was not willing to be taught by any teacher. This fact is well known among the Persians of Teheran. Nevertheless He solved the difficult problems of all who came and inquired. In short, whatever the meeting, whether scientific gathering or theological discussion, He always explained the abstruse problems presented to Him.

Until the father of BAHÁ'O'LLAH passed away He did not seek after position or political station. All were surprised at this. Notwithstanding His connection with the government, He would not accept any position. They remarked:—"How is it that a young man so intelligent, so keen, so perceptive, so subtle, is not a candidate for lucrative appointments; as a matter of fact, every position is open to Him." The people of Persia are witnesses to this historical fact.

He was most generous; giving abundantly to the poor. He did not refuse any who asked Him. The doors of His house were open to all. He always had many

guests. This generosity was conducive to greater astonishment from the fact that He did not seek position or prominence. In commenting upon this His friends said that all His wealth would be given away, for His expenses were many, while His wealth was becoming limited. All were amazed at His conduct and greatly astonished at His doings. Some remarked, "Why is He not thinking of His own affairs?" Some who were wise declared: "This Personage is connected with another world. He has something sublime within Him that is not evident now, but the day will come when that shall be manifested." In short, the Blessed Perfection was a refuge for every weak one; a shelter for every fearing one; kind to every indigent one; most lenient to all creatures.

He became well known in regard to these qualities before His Holiness the Bab, appeared. Then BAHÁ'O'LLAH declared the Bab's Mission to be true and promulgated His Teachings. The Bab stated that the greater Manifestation would take place after him and called that one, "Him whom God would manifest,"—saying that nine years afterwards the reality of his own mission would become apparent. In his writings he stated that in the ninth year that promised One would be known:—in the ninth year they would attain unto all good;—in the ninth year they would attain to all glory;—in the ninth year they would advance rapidly. Between BAHÁ'O'LLAH and the Bab there was communication privately. The Bab wrote a letter to Him in which the name BAHÁ'O'LLAH was incorporated 360 times. Then the Bab was martyred. And in the ninth year later, in the City of Baghdad, BAHÁ'O'LLAH publicly announced Himself. For the Government of Persia had decreed that as long as BAHÁ'O'LLAH remained in Persia the country would not be in peace; when BAHÁ'O'LLAH was exiled from Persia, then Persia would become quiet. On the contrary, when

BAHA'O'LLAH was banished from Persia great tumult arose. The proclamation of His Manifestation was made in Baghdad, His Mission was declared there. He called His friends together and spoke to them of God. Afterward He departed from them alone. Nobody knew just where He was. Even we were not informed. Two years passed. He lived in the mountains in caves and grottoes and some time in the City of Sulimaniyye.

Although solitary, secluded and unknown, it became reported throughout Kurdistan that this was a most remarkable person and exceedingly well learned; that He was possessed of a great power of attraction and all Kurdistan was magnetized by His love. BAHA'O'LLAH lived in poverty; even His robes and clothes were those of the poor. His food was that of the indigent. An atmosphere of reverence haloed Him as the sun at mid-day. Everywhere He was greatly revered.

He left Kurdistan and returned to Baghdad. The guards came from Sulimaniyye to visit Him. They found Him in His accustomed affluence and ease and were astonished at the appointments of one who had lived in seclusion and subsisted as He had done in Kurdistan.

The Government of Persia thought the banishment of BAHA'O'LLAH, the Blessed Perfection, from Persia would be the extermination of the Cause in that country. Now they realized that it spread more rapidly. His fame became more widely circulated, His teachings more pronounced. Then the chiefs of Persia endeavored to expel BAHA'O'LLAH from Baghdad. He was summoned to Constantinople. While in Constantinople He was regardless of any restriction. He paid no attention to the ministers or clergy. Then the ministers of Persia made efforts and succeeded in having Him banished from Constantinople to Adrianople, so that BAHA'O'LLAH should be kept far distant from Persia and His communication made more difficult. Nevertheless the Cause still spread.

They said, "We are endeavoring to banish BAHA'O'LLAH from place to place, but each time the Cause is more extended, His proclamation is more widely circulated and day by day His lamp is becoming brighter. Its potency is becoming greater and this is due to the popular cities to which He has been sent. Therefore it is better to send Him to a penal colony as a suspect, so that all people may know that He is a prisoner; that He is in the prison of the murderers, robbers and criminals; then in a short time He and His

followers will perish." Therefore the Sultan of Turkey banished Him to the prison of Akka in Syria.

When BAHA'O'LLAH arrived at the prison of Akka, through the power of God He was able to hoist His banner. It was first a star. It became a mighty sun. The fame of the Cause of the Blessed Perfection expanded as far as the East from the West.

From inside prison walls He wrote epistles to all the kings. He summoned them to arbitration and the "Most Great Peace." Some of the kings expressed disdain. One was the Ottoman king. The Emperor Napoleon Bonaparte III did not reply. Then a second epistle was addressed to him. It stated: "I have written you an epistle before summoning you to the Cause but you heeded it not. You proclaimed once that you were the defender of the oppressed and it hath become evident that you are not. Nor are you kind to your own distressed and oppressed people. You act contrary to your own interests and this pride of yours, which is supported by your commands must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you and a great conquest will take place. The river Rhine will be a place of lamentations and mourning. The women will bemoan the loss of their sons." Such was his arraignment, published and spread.

Read it and consider: One prisoner, single and solitary, without assistant or defender; a foreigner, a stranger, a prisoner in the fortress of Akka writing such letters to kings—writing such a letter to the Emperor of France and the Sultan of Turkey while He was a prisoner at Akka! BAHA'O'LLAH hoisted His banner in prison. Refer to history. It has no parallel. No such a thing has ever transpired before that time nor since; an exile in prison advancing His Cause and spreading broadcast His Teachings so that eventually He was powerful enough to conquer the very king who banished Him.

His Cause spread more and more. In short, the Blessed Perfection was for twenty-five years in prison. During all this time He was subjected to the indignities and revilement of the people. He was subjected to the persecutions of the people of Persia. They pillaged His properties in Persia. They put Him in chains in Akka. First, banishment from Persia to Baghdad; then banishment from Baghdad to Constantinople; then, banishment from Constantinople to Roumelia;

finally, banishment from Roumelia to the most great prison, Akka.

During His lifetime He was restless every moment. He did not pass one night in restful sleep. He bore all these ordeals and calamities and difficulties in order that in the world of humanity a manifestation of selflessness might become apparent; in order that the "Most Great Peace" might become a reality; in order that souls might become as the very angels of heaven; in order that heavenly miracles might become perfected among men; in order that the faith of humanity might become adequate; in order that the precious, priceless bestowal of God in the human temple, namely the human mind might develop to its fullest capacity; in order that the children of men might become likenesses of God, even as it has been stated in the Bible: "We shall create men in our own image."

To be brief, He bore all these ordeals and calamities that our hearts might become bright, our spirits glad, our difficulties replaced by virtues, our ignorance transformed into knowledge; in order that we might obtain the fruits of humanity and acquire heavenly grace; although we are upon the earth we may travel in the Kingdom; although needy we shall receive the treasures of heaven. For this has He borne these difficulties.

Trust all to God! The lights of God are resplendent. The Blessed Epistles are spreading. The Blessed Teachings are promulgated in the East and in the West. You will shortly see that the Blessed Teachings have established the oneness of the world of humanity. The banner of the "Most Great Peace" has been unfurled, and The Great Community is at hand.

ADDRESS BY ABDUL-BAHA AT BROTHERHOOD CHURCH (REV. HOWARD COLBY IVES, PASTOR), BERGEN AND FAIRVIEW AVENUES, JERSEY CITY, MAY 19, 1912.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY REV. HOWARD IVES.

Reading from Hidden Words.

MY FRIENDS, this is a most wonderful age;—the most wonderful age in human history. This is the age of which poets have dreamed and prophets have spoken since the dawn of time. The Kingdom of Heaven is at hand. Do you realize how short a time ago it is that such a scene as this would be absolutely impossible? Do you realize that now, this is the first decade, I might say,—certainly the first quarter of a century when not only free

speech is heard from the pulpit, but in every pulpit in the land it is possible to welcome people of other sects, nay of other creeds, nay of other nations? The Scotch Covenanter, Richard Cameron, not so many years ago, on the last Sunday before his death, preached from his pulpit that he hoped that blood and fire could be used against the Church of Rome;—that he would be in favor of war against all Catholicism, and he hoped it would break out in Scotland first.

Now we have with us tonight a representative of the Orient,—a part of the country almost within gunshot of Nazareth,—a man who comes to us with a great and wonderful message. He hardly set foot within this country before he was asked by Percy Stickney Grant, Pastor of the Church of the Ascension, to occupy his pulpit on the next Sunday morning. Percy Stickney Grant, one of God's heroes, exposed himself to criticism and no slight annoyance to express publicly his belief in true religion. And since then, where has this brother of ours been? I would almost say everywhere. He has been asked to speak to the most diverse people. He has gone from Columbia University to the Bowery Mission. He has gone from the African Church to speak at a meeting of the New Thought Society. Wherever he has gone he has brought the great leveler of the Spirit of God. He has in truth come here to teach us the lesson of humanity, and I pray God with all my heart that this night may be to us—this Brotherhood Church—a wonderful blessing; that we may get his Spirit, the Spirit of Self-sacrifice.

You know something of his life probably, but let me tell you as I may briefly, that he has spent over forty years in prison for this Truth. His Father died in prison,—a Great Teacher of the human race. He comes out of this prison and steps into the great societies of Paris, London and America. He finds the world open to receive him. He comes with nothing to back him. He has no great letters of credit; he has no great introductions; he does not even speak our language. Ah, but he speaks the language of the heart and the heart understands!

I hope I may be allowed to make one personal allusion, which may be pardoned if it is not exactly what our brother here would wish: There have come to this country vast numbers of so-called prophets,—people who came with a newism,—something a little different,—with the twang of the Orient about it, and flocks of people go to them and pour out their money and enthusiasm. These Orientals line their pockets

with our money and go away. This is an insult to humanity. Lest you may think it is possible to believe such a thing of Abdul-Baha, let me tell you that his friends here provided a beautiful apartment for him in the Ansonia. They wanted to express their love and veneration in the only way they could by providing a comfortable place in which he could meet the many friends and be comfortable. He accepted it with thanks, but paid for it all himself. Never since he has been in this country has he accepted one cent from anybody. On the contrary, the generosity of this noble soul is beyond any comparison. The first Sunday he spoke in Grant's church, the contribution was passed, and he made his offering. When he was asked to speak to the Bowery Mission, he went there with a big bag of one thousand francs changed into twenty-five cent pieces of our money, and stood at the door giving them to those poor ragged brothers of ours.

My friends, the Kingdom of God is at hand, and I call upon you to recognize it! I call upon you to spread the news on every side! No longer is there room in God's world for sect or creed. He knows no sect. There is no creed or sect in God's sight.

ADDRESS BY ABDUL-BAHA.

Because this church is called the Church of Brotherhood, I wish to touch upon the subject of the "Brotherhood of Mankind." There is perfect brotherhood underlying humanity, for all are the servants of one God. There is brotherhood among mankind because all are beneath the providence of God. There is brotherhood in humanity because all belong to one family. There is the fraternal bond in humanity because all belong to the realm of growth. There is brotherhood pertaining to humanity because all are sensitive beings. There is brotherhood among humanity because all are beneath one canopy or heaven. There is brotherhood in humanity because all inhabit one earth, one globe. There is brotherhood among humanity because of the necessity of cooperation. There is brotherhood among humanity because all belong to one sociology. There is brotherhood among humanity because all are the waves of one sea. There is brotherhood among humanity because all are the leaves, twigs and fruits of one tree. This is the physical brotherhood which insures the material happiness of the human world. The stronger this brotherhood becomes, the more will the world of humanity advance and the circle of materiality be enlarged. This is material

brotherhood. But the real brotherhood is the spiritual brotherhood, because the physical brotherhood is subject to separation. All the wars which take place are the causes of separating humanity, but spiritual brotherhood is eternal brotherhood. It does not accept separation. Material or physical brotherhood is based upon material interests, but the spiritual brotherhood owes its existence to the breaths of the Holy Spirit. This brotherhood, the spiritual brotherhood may be likened to the light, while the souls may be likened to lanterns. Although the incandescent lamps here are many, yet the light is one.

At a time in the Orient when even the physical brotherhood was not existing, His Holiness BAHÁ'Ó'LLAH appeared. At first he promulgated the physical brotherhood; then he founded the spiritual brotherhood. Such a spirit of brotherhood did he breathe into the countries of the Orient that the various peoples and warring tribes became one in spirit. Their bestowals became one; their susceptibilities became one; their purpose became one purpose; their desires became one desire—to a degree wherein they sacrificed themselves for one another, forfeiting possessions for one another, forfeiting their glory for one another, forfeiting comfort for one another. They were bound together in such a fellowship as to be indissoluble. This is eternal brotherhood; this is spiritual brotherhood; this is heavenly brotherhood; this is divine brotherhood—which is indissoluble absolutely. Material civilization advances through the material fraternity. All the progress which you observe in the material civilization is founded mainly upon the fraternal basis. Were it not for material fraternity or brotherhood, these material advancements would not have been witnessed, and civilization would not have progressed. Now, praise be to God! spiritual fraternity is organized, the eternal fraternity, and that is indissoluble. Therefore it is certain that the Divine Civilization shall be founded and spiritual progress shall be made. In this radiant century Divine knowledges, merciful civilization, and spiritual virtues shall attain the greatest progress and advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for one another. Their spiritual perceptions have developed. Their intelligence has increased. Their souls have advanced. The utmost of love has been manifested. Therefore my hope is that spiritual fraternity shall unite the East and the West, and be conducive to the entire

abolition of warfare among mankind. May spiritual fraternity be the cause of binding together the various individuals and members of humanity. May spiritual fraternity be the cause of the utmost advancement of minds. May spiritual fraternity be the cause of allowing the spiritual divine bestowals to encompass us from all directions. May spiritual fraternity be the cause of illuminating hearts. May spiritual susceptibilities set aglow the hearts with spiritual glad-tidings. May spiritual brotherhood cause a regeneration or rebirth, for spiritual fraternity emanates from the breaths of the Holy Spirit and is founded by the Power of God. Surely any affair or movement which is founded through the Divine Power, through the Holy Spirit, is permanent and everlasting in its potency and effect.

Material brotherhood will not prevent warfare; it does not remove warfare; it does not dispel differences among mankind. But spiritual brotherhood shall destroy the very foundations of warfare; it will erase differences entirely; it will promulgate the oneness of humanity; it will revivify all mankind; it will cause all hearts to turn to the Kingdom of God, and all souls shall be baptized with the Holy Spirit. Then will the material world be resplendent through the lights of divinity; the mirror of materiality shall acquire its lights from heaven; spiritual brotherhood will give the world justice, so that not a trace of darkness, rancor and enmity shall be visible. All humanity shall come within the bounds of security; the Prophethood of all the Prophets shall be established; Zion shall leap and dance; Jerusalem shall rejoice; the Mosaic flame shall ignite; the Messianic light shall shine; the world will become another world; and humanity shall put on another power. This is the greatest Divine Bestowal; this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive, in order that the utmost desire of the Prophets may today be realized, and all the glad-tidings may be fulfilled. Hope in the favor of God. Look not at your own respective capacities, for the divine bestowal can transform a drop into an ocean. It can make of a tiny grain a colossal tree; for the divine bestowals are like the sea, and we are like the fishes of that sea. The fishes must not look at themselves, but they must look at the ocean, which is vast and wonderful. Provision for the sustenance of all is there. So the divine

bestowals encompass all, and love eternal shines upon all.

REV. HOWARD IVES.

I asked Abdul-Baha if he would be willing to answer questions, as it is our custom, and he says he would prefer not to. He thinks in a gathering of this kind, a religious meeting, it would not be suitable to discuss questions, and that he would prefer not to. But he told me, in lieu of the discussion, he would speak longer, and I have just reminded him of it. It may be interesting to you to know that a question was presented to him. He is going to reply to that question.

Question—"Will the future progress in the world spiritually be equal to the material progress in the past fifty years, and will the spiritual keep pace with the material?"

ABDUL-BAHA.

Everything in life in its inception is not fully known in the full degree of its potency. Development and progression is gradual. For example, spiritual advancement may be likened to the light in the early morning. This dawn-light is rather dim in its effulgence, but a wise man who looks at the early morn and sees the march of the sunrise at the beginning can verily foretell the ascendancy of the sun with all its glory and effulgence. He knows for a certainty that it is the beginning of manifestation, and that later it will assume great power and potency. Again for example, if he takes a grain, and observes that it is growing, he can rest assured that the growing seed shall ere long become a tree. Now is the beginning of the manifestation of the spiritual power, and surely day by day its potency will assume greater and greater proportions. Therefore this twentieth century is the beginning or dawn of the spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical; so that Divine susceptibilities will overpower material intelligence and the heavenly light shall dispel and banish earthly darkness; Divine healing shall cure all the ills and the cloud of mercy shall pour down its rain. The sun of Reality will shine and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of the spiritual forces will be: that the human world shall take on a new social form; the justice of God will become manifest; human equality will be established. For the poor there will be a great bestowal and for the rich eternal

(Continued on page nine)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Ezzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Massa'ulk (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Loftiness</i>)	Mar. 2

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHÁ'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the Báb—May 23rd. (1844).

The Anniversary of the Departure of BAHÁ'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the Báb—July 9th. (1850).

The Anniversary of the Birth of BAHÁ'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive—during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

ANNOUNCEMENT

In the last issue of the STAR OF THE WEST, a brief announcement was made that Abdul-Baha was then in New Hampshire and would return to New York city the latter part of August or the first of September; also that he would be pleased to meet in that city any or all of the friends throughout America before he sailed for the Orient about the middle of September.

It seemed needless to state that that word caused sadness to the hearts, especially among the friends on the Pacific coast, who anxiously awaited his coming.

But now, another word has been received which will cause joy and happiness:—it is, that after a short visit to Green Acre, Maine, Abdul-Baha will go to Malden, Mass., for a few days, and there prepare for a journey to the Pacific coast, visiting Montreal, Canada, and other cities en route. *The Editors.*

"THE BRILLIANT PROOF"

A new book by Mirza Abul Fazl Gulpaygan, written December 28, 1911, in Syria, and published by Abdul-Baha during his sojourn in America. It is a scholarly answer to an opponent of the Bahai Cause, and its clear and convincing argument should be in the minds and hearts of every one of the friends. Published in both English and Persian under one cover—the Persian a fac-simile of Mirza Abul Fazl's handwriting; 72 pages, attractively bound in paper, 15 cents each. Order of Miss Mary Lesch, 5205 Jefferson Ave., Chicago, Ill.

ADDRESSES DELIVERED BY ABDUL-BAHA A IN NEW YORK CITY AND VICINITY.

(Continued from page seven)

happiness. For although just now the rich enjoy the greatest luxury and all comfort, yet they are deprived of eternal happiness, for eternal happiness is contingent upon giving, and the poor are in the state of abject poverty. Through the manifestation of God's great equity, the poor of the world will be rewarded fully, and there shall be a readjustment in human affairs, so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy comfort as well as the poor, for in the future, owing to certain restrictions, the rich will not accumulate so much as to be beyond management, and the poor will not retain this state of absolute want and misery. The rich shall enjoy his palace, and the poor shall have his comfortable cottage. The purpose is this: that divine justice will be manifest and all human kind will find comfort. I do not mean that all will be equal, for inequality in degree is a property of nature. There will of necessity be rich people and those who will be in want of their livelihood, but there will be an equalization and readjustment. There will be in the future no very rich people, nor extremely poor people. There will be an equilibrium, and a condition will be established which will make both the rich and the poor comfortable. This shall be an eternal and blessed outcome of this glorious century, which in the future will become realized. The purpose is this: that all the promises of the prophets, all the glad-tidings given in the Holy Books will be fulfilled. Await ye for that manifestation!

ADDRESS BY ABDUL-BAHA AT THE CHURCH OF THE DIVINE PATERNITY (REV. FRANK OLIVER HALL, D.D.), 76TH STREET AND CENTRAL PARK WEST, MAY 19, 1912.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY DR. HALL.

IN the year 1843, Edward H. Chapin who was the builder, if not the founder of this church, then a young man about thirty years of age, published a lecture upon the subject of Religious Unity, one sentence of which is printed in the Responsive Service this morning. In that lecture he pointed out that while many attempts had been made to establish religious unity on the basis of dogmatism, none of these attempts had ever been successful, and there was no hope that anyone should succeed in such a project. He went on to say that there was

a possibility of such a union based on universal friendship, something better than tolerance, and then occurs this sentence:

"When that time comes, one will say to another, 'I have sinned against thee. I thought the little parchment creed my fathers gave me was the test of true religion, and I called thee hard names, but I have learned that religion is not a dogma but a life.'"

"Not what is your creed, but what is your deed," he said "is the test and expression of true religion." It was on this platform that there was a possibility of unity, and it was upon that foundation this church was built.

A year later, specifically in the year 1844, in Persia appeared a young man who proclaimed essentially the same idea. This young man called himself the "Bab" or "Gate". Neither of these men ever heard of the other. God makes His sun to shine on every part of the earth; one man sees more of it than another. He that hath an ear to hear, hears; and he that hath an eye to see, sees. Chapin stood in the pulpit and proclaimed these large truths for forty years, and died finally in peace, though he was the subject of misunderstanding and some vilification. It was not so with his contemporary in Persia. This young man was persecuted for six years and finally was executed at the age of 30; but while the sword may drink a man's blood, it cannot destroy truth. Persecution continued and extended to his followers. It was said ten thousand, possibly twenty thousand men, women and children were put to death because their enemies were not followers of the Bab.

Among those who were attracted by the philosophy of this young man was one of wealth and of noble lineage. His father had been Vizier, his grandfather had been Grand Vizier, yet he had the courage to take the side of these persecuted people. As a result he was cast into a dungeon for four months, and then he and his family were banished to Baghdad, suffering greatly from deprivation. His name was BAHÁ'O'LLAH. At that time this guest of ours this morning was eight years of age, and was known as Abbas Effendi. In 1868, BAHÁ'O'LLAH was sent to prison in Akka, not far from Nazareth of sacred memory. He was confined to a single house for two years and was allowed to take air only on the roof. His followers were allowed more liberty, but he was confined in a single room for nine years.

BAHÁ'O'LLAH died and was succeeded by

Abdul-Baha who calls himself simply "The Servant of God." Forty years of his life he has spent in prison, and for less than four years has he known entire liberty. It is said one-third of the people of Persia are his followers. Somehow this teaching has the power to bring together men of all classes, and they meet upon one platform. The attempt is not made to convert anyone from his own religion to another; the Jew remains a Jew; the Christian remains a Christian; and the Buddhist remains a Buddhist; but the Jew becomes a better Jew; the Christian a better Christian. It has no ritual, no creed. It lays down love as the greatest thing in the world. It says that religion is not many, but religion is one. Now that sounds very familiar to us because we have heard it over and over. This Movement aims at the spiritual unification of mankind, not to establish a new religion; but to bring about a kind of Esperanto of religion, that is to the Jew it sounds like Judaism; to the Christian, Christianity; to the Buddhist, Buddhism. The order claims all bibles for its own; it proclaims the equality of all men and all women; it teaches the Universal Fatherhood, a universal philosophy.

I take very great satisfaction in welcoming here to the pulpit of the Divine Paternity, one who has had a wide hearing the world over for these Universal fundamental Truths.

ADDRESS OF ABDUL-BAHA.

Religions are many but the Reality of Religion is one. The days are many but the sun is one. The fountains are many but the fountainhead is one. The rivers are many but the ocean is one. The branches are many but the tree is one. The foundation of the divine religions is Reality; were there no Reality, there would be no religions. His Holiness Abraham heralded the Reality. His Holiness Moses promulgated the Reality. His Holiness Christ founded the Reality. His Holiness Mohammed heralded the Reality. His Holiness the Bab announced the Reality. His Holiness BAHÁ' O'LLAH founded the Reality,—for Reality does not accept multiplicity nor divisibility. The Reality is one. The Reality is as the sun which shines forth from various dawning points. The Reality is as the light which has illumined various lanterns. Therefore if the religions investigate this Reality and seek the foundations of the Divine Religion, they will all agree and no difference will remain. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundation;—and

inasmuch as imitations vary, therefore religions have become different. These imitations may well be likened to the clouds which have obscured the sunrise;—but the Reality is the sun. If these clouds, these imitations disperse, the Sun of Reality shall shine upon all and no difference will then exist. All the religions will then agree for the divine religions fundamentally are one. The subject is one, the predicates are many. When we consider the human world, we discover that the divine religions are similar to the seasons of the year. When the earth was as dead and because of cold and frost no trace of springtime remained, the springtime again dawned and revived the world. The meadows became fresh and green; all the trees were adorned with garments of verdure and varied fruits appeared. Then the season of winter came again and left no trace of springtime. But the springtime which came again is verily the same as the former springtime, although the calendar has changed. Springtime is one springtime. This spring is the renewal of the former spring. It does not signify that a new season has come. Everyone of the Divine Prophets was like unto the springtime, renewing or reforming the teachings of the former Prophets. Just as ten springtimes are essentially one as regards freshness, vernal showers, beauty, and so on, likewise if ten prophets come, the quintessence of their work is one and the same. Now the people have lost sight of the essence of the springtime. They have held tenaciously to certain imitations and because of these imitations there is strife, difference and altercation among the various religions. We must now give up these imitations and seek the foundation of the divine religions. And inasmuch as the foundation is one, all the religions will agree, until among all nations and denominations there will be love and unity.

At a time when the Orient was rent asunder by religious difference and utmost strife, BAHÁ' O'LLAH appeared. He founded certain teachings which proved to be the means of uniting the various peoples. He promulgated certain principles which were capable of removing the causes of these dissensions and dispersions, until today in Persia, divergent people who were constantly at war are united through the efficacy of these teachings. For example,—Christian, Mussulman, Zorastrian, Jew,—every religion and denomination which has followed the teachings of BAHÁ' O'LLAH has attained the utmost unity and accord with the other. The former difference, dissension and strife have

passed away entirely. The teachings of BAHĀ'U'LLĀH are as follows:

First: That the oneness of humanity shall be established. All men are the servants of God. God has created all, is the provider of all, is the perceiver of all, and is loving to all. Inasmuch as God is just to all, why should we be unjust? As God has revived all, why should we be the cause of death? As God has given comfort to all, why should we be the means of discomfort? Is there a policy better than God's? Can humanity establish a plan superior to His plan? It is certain that no matter how keen humanity may be in the organization of plan or discovery of purpose, it will be inadequate as compared with God's,—for the policy of God is perfect. Therefore we must follow and emulate the policy of God. Just as God is kind to all, we must likewise be kind to all. It is certain that if we are kind to all, that will be most acceptable to God.

Second: The teaching of BAHĀ'U'LLĀH is that the Truth or Reality must be investigated, for the Reality of the divine religions is One, and when we investigate this Reality, all will find love and amity,—all will be united. Then we shall become kind and loving towards all because the foundation of this Reality is One. At most it is this: that some are sick, they must be treated; some are ignorant, they must be educated; some are infants, they must be reared. Is it meet for us to oppose or to detest the one who is sick, the one who is an infant, or the one who is immature? Rather is it not meet to be kind and gentle to him and to think of ways and means to remedy the situation. Therefore the human race, under no condition whatsoever, should exercise any prerogative save that of kindness, gentleness and humility.

Third: The teachings of BAHĀ'U'LLĀH show that religion must correspond with science. The fundamental principles of the Prophets are scientific, but the imitations which have appeared are opposed to science. If religion does not agree with science it is ignorance. For God has endowed man with reason in order that he may perceive the Reality. Among the things which are reasonable are the foundations of religion. God has granted us intelligence to perceive them. If they be opposed to reason and science, how could they be received and followed?

The Fourth teaching of BAHĀ'U'LLĀH is that religion must be conducive to love and unity. If religion be not the cause of love and unity among mankind,—if it be the cause of enmity, strife and bloodshed, non-religion is better than

religion. For God has made religion for love. If it be the cause of enmity and strife, surely the absence of religion is preferable.

Consider the time when His Holiness Moses appeared. The tribes of Israel were in a state of disunion. They were captives of the Pharaohs. His Holiness Moses gathered them together, and the divine law became the cause of fellowship among the people. The varying tribes of Israel became as one people; agreed and were united. Then they were rescued from bondage. They went to the Land of Promise; advanced in all degrees; developed sciences and arts; progressed along the lines of material civilization; increased in spiritual or divine civilization until the Solomonic sovereignty was founded by them. Therefore it is manifest that religion is the cause of unity, fellowship and progress among humanity. For the mission and function of the shepherd is to assemble the sheep and not to scatter them. Then His Holiness Christ appeared. He united the varying and divergent creeds and warring people of his time. He united the Greek and the Roman nations. He united the Egyptians and Assyrians; the Chaldeans and Phoenicians. These varying nations who were at constant warfare with each other, Christ united and caused them to agree. Therefore again it becomes evident that religion is for concord and unity. Likewise Mohammed appeared at a time when the peoples and tribes of Mesopotamia were divergent and in a state of utmost tribal warfare. Warfare was rampant among them. They killed each other, pillaged the property of one another and took captive wives and children. His Holiness Mohammed arose, united these divergent tribes, instituting among them a bond of the utmost fellowship, until they gave up warfare absolutely and established communities. The result was that the Arabian tribes freed themselves from the Persian yoke and Roman control and established an independent sovereignty, until the sciences and arts reached a high pitch in Andalusia and Spain, and the Saracen nation became famous throughout the world. Therefore it is proved once more that religion is the cause of fellowship and not the cause of enmity. If religion be the cause of enmity, surely its absence is preferable. For the Religion of God has no other purpose than amity, and the foundations of all religions are one. When His Holiness BAHĀ'U'LLĀH appeared in Persia, the utmost strife and rancor separated the various people and tribes of Persia to such an extent that two tribes would not associate in

one place. They would not partake of the same food. They would not drink of the same water. Association and intercourse were impossible among them. His Holiness BAHÁ'Ó-LLAH founded the oneness of humanity, and bound together the hearts of all these people with such a bond that they were united perfectly. He reestablished the prophetic foundations. He reformed all the former principles laid down by the Prophets. And it is hoped through His efforts that the East and West shall be so united that no trace of discord shall remain.

DR. HALL.

When Abraham Lincoln was asked why it was he did not belong to a church, he said, "When some church will write over its door simply this sentence, 'Thou shalt love the Lord thy God with all thy soul, with all thy strength and thy neighbor as thyself,' that church will I join with all my heart and all my soul." We have been trying to build that kind of church for one hundred years. Abdul-Baha is trying to build that church all over the world. Amen! more power to his voice!

ADDRESS BY ABDUL-BAHA AT GRACE METHODIST EPISCOPAL CHURCH, WEST 104TH ST., NEW YORK. REV. W. A. HUNSBERGER, D.D., FIRST VICE-PRESIDENT OF THE INTERNATIONAL PEACE FORUM PRESIDING: (CHRISTIAN F. REISURER, D.D., PASTOR), SUNDAY, MAY 12, 1912.

INTRODUCTION BY DR. HUNSBERGER.

THE sentiment voiced by General Grant at his first inauguration as President of the United States, and which stands forth in bold capitals over the magnificent tomb which bears his name on Riverside Drive;— the sentiment which has become historical, "Let Us Have Peace," is the sentiment to which we would as speakers of the evening give utterance. But a Peace more comprehensive is coming, the benign benefits of which are to be shared by all people, in that day which, we trust, is not far distant— notwithstanding wars and rumors of wars— in that day of which Tennyson sang in sentiment so familiar, "When war-drums shall throb no longer and all battle flags be furled."

One hundred billion dollars have been spent by the nations of the world to maintain their armies and navies. In this most Christian of centuries, twenty-one million of lives have been sacrificed on the altar of the God of

War. But the prophecy of Isaiah shall be fulfilled and the time shall surely come when "nations shall know war no more."

I have the pleasure now of introducing the real speakers of the evening. In January of this present year, at a great Peace meeting in the City of Brooklyn, we had expected the first speaker, so highly honored in all lands of the earth, to be present with us, but for unexpected reasons, he found he could not come to America, and so turned away from London to the Far East. However, he was kind enough to send an autograph letter to me in the Persian language, which contained a special message to that meeting, along with an autograph photograph.

We were disappointed in his not being with us, but tonight we are especially favored—that this man so distinguished, this man who stands for conscience in a personified way, for the loftiest kind of courage that has enabled him to move in line with his convictions, is here with us, the first speaker of the evening, His Holiness Abdul-Baha Abbas, the great peace leader of the eastern world. I esteem it a great honor to introduce Abdul-Baha Abbas.

ADDRESS BY ABDUL-BAHA.

When we glance at history, we find that from the beginning up to the present day strife and warfare have prevailed among men. It has either been religious warfare, a warfare of races, or a war among the nations. All these wars have arisen from the ignorance of humanity, because of misunderstandings, and through the lack of the education of human kind.

Let us first touch upon religious warfare. It is self-evident that the Divine Prophets have appeared for no other purpose than to establish love and amity among humanity, for they were the shepherds and not the wolves. The shepherd comes forth to gather together his flock. He has not come to scatter his flock and to create strife among them. Every Divine Shepherd has gathered together a certain flock which formerly had been scattered. Among the Shepherds was His Holiness Moses. He assembled the various tribes of Israel and united them; afterward he took them over to the Holy Land. At a time when the Tribes of Israel were scattered and dispersed He was able to unite them, to assemble them together, and cause their development along degrees of human progress. By Him their degradation was transformed into glory, their poverty changed into wealth. Their

vices were replaced by virtues until they reached such a zenith that the Solomonic Sovereignty was made possible, and the fame of their glory reached the East and the West. Hence it is evident that His Holiness Moses was a Divine Shepherd for He united the scattered tribes of Israel and gathered them together.

When the Messianic Star dawned, He declared, "I shall gather together the scattered tribes or flocks of Moses." He not only united the flock of Israel, nay rather, He was confirmed in bringing together the Chaldeans, Egyptians, Syrians, Ancient Assyrians and Phoenicians. These people were in a state of the utmost rancor; they were thirsty for the blood of each other; attacking one another with the ferocity of animals. But His Holiness Jesus Christ united them, assembled and cemented them together, established a bond of love among them so that strife, rancor and warfare were banished. Therefore it is evident that the Divine religions are meant to create a bond of love among humanity, and to bind the people together for no other purpose than amity. Divine religion is not a cause for discord and disagreement. If religion be the cause of discord and difference, then no religion is preferable, for religion is meant to be life to the body politic. If it be the cause of death to humanity, then its non-existence is preferable. Therefore, in this day religion is to be sought, for religion and religious teachings may well be likened to remedies. If a remedy be productive of worse symptoms, the lack or absence of the remedy is preferable.

At a time when the Arabian tribes and nomadic people were in the utmost state of division, thirsty for the blood of each other, living in the deserts under lawless conditions, strife rampant among them, not a single soul enjoying composure, no tribe at ease;—at such a critical time Mohammed appeared. He gathered them together and reconciled them toward each other, united and caused them to agree, so that no strife and warfare remained. The Arabian nation immediately advanced until their sovereignty progressed and extended as far west as Spain and Andalusia. From these premises we may conclude that the foundation of the Divine religions is for peace and not for strife, warfare and shedding of blood. Inasmuch as the foundation of the religions of God is one Reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a Reality, and Reality is One. The

fundamentals of the religions of God are one in Reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away. For Reality is One and not multiple.

As to racial wars, these are caused by purely imaginary racial differences. For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. God has created all humanity. God has not originally created Frenchmen, Englishmen, Americans, Germans, Italians or Spaniards. There is no difference as regards creation and kind; all belong to one household; all are the leaves of one tree; all are the fruits of one tree; all are the flowers of the same garden; all are the waves of the same sea.

Let us glance at the animal kingdom. We find the animals do not observe any distinction. If you gather together the sheep of the East and those of the West, they would mix quite harmoniously. The Oriental sheep would not look surprised and strange saying, "You belong to the Occident; whereas I belong to the Orient." They would live together in the utmost accord. They would gather together and enjoy the same pasture. There is no racial difference among them. If the birds of the East and the birds of the West were together, they would be found in a state of the utmost unity and amity. There would not be any distinctions observed. We find virtues in the animal. Is it becoming of man to be deprived of those virtues? The animal does not observe those imaginary distinctions. Is it becoming for man to observe them? Man is reasonable, has the manifestation of the Divine bestowals, the perceptive faculty, adoration, memory; and with all these Divine bestowals, shall he allow these racial ideas to change him;—one saying, "I am a German"; another, "I am a Frenchman;" a third, "I am an Englishman"? Through these superstitions shall he wage war? Is this becoming? God forbid! It is not at all. If the animal does not condescend to observe such lowering thoughts, shall man be willing to stoop to this level? Why should he fetter himself with such groundless imaginations and superstitions. They are purely imaginary.

As to war which has been caused by nativ-

ity;—the idea that this is an Eastern nativity, the other is a Western, this is Northern and that is Southern; this is likewise purely imaginary. The globe of this earth is one globe, and it is the nativity of all humanity; therefore, the human race should not observe any of these distinctions which are conducive to war. We have come from the East. Praise be to God! we find the American continent prosperous, its climate most delightful, its weather salubrious, the inhabitants possessed of courteous manners and the United States government a fair government. Is it becoming for us to entertain anything but love for them, saying, "This land does not belong to us, this is not our nativity and because it is not our nativity it shall not be acceptable." This would be utter ignorance to which man must not condescend. Man must investigate realities and the reality is this: that all humanity is one in kind, that this earth is one globe and therefore one home. Hence it is proved that the factors and causes of warfare are entirely false. Grant this.

Consider what is taking place in Tripoli. How many of the poor are being killed, how much blood of the oppressed is shed upon both sides! How many children become fatherless; how many fathers lose their sons; how many mothers bemoan the loss of their dear ones! And what is the result after all?—nothing. Is it just, is it becoming for man to be so blood-thirsty? Consider how domestic animals never cause animosity; that is an attribute of the ferocious animals. For example, if you gather together a flock of one thousand sheep they do not cause the shedding of blood. If you bring together many flocks of birds, no war takes place. But when wolves, dogs and lions meet, they fight. Even these ferocious animals are ferocious because of their necessary food; they are in need of ferocity. Without ferocity they will be bereft of food. But man does not need to exercise that sort of ferocity; his livelihood is made possible otherwise. Out of greed, enmity and self-glory, the blood of the oppressed is spilt. The great ones among the nations rest and enjoy luxuries in their palaces, but send the poor common people to the battlefield. They offer them as targets before the cannons. Every day they invent new instruments of destruction to destroy more fully the foundations of the human race. They are absolutely merciless toward their kind—toward these mothers who have so tenderly cared for their sons. How many nights have these mothers spent sleepless; how many days have they la-

bored from morning until evening nurturing their children until they reach maturity! How many of their kith and kin do these warring ones allow to be torn asunder in one day! What savagery! What ignorance! What greed! What enmity! What degradation, which even the ferocious animals do not understand! For the ferocious animal may tear to pieces one in a single day; the wolf, for instance, may carry away one sheep, but some unjust man kills one hundred thousand of his kind in a day, and glories in it, saying: "I am a great general; I am a great commander-in-chief, for in one day I have done away with one hundred thousand of my kind!" Consider how ignorant the human race is. If a man kills another man,—one single soul,—no matter what the cause may be,—he is at once pronounced a murderer, meets with capital punishment, or is put in prison for life. But the man who kills one hundred thousand of his kind is called a "Conqueror," a "Hero," a "Great General." If a man should commit the theft of one dollar he is called a thief and sent to the penitentiary; but if a general should pillage a whole country, they call him a great "Conqueror" of the highest heroism. "This is a hero!" "This is a conqueror of the world!" How ignorant man is! How low!

In Persia, among the various nations and peoples, religions and denominations there existed the greatest animosity, envy and hatred. At that time all the other nations of Asia were in the same condition. The religions were hostile toward one another; the sects were at enmity; the races were filled with hatred; the tribes were constantly at war; at all times strife, warfare and bloodshed prevailed. Men shunned each other and were thirsty for each others lives. They considered the greatest glory for man was to be able to kill many of his kind. Each religionist considered the killing of one belonging to another religion or denomination a great and praiseworthy deed. At such a time as this His Holiness BAHÁ'Ó'LLAH appeared in Persia. He founded the oneness of the world of humanity. He declared that all humanity is the servant of God, and that God is kind to all; that He created all and provides for all; that He nurtures all; therefore why should we be unkind? Inasmuch as God is kind and merciful to all His creatures and manifests His care and goodwill to them in every way, why should we show forth that which is contrary? Inasmuch as God loves all, why should we entertain animosity or envy? For if God did not love all,

He would not have provided for all; He would not have created man; He would not have trained him. Now that He has created, provided for and preserved man, it is therefore evident that God is kind to all. Why then should man be unkind to man? This is the Divine policy. Shall we consider human policy to be better than the Divine policy? Is that conceivable? Is not that impossible? Therefore, we must emulate the policy of God. Just as God deals with all humanity—so kindly, so lovingly—we must deal with each other. BAHÁ'Ó'LLAH declared the "Most Great Peace" and International Arbitration. He voiced His sentiments with regard to peace in numerous epistles upon that subject, which were scattered broadcast throughout the East. He wrote to all the kings and crowned heads, encouraging all and admonishing them in regard to peace. He made it evident with conclusive proofs that the happiness and glory of humanity can only be insured through peace. This took place about fifty years ago. Because He promulgated International Peace and gave numerous instructions about it, the kings of the Orient arose against Him, for they did not find their personal benefits advanced thereby. They arose to persecute and molest Him; inflicted upon Him every torment, imprisoned Him, bastinadoed Him, banished Him, eventually confined Him to a fortress. Then they arose against those who followed Him. For the establishment of International Peace the blood of twenty-thousand Bahais was spilt. How many homes were destroyed! How many of the young were made captives! How many of the houses were pillaged! Yet none of them waxed cold. Even unto this day they still persecute them, for the Bahais put forth the greatest efforts. They not only promulgate principle; they are people of action. Now you see the same people who were formerly at enmity and strife in far off Persia—people of various religions and denominations,—through the great teachings of BAHÁ'Ó'LLAH living in the utmost peace. Enmity has passed away and they exercise the utmost love toward all mankind. For they know that all are the servants of God. At most it is simply this: that some are still ignorant, they must be educated; some are sick, they must be treated; some are as children, they must be helped to reach the age of maturity. We must not molest any one because he is an infant or child; we must not be inimical to any one because he is still ignorant; we must not reject anyone because he is sick; but we must treat

the sick, educate the children until they reach the age of maturity; and help those who are ignorant in order that they may reach knowledge. Therefore the essentials of the foundations of the religions of God are love and amity among all humanity. If a Divine religion should be productive of discord among society, it is a destroyer and not Divine; for religion means unity and binding together. Mere knowledge of anything is not sufficient. We all know that justice is good, but there is need for volition and executive force to carry it out. For example, should we think it good to build a church, simply thinking of it as being a good thing will not help its erection. We must will to build it. Then wealth is needed for its erection; simply thinking will not be sufficient. All of us know that International Peace is good; that it is conducive to the general welfare of humanity and the glory of man; but we are in need of will, volition, and action. We must act. Inasmuch as this century is a century of light, it has capacity for action. Necessarily these principles will spread among all men until they reach the degree of volition and attain to the status of action. Surely this is so, for the time is ripe for it. The human race knows, verily, that war is a destroyer of the human foundation, and in all the countries of the world there are those who favor this issue. When I came to America, I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree. Now inasmuch as the standard of International Peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more deserving, has greater capacity therefor, and is not like other countries. If other nations should take such a step, everybody will misinterpret the motive. For example, if Great Britain should take the step, it will be said that it is done in order to insure the safety of her colonies. If France should hoist the standard, they will say she has some interest therein. If Russia should raise the ensign, the whole Russian nation would say it is an effort to preserve the homogeneity of Russia. But the American government has no selfish interest in this. You have, strictly speaking, no colonies to preserve. You are not endeavoring to extend your domains; nor have you any need for territorial aggressiveness. Therefore if America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by

humanity, "There was no other purpose than altruism and service to mankind." Therefore it is my hope that you may be the cause, and that you may hoist this banner—for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the "Most Great Peace," for the people are distressed because of the excessive and irreparable damage of war. Thousands of the farmers are taxed and expenses collected for war. Every year the tax increases and the people have come to their end. Just now you can say Europe is a battlefield; like ammunition ready for a spark; and one spark can set aflame the whole world. Before these complications and colossal events happen, take a step and prevent it. The foundations of all the Divine religions are peace and amity; but misunderstandings have crept into them. If these misunderstandings disappear, you will see that all the religious agencies will work for peace, and promulgate the oneness of human kind. For the

foundation of all is One Reality and Reality is not multiple or divisible. For example, His Holiness Moses founded this Reality; His Holiness Jesus hoisted the tent of Reality, and the light of this Reality shone forth in all the religions His Holiness BAHÁ'O'LLAH proclaimed this Reality and promulgated the "Most Great Peace." In the prison He rested not until He lighted this lamp in the East. Praise be to God! all the people who have accepted the teachings of BAHÁ'O'LLAH are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill; famous for the equity of her government and colossal undertakings—may she also become noted for the "Most Great Peace." Let this be her undertaking, and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity.

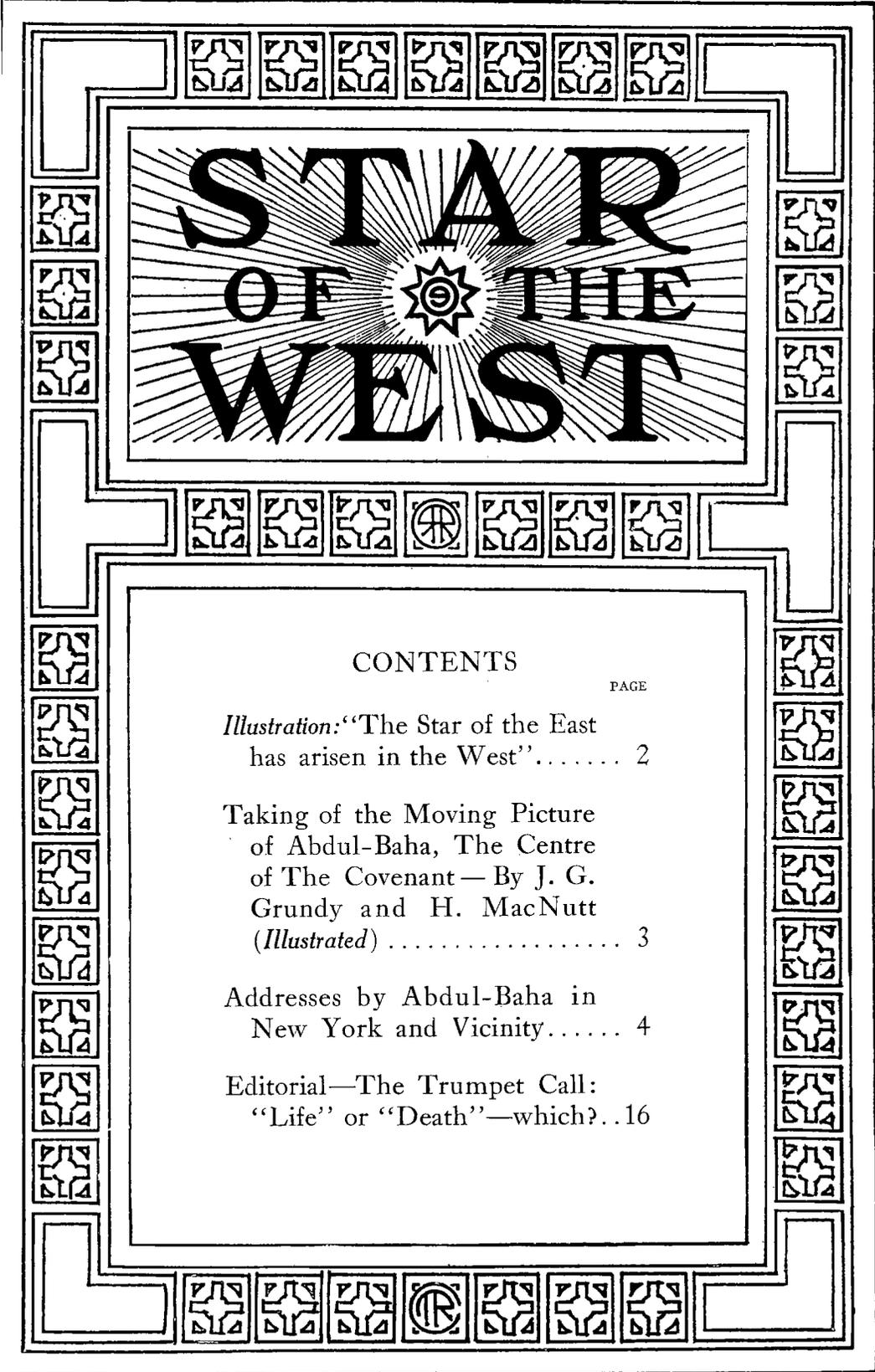
CHICAGO NEWS NOTES

ON SATURDAY evening, August 10, the Bahais of Chicago became the guests of Abdul-Baha at a feast held in his name and through his love and bounty, at the home of Mr. and Mrs. George Lesch. Previous to this event, word had been received from Abdul-Baha to prepare this feast; also that he could not attend in person, but would send Mr. Howard MacNutt, of Brooklyn, N. Y., to be his representative. On the day of Mr. MacNutt's arrival—two days before the feast—the friends gathered at the home of Mrs. Corinne True to hear the message brought by him from the presence of Abdul-Baha. Needless to say that message was one of love and goodwill to all. Mr. MacNutt's splendid presentation of the fundamental teachings of the Revelation at this gathering—and also the next evening at the home of Miss Mary Lesch—was an excellent preparation for the descent of

the fragrances of the Kingdom of ABHA at this feast of Abdul-Baha. It was indeed a never-to-be forgotten gathering and an occasion of great rejoicing and happiness.

On Sunday evening, the 11th, the Chicago Assembly selected a "Spiritual Meeting" of nine, composed of men and women, whose service—according to the wish of Abdul-Baha—is, first, to promulgate the teachings of the Revelation, and, second, to attend to other matters necessary to the welfare of the assembly. Mr. MacNutt was present and gave an inspiring address.

Mr. and Mrs. William Addison, 1743 W. 96th St., Longwood, Ill., are the parents of a little daughter, born July 29th. Abdul-Baha gave the name of Zeevar, meaning, Adornment.



STAR OF THE WEST

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"THE STAR OF THE EAST HAS RISEN IN THE WEST"

[Scene from Moving Picture of Abdul-Baha—see opposite page]

"In former times it was not possible for us to gather together in a meeting like this with such great love and affection, loving each other with heart and soul. Consider what the Power of BAHÁ'O'LLAH has accomplished. Were it not for His Power, it would have been impossible to bring about such a gathering. We are all united here. We are all in perfect accord. We have one heart. We have one spirit. Praise be to God!"—
Uttered by Abdul-Baha at the time above scene was taken.

[Moving picture by Special Event Film Co., New York City.]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (September 8, 1912) Ezzat

No. 10

TAKING OF THE MOVING PICTURE OF ABDUL-BAHA, THE CENTRE OF THE COVENANT.

By J. G. GRUNDY AND H. MACNUTT

SHORTLY after Abdul-Baha arrived in New York City, a moving picture concern requested him to pose before their camera. He replied at once, "Khaili Khub ("Very good"). Some of the Bahai friends who were present were very much upset by the decision and hastened to inform him that his photograph would be scattered all over the country in moving picture houses and theatres. He replied, "Besyar Khub" ("Most good"). The result was that he appeared before the camera at the entrance of the Hotel Ansonia, for a very short film.

It was a wonderfully impressive sight, for, Abdul-Baha as he approached the camera, was exhorting BAHÁ'O'LLAH to bless this means for the spreading of the Heavenly Cause throughout the world.

Early in June we conceived the idea of an extended motion picture in which Abdul-Baha would appear in various scenes. He consented

at once, and made every effort—after several postponements on account of the weather—to have the picture completed. The response of the friends by subscription was most willing and generous. The picture was taken at the home of Mr. and Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y.

The first scene was somewhat curtailed by the fact that Abdul-Baha did not remain in focus, but hurried into the house, somewhat disarranging the scenario. This happened also in the fourth scene where he appears alone; we had hoped he would stand longer before the camera. Abdul-Baha seemed very much impressed by all the scenes, especially the final ensemble—his utterances coming forth with wonderful intensity and power. All these were never-to-be-forgotten scenes, but those who beheld his countenance in the final utterance of the "Glad-Tidings" will treasure the memory of it forever.



"The souls of little children are as mirrors upon which no dust has gathered."

Abdul-Baha's object in this motion picture is that it shall become an instrument for spreading the message of the Bahai Revelation throughout the world. From the negative secured he intends to take a number of films into the East—Egypt, Persia, India and other countries. The influence this will exert is beyond any power of estimation.

Furthermore, it is our intention—Abdul-Baha's consent having already been willingly given—to take a record of his voice on the Edison talking machine. This record will be heard in conjunction with the moving picture film and slides. Human power of invention can go no further in reproducing Abdul-Baha for the benefit of the coming generations. The greatest effect will be apparent in those coming years long after the Blessed Subject himself has passed from this earthly world. Consider what this means! The beloved friends one hundred years from now will be able to see the form, face, and actions of the Beloved Centre of the Covenant; and even more, listen to the actual tone of his voice speaking the words which the pictures so eloquently portray.

It is our hope and expectation that the exhibit of the moving picture of Abdul-Baha with its accessories, will become a most powerful instrument in this country for the spread-

ing of the Most Great Message of Peace and Unity. May all Heavenly blessings follow this earnest effort.

[On Sunday morning, August 11th, the Bahais of Chicago were privileged to see the moving picture of Abdul-Baha for the first time. The occasion was made doubly enjoyable through the presence of Mr. Howard MacNutt, who told how the picture was taken—the substance of which is incorporated in the foregoing. The film shown is owned by the STAR OF THE WEST.]

An exhibition of the moving picture of Abdul-Baha with complete accessories was given at Golden Gate Theatre, W. 128th St., New York City, August 14th. Explanatory talks were given by Mr. MacNutt and Mr. Grundy, stereopticon slides were shown, making altogether an interesting program of over an hour.

Hearing of the moving picture film owned by the STAR OF THE WEST in Chicago, the Bahais of Muskegon, Fruitport (Mich.) and vicinity expressed a desire to see it. Through the efforts of Mrs. Corinne True, whose summer home is in Fruitport, and Mrs. Helene Bagg arrangements were made, and on Sunday morning, August 25th, it was exhibited in Muskegon. The showing of the picture, the presence of Miss Gertrude Buikema, Mr. Albert R. Windust, and Mr. George Latimer, of Portland, Oregon—who had recently visited Abdul-Baha in Dublin, N. H.—was made the occasion of a happy outdoor Bahai gathering at Lake Michigan Park during the afternoon. Mr. Latimer read from notes taken while with Abdul-Baha, and addresses were made by the friends.—*The Editors.*]

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT 780 WEST END AVE., NEW YORK CITY (HOME OF MR. AND MRS. E. B. KINNEY), ON THE DAY OF HIS LANDING IN AMERICA, APRIL 11, 1912.

Stenographic Notes by Hooper Harris.

HOW are you? You are welcome. After arriving today, although tired, still I had the utmost longing and yearning to see you, and I could not resist this meeting. Now that I have met you and have seen you, all my fatigue is gone;—as your meeting is the cause of spiritual happiness, all physical fatigue has disappeared.

I was in Egypt and was not feeling well; but I wished to come to meet you in America, for I had the utmost longing and yearning to meet you in this land. My friends and associates came to me and said: "This is a

long trip, the sea is expansive, and you must stay here." But the more they insisted, the greater became my longing to take this trip. Some of those friends also were not feeling well. Nevertheless I have come to America to meet the friends of God. This will demonstrate to you how great my love is for you. To see you I have taken this long voyage. Although there were many troubles and vicissitudes, yet when I thought of the meeting with you, all these things vanished away.

In reality I am very much pleased with the City of New York. Its entrance, its wharves, the buildings and the broad avenues are all magnificent and beautiful. Truly I say it is a wonderful city. As New York has made wonderful progress in material civilization, I hope that spiritually it may also advance in the realm of God, so that the friends in this

city may become the cause of the illumination of America; that this city may become the city of love, and that the fragrances of God may spread from this place to all parts of the world. I have come for this. I pray for you, that you may become the manifestations of the love of BAHÁ'O'LLAH, that each one of you may become like a clear crystal-line lamp and that the rays of the bounties of the Blessed Perfection may emanate from you to all parts of the world. This is my utmost aspiration.

It was a great, long trip. The more we traveled the greater seemed the extent of the sea. Although the weather was very fine and there was no storm, yet there seemed no end to the sea.

I am very, very happy to meet you all here today. Praise be to God! that your faces are shining with the love of BAHÁ'O'LLAH. To behold your faces is the cause of spiritual happiness.

We have arranged that every day we will meet you at the homes of some of the friends in this city, and those places will be designated from day to day. I will go there, and the friends will be gathered there, so that I may meet them.

In the East the people were asking, "Why are you taking this long trip?" The people in Egypt were saying "You don't know how far America is from the East; your body cannot endure this long trip." When the time comes, my body can endure everything. My body has endured forty years of imprisonment, and so I can stand the utmost trials.

I hope to see you again, and now I will shake hands with each of you; and then I desire to leave you in peace. I was very tired today yet I came to see you all. Now I hope that you will all be happy, and God willing, I will meet you again and again in New York.

ADDRESS OF ABDUL-BAHA AT UNION MEETING
OF ADVANCED THOUGHT CENTERS, CARNEGIE
LYCEUM, NEW YORK, APRIL 14, 1912.

Notes by Mountfort Mills and Howard MacNutt.

I HAVE come from distant lands in order to visit the assemblies and meetings of this clime.

I am greatly pleased with what I see of the assemblies here, for I find in every meeting people gathered loving each other. The bond of union among them is evidenced in this assembly which the Power of God has brought together in faith, unity and concord, engaging in the development of the human world.

Just as here we have a large assemblage of people, men and women of all kinds gathered here collectively, likewise it is my hope that the whole world may be united in one gathering of love. Unity, the gathering of accord and union, is indicative of the loving power of God, for the Reality of Divinity is expressed. It is resplendent through the various bestowals of light upon humanity in this day.

That Divine Power is effulgent in endless images and pictures. The world of creation, or of humanity, is likened unto the earth. The Divine Power might well be likened to the sun. This sun has shone upon all humanity. In these endless images His will is reflected. Consider how all created beings are the recipients of the bounty of the same sun. At most the difference is that of degree, but the effulgence is one effulgence. It is the one light which is emanating from the sun.

All that exists in the world is being enlightened, so that all created objects are the recipients of the bounty of this sun. That expresses the oneness of the world of humanity.

There is no created being which is deprived of the bounty of the Divine Sun. The body politic, or the social unity of the world may be likened to an endless ocean and each member, each individual, is likened to a wave. These waves belong to the same ocean.

The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply a difference of capacity and degree. A certain created object may be of stone. The stone would be a recipient only to a limited extent. Another created thing may be likened to a mirror wherein the sun is fully reflected; but upon both the same sun shines. At most, the important thing to do is to polish the mirrors of the hearts in order that they may become illumined, may become receptive of the light of the sun.

One heart you may find to be expressive of or to have reached the capacity of the polished mirror; another quite rusty, or covered over with dust and dross. Although the same sun is shining upon these, in one, the mirror which is polished, which is pure and sanctified, you will see the sun in its fullness, in its glory, in its power, with all its effulgence and majesty; but the mirror which is full of dross, which is rusted, is not capable of reflecting, though so far as the sun is concerned, it is shining thereon and it is not deprived.

Therefore, our duty lies in endeavors toward polishing the mirrors of our hearts that

perchance we may become reflective of that light, so that the Divine bounties may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when the oneness of humanity, when this human body-politic reaches a state of absolute unity, then the great effulgence of the Eternal Sun will make its fullest light and heat manifest. Therefore we must not make any distinctions between any individual members of the human family. We must not consider any soul as barren or deprived. At most our duty lies in educating, so that the Sun of the bestowal of God will become resplendent therein, and this is possible through the power of the oneness of humanity. The more among mankind love is expressed and the stronger the power of unity, the greater will be this revelation, for the greatest bestowal of God is love. That is the origin of all the bestowals of God. Until love takes possession of the heart, no other great or Divine bounty can be revealed in it.

All the prophets have striven to make love manifest in the hearts of men. His Holiness Jesus Christ endeavored to create this love in the hearts. He suffered all those difficulties, all those ordeals, that perchance the human heart might become the fountainhead of love. Therefore, we must strive with all our heart and with all our soul that this love may take possession of our hearts, so that all humanity, whether it be in the East or in the West may be connected through the great bond of this affection, for we are all the waves of one sea; we have come into being through the same bestowal, and we are recipients from the same center.

The lights which exist upon the earth are all acceptable; but the center of lights is the sun, and we must direct our gaze to the sun.

The Center, of the Sun, is God. The more we direct ourselves to this Center of Light, the greater will be our capacity.

In the Orient there were great differences. The various peoples hated each other. There was no association among them. The various and divergent sects were inimical toward one another. The different races were at constant warfare until about sixty years ago BAHÁ'Ó'LLAH appeared from the eastern horizon and He caused love and unity to exist among these various peoples. He united these peoples with this bond, and their former animosity and hatred passed away entirely. On the contrary, love and unity took their places. It was a dark world; it became radiant. A

new springtime from a new Sun appeared through Him; and through this new springtime there appeared beautiful meadows and pleasant prairies; variegated flowers of inner significance bloomed, and the good fruits of the Kingdom of God became manifest.

I have come here with this mission; that through your endeavors, through your heavenly morals, through your earnest efforts, there may be accomplished a bond of unity between the East and the West; that a perfect bond may be established, so that the bestowals of God may surround all; so that all of you may be seen to be parts of the same tree, and that is the tree of the human family. All mankind may be likened to the branches, the twigs, the blossoms and the fruits of that tree.

The favors of God are endless. The infinite bounties of God have encompassed the whole world. We must emulate the bounties of God; and just as the bounties of God, the bounty of life, for instance, encompasses and surrounds all, so likewise we must become connected together so that each may be a part of the whole.

Consider; we plant a seed. Therefrom appears a whole tree, and from each seed of this tree another tree can be produced; therefore the part is expressive of the whole, for this grain, this seed, was part of the tree, but therein potentially was the whole tree. So each one of us may become expressive or representative of all the bounties of life. This is the unity of the world of humanity. This is the bestowal of God. This is the happiness of the human world, and this is the manifestation of the Divine favor.

ADDRESS OF ABDUL-BAHA AT A GATHERING OF THE BAHAI FRIENDS OF NEW JERSEY AT HOTEL ANSONIA, NEW YORK CITY, TUESDAY EVENING, APRIL 16, 1912.

From Stenographic Notes.

SOULS from the East and from the West have been brought to this spot through the power of the Holy Spirit. It is impossible to bring about such a gathering through material means. Such a meeting has never been established in New York, that people coming from the farthest corner of the earth to this country are associated with the people of America in the utmost love and unity. This is only through the power of God. When His Highness the Christ appeared in this world nineteen hundred years ago to establish the ties of unity and the bonds of love between the various nations and differ-

ent communities, He cemented together the sciences of Rome and the greatness of Greece. He also brought and established affiliation between the Assyrian kingdom and the power of Egypt. It had been impossible to establish unity, love, accord and agreement between these nations but His Highness the Christ, through the Divine power, established this condition among the children of men.

Now a much greater difficulty is encountered when we desire to establish this great unity between the Orient and the Occident! His Highness BAHÁ'O'LLAH, through the power of heaven, has established union between the East and the West. Ere long we shall know that the East and the West are cemented together with the power of God. That oneness of the kingdom of humanity will supplant the banner of conquest and bring under its shade all communities of the earth. No nation like Persia will be left. America will be known only in name; Germany also; France, England, Turkey, Arabia—all these various nations will be welded together in unity. When they ask the people of these various nations in the future, "To which nationality do you belong?" the answer will be "To the nationality of human beings. I am living under the shadow of BAHÁ'O'LLAH. I am the servant of BAHÁ'O'LLAH. I belong to the army of the 'Most Great Peace'." The people in the future will not say, "I belong to the nation of England, France or Persia." All of them will become citizens of one nation. All of them will be considered one family, all will belong to one country and these warfares and strifes will pass away.

His Highness BAHÁ'O'LLAH appeared in a country which was the center of prejudice. In that country were many different communities. There were many religious sects and denominations. The greatest animosity of the past existed among these people. They were ready to kill each other. They considered the killing of others who did not believe as they did a great act of worship. His Highness BAHÁ'O'LLAH established such a unity and agreement between these various communities that the greatest love and amity are now witnessed among them.

Today the Bahais of the East are longing with the greatest desire to see you face to face. Their highest hope, their greatest aspiration, is that the day may come when they will be gathered together in an assembly with you. Consider well the power that made this great change.

Today the human world is sick. To heal this sick body of the world will need the oneness of the kingdom of humanity. Its life is the "Most Great Peace." Its illumination is love. Its happiness consists in the acquirement of the perfections of this world. I hope and trust that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power, attain to a great and wonderful source of energy so that the foundations of the unity of the world of men may establish the "Most Great Peace." May the love of God from this city, from this meeting, be spread to all the surrounding countries. Nay, may America become the center of spiritual enlightenment and all the world receive this great heavenly blessing. For America has developed wonderful capabilities and powers. The capabilities of the people in this country are greater than other nations. It is true that the people have perfected a most wonderful material civilization. I hope that the spiritual forces may likewise animate this great body. May the inhabitants of this country become like angels of heaven with faces turned towards God. May all of them become the servants of the Great One. May they rise from the perfections of materialism to such a height that heavenly illumination may emanate from this center to all the countries of the world.

The Divine Jerusalem has come down from heaven. The bride of Zion has appeared. The voice of the Kingdom of God has been raised. I hope that you may attain great capacity and magnetism in this realm of might and power,—that you may manifest wonderful energy and accomplishment,—for God is your Assister and your Helper. The breath of the Holy Spirit is your comforter and the angels of heaven surround you. I desire this power for you. Rest assured that these benefits are surrounding you.

TALK BY ABDUL-BAHA AT 261 WEST 139TH ST., NEW YORK CITY (HOME OF MR. AND MRS. ARTHUR P. DODGE), APRIL 16, 1912.

Notes by Miss Juliet Thompson.

QUESTION—Shall we have a temporary Mashrak-el-Azkar?

Abdul-Baha—In those places where they have no Mashrak-el-Azkar they rent a house and call it by that name. Today the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction. Why is it so impor-

tant? Because it has become known throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar.

The matter of the Mashrak-el-Azkar does not depend upon personal endeavor,—it needs united endeavor. When in Ishkabad the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention upon that place. There was no personality anywhere. And thus they were able to build.

Question—Those who assume the direction of Bahai affairs are often criticized. If a man has a superior intellect, should he come down to the station of those who are less capable?

Abdul-Baha—Capacity and privilege in this Cause are intrinsic. Whosoever has a greater power of speech, whosoever has a greater power of attraction, whosoever has a greater sincerity, will advance, no matter what happens. In other movements, positions are like public offices; but in this Cause the people advance because of their innate qualities,—because their works echo in the hearts of men.

In Persia there are many Bahais who are the center of all the friends. When the friends of God find that a soul has arisen to serve the Cause in sincerity, they accept him with heart and soul. They do not doubt him; they believe in what he says and consider that to believe in what he says is to believe in and to obey God. It is true that all souls are not equal. Some souls are in high stations of exaltation,—in the vanguard of the army; some are in the second rank. This is an innate Cause. The friends of God must have utmost consideration for those souls who are sincere and endeavoring to serve in the Cause.

For example, when we see a man doing public service, we must have consideration for him; if he gives a good address, we must praise him; if he makes wise suggestions, and if good intentions appear from him, we must have for him the greatest consideration.

I will relate to you a story, the conclusion of which you will understand: After the appearance of the Bab, the disciple who succeeded Him was called "Bab-el-Bab." He was almost worshipped. When His Highness the Bab had passed away, all hearts turned to Bab-el-Bab. While His Highness Bab-el-Bab was traveling with three hundred and sixty staunch believers, His Highness Khudus, who was another great teacher, was as his

disciple,—like his servant. While Bab-el-Bab sat, Khudus always stood before him. But one day there came a great change. Khudus was found sitting and Bab-el-Bab standing before him. All were astonished. Then His Highness Bab-el-Bab, addressing the people, said: "I did not before know the station of Khudus. Tonight I realize that I am less than the dust of his feet." Later he sacrificed his life in the path of Khudus.

The believers in this city must have the utmost consideration for each other. None must try to precede the other. Those souls who are distinguished among the friends must receive due consideration.

Question—Does not this distinction come about naturally when one is severed, and is it not a spiritual distinction rather than intellectual?

Abdul-Baha—Distinction* is good—all distinctions are good—distinction of intellect—distinction of sincerity—all; because distinction means development.

Question—Is not distinction dangerous for the individual?

Abdul-Baha (laughing)—All people are in danger. Man, in whatsoever degree he chances to be, is in danger. Can you single out a man who is beyond danger?

We are all servants of the One Threshold. These remarks are unnecessary. We must serve this Threshold. This is truth. We must love each other perfectly. If we are in such a state, the confirmations of God will reach us. If other discussions creep in, there will be a cessation of confirmation. Service must be rendered to this Threshold. The Blessed Perfection BAHÁ'ÓLLAH has trained us that we may pass our time in the discussion of things spiritual; that is ideal. We must be engaged in things conducive to the onward growth of man. Hence we must pray that He may accept us at His Threshold; that He may preserve us; that He may usher us into His Kingdom. This is praiseworthy. This is essential.

Question—Suppose you reason out something, and your reason tells you it is true? In the "Seven Valleys" it is said that when the "fire of Love becomes ablaze, the harvest of reason is consumed." How is this?

Abdul-Baha—That is not to be taken literally. It has an inner meaning. It refers to ordinary reasoning. For example: a soul in Persia who became a believer endangered his very life. Now, what would the ordinary

*DISTINCTION, see page 17.—ED.

intellect say? Preserve your life! Preserve your property! But he who is set on fire with God's love will forego all possessions. On such occasions his actions appear insane; but he is in a sacrificial state. Honor, glory, everything pertaining to himself, is sacrificed. BAHĀ'O'LLĀH means that the harvest of reason becomes consumed by the fire of faith. In such a state a man appears insane. Those who see him under such circumstances would say: "Here is a man who has good position, who has honor, affluence, influence,—a man of competence, and he has sacrificed all of these in the path of some mysterious thing!"

Question—What are the "seventy-two degrees of insanity" spoken of by BAHĀ'O'LLĀH?

Answer—One is to forfeit possessions, to forfeit estates. One is to forego name, honor, fame. One is to forsake relatives, station. Et cetera [ended Abdul-Baha, laughing], et cetera, et cetera. Each one of these is a distinct insanity!

TALK GIVEN BY ABDUL-BAHA AT 780 WEST
END AVENUE, NEW YORK CITY (HOME OF
MR AND MRS. E. B. KINNEY), APRIL 17,
1912.

Notes by John G. Grundy.

IN the Holy Books it is recorded that when the Sun of Truth dawns it will appear in the East and its Light will be reflected in the West. Already its dawning has taken place in the East and its signs are appearing in the West. Its illumination shall spread rapidly and widely in the Occident. That Sun of Truth has risen in Persia and its effulgence is now manifest here in America. This is the greatest proof of its appearance in the horizon of the world, as recorded in the Heavenly Books. Praise be to God! that which is prophesied in the Holy Books has been fulfilled.

On Sunday last, at Carnegie Hall, the revered soul who introduced Abdul-Baha gave voice to the statement that according to tradition demons would appear from the land of the sun-rising, but now we find angels appearing instead. At the time this statement was made a reply was not possible, but today we will speak of it. The great Spiritual Lights have appeared only in the East. The Blessed Perfection BAHĀ'O'LLĀH appeared in the East. His Holiness Jesus Christ dawned on the horizon of the East. Moses, Aaron, Joseph and all the Israelitish prophets such as Jeremiah, Ezekiel, Isaiah and others, appeared from the Orient. The Lights of

Mohammed and the Bab shone from the East. The Eastern horizon has been flooded with the effulgence of these great Lights, and only from the East have they risen to shine upon the West. Now, praise be to God! you are living in the dawn of a cycle when the Sun of Truth is again shining forth from the East, illumining all regions.

The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals; all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another, thorns and thistles. Each plot receives the bounty of the sunshine, but the capacity to receive it is not the same. Therefore it is requisite that we must develop capacity and Divine susceptibility in order that the merciful Bounty of the Sun of Truth intended for this age and time in which we are living, may reflect from us as light from pure crystals.

The Bounties of the Blessed Perfection are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them; become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the Lights of the Sun of Truth. Be like a well cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is my hope that your hearts may become as ready ground, carefully tilled and prepared, upon which the Divine showers of the Bounties of the Blessed Perfection may descend and the zephyrs of this Divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the Heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the Divine Cultivator who has nourished them. Day by day become more closely attracted in order that the Love of God may illumine all those with whom you come in contact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

As difference in degree of capacity exists among human souls; as difference in capability is found,—therefore individualities will differ onē from another. But in reality this is a cause of unity and not of discord and enmity. If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore, although we are of different individualities, different in ideas, and of various fragrances, let us strive like flowers of the same Divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same Light, all contributing fragrance to the same breeze which blows through the garden, all continuing to grow in complete harmony and accord. Become as waves of one sea; trees of one forest, growing in the utmost love, agreement and unity.

If you attain to such a capacity of love and unity, the Blessed Perfection will shower infinite graces of the Spiritual Kingdom upon you, guide, protect and preserve you under the shadow of His Word, increase your happiness in this world and uphold you through all difficulties. Therefore it is my hope that day by day you will become more and more effulgent in the horizon of Heaven, advance nearer and nearer toward the Kingdom of EL-ABHA, attain greater and greater bounties of the Blessed Perfection. I am joyful, for I perceive the evidences of great love among you. I go to Chicago, and when I return I hope that love will have become infinite. Then will it be an eternal joy to me and the friends in the Orient.

TALK BY ABDUL-BAHA AT HOTEL ANSONIA,
NEW YORK CITY, APRIL 17, 1912.

From Notes by Howard MacNutt.

DURING my visit to London and Paris last year, I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law,—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair;—therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun;—I see flowers

upon this table;—I smell their fragrance;—I hear sounds outside, etc., etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever;—for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans, the criterion of knowledge was Reason—that whatever is provable and acceptable by Reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians, that traditions and interpretations constitute the basis of human knowing. There is still another,—a fourth criterion, upheld by religionists and metaphysicians, who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly, then, these four criterions, according to the declarations of men, are: First—Sense Perception; Second—Reason; Third—Traditions; Fourth—Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror, you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water, but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it, but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one torch. We behold a shadow moving upon the ground, but it has no material existence, no substance. In deserts, the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far North other deceptive phenomena appear to baffle human vision. Sometimes three or four suns, called by scientists "mock suns," will be shining at the same time, whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived

and we are unable to separate that which is reality from that which is not.

As to the second criterion—Reason—this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If Reason is the perfect standard and criterion of knowledge, why are opinions at variance, and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists, continually disprove and reject the conclusions of the ancients;—nothing is fixed, nothing final;—everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future, much that is announced and accepted as true now will be rejected and disproved. And so it will continue to be ad infinitum.

When we consider the third criterion—Traditions—upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God, the faculty of comprehension by which we form conclusions is Reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is Inspiration, through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are Satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, How shall we know whether we are following inspiration from God or Satanic promptings of the human

soul? Briefly, the point is, that in the human material world of phenomena, these four are the only existing criterions or avenues of knowledge, and all of them are wrong and faulty. What then remains? How shall we attain the Reality of Knowledge? By the breaths and promptings of the Holy Spirit, which is light and knowledge Itself. Through It the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criterions are faulty and defective, but the Divine Standard of Knowledge is infallible. Therefore man is not justified in saying, "I know because I perceive through my senses,—or I know because it is proved through my faculty of reason,—or I know because it is according to tradition and interpretation of the Holy Book,—or I know because I am inspired." All human standard of criterion is faulty, finite.

TALK GIVEN BY ABDUL-BAHA AT 227 RIVERSIDE DRIVE, NEW YORK CITY, MAY 11, 1912.

Notes by John G. Grundy.

IT is just three weeks that we have been away from the New York friends, yet so great has been the longing to see you that it seems like three months. We have had no rest by day or night since we left you;—either traveling, moving about or speaking;—yet it was all so pleasantly done;—and we have been most happy. Praise be to God! Everywhere and all the time it has been "harakat," "harakat," "harakat" ("motion," "motion," "motion").

The friends in America are very good. All the people we have met here are very good. They are polite, not antagonistic, although inquisitive. A small minority of them are prejudiced, yet even these have their good points. The American people have a real love for progressiveness. They are not content to stand still. They are most energetic and progressive. When you see a tree which is growing and developing, be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees, there is no hope whatever of fruitage.

The questions asked us have been opportune and to the point. The answers we gave have not been used for altercation and argument. We met savants and learned men and satisfied them with our explanations. Important people expressed their satisfaction and pleasure at our replies to their inquiries. In

brief, it would be difficult to find, in the aggregate of people we met, any one who was dissatisfied. Some scholastic minds aimed only at fruitless discussion. In Chicago we met two clergymen,—delivering an address at the church of one, and having dinner with the other. Both manifested great love. Likewise among all the people we met, not a single soul arose in opposition or went away disappointed.

Yesterday we met a group of important people. One prominent in political circles came with a Justice of the Supreme Court. There were many ladies of the Diplomatic Circle present. After we had spoken, the politician referred to raised the point that the foundation of all religions, from time immemorial, had been peace, unity and accord,—principles conducive to fellowship and unification,—yet Jesus, he declared, “had been the cause of discord and strife and not a factor in the cause of unity.” “Therefore,” he said, “I cannot accept your statements and explanations of religious betterment.” When we elucidated further, he said: “What you state may cause me to change my views and accept.” During this time the Justice was sitting silent, saying nothing. Fearing he might have some feeling of dissatisfaction, we asked him if anything presented had been objectionable to his opinions. He replied: “Not at all! Not at all! It’s all right! It’s all right!” This is the characteristic expression of the Occident,—“All right! All right!”

There were also present at this meeting several Cabinet officers, United States Senators, many from the Foreign Diplomatic Service, Army and Navy officials, and other high dignitaries. The servant of God, Mrs. Parsons, endured much trouble, but was always active and energetic in service, inviting important and influential people to the gatherings, etc. We spoke to all from their own standpoints, with most satisfactory results,—working day and night, so there was very little time for individual and private interviews.

In Washington, too, we called together a meeting of the colored and white people. The attendance was very large, the colored people predominating. At our second gathering this was reversed, but at the third meeting we were unable to say which color predominated. These meetings were a great practical lesson upon the unity of colors and races in the Bahai teaching.

We said in part: “The black man must ever be grateful toward the white man, for

the white man has manifested great manliness, courage and self-sacrifice in behalf of the colored race. Four years he fought their cause, enduring great hardships, sacrificing life, family, treasure,—all for his black brother, until the great war ended in the proclamation of freedom. By this effort and accomplishment, the black race throughout the world,—in all countries,—was benefited and influenced. Had this not been accomplished, there would be no liberty for the black man in Africa today. Therefore the black man everywhere should be grateful, for no greater evidence of humanism and manliness could be shown than the white man has displayed. If the colored people of the United States should forget this sacrifice, this zeal and manhood on the part of the whites, no ingratitude could be greater or more censurable. If they should see the black people of Africa today, in their native wretched state, then would the contrast between their state and the condition in the Orient be apparent and the fact clearly evident that the black man of the West enjoys incomparable advantages. The comfort and civilization under which you live is owing to the white man’s efforts and sacrifice. Had this sacrifice not been made, you would still be in the bonds and chains of slavery, scarcely lifted out of your aboriginal condition. Therefore always show forth your gratitude to the white man. Eventually all differences will disappear and you will completely win his friendship.

“God makes no distinction between the white and black. If the hearts are pure, both are acceptable before Him. God is no respecter of persons on account of their color or race. All colors are acceptable to Him, be they white, black or yellow. Inasmuch as from the standpoint of humanity both were created in the image of God, we must bring ourselves to realize that both are as one and both embody the Divine possibilities in humanity.

“If you go into a garden and find all the flowers uniform in form, color and perfume; if you find them all white, all yellow, or all red,—is that better than to behold them variegated, many-colored, different? It is the difference among them which lends charm to the garden. Variety lends adornment and the effect of decoration. In a flock of doves, some are white, some black, red, blue,—yet they make no distinction among themselves. All are doves, no matter what the color.

“This variety in forms and colors which is visible in all the kingdoms is according to

creative wisdom and has Divine intention. Yet whether the creatures be all alike or all different should not be the occasion of strife and quarreling among them. Why then should the human creature, man, find cause for discord in the color or race of his fellow-creature? No educated or illumined mind will allow that this differentiation and discord should exist or that there is any ground for it.

"The whites should likewise be kind and just to the colored people.

"Thus will the world of humanity become like one great flower garden, variegated and multi-colored,—each rivaling the other only in the virtues and graces which are spiritual."

TALK GIVEN BY ABDUL-BAHA AT 780 WEST
END AVENUE, NEW YORK CITY (HOME OF
MR. AND MRS. E. B. KINNEY), MAY 29,
1912.

Notes by Howard MacNutt.

THE Divine Manifestations have been iconoclastic in their teachings. Each of them has summoned mankind anew to the fundamental Oneness of God. Each one has proclaimed the Oneness of Humanity. The essential teaching of His Holiness Moses was the Law of Sinai,—the Ten Commandments. In His Holiness Christ were again revealed the commands of the One God and precepts of human action. In His Holiness Mohammed, although the circle was larger, the intention of His teaching was to uplift and unify humanity in the knowledge of the One God. In His Holiness the Bab the circle was again very much enlarged, but the essential teaching was the same. The Books of His Holiness BAHÁ'Ó'LLÁH number more than one hundred. Each one is an evident proof; each one is sufficient for mankind; each one from foundation to apex proclaims the essential Unity of God and humanity, the Love of God, abolition of war and the Divine standard of peace. Each one also inculcates Divine morality, the manifestation of lordly graces;—in every word a book of meanings. For the Word of God is collective Wisdom, absolute Knowledge and certain Truth.

Consider in the Gospels the statement recorded in the first chapter of the Book of John: "In the beginning was the Word, and the Word was with God, and the Word was God." This is a brief statement, but replete with greatest meanings. Its applications are illimitable and beyond the power of books or

words to contain and express. Heretofore the doctors of theology have not expounded it, but have restricted it to Jesus as "The Word made flesh," the separation of Jesus from God the Father, and His descent upon the earth. In this way the individualized separation of the Godhead came to be taught.

The essential Oneness of Father, Son and Spirit has many meanings and constitutes the foundation of Christianity. Today we will merely give a synopsis of explanation. Why was Jesus the Word? In the universe of creation, all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideas, as for instance, "a," "b," etc. Likewise all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore as Christ conveyed the perfect meaning of Divine Reality and embodied independent significance, He was the Word. He was as the station of Reality compared to the station of metaphor. There is no intrinsic meaning to the leaves of a book, but the thought they convey leads you to reflect upon the reality.

The Reality of Jesus was the perfect meaning—the Christhood stationed in Him, which in the Holy Books is symbolized as the Word.

"The Word was with God." The Christhood means not the body of Jesus, but the perfection of Divine virtues manifest in Him. Therefore it is written, "He is God." This does not imply separation from God,—just as it is not possible to separate the rays of the sun from the sun. The Reality of Christ was the embodiment of Divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that Court of Sanctity are one; there is no multiplicity or division. The intention of this explanation is to show that the Words of God have innumerable significances and mysteries of meanings;—each one a thousand and more.

The Tablets of BAHÁ'Ó'LLÁH are many; the precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry—astronomy, biology, medicine, etc., etc. In *Kitab-el-Ighan* He has given expositions of the meanings of the Gospel and other Heavenly Books. He wrote lengthy tablets upon civilization, sociology and government. Every subject is considered. They are matchless in beauty and profundity. Even His enemies acknowledge

the greatness of BAHÁ'O'LLAH, saying He was the miracle of humanity. This was their confession, although they did not believe in Him. He was eulogized by Christians, Jews, Zoroastrians and Mohammedans, who denied His claim. They frequently said, "He is matchless, unique." A Christian poet in the Orient wrote, "Do not believe him a Manifestation of God, yet his miracles are as great as the sun." Mirza Abul Fazl has mentioned many poems of this kind, and there are numerous others. The testimony of His enemies witnessed that He was the "miracle of mankind,"—that He "walked in a special pathway of knowledge" and was "peerless in personality." His teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon "Medicine" if it is never taken from the library shelf? When practical activity has been manifested, the teachings of God have borne fruit.

The great and fundamental teachings of BAHÁ'O'LLAH are the Oneness of God and Unity of Mankind. This is the bond of union among Bahais all over the world. They become united among themselves, then unite others. It is impossible to unite unless united. Christ said, "Ye are the salt of the earth; if the salt has lost its savour, wherewith shall it be salted?" This proves there were dissensions and lack of unity among His followers. Hence His admonition to unity of action.

Now must we likewise bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor,—yea, even our lives for each other. Then will it be proved that we have acted according to the Teachings of God;—that we have been real believers in the Oneness of God and Unity of Mankind.

TALK BY ABDUL-BAHA AT 309 W. 78TH STREET,
NEW YORK CITY, JUNE 8, 1912.

Notes by John G. Grundy.

THE Body-Politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case and then prescribes treatment. He does not prescribe however until he has made the diagnosis. The disease which afflicts the Body-Politic is lack of love and absence of altruism. In the hearts of men

no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and Unity are the needs of the Body-Politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the Power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the Body-Politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It must be accomplished solely through the Divine Bounties and Spiritual Bestowals which have descended from God in this Day for that purpose. This is an exigency of the times, and the Divine remedy has been provided. For the spiritual teachings of the Religion of God can alone create this love, unity and accord in human hearts.

Therefore hold to these heavenly agencies which God has provided, so that through the Love of God, this soul bond may be established, this heart attachment realized, and the light of the Reality of Unity be reflected from you throughout the universe. If we do not hold fast to these Divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His Bounties,—illumine our eyes to witness His great Guidance,—attune our ears to enjoy the celestial melodies of the Heavenly Word. This is our greatest hope. This is our ultimate purpose.

TALK GIVEN BY ABDUL-BAHA AT 780 WEST
END AVE., NEW YORK CITY (OPEN COM-
MITTEE MEETING), JUNE 11, 1912.

Notes by Howard MacNutt.

THIS is in reality a goodly meeting. My hope is that the meeting in New York shall become what it should be, for a Bahai Assembly must be as a meeting of the Supreme Concourse. When you assemble together you must acquire the Lights of the Supreme Kingdom. Let your hearts be as mirrors reflecting the radiance of the Sun of Reality. Every bosom of the bosoms must be a telegraphic station; one terminus of the wire in the bosom of each soul and the other in the Supreme Concourse, so that inspiration may descend from the Kingdom of ABHA and

right things be discussed. Then will opinions coincide with Reality; day by day there will be general development and each meeting become better, more radiant and more spiritual. This attainment is conditioned upon perfect unity and agreement. The more you realize of agreement and love, the more the Confirmations of God and the help of the Blessed Perfection will descend to assist you. May this be a Divine meeting and boundless bestowals come down upon you. Strive with heart and very life that day by day agreement and unity may increase. In discussions look toward the Reality without being self-opinionated. Let no one assert his own mere opinion, nay rather, let each investigate the Reality with the greatest love and agreement. Consult together upon every matter and when one presents an exposition of Reality, that shall be acceptable to all. Then will unity and spirituality increase among you, your illumination will be greater, your happiness and joy more abundant and you will draw nearer and nearer to the Kingdom of God.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JUNE 12, 1912.

Notes by Mary J. MacNutt.

YOU are all exceedingly welcome. Do you realize how much you should thank God for His blessings? If you thank God a thousand times with every breath it is not sufficient, because God has created and trained you. He has protected you from every affliction and prepared for you every gift and bestowal. Consider what a kind Father He is! He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born we beheld that He has prepared everything for our comfort, without any question on our part. Without our asking, He has given us a kind father and a compassionate mother; He has given us two springs of salubrious milk; He has given us pure climate; He has given us water, the gentle breeze wafting over us, the sun shining above our heads. In brief, He has provided for us all the necessities of life, although before our birth we did not ask for any of these great gifts.

With pure mercy and bounty He has prepared for us this great table. This is a mercy which precedes asking. There is another kind of mercy which is realized after questioning and supplication. He has bestowed both mercies upon us—without asking and with supplication. He has created us in this radiant century,—a century longed for and expected by all the sanctified souls in past periods. It is a blessed century; it is a blessed day. The philosophers of history have agreed that this century is equal to fifty centuries of the past. This is true from every standpoint. This is the century of science; this is the century of inventions, discoveries and universal laws. This is the century of the revealment of the mysteries of God. This is the century of the effulgence of the rays of the Sun of Truth. Therefore, you must render thanks and glorification to God that you were born in this age. Furthermore, you have listened to the call of BAHÁ'ÓLLÁH. Your nostrils are perfumed with the breezes of the Paradise of ABHA. You have caught glimpses of the Light from the horizon of the Orient. Asleep you were; you are awakened. Your ears are attentive; your hearts are informed. You have acquired the Love of God. You have attained to the Knowledge of God. This is the most great bestowal of God. This is the Breath of the Holy Spirit, and this consists of faith and assurance. This life eternal is the second birth; this is the baptism of the Holy Spirit. God has destined this station for you all. He has prepared this for you. You must appreciate the value of this Bounty and engage your time in mentioning and thanking the True One. You must live in the utmost happiness. If any trouble or vicissitude comes into your lives,—if your heart is depressed on account of health, livelihood or vocation,—let not these things affect you. These things should not cause unhappiness, for BAHÁ'ÓLLÁH has brought you Divine happiness. Heavenly food has He prepared for you; eternal bounty has He destined for you; everlasting Glory has he bestowed upon you. Therefore these glad-tidings should cause you to soar in the atmosphere of joy forever and ever. You must render thanks unto God forever, so that the confirmations of God may encircle you all.

(Continued on page seventeen)

STAR OF THE WEST

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Chicago (September 8, 1912) Eizzat

No. 10

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Eizzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Mass'ulk (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Loftiness</i>)	Mar. 2

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHÁ'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHÁ'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHÁ'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive—during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

THE TRUMPET CALL: "LIFE" OR "DEATH"—WHICH?

ALTHOUGH the STAR OF THE WEST has published only a portion of the Addresses of Abdul-Baha delivered in America, it must be evident to many that he is talking upon every subject necessary to the investigation and acceptance of the Reality of Religion, both scientifically and spiritually.

That all may be alive to the truth of this statement when reading forthcoming Addresses in the STAR OF THE WEST—for there are many forthcoming—and realize the importance of the matter, we respectfully direct the attention of the friends to the following:

Previous to Abdul-Baha's recent decision to journey to the Pacific Coast, and during his return visit to New York City, in answer to a question from one of the friends, he gave the impression that he would not go west again and would depart in one month for the Orient. When it was remarked that this would disappoint a great many people [we quote the letter received by us], "he replied that he had talked on every subject, from the scientific as well as psychological basis and that he breathed on the souls and spirits of all the Bahais in such a way that had it been upon bone, it would have taken on flesh (meaning, as I understood it, that he had given really life-giving spirit) and that if their souls were not on fire now, verily they were dead—just as a tree which is not green and does not show forth any signs of life though the most nourishing life-giving rains are pouring down upon it, and the fresh spring breezes blowing down upon it. In all this he seemed to say that he had done all that he could do and now it lay upon those whom he had blessed to do the rest. If they were not awakened after all this, then, verily, they were as dead and dried up."

THE EDITORS.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 15, 1912.

Notes by Howard MacNutt.

I HAVE made you wait for awhile, but as I was tired I slept a little. While I was sleeping I was conversing with you as though speaking at the top of my voice. Then through the effect of my own voice I awoke. As I awoke, one word was upon my lips,—the word "Distinction." So I will speak to you upon that subject this morning.

When we look upon the world of existence we realize that all material things have a common bond; and yet, on the other hand, there are certain points of distinction between them. For instance, all earthly objects have common bodily ties. The minerals, vegetables and animals all have elemental bodies in common with each other. Likewise all have place in the order of creation. This is the common tie or point of contact between them. All of them are composed of material substance; all have body and form. This is their common connection or point of contact. All of them pass through the process of composition and decomposition; the law of change affects all. This is a natural law to the operation of which all are subject. This law is ruling throughout creation and constitutes a common bond of connection among created things. But at the same time there are certain distinguishing features between these objects. For instance between the mineral and vegetable, the vegetable and animal, the animal and human, points of distinction exist which are unmistakable and significant. Likewise, there are distinctions between kinds and species of each kingdom. When we consider the mineral kingdom in detail, for instance, we observe not only points of similarity between objects but points of distinction as well. Some are immovable bodies, some hard and solid, some have the power of expansion and contraction; some are liquid like water, some are gaseous like air; some have weight, others, like fire and electricity, have not. So there are many points of distinction among these kinds of elements.

In the vegetable kingdom also we observe distinction between the various sorts and species of organisms. Each has its own form, color and fragrance. In the animal kingdom the same law rules, as many distinctions in form, color and function are

noticeable. It is the same in the human kingdom. From the standpoint of color there are white, black, yellow and red people; from the standpoint of physiognomy there is a great deal of difference and distinction among races. The Asian, African and American have different physiognomies; the men of the North and men of the South are very different in type and features. From an economic standpoint, in the law of living there is a great deal of difference. Some are poor, others wealthy; some are wise, others ignorant; some patient and serene, some impatient and excitable; some are prone to justice, others practice injustice and oppression; some are meek, others arrogant. In brief, there are many points of distinction among humankind.

I desire you for distinction. The Bahais must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the Love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting International Peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

ADDRESS BY ABDUL-BAHA AT 935 EASTERN PARKWAY, BROOKLYN, N. Y. (HOME OF MR. AND MRS. HOWARD MACNUTT), SUNDAY, JUNE 16, 1912.

Stenographic Notes by Miss Esther Foster.

THIS is a good gathering, a very good gathering. It is a meeting of the maid-servants of the Merciful and beloved of God. Such gatherings take place in this world. Whenever they have taken place, the results

have been very great. They have caused an effect in the world of hearts and minds. Wherever in the night a lamp is lighted, naturally people are attracted to that light and gather around it. When there is a gathering in the evening in any place it is indicative of the fact that the light has been lighted there. There are lamps the light of which is limited. There are Lamps the light of which is unlimited. There are lamps which illumine small places. There are Lamps which illumine the horizons. The Lamp of the Guidance of God, wherever lighted, has illumined the horizons. Praise be to God! in this country the lamp of the guidance of God has been lighted and day by day its light is becoming more and more resplendent and this splendor is becoming more and more widespread. Now this is not known, but later its traces will become evident. Consider how in the days of His Holiness Christ the light of guidance brightened twelve hearts. Twelve hearts were illumined by that light and how limited it seemed; but how spacious it became for it illumined the world! You are not a great body of people, but because the lamp of guidance has been lighted in your hearts the effects will be wonderful in the years to come. It is evident and manifest that the world shall be illumined; therefore you must thank God—that praise be to God!—through His favor and grace the lamp of the Most Great Guidance has been ignited in your hearts and He has summoned you to His Kingdom. He has caused the call of the Supreme Concourse to reach your ears. The doors of heaven have been opened unto you. The Sun of Reality has shone upon you, the Cloud of Mercy is pouring down and the Breezes of Providence have blown towards you. Although the bestowal is great and the grace is glorious, yet capacity and readiness are requisite. Without capacity and readiness the Divine bestowals will not become manifest and evident. No matter how much the cloud may rain, the sun may shine, the breezes may blow—the land of sterility will give no verdure. The ground which is pure and free from thorns and thistles receives and produces through the rain of the Cloud of Mercy. No matter how much the sun shines it will have no effect upon the black rock, but in a pure and polished mirror its lights become resplendent. Therefore we must obtain capacity in order that the signs of Mercy of the Lord may become revealed. We must endeavor to make the soil of the hearts free from these useless weeds and sanctified from the thorns

of waste thoughts, in order that the Cloud of Mercy may bestow its power upon them. The doors of God are open, but there is need for readiness. The ocean of Providence is surging but we must be able to swim. The bestowals of God are descending from the heaven of grace but capacity is necessary. The fountain of Providence is gushing forth but we must have thirst. Unless there be thirst, the salubrious water will not assuage. Unless a soul is hungry the delicious foods of God will not appeal. Unless the eyes are perceptive the lights of the sun will not be witnessed. Until the nostrils are pure the fragrance of the rose garden will not be inhaled. Unless the heart be longing, the favors of the Lord will not become evident. Unless a melodious tune is given forth, the ears of the hearers will not be rejoiced. Therefore we must endeavor day and night to purify the hearts from every dross, sanctify the souls from every fetter and become free from the discords of the world of humanity. Thus the Divine bestowals in their fullness and glory shall become evident. If we do not strive and become sanctified from the defects and evil qualities of human nature we will not partake of the bestowals of God. It is like this: the sun is shining in its full glory, but if the hearts are black as stone, no results will be forthcoming. If an ocean of salubrious water is surging, and we be not thirsty, what benefit do we receive? If the candle be lighted and we have no eyes, what enjoyment do we obtain from it? If melodious anthems should reach the heavens and we are bereft of hearing, what enjoyment can we find? Therefore we must endeavor always, moan, supplicate and invoke the Kingdom of God to grant us full capacity, in order that the bestowals of God may become revealed and manifest in us. And as we attain to these Divine bestowals we shall offer thanks to the Threshold of Oneness. Then shall we be pleased with the Lord, then shall we be rejoiced that in this evident century and in this glorious time, under the shelter of the Kingdom of God, we have enjoyed these bestowals, and we will arise in thanksgiving. Therefore I first exhort myself, and then I exhort you. Do appreciate this great bestowal! Do appreciate this most great guidance! Do appreciate the bestowals of God! Do appreciate these bounties of the Lord! You must endeavor day and night that you may take a greater portion of them, in order that you may realize this great attainment. Praise be to God! your hearts are illumined,

your faces are turned to the Kingdom of God. I hope that all of these degrees may be reached and the friends attain a station which shall be an example for all the friends in the world. May the Love of God spread from here elsewhere; may the knowledge of God be sent broadcast from this place; may the spiritual forces become effective here; may the lights of the Kingdom shine; may intelligent souls be found here so that with all power they may be occupied in the service of God, serving the oneness of the human world and the cause of the "Most Great Peace." May they be lighted candles, fruitful trees; may they be the pearls of the shells of Providence; may they be stars of heaven. This is my supplication to God. This is my request from the Beauty of ABHA, that He may submerge all of you in the sea of His grace.

(Afterward, speaking of numbers being lucky or unlucky, as thirteen seated at table, etc.)

Such suppositions regarding numbers being lucky or unlucky are purely imaginary. The superstition concerning thirteen, of course, had its origin in the fact that His Holiness Jesus Christ was surrounded by twelve disciples and that Judas Iscariot was the thirteenth member of their gathering. This is the source of the superstition, but it is purely imaginary. Although Judas outwardly was a disciple, yet in reality he was not. Twelve is the original number of significance. Jacob had twelve sons, from whom descended twelve tribes. The disciples of Jesus were twelve. The imams of Mohammed were twelve. The zodiacal points are twelve; the months of the year are twelve, etc., etc.

(As to certain dates in the Book of Daniel.)

The mysteries of the Holy Bible have become apparent in the Manifestation of BAHÁ'O'LLÁH. Before He appeared, these mysteries were not understood. BAHÁ'O'LLÁH has opened these mysteries. It was my wish to come here today to have this meeting.

ADDRESS BY ABDUL-BAHA AT CENTRAL CONGREGATIONAL CHURCH, BROOKLYN (REV. S. PARKES CADMAN, PASTOR), JUNE 16, P. M.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY REV. S. PARKES CADMAN.

MY dear friends and fellow members,—God's family:—I should like to say that it is with great pleasure I ask Abdul-Baha to speak to us tonight.

Christian people can afford to be absolutely free, not tolerant—I do not care for that word—but free and catholic in their extension of liberty and courtesy to other people. I believe it to be eminently proper for this to be the case. If I had my way I would invite a Hebrew brother and a Catholic brother to come here and let each interpret his creed to me.

Abdul-Baha our Elder Brother comes to us from the far East which has always been the birthplace of the world's greatest religions, that he may speak to us as God has spoken to him, and I will leave you in the hands of this visitor whom we are proud to have with us.

ADDRESS BY ABDUL-BAHA.

This is a goodly temple and congregation, for—Praise be to God!—this is a temple wherein conscience has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought likewise in the world of religion there should be the right of unrestricted opinion. Consider what a vast difference exists between democracy and the old forms of despotism. Under a despotic government the opinions of men are not free, whereas in democracy, because thought and speech are not restricted, the greatest progress is made possible. It is likewise so in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail,—that is to say, when every man according to his idealization may give utterance to his own beliefs—development and growth are inevitable. Therefore this is a blessed church because its pulpit is open to every religion and its ideals may be conveyed to the congregation with openness and the greatest liberty. For this reason I am most grateful to the Reverend Doctor, for I find him to be a servant of the oneness of humanity.

The Holy Manifestations who have been the sources or heads of the various religious systems are all united and agreed. For example, His Holiness Abraham, Moses, Zoroaster, Buddha, Jesus, Mohammed, the Bab and BAHÁ'O'LLÁH are one in spirit and teaching. Moreover each Prophet has fulfilled the one who came before him and announced the appearance of the one who would follow. Consider how His Holiness Abraham foretold the coming of Moses, and Moses sanctioned this Abrahamic statement. His Holiness Moses

prophesied the Messianic cycle and His Holiness Christ fulfilled the Mosaic Law. It is evident, therefore, that they are united and agreed; there is no difference or discrimination among them. All are the founders of Reality and all are promulgators of the Religion of God. The Religion of God is Reality and Reality is not multiple; it is One. Therefore the foundations of the Divine Religions are One because all are based upon the One Reality which is not multiple. But the people of these Religions have disagreed; discord, enmity, strife, rancor and warfare have become rife among them, because they have forsaken the Divine Foundation of Reality, holding to that which is imitation. Inasmuch as imitations differ, strife and enmity have crept in. For example His Holiness Jesus Christ—may my spirit be a sacrifice to Him—laid the foundation, and that foundation was the Eternal Reality. But after the time of His Holiness Christ many sects sprang up. What was the cause of these sects? There is no doubt that they were caused by dogmatic imitation, for the foundations of His Holiness Christ were the One Foundation. But because imitations crept in, different sects and various denominations appeared. Now if the Christian denominations and sects should investigate the realities, that foundation of His Holiness Christ which is the Divine Reality will unite them all. No enmity or rancor will remain among them for they will emulate the One Reality. Likewise if all the existing religious systems will forsake ancestral imitations and investigate the Reality, seeking to find the real meanings of the Holy Books, they will unite and agree, for the foundation of all is Reality. As long as they follow these counterfeit doctrines or imitations, not emulating the Reality, undoubtedly animosity and strife will exist, predominate and day by day increase. Let me illustrate this point. His Holiness Moses and the Israelitish prophets announced the coming of the Messiah, but voiced it in the language of symbology. When His Holiness Christ appeared, the Jews rejected Him, though as a matter of fact they were expecting His Manifestation and in their temples and synagogues were moaning and lamenting, saying "O God, hasten the coming of the Messiah!" But when His Holiness the Messiah appeared they denied Him. Why did they deny Him? Because they had followed imitations and had not investigated reality. They had not discerned the inner significances of the Holy

Bible. The objected saying, "We are expecting His Holiness Christ, but the appearance of His Holiness Christ is conditioned upon certain fulfillments. The prophets have given certain announcements. Among the prophetic signs regarding His coming being one that His Holiness should come from an unknown place; whereas now this Messiah has come from Nazareth. We know His house and we recognize His mother.

"Second, one of the conditions or Messianic signs was that His scepter would be an iron rod, and this Christ has not even a wooden scepter.

"Third, that He was to be seated upon the throne of David, whereas this Messiah is in the utmost state of poverty and has not even a mat.

"Fourth—He was to conquer the East and the West. This personage has not even conquered a village. How can He be Messiah?

"Fifth—He was to promulgate the laws of the Bible. This one has not only failed to promulgate the laws of the Bible but He has broken the Sabbath law.

"Sixth—Messiah was to gather together all the Jews who were scattered in Palestine, and He was to render them honorable. But this One has degraded the Jews. He has not gathered them together.

"Seventh—that during His sovereignty even the animals were to enjoy blessing and comfort.

"This is according to the prophetic texts. Messiah should influence the world and there should be peace to such an extent that the eagle and quail were to live together; the lion and deer were to feed in the same meadow; the wolf and the lamb were to lie down in the same pasture. In the human kingdom warfare was to cease entirely and battles were to pass away; spears were to be turned into pruning hooks; warfare was to disappear forever from the midst of men. Now we see in the day of this Messiah such injustice prevails that even He was sacrificed. How could He be the Messiah that was promised? This Messiah is not the promised Christ."

And thus they expressed infamous words regarding Him.

Now inasmuch as the Jews were submerged in the sea of ancestral imitations they could not comprehend the meaning of these prophecies. All of them were fulfilled, but because the Jews held tenaciously to ancestral imitations they did not comprehend the meanings

of the Holy Bible; therefore they denied His Holiness the Messiah. The purpose of the Prophets was not the outward or literal meaning but the meaning embodied in symbols. They spoke in symbology. For example, they mentioned that the Messiah was to come from an unknown place. That did not refer to the body of Jesus. It had reference to the Reality of the Christ, that is to say the Christ Reality was to come from the invisible realm, for the Christ Reality is sanctified above place.

Second—That His sword was to be an iron sword signified His tongue, which tongue should separate the true from the false, and through that great sword He would conquer the realms of hearts. He did not conquer through an iron rod; He conquered the East and the West through the sword of His tongue.

Third—He was seated upon the throne of David, but His sovereignty was not a Napoleonic sovereignty; it was not a Pharaohic sovereignty. The Christ dominion was an eternal and everlasting sovereignty to which there is no end.

Fourth—By His promulgating the laws of the Bible the Reality of the laws of Moses was meant. These laws are the very foundation of the Reality of Christianity. There is no difference whatever between them, and He did promulgate them.

Fifth—He did conquer and subdue the East and the West. That conquest was effected through the breaths of the Holy Spirit. He eliminated the boundaries of East and West.

Seventh—In His day, according to prophecy the wolf and the lamb were to quaff from the same fountain. This was realized. The fountain referred to was the Gospel from which the water of life gushes forth. The wolf and lamb are opposing inimical and divergent races symbolized as these animals. Their meeting was impossible, but having become believers in Jesus Christ, those who were formerly as wolves and lambs were united through the words of the Gospel. The purport is that all the meanings of the prophecies were fulfilled, but because the Jews were captives of ancestral imitations and did not realize the meanings and realities of these words they denied His Holiness Christ; nay they even went so far as to crucify Him. Consider how harmful is imitation. These were imitations handed down from their fathers and ancestors, and because they held to them they were thus deprived.

It is evident then that we must forsake all

these imitations so that like the Jews we may not commit the same error. We must investigate the Reality. We must lay aside selfish purposes. We must banish hearsays from our minds and investigate realities. The Jews consider His Holiness Christ the enemy of Moses whereas His Holiness Christ promoted the Word of Moses. He spread the name of Moses throughout the Orient and Occident. He promulgated the Book of Moses. Were it not for His Holiness Jesus Christ you would not have heard the name of Moses. Had it not been for the Manifestation of the Messiahship of His Holiness Jesus Christ we would not have received the Old Testament so universally. The fact is that His Holiness Jesus Christ fulfilled the Mosaic law and in every way upheld Moses. But the Jews because of blind imitations consider His Holiness Christ the enemy of Moses.

Among the contemporaneous religions is Mohammedanism. About three hundred million people follow that religion. From olden times until today there has been enmity and strife between the Mohammedans and the Christians. This is due to misunderstanding between these two great religions. Were imitations to be forgotten there would be no enmity whatever and they would live together in the utmost of fellowship.

I wish now to call your closest attention to a most important point: All Islam considers the Koran the Word of God. In this Koran are explicit texts which are not traditional. The Koran, the Mohammedan Bible, contains explicit texts that His Holiness Christ was the Word of God, that He was the Spirit of God, that Jesus Christ came into this world through the resuscitation of the Holy Spirit, that His birth was through the Holy Spirit and that Her Grace Mary was holy and sanctified. In the Koran a whole chapter is devoted to the story of Jesus Christ and it is recorded that in the time of youth He adored God in the temple at Jerusalem; that manna descended from heaven for Him, and that His Holiness uttered words immediately after His birth. In brief, in the Koran there is eulogy and commendation regarding Christ such as you do not find in the Gospel. The Gospel does not record that the child Jesus spoke at birth. It is not stated in the Gospel that God caused sustenance to descend from heaven for the Christ babe, but in the Koran it is repeatedly stated that God sent down manna day by day as food for the child. Marvelous to relate when His Holiness Moham-

med proclaimed His work and mission, His first objection to His own people was this: "Why have you not believed on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not believed in the Old Testament? Why have you not believed in the Prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon ye, O Arabians, is to believe in these. You must consider Moses as a Prophet. You must consider Jesus Christ as the Word of God. You must know the Old and New Testament as the Word of God. You must know Jesus Christ as the product of the Holy Spirit." His people in reply said, "Very well, we will become believers, but our fathers and ancestors were not believers, and we are proud of them. What is going to become of them?" And He said: "I declare unto you that they occupy the lowest stratum of hell because they did not believe in Moses, because they did not believe in Christ, because they did not accept the Bible, and though they are my own ancestors, yet they are in despair in hell." This is an explicit text of the Koran. It is not traditional, it is not a story. It is from the Koran which is in the hands of the people. Therefore it becomes evident that misunderstandings have caused so much warfare and strife. If both parties should investigate the Reality, the utmost of unity and amity would result, strife and rancor would pass away forever, and the world of humanity find peace and composure. There are 250,000,000 Christians and over 300,000,000 Mohammedans. How much blood has been spilt; how many peoples have been destroyed; how many children have become fatherless; how many fathers have lost their children; how many mothers bemoan the loss of their dear ones! All these things were due to imitations and misunderstandings! If the Holy Bibles were rightly understood none of these discords would have existed. The utmost of love and fellowship would have prevailed. This is the case with all the other religions as well. I have given these as examples to illustrate the others. The purpose is this that the Religion of God is the means of unity. The Holy, Divine Manifestations of God were all founders of fellowship. They have come here for the purpose of fellowship and amity. They did not come to create discord, strife and rancor among mankind. The Religion of God is the cause of love, but if it become the cause of strife and enmity, surely its non-

existence is preferable to its existence because then it is a catastrophe in the human world. Surely the world of humanity must rid itself of such a catastrophe.

In the Orient the various peoples and nations were in a state of strife and sedition. They exercised the utmost enmity and rancor towards one another. Darkness had encompassed all nations. At a time such as this His Holiness BAHÁ'O'LLAH appeared. He removed all the imitations which were the cause of separation and laid the foundation of the one Religion of God. When the imitations were dispelled, Musselmen, Christians, Jews, Zoroastrians, Buddhists, all were united in conditions of amity with each other. The souls who followed BAHÁ'O'LLAH from every nation have become as one family living in the utmost state of love and accord, willing to sacrifice life itself for each other. For example, the Mohammedan gives his life for the Christian; the Jew forfeits his life for the Christian, and all of them are willing to sacrifice life for the Zoroastrian. They are in the utmost love, fellowship and unity. They have attained to the condition of rebirth. They have become revived through the breaths of the Holy Spirit. Praise be to God! this life has come forth from the East and eventually there shall be no discord and enmity in the East. Through the power of BAHÁ'O'LLAH all will be united. And His Holiness BAHÁ'O'LLAH hoisted this standard of the oneness of humanity in prison. When He was subjected to banishment by two kings, while a refugee from His enemies of all nations, during the days of His incarceration He wrote to all the kings with the utmost eloquence arraigning them most severely. He summoned them to concord, agreement and international peace. He made it incumbent upon them to call together a Board of Arbitration; that from all the nations and governments of the world there should be delegates sent to that Congress which was to be the great arbitral court of justice to settle international disputes. He wrote to Queen Victoria of England, the Czar of Russia, the Kaiser of Germany, and Napoleon Bonaparte of France. He wrote to all the kings summoning them to unity and peace. Through a heavenly power was He enabled to promulgate these ideals in the Orient. Kings even could not withstand His potency. They endeavored to extinguish His lamp. BAHÁ'O'LLAH in prison withstood both the Shah of Persia and Sultan of Turkey and promulgated His Word until in the Orient

He finally raised the banner of truth and the oneness of human kind. I was forty years a prisoner until the Young Turks of the Committee of Union and Progress overcame the despotism of Abdul Hamid, dethroned him and proclaimed liberty. Then the Committee of Unity and Progress set me free from oppression. Were it not for the Committee of Unity and Progress I should have been in prison until the days of my life were ended. The purport is this,—that BAHÁ'O'LLAH in prison was able to hoist the banner of peace although two despotic kings were His oppressors. The king of Persia Naser-Ed-Din-Shah had killed twenty thousand Bahais. These martyrs in absolute severance and detachment, with the utmost willingness offered their lives for their faith. These two kings could not withstand a prisoner; this prisoner upraised the banner of human kind and caused the people of the Orient to agree. Now in the Orient only those who have not followed BAHÁ'O'LLAH are still in enmity; but the people of the nations who have followed BAHÁ'O'LLAH enjoy a condition of fellowship and amity. Were you to attend a meeting, you could not distinguish between the Christian and the Musselman; you would not know who was a Jew, Zoroastrian or Buddhist; they all associate with one another in the state of utmost love as if they belonged to one family; as if they were one people.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 20, 1912.

Notes by Howard MacNutt.

I AM about to leave the city for a few days rest at Montclair. When I return it is my wish to give a large Feast of Unity. A place for it has not yet been found. It must be outdoors under the trees, in some location away from city noises; like a Persian garden. The food will be Persian food. When the place is arranged all will be informed and we will have a general meeting in which hearts will be bound together, spirits blended and a new foundation for unity established. All the friends will come. They will be my guests. They will be as the parts and members of one body. The spirit of life manifest in that body will be one Spirit. The foundation of that temple of unity will be one foundation. Each will be a stone in that foundation, solid and interdependent. Each will be as a leaf, blossom, or fruit upon one tree. For the sake of fellowship and unity I desire this Feast and spiritual gathering.

Whatsoever is conducive to unity is merciful and from the Divine Bounty itself. Every universal affair is Divine. Everything which conduces to separation and estrangement is satanic because it emanates from the purposes of self. Consider how clearly it is shown in creation that the cause of existence is unity and cohesion and the cause of non-existence is separation and dissension. By a Divine Power of creation the elements assemble together in affinity and the result is a composite being. Certain of these elements have united and man has come into existence. Certain other combinations produce plants and animals. Therefore this affinity of the inanimate elements is the cause of life and being. Through their commingling therefore human affinity, love and fellowship are made possible. If the elements were not assembled together in affinity to produce the body of man, the higher intelligent forces could not be manifest in the body of man. But when these elements separate, when their affinity and cohesion is overcome, death and dissolution of the body they have builded, inevitably follow. Therefore affinity and unity among even these material elements means life in the body of man and their discord and disagreement means death. Throughout all creation, in all the kingdoms, this law is written,—that love and affinity are the cause of life, and discord and separation are the cause of death.

Consider the bodies of all the natural organisms. Certain elements have gathered and crystallization is the result. The tree, the man, the fish are due to this attraction and cohesion which have brought the elements together. Then a composition or composite being has resulted. The outcome of certain grouping for instance, is a mirror, table or clock, because a cohesive power has magnetized and bound their atoms together. When that attracting power is withdrawn, dissolution and disintegration follow,—no mirror, no table or clock remain,—no trace, no existence. Hence, commingling of the atoms brings forth a reality, while dispersion or dissemination of them is equivalent to non-existence.

Study the law of affinity among the domestic animals. They manifest fellowship; they live in flocks and herds; the love of amity is evident among them. Among birds we see evidences of instinctive fellowship and love. But the ferocious animals and birds of prey are just the reverse of the domestic.

Sheep, cows and horses graze together in concord and agreement but ferocious animals are never seen associating in love and fellowship. Each lives solitary and alone or with a single mate. When they see each other they manifest the utmost ferocity. Dogs pounce upon dogs; wolves, tigers, lions rage, snarl and "go for each other." Their ferocity is instinctive. There is a creative reason for it. Birds of prey, like eagles and hawks, live solitary and build their nests apart, but doves fly in flocks and nest in the same branches. When an eagle meets another eagle there is a furious battle. The meeting of two doves is a peace meeting. Therefore it is evident that these blessed characteristics, as well as the reverse, are found among the creatures of a lower kingdom.

The great mass of humanity does not exercise real love and fellowship. The elect of humanity are those who live together in love and unity. They are preferable before God because the Divine attributes are already manifest in them. The Supreme Love and Unity is witnessed in the Divine Manifestations. Among them unity is indissoluble, changeless, eternal and everlasting. Each one is expressive and representative of all. If we deny one of the Manifestations of God, we deny all. To inflict persecution upon one is to persecute all. In all degrees of existence each one praises and sanctifies the others. Each of them holds to the solidarity of mankind and promotes the unity of human hearts. Next to the Divine Manifestations come the believers whose characteristics are agreement, fellowship and love. The Bahai friends in Persia attained such fellowship and love that it really became a hindrance in the conduct of material affairs. Each one, into whatever house of the friends he went, considered himself the owner of the house, so to speak. There was no duality, but complete mutuality of interests and love. The visiting friend would have no hesitation in opening the provision box and taking out enough food for his needs. They wore each others clothes as their own when necessary. If in need of a hat or cloak they would take and use it. The owner of the clothing would be thankful and grateful that the garment had gone. When he returned home, he would perhaps he told: "So and so was here and took away your coat." He would reply, "Praise be to God! I am so grateful to him. Praise be to God! I am so thankful I have been given this opportunity of showing my love for him."

To such an extreme degree this love and fellowship expressed itself that BAHÁ'Ó'LLAH commanded no one should take possession of another's belongings unless presented with them. The intention is to show to what an extent unity and love prevailed among the Bahai friends in the East.

I hope that this same degree and intensity of love may become manifest and apparent here; that the Spirit of God shall so penetrate your hearts that each one of the beloved of God shall be considered as all; that each one may become a cause of unity and center of accord; and all mankind be bound together in real fellowship and love.

ADDRESS OF ABDUL-BAHA AT PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION, FIFTH AVE. AND 10TH ST., NEW YORK CITY, SUNDAY, JUNE 2, 1912, 8 P. M., REV. DR. PERCY STICKNEY GRANT, RECTOR.

INTRODUCTION BY DR. GRANT.

THE spirit of the hymn we have just sung is the spirit of this meeting:

Hasten the time appointed,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one Fold.

Let all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love.
Let war be learned no longer,
Let strife and tumult cease,
All earth, His blessed kingdom,
The Lord and Prince of Peace.

Abdul-Baha is doing what we all pray to have done, simplifying the intellectual side of religion, intensifying the spiritual side of religion and getting to work in the practical cause of bringing men together by showing them directly the loveliness of personal effort. I suppose nobody is satisfied with all that background of superstition, tradition, mystery and confusion of thought which in many religions is regarded as the necessary beginning of belief. I suppose that all who have any sincerity and depth of thought about religion are anxious for the day of its simplification. The whole purpose of religion is to make of each one of us the strongest personality possible;—to make us progressive factors in the community.

Abdul-Baha comes embodying these great

principles, bidding men live at peace with each other, to love each other. Now he feels that the East is a different place than the West in its history, customs, thought and action. Of course when distinguished visitors from the Orient come to us, we are often a little dismayed at the slight regard in which they hold material progress and the practical side of life. Our guest, the speaker this evening, understands all that, and he wishes to address himself more directly upon the question: How can the mystic East help the practical West? What can the Orient bring to the real problems of the Occident? What can he and all that is behind him, history and tradition, offer to the newer world, the newer civilization with its frantic energy, with its love of deeds, with its scientific effort? Of course the West feels in the very essence of what is called materialism, there is spiritual truth; that if we go on far enough, if we go down deep enough, if we proceed resolutely enough, we shall find the depth of what is superficially called materialism to be the most beautiful spirituality.

I hope those who can address Abdul-Baha in his own language will say to him with what warmth of personal affection and with what great satisfaction we all welcome him here again to the Church of the Ascension and I assure him that we shall listen to every word that comes from his lips as proceeding from a soul which has lived nearly three score years and ten with the very central spiritual light of unity and has walked with God. We shall read into each word not only the every day significance of our Western definitions, but we shall read into each word the symbolic significances which he so gently teaches of the spiritual outpouring of the East.

ADDRESS BY ABDUL-BAHA.

In the terminology of the Holy Books, the church has been called the "House of the Covenant" for the reason that the church is a place where people of differing thoughts and divergent tendencies,—where all races and nations may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey His commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the

differing degrees of thoughts; nay, rather he should look upon all as mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one nativity; all the servants of one God, dwelling beneath the shelter of the Mercy of one God.

The purpose is that the church is a collective center. Temples are symbols of the Reality and Divinity of God, the collective center. Consider how within a temple every race and people is seen and represented;—all in the presence of the Lord, covenanting together in a covenant of love and fellowship;—all offering the same melody, prayer and supplication to God. Therefore it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the Divine religions. But the real Collective Centers are the Manifestations of God, of whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real Divine Temple and Collective Center of which the outer church is but a symbol.

Recall the statement of His Holiness Jesus Christ recorded in the Gospel: addressing Peter, He said, "Thou art Peter and upon this rock will I build my church." It is evident therefore that the Church of God is the Law of God and the actual edifice is but one symbol thereof. For the Law of God is a collective center which unites various peoples, nativities, tongues and opinions. All find shelter in its protection and become attracted by it. For example, His Holiness Moses and the Mosaic Law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of Divine Law, educated them, unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased they became glorified; ignorant they were made knowing; in the bonds of captivity they were given freedom; in short they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. It is therefore proven that the Manifestation of God and the Law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ;—thoughts, nativities, races and tongues are various. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions

and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through one Spirit just as all may receive light from one sun. Therefore assisted by the collective and Divine Center, which is the Law of God and the Reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the time of His Holiness Christ. How many different peoples, races and governments there were; how many varying religions and denominations; but when His Holiness appeared, the Messianic Reality proved to be the Collective Center which brought together and unified them beneath the same tabernacle of amity. Reflect a moment! Could His Holiness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather these various peoples were brought together through Divine Power,—through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties so that their disagreements utterly passed away. In this way these varying peoples were unified, agreed and became welded in a bond of love which alone can unite hearts. Therefore it is proved that the Manifestations of God,—the great Mouth-pieces of God are the Collective Centers of God. The Prophets of God are these Collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep as they have done in the past. The Collective Center has ever appeared from the Orient. His Holiness Abraham was a Collective Center and He appeared in the East. His Holiness Moses was a Collective Center and He appeared in the East. His Holiness Jesus Christ was a Collective Center and He appeared in the East. His Holiness Mohammed was a Collective Center appearing among the nomadic tribes of the Arabian peninsula. Today His Holiness BAHÁ'O'LLAH is the Collective Center of Unity for all humanity and He has come from the East. He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions, led them to the very foundation of the Divine Religions. And from this foundation shines forth the

radiance of spirituality which is Unity, the Love of God, the Knowledge of God, praiseworthy morals and the virtues of the human world. BAHÁ'O'LLAH again renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, its vivification had ceased, the life-giving breezes were no longer wafting their fragrances; winter and the season of darkness had come. His Holiness BAHÁ'O'LLAH came to renew the life of the world with this new and Divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the Reality of the Divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness would be thereby attained.

In the Western world material civilization has attained the highest point of development, but the Divine civilization was founded in the Orient. Now the Orient must acquire material civilization from the Occident and the Occident must acquire spiritual civilization from the Orient. This will establish a mutual bond. When the East and West shall come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved. This is clear and evident;—there is no proof needed. The status of material civilization in the Occident cannot be denied; nor can any one deny the confirmation of the spiritual civilizations of the Orient, for all the Divine foundations of civilization have appeared in the East. This, too, is clear and evident. Therefore you must strive to assist the Orient in order that it may acquire material progress. Likewise the Orient must promulgate the principles of spiritual civilization in the Occident. By the commingling of these two civilizations the world of humanity will attain the highest bond of prosperity and progress. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has reached the utmost degree of physical felicity. For example, a bird perches upon the loftiest branch and builds there its nest in the utmost beauty and skill. All the grains

and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly this is the acme of material happiness to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the knowledge and Love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual felicity be conjoined, it will be "delight upon delight"—as the Arabs say. And now we pray that God will unite the East and the West in order that these two civilizations shall be exchanged and mutually enjoyed. I am sure it will come to pass for this is the Radiant Century. This is an age for the outpouring of Divine Mercy upon the exigency of this new century,—the unity of the East and the West. It will surely be accomplished.

Question: What is the status of woman in the Orient?

Answer: The status of woman in former times was exceedingly deplorable, for it was the belief of the Orient that it was best for woman to be ignorant. It was considered preferable that she should not know reading or writing, in order that she might not be informed of events in the world. Woman was considered to be created for rearing children and attending to the duties of the household. This was considered to be the object of female creation. If she pursued educational courses, this was deemed contrary to chastity; hence women were made prisoners of the house. The houses did not even have windows opening to the outside world. But his Holiness BAHÁ'O'LLAH destroyed these ideas and proclaimed the equality of man and woman. He made woman respected, by commanding that all women be educated; that there be no difference in the education of the two sexes and that man and woman share the same rights precisely. In the estimation of God there is no distinction of gender. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, be that one white or colored, no matter what the person be, is entitled to full rights and recognition;—there is no difference whatsoever. Therefore the status of woman in the East has undergone change. At present they have

schools and colleges, they pursue the ordinary curriculum, and day by day are becoming indispensable to men and equal to them. This is the present status of womankind in Persia.

Question: What relation do you sustain to the founder of your creed;—are you his successor in the same manner as the Pope of Rome?

Answer: I am the servant of Baha' the founder, and in this do I glory. No honor do I consider greater than this, and it is my hope that I may be confirmed in servitude to BAHÁ'O'LLAH. This is my station.

Question: Is it not a fact that Universal Peace cannot be accomplished until there is political democracy in all the countries of the world?

Answer: It is very evident that in the future of all the countries of the world be they constitutional in government or Republican or Democratic in form, there shall be no centralization. The United States may be held up as the example of government in time to come, that is to say, each province will be independent in itself but there will be a union concerning the interests of the various independent states. It may not be a Republican, or a Democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about International Peace is Woman's Suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women evidently will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

Question: What is your belief about reincarnation?

Answer: The subject of reincarnation has two aspects. One is that which the Hindoostanese people believe, and even that is subdivided into two;—reincarnation and metempsychosis. According to one belief the soul goes and then returns at certain times in reincarnations; therefore they say that a sick person is sick because of actions in a previous incarnation and that this is retribution. The other school of Hindoism believes that man sometimes appears as an animal, a donkey for

instance, and this is retributive for past acts. I am referring to the beliefs in that country, the beliefs of the schools. But there is a reincarnation of the prophetic nature. For example, Jesus Christ speaking of John the Baptist, declared he was Elias. When John the Baptist was questioned, he said "I am not Elias." These two statements are apparently contradictory, but in reality they do not contradict. The light is one light. The light which illumined this lamp last night is illumining it tonight. This does not mean that the identical rays of light have re-appeared, but the virtues of illumination. The light which revealed itself through the glass reveals itself again, so that we can say the light of this evening is the light of last evening relighted. This is as regards its virtues and not as regards its former identity. This is our view of reincarnation. We believe in that which Jesus Christ and all the Prophets have believed. For example His Holiness the Bab states "I am the return of all the Prophets." This is significant of the oneness of the prophetic virtues, the oneness of power, the oneness of bestowal, the oneness of radiation, the oneness of expression, the oneness of revelation.

Question: What is the attitude of your creed toward the family?

Answer: According to the teachings of BAHÁ'O'LLAH, the family being a human unit must be educated according to the rules of sanctity. All the virtues must be taught the family. The integrity of the family bond must be constantly considered and the rights of the individual members must not be transgressed. The rights of the son, the rights of the father, the rights of the mother, none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father likewise has certain rights or obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each the comfort of all; the honor of one the honor of all.

Question: What is the relation of Baháism to the ancient Zoroastrian religion?

Answer: The religions of God have the same foundation but the dogmas appearing later have differed. Each of the Divine religions has two aspects. The first is essential. It concerns morality and development of the vir-

tues of the human world. This aspect is common to all. It is fundamental; it is one; there is no difference, no variation in it. As regards the inculcation of morality and the development of human virtues there is no difference whatsoever between the teachings of Zoroaster, Jesus and BAHÁ'O'LLAH. In this they agree; they are one. The second aspect of the Divine religions is non-essential. It concerns human needs and undergoes change in every cycle according to the exigency of the time. For example, in the time of Moses, divorce was conformable to the needs and conditions. His Holiness Moses therefore established it. But in the time of His Holiness Christ, divorces were numerous and the cause of corruption. As they were not suitable for the time, He made divorce unlawful, and likewise changed other laws. These are needs and conditions which have to do with the conduct of society. Therefore they undergo change according to the exigency of the time. For example, His Holiness Moses dwelt in the desert. As there were no penitentiaries, no means of restitution in the desert and wilderness, the laws of God were "An eye for an eye, a tooth for a tooth, an ear for an ear." Could this be carried out now? If a man destroys another man's eye are you willing to destroy the eye of the offender? If a man's teeth are broken or his ear cut off will you demand a corresponding mutilation of his assailant? This would not be conformable to conditions of humanity at the present time. If a man steals shall his hand be cut off? This punishment was just and right in the law of Moses, but it was applicable to the desert where there were no prisons and reformatory institutions of later and higher forms of government. Today you have government and organization, a police system, a judge and trial by jury. The punishment and penalty is now different. Therefore the non-essentials which deal with details of community are changed according to the exigency of the time and conditions. But the essential foundation of the teachings of Moses, Zoroaster, Jesus and BAHÁ'O'LLAH is identical, is one; there is no difference whatsoever."

Question: Is peace a greater word than love?

Answer: No! love is greater than peace, for peace is founded upon love. Love is the objective point of peace; peace is an outcome of love. Until love attains, peace cannot be; but you may have peace without love. The

love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man.

Question: Will you state the tenets of your faith?

Answer: First: Investigate the Reality. Man must leave imitation and seek Reality. The contemporaneous religious beliefs differ because of their allegiance to dogma. It is necessary therefore to abandon imitations and seek their fundamental Reality.

Second: Oneness of humanity. All human creatures are the servants of God. All are submerged in the Sea of His Mercy. The Creator of all is one God; the provider, the giver, the protector of all is one God. He is kind to all; why should we be unkind? All live beneath the Shadow of His Love; why should we hate each other? At most it is this: There are certain people who are ignorant; they must be educated. Some are like children; they must be trained and educated until they reach maturity. Others are sickly, intellectually ill, spiritually ill; they must be treated and healed. But all are the Servants of God.

Third: Religion must be conducive to love of all; the cause of fellowship, unity and light. If it be the cause of enmity, bloodshed and the cause of hatefulness, surely its non-being is better than its being, its non-existence better than its existence. Religion and science are twins. Religion and science correspond, but if a question of religion be not reasonable and cannot agree with science, it is imagination and not worthy of credence.

Fourth: Equality between men and women. In all degrees they are equal. The readjustment of the economic laws for the livelihood of man must be effected in order that all humanity may live in the greatest happiness according to their respective degrees.

Fifth: Spiritual brotherhood. All mankind must attain to spiritual fraternity, that is to say, a fraternity in the Holy Spirit; for patriotic, racial and political fraternity are of no avail. Their results are meager, but divine fraternity, spiritual fraternity is the cause of unity and amity among mankind. As heretofore material civilization has been extended, the Divine civilization must be promulgated. Until the two agree, real happiness among mankind will be unknown. By mere intellectual development and power of reason man cannot attain to his fullest degree; that is to say, by means of intellect alone he cannot ac-

complish the progress effected by religion. For the philosophers of the past strove in vain to revivify the world of mankind through the intellectual faculty. The most of which they were capable was educating themselves and a limited number of disciples; they themselves have confessed failure. Therefore the world of humanity must be confirmed by the breath of the Holy Spirit in order to receive universal education. Through the infusion of Divine Power all nations and peoples become quickened and universal happiness is possible.

These are some of the principles of the Bahais.

Question: Will women or men aid this new religion most? Which will be most capable?

Answer: In Persia the men have aided it more, but in the West perchance the women. In the West women evidently have precedence in religion, but in the East men surpass the women.

Question: What will be the food of the united people?

Answer: As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous. For example, the lion is endowed with carnivorous teeth which are intended for meat and if meat be not found, the lion starves. The lion cannot graze; its teeth are of different shape. The formation of the lion's stomach is such that it cannot receive nourishment save through meat. The eagle has a crooked beak; the lower part shorter than the upper. Were it to try to pick up grain it would find it impossible; were it to try to graze, it would fail. Therefore it is compelled to partake of meat. But the domestic animals, the cow, horse, donkey, sheep, etc., have herbivorous teeth formed to cut grass which is their fodder. The human teeth, the molars, are formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is therefore quite apparent, according to the implements for eating, man's food is intended to be grain and not meat. When mankind is more fully developed the eating of meat will gradually cease.

DR. GRANT.

Let us wish that we here tonight may become great factors in bringing about this spiritual and human unity, which is the object of Abdul-Baha's life and mission, and all of which is thoroughly in accord with the teachings and principles of religion.

ABDUL-BAHA AT FOURTH UNITARIAN CHURCH,
BEVERLY ROAD, FLATBUSH, BROOKLYN (REV.
LEON A. HARVEY, PASTOR), JUNE 16, 1912.

Stenographic Notes by Miss Esther Foster.

PRAYER AND INTRODUCTION BY THE PASTOR.

WE thank Thee, O God, for him whose voice shall speak this morning. We thank Thee that he has touched so many hearts with a great and beautiful message. May strength still be given him for the years to come. May the world come more and more to see the great vision which he beholds. May we each do our little part to help realize this vision in our hearts and in the hearts of others,—this vision of the Love of God and love for men,—this sense of our common fatherhood and universal brotherhood. Bless us, strengthen us in all high things and guide us to the world everlasting. Amen!

In 1844 there arose in Persia a man who called himself the "Bab," the "Door." We can think of him as a John the Baptist. He heralded a new Prophet. This Bab, like the reformers of old was persecuted and became a martyr to his Cause. But his martyrdom was not in vain. About six years later he gave up his life. In 1852 there arose One who proclaimed Himself the Liberator, the Saviour of the world whom the Bab had announced and heralded. For this He, too, was persecuted as the Bab had been. For forty years He was a prisoner and exile. The little city of Akka was the last place of His imprisonment. From childhood, the speaker of today Abdul-Baha Abbas shared the persecution, exile and imprisonment of this Great One BAHÁ'O'LLÁH. In the year 1892 this great man died after declaring that His mantle should fall upon His eldest son who is here with us this morning.

But although they were prisoners in this little town, the gospel of universal brotherhood for which they stood had gone forward and outward; the glad-tidings that there is a center, a core at the heart of all religions which is love to God, love to man. This is the gospel they saw and announced,—“Let men understand that they are brothers;—that brotherhood does not end at the national boundary;—let us acknowledge and establish this universal brotherhood.” This was their gospel vision.

Now in the year 1893 there was a very wonderful meeting in this country of ours,—

the “Parliament of Religions” in Chicago,—where there gathered for the first time representatives of all the great faiths of the world. They sat upon the same platform and found they had the same gospel at the heart of all the religions,—the very thing that these people had been declaring off there in Persia and Syria.

It is a certain fact that from 1868 Abdul-Baha, the Servant of God, was a prisoner in Akka. People began to hear of this gospel; further and further the news spread, and they went there to receive his benediction and words. At last in 1908, the ban was lifted and he was free. During his whole life practically he had been a prisoner; now he is free, and he brings to you the result of that freedom, carrying this gospel around the world; this gospel of universal brotherhood; and though he brings it to you in a foreign tongue you will find when it is translated that it comes to us as the same great and beautiful message which is at the center of all our hearts in our highest and best moments.

ADDRESS OF ABDUL-BAHA.

This is a Unitarian Church, and this Day in the Arabic tongue may well be called “Yaum’ittihad” the “Unitarian Day.” Therefore I consider it appropriate to speak to you upon the subject of “Unity.”

What is Real Unity? When we observe the human world, we find various expressions of unity. First the unity of kind or species by which man is distinguished above the animal. Then there is racial unity, the separation of humanity into distinct racial groups. In this greater more comprehensive and important unity we include all the posterity of Adam. In reality it is one great household,—one family. Again there is the unity of nativity, the grouping of certain people in one fatherland, one common boundary line. There is also the unity of nationalism, a group of people united by one bond of government, agreed and in accord,—such as the French nation, the German nation and so on. There is the unity of tongue, which means that a number of human beings use the same language as a means of communication;—the unity of politics which conserves the rights of certain peoples who follow a particular form of civil government. All these unities are without real foundation;—no real result proceeds from them. They are purely imaginary because no real result is forthcoming. For the purpose of true Unity is that real result

may come forth,—unlimited unity producing unlimited result. From these limited unities mentioned proceed limited outcomes. For instance, from the unity of nativity at most the results are limited;—like a family living alone, solitary;—there is no boundless or unlimited result produced.

But the unity which is productive of unlimited results is first a unity of mankind—that all humanity are sheltered beneath the glorious shadow of the All Glorious,—that all are servants of one God. For they all breathe the same atmosphere, all inhabit the same earth, all are sheltered beneath the same heaven, all receive effulgence from the same sun, all are under the protection of one God. This unity is the Most Great Unity and its results are lasting if humanity shall adhere thereto; but humanity has hitherto not held fast to this unity. Mankind has adhered to sectarian unities, and other various limited unities such as those of racial type, patriotic type, or unity of self interests; therefore no great results have been forthcoming. But it is certain the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts have become widespread, and there is capacity for the promulgation and proclamation of the unity of humanity; and this unity is a type of that great unity which will produce marvelous results. This unity will make friends of all religions. This unity will make all warring nations loving. This unity will make all inimical kings amiable and amicable. This is the unity which will give the world of humanity peace and composure. This unity is a type of that unity which will cement together the Orient and the Occident. This unity will remove forever the foundations of warfare and hoist the banner of the "Most Great Peace." This unity is a type of that great unity which will make all the human family one. This unity is productive of the attractions of conscience in humanity. Another unity is the spiritual unity, the unity resulting from the breaths of the Holy Spirit. This unity is even greater than the unity of mankind. Human solidarity, or the unity of mankind may be likened to the body, whereas the unity from the breaths of the Holy Spirit may be likened to the spirit animating the body, for this latter unity is the very result of the breaths of the Holy Spirit. This is a complete unity. It will create such a condition in mankind that each one will sacrifice to the other and the utmost desire

will be to forfeit life and all that pertains thereto to the other. This is the unity which obtained among the disciples of His Holiness Jesus Christ. This is the unity which existed among the prophets and holy souls. This unity is that type of unity which through the assistance of the Spirit is permeating the Bahais, so that each offers his life to the other, and the utmost desire is attainment to the good pleasure of the others. This unity is the unity which caused twenty thousand people in Persia to give their lives for it. This unity is the unity which made of the Bab a target for a thousand arrows. This unity is the unity for which BAHÁ'Ó'LLAH suffered imprisonment over fifty years. This unity is the very spirit of the world. The world is as a body, whereas this unity in relation thereto is the spirit. It is impossible for the body of the world to become animated without this vivification or spirit. His Holiness Jesus Christ—may my life be a sacrifice to him!—promulgated this unity among mankind. Every soul who believed on Jesus Christ became resuscitated or revived through this spirit, attained to the highest zenith of eternal glory, realized the life everlasting, found the second birth and obtained the acme of good fortune.

In the Word of God there is still another unity, the unity of the Holy Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Mohammed, BAHÁ'Ó'LLAH, and The Bab. That is a unity heavenly, Divine, radiant, merciful; it is the One Reality which has appeared in various Manifestations. For example, the sun is one and the same, but its points of dawning are various. During the summer season it rises from the summer dawning point; in the winter season it dawns from the southern point of rising. Every month it appears from a certain zodiacal point. Although these dawning points differ, the sun is the same sun which has appeared from them all. The purpose is the Reality of Prophethood. The Reality of Prophethood is exemplified by the sun and the Holy Manifestations are like unto dawning places or zodiacal points.

There is also the Divine Unity, that is to say, the Divine Entity. The Divine Spirit is sanctified above concept of humanity. It cannot be comprehended or conceived because it is Infinite Reality and cannot become finite. Human minds cannot surround that Reality because all our concepts and thoughts of that Reality are a creation of man, finite, intellectual and not the Reality of Divine Being. For example, if we should endeavor to have a

concept of Divinity that it is a living, almighty, self-subsistent, everlasting Being, this would be a concept apprehended by us, an intellectual reality. This would not be the outward, visible Reality. The outward, visible Reality is greater than that which human mind can conceive. We ourselves have an external side; our concept, however, is the product of our own brains and comprehended by us. Therefore, the Reality of Divinity is sanctified above that. That Reality of Divinity has ever been in His holiness and sanctity sanctified above our comprehension. It is holy above our realization of it, but its Lights, its Bestowals, its Traces, its Virtues have become manifest in the Realities of the Prophets, even as the sun which has become resplendent in various mirrors. These Holy Realities are as mirrors, and the Reality of Divinity is as the entity or reality of the sun. Although the sun reflects from the mirrors, and its virtues and perfections become resplendent therein, the sun does not descend or condescend to stoop from its highest point of majesty and glory and seek an abiding place in the mirrors; it is in its heaven. It is in its heaven of sanctity. At most it is this: that its lights in these Mirrors become manifest and evident. Therefore, the Bounty is one, but the recipients of the Bounty are numerous. There is Unity of Divinity, holy above ascent or descent, holy above embodiment, holy above comprehension, holy above idealization—Divine Unity—the Prophets are its mirrors, its Lights are revealed through them. Its virtues become resplendent in them, but the Sun of Reality never descends from its highest point. This is the Unity of God—this is Oneness—this is sanctity—this is glorification whereby we praise and adore God. God.

Chant in Arabic.

O my God! O my God! Verily these are servants at the threshold of Thy Mercy, and maid-servants at the door of Thy Oneness. Verily they have gathered in this great temple to turn to Thy Face of Glory, holding to the hem of Thy Garment, to Thy Singleness, seeking Thy good pleasure, and seeking ascent into Thy Kingdom. They receive effulgence from the Sun of Reality in this glorious century, and they long for Thy good-will in all great affairs. O Lord! Illumine their sights

with a vision of Thy Signs and Riches; their ears with hearkening to Thy Word. Render their hearts replete with Thy Love, and gladden their spirits with Thy meeting; deign for them spiritual good in Thy earth and heaven, and make them the signs of unity among Thy servants, in order that the real Unity may appear and all may become united in Thy Cause and Thy Kingdom. Verily Thou art the Generous! Verily Thou art the Great! the Spiritual! Thou art the Merciful! the Clement!

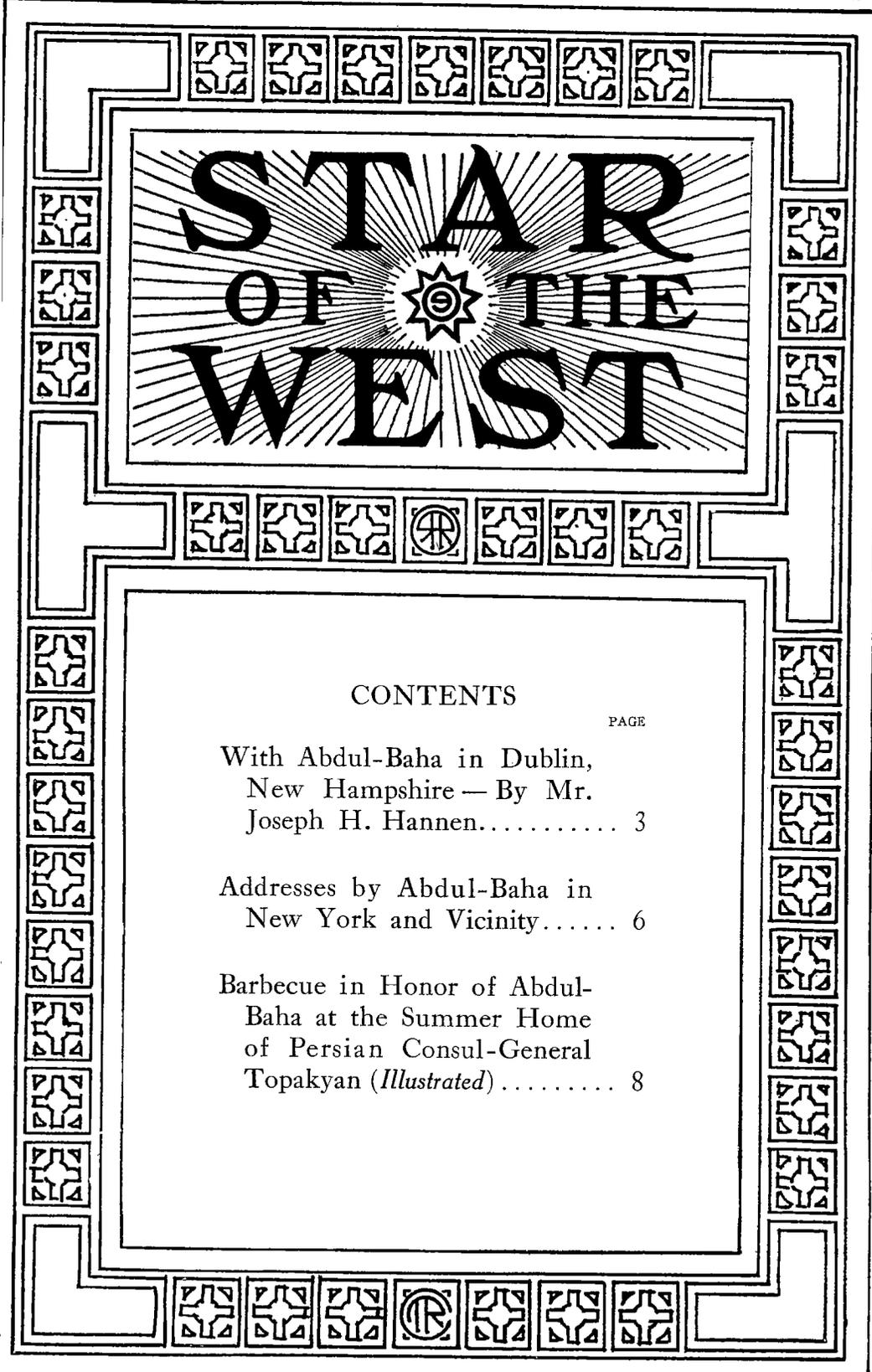
To the Children in the Sunday School.

I am glad to see these children. They are bright, radiant children. God willing, all of them may realize the hopes and aspirations of their parents.

Praise be to God, I see before me these radiant children of the Kingdom. Their hearts are in the state of the utmost purity; their faces are shining. They are ready to become the sons and daughters of the Kingdom. Thank God, they are following the acquisition of virtues and will be the causes of the attainment of the good points of humanity. This is the cause of Oneness in the Kingdom of God. Praise be to God! They have revered teachers who are kind. They educate them well, train them well, and long for confirmation in order that, God willing, like fresh plants in the garden of God, they may become refreshed by the downpour of the clouds of Mercy, grow and become verdant. In the utmost of freshness and delicacy may you at last bring forth fruit.

I supplicate God that these children may be reared under His protection, and that they may be kept beneath His favor and grace until all, like roses and flowers in the garden of human hopes and aspirations, shall blossom and become redolent of fragrance.

O God! Educate these children. These children are the plants of Thy orchard; they are the flowers of Thy meadow; they are the plants of Thy garden. Let Thy rain fall upon them; shine upon them with the heat of Thy Sun of Reality. Let Thy breezes refresh them, in order that they be trained, grow and develop, and appear in the utmost of beauty. Thou art the Giver! Thou art the Compassionate!



STAR OF THE WEST

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NEWS NOTES

We are glad to say that the Cause seems to be making considerable progress in England. Lady Blomfield is having very interesting meetings at her house during the time that the Higher Thought Centre is closed; Miss Jack's meetings are going very well at her studio, and Miss Gamble is having Sunday meetings at East Putney. We hope soon to have meetings also at East Sheen.

J. H. Jenner.

The beloved of God, Mr. John A. Finch, of Seattle, Washington, departed this life August 31st. The friends lovingly gathered to honor his departure, and after a beautiful Unity service his body was consigned to its resting place.

Seattle Bahai Assembly.

“The Brilliant Proof”

By MIRZA ABUL FAZL

A new book by this renowned Bahai, written December 28, 1911, and published by Abdul-Baha during his sojourn in America. It is a scholarly answer to an opponent of the Bahai Cause, and its clear and convincing argument should be in the minds and hearts of everyone of the friends.

Abdul-Baha says of it: “In reality, this treatise is the Sharp Sword and Brilliant Proof which has emanated from the breath of the pen of servitude to the Blessed Perfection.”

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (September 27, 1912) Masheyat

No. 11

WITH ABDUL-BAHA IN DUBLIN, NEW HAMPSHIRE.

By JOSEPH H. HANNEN.

AT a mean altitude of something like 1,700 feet (and that, if one may be pardoned an apparent anachronism, is *no mean* altitude) the historic village of Dublin lies, a gem amid the verdure-clad hills of New Hampshire, and recently shining with particular lustre because of the presence of Abdul-Baha, The Servant of God, and the consequent centering of the spiritual rays, which focus from all the world where he is.

The village of Dublin proper is three miles from the railroad, the station being Harrisville. Antedating the railroad, it is one of the points which even that willing servant of the people, which winds and twists tortuously in an effort to oblige all, has not reached. And this is fortunate for the preservation of the beauties of nature. The population of Dublin during the summer is about five times that of the winter, and as a resident says, it might as well be locked up in midwinter, as indeed it is isolated by the elements. But now the winters are usually busy seasons of building, as new summer homes are planned, the while nature is creating materials for the glorious panorama of recurring spring and summer. For many picturesque and splendid estates are to be found here, making of this favored spot a kind of Switzerland, with lines softened because of the wooded hills and the abundant verdure of the earth, which burgeons and blossoms in almost tropical luxuriance.

Here the traveler is reminded of Haifa, in Syria, and Abdul-Baha agreed to the resemblance, adding, "It is warmer there!" for even in midsummer the air in Dublin is delightfully cool and the nights almost cold.

Hither the writer with Mrs. Hannen and Miss Knobloch was bidden, to spend a night and a day. Reaching Harrisville late in the afternoon of Tuesday, July 30, 1912, our first and joyful surprise was to be met at Harrisville by Abdul-Baha, who had come over from Dublin with Mrs. Parsons for that purpose,

the latter also welcoming an expected guest. Mirza Vali'o'llah Khan was on hand to interpret and to add to the home-coming aspect of the occasion. First bestowing his guests in a waiting automobile and seeing to their comfort and happiness, Abdul-Baha joined Mrs. Parsons and Mrs. Ford in a carriage, and we were rapidly whisked to the Dublin Inn, a quaint and exquisitely-appointed hostelry just suited to the surroundings. Such is the magic of this place that in the vastness of the hill-country even the "honk, honk!" of the auto, seemed subdued, and the sense of being part of a scene of primal magnificence was not disturbed by the means of transportation, the electric lights and modern conveniences which abound. Dublin has long been known to the friends as the summer home of Mr. and Mrs. Arthur J. Parsons, and now for a time it is the Spiritual Summer Capital of the Republic of Religions—God's Covenant with man of which Abdul-Baha is the Center!

At the inn we found Mrs. Hoagg and Mrs. Cline, of San Francisco, and we learned that Mr. George Latimer, of Portland, Oregon, was also a visitor. As we had come from Portland, Maine, and Washington, the meeting of extremes was evidenced by the fact that the little party of pilgrims were from Portland, Maine, to Portland, Oregon, San Francisco to Washington, thus spanning the continent from two points, a demonstration of the power of the Word of BAHÁ'O'LLAH. Then in the party with Abdul-Baha were representatives of Persia, Syria, Russia and Egypt. A cosmopolitan gathering truly, and one which is attracting much attention in that section; although the naturalness and simplicity manifested by all makes them seem quite at home. This was manifested by Abdul-Baha at the station; the master of the situation, issuing his orders quietly, passing around among trainmen and officials, the scene might well have been in Akka or Haifa!

As soon as we were comfortably ensconced at the Inn, Abdul-Baha visited us, and there ensued one of those delightful meetings which characterize such occasions. He asked if we were well; if we were happy, if our rooms were comfortable, and exhibited the tender solicitude of a host to his guests, or more properly, a father to his children. Then ensued the following:

Abdul-Baha: "In returning, I will certainly go to Europe."

Miss Knobloch: "To Stuttgart?"

Abdul-Baha: "Perhaps." (Laughing.)

Mrs. Hannen: "They are supplicating for it."

Abdul-Baha: "See how much we have moved from one place to another. How far New York is from here: Washington, Chicago, Philadelphia, the many places we have visited. And now these ladies have come to invite me to come to California. They are supplicating that I should come to California. Now these two have come to insist that we shall go; and letters are coming about it. A letter came yesterday from the Spiritual Assembly, asking how it came that we went to other places and not there. Now Mrs. Hoagg is going to build an aeroplane and take me there. What do you advise? Shall I ride on it?"

Mrs. Hannen: "It would not be very safe."

Abdul-Baha: "When I ride on it, it is the Ark of Noah. This aeroplane will become the Ark of Noah." (This was accompanied by an exchange of smiles which showed Abdul-Baha's keen sense of humor.)

Abdul-Baha: "Tonight I have promised to be present at the house of Mrs. Parsons at 8 o'clock."

When told that we were happy to have had Abdul-Baha with us, the reply was, "I am very happy also."

AT ABDUL-BAHA'S HOUSE, DUBLIN, WEDNESDAY MORNING, JULY 31ST.

Abdul-Baha: "Anyone whom I send to a place is confirmed; anyone. One of them is Miss Alma Knobloch. God has confirmed her. In the beginning she was teaching in Stuttgart. Now she is in Leipzig."

One of our party was obliged to leave on the afternoon train because of a promise made to another; Abdul-Baha desired all to remain, but upon hearing of the facts said, "Let two remain and one go."

"The Bahais must be prompt in the fulfillment of their promises, and perform whatever promise they have given.

"In reality, the length or shortness of the meeting has no influence whatever. It depends upon capacity. A piece of dry wood, as soon as it comes in contact with fire, receives the ignition, but a piece of wet wood, even if it stays in the fire a long time, is not ignited; it will only produce smoke and fumes. No matter how long a piece of stone is in the fire it will not dissolve. Therefore the length of time has no sway whatever. There must be capacity. Although the length of time of the meeting with Mr. Hannen is short, yet it is my hope that its results may become manifold. From here with a shining face, a merciful heart and a heavenly power may you return and become the cause of the guidance of the people; to be the cause of the firmness of the souls in the Covenant.

"I desire to answer some letters that Miss Knobloch has sent. They have been here for some time, but there has been no opportunity whatever to answer them."

After a time of dictation to Mirza Ahmad Sohrab: "I am writing while you are silent. Is this permitted? [To Miss Knobloch and Mrs. Hannen.] You enjoy it because the letter is to your sister. It is fortunate for her that I find time to answer today. Letters come by bundles, but there is no time to answer them."

Abdul-Baha finished dictation, and surveying the mountains with a convenient field-glass, commented on the beauty of the panorama. It was indeed matchless—superb. In the distance a chain of mountains stretched, lofty Monadnock the highest, the others reaching as far as the eye could see. In English he said: "Good mountains; good green; good meadow; good plain; good view. Speak to me. Speak to me!" Told of the study of the Ighan in the Wednesday night meetings in Washington, his comment was, "Very good! Very good! It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that BAHÁ'O'LLAH is the fulfillment of the Promises of the Holy Books. These proofs ought to be collected and memorized. As soon as someone will ask you—What are your proofs?—you may cry out at the top of your voice and say: 'Here they are!'"

A question was asked based upon the familiar reply to those who say there is good in all things: "What shall we say when they ask, 'Of what use are the flies and mosquitoes?'"

"Answer the questioner: 'What is the use

of your creation? What benefit have you given to the world?' The same benefit that you have given to the world, the mosquito has. You say that the mosquito harms, and sucks in the human blood; but you kill animals and eat them. You do not suck blood, but decapitate the animals. Therefore, you are more harmful than the mosquito. By this, I mean that man commits greater sins. But that which is the reality of the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings are the members of this stupendous body. Each one is a member, and that member should not remain imperfect. If that member is, for instance, harming the human body, but it is useful from some other standpoint, because it is one member of the members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know what is the use of this nail. It grows and it is cut again. We see that we have the nail; but we do not know that there are a thousand wisdoms within the creation of this nail. For instance, men ask: Why should we have the beard; why should we have the moustache? They shave. But in reality there is a great wisdom in this. It is healthful. The skin receives the oxygen through the beard."

Asking for further questions, the problem of contributing for the care of Bahais who may be sick or infirm, was presented; in view of the fact that there are many demands at times and the friends are able to do but little, generally speaking.

Abdul-Baha: "The Friends must strive and show efforts and assist. Whosoever is a believer and assured, firm in the Cause, there is no doubt that he will contribute towards the assistance of the poor. This is an evidence of the faith. But if a person comes in contact with another who is in the utmost need, and he sees that he can help, and if he fails, this is an evidence of the weakness of his faith. If his faith is firm and strong, it is impossible for him not to assist. There is no greater trial than the test of riches. Whosoever you see that he is helping and assisting the poor ones according to his ability, know of a certainty that his faith is strong. Continue according to your ability, not beyond your power, and tell him to content himself with it. Not that he may receive your assistance and not look out for himself. He is not able to work, that is why he needs assistance; if he were able to work it is not allowable to assist

him. Lazy people should not be assisted; otherwise everybody would leave his work and expect others to support them. There would be no end to it. But there may be someone who is either unable to work or is striving to find some work and is not able to find it; it is not really a shortcoming but he cannot succeed. Such souls are to be assisted. The aim is this, that the friends of God must assist each other, and in assistance be greater than all the other communities of the world. If one of the friends find out that another has no food for this evening, for instance, he should not rest, he should not sleep till he finds food for him. All the members of humanity are in need of each other."

AT 9:30 A. M., JULY 31ST, ABDUL-BAHA, ON
THE VERANDA OF HIS HOUSE.

Walking to and fro and addressing Mr. Latimer: "The Bahai must first be informed of the Principles and Teachings of BAHÁ'ÓLLAH, then go forth and spread the Message. It is like unto a soldier, who must arm himself with the buckler and armor, and then he enters the battlefield to fight against the foe. But if he goes to fight without arming himself, he will be defeated. The Bahais are the Army of God. Their defensive armors or weapons are: First, Faith; second, Assurance; third, Severance; fourth, Complete Attraction to the Kingdom of ABHA. If they are armed with these weapons, they will gain the victory in whatever field they may enter. As long as he is not equipped with these weapons, he will not be successful. He must cut himself entirely from all imitations. In Persia we were under the sword. From one moment to the other we had no assurance of life, and during our long imprisonment we were in constant danger. As we were not attached to this life, we were entirely forgetful of these outward conditions. Therefore we remained firm. We did not notice the gleaming, flashing swords around us. But in reality we were happy. [Here he laughed heartily.] At that time there were many severe tests, but there was abundant spirituality. We were walking on the earth, but in reality we were soaring toward the Supreme Concourse. [Laughing]: What were those days, and what are these days! Those days were the cause of the development of the souls. Those days people progressed and advanced spiritually. During the eventful days of Nassr Ed Din Shah, those people who were Bahais were fearless, filled with the glad-tidings of God, overflowing with supplication and

communion. When a Bahai walked in the streets, in his heart he was praying to God, begging of God—'Make me a sacrifice in Thy Path! Let the enemies surround me, carry me to the arena of martyrdom, make me a ransom to Thy Cause!' It is very easy now to be martyred, but it was very difficult at that time. Those frightful looking soldiers, those horrible executioners, those dreadful farrashes, and especially the cannoneers with their fierce moustaches. They threw fear into the hearts of the staunchest and the firmest. Yet the friends were most firm and resolute before the faces of these beings of terror. At the time of trials, wonderful confirmations descend upon man, regenerating him and making him a new creation.

"Mirza Ghorban Ali, who was one of the Seven Martyrs, a man of great piety and learning, was a strong Babi, but he was very fearful and timid. He was so fearful of being known as a Babi that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom and devotion, two of these influential officers went to Mirza Tagi Khan, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were

interceding for him, he became very lenient and told them to bring him to him so that he might recant. This Prime Minister was such a domineering and blood-thirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and shake with fear. Finally these two officers took Mirza Ghorban Ali to the Prime Minister, and they were so happy in the thought that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: 'These friends of yours have interceded for you. Are you ready to repudiate Ali Mohammed (The Bab)?' Mirza Ghorban Ali, looking around, saw the executioner about fifteen feet from him, standing, and then he turned to the Minister and asked: 'Whom shall I repudiate, Ali or Mohammed?' (Mohammed being the Prophet and Ali the son-in-law, they are considered the Holy Ones in the Mohammedan world. The name of the Bab is composed of these two.) The Prime Minister became so angry that he ordered the executioners to take him away and kill him, and he left the presence of the Prime Minister with serene face and a heavenly smile on his countenance. At such a time, a firm believer is known!"

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JULY 5, 1912.*

YOU are very welcome,—very welcome, all of you! In the Divine Holy Books there are unmistakable prophecies giving the Glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant Dispensation be established, the banner of the Most Great Peace and conciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred should remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Koran, in the Zend Avesta, in the Books of Buddha and in the

*Translated by Dr. Ameen U. Fareed; notes by Miss Emma C. Melick and Mr. Howard MacNutt.

Book of Confucius. In brief, all the Holy Books contain these Glad-tidings. In all of them it is announced that after the world is surrounded by darkness, radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God,—when materialistic ideas overshadow idealism and spirituality,—when nations become submerged in the world of matter and forget God,—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

Consider to what a remarkable extent the spirituality of people has been overcome by materialism, so that spiritual susceptibility seems to have vanished, Divine civilization

does not exist, and guidance and knowledge of God no longer remain. All are submerged in the sea of materialism. Although some attend churches and temples for worship and devotion, it is in accordance with the traditions and imitations of their fathers and not for the investigation of Reality. For it is evident they have not found the Reality and are not engaged in Its adoration. They are holding to certain imitations which have descended to them from their fathers and ancestors. They have become accustomed to passing a certain length of time in temple worship and conforming to imitations and ceremonies. The proof of this is that the son of every Jewish father becomes a Jew and not a Christian; the son of every Mohammedan becomes a follower of Islam; the son of every Christian proves to be a Christian; the son of every Zoroastrian is a Zoroastrian, etc., etc. Therefore religious faith and belief is merely a remnant of blind imitations which have descended through fathers and ancestors. Because this man's father was a Jew, he considers himself a Jew; not that he has investigated the Reality and proved satisfactorily to himself that Judaism is right; nay, rather he is aware that his forefathers have followed this course, therefore he has held to it himself.

The purpose of this is to explain that the darkness of imitations encompasses the world. Every nation is holding to its traditional religious forms. The Light of Reality is obscured. Were these various nations to investigate the Reality, there is no doubt they would attain to It. As Reality is One, all nations would then become as one nation. But so long as they adhere to various imitations and are deprived of the Reality, strife and warfare still continue and rancor and sedition prevail. But if they investigate the Reality, neither enmity nor rancor will remain and they will attain to the utmost concord among themselves.

During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for the blood of each other, considering each other as contaminated and refusing to associate; at such a time as this His Holiness BAHÁ'O'LLAH appeared. He arose in the Orient, uprooting the very foundations of imitations and brought the Dawn of the Light of Reality. Various nations became united, because all

desired the Reality. Inasmuch as they investigated the Reality in religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the teachings of the Prophets are Reality, their foundations are one. The enmity and strife of nations therefore are due to religious imitations and not to the Reality which underlies the teachings of the Prophets. Through BAHÁ'O'LLAH the nations and peoples grew to understand and comprehend this. Therefore hearts became united and lives were cemented together. After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Mohammedan and Buddhist arose for amity; all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.

The Divine Prophets are conjoined in the utmost state of love. Each former one has given the glad-tidings of His successor's coming and each successor has sanctioned the one who preceded Him. They were in the utmost unity, but their nations are in strife. For instance, Moses gave the message of the glad-tidings of Christ and Christ confirmed the Prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in the utmost unity. But between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish peoples investigate the Reality underlying their Prophets' teachings they will become kind in their attitude toward each other and associate in the utmost love, for Reality is one and not dual or multiple. If this investigation of the Reality becomes universal, all the divergent nations will ratify all the Divine Prophets and all will confirm all the Holy Books. No strife or rancor will remain and all of us will become united. Then will we associate together in the utmost love. We will become as fathers and sons, as brothers and sisters living together in the utmost unity, love and happiness, for this century is the Century of Light. It is not like former centuries. Former centuries were epochs of oppression. Now human intellects have developed and human intelligence has increased. Each soul is investigating the Reality. This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy the utmost friendship.

(Continued on page nine)

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Chicago (September 27, 1912) Masheyat

No. 11

BARBECUE IN HONOR OF ABDUL-BAHA.

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The Consul-General of Persia, Topakyan, gave a barbecue in honor of Abdul-Baha and his Persian suite, at his delightful summer home and garden at Morristown, New Jersey. The journey was accomplished in an automobile from the home of Mr. Roy C. Wilhelm, in West Englewood, through beautiful meadows of New Jersey, and the whole day was spent most pleasantly at the Persian consulate, which is a building in the garden built after the old style of Persian architecture. Among the guests were some prominent men from New York and some society folk to interview him on all sorts of questions. He spoke that forenoon to those persons on the advance of materialism and its evil attendants or concomitants. The dinner was entirely Oriental in character, a barbecue a la Perse. The afternoon was devoted to visiting some friends, taking of photographs, and at about 4 o'clock Abdul-Baha returned to New York city.

Dr. Ameen U. Fareed.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page seven)



Abdul-Baha and Suite at Persian Consul-General Topakyan's Home in New Jersey.

Fifty years ago, His Holiness BAHĀ'O'LLĀH sent epistles to all the kings and nations of the world, at a time when there was no mention of International Peace. One of these epistles was sent by Him to the President of the American Democracy. In these communications He summoned all to International Peace and the oneness of the human world. He summoned all to the fundamentals of the teachings of all the Prophets. Some of the European kings were haughty. Among them was Napoleon Bonaparte III. BAHĀ'O'LLĀH wrote a second epistle to him, which was published thirty years ago. The context is this: "O Napoleon! thou hast become haughty indeed. Thou hast become proud. Thou hast forgotten God. Thou dost imagine that this majesty is permanent for thee,—this dominion is abiding for thee. A letter have we sent unto thee for acceptance with thy greatest love; but instead thou hast shown haughtiness. Therefore God shall uproot this edifice of thy sovereignty; thy country shall flee away from thee. Thou shalt find humiliation hastening after thee because thou didst not arise for that which was enjoined upon thee,—whereas that which

was a duty incumbent upon thee was the cause of life to the world. The punishment of God shall soon be dealt out to thee."

This epistle was revealed in the year 1869, and after one year the foundations of the Napoleonic Sovereignty were utterly uprooted.

Among these epistles was a very lengthy one to the Shah of Persia. It was printed and spread broadcast throughout all the countries of the world. This epistle was revealed in the year 1870. In it He admonished the Shah of Persia to be kind to all his subjects,—summoning him to justice,—counselling him to make no distinction among the religions,—with Jew, Christian, Mohammedan, Zoroastrian, was he to deal equally and the oppressions prevalent in his country were to be removed. The Jews were greatly oppressed in Persia.

BAHĀ'O'LLĀH especially recommended justice for them, saying that all people are the servants of God, and in the eye of the Government they should be equally estimated,—the Government should be just to all. . . . "If justice is not dealt out, if these oppressions are not removed and if thou dost not obey God, the foundations of thy Government will be razed and thou shalt become evanescent,—



Abdul-Baha and Persian Consul-General Topakyan.

become as nothing. Thou shouldst gather all the learned men, and then summon Me. There I shall be present. I will then advance proofs and evidences as to My validity. I will manifest My proof and anything that you may ask. I am ready. But if no attention is paid to this Book, thou, like unto the kings who became non-existent, shall likewise become non-existent." The Shah did not answer this epistle of the Blessed Perfection. Then God destroyed the foundations of his sovereignty.

Among those to whom He wrote was the Sultan of Turkey. In it He arraigned him, saying: "Verily, thou didst incarcerate and make Me a prisoner. Dost thou imagine that imprisonment is a loss to Me,—that imprisonment is a humiliation for Me? This imprisonment is a glory for Me because it is in the pathway of God. I have not committed a crime. It is for the sake of God that I have received this ordeal. Therefore I am very happy. I am exceedingly joyous. But thou must wait;—God will send thee a punishment;—thou shalt receive retribution. Ere long thou shalt observe how ordeals shall descend upon thee like rain and thou shalt become non-existent." And even so it was.

Likewise He sent messages to the other kings and crowned heads of the earth, summoning all of them to love, equity, international peace and the oneness of mankind in order that all mankind might become unified and agreed; that strife, warfare and sedition should pass away; that bitterness and enmity might cease, and all become united and agreed and arise to serve the One God.

Now I have spoken. If you have anything to say, let it be heard. You have listened most attentively. [After a pause, Abdul Baha continued]: I will add a little more. In brief,—two kings arose against BAHÁ'ÓLLÁH—the Shah of Persia and the Sultan of Turkey. They imprisoned His Holiness in the fortress of Akka in order to extinguish His Light and exterminate His Cause. But BAHÁ'ÓLLÁH while in prison wrote severe letters of arraignment to them. He declared that imprisonment was no obstacle to Him. He said: "This imprisonment will prove to be the means of the promotion of My Cause. This imprisonment shall be the incentive for the spreading of My Teachings. No harm shall come to Me because I have sacrificed My life, I have sacrificed My blood, I have sacrificed My possessions;—I have sacrificed all and for Me this imprisonment is no loss." And just as He declared, so it came to pass.

In prison He hoisted His banner, and His Cause was spread throughout the world. It has reached America. Now in all parts of the world the Cause of BAHÁ'ÓLLÁH is spread broadcast. You go to Asia and wherever you travel you will find Bahais. You go to Africa, Europe, there you will find the Cause of BAHÁ'ÓLLÁH. In America it is just beginning to grow and spread.

These two kings could not do anything to withstand BAHÁ'ÓLLÁH, but God, through Him, was capable of destroying both sovereigns. I, too, was in prison. God removed the chains from my neck and placed them around the neck of Abdul Hamid. It was done suddenly,—not a long time,—in a moment as it were. The same hour that the Young Turks declared liberty, the Committee of Union and Progress set me free. They lifted the chains from my neck and threw them around the neck of Abdul Hamid. That which he did to me was inflicted upon him. Now the position is precisely reversed. His days are spent in prison just as I passed the days in prison at Akka,—with this difference,—that I was happy in imprisonment. I was in the utmost elation, because I was not a criminal. They had imprisoned me in the Path of God. Every time I thought of this,—that I was a prisoner in the Pathway of God,—the utmost elation overcame me. Abdul Hamid is now suffering punishment for his deeds. Because of the sins he committed, he is now in prison. This is retribution for his acts. Every hour he is mortified anew and his ignominy revived. He is in the utmost sorrow and disappointment, while I am in the utmost happiness. I was happy that—praise be to God!—I was a prisoner in the Pathway of God; that my life was not wasted; that it was spent in the Divine Pathway. Nobody who saw me imagined that I was in prison. They saw me in the utmost joy, the utmost thankfulness and health,—paying no attention at all to the prison.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, SATURDAY, JULY 6, 1912.*

MAN in the world of existence has traversed certain degrees until he has arrived at the world of manhood. In every degree he has attained the capacity for advancement to the next degree. While in the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Miss Emma C. Melick.

mineral kingdom he was attaining the capacity for promotion into the vegetable kingdom. In the vegetable kingdom he has received preparation and capacity for the animal kingdom. He has come from the vegetable kingdom to the animal and then on to the human kingdom.

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

Therefore in this world also he must prepare himself and get ready for the life hereafter. That of which he is in need in the world of the kingdom he must obtain here. Just as he prepared himself by acquiring the forces necessary in this world in the world of the matrix, so likewise it is necessary that all needful in the Kingdom, all the forces of the Kingdom—must be acquired in this world.

What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity, therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance, therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find all that is needful in that life eternal is ready for him.

It is self-evident that that world is a world of Lights; therefore there is need for illumination. That world is a world of Love; hence Love of God is needed. That world is a world of perfections; virtues or perfections must be acquired. That world is a world of the Breaths of the Holy Spirit and in this world must they be acquired. That world is a world of the Life Eternal. In this world must he acquire it. But how can he? By what means can he acquire these things? How is he to obtain these merciful powers?

First,—through the Knowledge of God. Second,—through the Love of God. Third,—through faith. Fourth,—through philanthropic deeds. Fifth,—through self-sacrifice. Sixth,—through severance from this world. Seventh,—through sanctity and holiness. Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the Life Eternal. But if he attain the Knowledge of God, becomes ignited through the fire of the Love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, surely he shall attain to second birth, will be baptized through the Holy Spirit and witness the Life Eternal.

It is astonishing! It is a most amazing thing!—that God has created all humanity for the knowledge of Himself, for the love of Himself, for the virtues of the human world, for the Life Eternal;—for perfect spirituality, for heavenly illumination has He created man;—nevertheless, man is utterly negligent of all this! He is seeking the knowledge of everything except the Knowledge of God. He seeks, for example, to know the lowest stratum of the earth. His utmost desire is this. Day and night he strives to know what he can find ten metres below the surface; what he can discover within the stone; what he can learn archæologically through the dust! He puts forth arduous labors to penetrate a mystery of terrestrial mysteries; but he is not at all thoughtful of knowing the mysteries of the Kingdom, traversing the fields of the Kingdom, becoming aware of the verities of the Kingdom, discovering the Secrets of God, arriving at the Knowledge of God, witnessing the Lights of Reality and becoming informed of the verities of the Kingdom. He is not at all thoughtful of these. How much he is attracted to the mysteries of matter, and how utterly unaware he is of the mysteries of Divinity! Nay, he is even utterly careless of the mysteries of Divinity. How stupid this is! how ignorant this is! how conducive to degradation this is! It is like this—that a son should have a very kind Father who has provided for him great Books, in order that he may become aware of the mysteries of creation, and supplied also many means of adornment, comfort and enjoyment. But the son, because of immaturity and lack of intelligence, loses sight of all these and lays them aside, attaching himself to pebbles, passing his time day and night with playthings, neglectful of all the gifts which his Father has

provided for him. How ignorant such a child is! how heedless! The Father has wished for him Glory Eternal, and he is content with the greatest deprivation. The Father has built for him a royal palace, but he is playing with dust. The Father has prepared for him garments of silk, but he is content with his nakedness. The Father has prepared for him the most delicious foods and most luscious fruits, while he seeks the grasses of the fields. Such is the analogy.

Praise be to God! you have heard the call of the Kingdom! You have opened your eyes; you have turned to God. Your object is the good-pleasure of God. Your purpose is the understanding of the mysteries of the heart and your intention is to discover the realities. Day and night must you think, strive and investigate, that you may attain to the mysteries of the Kingdom; that you may learn the evidences of Divinity; that you may attain certainty in knowledge; that you may know this world has a Creator, has a Maker, has a Resuscitator, has a Provider, has an Architect—but know this through proofs and evidences, not through susceptibilities; nay rather through decisive proofs, evident arguments and real vision—that is to say, visualizing it just as you visualize the sun. May you with complete certainty behold the signs of God and attain to the knowledge of the Holy, Divine Manifestations.

You must come into the knowledge of the Divine Manifestations through proofs and evidences. You must know the teachings of the Holy Divine Manifestations. You must learn the mysteries of the Divine Kingdom. You must become capable of discovering the realities of things. Thus may you become the manifestations of the mercy of God and real believers,—firm and steadfast in the Cause of God.

Praise be to God! the door of the Knowledge of God has been opened by BAHÁ'Ó'LLAH. For He has laid the foundation whereby man may become acquainted with the verities of heaven and earth, and has bestowed the utmost confirmation. He is our teacher; He is our adviser; He is our seer. He is the one clement towards us. He has prepared all His gifts. He has vouchsafed His Providence. Every admonition has He given unto us. Every behest has he uttered for us. He has prepared for us the means of eternal majesty. He has breathed for us the breaths of the Holy Spirit. He has opened before our faces the doors of the Paradise of ABHA. The

Lights of the Sun of Reality has He caused to shine upon us. The clouds of mercy have poured down upon us. The sea of favor is surging towards us. The spiritual springtime has come. The infinite bounties and favors have appeared. What therefore is greater than this? What bestowal is greater than this? We must appreciate this and act in accordance with the teachings of BAHÁ'Ó'LLAH, so that all good may be stored up for us and in both worlds we shall become precious, attain to the blessing everlasting, taste the delicacy of the Love of God, find the sweetness of the Knowledge of God, see the bestowal of Heaven and witness the Power of the Holy Spirit.

This is my advice and this is my admonition.

ADDRESS OF ABDUL-BAHA AT ALL SOULS' UNITARIAN CHURCH, FOURTH AVE. AND TWENTIETH ST., NEW YORK CITY, REV. LEON A. HARVEY, PASTOR, SUNDAY, JULY 14, 1912.*

PRAYER AND INTRODUCTION BY THE PASTOR.

WE thank Thee O God, our Father, that there have been those who have seen the vision of Thy Glory more clearly,—whose eyes have seen with deeper penetration the possibilities of man and have spoken words to uplift man to higher levels. We thank Thee that this same vision of hope is in every human soul. We pray that we may realize the unlimited possibilities of our manhood and womanhood. Thou art Father of all; therefore we are brothers and sisters. We thank Thee for him whom we shall hear this morning and pray that whatever may come to us may not fall upon barren soil. Bless us and lead us in the ways everlasting. Amen!

Few churches could have gathered such a congregation as this in New York City upon a hot summer morning. The life of Abdul-Baha is familiar to most of you. Sixty years ago the Vision of Spirit came to the Bab in Persia. Ten years afterward this Vision came afresh to BAHÁ'Ó'LLAH, father of our speaker today. BAHÁ'Ó'LLAH was a prisoner and exile forty years.

Is it a wonder that his son who shared this imprisonment should have devoted his life to carrying on His work? Abdul-Baha will speak upon the "Oneness of Humanity,"—showing its accomplishment among the di-

*Translated by Dr. Ameen U. Fareed; notes by Messrs. John G. Grundy and Howard MacNutt.

vided sects of the religious systems of the world. It is a great gospel. Many have dreamed of it, but Abdul-Baha has lived it.

ADDRESS BY ABDUL-BAHA.

Today I wish to speak to you upon the subject of the "Oneness of Humanity," for in this great century the most important of all subjects is the oneness of the world of humankind. Although in past centuries and bygone ages this great subject received some measure of mention and consideration, it was little compared to its attainment and importance in this day. In past ages and centuries history shows that the various peoples, tribes, nations and sects fought and warred against each other in enmity and hatred. But—Praise be to God!—in this century of illumination hearts are inclined toward amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the Universal Consciousness today which clearly indicates the dawn of a great unity.

In investigation of a subject the right method of approach is to carefully examine its premises. Therefore in the examination of this subject of Human Solidarity let us go back to the foundation upon which it rests, namely: that all mankind belong to one family,—that all are one progeny of Adam,—all are servants of the one God,—all have been created by one God,—God is the provider for all,—God nurtures all,—all are submerged in the Sea of the Mercy and Grace of God,—and God is kind to all.

All humankind share in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life, and are similarly employed in acquiring the means of earthly livelihood. In every respect from the viewpoint of creation all stand upon the same footing,—all have the same requirements,—all are seeking the happiness and comfort of earthly conditions; that is to say, the things they share in common are numerous and manifest. This very sharing or partnership in matters intellectual and spiritual is a valid basis for the unification of mankind.

Consider how for six thousand years discord and dissension have prevailed in this great human family. Its members have ever been engaged in war and bloodshed. Heretofore the world of humanity has not attained nor enjoyed any measure of peace on account of these conditions of war and strife. Consult history,—you will find a continuous rec-

ord of war brought about by religious, sectarian, patriotic, racial and political causes. The world of humanity has found no rest. Men have always been in conflict, engaged in destroying the foundations of each other, pillaging the properties and possessions of each other and shedding blood, especially in the earlier periods of savagery when they carried away as captives the wives and children of each other. Consider the tremendous losses of human life which have been the fruit of this strife. What powers and forces have been employed in the means of war and applied to inhuman purposes of conflict and bloodshed! Now it has become necessary to divert these energies and utilize them in other directions; to try the new path of fellowship and unity in this most radiant century. We have observed after long trial and experience the harmfulness of war and dissension. Now we must seek after the means of procuring the benefits of unity and peace. When such means are found, we must give them a trial.

Consider the harm which comes to a family through discord and dissension. Consider, too, what favors and blessings descend upon that family when unity exists among its various members. Likewise reflect what would descend upon the great human family,—upon humanity in general if unity were established. Although the benefits and good results of unity are clearly manifest and the harm and ill effects of discord apparent, yet in this century means are witnessed for assisting man in the attainment of fellowship and unity. His Holiness BAHÁ'ÓLLAH has provided the means by which discord may be removed from the human world. He has left no possibility or means for dissension.

First, He has proclaimed the Oneness of Mankind and specialized religious teachings for humanity. The first form of dissension among mankind arises from religious differences. His Holiness BAHÁ'ÓLLAH has given full teachings to the world which are conducive to fellowship and unity in religion. In past years each religious system has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has accounted its own belief as light and all others as darkness. The various followers have considered the world of humanity to be as two trees,—one a merciful tree and the other satanic. They have considered some of mankind the branches, twigs and leaves of the merciful tree and others belonging to the tree which is satanic. This sedition and warfare among the people of

the religions was continuous, causing ceaseless bloodshed and strife. The greatest cause of human alienation has been religion because each considered the belief of the other as anathema and deprived of the Mercy of God.

The Teachings of BAHÁ'Ó'LLAH which are specialized to Him are as follows: He has founded the premises by addressing all humanity, saying, "Ye are all the leaves of *one tree*,"—not of two trees, one merciful and the other satanic. He has said all humanity belongs to one tree—the Merciful. Each individual member of the human family is a leaf, twig or branch upon this tree. All belong to the Adamic tree,—all are sheltered beneath the protecting Mercy and Providence of God. All are the children of God; all are fruit upon the one tree of His Love. God is clement and kind to all the branches, leaves and fruit of this tree and there is no existence or interference of a satanic tree whatever,—Satan being a creation of human proclivities. God alone is the Creator and all are creatures of His Might. Therefore we must love all mankind as His creatures and realize that all are growing upon the Tree of His mercy—that all are servants of His Almighty Will and manifestations of His Good-pleasure.

Even supposing we find a branch or leaf of this tree defective or a blossom imperfect, it nevertheless belongs to this tree and not another. Therefore it is our duty to try and protect that tree,—guard and cultivate it until the fruit reaches perfection. If we test its fruit and find it imperfect we must strive to make it perfect. No doubt we will find in the human world souls who are ignorant; we must make them knowing. Some souls growing upon the tree are weak and ailing; we must put them in the way of attaining health and recovery. If they be as infants in development we must minister to them until they attain maturity. Never should we detest and shun them, or consider them as bad. We must honor, respect and be kind to them all, for God has created them and not Satan. They are not manifestations of the wrath of God but of His Divine Favor. God the Creator has endowed them with eyes, ears, hearts, physical, mental and spiritual faculties; that is to say they are creatures of His Will, not of His wrath. Therefore souls are manifestations of the Favor of God—that is to say, all humanity must be shown the utmost love, kindness and respect because what we behold in them are no less

than the signs and traces of God Himself. All are evidences of God, therefore how shall we be justified in debasing them, uttering anathema and seeking to deprive them of drawing near unto His Mercy? This is sheer ignorance, complete injustice and God is not pleased with it because in the sight of God all are His servants.

Another cause of dissension and discord is the fact that religion has been pronounced at variance with science. Between religionists and scientists there has always been warfare for the reason that the former have proclaimed religion superior to science and considered science opposed to religion. For this reason strife and enmity have existed between them. His Holiness BAHÁ'Ó'LLAH declared this to be a mistake, for religion is in harmony with science and reason. If it be at variance, it proceeds from the mind of man only and not from God and is therefore unworthy of belief and not deserving of attention. The heart finds no rest in it and confidence is not established. How can man believe that which he knows to be at variance with reason? Is this possible? Is it possible for the heart to accept that which reason refuses? Reason is the first faculty of man and the religion of God is in harmony with it. BAHÁ'Ó'LLAH has removed this form of dissension and discord from among mankind and reconciled science with religion. This accomplishment is specialized to Him in this Day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. BAHÁ'Ó'LLAH said that God has sent religion for fellowship among humankind and not for strife and discord, for all religion is founded upon the love of humanity. His Holiness Abraham promulgated the principle of love among mankind. His Holiness Moses summoned all to the love of mankind. His Holiness Christ established the love of mankind. His Holiness Mohammed directed all to the love of mankind. This is the Reality of Religion. If you investigate the Reality and Inner Significance of their teachings you will find it so. You must not listen to hearsay but investigate the Reality. The purport is that Religion is the cause of amity, love and fellowship, not of discord, enmity and estrangement. But man forsaking the foundation of Divine Religion, has adhered to certain blind imitations. Each nation has clung to its own imitations and because these imitations are at variance, they have caused warfare, bloodshed and the

destruction of the foundations of humanity. But the Religion of God is based upon amity and agreement. His Holiness BAHÁ'O'LLAH has said that "If religion and faith are the causes of enmity and sedition it is far better to be non-religious; that lack of religion is better than religion; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore the removal of this dissension has been specialized in BAHÁ'O'LLAH, for religion is a remedy for human antagonism. If a remedy is the cause of disease it would be better to do without the remedy.

Other causes of human dissension are political, patriotic and racial prejudices. These have been removed by BAHÁ'O'LLAH. He has said and has guarded His statement by rational proofs from the Holy Books that the world of humanity is one race, the surface of the earth one place of residence and these suppositions of racial and political boundaries are baseless and without foundation. It is not becoming of man to be the captive of these illusions and suppositions. Consider,—the surface of the earth is one, and one atmosphere encompasses all humanity. No difference or preference is made by God. But man following illusions and superstitions, has come to consider nationalities various and races separate in rights and importance, thereby laying the foundation of prejudice, hatred and discord.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore it matters not what language man speaks or employs. Nevertheless, BAHÁ'O'LLAH sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Sixty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means, every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain.

Another teaching of BAHÁ'O'LLAH is in relation to the Most Great Peace; that all mankind must be awakened to and become conscious of the harm of war; that they should become informed of the benefit of peace and know that peace is from God, while warfare is from Satan. War among the na-

tions is a trait and manifestation of Satan. Man must emulate the Merciful and not Satan, in order that public opinion shall incline toward peace, love and unity and the discord of war vanish.

I will mention another cause of dissension: the lack of equality between man and woman. BAHÁ'O'LLAH has named this as a great cause of discord and division among humanity, for so long as humanity remains unequally divided as male and female in right and importance, no amity or unity can be established. In a perfect human body it could not be possible for one organ to be perfect and another defective. In the great body of humanity how could it be possible to bring about unity, love and fellowship if one factor is considered perfect and the other imperfect? When both are perfect in function, perfect fellowship and harmony will be witnessed. Therefore it is the greatest mistake to assume one member of the family of humanity is perfect and the other defective or not deserving. God has created man and woman equal as to faculties; He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of lack of education. The education of man has been of one kind and of woman another. If education were equal and similar, these two factors would be equal in attainment. God has made no difference between them which should produce discord. He has endowed all with human faculties and all are manifestations of His Mercy. If we say mankind is different creationally in endowment, that is contrary to Divine justice. Both are human. If God has created one perfect and the other defective He is unjust. But God is just. None are created imperfect or defective; all are perfect in creative endowment. To assume imperfection in the creature is to presuppose imperfection in the Almighty Creator.

In brief; woman must receive equal education with man. The soul which is most excellent in the estimate of God is acceptable before God.

We have for our subject and consideration the reconciliation of the religious systems of the world. His Holiness BAHÁ'O'LLAH has said that if from each of the varying religious systems one intelligent member be selected and these representatives come together seeking to investigate the Reality of Religion, they would establish an interreligious body before which all disputes and difference of religious belief could be pre-

sented for investigation and discussion. These questions could then be weighed and settled from the standpoint of Reality and all imitations discarded. In this way all religious sects and systems would become one.

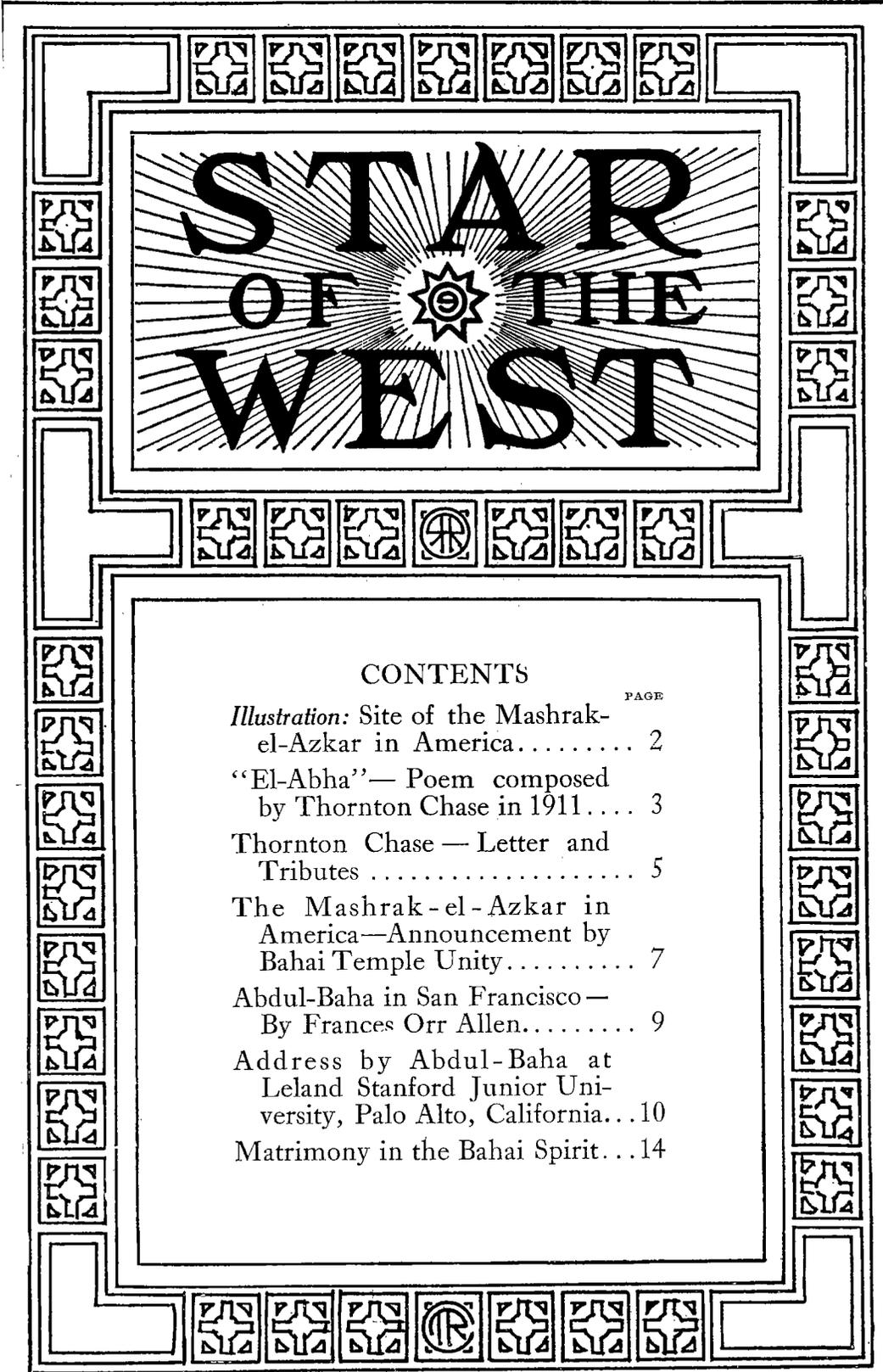
Do not question the practicability of this and be not astonished. It has been effected and accomplished in Persia. In that country the various religionists have gathered together to investigate the Reality and have united in the utmost fellowship and love. No traces of discord or differences remain; the utmost love, kindness and unity are apparent. They are unified and live together like a single family in harmony and accord. Discord and strife have passed away. Love and fellowship now prevail instead. Furthermore, those souls who have obeyed BAHÁ'ÓLLAH and attained this condition of accord, fellowship and affiliation are Mohammedans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Shiites, Sunnites and others. No discord exists among them. This is a proof of the possibility of universal unification among the religionists of the world through practical means. Imitations which have held men apart have been discarded and the Reality of Religion envelops them in its perfect unity. When Reality envelops the soul of man, love is possible. The Divine Purpose in Religion is pure Love and Amity. The Prophets of God were in the utmost love for all. Each one announced the glad-tidings of His successor and each subsequent one confirmed the teachings and prophecies of the former. There was no discord or variance in the reality of their teachings and mission. The discord has arisen among their followers, who held fast to imitations. If imitations be done away with and the radiant shining Reality dawn in the souls of men, love and unity must prevail. Thus will humanity be rescued from the strife and wars of six thousand years, dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to call men to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship to the world. Shall we make use of it to create discord, violence and hatred among men?

Moses was persecuted and driven out into the desert; Abraham was banished; Mohammed took refuge in caves; the Bab was

killed and BAHÁ'ÓLLAH was exiled and imprisoned fifty years. Yet all of them desired only fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another, be united and affiliated instead of discordant and at variance. Enough of these six thousand years which have brought such vicissitudes and hardships into the world! Now in this radiant century let us try to carry out the good pleasure of God, that we may be rescued from these things of darkness and come forth into the boundless illumination of Heaven,—shunning division and welcoming the Divine Oneness of Humanity. Perchance, God willing, this terrestrial world may become as a mirror celestial upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a New Creation may be reflected from the Reality of Love shining in human hearts. Thus from the light and semblance of God in us may it be indeed proved and witnessed that God has created man after His own image and likeness.

Prayer.

O my God! O my God! Verily I invoke Thee and supplicate before Thy Threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth. O Lord! unite and bind together the hearts, join in accord all the souls and exhilarate the spirits through the signs of Thy Sanctity and Oneness. O Lord! suffer these faces to become radiant through the life of Thy Oneness. Strengthen the loins of Thy servants in the service of Thy Kingdom. O Lord! Thou Possessor of great mercy! O Lord of forgiveness and pardon! forgive our sins, suffer us to be pardoned for our shortcomings and cause us to turn to the Kingdom of Thy clemency, invoking the Kingdom of Might and Power, humble at Thy shrine and submissive at the appearance of Thy evidences. O Lord God! make us as waves of the sea, as flowers of the garden, united, agreed, fresh and verdant through the Bounties of Thy Love. O Lord! dilate the breasts through the signs of Thy Oneness and make all humanity as waves of the same ocean, as stars shining from the same height of glory, as luscious fruits borne upon Thy Tree of Life. Verily Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator!



STAR OF THE WEST

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SITE OF THE MASHRAK-EL-AZKAR IN AMERICA



MAIN TRACT OF LAND ON WHICH IS TO BE ERECTED THE FIRST MASHRAK-EL-AZKAR IN THE WESTERN WORLD
LOOKING SOUTHWEST
SHERIDAN ROAD IN THE FOREGROUND

THIS tract of land, which comprises about five acres of ground near Chicago and situated alongside one of the finest drives and lakes in America, has been paid for with voluntary contributions sent from nearly every country on the globe; from the former adherents of the seven great religions—literally, “from Greenland’s icy mountains to India’s coral strand.”

It testifies that a new era has dawned, a new conscience has stirred humanity, a great

dynamic power has reverberated throughout the world whereby mankind has come together in a bond of unity such as was never known before.

What is the Mashrak-el-Azkar? Literally, the Dawning-place of Praises. It is an edifice where peoples of different nativities, races, colors, faiths, sects, denominations, shall meet under one dome and adore the One God in the same spirit of Truth. Such an edifice could not have been erected in past cen-

turies, but in this Glorious New Day—the Cycle of BAHÁ’O’LLAH (*The Glory of God*)—“there is an emanation of the Universal Consciousness which clearly indicates the dawn of a great unity”; and the Mashrak-el-Azkar is an outward expression of this Universal Consciousness, proving the ages of darkness have passed away and the Century of Light has arrived.

Corinne True.

[See article page seven]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (October 16, 1912) Elm

No. 12

EL - ABHÄ

[The Most Glorious]

Composed by Thornton Chase
in the year 1911.

لورن چیس
کولتورون دهانی ایستاد که درین
ایام از عالم برآید و اینها صحنه
وادی - قیامت است

I.
O LIGHT DIVINE!
Invisible!
Immeasurable Light!
Eternal as Divinity!
Impenetrably Bright!
The living universe bows
down
And veils its face before
Thee.
All angels and archangels
bend
And happily adore Thee.

II.
O Shining Spirit! Light of
light!
All-flooding, radiant beam,
Eternally proceeding
Forth from Him, the LORD
Supreme;
To all immensity of life,
Himself Thou art reveal-
ing;
With Thine intensity of
light,
Himself Thou art con-
cealing.

III.
He is the Essence, Thou the Power,
The Glory, Majesty,
The Omnipresence. He, Unknown
And Nameless, save for Thee!
Above all height and depth is He,
In His own SELF abiding;
Through Thee all depth and height He fills.
Through Thee Creation guiding.

IV.
As light from flame, Thou art from Him;
As fragrance from the flower;
As colors from the prism'd light;
As rainbow from the shower;
As thought from mind; or word from thought;
As deed by vision guided.
So He and Thou art only ONE.
Not dual, nor divided.



THORNTON CHASE

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

V.
O Splendor of the Space-
less! Thou,
Through hosts of wander-
ing suns,
Dost quicken dense, mater-
ial spheres,
Where these dull-shining
ones
Are lords of matter, time,
and space;
Their powers from Thee
obtaining,
Obedient vassals of Thy
will,
Beneath Thy glory
waning.

VI.
Thou art the flame of Life
itself,
The Ever-living Light,
These burn with imitative
fires
Through matter's stolid
night;
With semblance of creative
heat;
Worlds, moons and earth-
lings breeding;
Yet, all, in traceless paths
confined,
Thine ordered ways are
speeding.

VII.
The planets feel Thy quivering life
And bring forth of their kind,
All plants, and creeping things, and beasts,
And men of dust—but blind
To Thy Realities are they—
In earthy dungeons dwelling,
Imprisoned deep in sense and self,
The Light Unseen repelling.

VIII.
O Life of Life! O Perfect Light!
Pierce through the darkening walls;
Bring forth the prisoners to Thy Day;
Remove the veiling caul;
Create new sight, new hearts, new minds;
Reveal the heavenly vision:
Disperse the dust-formed clouds of self;
Disclose the fields Elysian!

IX.

O Word of God! Light, Love and Life—
 Transmuted into speech!
 Thou mighty Logos—come from heaven,
 The Will Divine to teach!
 Incarnate Gift to happy men,
 Endowed with power perceiving,
 With speaking tongues and listening ears,
 With minds and hearts believing.

X.

Speak Thou to self-endarkened souls!
 Command, "Let there be Light!"
 So shall eternal Day appear
 To end chaotic night.
 The morning stars shall sing again
 The anthem of creation:
 The sons of God shall shout for joy
 With new divine elation.

XI.

Thy Word, O Light, is knowledge, truth!
 Thy University,
 The boundless shining realms of life,
 Which mirrors only Thee.
 This mind of mine's a twinkling orb,
 Toward Thy clear sun advancing:
 A flickering mote of mental dust,
 In Thy great splendor dancing.

XII.

Thy flame is Love, the living Fire!
 Thine alchemy divine
 Transmutes man's spirit into Life,
 The water into wine.
 Within thy crucible, O Love,
 With Thee this heart is blending;
 Its life outdrawn, to be reborn
 From death to Life unending.

XIII.

Thou Holy Light! So calmly pure
 So penetrating, sweet;
 The whole creation's living heart
 Is melted in thy heat.
 The souls of things turn unto Thee,
 Thy radiant Love divining,
 As dewdrops glisten in the dawn,
 Each one a sunlet shining.

XIV.

Thou crystal Ocean, limpid, clear,
 Unstained and colorless!
 All life is thine, all beauty thine,
 All beings Thee confess.
 As fish in sea, I live in Thee,
 All life but Thine denying.
 As gnat in flame, in Thee I die
 In ecstasy of dying.

XV.

Immortal Spirit! Loving Power!
 Thou dost my soul enthrall.
 I am in Thee, and Thou in me;
 Else were I not at all.
 For what I am, have been, shall be,
 Is Thine, not of my earning;
 A debtor I, with naught to pay,
 Except Thine own, returning.

XVI.

Thou Primal Parent! Lift Thy sons
 Into the heavens of Truth!
 Give them new birth in realms of Light,
 Grant them eternal youth,
 That they may serve Thy Universe
 With wisdom, strength, perfection;
 True stars and suns of Thy pure Light,
 Ablaze with Thy reflection.

XVII.

As iron, glowing in the fire,
 Shows glistening and more bright,
 So spirits, serving Thee in love,
 Are nuclei of light.
 Infilled with Thee, O Fire of Life,
 In Thee all self resigning;
 Through space empyreal they fly,
 Pure flames of glory shining.

XVIII.

Thou All in all! The worlds of worlds
 Are filled with naught but Thee.
 Both light and darkness, heaven and hell,
 Thou art, O Mystery!
 Thou dost create, sustain, destroy;
 Yet Thou unchanged abidest.
 With seventy thousand veils of light
 The INFINITE Thou hidest.

XIX.

Ah, Wondrous Light! Invisible,
 Immeasurable Light!
 Begotten of Divinity,
 Impenetrably bright!
 Heaven-filled, the Universe, aglow
 Unveils its face before Thee.
 All angels and archangels know,
 And happily adore Thee.

THORNTON CHASE

FEBRUARY 22, 1847

SEPTEMBER 30, 1912

LETTER FROM LOS ANGELES, CALIFORNIA.

Dear Friends in El-Baha: Knowing that the friends will be anxious to learn the details of the passing of our brother, Thornton Chase, we hasten to send the following:

Mr. Chase recently returned home from a business trip north, visiting San Francisco and Oakland, Portland, Seattle, and we think also Victoria and Vancouver. At all points where there were believers special meetings were held and much good work done. At San Jose, Cal., a point where the Glad-Tidings had not been proclaimed, Mr. Chase gave the Message and interested many people. At one point he visited he made a record of thirteen meetings in fourteen evenings.

While on this trip we understand that he had two attacks of the trouble which cost him his life, being in hospital twice. Thursday evening, the 26th ult., was the first most of us knew of his illness, when, at a meeting at the home of Miss Clapp, it was announced that he was seriously ill and had been operated upon that day at Angeles Hospital.

On Saturday, Abdul-Baha was reached by wire and in reply sent word to Mr. Chase that he was coming West and, if it were God's will, he would see him soon.

On Monday morning word was received that Mr. Chase was very low. The friends prayed for him constantly and about 11 o'clock word came that he had rallied. We all hoped that a miracle would be performed and that he would be brought back to life and health, even though his life hung by a thread. On Sunday telegrams were sent to the various centers, asking for the prayers of the friends.

It was arranged that the friends here, as many as could, should assemble at Mr. Chase's home for a prayer service on Monday evening, September 30th. The sun had set when a little group of earnest souls, twenty in all, from various parts of Los Angeles, from Pasadena, Tropic and Glendale, assembled in silence on a street corner amid the bustle and din of the metropolis, to pray for the restoration of their brother to physical health and strength.

About seven o'clock we reached the home and had hardly entered before the telephone rang and we were informed that Mr. Chase had just passed away. Every head was bowed as Mr. Rice-Wray hung up the receiver and

said, "Friends, he has gone." Miss Wise arose and read the prayer for the departed, from the little prayer book, and Mr. Rice-Wray read two or three selections from Hidden Words, also another of which Mr. Chase was fond and which he had asked his wife to repeat to him often during his illness:

"With patience, then, the course of duty run;
God never does, nor suffers to be done
But that which you would do, if you could see
The end of all events as well as He."

Mrs. Rice-Wray went to the piano and the friends sang "Nearer, My God, to Thee." Mr. Hall recited a beautiful poem, "He is not dead; he is just away," and the friends departed, a great stillness upon each soul. We felt, indeed, that we had been in the presence of the Most High and had accompanied our brother as far as we could.

The funeral was held in the chapel of Pierce Bros. undertaking establishment on Friday, October 4th, at 10 o'clock. The body of our departed brother lay in a beautiful casket amid a sea of flowers, covering the casket, banked upon easels and even carpeting the floor.

A quartet of fine male voices sang three selections during the service—"Nearer, My God, to Thee," "Lead, Kindly Light," and the departing poem of Lord Tennyson's "Crossing the Bar."

Mr. Rice-Wray spoke of our brother as a great teacher of the Bahai Revelation; that, splendid as was his physical stature, magnificent as was his character, they were as nothing compared to his conception of God's Word and His Will for mankind. He read several selections from Hidden Words and the prayer for the departed.

A most beautiful prayer, full of the Christ Spirit of love and unity, was offered by Rev. J. K. Shellenberger, pastor of the Wilshire Boulevard Christian Church, where Mr. Chase attended when possible and where he taught a class.

Rev. C. C. Pierce spoke feelingly of the character of our departed brother, of the warmth of his smile and his sunny nature, of the breadth and height and depth of his outlook, and thought the friends who had gathered there were to be congratulated to have had the privilege of knowing "this royal, kingly soul."

Frank G. Tyrrell, an attorney, a friend of the departed, read a short sketch of Mr. Chase's life—that he was born in Springfield, Mass., February 22, 1847, and for some time in his youth lived in the family and was a pupil of Rev. Samuel F. Smith, who wrote "America." At the age of seventeen he joined the army, serving during the last year and a half of the Civil War, entering as second lieutenant and rising to the rank of captain. So great was Mr. Chase's modesty that some of his best friends were not acquainted with this fact.

After the war he entered Brown University. Later he spent some years in Denver, engaging in the business of insurance. He was made superintendent of agencies of the Union Mutual Life Insurance Company, with headquarters in Chicago, from which point he traveled for many years. About two years ago he located in Los Angeles, Cal.

Mr. Tyrrell said such a life and such qualities would never die; that Mr. Chase was a man who inspired love and implicit trust. During the years he had known the departed, not one word of condemnation or carping criticism had he heard to pass his lips. He read from I. Thess. 4:13-18 and said that when we on earth are saying a man is dead, the angels are saying a man is born.

The body was laid in beautiful Inglewood Cemetery.

On Sunday afternoon, October 6th, a memorial service was held in Cleveland Hall, led by Mrs. Rosa V. Winterburn, who opened with the Greatest Name and prayer, followed by selections from Mr. Chase's book, "The Bahai Revelation." She traced the underlying thought of the author, to show how he had reasoned out his faith and his belief in this Revelation, taking as a foundation both the Old and New Testament, the words of the prophets, of St. Paul and Jesus Christ, building it, step by step, into a noble structure which neither his reason could deny nor his heart reject.

Some of the personal Tablets of the departed were read; also selections giving the Bahai view of death and the future life.

Mr. Rice-Wray gave a brief address, stating what the life of our brother had meant to him.

At the close of the service Mrs. Chase gave a short talk which rejoiced the hearts of all present. She told the circumstances leading up to Mr. Chase's first hearing of the Revelation and accepting the same, and how great had been his search after Truth and the conviction that he had found the thing for which his

heart had always longed. She also spoke of his beautiful Christian mother who gave her life for him, and of his love for her all through life.

Los Angeles Bahai Assembly.

A TRIBUTE FROM PORTLAND, OREGON.

Thornton Chase, whose frequent visits to our assembly and whose words of good cheer and hopefulness gave us so much encouragement, has passed into the unseen. We are sad when we think of how much we shall miss him and his words of comfort, and glad that we have known him; glad that we have found in him the genuine friendship of the true man; glad that he brought to us the message and the true spirit of BAHÁ'Ó'LLAH, and left with us a unity that proclaimed a divine life.

Thornton Chase was a noble-minded and a large-hearted man. He understood the spiritual meaning of the Bahai life and had attained a height in his own experience reached by few. His greatest joy was in seeing others, especially those near and dear to him, coming into the Bahai light which he sincerely believed to be the Light of God. Every one loved him because he was a supremely lovable man. He knew Abdul-Baha ás but few knew him, and to have passed away on the eve of the arrival of the one he loved so much is one of the mysteries we can never solve. Thornton Chase had a mind that was deeply spiritual as well as philosophical and had a profound grasp of the Bahai movement. In answer to a letter to one of our members, speaking of his aims in life, he says:

"I cannot doubt that some of the 'invisible Light' has shone on my pathway and all that I can do is to try to let a little of that Light reflect on others. Moments of the inner joyousness that Light brings are worth years of valley living. To breathe once the air of the mountain top is to ever long for the mountains thereafter."

Rev. David Buchanan.

A TRIBUTE FROM CHICAGO.

The world suffered a great loss in the death of Thornton Chase, which took place in Los Angeles, Cal.; but looking at it in the greater sense, which is the only true way, we should not grieve, as death but separated him from this narrow world of limitations to pass through the Pearly Gates into the realms of might and glory. Yet the world that knew him shall know him no more, and his brilliant efforts must now be universal, as individually we will not again meet him here, and

it is fitting that we make mention of his goodness and greatness as we knew him.

He was a man of great ability and untiring energy, great-hearted and generous, and many is the man who owes his success to his assistance and encouragement. As a Bahai he was one of the very first followers of the faith in America, and his efforts were always for the uplifting of humanity through the showing forth of the high standards of the Bahai faith in his teaching and in his life. In the early days of the Cause in America he rendered great service through his assistance to the Persian translators in the translation of, particularly, the "Hidden Words," "The Seven Valleys" and great numbers of Tablets.

His leaflets, "Before Abraham Was I Am!" and "What Went Ye Out for to See?" as well as the beautiful description of his visit to Abdul-Baha in the prison at Acca, under the title, "In Galilee," will be read and enjoyed more and more as the world more nearly approaches the reign of Peace on Earth, while

his larger book, entitled, "The Bahai Revelation," bears witness of his great efforts and service in his endeavor to bring the Bahai teaching more readily within the grasp of western minds.

He was a man of great loving character, with a heart that drew to him warm friends and a love which seemed to reach out, surround and envelop you.

Oh, friend! when we consider thy loving heart, we do not feel that thou art separated from us. It seems that we should more naturally write to thee than of thee. Continue thou thine efforts for the good of the souls of men an hundredfold now that thou art free in the realm of might and power. Be nearer to the hearts of those in trouble and distress and cease not from thy labors until all the souls of men have come into Peace and Love, and mayest thou always be in the fullness of happiness and joy in nearness to thy Lord and in His good will and pleasure.

Arthur S. Agnew.

THE MASHRAK-EL-AZKAR IN AMERICA

ANNOUNCEMENT.

TO the Bahai Assemblies of the East and West:

Greeting:—It affords us great pleasure to announce the good news that the final payment upon the main tract of land of the Mashrak-el-Azkar site has been paid; and particularly so while Abdul-Baha, the Centre of the Covenant, is in America. The last payment was made on the second day of October, and the title to the site now rests in the Bahai Temple Unity free from encumbrances.

Praise be to God! the Generous, the Bountiful, that the hearts of the friends throughout the world have responded to the call of the Spirit. From every people, country, race and religion of the world, they have united in generous and willing gifts to the purchase of the site for this Temple of Unity.

And this has been accomplished in a little over three years. In the spring of 1909, on March 23rd, the Assemblies of America were invited by the Chicago Assembly to send delegates to a Convention to be held in that city for the purpose of purchasing ground upon

which to build the first Mashrak-el-Azkar in the Occident.

Many obstacles have been in the path and great has been the anxiety of the Committee at times, who could proceed with the executive work only in proportion to the funds in hand. Therefore, the Executive Committee, in behalf of Bahai Temple Unity, desire to express their appreciation of the sacrifices made by those who have contributed to this necessary beginning of a great undertaking. May they receive a foretaste of the blessing which this Edifice shall be to humanity.

Now, we wish to call your attention to future payments needed for what is known as the Lake Shore tract, a strip of ground east of the main tract bordering on the water—insuring an outlook upon Lake Michigan—upon which \$5,000.00 has already been paid. There remains a balance of \$12,000.00 due, the payments spread over a period of years. The next payment—\$3,000.00—will be due March 1, 1913. We hope everyone will arise with renewed vigor to clear this in-

(Continued on page fifteen)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (October 16, 1912) Elm

No. 12

"THE CHRISTIAN COMMONWEALTH"

The Tablets presented herewith are self-explanatory. We might add, however, that the matter came up when Mr. Albert Dawson, editor of the *Christian Commonwealth*, wrote to Mr. Joseph H. Hannen suggesting that someone be appointed Correspondent of his paper for the Bahai Cause, offering space in his columns. The letter was sent to Abdul-Baha, and the following was revealed:

To his honor Mr. Hannen—Upon him be BAHÁ'Ó'LLAH EL-ABHA!—Washington, D. C.

HE IS GOD!

O thou my heavenly friend!

The letter which was written to you by the Editor of the *Christian Commonwealth* was perused. It is better that you be the Correspondent of this Journal, and spread it everywhere. This person (Mr. Albert Dawson) is a very excellent man, and showed us great love while we were in London. Therefore, the American Bahais must exercise toward him much respect. You correspond with him and send him the enclosed Tablet.

Show this Tablet that I write to you to all the Bahais, so that those friends who are able may subscribe to his paper.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

To his honor Mr. Albert Dawson—Upon him be BAHÁ'Ó'LLAH EL-ABHA!—London, England.

HE IS GOD!

O thou beloved friend!

The letter which thou hast written to Mr. Hannen was read. I became very grateful and thankful to you. We have appointed Mr. Hannen to be your Correspondent, and we are hopeful in the Divine Favors to confirm and assist you in all the affairs.

It is my expectation to be in London before long, and then I shall find you there.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

A special American edition of 10,000 copies of the *Christian Commonwealth* was printed, containing Bahai articles, and sent for distribution in connection with Abdul-Baha's tour throughout America. About half of these have been used. Mr. Dawson has done much for us, and we can assist by subscribing for his paper, as suggested by Abdul-Baha. The subscription price from America is \$2.11 per annum; it contains 16 large pages of matter and is published weekly. Address, 133 Salisbury Square, Fleet Street, London, E. C., England. Copies of the American edition above referred to may be obtained from Mr. Joseph H. Hannen, 510 McLachlen Bldg., Washington, D. C. THE EDITORS.

Donations of religious tracts and bound books published by the Swedenborgians, Adventists, Mormons, Jews, Theosophists, Vedantists, Buddhists, et al., devoted especially to the fulfillment of prophecy, are requested to be sent to the *Librarian, Orient-Occident Unity, 510 McLachlen Building, Washington, D. C.*, for a "Comparative Religious Study Library" now being organized.

Proceeds from the sale of the book, "God's Heroes," written by Mme. Laura Clifford Barney-Dreyfus, will be given to the Mashrak-el-Azkar. Friends desiring to use them for holiday gifts should order at once from Mons. H. Dreyfus-Barney, 15 Rue Greuze XVIIE, Paris, France. The price is \$3.25.

ABDUL-BAHA IN SAN FRANCISCO, CALIFORNIA.

BY FRANCES ORR ALLEN.

THESE ARE wonderful days which we are living with Abdul-Baha in our midst. Our longing to see him was great, but much greater is our joy that our prayers were answered.

A house was taken for Abdul-Baha at 1815 California street. As our Assembly is composed of the friends in San Francisco, Oakland, Berkeley and several adjoining towns, each day has been filled to the utmost—receiving the friends and others interested in the movement, speaking to large audiences, giving talks in the parlors to groups of earnest seekers, and giving personal interviews to others. All, alike, are recipients of his favors.

The afternoon of the day of his arrival he crossed the Bay to Oakland where he met the friends at the home of Mrs. Helen S. Goodall. For twelve years this home has been a meeting place, but on the afternoon of October 3rd it became a memorable place—blessed by the presence of Abdul-Baha. After a beautiful address he took the children in his arms, kissed them and blessed them; they felt his love, even following him into the adjoining room, and one dear baby of four wanted to know if she "might pet the God-man."

Friday evening, October 4th, he received many people at his home—people from all the cities about the Bay, and after a short address, he greeted them, welcoming them to his home. Saturday from early morning he met the friends, and in the evening attended the regular Assembly meeting held each Saturday night at the Lick building, Montgomery street, where a most wonderful talk was given—only the immediate friends being present.

Sunday, October 6th, two public addresses were given—in the morning at the First Unitarian Church in San Francisco, and in the evening at the First Congregational Church in Oakland.

Monday was also a busy day, with interviews, talks in the parlor, and in the evening an address before the Japanese Y. M. C. A. of Oakland, in the Japanese Independent Church (formerly a branch of the Congregational Church). The meeting was opened by the president of the society, Mr. Toga, reading a Scripture lesson in Japanese; this was followed by the singing of "Nearer My God to Thee" also in Japanese, then prayer was offered by the pastor of the church, Reverend

Kazahira, to which all present said "Amen" in English. Following this a short address was given by Mr. Kanno, a Japanese poet and philosopher, at the close of which he read a poem in honor of Abdul-Baha. Then Abdul-Baha spoke, and it was a most interesting occasion, for the words were spoken in Persian, translated into English by Dr. Fareed, then from English into Japanese by Reverend Kazahira. It was a marvelous mingling of the East and the West and the Islands of the Sea. In the audience were Japanese students and philosophers as well as those who serve in the humbler walks of life. As Abdul-Baha passed down the aisle, mothers held out their babies for his blessing and smiled most happily as he said in English, "Good baby; Japanese baby."

Early Tuesday morning, October 8th, Abdul-Baha, accompanied by the Persian friends and fifteen others, went to Leland Stanford Junior University, where an address was given before the student body. He was enthusiastically received by the 1,500 students who listened attentively to his address, the theme of which was "The Oneness of All Phenomena." At the close of the address Abdul-Baha was given a perfect ovation by the students, who thus showed their appreciation of his wonderful knowledge, not alone of religious and philosophical subjects, but of scientific as well. For the remainder of the day he was a guest of Dr. David Starr Jordan, with whom he drove in the afternoon, going later to the home of Mrs. Merriam.

In the evening Abdul-Baha spoke at the Unitarian church. The impressive service opened with soft music as Abdul-Baha entered accompanied by the pastor, Mr. Reed, who introduced him in the following words: "It is a great privilege to have with us tonight one who calls himself a Servant of God; one who also is a great lover of mankind."

The theme of Abdul-Baha's discourse was "The Reality of Divinity." Mr. Reed closed the service by saying:

"I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer; not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion, the religion of love, the religion of peace—a religion of the fullness of life." There was a moment's

silence, then the pastor said in quiet tones, "You are dismissed."

An interesting incident in the day at Palo Alto and the University was the attendance of Professor Rodgers and the boys of his school, which is located near Los Gatos. They came a distance of thirty miles by train and walked five miles each way to the station. But Professor Rodgers said as they took the late train

home, "We are well repaid—more than repaid, and all very happy."

Abdul-Baha and the Persian friends spent the night at the home of Mrs. Merriam, after a most joyous day in which he expressed himself over and over as having been made so very happy.

Early the following morning Abdul-Baha and party returned to San Francisco.

ADDRESS BY ABDUL-BAHA

AT LELAND STANFORD JUNIOR UNIVERSITY, PALO ALTO, CALIFORNIA

October 8, 1912, 10:15 a. m.

Translated by Dr. Ameen U. Fareed; stenographically reported by Miss Bijou Straun.

INTRODUCTORY REMARKS BY PRESIDENT DAVID STARR JORDAN.

IT IS OUR portion to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets.

He is said sometimes to be the founder of a new religion. He has upwards of three millions of people following along the lines in which he leads. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations—that is as old as good thinking and good living may be. It may be said in some sense to be the oldest of religions.

He will speak in Persian. He will be translated by Dr. Ameen U. Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great honor also, of presenting to you Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself present in the home of science—for this is one of the great universities of the country and well known abroad—I feel a sense of keen joy.

The noblest body of men is a body of men devoting its energies to science, and the noblest center is a center devoted to the study of sciences and arts. It ever tends to the illumination of the world of humanity, for science is the cause of the eternal honor of man, and the sovereignty of science is far greater than the sovereignty of kings. The sovereignty of

rulers comes to an end; a king may be de-throned, and a sovereignty may come to a terminus, but the sovereignty of science is everlasting. For it there is no end.

Regard the philosophers of past ages. Their sovereignty is still manifest. The Roman empire passed away with all its grandeur. The Greek sovereignty passed away with all its grandeur. The past sovereignties of the Orient are but memories, whereas the sovereignties of Plato and Aristotle still continue. Even now, in all the schools and universities of the world their names are the subject of commemoration. But where do you hear the names of bygone kings? They are all forgotten and rest in the valley of oblivion. Hence we learn, verily, that the sovereignty of science is greater than the sovereignty of rulers.

Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist, through his achievement, invades the lands of ignorance, conquering the realm of the mind and the heart. Therefore his conquests—the scientific achievements—are everlasting.

This being a center of education, I am very happy indeed to be present, and in your behalf do I seek confirmation, aid and assistance. May you attain extraordinary progress in your educational pursuits. May you prove as radiant lights, which shall flood regions, exploring the dark recesses of ignorance.

Inasmuch as the greatest and most fundamental teaching of BAHÁ'ÓLLAH is one relative to the oneness of humanity, I desire to speak to you of the fundamental oneness of phenomena, which subject is one of abstruse nature dealing with Divine philosophy.

It proves that fundamentally all existence

passes through the same phases, and that every given phenomenon epitomizes the others. An old philosophic statement in Arabic declares that "all things are involved in all things."

You will readily agree that all phenomena are nothing more nor less than aggregate expressions of single elements, and a given cellular element has its coursings or journeyings through various stages, or myriad stages, of life.

For example, the cellular elements which have gone into the makeup of the human organism at one time were in the vegetable kingdom; at another time in the animal kingdom; and, prior to that, in the mineral kingdom. They have ever been subject to transferences from one state of being, or life, to another. They have gone through myriad forms and phases, and in every form exercise special functions. The journeyings of phenomena are continuous. Therefore, every phenomenon you can see is expressive of the other phenomena. The difference is one of transferences and the length of time for processes.

For example, it has taken a certain time for this cellular element in my hand to go through the various processes of metabolism. At one time this cellular element was in the mineral kingdom, and it had its various changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom, and there in the vegetable kingdom it possessed various grades and stations. Finally, it reached the animal kingdom, and in the animal kingdom it presented itself in various forms of animal organisms and in the form of man in the human kingdom. Thus it has its transferences and its coursings. Again, it reverts to its primordial elemental state, namely, the mineral. Thus it is subject to infinite journeyings, as it were, from one to another, experiencing every stage of being and life. When it appears in any distinct form or image, it has its opportunities, virtues and functions.

In the mineral kingdom it was possessed of certain mineral virtues. In the vegetable kingdom it presented vegetable virtues or qualities. In the animal kingdom it presented animal virtues—the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Hence, it becomes evident that every single element of phenomena is subject to transferences in myriad forms and manners, and in every form it has its peculiar virtue. Thus it becomes evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one.

If all phenomena in existence are possessed of that oneness, how much more should man possess that oneness in its state of idealism?

It is evident that ideality, as regards oneness, is expressed only in the human kingdom.

Verily, the origin of material life or existence is oneness, and its termination is the self-same oneness.

With all this fundamental unity of all phenomena, is it becoming of the world of humanity (which fundamentally is one) ever to wage war, or entertain strife?

Man is the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the vegetable virtues, to-wit: the virtue augmentative, the power of growth. In the animal kingdom he presents certain qualities, or functions, peculiar to the animal state, because he is possessed of sensibilities plus the human qualities, and that is a sound mind.

Considering this great oneness, is it behooving that man should ever think of strife and sedition? Is it meet that he should wage any war when all phenomena are at peace and interdependent? All the elements are at peace. Is it meet that man, who is the noblest of creatures, should remain ferocious? God forbid such a state!

Consider, when these contingent elements enjoy a state of commingling, or fellowship, then the result is life. It is freshness; it is radiance; it is comfort; it is composure, and conducive to life.

Just now, these phenomena, which you observe here and there, are all at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony and discord occur among them, do you know what happens? You will have the San Francisco earthquake and fire. That is the result of war among the elements. Just a little quarreling will result in a big fire, such as you had in San Francisco a few years ago, and all its attendant losses.

This is in the mineral kingdom. Then consider what will be the result of discord, sedition and war in the human kingdom, a superior kingdom of creation. How great will be the attendant catastrophes! This is especially so when we regard the fact that man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. Verily, it is a faculty which is an effulgence of God. This is manifest and self-evident.

For instance, consider how all phenomena

other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example, the sun, although colossal, is a captive of nature. It cannot deviate one hair's breadth from the laws of nature. Likewise, all these great orbs in this interminable universe are captives of nature. They cannot deviate one hair's breadth from the regulations of nature. This earth of ours, this planet, is subject to nature.

The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is the captive of nature. The animal kingdom is the captive of nature. The elephant, large as it is, with all its huge body, cannot deviate one hair's breadth from the institutes of nature. But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the Divine effulgences, can break and explode the laws of nature.

For example, according to the rules of nature, man was destined to be a denizen of the earth. He was to inhabit only the earth, but through the application of his mental faculties he breaks this law, and becomes a bird, and soars in the air. He becomes a fish, and in a submarine investigates the secrets of the sea; or he builds a fleet and sails over the seas—thus breaking laws of nature.

All the sciences and arts which you now enjoy were once mysteries of nature, and, according to the mandates of nature, they should be hidden and latent. The human intellect has broken this law and discovered the realities of objects. It has taken these mysteries out of the plane of invisibility and has brought them onto the plane of visibility. It has classified these laws, this being contrary to the postulates of nature.

For example, electricity was once one of the hidden or latent mysteries of nature, and it would have remained hidden if the human intellect had not discovered it. Man has broken the law of nature, and out of that invisible treasury has taken this energy and brought it onto the plane of visibility. Little man takes such a rebellious force as electricity, and arrests it in an incandescent lamp. This is extraordinary! It is beyond the ken of nature. In a few moments the East can communicate with the West. This is a miracle! This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands,

but man takes it and puts it in a box. This is against nature's laws.

In all the other little things man changes the ways, and all the other discoveries were mysteries of nature. According to Nature's postulates, they should have remained hidden, but this human mind, which is the greatest of Divine effulgences, has verily broken the law of nature, and is constantly taking out of Nature's laboratory new and fresh things.

Having such a great bestowal of God, which is the greatest potency of the world, is it becoming of us to remain still like the ferocious animals, like the wolves fighting each other, killing each other? This is contrary to the law of nature, to the world of humanity.

If the animals exercise ferocity, it is simply for their sustenance, and they are deprived of the benefit of intellect. They do not reason, and cannot discriminate between justice and injustice, and therefore they are excusable. But man, when he exercises ferocity, does not do it for his food or sustenance. He does it for greed. Then is it becoming that such a noble creature, with such a delightful creation, with such a sound mind, with such lofty thoughts, with all his scientific achievements, with all these liberal thoughts, with all the new discoveries, with all the great achievements of the arts, with all the possibilities facing man as to his perceptions becoming keener, as to achieving noble things in life—for him still to go on to the battle-field, to spill the blood of his fellow men?

Man in this world is the edifice of God! He is not a human edifice. If you destroy an edifice built by man, the owner of the house will feel grief indeed, and will feel wrath against you. How much more it is when man is destroying an edifice founded by God. Undoubtedly does he deserve the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; He has conferred upon him mind; He has given him perception; He has given him the faculty of memory, the faculty of discrimination; He has endowed him with keen perceptions, the five senses. With all His good gifts to man, which were to make him the manifestation of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agency of constructiveness—shall we now destroy this great edifice of God? Shall we destroy to its very foundation, this great body-social or politic?

When we are *not* captives of Nature, when we *can* control ourselves, shall we allow ourselves to be captives of Nature and act in accordance with the exigencies of Nature?

In Nature there is the law of the survival of the fittest. If humanity be not educated, then, according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities? They are for the purpose of rescuing man from the exigencies of Nature, to relieve or rescue from him the defects of Nature, and to endow him with the capability of controlling the benefits of Nature.

Consider: Were you to relegate this plot of ground here to Nature, leave it in its primordial status, it would become a thorny place and useless weeds would grow therein, but when we cultivate it, it becomes fertile soil, yielding a harvest.

Were you to leave these mountains to their original state, they would become jungles with no fruitful trees. When cultivation is followed, then these gardens will yield fruitful trees, and then yours will be a variegated flower garden to enjoy.

Therefore, the world of humanity should not be left to its naturalism. It is in need of education, and, according to the Divine education, must it be educated. The Holy, Divine Manifestations of God were teachers. They were the gardeners of God, in order that they might transform the jungles into fruitful orchards and make of the thorny places delightful gardens.

Then what is the particular function of man? It is that man should rescue himself, save himself, from the defects of Nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even *overcome* the laws of Nature. Ours is the power to wrest the sword from Nature's hand, and then use that sword against Nature itself. Is it meet that we should be captives of Nature still, and fail to act according to the exigencies of Nature, which demand the law of the survival of the fittest? That is, shall we allow no difference to exist between us and the ferocious animal, but continue exercising a ferocity like unto it?

There is no baser state than that of the ferocious type. There is no greater degradation for man than this. There is no worse debasement than the battle-field. It is the cause of

the wrath of God! It is the cause of the destruction of the foundations of man.

Praise be to God! I find myself in an assemblage, the members of which are all peace-loving and advocates of international peace, the thoughts of all being for the oneness of humanity, and the ambition of all is to render service to the cause of humanitarianism.

Thus I supplicate God that He may confirm and aid you, that each one of you may at last become a professor emeritus, that each one of you may become the cause of spreading science, that each one of you may become a standard-bearer for peace and a bond connecting the hearts of men.

His Holiness BAHÁ'ÓLLAH fifty years ago declared the necessity of peace among the nations, and the necessity of liberalism in the form of peace among the religions. He declared the necessity of peace among the races and peace among the countries. He says that the fundamental basis of all religions is one, that religion was aimed to be a bond to unite in fellowship all men, that the differences which have arisen are due to blind imitation (or dogma), and that these dogmatic institutes are distinct from the foundations of the prophets; that because the blind imitations are various, they have caused differences and sedition, but that if the reality underlying religious teaching should be investigated *all* the religions would be unified, that religion would be the cause of unity and accord, the cause of binding together the hearts.

If a religion should prove to be the cause of dissension and discord, He declared it is better to do without religion entirely, for religion then is a harm, and the absence of that which is a harm is better than its presence.

Religion was destined to be a remedy of God. It was to be a panacea for the ails of humanity. It was to be a salve for the wounds of man. But if its misapplication, or misuse, has caused such a havoc, causing battle and war among men, causing bloodshed among humanity, irreligion is better than religion.

He emphasized international peace exceedingly. He declared humanity to be mankind—*one*. All are the progeny of Adam. That is, they are the lineage of one personage, one family. However, it has become such a big family, such a large family. You cannot conceive of various races or distinct types in one family. If some of the members of a family were of a certain person, and if some were members of the offspring of another person; in other words, if we had two Adams for our

father, then we might say we had some difference. But because we belong to one progeny, one family, and they are not various or divergent, therefore such names distinguishing one from the other, as "This is Italian, this is German, this is French, the other is Russian"—this is nonsense. We are all human, and we are all the servants of God, and we all come from Mr. Adam's family. Then what is this superstitious idea?

All these distinctions or boundary lines have been created by people who were despotic. Their aim was fame, their aim was conquest of land, and they made use of the patriotic feeling.

They themselves enjoyed luxuries in their lofty palaces, surrounded with every ease and affluence, enjoying the most delightful food, enjoying feathery couches for sleep, and for exercise preferring the ball room. To the poor people—the farmers, the laborers, the soldiers—they said: "Go to the battle-field while we are enjoying ourselves. We are captains and officers; you are soldiers. Go to the battle-field." The others said: "You are destroying our homes. Why?" They answered: "Because they are Germans; we are French." But those who instigated it were all self occupied. They did not let go of their pleasure. But the blood of the innocent poor was shed. For what? For a superstition such as "this is German, the other is French," when both are human; both belong to Adam, one family, one people.

This prejudice, or limited patriotism, is so often used when patriotism in the larger sense includes all nationalities. There must be peace among all nations. God created one earth, one sphere, one globe, and one mankind. This

earth was to be the habitation of man. But we have come forth and have imagined certain superstitious boundary lines. They are purely imaginary, yet we pronounce one section Germany, the other France, and we let them fight. We say: "O, this is Germany; this is patriotic; this is a great country and should be helped and assisted," but of the other we say: "Let it go down; let us destroy it; it is evil; it is a bad country; the people ought to be killed." Why? The line is imaginary, absolutely, and for these imaginary boundary lines is it becoming for the precious blood of man to be spilled, and for him to behead his fellow men? For what?

After all, a claim for territory is a claim just for the dust—the love of, or attachment to, dust. Did you ever stop to think that we live on this earth of dust for a few days, and then we remain beneath it forever? So it is our *graveyard* eternally. Is it becoming of man to fight for his graveyard, which devours him, an eternal cemetery? For man to fight over his *grave*, to kill one another for his *grave*—what an ignorance! What an inadvertence! What a thoughtlessness on the part of man!

I hope that you people are reasonable enough not to fight over your graves, and that you will enjoy the utmost of fellowship, like one family—brothers, sisters, mothers, fathers—enjoying peace and having a good time.

CLOSING REMARKS BY PRESIDENT JORDAN.

We are all under very great obligation to Abdul-Baha for this illuminating expression of the brotherhood of man and the value of international peace. I think we can best show our appreciation by simply a rising vote of thanks.

MATRIMONY IN THE BAHAI SPIRIT.

MR. AND MRS. OBER.

ON Wednesday, July 17, two of our very dear friends, Grace Robarts, of Eliot, Me., and Harlan Foster Ober, of Beverly, Mass., were united in holy matrimony by Abdul-Baha, and in the evening the ceremony according to the law of our land was performed by the Rev. Howard Colby Ives, of the Brotherhood Church of Jersey City.

The friends present—the wedding guests at this marriage—had come from all parts of the world. Mrs. Helen S. Goodall, Mrs. Ella Goodall Cooper and Miss Harriet M. Wise from California; Mrs. Corinne True from Chicago; Mrs. Drum and Miss Heagle from

Washington; M. Hippolyte Dreyfus-Barney from Paris, and a goodly representation of our Oriental brothers—Seyd Assad'Ullah of Ghom, Persia; Dr. Ameen U. Fareed of Haifa, Syria; Mirza Valiollah Khan, of Teheran, Persia; Mirza Mahmood, of Bombay, India; Mirza Ali Akbar, of Baku, Russia, and Mirza Ahmad Sohrab of Washington, D. C. There were also many of the Bahais of New York and neighboring centers.

Never before in America had such a wedding as this been witnessed. All seemed to feel the Power of the Holy Spirit. The Rev. Howard Colby Ives read the marriage rite and after the ring had been placed upon the

bride's finger the following prayer was chanted by Abdul-Baha, standing with his hands upraised, the bride and groom kneeling:

To Mr. and Mrs. Ober—Upon them be BAHÁ'Ō'LLÁH!

Glory be unto Thee, O my God! Verily, this Thy servant and this Thy maid-servant have gathered under the shadow of Thy mercy and they are united through Thy favor and generosity. O Lord! assist them in this Thy world and Thy Kingdom and destine for them every good through Thy bounty and grace. O Lord! confirm them in Thy servitude and assist them in Thy service. Suffer them to become the signs of Thy Name in Thy world and protect them through Thy bestowals which are inexhaustible in this world and the world to come. O Lord! they are supplicating toward the Kingdom of Thy mercifulness and invoking toward the Realm of Thy Singleness. Verily they are married in obedience to Thy command. Cause them to become the signs of harmony and unity until the end of time. Verily thou art Omnipotent, the Omnipresent and the Almighty!

As Abdul-Baha left the room he said: "This is a blessed evening." *Annie T. Boylan.*

MR. AND MRS. GREGORY.

On Friday, September 27th, at noon, Miss Louise Matthews, of London, England, and Mr. Louis G. Gregory, of Washington, D. C., were happily married in New York City, according to the ritual of the Church of England (Episcopal) by the Rev. Everard W. Daniel. Nine persons, including the minister and his wife, and the bride and groom, were present. They represented Christian and Jew, the white and colored races and the three Bahai Assemblies of New York, Philadelphia and Washington, D. C.

After the conclusion of the ritual the bridegroom said, "Verily, we are content with the Will of God;" the bride responded, "Verily, we are satisfied with the Desire of God." Then Mr. Howard MacNutt read the Tablet of Abdul-Baha on "Marriage"; Mr. Edward J. Braithwaite followed with a Tablet revealed by Abdul-Baha to the bridegroom three years ago and Mrs. Botay read a Tablet of BAHÁ'Ō'LLÁH's, which concluded the ceremony.

THE MASHRAK-EL-AZKAR IN AMERICA.

(Continued from page seven)

debtedness, so that the important work of building may be started as soon as possible.

We desire to express our appreciation of the confidence and support given us, and hum-

bly supplicate God's blessing to rest upon all.

The Executive Committee of Bahai Temple Unity. Per Bernard M. Jacobsen, Sec'y.
Albert H. Hall, Pres.

Following is a financial statement in detail:

STATEMENT OF INCOME AND EXPENDITURES
FROM MARCH 29, 1909, TO
OCTOBER 1, 1912.

Receipts—Contributions

March 29, 1909, to April 23, 1910....\$14,732.51
April 25, 1910, to April 29, 1911.... 10,453.59
May 1, 1911, to April 29, 1912..... 7,331.07
April 28, 1912, to October 7, 1912.... 10,612.91
Add March 29, 1909—Received from
Chas. Scheffler, Treasurer Chicago
Assembly 3,665.44

Expenditures

Land—Main tract.....\$32,500.00
Land—Lake Shore tract..... 5,000.00
Interest 4,086.62
Taxes and assessments..... 2,651.43
Expenses 1,789.77
Buildings 105.00
Convention Expenses, 1912..... 130.00

\$46,262.82

Cash in Bank, October 1, 1912..... 532.70

\$46,795.52

DETAILS OF PAYMENTS MADE ON LAND.

Main Tract

Purchase Price\$34,500.00
Less—Paid by Chas. Scheffler, Treas-
urer Chicago Assembly..... 2,000.00

\$32,500.00

Paid:

April 5, 1909.....\$ 5,000.00
December 10, 1909..... 5,000.00
July 1, 1910..... 5,000.00
January 1, 1911..... 5,000.00
June 14, 1911..... 2,500.00
June 24, 1912..... 5,000.00
September 21, 1912..... 2,500.00
October 1, 1912..... 2,500.00

\$32,500.00

Lake Shore Tract

Purchase Price.....\$17,000.00

Paid:

October 11, 1911.....\$ 200.00
December 11, 1911..... 2,800.00
January 30, 1912..... 1,000.00
March 1, 1912..... 1,000.00

\$ 5,000.00

Outstanding Indebtedness October 1,
1912\$12,000.00

Willard H. Ashton, Treasurer.

Corinne True, Financial Sec'y.

بچه خاٹر
 در این دو سال گذشته از برای اهل شرق
 کوشش میفود و آنکه گاهی جریده را بدون قسم فارسی
 میفرستیم از این جهت قدر احساسات شریفه ایشانرا
 خوب میدانیم. البته برادران و خواهران شرقی مطلع
 شدند که مدیر قسم فارسی آقای میرزا احمد سهرابی از برای
 ترویج "انجمن ارتباط شرق و غرب" مشغول بودند و چون آن
 در کتاب حضرت عبدالبهاء مرکز ميثاق در اقلیم امریکا در
 سفر هستند لهذا مصلحت دانستیم که مراسلات يك سر باسم
 معاون مدیر دکتر ضیاء بخداری در شهر شیکاگو
 ارسال شود. آدرس ایشان اینست: —

Dr. Zia M. Bagdadi,
 803 W. Madison St.

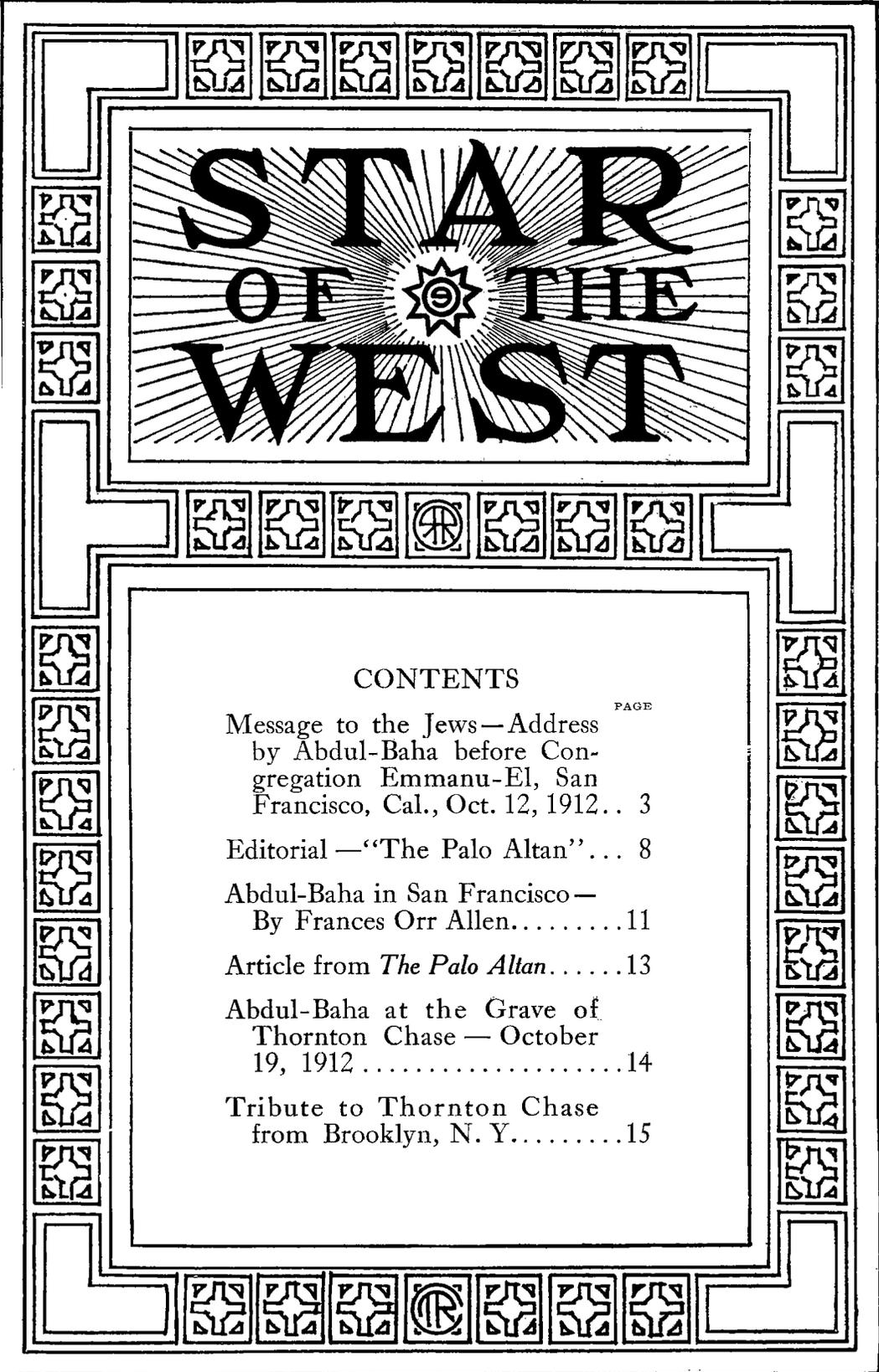
Chicago, Ill., U.S.A.

همچنین آنچه مشترکین خواهش نمائیم که وجه اشتراك
 (چك) باین آدرس حواله نمایند: —

Bahai News Service,
 P.O. Box 283

Chicago, Ill., U.S.A.

ای کاش که جمیع احباب مساعد فرمایند که مشترکین جدید پیدا
 شوند و مشترکین قدیم اشتراك خودشانرا تجدید نمایند و در
 آستان مبارك حقی قدر در عاکنند که این منادی اتحاد و یکانگی را
 اساسش از جهة مصارف و امور ظاهر محکم و ثابت کرده تا این طفل
 عالم بهائی بزودی بدرجه قوت و بلوغ رسد.



STAR OF THE WEST

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مجله خبر

در این دو سال گذشته از برای اهل شرق
کوشش مینمود و آنکه گاهی جریده را بدون قسم فارسی
میفرستیم از این جهت قدری حساسات شریفتر اینها
خوب میدانیم. البته برادران و خواهران شرقی مطلع
شدند که مدیر قسم فارسی آقای امیرزا احمد سهرابی از برای
ترویج "انجمن ارتباط شرق و غرب" مشغول بودند و چون آن
در کتاب حضرت عبدالبهاء مرکز عشاق در اقلیم امریکا
سفر هستند لهذا مصیحت دانستیم که مراسلات یک سرباشم
معاون مدیر دکتر ضیاء بغدادی در شهر شیکاگو
ارسال شود. آدرس ایشان اینست: —

Dr. Zia M. Bagdadi,
803 W. Madison St.

Chicago, Ill., U.S.A.

و همچنین انجمن مشترکین خواهش نمینمایند که وجه اشتراک
(چک) باین آدرس حواله نمایند: —

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عالم بهائی بزودی بدرجه قوت و بلوغ رسد.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (November 4, 1912) Kudrat

No. 13

MESSAGE TO THE JEWS.

Address by Abdul-Baha Abbas before Congregation Emmanu-El, San Francisco, Cal.,
(Martin A. Meyer, Rabbi) Saturday, October 12, 1912.*

INTRODUCTION BY RABBI MEYER.

BRETHREN of the Congregation Emmanu-El: It is our privilege and a very high privilege indeed to welcome in our midst this morning Abdul-Baha, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be or might not be, and now and again, out of the heart of the Orient the fundamental religious message of the world is stated and restated. Abdul-Baha is the representative of one of the religious systems of life, and it appeals to us Jews because we Jews feel that we have fathered that ideal throughout the centuries of men.

This morning he will speak in his native tongue through his interpreter Dr. Fareed, on "The Fundamental Unity of Religious Thought," and I know that what he will say will be of significance to us. We thank him in advance for the message and for consenting to address us at this service this morning.

ADDRESS BY ABDUL-BAHA.

The first bestowal of God in the world of humanity is Religion, because Religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to eternal happiness. Religion is the cause of everlasting honor in the world of man.

Religion has ever helped humanity towards progress. As a proof thereof let us first investigate Religion from an unbiased standpoint. Let us find out whether Religion is the cause of progress and development or whether it is not; whether or not Religion is after all the cause of illumination; whether

or not Religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, careful that we are not bound by blind imitations or dogmas. For were we to be bound by blind imitations, some will believe that Religion is a cause of happiness, and others will disagree, saying that Religion has been a cause of degradation. Hence we must first investigate as to this: whether or not Religion is the cause of human advancement, and let us give it impartial and thorough research so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether Religion has been the cause of human progress or retrogression?

We will first investigate the founders of Religion—the Prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, who being an iconoclast and a herald of the Oneness of God, was banished by the people from his native land.

Let us observe right here how Religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was owing to its religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction, noteworthy and famous prophets have issued from the Abrahamic lineage. There appeared an Isaac. There appeared an Ishmael. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. The Holy Land was con-

* Translated by Dr. Ameen U. Fareed; stenographically reported by Miss Bijou Straun.

quered by them and was theirs by right, and the great Solomonic wisdom was established. All this was due to the Religion which they founded.

Hence we learn that Religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of happiness of mankind, even as the Abrahamic history well illustrates this fact, and just as his family clearly points thereto. Even unto the present time his household is visible and manifest throughout the world.

Let us discover or consider the greater phase of it.

The Children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered or subdued one hundred Septs (Israelites). They could make use of them as working men or laborets.

The Children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, until suddenly His Holiness Moses appeared amongst them.

When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the power of Religion He exhibited such majestic grandeur and efficacy that they continue to be seen. His Prophet-hood was well spread throughout the land. His Law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage through the power of Religion, rescued all the Children of Israel from bondage. He conducted them to the Holy Land and there He founded the great civilization which has become permanent, a civilization and development which are most noteworthy. Thereby they attained to the highest degree of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they achieved progress. They reached such a degree that at last they were the ones who established the Solomonic sovereignty, and their sciences and arts reached such an exalted state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews

philosophy and the basis of law. According to Eastern history this is an established fact.

Even Socrates the Greek philosopher came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned no doubt from the Jewish doctors with whom he came in contact.

Likewise Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause or a movement which renders a *weak* nation, such as the Jews were before, *strong*, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus to advance along all degrees of attainments—(this is not merely a theory or a story which I am telling; it is a historical fact which is provable; it is history well established in the world)—makes it evident that Religion is the cause of honor to man; that Religion is the cause of the sublimity of man.

When we speak of Religion we mean the *foundations* of Religion, not the blind imitations or dogmas which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever the cause of the hindrance to progress of nations,—even as it is recorded in the Taurat and confirmed in all histories that when the Jews were fettered with imitations, then the wrath of God became manifest.

When they let go of the foundations of the Law of God, then God sent Nebuchadnezzar who came and conquered the Holy Land. He killed all the men; he took in captivity the children and women; he made waste the countries and the populous centers; he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar make captive, and took them with him to Babylon. He demolished Jerusalem. He destroyed the Holy of Holies, the great temple there. He burned

the Taurat. The Holy Bible caused he to be burned.

Thus we learn that the *foundation* of the Divine Religions is ever the cause of progress, and also that where the holy foundation becomes as it were destroyed and beclouded or surrounded by certain blind imitations, when it leaves the central axis, then the reverse takes place and it is a cause of debasement, the cause of degradation.

Even so was the case with the Greek nation when they were the conquerors. Then the Jews became captives in their turn, and they were followed by the Romans, who proved to be the conquering nation, and they almost did away with the Israelites.

Under Titus the Roman emperor, when he was commander of the Roman army, the Holy Land was laid waste and made a wilderness. The Israelites were scattered broadcast in the world, because he killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And such was the scattering and dispersion of the Jews, which has continued ever since.

Hence we learn that the foundation of the Religion of God which was laid by His Holiness Moses was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be paid forever to this noteworthy people. The dogmas or blind imitations which later crept in proved to be the destructive influences of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right—the Holy Land.

In short, what is the *mission* of Prophets?

The mission of the Prophets is no other than the advancement or the education of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors.

Should we desire to find out whether or not any of these great souls or messengers was a Prophet, we will investigate the facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are *sure* that he was a Prophet. This is a plain and clear mode of procedure and is irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of

rock water gushed forth, because such a miracle may be denied by others—they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his Prophethood. We are in need of no further evidences—evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will without doubt bear testimony to the fact that His Holiness Moses was verily a man of God; was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside for the moment all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the Religion of God has been proved to be no other than the education of humanity and the cause of amity and fellowship among men. Therefore I wish to establish this point,—that the *foundations* of the Religions of God are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, although every one of the Divine Religions is separable into two divisions. One is concerned with the world of morality, and that is essential. It is concerned with the ethical uplift of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation. This is one; it is the foundation of all the Religions of God. Therefore all the Religions are one and the same.

The second classification or division has to do with social laws regulating the conduct of mankind. This division is not essential. It is subject to change and transformation according to the exigencies or the requirements of time and place.

For instance: in the time of Noah certain requirements demanded that all the sea foods be allowable or lawful. During the period of Abraham's Prophethood it was considered allowable, because of a certain exigency that a man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue or current that a man should marry his own sister, even as the children of Adam—Abel, Cain and Seth—married their own sisters, for the reason that it was considered expedient at that time, but in the law of the Taurat that became abrogated—

that was forbidden. There were certain laws that were valid formerly, but during the time of Moses they were annulled. For example, camel's flesh during the time of Abraham was a food for man, but during the time of Jacob it was made unlawful.

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important.

His Holiness Moses lived in the wilderness of Terah, where retribution necessitated direct action. There were no penitentiaries. There were no forms of punishment. Hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth were broken by another, his tooth would be broken. If a man for instance, caused the deafness of another person, the other person would make him deaf. But you cannot do that now. You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Taurat there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances, concerning the treatment of murderers, be enforced?

Modern times are such that even the question of capital punishment—the one form which some nations have decided to enforce in relation to a murderer—is a mooted question. Wise men are consulting as to its feasibility or otherwise.

So everything that is valid is only valid for the time being. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand, but now you cannot cut off a man's hand for a thousand dollars. You cannot do it; it is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of the time. Time changes, and when time changes the laws have to change. But remember, *these* are not of importance; they are the accidentals of religion. The essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man—*they* are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation.

Hence for the fundamental basis of the Religion of God there is no change or transformation. That is the basis, the fundamental

foundation of Religion. That never, never changes.

The basis of the law of Moses, His Holiness Christ promulgated. That self-same foundation of Religion was promulgated by Moham-med. All the great Prophets have served that foundation. They have served this Reality. Hence the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration are, after all, the very deeds of valor and greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks:

At the time when the Israelites had again been put in captivity at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the Law of God had as it were, passed from amongst them, and the foundations of the Religion of God had been destroyed—at such a time as this Jesus Christ appeared among them.

When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Taurat, the Old Testament, was the Book of God. He declared that all the prophets of Israel were valid and true. He eulogized Moses, and through His recommendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright: It was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Taurat, was translated into six hundred languages and spread throughout the world at large.

The names of Israelitish prophets became household names everywhere. All the nations of the world believed on this, that the Children of Israel were verily the chosen people of God, and that *that* nation was a *holy* nation, that the blessing of God attended that nation, and that all the prophets of God which had issued therefrom were the dawning points of Divine Inspiration, were the day-springs of revelation, and each one of them glistened like unto a star.

Hence His Holiness Christ really promulgated Judaism, for He was a Jew and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, he rather promoted it. He did not efface the Taurat. Nay rather He promulgated it. At most it comes to this: that the portion of that dispensation which had to do with transactions, *that* underwent change, and that is not important, but the essential teaching of Moses—Christ did promulgate virtually. He did not leave anything undone.

Likewise with the superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at a time when these nations were in the utmost contention and strife. He ushered all of them beneath the overshadowing tent of the oneness of humanity. He educated them in such wise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now this efficacy of the Word and heavenly power which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignty is yet permanent and lasting. Verily, this is conclusive proof and manifest evidence.

Then we see, appearing from another horizon, the prophet of Arabia—Mohammed.

Perchance you do not know that the first address of Mohammed to his tribe was this statement: "Moses verily was a Prophet of God, and the Taurat is a book of God. Verily, O ye people, ye must believe in the Taurat, and in Moses and the prophets. Ye must accept all the Israelitish prophets as valid."

In the Koran, the Mohammedan Bible, there are seven statements—in fact seven repetitions of the Mosaic episode, and in all the historic sketches Moses is praised.

Mohammed states that His Holiness Moses was the greatest prophet of God; that God guided Him in the Sahara or wilderness of Terah; that through the light of guidance Moses harkened to the summons of God; that He proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against Him; that eventually Moses conquered all of them, because falsehood is ever defeated by truth.

There are many instances of this kind by Mohammed. I am citing just a few.

Consider that His Holiness Mohammed was born among the savage and barbarous nations of Arabia, lived amongst them, and outwardly was illiterate and uninformed of the holy books of God.

The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subject to continuous strife and bloodshed.

When the light of Mohammed dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations in a short space of time reached a superlative degree of civilization, even as their civilization extended to Spain and was established in Baghdad whence it was transplanted to Europe.

What proof is there concerning his Prophet-hood greater than this, unless a man should close his eyes to justice and appear obstinately unfair?

And now the Christians are believers in Moses. They believe that he was a prophet of God and they commend him most highly. The Mohammedans are believers in Moses, praising him most highly, proving the validity of Moses, and likewise believing in His Holiness Christ and praising Him highly.

*Is it harm which has come to these nations, namely Christians and Mohammedans because they have admitted the validity of Moses and have accepted Him? No; on the contrary it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should in turn now praise His Holiness Christ, also praise His Holiness Mohammed,

(Continued on page ten)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (November 4, 1912) Kudrat

No. 13

"THE PALO ALTAN"

Friday, November 1, 1912, *The Palo Altan*, edited by H. W. Simkins, devoted its entire sheet to a presentation of the visit of Abdul-Baha to California. On the first page, under a six-column heading, appears an excellent half-tone portrait of Abdul-Baha. An introductory article telling of the visit to Leland Stanford Junior University—which we reproduce in this issue of the STAR OF THE WEST—is followed by a sketch of the life of Abdul-Baha, under the heading, "Bahaism and Its Prophet." Page two contains an editorial, "The New Evangel," and the Address delivered by Abdul-Baha at the University—published in our last issue. Page three contains the "Message to the Jews." Page four, Address delivered in the Unitarian Church, Palo Alto; also a reproduction of the original Tablet and translation of same to Mr. H. W. Smikins. We quote it as follows:

TABLET TO THE EDITOR OF "THE PALO ALTAN"

To his honor Mr. H. W. Simkins—Upon him be BAHÁ-O-LLÁH-EL-ABHÁ!

At the time I met you and felt the susceptibilities of your conscience my heart and soul became greatly attached to that dear friend (i. e. yourself) and the utmost love was produced, and the spiritual emotions were obtained. Your visit gave me the utmost happiness. The address delivered in Stanford University and published completely in your paper was observed today—and on account of it I became both pleased and grateful. In order to express my pleasure and appreciation for this service of yours I am writing you this epistle.

I shall never forget your cordiality, and as long as life lasts I shall remember you. I beg of God, that that dear friend (yourself) may become like unto a shining star in the horizon of Reality, and become the cause of bestowing spiritual life upon the world of humanity.

The address delivered at the Jewish temple establishing the validity of His Holiness Jesus Christ and inviting the Jews to believe in Him is enclosed herein. From its powerful contents you will realize that though there were many conservative Jews in the audience, yet in the most dauntless manner the validity of Christ was proven. After reading its contents should you think it best you may print it fully without abbreviation in the columns of your paper that others of the Jews may read it. Perchance this may prove an impetus for their respect for, and belief in Christ, that this strife and contention that has lasted between the two nations for two thousand years may disappear, and the oneness of the world of humanity be unveiled.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

On behalf of the Bahais in America, the STAR OF THE WEST not only congratulates the editor of *The Palo Altan* in that he became the recipient of such words of commendation from Abdul-Baha, but that he was assisted to render such excellent service through the medium of his newspaper—a service that shall be effective in these great days and remembered throughout the coming years. We take pleasure in reproducing his editorial herewith:

EDITORIAL FROM "THE PALO ALTAN."

THE NEW EVANGEL.

Wednesday morning at the University assembly and in the evening at the Unitarian Church in Palo Alto appeared and spoke the leader in a world movement for unity in religion, international peace and universal brotherhood. This is Abdul-Baha, a native of Persia, who has devoted his life to the mission handed down to him by his father. This mantle of inspired evangelism was consecrated by the persecution of forty years of imprisonment imposed by the Sultan of Turkey upon BAHÁ'Ó'LLAH, the elder.

As the stone that was rejected may become the head of the corner, or like the prophet's dream expand until it fills up the whole world, so may be the mantle of the wise men of the east, who rediscover a glorified star shining over the birth of a world movement toward idealism.

This idealism is the further perfection of the ideals of all the great religions of the world. In the science of photography there is a process by which any number of images of different faces may be composited together to produce the dominant type. What is truly representative leaves its impress upon the final result. What is vague and non-intrinsic surpluses into the shadow and disappears. Such a scientific process to arrive at the true composite of religious truth may be likened to the aim of the Bahai movement. It seeks the true common denominator of all religions, rejecting nothing which is good and afraid of nothing which is true.

The spiritual kingdom is full of clashes and contradictions, just as the political and industrial worlds are full of contention and strife. And just as in the latter fields volunteers are spending their lives to pave a better way, so in the spiritual kingdom we have the dawning of a more perfect light. This light will shed its peaceful rays over all contentious factions and will show them the form and substance of truth, which may have been obscured by the dust of strife.

To build a structure by taking a plank from here and plank from there and a stone from hither and a stone from yonder, as some vague fancy might dictate, would result in an architectural monstrosity that would violate all the rules of unity and proportion. In no such way is the temple of true light to be founded. It is to be brought together in one focus of rays forming an image of all the elements which stand the searching test. This temple may be

surrounded on all sides by the images of those beautiful non-essentials which have not gained entrance to the inner structure, but which the true spirit within may yet see as outer landscapes unfolding before the temple windows.

This is the task of the Bahai. It is a true ideal. Truly catholic and universal, it provides a meeting ground for Christian, Jew, Moslem and Buddhist. There is one God who is the God of all religions. His will is the law of all harmony and good. He stands revealed in the last analysis of universal truth. His truth is a gospel of love which surrounds and comprehends all things. In this there is no room for strife and discord, no place for darkness or deceit, and no beginning for bitterness and woe.

Whenever science discovers any great truth, that truth is not the property of science, but it is the heritage of the whole world. We do not refer all the marvels of electricity to Edison nor worship his laboratory at Menlo Park. We use the blessing and pass it along. It matters little, in the long run, who made the discovery. If the founders of Bahai arose from the ancient plains of Persia and sent out the true message, it matters little whether Persia is of the east or of the west. From the cradle of the human race and the oldest nation of the world comes a voice reaching down the centuries, to bring a message of peace to the strong young giant of the west, bidding America to usher in the dawn. *H. W. Simkins.*

CORRECTION

In the last issue of the STAR OF THE WEST it was stated that friends desiring to purchase the book "God's Heroes," should order same from Mons. H. Dreyfus-Barney, Paris, France. This is an error. The book is sold by J. B. Lippincott Co., Philadelphia; and Kegan Paul, Trench, Trubner & Co., London. It is understood that proceeds from the sale of the book will be given to the Mashrak-el-Azkar. The price is \$3.25.

WALL CALENDAR

The Honolulu Bahai Assembly desires that every one of the friends possess a copy of the Wall Calendar, issued by them some months ago, and has written Miss Mary Lesch, 5205 Jefferson Ave., Chicago, to distribute them upon request. Ten cents in stamps should be sent to cover postage.

MESSAGE TO THE JEWS.

(Continued from page seven)

and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, this fanaticism pass away forever, and all mankind be unified? This corruption shall cease as soon as this acceptance is established.

They admit that Moses was the interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not say just the few words that will do away with all this sort of thing? Then there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatever. Then there will be peace forever.

Verily I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the fundamental Law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity.

What harm is there in this? Do I lose by saying this to you and believing it as a Bahai? Not at all. On the contrary, as a Bahai, it benefits, and the founder of the Bahai movement, BAHÁ'Ó'LLAH, is well pleased with me, confirming me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Taurat."

Now inasmuch as it is possible to do away with this prejudice with such a bit of liberalism in the world, why not do it?

Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this Religion that everyone should praise the teacher or the founder of another? Inasmuch as the other nations praise His Holiness Moses and admit that Moses was the founder of Judaism, why have the Hebrews not also praised the other great men?

What harm comes from it? None at all. It is no loss to you at all. Nay rather you are contributing to the welfare of mankind. Nay rather you would be instrumental in establishing the happiness of the world of humanity. Nay rather the eternal honor of man depends upon this modern liberalism.

Inasmuch as our God is one and He has

created all of us—He provides for all of us, He protects all of us—and we acknowledge such a kind and clement Lord, why should we—His children, His followers, fight each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in Religion has ever been the bond of unity and affinity.

Praise be to God, the mediæval ages of darkness have passed away and this century of radiance has dawned—this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound by the old fables and superstitions, and be handicapped by the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to one another? Is it not preferable for us to enjoy fellowship together, unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised Day shall come. That will be the day when the wolves and the sheep will quaff from the same stream, when according to the prophecy of Isaiah, the quail and the eagle will enjoy the same nest together, and the gazelle or the deer will with the lion enjoy the same pasture.

What does this mean?

It means that contending nations are symbolized by this fact, that religions which have been formerly as wolves and sheep, divergent creeds, will associate with each other. Notwithstanding their former status they will then, through this liberalism, associate with each other in perfect fellowship and the utmost of love.

This is the meaning of the statement of His Holiness Isaiah. Otherwise you will never come to see a day when this prophecy will come to pass literally, for the wolf will never

enjoy the companionship of the sheep, and the lion and the deer will never associate together—because the lion and the deer will see each other—but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has no molars to enjoy grass. Hence it must eat flesh.

Therefore this prophecy is symbolic of this state of affairs;—when certain nations and races symbolized or typified by lions and wolves and sheep, amongst whom there is no bond of fellowship or association, in that day of promise will be unified, and treat each other most kindly and liberally.

In a word, the age is ours when fellowship is to be established!

The century has come when all the religions are to be unified!

The century has come when all the nations shall enjoy international peace!

The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly!

The century has arrived when all the nationalities of the world will prove to be one home of the human family!

Thus may human kind in its entirety rest comfortably and in peace under the great and broad tabernacle of the one Lord.

ABDUL-BAHA IN SAN FRANCISCO, CALIFORNIA.

Continued from last issue of the STAR OF THE WEST.

BY FRANCES ORR ALLEN.

THE only public address of Abdul-Baha in Berkeley was given the evening of October 9th at the High School Auditorium before a large and representative gathering. He had been invited by Mr. J. Stitt Wilson, the Mayor of Berkeley, to be the guest of the city. In the Mayor's absence, he was introduced by Mr. H. I. Stern, of the Public School Department.

The next morning, Abdul-Baha made quite a different visit—not to one of the great universities, but to the humble home of one of the friends, Charles Tinsley, a colored man, who was confined to his bed on account of a broken leg. During this visit, Abdul-Baha told a beautiful story of a ruler who trained the subject he loved best in order to fit him to hold the most important place in his kingdom—told how he scourged him, and maimed him, and caused him all manner of sorrow and suffering that he might know for himself what these conditions were in reality, meanwhile assuring him that he loved him and that only through this training could he be fitted for the great place he had destined him to fill.

The evening of the same day, October 10th, Abdul-Baha gave an address before the Open Forum, an organization for the discussion of economic and kindred subjects. His discourse was scientific, contrasting the philosophy of the East with that of the West.

Friday evening, he spoke before the Theosophical Society and their friends, being introduced at length by the President of the Society, who presented Abdul-Baha as one of the Enlightened.

The most remarkable public address given

during the visit to the Coast was on Saturday morning, October 12th, at Temple Emmanuel. It was a wonderful sight, Abdul-Baha standing in the pulpit of that magnificent synagogue, between pillars of palms. The morning sunshine came dimly through the beautiful colored windows, descending as in benediction and approval of the call to righteousness, once more being given to the chosen people of the Lord. In their own synagogue, he proved to the congregation the validity of Christ. He called upon them to investigate Reality,—not to be bound by dogma. He urged them to respect the name of Christ and of Mohammed, and, above all, exhorted them to be kind.

From the synagogue Abdul-Baha was driven to Mrs. Goodall's Oakland home, where Children's Day was to be observed. The afternoon was especially for the little ones, whom Abdul-Baha loves so tenderly. The spacious parlors were filled with the children and their parents and friends, and the rooms were sweet with the fragrance of many flowers. The children greeted him with the beautiful song, "Softly His Voice Is Calling Now." Calling them to him, he gave them candy and flowers, and then went to each one, child and adult, and gave an envelope, containing rose leaves. He named the children "radiant children." They followed him about and he took the little ones in his arms. Later the children gathered on the steps, where a photograph was taken. It was a beautiful afternoon. Truly one who has not seen Abdul-Baha with the children has missed a great deal.

At 3:30 o'clock of the following day, Sunday, Abdul-Baha spoke in the reading room

of the blind, at 1665 Jackson Street, San Francisco, where during the week instruction is given in manual training. To this meeting were invited, also, the blind from the Adult Home in Oakland, and the children and youth from the State Educational Institution in Berkeley. The service opened with a beautiful song by a child. Abdul-Baha first paid a tribute to Mrs. Rowan, through whose efforts the teaching at this place is made possible. Then he spoke of how, in receiving education, the blind are being endowed with sight. He told them—even though deprived of sight, having *insight*—they must not sorrow. Sight is only for a time, but insight is divine and discovers the Kingdom, sees the beauty of God. Though deprived of a drop, they possess the ocean, for insight comprehends all the other senses. He closed by saying, "May you not see dust, but purity—see the beauty of Christ, of BAHÁ'Ó'LLAH and all holy souls."

In the evening, many of the friends gathered in the parlor and Abdul-Baha told them of his visit to the beach. He likened humanity to a sea,—at times smooth, at other times in motion. The sea in motion is most like life, even when tempestuous; when in motion, each hour brings results. He said: "Seek to dive in the spiritual sea and bring up pearls; seek to find that sea."

At the conclusion of the talk, he spoke of musical instruments, saying all are imperfect, but that BAHÁ'Ó'LLAH brought to earth a heavenly, divine instrument where each soul could find and strike his note and the music would be a heavenly chorus, and eternal. At this gathering there were Persians, Swiss, Hindu, Holland, Canadian, French, English, Japanese and Americans—all in love and fellowship.

Wednesday, October 16th, Abdul-Baha and party returned from a short visit to the country. To the nine Portland friends, who had arrived, he said, "Be happy, no tears! no tears!" Some of these friends had come at great sacrifice. One little boy said to his mother, "Why do you cry, mother? It is silly to cry *here*." In the afternoon Abdul-Baha addressed the Century Club on Equality between men and women. He spoke of woman's superiority in kindness and tenderness, and, when necessary, in valor and courage.

The evening of October 16th will never be forgotten, because of the memorable feast, held at the home of Mrs. Goodall, in Oakland. The beautiful rooms were filled with tables,

adorned with yellow chrysanthemums and pyramids of fruit. The friends gathered quietly and talked in low but joyous tones. All seemed to feel the evening to be one set apart from all other evenings, for at this feast it was our great privilege to have Abdul-Baha with us. There were one hundred and ten present, friends from the Bay Cities and also from Portland and Seattle.

When all were seated at table, Abdul-Baha requested that we partake of the food so bountifully provided, while he walked about speaking words of wisdom and love, giving us the spiritual food, for which we hungered. Then, from the stairs, he pronounced a benediction upon all assembled, and soon the friends quietly withdrew. It was the most spiritual meeting. Gathered under one roof were people of different nations and various nationalities, the young and old, all meeting in love and fellowship, and in devotion to the Servant of God in this day.

Thursday passed in the usual way, with private interviews and talks. Friday, Abdul-Baha and party, accompanied by several of the friends, left for Los Angeles, returning early the following morning. During the day, friends from Seattle, Tacoma and Spokane arrived, and were welcomed and made very happy.

Tuesday evening, the farewell meeting of the friends was held at the home of Mrs. Goodall in Oakland. This was another especially memorable occasion. All realized that at this meeting would be given final words of exhortation and farewell. There was a reverent hush as Abdul-Baha told of BAHÁ'Ó'LLAH and of the two years He passed in solitude. At the close of this narrative, Abdul-Baha arose, and, in no uncertain terms, declared himself to be the CENTER OF THE COVENANT; and exhorted all believers to firmness, calling upon them to spread the message of the Kingdom both by deed and word. In farewell, he took each one by the hand, giving to each the Greatest Name.

Wednesday and Thursday went all too quickly, filled with the usual interviews and talks. The friends spent as much time as possible at the house of Abdul-Baha, realizing that the days of great privilege were swiftly passing. All the public discourses were well received and will bear much fruit; but it was through the more intimate and personal talks that the friends received greatest quickening and instruction.

From the University at Berkeley many of

the East Indian students came to visit Abdul-Baha, and to them and to the Japanese friends he showed great favor. It was most interesting and gratifying to witness the beautiful spirit of love and kindness in the friends who gathered to meet Abdul-Baha.

Abdul-Baha expressed himself much pleased with San Francisco and greatly enjoyed his visits to Golden Gate Park. He took especial interest in the flowers and would often leave the automobile for a walk along the shore of some one of the small lakes. But even on the

drives and during the walks he dispensed blessing—giving many wonderful lessons to those whose great privilege it was to be with him at those times.

Early Friday morning, the friends gathered at the house to say good-bye. The admonition to be happy was given, the last words were said, the wonderful days were ended. Our cups have been filled to overflowing with blessing and it is for us now to give out to others some of the light and love we have received.

ABDUL-BAHA, THE BAHAI PROPHET, SPEAKS AT STANFORD UNIVERSITY.

A great assembly of students and teachers crowd the auditorium to hear the Bahai Prophet of Persia expound the doctrine of a new day for Universal Brotherhood, International Peace and Religious Unity. Oriental Savant with Entourage of Twenty-nine Persons spent the day at Stanford University and are Entertained in Palo Alto.

[From "The Palo Altan"]

A crowded Assembly Hall, holding nearly two thousand people, awaited with eager expectancy the appearance last Tuesday morning of Abdul-Baha, Abbas Effendi, the world leader of the Bahai movement. The venerable prophet, with his long gray beard and Persian cloak and turban, gave a true impression of the reincarnation of a Far Eastern prophet of old. He spoke in Persian, and his remarks were translated by Dr. Ameen Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

Abdul-Baha is revolutionizing the religion of Asia, bringing Mohammedans, Jews and Christians together on the basis of the laws of Moses, which they all ratify. He already has a vast host of followers and has aroused great interest by his present tour of America and England.

A pilgrimage through England and America undertaken by Abdul-Baha has created great interest in the Bahai movement. The knowledge of this movement has been brought home to thousands of people who are willing and eager to spread its beneficent teachings. On this far western shore of America the seeds of peace and welfare find fertile ground and abundant fruitage. At Stanford there is a keen interest taken in International Peace on account of the prominent part taken by Dr. Jordan, one of the trustees of the Carnegie Peace Endowment.

After the address at the university some time was spent by the party in viewing the campus buildings and surroundings. In the evening another large assemblage gathered at

the Unitarian Church in Palo Alto to hear the message to the church, as the morning sermon had been addressed to the men of science. As before, the sermon was translated sentence by sentence by Dr. Fareed as uttered by the speaker. The venerable prophet was followed with close attention by the large audience of men and women present.

It seemed to be a notable day when Abdul-Baha from the far country of the Orient met Dr. David Starr Jordan of the far western shore, both carrying the standard of international peace and universal brotherhood. It was Persia, the oldest nation of the world, indeed the fabled country of the Garden of Eden and birthplace of the human race, bringing a message to America, the youngest great nation of the world.

"For there is neither East nor West,

Border nor Breed nor Birth,

When two strong men stand face to face,

Though they come from the ends of the earth."

Abdul-Baha carries the message of religion and Doctor Jordan carries the message of science, both aiming for one great result. As all men are the children of one God, so are they all brothers, and we are at the dawning of a new day when the relationship of world fraternity will be seen and recognized.

The prophets of Israel, Moses, Elijah and Christ, are firmly established in the heart and mind of humanity as great teachers who delivered the message of God to the world. They

lived and taught in one small country, never getting far away from the place of their nativity. In the case of Moses, who led the children of Israel up out of Egypt to Canaan, a notable journey in its day, would be a slight migration in the modern sense of people accustomed to traverse the globe. Our Savior lived and taught only in Palestine. Yet with all the differences which come in the stretch of two thousand years, one feels in the presence of Abdul-Baha that he is a living embodiment of the old patriarchs and prophets. He has accomplished a great journey from the far East to the far West. Yet he was known before he came, and he will be long remembered.

In connection with these discourses, the wonderful skill and felicitous expression of the translator, Dr. Ameen Ullah Fareed, should not go unrecognized. To his ready learning is indebted the ability to fully appreciate the beauties of the discourses. They have been

faithfully transcribed by the stenographer, Miss Bijou Straun.

The day, according to the wisdom of Solomon, is divided into three parts, whereof a part is for labor, a part for refreshment, and a part for repose. As fitting to follow the labor of a busy day, the company and a few guests enjoyed the hospitality of Mrs. I. C. Merriman at the home of her daughter on Waverley street. An evening of profitable and delightful discussion of the Bahai movement was followed by the serving of a sumptuous dinner at which all the appointments of refinement and good taste pervaded. Mrs. Merriman has taken a deep interest in the work of true benevolence best typified in the teachings of this universal religion and it was a pleasure to gather around her hospitable board on this occasion. The company remained over night and the next morning returned to San Francisco.

ABDUL-BAHA AT THE GRAVE OF THORNTON CHASE.

LOS ANGELES, CALIFORNIA, OCTOBER 19, 1912.

ABDUL-BAHA, in speaking of Mr. Chase, told the friends in San Francisco and Los Angeles to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause. Abdul-Baha said that Mr. Chase's station was not known while he was alive but in the future years it will be known. Among the friends are many whose stations are not known while alive, but after their death, in the course of time their station becomes manifest. Annually the friends will visit the grave of Mr. Chase on the day Abdul-Baha visited it.

Upon our arrival in San Francisco, Oct. 4, 1912, when one of the Bahais gave the news of the departure of Mr. Chase, Abdul-Baha said: "This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout future ages and cycles. He has written many books in this Cause and they will be studied carefully by the coming generations. He traveled once to Acca and there we associated with each other for several days. Indeed he became free from the troubles of this world. No matter how long he might have remained here, he would have met nothing else but trouble. The purpose of life is to get certain results; that is, the life of man must bring forth certain fruitage. It does not

depend upon the length of life. As soon as the life is crowned with fruition then it is completed, although that person may have had a short life. There are certain trees which come to fruition very quickly, but there are other trees which attain to fruition very late; the aim is fruit. If the tree brings forth its fruit young, its life is short; it is praiseworthy. How regretful it is that a man may live a long life and yet his life may not be crowned with success, like unto the cypress tree which does not give any fruitage. Praise be to God! the tree of Mr. Chase's life brought forth fruit. It gave complete fruit, therefore he is free. He attained to eternal rest. He is now in the Presence of BAHÁ'Ó'LLAH. His Holiness Jesus Christ lived only thirty-three years, but the world is filled with the fruits of his life. Others have lived a hundred years, with no result and no fruitage from their lives. There was a rabbi in Tiberius who lived 120 years, but the tree of his life was fruitless. He had great enmity against Jesus Christ. He often used to argue: 'The ephemeral life is subject to many trials and vicissitudes; there is no enjoyment in it.' The life of Mr. Chase was spiritual in character; his services will ever be remembered and he has already attained to the desire of his heart."

On Saturday, Oct. 19th, at 1 p. m., Abdul-Baha and about twenty-five Bahais of Los

Angeles arrived at the cemetery Inglewood. The place is charming, the meadows are green and there are many trees. Abdul-Baha silently walked ahead of the friends and he was followed reverently by them. There are many flower beds and the fragrance thereof reached the nostrils. Most of the friends carried bouquets of flowers in their hands. After arriving at the grave, Abdul-Baha scattered his flowers and then one after another of the friends gave him their bouquets and he divided them and scattered them over the grave. Then Abdul-Baha, standing at the head of the grave and raising his hands toward heaven, uttered the following prayer:

Prayer.

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy Name amongst the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord!

O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou are the Merciful, the Precious, the Omnipotent!

Then after the prayer he spoke as follows: "Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could—he never failed—until he witnessed the lights of the Kingdom of ABHA, and he was guided by the lights of Guidance. He summoned the people to the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestations of BAHÁ'ÓLLÁH. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten."

Mirza Ahmad Sohrab.

TRIBUTE TO THORNTON CHASE FROM BROOKLYN, N. Y.

THE report of the illness of Brother Chase reached us after his spirit had ascended to the Supreme Concourse. Not aware of his departure, a number of the friends met at 935 Eastern Parkway to pray for the descent of the Divine Confirmations upon this blessed and faithful servant of the Heavenly Kingdom. It was a holy gathering, sanctified as we now know by the spirit of the attained one, forever free from the prison of the mortal

body. Truly the benediction of his life, words and works haloed the meeting. Verily his spirit is still moving, his voice still upraised in the Cause of God.

On October 16th, the Nineteen Day Feast of Ilm was celebrated at the same Bahai home. Fifty of the heavenly companions were present and services commemorating the beloved brother were held. Tablets of BAHÁ'ÓLLÁH and Abdul-Baha were read and the invocation

from Kitab-el-Akdas offered in behalf of the attained one.

The readings included the Tablet written by Abdul-Baha in memory of another brother:

"O Beloved! O Faithful Brother! Where is thy beautiful face? Where is thy eloquent speech? Where is thy serene brow? Where is thy radiant beauty? Where is thy flame enkindled by the Fire of the Love of God? Where is thy attraction to the Perfumes of God? Where is thy discourse in praise of God? Where is thy determination to serve in the Cause of God? Where are thy beautiful eyes? Where are thy smiling lips? Where is thy noble countenance? Where is thy graceful form? Thou hast abandoned the human world and ascended to the Kingdom. Thou hast attained to the Divine Grace. Thou hast reached the Threshold of the Lord of the Celestial Kingdom. Thou hast abandoned the bodily lamp, the mortal garment, the earthly elements and the life of this world. Thou hast kindled thy flame in the Lamp of the Supreme Concourse and thou hast entered the Paradise of EL-ABHA. Thou hast taken shelter in the shadow of the Tree of Life and attained the Meeting with God in the Abode of Paradise. Thou wert a divine bird which has forsaken

its mortal nest. Thou hast flown to the Garden of the Divine Kingdom and attained thy brilliant station. Thou hast already sung the verses of the Mercy of the Lord the Clement. Thou art a grateful servant, and thou hast entered into the joy of thy Lord. Verily thy Lord hath chosen thee for His Love;—hath guided thee to the side of His Holiness, caused thee to enter into the Garden of His Nearness and permitted thee to behold His Beauty. Thou hast laid hold of Eternal Life and attained to Everlasting Well-Being,—to the Good-Pleasure of God,—to His Delight—and His All-Sufficient Favor. Thou hast become a star in the Highest Horizon, a light among the Angels of Heaven, and a living soul in the Exalted World, resting upon the Throne of Immortality. I ask God to enable thee to attain to His Nearness and His Union;—to rejoice thee by His Presence;—to increase thy brightness and thy beauty;—to grant thee honor and glory. We remember thee continually and never forget thee. We pray for thee night and day. We see thee in the Supreme Horizon of EL-ABHA!

"O Beloved! O Faithful Brother!"

Howard MacNutt.

"The Brilliant Proof"—By Mirza Abul Fazl

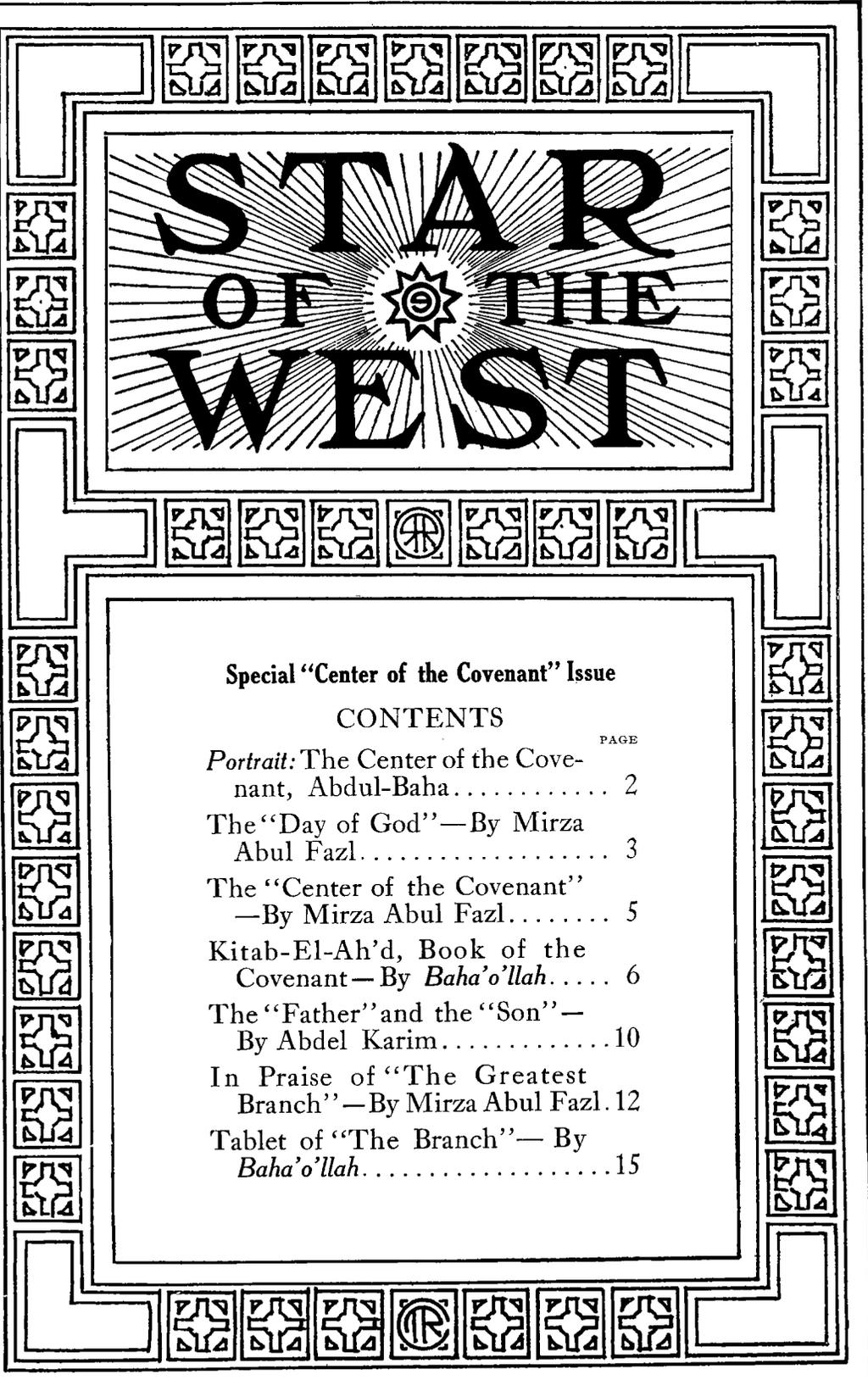
Recently Abdul-Baha said:

"Consider the times of the past: Regard for instance the days of His Holiness Christ and days subsequent thereto. How many were the libelous things attributed to Him! How many were the utterances in the Temples against Him! How many titles were given unto Him, they gave the title Beelzebub—Satan! They did not say 'Jesus;' they used the word 'Beelzebub.' 'Beelzebub was captured! Beelzebub was paraded through the streets! Beelzebub was crucified!' they said. . . . But remember that these did not affect the Cause of Christianity; nay, rather, It advanced daily in power and potency, in splendor and effulgence. Therefore, my purpose is to warn you against accusations, certain criticisms, certain revilings in articles in the newspapers. Do not worry; they are the very cause of confirming the Cause, of uplifting the Movement. . . . A great confusion will take place in the churches. . . . Some ministers will arise saying the Bahais are misguided. That is the day the Cause is going to spread.

"My purpose is this: That his honor Mirza Abul Fazl has written a treatise answering the criticisms of a London preacher. It is published in Chicago; each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances any accusations or criticisms, you will be well armed."

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STAR OF THE WEST

Special "Center of the Covenant" Issue

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

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THE "DAY OF GOD."

Selections from *The Bahai Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA!

O YE PEOPLE! Know—may God the Exalted assist ye through a spirit sent from Him!—Verily, when ye consider carefully the announcements in the Heavenly Books and perceive the glad tidings in the Holy, Divine Writings, ye will find they agree in promising the coming of the "Day of God" and foreshadowing the arrival of the "Hour" wherein the Face of God will be manifested, the regions of heaven and earth will be illuminated by His coming, all former things will be changed by His rising, and every sorrow effaced. The essence of all that is recorded concerning these glad tidings is this, that when oppression and tyranny prevail throughout the world; when distress and tribulations are intensified among the nations; when divergencies of religions and creeds become grave and widespread, and the heaven of worship of the Merciful God is riven and overthrown; when the greed of souls grows fierce to violate men and property; when terrors and adversities prevail; at that time the Divine Herald will arise, the Holy Heavenly Spirit will descend, announcing the coming of the Manifestation of the promised Lord and proclaiming the approach of the dawn of the Orb of His Glorious Beauty. Then will the Path be made plain, hearts brought nigh unto God, breasts healed, griefs dispelled and tears wiped away. Then will the glorious Lord arise and utter a Call which shall shake the pillars of this lofty edifice. He will cry out in a voice which shall fill the expanse of the world and summon all the nations of the earth, both east and west, to God, The Mighty, The Glorious! Then will He institute for them new laws, and trace out for them a plain, direct path.

And after the setting of the Sun of His Beauty, the breeze of His Presence being hushed, the Glorious "Branch" extended from the Tree of His Essence will arise; the dawning Moon will shine from the horizon of the Heaven of His Bounty, diffusing the

lights of His Religion, establishing the Temple of His Worship and sitting upon the Throne of His Glory. His holy Word will penetrate all regions until the saying be fulfilled, "The earth will be illuminated with the Light of its Lord, in the day of judgment."

With the rising of such Divine Souls and the shining forth of such Heavenly Lights, the clouds of fictitious beliefs will be dispersed and the pearls of the Realities of Knowledge will become manifest; religious divergences will be removed and nations will be united in worshipping the Merciful One. So the worship of satan shall pass away. In that Day, God will "make all things new." Everywhere affairs will change, until all parts of the earth shall rejoice. Enlightenment, learning, arts and trades will become universal among mankind. The remote ones of the world will be brought nigh; nations and peoples will be harmonized; the rancours and animosities hidden in breasts shall be removed, and love, affection, attraction and brotherhood become general throughout the world. Then souls will be cheered by the wafting of the fragrances of joy, and hearts will rejoice at the blowing of the Breezes of Gladness. The Lord will destroy all vestiges of tyranny, oppression and rebellion through His Power, and will propagate evidences of Equity, Justice and Charity.

He will judge between nations, render justice between people, correct souls and unite hearts. Then the time of spoiling will pass away, and the days of warring cease; the swords will be made into plough-shares, the spears into pruning-hooks; no nation will raise sword against another, and no "multitudes will wage wars together."

In a word: the Fragrances of Resurrection will stir and the Breezes of Life will blow; the "dead" will be quickened, the darkness of former things be dispelled, and the lights of ideal virtues will shine; the emblems of true humanity will be raised in all places,

and the Lord of Heaven and Earth will illumine all regions, both east and west.

THE BAB—*The Gate.*

Then know, O ye people, that in the year 1844 A. D., the Star of Guidance dawned, the Planet of Purity shone forth, the Fountains of Knowledge gushed out in one of the best lands of the Orient, when the Tree of Grace was ignited in the city of Shiraz, the chief town of the province of Fars, Persia. The Most Great Bab (Gate) arose, preaching to the multitudes and peoples, heralding the expiration of the gloomy night, foreshadowing and clearly declaring the coming of the great and dreadful "Day of God." He raised this call betwixt the heaven and earth: "*Rejoice! Rejoice! The Morn of Guidance hath indeed appeared, the gloomy night hath cleared away, and the Dawning of the Beauty of GOD, EL-ABHA, is at hand. The spring-time of the Return of the Realities of Regeneration hath come!*" All regions trembled with this most sweet call and the Resurrection appeared through the supreme Message. The storms of oppression blew and the whirlwinds of rancour stirred in the breasts of religious doctors. Then the brilliant Flame was extinguished, the spiritual Fragrance ceased and the Beauty of the Merciful One was martyred in the city of Tabriz, the chief town of Azerbeyjan, under the sentence of a satanic and impious one. Calamities and afflictions appeared, animosity and malice showed forth and the dark clouds of discord became violent; until the appointed time came and the Signs of the arrival of the "Day of God" were manifest in all directions.

BAHA'O'LLAH—*The Glory of GOD.*

Then dawned the Sun of the Beauty of the Promised One; then arose and beamed the Orb of the Face of the Adored One. The Hour arrived, the Resurrection came, the Trumpet sounded and the dawn of the Manifestation shone forth. BAHÁ'O'LLAH-EL-ABHA arose; the Beauty of the Supreme GOD appeared and called out with a voice that filled all regions, causing the "seven strata of the earth" to tremble.

* * * * *

Now the *promised* GOD hath indeed come, the Beauty of the Adored One hath appeared, the appointed "Day of God" hath dawned and his irrefutable and glorious Command hath arisen. The Lord hath descended in the shadow of clouds; the earth is shining with

the Light of the Face of its Lord, the Bestower; the Bridge is extended, the Book is appointed, the curtain is lifted and the veil is removed. Showers of Verses have fallen, branches of Knowledge have put forth leaves and become flourishing in all directions. The dead have arisen and the lifeless are resurrected. The rivers of Knowledge and enlightenment have flowed from his Supreme Pen and He hath broken the seal of the "Sealed Wine" with his Generous Finger. He hath explained in His Holy Tablets the realities of the Words of the Prophets, and hath disclosed in His precious Writings the meanings of the symbols of the Elect, until all the seals of the Prophets have been opened and the aims of the Messengers become unveiled to the possessors of pure hearts. He instituted new laws which are destined to unite all nations and multitudes; issued a glorious Command which will bring together all religions and creeds, enjoined His Saints to love all nations and exhorted them to serve all the people of the world. He enacted for them devotional ordinances, such as fasting, prayer, pilgrimage, almsgiving and other rites and ceremonies. He forbade crimes and sins, such as murder, adultery, theft, backbiting, lying, calumny and other iniquities and offences. He commanded them to submit to the laws of government, urged them to obey kings and princes and to respect those who are good among the learned men and doctors. He exhorted them to universally spread enlightenment, to educate their children of both sexes and absolutely prohibited them from that which may create oppression and hatred in the world. He forbade them from cursing, execration, insult, strife, conflict and all that is calculated to separate hearts or perturb souls. He even forbade them from carrying arms without the permission of rulers, and from everything that may cause confusion.

During His last days He wrote the *Kitab-el-Ah'd* (The Book of the Covenant, Testament or Will) with His blessed fingers in which He clearly stated and appointed the CENTER OF THE COVENANT, directing peoples to the Orb of the Universe. In this Book He again exhorted His friends and followers to show forth good characteristics and noble attributes, so that there may appear pure and chaste souls among His believers; shining and beaming stars in the heaven of His Cause.

Likewise, the torrent of His Verses and the shower of His Graces abundantly poured

down, until the time of Disappearance drew nigh, and the Sun of Truth was concealed in the veil of Absence. The Lord ascended to the Supreme Court of His Might, and His blessed Identity was hidden in His Invisible, Furthestmost Essence. This calamitous event and lamentable disaster happened in the month Zi-Ka'da, 1309 A. H., which corresponds to the month of May, 1892, A. D.

ABDUL-BAHA—*The Servant of GOD and the Center of His Covenant.*

When the Sun of Guidance was set and the rustle of the Sadrat-el-Muntaha* hushed, then the Orb of the Covenant dawned and

*A Tree planted at the end of the Road for the Guidance of the traveler.

the Moon of the Testament appeared with the utmost brilliancy and effulgence. The glorious "Branch extended from the Ancient Root" arose to promote the Word of the King of the Day of Judgment, and now He is crying and heralding throughout all regions: "*The Judgment of GOD hath come; respond ye, respond ye unto the Call of GOD! Hearken ye, hearken ye, to the Melodies of GOD! Inhale ye the Fragrances of GOD! Be illumined, be illumined with the lights of the Face of BAHÁ'O'LLAH! The promises of the Prophets have already been fulfilled, the prophecies and the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the Lord of the creatures!*"

SUPPLICATION REVEALED BY ABDUL-BAHA.

O GOD! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the COVENANT and TESTAMENT. I am weak in the COVENANT and TESTAMENT; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge: I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them *in firmness to the COVENANT.* Thou art the Generous, the Giver and the Mighty!

THE "CENTER OF THE COVENANT."

Selections from *The Baháí Proofs*, by Mírza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA:

TO the people of Faith, the clear appointment of the CENTER OF THE CAUSE, after the Departure [death] of the Manifestation [BAHÁ'O'LLAH], is considered *the most important point in religious matters*, as it is the greatest channel which connects the servants of God with Holy Divine Truth. They are all sure and convinced that the CENTER OF THE COVENANT is no other than His Holiness, ABDUL-BAHA; for, apart from the Divine signs that were manifest in Him, BAHÁ'O'LLAH clearly and implicitly, verbally and in writing, directed all of His servants to the blessed Person of ABDUL-BAHA, and, under all circumstances, clearly showed that He was far distinguished above others, in order that all the servants should look unto Him alone, and follow His Commands. For it is only through His explanation and decision that all discord is removed. Consequently the Baháís appreciate the determining of the "Appointed Center" as the greatest of the Divine Providences, and account His blessed Being as an impregnable fortress which protects the Divine Religion from the doubts of the skeptic and fanciful imaginations of men.

But notwithstanding all this, as BAHÁ'O'LLAH

foresaw, that when His Beauty of Oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions and disregard the prohibition to interpret the Book. He, therefore, prior to His Departure, revealed the blessed *Kitáb-el-A'hd* [Book of the Covenant, the Will of BAHÁ'O'LLAH]. This He wrote, and sealed it with His own blessed Hand and Seal, in order that the darkness of discord might not again obscure the brilliant Horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this Movement. In this Book (His Covenant) He clearly indicated that the purpose of the "Branch extended from the Ancient Root," revealed in the blessed Verse of *Akdás*, was the Center of the Circle of Names, the Exalted Branch of the Blessed Tree of ABHA, His Holiness ABDUL-BAHA. Then He, for the second time, enjoined, through an unchangeable and irrefutable command, all His "branches," "twigs," (relatives) and the Baháís without exception, to look unto that Dawning-place of Divine Light, and to know Him as the Source and Origin of the commands and prohibitions of the Heavenly Religion. He

desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of jealousy and hatred of the people of error, and guard the Divine Religion from divisions and sects which are, according to the judgment of common sense and the clear texts of the Holy Tablets of God, the most deplorable for religion and humanity. By this He sought to preserve the Divine Word from human doubts, suspicions and artifices.

* * * * *

But alas! All these clear texts of God, commanding people to turn to the Day-spring of the Light of the Covenant, did not check the evil thoughts of the people of discord; and His repeated exhortations and advices did not soften the hard hearts of the men of hostility, nor prevent them from ruinous discords and divisions. For when, in May, 1892 A. D. (Zul-Ka'da, 1309 A. H.), BAHÁ'O'LLAH ascended to His Most Holy Station, and nine days after His Departure, the Book of the Covenant of God was chanted in the Holy Tomb in the assembly of believers, the gloom of animosity and disappointment became instantly manifest upon the faces of those who had groundless pride and desire for leadership, and who sought to raise discord and contradiction. On the other hand, cheerfulness and joy were manifest in the shining faces of those who had no desire but that of seeking the Truth and telling the Truth. Some were seated upon the right hand of certainty, firmness and steadfastness in the solid Covenant of God, and some stood upon the left hand of unhappiness, in their impossible desire and erroneous thoughts. The former became distinguished for their firmness and inflexibility; noted for the effectiveness of their word, their good name and success in assisting the Cause, while the others were distinguished by their instability, degradation and shame. From that day, the thorn of vio-

lating the Covenant of God grew in the Garden of the Bahai community and the signs of senseless hatred and hostility proceeded from a limited number of persons who are known as the "nakezeen" (violators of the Covenant).

Although these people who violated the Covenant received, during the life of BAHÁ'O'LLAH and after His Departure, every kindness and favor from His Holiness ABDUL-BAHA, who considered their welfare and prosperity before His own and that of the faithful believers, yet, on account of jealousy and selfishness, they violated the Cause of God. Thus came to pass that which was prophesied by the Prophets—especially Christ—concerning the people of the right hand and the people of the left hand; and each will receive the reward of his deeds according to the justice of God. Two important points increased the flame of the fire of jealousy in the hearts of these Nakezeen, whose number does not exceed thirty. One was that the Bahais of all countries refused to accept the seditious books and pamphlets forwarded to them by the Nakezeen. According to the command of BAHÁ'O'LLAH, they unanimously determined not to pay any attention to these intrigues and temptations, but took shelter, with the utmost union and harmony, under the banner of the CENTER OF THE COVENANT. Another point was that during a short space of time the Cause of God became far more widely spread than before, through the fluent pen and brilliant explanations of ABDUL-BAHA; so the number of the Bahais became enormously multiplied since the Departure of BAHÁ'O'LLAH. The fame of the Dawning-Place of the Light of the Covenant spread throughout all religions, and His Holy Tablets became scattered as rose-petals throughout all countries. His Great Name has filled the world with awe and the renown of His glorious deeds has reached all in the east and west.

KITAB-EL-AH'D—Book of The Covenant.

The Will and Testament of BAHÁ'O'LLAH.

ALTHOUGH the Supreme Horizon is devoid of the vanities of the world, yet in the Treasury of Trust and Resignation We have placed a priceless and unequalled inheritance for the heirs. We have not placed (therein) a treasure, neither have We added to the pain.

By God! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in the *Koran*: "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of this world. That which is subject to mortality and undergoeth a change

KITAB-EL-AH'D—Book of The Covenant.

hath never been and is not worth regarding. But as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the Verses and the manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquillity. The sun of this explanation is shining and arising from the horizon of the Divine Tablet;—all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold to the virtue of God and grasp the hem of that which is just. Verily I say the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man. The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of ABHA:

“This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day).” The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before The Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this Day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of Baha upon the red Page.

Take the Chalice of My Favor in My Name; then drink from It to My Remembrance, the Dearest, the New!

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquillity of the servants is revealed from the Supreme Pen; but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise One and are speaking and working in imaginations and fancies.

O saints of God and His loyal ones! Kings are the appearances of power and the day-springs of the might and wealth of the True One. Pray in their behalf, for the government of the earth is ordained to those souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book (*Kitab-el-Akdas*). This is the command of God in this Greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily He is the All-Knowing and the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in Baha. These are My trusted ones amongst My servants; these are the rising-points of My commandments amongst My creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all the existence!

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise, and glitter.

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards It and gaze in the direction of Its union and not at Its seeming differences. *This is the TESTAMENT OF GOD, that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabeen), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, *The Akdas*:—“When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom God hath purposed, Who hath branched from this Pre-Existent Root.” *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

[Continued on page ten]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (November 23, 1912) Kowl

No. 14

ALLAH'O'ABHA!

A WORD TO THE READER:

To those who understand the claim and purpose of the Bahai Teaching the contents of this issue of the STAR OF THE WEST will be clearly apparent; to those who are but slightly familiar with the Movement or who know nothing of the Revelation, its contents may startle and shock.

Our purpose is that "sleepers" become awakened, the "dead" resurrected, the "lame" and "halt" assisted, and the "blind" enlightened.

Although the entire issue is devoted to brief presentations of vital moment to religionists, we trust its contents will cause all seekers for knowledge to investigate thoroughly the precepts of the Bahai Revelation and what it is destined to accomplish throughout the world.

The articles presented are not the ravings of diseased minds, nor the fanatical outbursts of the unbalanced; but are from the heads and hearts of wise men who are recognized authorities on the subjects, having spent years of thorough investigation, and who have personally contacted with both BAHAI'O'LLAH and ABDUL-BAHA.

The startling statements regarding the arrival of the Day of GOD; the Appearance on the planet of GOD "The Father," and "The Son" of GOD will undoubtedly be ridiculed by many; but the burden is upon the skeptic to disprove these statements.

A word of explanation, however, should be given regarding the unusual inference and emphasis given to the sacred word "GOD:—

The Bahai Teaching is, "*The root of all knowledge is the Knowledge of GOD, and this Knowledge is impossible save through His Manifestation.*"

That is, they understand that all the people have formed a God in the world of thought and that form of their own imagination they worship* and acknowledge to be the creator of all things, when in reality, that Essence of the Divine Entity and Unseen of the unseen is holy above imagination and is beyond thought. It is a different realm, arrival thereat is impossible, attainment thereto is prohibited and inaccessible. This much is known: It exists and Its Existence is certain—but the condition is unknown.

As no one hath any access to the Invisible Essence and the way is barred and impassable, therefore the Creator has created a glorious Person among mankind for the Manifestation of this Holy Essence and Single Reality. He has selected a precious Gem among the pure gems of humanity for the showing forth of Its light and traces, so that He may be as a throne for His Essence, a horizon for the rising of the lights of His Splendor, a manifestor of His hidden Reality, a recipient of His Names and Attributes, a tongue to reveal His Revelation and Inspiration; a channel for His Laws and Ordinances, an elucidator of His Signs and Evidences, and a deliverer of His Commands and Messages. Thus through Him becomes manifest, in the first grade and primary station, His Knowledge, Wisdom, Power, Dominion, Grandeur, Will, Beauty, Glory, Grace, Perfection, Mercy and Beneficence.

Such an excellent Person, glorious Man, preserved Gem and greatest Name must needs exist in every cycle, age and time, in order to be the Channel of the Knowledge of GOD,

*Polytheism (see *Tablet of "The Branch,"* page 15.)

so that the proofs of GOD, His evidences and signs may not be void, the breeze of Devotion and Sanctity may not be hushed, the door of Faith and Assurance may not be closed and that mankind may not be finally lost in barbarism.

Furthermore, they understand that the Prophets and Messengers have all declared that at "the time of the end," a "child would be born," a Form would appear Manifesting completely the Qualities of Divinity; and this mighty MANIFESTATION of Manifestations would be the recipient of the greatest Names and Titles revealed in the Heavenly Scriptures: "KING of Kings," "LORD of Lords," "Wonderful," "Counsellor," "The Everlasting FATHER," "The Mighty GOD!" (Rev. 1:18; XIX:16; XXI:3, 22; Isaiah IX:6.) All men are commanded to turn their faces toward Him* for He is the "Dawning-place of Divinity," the "Manifestation of Deity," the "Ultimate Goal," the "Adored One" of all, and the "Worshipped One" of all—in a word: "HE IS GOD!"—otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination and returns to the realm of suppositions and conjectures.

As the Bahais believe and declare that this "Mighty MANIFESTATION" and "Promised GOD" has come in the Appearance of BAHÁ'O'LLAH—*Unto Him be blessing, honor, glory and power forever and ever!*—therefore they adorn their books and epistles with holy utterances, such as: "In the Name of GOD, BAHÁ'O'LLAH-EL-ABHÁ!" and similar phrases, while Abdul-Baha adorns his Tablets with the all inclusive declaration: "HE IS GOD!"†

"THE CENTER OF THE COVENANT."

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST devotes this issue to a presentation of the important question of the CENTER OF THE COVENANT.

During Abdul-Baha's sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of

*Monotheism (see *Tablet of "The Branch,"* page 15).

†"All people worship an imagination, for they have created a God in the realm of imagination and him they worship. If you ask a soul, when he is praying, 'Who are you worshipping?' He will say, 'God,' 'Which God?' 'The God of my conception.' The truth is, what he imagines is not GOD. Hence, all people are worshippers of imaginations and ideals. Consequently, there is no pathway for man except the Holy Manifestations, for the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideas. That which can be brought to ideation are the Holy and Divine Manifestations. Further than this, man has no other point for concentration; if he exceed that bound, it is an imagination. Therefore, the purpose of the phrase 'HE IS GOD' is this: *The visible Majesty and Promised Beauty of the Sun of Reality, the Manifestation of the mysteries of Divinity and Deity, the Revealer of the mysteries of the Merciful, the Origin of the signs of Singleness; and I begin with His Blessed Name.*"—ABDUL-BAHA.

understanding it and turning to the appointed Center and remaining firm therein, saying:—

"Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

"In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'Thou art Peter'—which means rock—and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

"But in this Dispensation of the Blessed Beauty (BAHÁ'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHÁ'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says is right, or correct; and every person must obey THE BRANCH with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything.* Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHÁ'O'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted with regard to

* BAHÁ'O'LLAH's admonitions to the teacher: "The effect of the word spoken by the teacher depends upon his purity of purpose and his severance" . . . "The words must be according to what has proceeded from the Mouth of the Will of GOD and is recorded in Tablets"; and His command to turn to Abdul-Baha's interpretation thereof, also recorded in Tablets, is what we understand by these statements.—EDITORS.

the Blessed Beauty, BAHÁ'O'LLAH, that BAHÁ'O'LLAH was the Promised One of His Holiness The Bab. His Holiness BAHÁ'O'LLAH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTRE OF HIS COVENANT, and that the Promised One of BAHÁ'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHÁ'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha,*

whenever the Universal House of Justice is organized it will ward off differences.

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHÁ'O'LLAH in these countries, and that the teachings of BAHÁ'O'LLAH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!" *The Editors.*

KITAB-EL-AH'D—Book of The Covenant.

[Continued from page seven]

Verily GOD hath ordained the station of the Greater Branch (Ghusn Akbar) after the station of the former. Verily He is the Ordainer, the Wise. We have surely chosen the Greater (Akbar) after the Greatest (Azam) as a Command from the All-Knowing, the Omniscient!

The love of the Branches is incumbent upon all, but GOD hath not ordained to them any right from the properties of people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of GOD, to follow that which is just and benefiting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the causes of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of Baha will look towards the blessed Word "*Say: all are from the Presence of God*"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different creeds will attain the light of real union through this simple Word. Verily He sayeth the Truth and guideth in the Path, and He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honoring of the Religion and the exaltation of the Word; and this Command hath been both previously and afterwards recorded and mentioned in the Books of GOD. Blessed is he who attaineth to that which hath been commanded from the Presence of the Commander, the Pre-Existent!

Also respect (is enjoined) for the Ladies of the Household of GOD, and the Twigs and the Relations. I enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the Cause of the Life of the world and the salvation of the nations. Harken to the admonitions of the Supreme Pen with the true ear. Verily they are better unto ye than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful!

THE "FATHER" AND THE "SON."

A brief presentation of Old and New Testament prophecies fulfilled in the Appearance of BAHÁ'O'LLAH and ABDUL-BAHA.

Selections from *Addresses of Abdel Karim Effendi.*

In the Name of GOD, the Most Glorious!

IN Matthew, tenth chapter, seventh verse, Jesus says: "And as ye go, preach, saying, The kingdom of heaven is at hand"; also in the twenty-third chapter, verse twenty-ninth: "For I say unto you ye shall not see

me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord," which shows that the Son of Man shall not be seen again until the time when He shall come in the Kingdom of His Father, which hath ap-

peared in these days in the Name of the Lord of the earth.

Look at the twenty-third chapter of Deuteronomy, second verse: "And he said: The Lord came from Sinai—and rose up from Seir unto them—he shined forth from Mount Paran—and he came with ten thousand of saints: from his right hand went a fiery law for them."

This means, four appearances of GOD; the first refers to the time when GOD appeared to Moses in Mount Sinai; the second, to Christ in the Name of the Son; the third, to Mohammed from Mount Paran; and the fourth in BAHÁ'O'LLAH, when He, GOD, "The Almighty," came with ten thousand of His saints.

Read the fourteenth verse of the epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints."

Read also from the ninth to the sixty-first Psalms and consider well what is therein mentioned, that their hidden meaning may be revealed unto you; also from Isaiah first to sixty-first chapters, which refers to the emblems and symbols of the coming of the "Day of GOD"; also Zechariah the eighth chapter. *In all these reference is made to the appearance of the Father and the Son.*

Read the thirty-first chapter of Ezekiel; also eighth to the twelfth chapters of Daniel, where reference is made to the empire of Cyrus, who is known by the name of Chasroes, and to the vision seen by Daniel, especially the twelfth chapter which refers to 1290 days, *i. e.*, 1290 years from the higerá of Mohammed. In all these places, as well as many others, there are sufficient proofs to convince anyone of the *coming of GOD.*

* * * * *

Then know, O people, that upon the Day when GOD, "The Almighty"—in the form of man, known as BAHÁ'O'LLAH—declared Himself* and uttered to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, winds, waves, and every atom comprising the earth, and all the ethers comprising the air: "I AM GOD AND THERE IS NO GOD BUT ME!"—the old heaven and the old earth passed away and was no more, and from that moment all things became new and that which was, was not!

*On April 21, 1863, A.D., in the Garden of El-Rizwan (Paradise) in Bagdad.

That Day marked the era of a new creation, a new people, a new heaven, and a new earth! And the secret Word—the Word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ, and later by Mohammed, then by the Bab—that Word became flesh and dwelt among men. Its Power and Glory was flashed from heaven to earth when BAHÁ'O'LLAH stood up and declared: "I AM GOD AND THERE IS NO GOD BUT ME, THE ANCIENT, THE EVERLASTING, THE CREATOR OF ALL THINGS, THE ALMIGHTY, THE POTENT!"

Then know, O people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and GOD alone existed!

Then from the Shining Mouth of the Living Word went forth the command "BE!"—and in another twinkling, a new creation was!

Then know, O ye who are seeking for knowledge, that *the first creature* of this new and extraordinary creation to come forth, recognize and acknowledge "The-Word-Made-Manifest," was His first begotten Son—in the form of man, ABDUL-BAHA—who professed, testified and confessed to the Appearance of GOD "The Almighty," "The Heavenly Father," by saying: "THOU ART GOD! THOU ART THE WORSHIPPED! THOU ART THE FATHER OF THE SPIRITS! THOU ART THE CREATOR OF WHAT WAS AND NOW IS! O GOD, HERE I AM, I AM READY!"

Therefore, He is the first fruit of those who slept and the first to believe in GOD and in the fulfillment of the Promised Day, which is in accordance with what GOD hath said in the Book of Names: "Thou testifieth for Me and I testify for Thee," and this testimony was recorded in *Kitab-el-Akdas* (The Most Holy Book) and *Kitab-el-Ah'd* (The Book of the Covenant).

Not only is the Will of GOD recorded in these Books, but in many Tablets He states: "Blessed is the Land which is honored by the Visit of one of Thy Beloved; exalted is he who comes into Thy Presence and opened is the eye which seest Thy Beauty!" Also in *Surat-ul-Hykl* He says: "This is the Day which is not followed by the night!"

Think over these words, O ye people, that ye may know and realize the great station of the CENTER OF THE COVENANT, and arise for the service of His Commands throughout the cities and regions of America, for His

fields are white unto the harvest, but His laborers are few, very few!

O people! Did you know the value of these days in which we are living, you would give up the treasures of the earth—yea, even life itself—to fulfill but one of His Commandments!

From all of His matchless Addresses, merciful Tablets, Messages and tender words, you hear but the one prayer, the one pleading, that you shall be united together in soul and spirit and be loving and kind to each other.

* * * * *

O friends of Jesus Christ! know that the promises of nineteen hundred years ago are today fulfilled, and that the Son of Man is here in "the Kingdom of His Father," holding out His loving arms toward the North, South, East and West, while His Voice is calling, ever calling:

"O people! The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the Voice of GOD calling from all parts of the Supreme World—'Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe.'

"Now is the time! Now is the Accepted Time!

"Look ye at the time of Christ;—had the

*people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER whose coming Christ foretold has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples. These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life. These Great Days are swiftly passing; and once gone they can never be recalled. So while the Rays of the Sun of Truth are still shining and the 'Center of the Covenant of GOD' is manifest, let us go forth to work. * * * **

"The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated. The Hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts; to proclaim the Glad-Tidings of the Coming of GOD and to unite the souls of His creatures."

IN PRAISE OF "THE GREATEST BRANCH."

Written by Mirza Abul Fazl, November 24, and read in Washington, D.C., November 26, 1902, at the celebration of the anniversary of the Feast of the Appointment of The Center of the Covenant.

In the Name of GOD, the Most Holy, the ABHA!

O YE beloved of God and His friends! Praise and glorification behoove the Holy Court of the True One, the Exalted, who has, in this great age and wonderful cycle, primarily caused the Shining Star of the Blessed Being of the First Point (The Bab) to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the New Day, and the Manifestation of the Glorious Lord. Praise be to God! Who subsequently caused the Sun of the Most Holy

Beauty of El-ABHA (Exalted is His Supreme Name!) to dawn forth in the midst of the heaven of power and grandeur. After the disappearance of these two Lights a third Splendor became manifest from the Sinai of Epiphany, and the Orb of THE COVENANT shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three Shining Lights, the darkness of the nations, superstitions, will be dispelled, the dust of discord of the people will be subsided by the showers of mercy descending

from the clouds of Divine Providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of EL-ABHA and as a garden bringing forth fruits of Divine Grace. We, therefore, praise Him in such glorification from which the lights of sincerity may gleam forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meekness and humbleness will be diffused and exhaled with the duration of nights and days!

O ye beloved of God and His friends! This Great Day has been assigned to the Blessed Name of the Lord of the world, the Sign of Pre-existence, the standard of Divine victory among nations, the Light of the heaven and the earth, the Point around which the Supreme Concourse revolves, in the kingdom of Names—His Holiness, ABDUL-BAHA (May the life of the creatures be a sacrifice to Him!)! Ye are all attracted to His Love, united in His servitude, overshadowed under His banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the Most Holy Beauty of EL-ABHA, and uttering the glorification of the CENTER OF HIS COVENANT, His Holiness, ABDUL-BAHA.

How can this servant duly praise and thank God, the Exalted, who hath enabled him to make his tongue fluent in glorifying the CENTER OF THE COVENANT in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praiseworthy!

How can this weak one befittingly glorify and sanctify a Most Holy Personage with whose Name, all the ancient and heavenly Books are adorned and who has been announced and prophesied by the tongue of the prophets and chosen ones, from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the verdant leaves and fragrant flowers of the glorification of the CENTER OF THE COVENANT. Again we praise Him with such words whereby hearts are cheered and breasts are dilated, and we thank Him in such hymns whereby the

light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm David (Peace be upon him!) has announced the appearance of the SON OF GOD in dominion and judgment, and how he hath warned the kings and judges of the earth to serve Him! Consider in the fourth chapter of Isaiah how that great prophet has foretold the appearance of the Exalted BRANCH of the Lord in the utmost beauty and glory, and how God hath appointed Him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty BRANCH of the BLESSED TREE shall appear from the root of David, and shall grow out of the Holy Lands; how the spirit of supremacy and power, of counsel and Divine wisdom shall rest upon Him; the lights of glory and divine grandeur shall beam forth from His Shining Face; how He shall hoist the pavilion of universal Peace and Divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the Shining Moon of the CENTER OF THE COVENANT shall gleam forth in the utmost Glory and Splendor, and the beaming lights scintillating from the brilliant Face of that dawning-place of Supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 42d chapter of Isaiah, it is clearly shown that in the last day, God, the Exalted, shall elect the Bearer of the Banner of His servitude, confer upon Him the Holy Spirit of His Divinity, unfurl the standard of the SUPREME COVENANT AND TESTAMENT in His Name, and shall protect Him, with His Strong Hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a Banner for the people's salvation and a Light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness unto light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the east and west fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Dan-

iel. First, in the 9th and 10th verses, God hath announced the Manifestation of the Great Lord, the Ancient King, the Most Holy Beauty of ABHA (Glorified is His Supreme Name!) and hath spoken of the founding of the sound religion and manifest law and of the rise of the hosts of chosen ones and holy ones.

Then He hath said in the 13th and 14th verses of the same chapter that the Excellent BRANCH shall be extended from that Ancient Root, and the Spirit of God descended from Heaven shall shine forth from His Beaming Face, and Glory and Kingdom shall be conferred upon Him from God; His command shall influence all nations and multitudes, and His Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3rd chapter of Zechariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity and the elimination of the people's calamities by the rise of that Excellent BRANCH extended from the Pre-existent Root; and He hath made the restoration of the Holy Lands, the covenanted country of the prophets and chosen ones, dependent upon the power of that Blessed Being.

Likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed BRANCH shall grow up out of the Pure Tree of Divinity, shall bear the Glory of the Lord, shall sit and rule upon His Throne, and shall build the Temple of the Divine worship; the banner of universal peace and eternal beatitude shall be hoisted among all mankind through the council of peace held between the BRANCH and the LORD.

Consider the New Testament: in every instant in which His Holiness, Christ (Glory be to Him!) and His eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent BRANCH and of the dawning of the ORB OF THE COVENANT. Especially His Holiness, John, has adorned all the prophecies of his Book of Revelation with this Glorious Name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that Great Day, the New Holy City shall be illuminated with lights shining from the Face of the Lord and His appointed BRANCH; the rivers of wonderful enlightenments, which

would impart life to the people of the world and save nations, shall flow forth from the Throne of the Lord and that of the CENTER OF HIS COVENANT. Nay, rather, he hath elucidated that those written in the Book of Life of the Excellent BRANCH shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To resume: the tongues of all the prophets sung the praise of His Blessed Name, and the hearts of the chosen ones rejoiced at the announcement of His coming, until that Most Holy Being was born in the Day* of the Manifestation of the "First Point" (Exalted is His Supreme Name!). The birthday of the "BRANCH extended from the Ancient Root," coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidence. In His childhood He was nurtured under the favors of the Most Holy Beauty of EI-ABHA, until, at the age of nine, He escorted the Ancient Beauty (BAHA'O'LLAH) from Teheran to Bagdad. He shared with the Beauty of EI-ABHA in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Acca (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of His station, and appointed His Holiness, the Excellent BRANCH, to the position of the "CENTER OF THE COVENANT." In a Tablet revealed by the Beauty of EI-ABHA to ABDUL-BAHA, while the latter was in Beyrout, He said: *"We have appointed Thee a protection to all the creatures, a guardian to all in the Heaven and the earth, and a fortress to those who believe in God, the One, the Omniscient!"*

O ye beloved of God! How can I duly praise the Lord of mankind, the CENTER OF THE COVENANT (May the life of all the creatures be a sacrifice to Him!), and how can I explain the loftiness of His station! For He is the One Whom all the Divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, Who has honored us by serving the CENTER OF HIS COVENANT, hath made us know in His Name, and hath placed us under the shadow of His Glorious Banner. We thank Him in such praises whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) ABUL FAZL.

*May 23, 1844 A. D.

THE TABLET OF "THE BRANCH."

FROM THE SUPREME PEN OF BAHÁ'ÓLLÁH.

[This has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favours of God]:

HE IS ETERNAL IN HIS ABHA HORIZON!

VERILY the Cause of God hath come upon the Clouds of Utterances and the polytheists are in this Day in great torment. Verily the Hosts of Revelation have descended with Banners of Inspiration from the Heaven of the Tablet in the Name of God, the Powerful, the Mighty. At this time the monotheists all rejoice in the Victory of God and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the Mercy of God after it hath encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the Mercy of God, and deprive not yourselves thereof. Verily whosoever turneth away therefrom will be in great loss. Verily Mercy is like unto Verses which have descended from the one heaven and from them the monotheists drink the choice wine of Life, whilst the polytheists drink from the fiery water (Hameem); and when the Verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the Mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word:—then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the Will of your Lord, the Merciful, with wonderful lights.

Say: Verily the Ocean of Pre-existence hath *branched* forth from this Most Great Ocean. Blessed therefore is he who abides upon Its shores, and is of those who are established thereon. Verily this Most Sacred Temple of ABHA—the BRANCH OF HOLINESS,—hath branched forth from the Sadrat-el-Muntaha; Blessed is whosoever has sought shelter beneath It and is of those who rest therein!

Say: Verily the BRANCH OF COMMAND hath sprung forth from this ROOT which God hath firmly planted in the ground of the Will, the LIMB of which hath been elevated to a station which encompasses all existence. Therefore exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw nigh unto It* and taste the fruits of Its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and God hath adorned It with the Mantle of Himself and made It Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through It, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through It, they shall glorify their Creator and sanctify the Self of God which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye God for Its Manifestation (THE BRANCH), for verily It (THE BRANCH) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, He is the Remembrance of God amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from His roses and be not of those who are

*THE BRANCH referred to in this Tablet both as "It" and "His."

THE TABLET OF "THE BRANCH."

deprived. Appreciate the Bounty of God upon you and be not veiled therefrom—and verily We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of THE BRANCH are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt* as a helper other than God, and do ye seek the Taghoot† as a lord beside your Lord the Almighty, the Omnipotent? Forsake, O people, their mention, then hold the Chalice of Life in the Name of your Lord the Merciful. Verily by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the Command of God, and no salvation for any soul but God. Verily this is the truth and there is naught after truth but manifest error.

Verily God hath made it incumbent upon every soul to deliver His Cause (the Message) according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Rizwan of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous. Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God your Lord and the Lord of your forefathers.

As to thee, O servant: hearken unto the admonition given unto thee in this Tablet; then seek the Grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His Verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

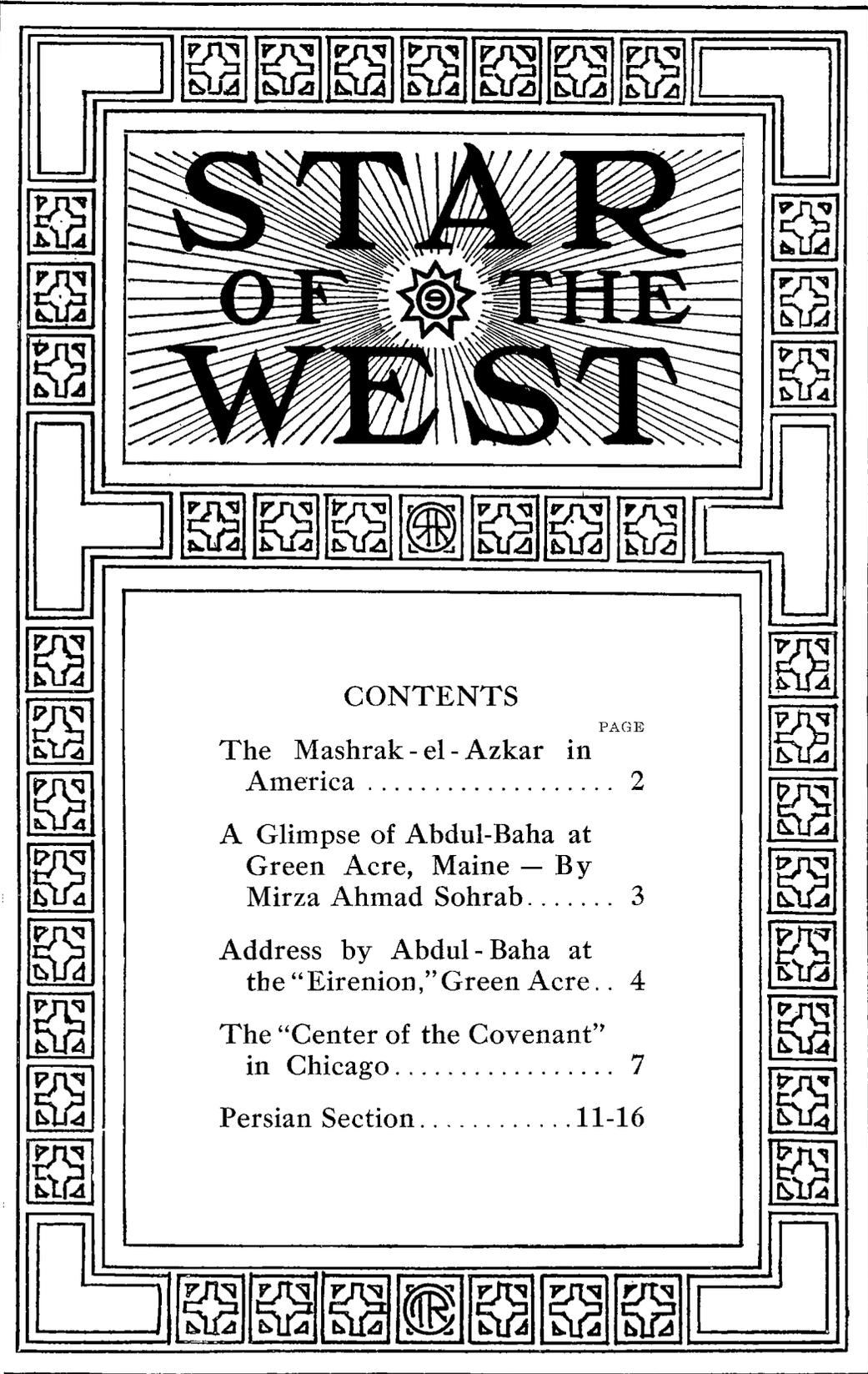
Say: O people, cause no corruption in the earth and dispute not with men; for verily this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the Chalice of Kawther and Tasneen; and if ye find one endowed with an attentive ear; read unto him the Verses of God, the Mighty, the Merciful, the Compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily wert thou to read the most mighty, wonderful Verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! by thy Lord the Merciful, the Clement! If thou readest all the Verses of God unto the deaf, will he hear a single letter? No! Verily by the Beauty, the Mighty, the Ancient!

Thus have We delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of Holiness and who remain in the Cause of their Lord in manifest steadfastness!

*An idol worshipped by the ancient Egyptians from which "Egypt" was derived. †Another idol.



STAR OF THE WEST

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THE MASHRAK-EL-AZKAR IN AMERICA

IN No. 12 Vol. III of the STAR OF THE WEST the Executive Board of Bahai Temple Unity rendered a full statement of its work during the existence of that Unity. The original tract of Land has been completely paid for and \$5,000.00 paid on the second tract across Sheridan Road, giving a Lake shore outlook. The original price of this second tract (293 feet) is \$17,000.00, to be met by annual payments of \$3,000.00 each, Sept. 1st. Because of Abdul-Bahai's great longing to see the main tract clear of debt the owner of the second tract was seen and kindly postponed the September payment of \$3,000.00 to March 1st.

Just before leaving Chicago, Abdul-Baha instructed the Secretary that the friends of America should raise the debt on the Lake Shore tract as quickly as possible and then collect money to begin construction of the building of the House of Prayer, the Mashrak-el-Azkar.

Abdul-Baha says: "Today the Mashrak-el-Azkar in Chicago has great importance. All

the Bahais must turn their faces in that direction"; also, "The matter of the Mashrak-el-Azkar does not depend upon personal endeavor, *it needs united endeavor.*"

When in Washington, D. C., in November, Abdul-Baha gave the following Prayer for his return to America. Cannot the Bahais of America make this a daily prayer and dedicate their lives through "united endeavor" to prepare the Mashrak-el-Azkar so that—if God Wills—Abdul-Baha may dedicate the Building?

Prayer.

When asked if he would return to America, Abdul-Baha said: "It is in God's hands. Pray for me to return and say: O BAHÁ'Ó-LLAH! Confirm Abdul-Baha in the Cause of God. Confirm Him in the servitude of the East, so that He may not spend all His time in the Orient; that He may return to America and occupy His time in the Western World."

CORINNE TRUE,

Financial Secretary Bahai Temple Unity.

"The Brilliant Proof"—By Mirza Abul Fazl

Recently Abdul-Baha said:

"Consider the times of the past: Regard for instance the days of His Holiness Christ and days subsequent thereto. How many were the libelous things attributed to Him! How many were the utterances in the Temples against Him! How many titles were given unto Him, they gave the title Beelzebub—Satan! They did not say 'Jesus,' they used the word 'Beelzebub.' 'Beelzebub was captured! Beelzebub was paraded through the streets! Beelzebub was crucified!' they said. . . . But remember that these did not affect the Cause of Christianity; nay, rather, It advanced daily in power and potency, in splendor and effulgence. Therefore, my purpose is to warn you against accusations, certain criticisms, certain revilings in articles in the newspapers. Do not worry; they are the very cause of confirming the Cause, of uplifting the Movement. . . . A great confusion will take place in the churches. . . . Some ministers will arise saying the Bahais are misguided. That is the day the Cause is going to spread.

"My purpose is this: That his honor Mirza Abul Fazl has written a treatise answering the criticisms of a London preacher. It is published in Chicago; each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances any accusations or criticisms, you will be well armed."

Price each 15 cents

Order of MISS MARY LESCH, 5205 Jefferson Avenue, Chicago

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

Vol. III

Chicago (December 12, 1912) Massa'ulk

No. 15



"We must investigate Reality and forsake imitations."

A GLIMPSE OF ABDUL-BAHA AT GREEN ACRE, MAINE.

BY MIRZA AHMAD SOHRAB.

ON August 16th, Abdul-Baha and party arrived at Green Acre, Maine, after a pleasant automobile trip from Nashua, N. H., a ride of nearly a hundred miles. The automobile belonged to Mrs. Tatum, a New York Bahai who sent it from Boston. All along the way Abdul-Baha discoursed on the beauty of nature, the verdancy of the fields, the grandeur of the mountains, and the glory of the country. Many believers and visitors gathered at the gate to welcome him. He and his party, Dr. Ameen U. Fareed, Mirza Ali Akbar and Mirza Ahmad Sohrab, were taken to their rooms overlooking the shimmering Piscataqua river, where in the distance could be seen the mountains of New Hampshire.

Half an hour after his arrival, before a large gathering, Abdul-Baha spoke briefly on the "Investigation of Reality," and in the evening another large audience listened to his discourse on "Love,"* wherein the life here-

after was demonstrated and the four criterions of reason, senses, traditions and inspiration were explained.

These two meetings were arranged in his honor and the "Eirenion" was decorated with flowers and bunting. From the gate of Green Acre to the hotel on both sides of the roads two long lines of Japanese lanterns were hung. Each person in Green Acre, whether Bahai or not, had hung one of these lanterns. There were over a thousand. When the grounds were illuminated, Abdul-Baha said: "Very beautiful; very beautiful."

Everybody was delighted with the coming of Abdul-Baha and the atmosphere of Green Acre became Divine and spiritual with His Presence. His majestic figure became a familiar object, greeting everyone, whether friend or stranger, young or old, in English, "Good morning? How are you? Are you well? Are you happy? Very happy?" When the answer was given he said, in good English, as the first time, "Very well? Very

*See next issue of the STAR OF THE WEST.

happy? *All right!*" And then the party addressed laughed because he laughed.

How the people loved him!

* * * * *

The day of his farewell address in Dublin, N. H., the people were so moved that many eyes were wet with tears. They could not bear to see him go away. When some of the friends expressed their sorrow he said:

"The mature wisdom requires this. I must go everywhere and raise the call of the Kingdom. As the days of my life are limited in this world, I must perfect my services; I must go everywhere and raise the summons of the Kingdom!" He uttered these words with a countenance shining with the splendor of God and with such spiritual condition that all wept like children.

He is indeed the Master!

ADDRESS BY ABDUL-BAHA AT THE "EIRENION."

GREEN ACRE, MAINE, AUGUST 18, 1912.

Interpreted by Dr. Ameen U. Fareed; stenographic notes by Miss Edna McKinney.

THE worlds of God are in perfect harmony and correspondence one with another. Each world in this limitless universe is as it were a mirror reflecting the history and nature of all the rest. The physical universe is likewise in perfect correspondence with the spiritual or Divine realm. The world of matter is an outer expression or fac-simile of the inner kingdom of spirit. The world of minds corresponds with the world of hearts.

If we look reflectively upon the material world we realize that all outer phenomena are dependent upon the sun. Without the sun the phenomenal world would be in a state of utter darkness and devoid of life. All earthly creation whether mineral, vegetable, animal or human is dependent upon the heat, light and splendor of the great central solar body for training and development. Were it not for the solar heat and sunlight no minerals would have been formed, no vegetable, animal and human organisms would or could have become existent. It is clearly evident therefore that the sun is the source of life to all earthly and outer phenomena.

In the inner world,—the world of the Kingdom,—the Sun of Reality is the trainer and educator of minds, souls and spirits. Were it not for the effulgent rays of the Sun of Reality, minds, souls and spirits would be deprived of growth and development, nay rather they would be non-existent. For just as the physical sun is the trainer of all outer and phenomenal forms of being through the radiation of its light and heat, so the radiation of the light and heat of the Sun of Reality gives growth, education and evolution to minds, souls and spirits toward the station of perfection.

His Holiness Christ was the Sun of Reality which shone from the heavenly horizon of

Christianity, training, protecting, confirming minds, souls and spirits until they came into harmony with the Divine Kingdom and attained capacity for descent of the infinite Bounties of God. Were it not for the appearance of His Splendor they would have remained in the darkness of imperfection and remoteness from God. But because that Sun of Reality shone forth and flooded Its light into the world of minds, souls and spirits, they became radiant. He conferred a new and eternal life upon them.

When the prenominal sun appears from the vernal point of dawning in the zodiac, a wondrous and vibrant commotion is set up in the body of the earthly world. The withered trees are quickened with animation, the black soil becomes verdant with new growth, fresh and fragrant flowers bloom, the world of dust is refreshed, renewed life forces surge through the veins of every animate being and a new springtime carpets the meadows, plains, mountains and valleys with wondrous forms of life. That which was dead and desolate is revived and resuscitated;—that which was withered, faded and stricken is transformed by the spirit of a new creation. In the same way the Sun of Reality, when It illumines the horizon of the inner world, animates, vivifies and quickens with a divine and wonderful power. The trees of human minds clothe themselves in new and verdant robes, putting on leaves and blossoms and bearing spiritual fruits of the heavenly glad-tidings. Then fragrant flowers of inner significances appear from the soil of human souls and the whole being of man awakens to a new and Divine activity. This is the growth and development of the inner world through the effulgent Light of Divine Guidance and the heat of the Fire of the Love of God.



His majestic figure became
a familiar object.

The physical sun has its rising and its setting. The earthly world has its day and its night. After each sunset there is a sunrise and the coming of a new dawn. The Sun of Reality likewise has Its rising and setting. There is a Day and a night in the world of spirituality. After each Departure there is a Return and the Dawning-Light of a New Day.

Furthermore, the Reality of Divinity is characterized by certain Names and Attributes. Among these Names is "Creator," "Resuscitator," "Provider," the "All-Present," "Almighty," "Omniscient," and "Giver." These Names and Attributes of Divinity are eternal and not accidental. This is a very subtle point which demands close attention. Their existence is proved and necessitated by the appearance of phenomena. For example, "Creator" presupposes creation, "Resuscitator" implies resuscitation, "Provider" necessitates provision, otherwise these would be empty and impossible names. "Merciful" evidences an object upon which mercy is bestowed. If Mercy was not manifest, this Attribute of God would not be realized. The name "Lord" proves the existence of subjects over whom sovereignty is exercised. The Name "Omniscient" demands the objects of All-Knowing. Unless these objects existed, Omniscience would be meaningless and without function. The Name "The Wise" necessitates objects for the exercise of wisdom, and unless wisdom comprehended them this Name would be inconceiv-

able. Therefore the Divine Names and Attributes presuppose the existence of phenomena implied by those Names and Attributes. And vice versa the Sovereignty of God is proved and established through their verity and being.

Reflect then carefully that the Sovereignty of God is not accidental but everlasting and eternal, and that it necessitates the existence of phenomenal being. Kingship necessitates a kingdom, an army, a treasury, subjects, a court and ministers. How could there be a king without subjects, dominion and wealth? Otherwise anybody could claim to be a king. "Where is your army?" "I do not need one." "Where is your country?" "It is unnecessary. I am a king without a kingdom, without army, subjects or sovereignty." Is this possible?

Therefore Divine Sovereignty necessitates a Creation over which Its dominion is exercised. There must be evidences of sovereignty. If we try to conceive of a time when creation was non-existent, when there were no subjects or creatures under Divine dominion and control, Divinity Itself would disappear; there would be a cessation of the Bounty of God, just as the kingship and favor of an earthly monarch would disappear if his kingdom did not exist. The Sovereignty of God is eternal. There has been no beginning; there will be no end. This is as evident as the sun at midday even to one endowed with limited reason.

When we consider the phenomenal sun we



"How are you?"

see that its heat and light are continuous. There is no cessation to the solar bounty. If the sun at any time was without light or heat it would not be the sun. How do we recognize the sun? Through its heat and effulgence. If it be deprived of its rays and heat it is no longer a sun,—it is merely a dark globe or sphere in the heavens. The bounties of the sun must be perpetual in order that it may be qualified as a solar center of energy, illumination and attraction.

Likewise the Divine Bounties of the Sun of Reality are perpetual. Its Light is forever shining. Its Love is forever radiating. Its Bounty never ceases. It could not be said that the power and effulgence of God was ever subject to cessation. It could not be claimed that the Divinity of the Almighty One had come to an end. For the Divinity of God is eternal. Therefore the Divine Bounties, whether phenomenal and accidental or spiritual and ideal, are perpetual. But the people of religion are of two kinds. Some worship the Sun and some adore the Dawning-Points from which the sun rises. For instance the Jews adore the Mosaic Point of Dawning, the Zoroastrians that of Zoroaster. The people of Abraham turned to the Point of Rising in Abraham. When the Sun of Reality transferred its Illumination from the Abrahamic to the Mosaic Point of Dawning, the people of Abraham denied Its Appearance because they were turning toward the Point and not to the Sun of Reality Itself. When that Sun of Reality with Its Divine Bestowal, Its heavenly glow and effulgence transferred to the Messianic Point of Rising, the Jews denied Its appearance in Jesus, for they were not worshippers of the Sun Itself but adored Its Rising in Moses. Had they been worshippers of the Sun of Reality they would have turned to His Holiness Christ instead of denying Him as Messiah.

What was the reason of this deprivation? It was simply because they were imitating fathers and ancestors in forms of belief instead of turning towards the Sun of Divinity. For this reason they were deprived of the Bounty which dawned in the Messianic Day-Spring. Holding tenaciously to the former Dawning-Point they still remain in this position of deprivation. Consider the people and nations of the earth today and observe this same tenacious allegiance to ancestral belief. He whose father was a Zoroastrian is a Zoroastrian. He whose father was a Buddhist remains a Buddhist. The son of a Mohammedan

continues a Mohammedan, and so on throughout. Why is this? Because they are slaves and captives of mere imitation. They have not investigated the Reality of Religion and arrived at its fundamentals and conclusions. The Jew for instance has not proved the validity of Moses by investigating the Reality. He is a Jew because his father was a Jew. He imitates the forms and belief of his fathers and ancestors. There is no thought or mention of the Reality. And so it is with the other peoples of religion. This is the purpose of our statement that they worship the Dawning-Point rather than the Sun of Reality Itself.

If in the Day of His Holiness Jesus Christ the Jews had forsaken imitation and investigated Reality they would assuredly have believed in and accepted Him, for the Messianic Effulgence was far greater than the Mosaic. The Sun of Reality when It appeared from the Dawning-Point of Christ was as the mid-summer sun in brilliancy and beauty.

Now therefore we must be admonished and realize that mere imitation of fathers and ancestors is fruitless. Nay rather we must exert ourselves to the utmost in investigating and turning toward the Sun of Reality, no matter from what Day-Spring or Dawning-Point It may appear. The phenomenal sun is one sun. If tomorrow it should rise in the West, it is the same sun. We cannot say, "This is not the sun because it has appeared in the West." For East and West are but earthly and imaginary directions. In the station of the sun there is neither East nor West. It is ever shining from its place in the heavens. In the focal point of the solar circle there is no rising, no setting. Therefore sunrise and sunset have relation to earthly observation and not to the luminary itself. Nay rather night in the solar orb is inconceivable. In that center of effulgence, constant light and illumination prevail. Its risings and settings are therefore only apparent and not actual. They have relation to our earthly point of view. We could not consider it the sun if there was a cessation of its light, heat and splendor. To do so would be equivalent to calling a black stone a diamond. This would be meaningless. If a man is a miser and you call him generous it will produce no change in him.

The purport of this is that God is Almighty, but His greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited but the world of Divinity is unlimited. Prescribing limitation to God is human ignorance. God

is the Ancient, the Almighty; His Attributes are infinite. He is God because His Light, His Sovereignty, is infinite. If He can be limited to human ideas He is not God. Strange it is that notwithstanding these are self-evident truths man continues to build walls and fences of limitation about God, about Divinity so glorious, illimitable, boundless. Consider the endless phenomena of His Creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an Almighty Sovereignty, a Divinity so wondrous, be brought within the limitations of faulty human minds even as to terms and definition? Shall we then say that God has performed a certain thing and He will never be able to perform it again? That the Sun of His Effulgence once shone upon the world but now has set forever? That His Mercy, His Gracc, His Bounty once descended but now have ceased? Is this possible? No! We can never say or believe with truth that His Manifestation, the adored Verity, the Sun of Reality shall cease to shine upon the world.

Supplication.

O God! Thou who are kind. Verily certain souls have gathered in this meeting turning to Thee with their hearts and spirits. They are seeking the Bounty Everlasting. They are in need of Thy Mercy Infinite.

O Lord! Remove the veils from their eyes and dispel the darkness of ignorance. Confer upon them the Light of Knowledge and Wisdom. Illumine these contrite hearts with the radiance of the Sun of Reality. Make these

eyes perceptive through witnessing the Lights of Thy Sovereignty. Suffer these spirits to rejoice through the great Glad Tidings and receive these souls into Thy Supreme Kingdom.

O Lord! Verily we are weak; make us mighty. We are poor; assist us from the Treasury of Thy Munificence. We are dead; resuscitate us through the breath of the Holy Spirit. We lack patience in tests and in long-suffering; permit us to attain the Lights of Oneness.

O Lord! make this assemblage the cause of upraising the standard of the oneness of the world of humanity and confirm these souls so that they may become the promoters of international peace.

O Lord! Verily the people are veiled and in a state of contention with each other, shedding the blood and destroying the possessions of each other. Throughout the world there is war and conflict. In every direction there is strife, bloodshed and ferocity.

O Lord! Guide human souls in order that they may turn away from warfare and battle; that they may become loving and kind to each other; that they may enter into affiliation and serve the oneness and solidarity of humanity.

O Lord! The horizons of the world are darkened by this dissension. O God! Illumine them and through the Lights of Thy Love let the hearts become radiant. Through the blessing of Thy Bestowal resuscitate the Spirits until every soul shall perceive and act in accordance with Thy Teachings. Thou art the Almighty! Thou are the Omniscient! Thou are the Seer! O Lord be compassionate to all!

THE "CENTER OF THE COVENANT" IN CHICAGO.

ADDRESS DELIVERED BY ABDUL-BAHA, AT THE HOME OF MRS. CORINNE TRUE, 5338 KENMORE AVENUE, CHICAGO, MONDAY EVENING, SEPT. 16, 1912.*

ALLAH-O-ABHA! This is my last evening in Chicago, for I am leaving tomorrow morning [for St. Paul, Minn.]. Some days I passed among you here and—Praise be to God!—I met you all, associating with you with the utmost of love, and I am very pleased with each and all of you. Praise be to God! your hearts are pure, your faces are radiant and your spirits exhilarated through the glad-tidings of God, and I pray

*Interpreted by Dr. Ameen V. Fareed: stenographic notes taken by Miss Gertrude Buikema.

in your behalf, seeking heavenly confirmation for you that each one of you may be a radiant candle, shedding light in the world of humanity. May you become the quintessence of Love, may you prove an effulgence of God, may you be the efficacy of the Holy Spirit, may you be the cause of amity and unity in the world of man, for the world of humanity has today the greatest need of love and unity. If it remain as it is today, great dangers shall face it; but if conciliation and unity shall obtain, if security and confidence shall be inspired, and with heart and soul we strive in order that the teachings of BAHÁ'Ó'LLAH shall find an effective penetration in the realities—thus becoming the cause of fellowship and

(Continued on page eight)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (December 12, 1912) Massa'ulk

No. 15

WAR—THE APPALLING DISEASE OF MANKIND TODAY, AND ITS REMEDY:

Quotations from the Addresses of Abdul-Baha—

“You see what is happening in the Balkans! How human blood is being shed! How little children are torn to pieces! How men's properties are pilaged! How cities and towns are sacked! *It is a world enkindling fire that is astir in the Balkans!*”

“Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect reasonable faith shall obtain in the minds of men, it is impossible for the social

body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment; day by day additions to armies and navies of the world shall be made, and *great is the fear of the great pandemic war—the war unparalleled in history.*”

“For six thousand years ye have been contending and warring. Enough of that! Now is the time for unity. You should lay aside self-purposes and know ye for a certainty that all mankind are the servants of one God and all are to be bound together.”

Comment is unnecessary.

The Editors.

THE “CENTER OF THE COVENANT” IN CHICAGO.

(Continued from page seven)

accord, binding together the hearts of the various religions and uniting the divergent peoples—the world of humanity shall attain to peace and composure and the will and good pleasure of God shall be executed and the world of men shall become a veritable world of angels. Souls shall be educated, vice shall be dispelled and the virtues of the world of humanity shall take their place; irreligion shall pass away and religion shall be strengthened, proving the bond to bind together the hearts of men.

In the world of existence there are various bonds which unite the hearts, but none of these bonds are efficient. For instance, the first and foremost bond is the family bond, but this bond is not effective, for how often

it happens that in some families divergence and difference obtains. A patriotic bond may be the means of amity and fellowship; but the oneness of nativity will not suffice, for if we regard history, we shall find that the inhabitants of the same nativity have often waged war against each other. In civil strife how often they have shed the blood of each other; how often they have pillaged the property of each other! Hence, it becomes evident that the oneness of nativity is not sufficient. Another means of amity is the racial oneness. How often we have seen that men of the same race have engaged in the severest strife against each other. They have spilled the blood of each other; they have laid waste their country—which proves that the oneness of nativity

is not oneness in reality. Among the bonds of unity is the political bond. How often we find that certain governments have been politically bond together, amongst whom there obtained political intercourse and oneness, which afterwards was subjected to change and who arose against each other on the battlefield. Thus the oneness of politics is not sufficient.

That which in the world of existence is the cause of perfect unity and amity is the oneness of reality. If reality enters the arena, the fundamental reality can conserve the states, and that reality—oneness of humanity—is a oneness which can only come into being through the efficacy of the Holy Spirit, for the efficacy of the Holy Spirit is like unto the spirit in the body; it dispels all differences and it ushers all beneath the same solidarity and unity. Regard how numerous are the parts and members of the human organism, but the oneness of the spirit animating it keeps its various parts and particles together in perfect co-ordination and solidarity. It brings such a unity into the organism that each member, were it to be subjected to any injury or were it to become diseased, all the other members would sympathetically suffer, due to the perfect unity existing. Hence, it becomes evident that the oneness of reality—perfect amity amongst mankind—cannot be accomplished save through the power of the Holy Spirit, for the world of humanity is likened to the body and the Holy Spirit is likened to the animus of that body; just as the human spirit is the cause of the cohesion of the various parts of the human organism, likewise the Holy Spirit is the cause of the unity and amity of all mankind.

Hence, we must strive in order that the power of the Holy Spirit may become effective throughout all humanity, in order that it may confer a new life upon the body politic, that all of the body politic may be ushered beneath the shelter of the same Word. Then the world of humanity shall become the world angelic, the ethereal darkness shall pass away and celestial illumination shall take its place; the defects of the human world shall be erased and the virtues Divine shall become resplendent, and this is unobtainable save through the power of the Holy Spirit. Hence, today the greatest need of the world of humanity is for the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect, reasonable faith shall obtain in the minds of men, it

is impossible for the social body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment; day by day additions to armies and navies of the world shall be made, and great is the fear of the great pandemic war, the war unparalleled in history, for armaments which heretofore have been so limited are now becoming amplified on a grand scale. It is becoming severe, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, nay, rather, warring in the very atmosphere, and such never obtained in by-gone days. With such growth of armaments, the dangers are equally great.

Therefore, we must endeavor that the Holy Spirit shall affect peacefully the minds and hearts; the bounties of God shall surround; all the Divine effulgences shall become successive, in order that human souls advance, minds expand in liberalism, souls become holier and the world of humanity become rid of this great danger. For this, His Holiness BAHÁ'O'LLAH endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being, sacrificing His comfort, forfeiting His possessions, forfeiting His estates, forfeiting His honor—all that pertains to human existence—not for one year, nay, rather for fifty years. For fifty years He bore hardships, endured ordeals; was cast into prison; was banished from His home; was subjected to severities and exiled four times. He was first exiled from Persia to Bagdad; then from Bagdad to Constantinople; thereafter from Constantinople to Roumelia, and from Roumelia was He exiled to the Great Prison, Acca [Syria], the great fortress of Acca, where He passed the remainder of His life. Every day a new exposure and every day a new ordeal, until in the dungeon He winged to the very Heaven, that is to say, He returned to His Lord. The purpose of enduring all these ordeals and difficulties was no other than the illumination of the human world, that this earthly world become heavenly; that the realm of the Kingdom become a reality; that the individual members of humanity advance, minds progress, the efficacy of the Holy Spirit become greater in penetration and thereby the happiness of the human world assured. He desired for all composure and ease and He exercised love and kindness towards all nations regardless of difference. He addressed humanity, saying: "*O! human-*

kind, verily, ye are all the leaves of one tree; ye are all the fruits of one tree; ye are all one. Hence, associate with one another with amity; love one another; abandon the prejudices of race; forget forever this gloomy darkness of ignorance, for the century of Light, the Sun of Reality hath appeared. Now is the time for affiliation and now is the period for unification. For six thousand years ye have been contending and warring. Enough of that! Now is the time for unity. You should lay aside self-purposes and know ye for a certainty that all mankind are the servants of one God and all are to be bound together."

And inasmuch as in the past there was caused great differences, divergences, denominations were created, every man with a new idea, attributing that to God, He, therefore, did not desire that among the Bahais there should occur any difference. Therefore, with His pen He wrote a Book of His Covenant, addressing all the Bahais, and all His relations, saying: "*Verily, I have appointed a personage who is THE CENTER OF MY COVENANT. All must obey him; all must turn to him; he is the expounder of My Book and he is informed of My purposes. All must turn to him. Whatsoever he says is correct, for, verily, he knoweth the texts of My Book. Other than him no one knows the Book.*" And this He said because among the Bahais there is not to take place any difference; that all were to be unified and agreed. Also, He said in His prayers: "*O God, whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, him, O God, erase and efface.*" In all His Tablets, among which is the Tablet of The Branch, He has elucidated the various points or qualities of that personage; He has expounded the potency and power of that personage, so that no person with a new desire shall say, "I understand this from the writings of BAHÁ'O'LLAH," for He appointed the Center or Ex-

pounder of the Book. He said: "*Verily, he is the appointed one; other than him there is none*"—so that no sects or prejudices were to be formed; so that not every man with a new thought should create a thing. It is as though a king should appoint a governor general. Whosoever obeys that governor general has obeyed the king. Whosoever has violated the governor general has violated the king. Therefore, whosoever obeys the CENTER OF THE COVENANT, appointed by BAHÁ'O'LLAH has obeyed BAHÁ'O'LLAH, and whosoever disobeys him has disobeyed BAHÁ'O'LLAH. It has nothing to do with him [Abdul-Baha] at all—precisely as the governor general of a king; whosoever obeys the governor general obeys the king; whosoever disobeys the governor general disobeys the king.

Therefore, you must read the Tablets of BAHÁ'O'LLAH. You must read the Tablet of The Branch. You must regard that which He has clearly stated. Beware! Beware! if anyone should say anything out of his own thoughts or should create a new thing out of himself. Beware! Beware! you should care nothing at all for such a person, according to the explicit Covenant of BAHÁ'O'LLAH. His Holiness BAHÁ'O'LLAH shuns such souls, and for the conservation of the Teachings of BAHÁ'O'LLAH, I have expounded for you, so that you may be informed lest any souls shall deceive you, lest any souls shall cause suspicion among you. You must love all people, though if any soul put you in doubt, you must know that BAHÁ'O'LLAH is quit with them. Anyone who works for unity, who works for amity, is a servant of BAHÁ'O'LLAH and BAHÁ'O'LLAH is his Helper and his Assistant. I ask God that He may cause you to be the very means of accord and unity, that He may make you radiant, merciful, heavenly, of the Kingdom Divine; that day by day you may advance; that you may become as bright as these lamps, thus shining throughout humanity—and here I bid you farewell.

OUR PERSIAN SECTION:

A word of explanation is given regarding the re-appearance of our Persian section after many months: As the editor, Mirza Ahmad Sohrab, accompanied Abdul-Baha on most of his journeyings throughout America, it was almost impossible for him to look after the matter, and now that he has returned to the East, it has become necessary to place that department in other hands.

Dr. Zia Bagdadi, who has been associated

with him in this work, has consented to render this service. He is located at Chicago.

The services of Mirza Ahmad Sohrab are thoroughly appreciated and will never be forgotten. The good wishes of the Bahais are with him in his travels with Abdul-Baha.

Our Persian section contains: (1) Glad tidings for the Orient; (2) farewell address of Abdul-Baha at the summer home of Mrs. Agnes Parsons, Dublin, N. H.; (3) announcement of "The Brilliant Proof"; (4) an apology.

روز بروز روشن تر گشت چه قدر
 در این عالم ملکه ها آمدند که در نهایت
 اقتدار بودند جیع اینها معدوم شدند
 اثری از آنها نمانده است مگر آنکه
 در بعضی کتب تاریخ اسمی از آنان مذکور
 وکن مریم مجدلیه يك زن دهاتی
 بود چون بانوار ملکوت روشن شد
 نجم ساطع گشت والی الأبد از افق
 عزت ابدیه میدرخشد از اینجاقیه
 کنید که نفوسیکه در ملکوت ابه
 داخل میشوند عزت ابدیه می یابند
 صیت آنان الی الأبد باقی است و از افق
 ملکوت مانند ستاره میدرخشد حیات
 آنها ابدی است آثار آنان ابدیت .

بپس بگردید تا انوار ملکوت ابری بیابید
 تا بفضل الهی زنده شوید تا بنفقات
 روح القدس حیات یابید این است حیات
 من من در حق شما دعای مکنم که خدا
 الطاف بی پایان خود را بر شما نازل
 کند . من محبت شماها را ابد فراموش
 نمی کنم و آنچه در حق من مجری داشتید

در مراسلات ذکر نموده و خواهم نمود
 والی الأبد از شماها خوشنودم

برهان لامع

در وقتیکه حضرت مولی الوری عبدالبهاء در امریکا
 تشریف داشتند امر فرموده بودند که کتاب برهان
 لامع که جناب آقای میرزا ابوالفضل نوشته اند
 چاپ و انتشار شود و به جمیع احباب بیک
 نسخه از آن ارسال گردد "برسم الهدیه" این
 اداره امر مبارک را اجرا نموده است . و الآن
 پنج هزار نسخه دیگر چاپ کردیم که اگر کسی بخواهد
 فوراً ارسال می نمایم . قیمت هرشش نسخه را
 بیک دلار است .

عذر

از جمیع قارئین و مشترکین محترم باز عذر میخواهیم
 که بواسطه مسافرت مدبر و معاون مدبر ایرانی
 بنقاط مختلفه ای که در حضور معتمد عبدالبهاء شهبان
 های اخیر جزوه فارسی چاپ نشد و تعویق افتاد

تعمیر یابند و بآء الحیات تعمیر یابند و بنابر
 محبت الله تعمیر جویند چنانچه حضرت مسیح
 منیر یابید تا حیات ابدیه یابند تا انوار ملکوت
 الهی مشاهده کنند تا در ملکوت الهی
 داخل شوند

باری حال روز آخر است من فردا
 عازم رفتن هستم و شماها را نصیحت میکنم :-
 همتان را بلند کنید و مقصدتان را
 عالی فرمائید این عالم جسمانی حیات
 موقت است لابد شتر می شود حیات
 و لذت این عالم تریابی فانی است رحمت
 منتهی برحمت است غرض شتر می به ذلت
 حیاتش شتر می به ممات بقایش شتر می
 به فنا می شود و هر چیزی که بقا ندارد
 در نزد عاقل جلوه ندارد زیرا انسان
 عاقل توجه بعالم فانی نمی کند توجه بظواهر
 باقی می کند حیات ابدی می طلبد در
 ظلمات طبیعت نمی ماند آرزوی ملکوت
 انوار میکند لهذا قناعت باین حیات
 فانیه نکند بیک حیات طلبد که نهایت
 ندارد بیک غرض طلبد که ابدی و سرمدی
 است بیک راحتی طلبد که آسمانی است
 بیک روحانیتی طلبد که ربانی است کالات
 معنویه طلبد و فضائل ملکوتیه جویند

فخر علی بن محمد
 قربت خدا را آرزو نمائید توجه بملکوت
 الله کند پس آنچه نهایت کمالات
 عالم انسانی است بآن فائز گردید
 و شتر می فیوضات آسمانی را بطلبید
 ملاحظه کنید عقلانی که از پیش
 گذشته اند دانایانی که از پیش
 گذشته اند انبیای که از پیش
 گذشته اند فلاسفه الهی که از
 پیش گذشته اند آنها خود را از
 ظلمات عالم طبیعت نجات دادند و انوار
 انوار عالم ملکوت بهره و نصیب گرفتند
 اعتنائی بچیات موقت این دنیای می
 نمودند حیات ابدیه می طلبیدند
 هر چند در زمین بودند لکن در ملکوت
 ابهی سیر می نمودند هر چند در لوحشان
 اسیر این جسد بود و لکن آزاری
 عالم بقارا می جستند تا آنکه ارواح
 مقدسه آنها بملکوت ابهی صعود
 نمود و حیات ابدی یافتند

ملاحظه کنید که جمیع اعاظم
 دنیا کل معدوم شدند اثری از آنها
 باقی نیست و لکن آن نفوس مقدسه
 الی الابد آثارشان باقی است شمع
 جمیع ملوک خاموش شد و لکن شمع آنان

۳
 را بگل شامل نماید تا روز بروز بهتر شود
 من چون باقلیم امریکا آمدم آثار
 رحمت پروردگار را از هر جهت مشاهده
 کردم مملکتی دیدم در نهایت اتساع
 جمیع کمالات طبیعت را شامل است
 ملتی است در نهایت نجابت روز بروز
 در ترقی هستند لهذا از این جهت
 بسیار ممنون و مسرور هستم و لکن چون
 من از شرق آمدم پیام الهی آوردم زیرا
 در این ممالک روحانیات ترقی نکرده است
 در امور طبیعی ترقی کرده ولی در امور
 ماوراء الطبیعه ترقی نکرده است لهذا
 من پیام الهی آوردم بشارت آسمانی
 آوردم جمیع را بسطوح انوار ملکوت بشارت
 دادم تعالیم بهاء الله را بیان کردم اسرار
 کتب مقدسه را شرح دادم جمیع تعالیم
 انبیاء را بیان کردم اسرار کتب مقدسه را
 بیان کردم دلایل و براهین عقلیه بر وجود
 الوهیت آوردم دلایل عقلیه بر وجود حق
 آوردم حجج عقلیه اقامه کردم که رحمت
 پروردگار مستمر است ابواب ملکوت مفتوح
 است فیض الهی ابدی است انوار شمس
 حقیقت سالح است و انرا انقطاعی
 نیست و چون سلطنت الهیه سلطنت

۳
 دائمی است لهذا فیض الهی دائمی است
 هر کس فیوضات الهیه را محدود بحدود
 نماید خدا را محدود بحدی کرده است
 مادام خداوند محدود بحدودی نیست
 فیوضات الهی را انتهای نه خلاصه
 هر برهانی را بیان و هر دلیلی را واضح
 نمودم که در عالم انسانی یک قوه
 روحانیه است یک روح فعاله است
 و انسان بآن ممتاز از مادیات انسان
 انسان با جمیع کائنات در جمیع مراتب
 مشترک است اما بوجهت روح ممتاز
 از جمیع کائنات است این روح فخره
 از نفحات الهی است و شعاعی از شمس
 حقیقت و براهین قاطعه بر بقا و روح
 اقامه کردم و واضح و آشکار نمودم که روح
 انسانی بدون فیوضات الهی مرده است
 و قلب انسانی بدون هدایت الله ظلمت است
 لهذا قلب باید توجه بملکوت الهی
 نماید تا انوار فیوضات نامتناهی جلوه کند
 تا این ملت نجیبه امریکا که در مادیات نهایت
 ترقی نموده اند بهم چنین ترقیاتی روحانی
 نمایند و از عالم ماوراء الطبیعه خبر
 گیرند و سلطنت الهی را به بصیرت
 خود مشاهده کنند تا بروح القدس

پیدا شده که در هر شهری از شهرهای ایالات متحدّه جمع باقوّه عظیمه و حیات تازه متحدّاً مانند یک روح در اجسام متعدّده بخدمت امرالله قیام نموده اند مجالس روحانیه منعقد و ندای بابهاهء الابلوی شبانه روز بلند است!

اللهم معلوم و واضح است که چون باغبان حقیقی تخم را بدست خود بکار در حاصل آن در تنهایی درجه کمال است و ما بچشم خود مشاهده نمودیم که حضرت مولی الوری قم الفت و بیگانگی را در ارضی افندّه صافیه کاشتند و ثمرش هم فوراً ظاهر شد با وجود این همه نتایج عظیمه حضرت مولی الوری فرمودند که این اثر بیک شعاع از شمس حقیقت است که بافق

ملت نجیبه امریکا طالب حقیقت هستند در جستجوی هرچیز برمیابند تا از اصل و فصل آن خبردار شوند در روز حرکت احباب آنچه از هدایا و خوراکی و مرکبات و شیرینی جات و گل که بحضور مبارک آوردند حضرت مولی الوری بهمه بخشیدند بلکه از جیب مبارک مبالغ کلیه بفقرا و نیازمندان فرمودند

نظور کاعی عبداللّه

در مصیف جان فری دبلین در منزل امه الله مسر اگنس پارسین بعد از ظهر ۱۵ اگست ۱۹۱۲ در جلوی جمعی از نفوس محترم

امریکا درخشد دیگر معلوم است در مستقبل چه هنگامه خواهد گشت حضرت مولی الوری که مرکز مشیاق و مبین کتاب است تعالی حضرت بهاء الله را از برای جمیع خلق بکمال وضوح بیان فرمودند و مانند آفتاب بر کل ساطع و لامع که تعالی مبارک ایشان مطابق عقل و علم و برهان است و ابداً منکر ندارد

سه هفته است که من در دبلین هستم دبلین جای بسیار خوش است جای بسیار باصفاست جای بسیار خوش هواست علی الخصوص نفوسیکه در دبلین هستند نفوس محترم هستند اخلاقشان بسیار خوش است میهمان نوازند غریب پرستند نهایت رعایت را از آنها دیدم و این محبت و رعایتشان را ابداً فراموش نمایم همیشه در خاطر هستم لهذا دعا میکنم که خدا تا یبدر کلی بفرماید و این نفوس محرمه را مبارک کند الطافش

هیكل مبارک از اهالی امریکا خوشنود و راضیند چنانچه مکرراً از لك مبارک شنیده شده که فرمودند

این مجریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک ادراخ است قبول و نشر خواهد گردید

مردان ایرانی شریک

این نبأ عظیم ملت نشود حضرت مولی الوری هم تشریف میبردند و مطابق حال آنان فرمایشات میفرمودند. در کتاش میحیان اثبات حقیقت حضرت رسول میفرمودند و در معابد کلیمیان از دلائل و براهین در اثبات حقیقت حضرت سبوح و حضرت محمد سخن میفرمودند مختصر خیمه وحدت عالم انسانی را در هر انجمن زدند و علم صلح و سلام در هر مرکزی بلند فرمودند گوشه نماند که نداء تکوت را نشنید جمع علماء و فلاسفه و حکماء و روسا و وزراء که در حضور مبارک شرف شدند شهادت دادند که تعالیم حضرت بهاء الله روحانیت نورانیست سبب سعادت ابدیه و راحت و آسایش عموم خلق است جای انکار برای نفسی باقی نماند از یوم ورود حضرت مولی العالم عبدالهء باین صحنات در میان احباب هم چنان انجذاب و اشتعالی

بعد از سفر نه ماهه در امریکا حضرت مولی الوری عبدالهء در حال روح و ریاضت یوم نهمین شب و ششم در الحجه مطابق نهم دسمبر ماه فرنگی ۱۳۲۱ هجری و ۱۹۱۲ م سی تقریباً وقت ظهر تشریف فرمای و پورا بیض شده از شهر نیویورک عازم لندن شدند جمهور عظیمی از احباب برای مشابعت در کشتی جمع آمدند و با چشم های گریان و دل های بریان وداع و خدا حافظ می نمودند و احساسات قلبی شان بر ابطه الله ابھی و یا بهاء و الابهی تقدم میدادند هیکل مبارک از شرق اقصی تا غرب امریکا سیاحت فرمودند و در هر شهر که تشریف میبردند جمیع محافل و مجالس عظیمه و معابد و کتاش مرامه و انجمن ها و مدارس عالییه دعوت و التماس می نمودند که جامعشان بقدم مبارک مزین و گوشه اشان باستماع

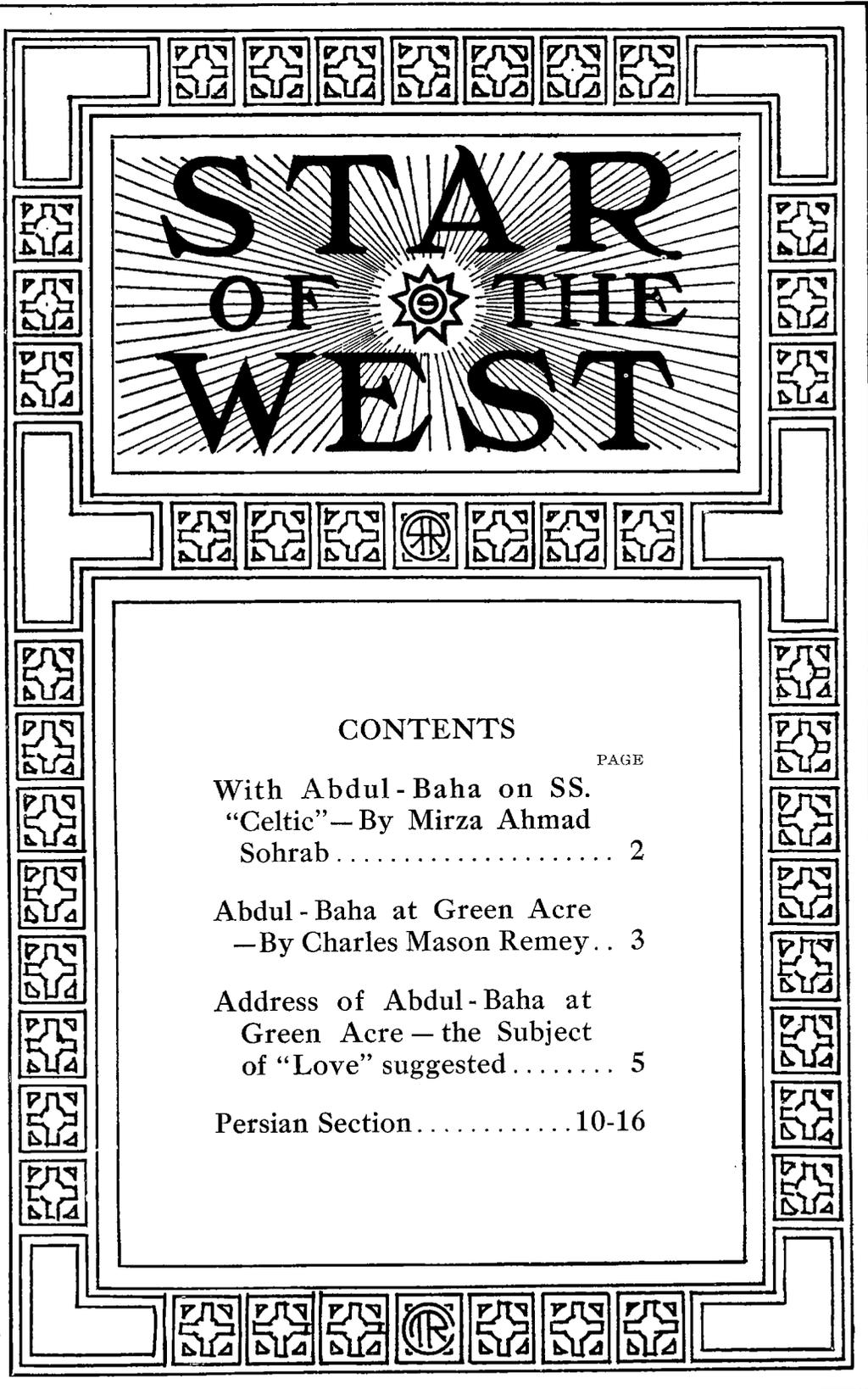
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شماره ۱۰
فہرست مندرجات

- ۱ مزہ از برای شرق
- ۲ نطق و داعی عبدالہاء در دہلیں
- ۳ اعلان کتاب بھانجامع
- ۴ عذر

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.



STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (December 31, 1912) Sharaf

No. 16

WITH ABDUL-BAHA ON SS. "CELTIC."

December 5th: The wonderful farewell of the New York friends at the dock will ever be remembered. (Midnight) The sea is smooth. Abdul-Baha is very well. He had dinner at ten in his cabin.

December 6th: The sea is as calm as a mirror. The Master walked on deck for an hour and spoke of many of the friends. In a Tablet revealed in his cabin he said: "This is the Ark of Noah, its moving power is the Fire of the Love of God and its Captain is BAHÁ'O'LLAH." (11 p. m.) He spoke to us about the early life of BAHÁ'O'LLAH. Wonderful story. He sent two boxes of roses to the captain and is feeding all the stewards on candy and fruit. Lovely night.

December 7th: The weather is as balmy as spring; the sailors marvel at such weather at this time of the year. Captain called on Abdul-Baha and expressed pleasure in having him on the ship. (6 p. m.) Sky clear. Abdul-Baha said he would like to see a big storm. He said: "In future people will cross the Atlantic in airships; steamers will only carry freight."

December 8th: Cloudy, but sea calm. Had an hour's talk with the Beloved. He spoke of Columbus and the discovery of America, concluding: "I want two souls like Columbus in America who may be filled with the love of BAHÁ'O'LLAH and spread His Teachings. Then you shall see the results. Columbus discovered America; they must establish the oneness of the world of humanity."

December 9th: (10:30 a. m.) The sea is getting rough. (5 p. m.) Storm. Went on deck and saw Abdul-Baha watching the storm. He said: "Look at that imperial wave, how it mounts high and devours the smaller waves! It is a wonderful sight. This is the best day. I am enjoying it."

December 10th: The storm continues.

December 11th: The storm is at its height.

December 12th: The sea has calmed down. We are all very happy because the trip is nearing its end. Abdul-Baha is well. (11 p. m.) Tonight the Master addressed the passengers of the first class. More than sixty were present. He spoke about his nine months in America. They were all greatly impressed and came and expressed their pleasure.

December 13th: Since three o'clock we occasionally see land. (Later) We are now near the docks. (11:30 p. m., Midland Adelphi Hotel, Liverpool) Here we are at last in the most beautiful hotel in the city. When the steamer docked there were about twelve Bahais waving their handkerchiefs and welcoming Abdul-Baha to England.

Mirza Ahmad Sohrab.

CABLEGRAM:

On the 14th of December the following cablegram was received in New York, Chicago and San Francisco: "Thanks to BAHÁ'O'LLAH, we arrived safely at Liverpool. Greeting to the friends." ABDUL-BAHA.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

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ABDUL-BAHA AT GREEN ACRE.

BY CHARLES MASON REMEY.

WITH the fulfillment of the Divine promises of the past in the coming of the Bab and BAHÁ'O'LLAH, and the establishment of God's Kingdom upon earth, there have appeared countless signs in the realm of humanity indicative of this great day. These, when viewed in the light of this new revelation, are seen to be as ways preparing people and making them ready to receive the Manifestation of God, to accept His teaching and to abide according to His laws.

One of the earliest of these signs was the so-called Millerite, or latterly known Adventist Movement which taught people that the coming of the Lord was very near at hand. Following this were very many other movements in various parts of the world, all of which were forecasts of this great event to which the prophets of all ages testified "The coming of the Day of God," when the Cove-

nant of God should be fulfilled and the Divine promise of "Peace on earth" would be realized by all mankind.

Most people recall the Congress of Religions held in connection with the Columbian Exposition in Chicago in 1893. Before this gathering representatives of all the great world religions spoke, each expounding the philosophy of his own religious system. The effect of this philosophic congress was that of broadening the public mind, and many people realized that the one spirit of Truth was at the root of each true religion.

Shortly after the Columbian Exposition, Miss Sarah J. Farmer, of Eliot, Maine, established the summer school at Green Acre, on the Piscataqua. Her idea was to provide a platform open to all, from which each might proclaim his message, whatever it might be, the only restriction being that each speaker

should expound his theories in the spirit of toleration toward all holding views other than his own.

At Green Acre there gathered scholars and speakers from every nation, race and religion. Thus began the work of trying to find a common ground upon which all people could meet in brotherhood.

In the abstract Green Acre has always stood for peace and harmony, despite that in the concrete she has harbored under her tent such a heterogeneous combination of creeds, philosophies and doctrines.

In the spring of the year the land is prepared to receive the new crop. During the process of plowing whatever is growing is sacrificed, uprooted and overturned in order to make ready the soil for the seed to be sown. Such has been the work of each of these movements, which has prepared the souls of people for the Bahai Message of Peace and Brotherhood. Each has been the direct cause of a general sacrifice, uprooting and overturning of the doctrines, ideas and thoughts imposed upon mankind from the people and thinkers of the past, and thus has humanity been prepared to receive the revealed Word of God which is the seed of the Kingdom.

In the days of Babel the people tried to make a way to heaven out of the material of this earth, and great confusion resulted. Never has any organic or spiritual unity resulted from the coming together of people upon the basis of creeds, philosophies or doctrines. Such theories, which come from the minds of men, are not spiritual truths, but are the products of human minds, therefore they form no foundation whatever for divinely spiritual realities. When people deal with such unrealities, confusion always results, yet this very confusion creates spiritual hunger and thirst and causes people to earnestly seek God in spirit.

When the Bahai Message was given at Green Acre, some storm-tossed and seeking souls responded to the call and a small center of the faith was there established. Each succeeding season has added to both the spiritual strength and material numbers of this group until this year these people of the Covenant had the blessed privilege of welcoming to their midst Abdul-Baha, the Center of the Covenant.

Abdul-Baha remained in Green Acre one week. His addresses and interviews were many. The hearts of all who contacted with him were quickened with the joy and love of

the Kingdom, and many souls were spiritually confirmed, realized his mission and received through him inspiration to follow in his path of service to humanity.

The people of the future will understand the spiritual importance of Abdul-Baha's work at Green Acre. One thought which he reiterated more than once was that now the people assembled at Green Acre should devote their time and attention only to the *spiritual reality of religion*. Spiritual reality is spiritual life and light, while the creeds, philosophic systems and doctrines of the past ages blind people to the basic truth of all religions, which basic truth has again been given to the world through the inspired revealers of the Bahai Movement.

It was quite evident to all that Abdul-Baha enjoyed the spiritual atmosphere of the Green Acre people, for gathered there he found many responsive souls. These friends are confident that Abdul-Baha's visit, which was indeed a spiritual benediction, is going to have a great and lasting effect upon their community, for now all wish to adhere only to the spiritual realities, freeing themselves from all else. Abdul-Baha prophesied great things for the future of the work at Green Acre if the people adhered firmly to the spiritual reality of Truth.

The original Green Acre ideal had its mission to perform. It gathered together people to receive the spiritual teachings of the Bahai Message. That being accomplished, it has fulfilled its mission according to the lines prescribed and outlined by its founder. Little did Miss Farmer and her friends realize, when they started this work, that the Covenant of God would be proclaimed there, and that the Center of the Covenant would actually appear there and teach the people!

Now, through the bounty of God, a new and a great opportunity is offered to Green Acre, that of becoming a great center for the study of the Covenant and the investigation of spiritual reality. Green Acre has diligently sought the Truth from all sources, and she has found it, and now her work lies in nurturing souls in the pure reality of *The Word of God*.

Abdul-Baha is supplicating God to make firm in the Covenant the friends in all parts of the world. It, therefore, behooves every one to seek shelter in the Covenant, realizing that this is the day of the Center of the Covenant, Abdul-Baha.

ADDRESS OF ABDUL-BAHA AT GREEN ACRE, MAINE.

DELIVERED AT THE "EIRENION," AUGUST 16, 1912.

Translated by Dr. Ameen U. Fareed; stenographic notes by Miss Edna McKinney.

THE SUBJECT OF "LOVE" WAS SUGGESTED.

EVERY subject presented to a thoughtful audience must be supported by rational proofs and logical arguments. Proofs are of four kinds: first, through sense-perception; second, through the reasoning faculty; third, from traditional or scriptural authority; fourth, through the medium of inspiration. That is to say there are four criterions or standards of judgment by which the human mind reaches its conclusions. We will first consider the criterion of the senses. This is a standard still held to by the materialistic philosophers of the world. They believe that whatever is perceptible to the senses is a verity, a certainty, and without doubt existent. For example they say "here is a lamp which you see, and because it is perceptible to the sense of sight you cannot doubt its existence. There is a tree; your sense of vision assures you of its reality, which is beyond question. This is a man; you see that he is a man; therefore he exists." In a word, everything confirmed by the senses is assumed to be as undoubted and unquestioned as the product of five multiplied by five; it cannot be twenty-six nor less than twenty-five. Consequently the materialistic philosophers consider the criterion of the senses to be first and foremost.

But in the estimation of the divine philosophers this proof and assurance is not reliable; nay rather they deem the standard of the senses to be false because it is imperfect. Sight for instance is one of the most important of the senses, yet it is subject to many aberrations and inaccuracies. The eye sees the mirage as a body of water,—regards images in the mirror as realities when they are but reflections. A man sailing upon the river imagines that objects upon the shore are moving whereas he is in motion and they are stationary. To the eye the earth appears fixed while the sun and stars revolve about it. As a matter of fact the heavenly orbs are stationary and the earth turning upon its axis. The colossal suns, planets and constellations which shine in the heavens appear small, nay infinitesimal to human vision whereas in reality they are vastly greater than the earth in dimension and volume. A whirling spark appears to the sight as a circle of fire. There are numberless instances of this kind which show the error and inaccuracy of the senses.

Therefore the divine philosophers have considered this standard of judgment to be defective and unreliable.

The second criterion is that of the intellect. The ancient philosophers in particular considered the intellect to be the most important agency of judgment. Among the wise men of Greece, Rome, Persia and Egypt the criterion of true proof was reason. They held that every matter submitted to the reasoning faculty could be proved true or false, and must be accepted or rejected accordingly. But in the estimation of the people of insight this criterion is likewise defective and unreliable. For these same philosophers who held to reason or intellect as the standard of human judgment have differed widely among themselves upon every subject of investigation. The statements of the Greek philosophers are contradictory to the conclusions of the Persian sages. Even among the Greek philosophers themselves there is continual variance and lack of agreement upon any given subject. Great difference of thought also prevailed between the wise men of Greece and Rome. Therefore if the criterion of reason or intellect constituted a correct and infallible standard of judgment, those who tested and applied it should have arrived at the same conclusions. As they differ and are contradictory in conclusions it is an evidence that the method and standard of test must have been faulty and insufficient.

The third criterion or standard of proof is traditional or scriptural, namely that every statement or conclusion should be supported by traditions recorded in certain religious books. When we come to consider even the holy books,—the books of God,—we are led to ask "Who understands these books? By what authority of explanation may these books be understood?" It must be the authority of human reason, and if reason or intellect finds itself incapable of explaining certain questions, or if the possessors of intellect contradict each other in the interpretation of traditions, how can such a criterion be relied upon for accurate conclusions?

The fourth standard is that of inspiration. In past centuries many philosophers have claimed illumination or revelation, prefacing their statements by the announcement that "this subject has been revealed through me"

or "thus do I speak by inspiration." Of this class were the philosophers of the Illuminati. Inspirations are the promptings or susceptibilities of the human heart. The promptings of the heart are sometimes satanic. How are we to differentiate them? How are we to tell whether a given statement is an inspiration and prompting of the heart through the Merciful assistance or through the satanic agency?

Consequently it has become evident that the four criterions or standards of judgment by which the human mind reaches its conclusions are faulty and inaccurate. All of them are liable to mistake and error in conclusions. But a statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which the faculty of reason can accept, which is in accord with traditional authority and sanctioned by the promptings of the heart, can be adjudged and relied upon as perfectly correct, for it has been proved and tested by all the standards of judgment and found to be complete. When we apply but one test there are possibilities of mistake. This is self-evident and manifest.

We will now consider the subject of "Love" which has been suggested, submitting it to the four standards of judgment and thereby reaching our conclusions.

We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or non-existence. Love is the conscious bestowal of God,—the bond of affiliation in all phenomena. We will first consider the proof of this through sense-perception. As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between the atoms of these composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant. Therefore in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power

binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship, and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

Finally we come to the kingdom of man. As this is the Superior Kingdom, the light of love is more resplendent. In man we find the power of attraction among the elements which compose his material body, plus the attraction which produces cellular admixture or power augmentative, plus the attraction which characterizes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity, the greatest king and sovereign is Love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.

This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the holy books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete.

But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards. Real Love is the Love which exists between God and His servants,—the Love which binds together holy souls. This is the Love of the spiritual world, not the love of physical bodies and organisms. For example, consider and observe how the Bestowals of God successively descend upon mankind; how the Divine Effulgences ever shine upon the human world! There can be no doubt that these Bestowals, these Bounties, these Effulgences emanate from Love. Unless Love be the Divine motive, it would be impossible for the heart of man to attain or receive them. Unless Love exists the Divine blessing could not descend upon any object or thing. Unless there be Love the recipient of Divine Effulgence could not radiate and reflect that Effulgence upon other objects. If we are of those who perceive we realize that the Bounties of God manifest

themselves continuously, even as the rays of the sun unceasingly emanate from the solar center. The phenomenal world through the resplendent effulgence of the sun is radiant and bright. In the same way the realm of hearts and spirits is illumined and resuscitated through the shining rays of the Sun of Reality and the Bounties of the Love of God. Thereby the world of existence, the kingdom of hearts and spirits, is ever quickened into life. Were it not for the Love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting Bestowals.

Consider to what extent the Love of God makes itself manifest. Among the signs of His Love which appear in the world are the Dawning-Points of His Manifestations. What an infinite degree of Love is reflected by the Divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the Cross. To enable human souls to attain the supreme degree of advancement they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed Love for the world of humanity surely He would not have welcomed the Cross. He was crucified for the Love of mankind. Consider the infinite degree of that Love! Without Love for humanity John the Baptist would not have offered his life. It has been likewise with all the prophets and holy souls. If His Holiness the Bab had not manifested Love for mankind surely He would not have offered His breast for a thousand bullets. If His Holiness BAHÁ'ÓLLAH had not been aflame with Love for humanity, He would not have willingly accepted fifty years' imprisonment.

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the Divine Manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much they love! Were it not for their Love for humanity, Spiritual Love would be a mere nomenclature. Were it not for their illumination human souls would not be radiant. How effective is their Love! This is a sign of the Love of God; a ray of the Sun of Reality.

Therefore must we give praise unto God

for it is the Light of His Bounty which has shone upon us through His Love which is everlasting. His Divine Manifestations have offered their lives through Love for us. Consider then what the Love of God means. Were it not for the Love of God all the spirits would be inanimate. The meaning of this is not physical death; nay rather it is that condition concerning which His Holiness Christ declared "Let the dead bury their dead, for that which is born of the flesh is flesh and that which is born of spirit is spirit." Were it not for the Love of God the hearts would not be illumined. Were it not for the Love of God the pathway of the Kingdom would not be opened. Were it not for the Love of God the Holy Books would not have been revealed. Were it not for the Love of God the Divine Prophets would not have been sent to the world. The foundation of all these Bestowals is the Love of God. Therefore in the human world there is no greater power than the Love of God. It is the Love of God which has brought us together here tonight. It is the Love of God which is affiliating the East and the West. It is the Love of God which has resuscitated the world. Now must we offer thanks to God that such a great Bestowal and Effulgence has been revealed to us.

We come to another aspect of our subject—Are the workings and effects of love confined to this world or do they extend on and on to another existence? Will its influence affect our existence here only or will it extend to the life everlasting?

When we glance at the human kingdom we readily observe that it is superior to all others. In the differentiation of life in the world of existence, there are four degrees or kingdoms,—the mineral, vegetable, animal, and human. The mineral kingdom is possessed of a certain virtue which we term cohesion. The vegetable kingdom possesses cohesive properties plus the power of growth or power augmentative. The animal kingdom is possessed of the virtues of the mineral and vegetable plus the powers of the senses. But the animal although gifted with sensibilities is utterly bereft of consciousness, absolutely out of touch with the world of consciousness and spirit. The animal possesses no powers by which it can make discoveries which lie beyond the realm of the senses. It has no power of intellectual origination. For example, an animal located in Europe is not capable of discovering the continent of America. It understands only phenomena which come within the range of its senses and

instinct. It cannot abstractly reason out anything. The animal cannot conceive of the earth being spherical or revolving upon its axis. It cannot apprehend that the little stars in the heavens are tremendous worlds vastly greater than the earth. The animal cannot abstractly conceive of intellect. Of these powers it is bereft. Therefore these powers are peculiar to man and it is made evident that in the human kingdom there is a reality of which the animal is minus. What is that reality? It is the spirit of man. By it man is distinguished above all the other phenomenal kingdoms. Although he possesses all the virtues of the lower kingdoms he is further endowed with the spiritual faculty, the heavenly gift of consciousness.

All material phenomena are subject to nature. All material organisms are captives of nature. None of them can deviate a hair's breadth from the law of nature. This earth, these great mountains, the animals with their wonderful powers and instincts, cannot go beyond natural limitations. All things are captives of nature except man. Man is the sovereign of nature; he breaks nature's laws. Though an animal fitted by nature to live upon the surface of the earth he flies in the air like a bird, sails upon the ocean and dives deep beneath its waves in submarines. Man is gifted with a power whereby he penetrates and discovers the laws of nature,—brings them forth from the world of invisibility into the plane of visibility. Electricity was once a latent force of nature. According to nature's laws it should remain a hidden secret, but the spirit of man discovered it, brought it forth from its secret depository and made its phenomena visible. It is evident and manifest that man is capable of breaking nature's laws. How does he accomplish it? Through a spirit with which God has endowed him at creation. This is a proof that the spirit of man differentiates and distinguishes him above all the lower kingdoms. It is this spirit to which the verse in the Old Testament refers when it states that man has been created "after the image and likeness of God." The spirit of man alone penetrates the realities of God and partakes of the Divine Bounties.

This great power must evidently be differentiated from the physical body or temple in which it is manifested. Observe and understand how this human body changes; nevertheless the spirit of man remains ever in the same condition. For instance, the body sometimes grows weak, it becomes strong or stout,

sometimes it grows smaller or may be dismembered, but there is no effect upon the spirit. The eye may become blind, the foot may be amputated, but no imperfection afflicts the spirit. This is proof that the spirit of man is distinct from his body. Defects in the body or its members do not imply defects in the spirit. This leads to the accurate conclusion that if the whole body should be subjected to a radical change the spirit will survive that change; that even if the body of man is destroyed and becomes non-existent, the spirit of man remains unaffected. For the spirit of man is everlasting. Sometimes the body sleeps,—the eyes do not see, the ears do not hear, the members cease to act,—every function is as inactive as death, nevertheless the spirit sees, hears, and soars on high. For it is possessed of these faculties which operate without the instrumentality of the body. In the world of thought it sees without eyes, hears without ears and travels without the motion of foot. Without physical force it exercises every function. This makes it evident that during sleep the spirit is alive though the body is as dead. In the world of dreams the body becomes absolutely passive but the spirit functions actively, possessed of all susceptibilities. This leads to the conclusion that the life of the spirit is not conditional nor dependent upon the life of the body. At most it can be said that the body is a mere garment utilized by the spirit. If that garment be destroyed, the wearer is not affected, but is in fact protected.

Furthermore, all phenomena are subject to changes from one condition to another, and the revolution caused by this transformation produces a form of non-existence. For instance, when a man is transformed from the human kingdom to the mineral, we say that he is dead, for he has relinquished the physical form of man and assumed the condition of the mineral substances. This transformation or transmutation is called death. Therefore it follows that no phenomenal organism can be possessed of two forms at the same time. If an object or phenomenon presents a triangular shape it cannot simultaneously possess the shape of a square. If it be spherical it cannot at the same time be pentagonal or hexagonal. In order to assume any given figure or form it must relinquish its former shape or dimension. Thus the triangular must be abandoned to assume the square; the square *must* change to become a pentagon. These transformations or changes from one condition to another are equivalent

to death. But the reality of man,—the human spirit—is simultaneously possessed of all forms and figures without being bereft of any of them. It does not require transformation from one concept to another. Were it to be bereft of one or all figures we would then say it has been transferred to another, and this would be equivalent to death. But as the human spirit possesses all the figures simultaneously it has no transformation or death.

Again, according to natural philosophy it is an assured fact that single or simple elements are indestructible. As nature is indestructible, every simple element of nature is lasting and permanent. Death and annihilation affect only compounds and compositions. That is to say, compositions are destructible. When decomposition takes place death occurs. For example, certain single elements have combined to make this flower. When this combination is disintegrated, this composition decomposed, the flower dies as an organism of the vegetable kingdom. But the single elements of which this flower is composed do not suffer death, for all single elements are permanent, everlasting, and not subject to destruction. They are indestructible because they are single and not compound. Thus they cannot disintegrate nor become separated in their component atoms but are single, simple and therefore everlasting.

Now if an elementary substance is possessed of immortality, how can the human spirit or reality, which is wholly above combination and composition, be destroyed? Nay rather that spirit which is all in all is a unit and not a compound. Its destruction therefore is not possible. The spirit of man transcends the qualities and attributes of any natural element. It is greater in attributes than gold, silver or iron which are single elements and indestructible. As they are free from destruction and

qualified with permanence, how much more so is the human spirit free and immortal. How will that ever be destroyed?

This is a subject of great importance. There are innumerable proofs in support of it. I hope we may continue it at another time.

Before we leave I desire to offer a prayer in behalf of Miss Farmer, for verily she has been the founder of this organization, the source of this loving fellowship and assemblage.

O Thou kind God! Encircle these servants with the glances of Thy Providence. Set aglow the hearts of this assemblage with the Fire of Thy Love. Illumine these faces with the Light of Heaven. Enlighten these hearts with the Light of the Most Great Guidance.

O God! The clouds of superstitions have covered the horizons of the hearts. O Lord! dispel these clouds so that the Lights of the Sun of Reality may shine. O Lord! illumine our eyes so that we may behold Thy Light. O Lord! Cleanse our ears so that we may hear the call of the Supreme Concourse. O Lord! render our tongues eloquent so that we may become engaged in Thy Commemoration. O Lord! sanctify and purify the hearts so that the effulgence of Thy Love may shine therein.

O Thou kind Lord! Bestow quick recovery through Thy Power and Bounty upon the founder of this Association. O Lord! this woman has served Thee, has turned her face toward Thy Kingdom and has established these conferences in order that Reality might be investigated and the Light of Reality shine.

O Lord! be Thou ever her support. O Lord! be Thou ever her Comforter. O Lord! bestow upon her quick healing. Verily Thou art the Clement! Verily Thou art the Merciful! Verily Thou art the Generous.

A CRUMB FROM THE TABLE OF ABDUL-BAHA.

“The sword has been working over six thousand years and has become dull. We must look about us for another sword to take its place. The greatest sword is the tongue. Its authority and sway is over hearts. The sword of steel sheds blood; the sword of speech bestows life. One takes away life; the other grants it. This one is temporal in action and

effect; the other is eternal. This one is of metal; that one is the Love of God. This is the difference between the two swords we possess. Today the real sword is the tongue. Too long it has remained in the scabbard, unused, rusty. We must take it out and use it more and more every day.”

OUR PERSIAN SECTION:

This issue contains—(1) Talks by Abdul-Baha on “Two Kinds of Education,” delivered in the Unitarian Church of Dublin, N. H.; (2)

cablegram from Abdul-Baha to the American friends upon his arrival at Liverpool, England; (3) letter from Mirza Ahmad Sohrab.

ناله بر بر زبیر خانی پری بخش فقیر کز کنز مکر و عطا
 فدا و داد و ظل غایت خنده معنی و همون بداس
 چشمها را رضان بخش تا شاد هدا انرا تو کنی
 و گشته ها را شنو تا ما نرا جافز تو را استماع تا بری
 خدا را شاد امرال با نرا را ره گشتن تو است هم
 کثیر قوت مکتوب ده تا حدیبل تو سلوک تا بری و بر
 رحمت ابدیه تا انگر دری خدا با ماضی تا ستمی
 ما را بهما که موت دلالت تو را ابرار مکتوبت برو عیان
 کشتا الما از خفته ها شاد ما ز فقیر خود که مال
 کن تو ز غمزه تو کن رحمن تو ز رحیم تو ز بخشند
 تو صهر بارک

مناجرات

حضر ۱۴ راه دوجیم ۱۴۱۱ منالوف از سلامت اوتن
 به نین بیدک و شکافغ و سنان ز نسیک و سید
 میفرمایند " سکر الیها و الله بسامت و اولیبر اول
 شیم تحت برای احاب " ارضاء علیها

مکتوب

از انیویول مروضه ۱۴ و کتریح
 روی بکتیم انما و الحمد لله دینت در زنها صحت
 کتیرت و سلامتی بحال بنمال مشاق و نار و شهل لبر اول
 گویند مسود نفوس و فریب دنا زده نفس
 از اصای اندون آمده بر دند گشتی که از دور
 رسید دستمال ها کلاه های خود را بر کتک آویز
 بعد جویوه نگاران آمدند و بیانات مساوات را شنید
 چاپ نمودند ککلیا موحدین را بچین شون و شیها
 و شاید بجای کز این شه رجعت برانید جناب آقا
 احمد بزیدی در لندن تشریف دلان و همچنین خان
 حاجی امین در لندن هستند شاید دوست من زنی
 اینجا تزیف داشت با باشند (رضه) اگهان هارک

است بسر وسیع آنرا جها شای است
 ماه روشن است بوشان با لظورت
 است انکار میکرد میگفت عالی جز
 این عالم نیست من می بینم ولی
 چون تو را یافت دید که این عالم را دیگر
 یت جهان لا یتوا است ستاره هار دور
 آسمان میند خشد روده ها بطرف دریا جوان
 می باید کلا تا انها می آید است همین ها طرف
 همین طور عالم انسان نظیر عالم جمالی است
 انحال مکتوبت چه ضیم جراح از خلد چه ضیم
 جراح از روحانیات چه ضیم و اول از فزیه
 الراهی چه ضیم جراح و لی چون از عالم
 طبیعت تو آید اید انوقت مشاهده عالم
 مکتوبت نماید انوقت از انشمس حقیقی بیاید
 انوقت جنون فیه جلالی حضرت نماید در
 بجای انرحمت مستغرق گردد و به اسرار
 تو را تا روی بی مسره زرد مظاهر معتمد
 الراهی از برای این آمده که انسان از
 مکتوبت رب الجنود ضیم گیرد بر حقا اول
 الهیته بی بود و به قول تا نونیر فالتکرید

مناجرات

بروردگار امر ککارا این جمع بریشان تواند و شای
 چالاق و حوایز و عبید مجتمع شان اند رضای حق طلبند
 و الهای تو عبید و عبودت تو قبول دهند خدا با ما
 الخفایم و عبودت صهلون ما لایلم و لا یزیر و یغیر و یلذذ
 حاضرانها و یخیر و یوقضه بعض فقیر و بعضی نانو انیر
 و توفی انا خدام غنص گناه ما و یطیاه خود ما می بخش
 ما را از ظلم تا ناسی غفارت ده و بنیازت لاهوتی روست کن
 ما را از ظلم طبیعت از آذنا و تعالیم حقیقت اولاه خدایا
 شنیده کنی ما عنده قیامت غایت کن که سگایه ما را اولاه
 شنیده کنی

بادینی است زیرا دین بجهت الفت و محبت است و اگر
دین سب نزاع گردد سب بجهت کبر و سبب قتل شود
البته عدم دین بهتر از دین است زیرا دین بمنزله
علاج است اگر علاج سبب مرض شود البته عدم
علاج بهتر است

علاج بهتر است

خامساً خدا جمیع بشر را یکنا خلق کرده است
در شرق و غرب بسیار ذلیل بودند و هم چنین
معتقد بودند که زن از جنس بشر نیست حضرت
بهائا و الله اعلان مساوات مرد و زن را کرد که
زن و مرد هر دو عباد الهی هستند خدا ساوی
خلق نموده جمیع بشرند و در جمیع حقوق متساوی
بیشتر خدا مردی و زنی نیست هر کس اعمالش بهتر
هر کس ایمانش بهتر او مقرب تر است در عالم الهی
ذکور و اناث نیست جمیع در نظر خدا یکسانند لهذا
باید رجال و نساء در جمیع حقوق مساوی باشند

ششمناً

اهالی شرق بسیار جاهل بودند
و حضرت بهائا و الله اعلان کردند که باید جمیع
نفوس علوم تحصیل نمایند جمیع اطفال باید داخل
مدرسه گردند خواه در شهرها خواه در دهها
فروضات برکن تعلیم و تربیت اطفال و اگر پدر و مادر
عاجز از تربیت اطفال خود هستند و قدرت مالیه
ندارند هیئت جامعه از آنها نگاهداری و تربیت
نماید تا نفسی جاهل نماند و در مکاتب و مدارس
هم درس علوم مادیه هم درس علم الهی بدهند
هم حقائق مادی کشف نمایند و هم بر حقائق
مکوتوبه پی برند زیرا علوم مادیه مانند جسد است
و علوم الهیه مانند روح باید این جسد باین روح
زنده شود اما اگر این روح نباشد این جسد
مرده است اگر این جسد در نهایت جمال باشد
اما از نفس روح محروم ماند شرم و ندامت فائزند
بجسد بلکه عدمش بهتر از وجود است زیرا

و انچه اش مورت مضرات گردد اینست که حضرت
مسیح در انجیل میفرماید المولود من الجسد فهو جسد
و المولود من الروح فهو روح و تفسیر این آیه آنکه
مادیات بمنزله جسد است اما نفقات روح
روح القدس بمنزله روح این جسد باید
باین روح زنده شود از این جهت است
که حضرت مسیح ذکر و کلمات ثانویه مینماید
و کلمات ثانویه چه چیز است ؟ این است
که انسان وقتیکه در عالم محروم بود از جمیع
فروضات محروم بود و وقتیکه از عالم محروم باین
عالم انتقال نمود چشم پیدا کرد گوش پیدا کرد
هوش پیدا کرد قوای جسمانیته پیدا کرد اگر
چه خداوند جمیع این مواهب را در عالم محروم
باینسان داده بود و لکن ظاهر نبود و وقتیکه
تولد باین عالم یافت این مواهب الهی ظاهر
و هویدا گردید انسان مشاهده کرد که
چشمی با و عنایت شده گوش با و عنایت
گردیده قوای با و احسان شده که جمیع
کائنات را کشف می کند آفتاب را دید
ماه را مشاهده کرد بدین نظر انداخت
صحرای ملاحظه نمود گلستانی سبز و خرم
دید از همه اینها در عالم محروم غافل بود
هیچ خبر نداشت لهذا همین طور انسان باید
از این عالم طبیعت تولد یابد تا در عالم ملکوت
داخل گردد جز اینکه از این عالم تولد یابد نمی
تواند احساسات روحانی حاصل کند
نمی تواند کشف اسرار ملکوت نماید نمی تواند
توجه بجهان خداوند نماید چنانچه وقتیکه
در عالم محروم بود نمی توانست خبری از این عالم
بگیرد در عالم محروم متکلمین عالم بود اگر کسی
با و میگفت که بی عالمی است غیر عالم محروم دنیا

ان صواب وفعال عمل ما با بدست اعتدال حضرت
الهی کنیم و هیچ شبهه نیست که حضرت
الهی محبت و الفت است و در جمله
بیانات انسانی است و مخالف خطا الهی
در این مرتبه بودی آن در صوب و قبل زائر شود
و عالی نشاء رحمت و سایش باید

فصل ششم

که لایزال است زیرا تا ابد مختلف
است از اختلاف تفالید سبب نزاع است
و نزاع سبب قتال لهذا با بدجنس بشر تفالید
و تروک کند و خوی حقیقت نماید زیرا حقیقت
یک است اگر هیچ مل خوی حقیقت کند
هیچ شبهه نیست که اختلاف و اتفاق حاصل
گردد زیرا سبب اختلاف این تفالید است و لایزال
است و این را الهی یکی است اساس دین الهی
فنازل عالم انسانی است هیچ کس در آن
اختلافی ندارد در این شبهه جمع نیستند
که فضائل عالم انسانی نبراست و در آن
عالم طبیعت ظلمت محض است بسوا باید
رضیع با اساس ادیان الهی کنیم و تفالید را
تروک کنیم آنوقت یقین است که متحد و متفق
گردیم و هیچ وجه اختلاف نمی ماند

فصل هفتم

یکه بین با با با عقل و عمل و غیر
باشند درین باید مطابق عقل باشد اگر
بین مطابق عقل و عمل باشد و هماهنگ است
خداوند این وقت عاقله را در طرها خلق کرده
تا حقیقت اشیا و بی بیم تا حقیقت هر شیئی
را خلق کنیم اما اگر بین مخالف عقل و
و هماهنگ است و اگر چنانچه دین سبب نزاع
و جدال و قتال باشد بی دینی بهر امر

چرا با یکدیگر را میبغوضند بلکه ما را جدا کرده اند
یکدیگر را میبشیم جنسیت را به الله کنیم وطن را
بها تیره کنیم سیاست را به الله کنیم دین را به الله
کنیم منافع را به الله کنیم و با یکدیگر به نزاع و
جدال بر زمین خود یکدیگر را بر زمین خاندان
یکدیگر را خراب کنیم اما این اعمال ستیزه و عالم
انسانی است بعد از آنکه کل ماها
در خطر زمین خدای مهربان هستیم که جمیع
خطاهای عمار عفو می نماید با وجود این
سخت و عذابات خود را نفس میدهد و لو
هر روز هزار خطا می کردیم اما سزاوار است
که هم چنین خدای را مخالفت کنیم او جمیع
مهربانان است ما را مهربان باشم

فصل هشتم

که ما سبب صلح عمومی کردیم اگر کار جناب
بجایت صلح بین المللی بودیم بخواه سال پیش
به جمیع ملوک فرستیم که در عالم انسانی چیزی
بدون از خراب نمی شود و این در جمیع سمعی
از تعصبات است و مخالف رضای خدا
زیرا این حربها باعث از تعصبت دینی
است یا منبعث از تعصبت جنسیت یا منبعث
از تعصبت وطنی و یا منبعث از تعصبت نژادی
جمیع این تعصبات حلاله بر زبان عالم انسانی
است خدا تعصبت ندارد ما را تعصبت
داشته باشیم خدا جمیع کارها را معامله
میکند ما را مخالف معامله کنیم جمیع
این تعصبات اوها امر است زیرا زمین خدای
بیک زمین است که او را بیک کرده است جمیع
بشر از بیک وطن جمیع از سال الله اوند
لهذا جمیع بیک عالمه اند بدجنس را در اجناس
مختلفه نیستند پس چرا ما باید این
اختلافات را اهمیت دهیم این نزاع چرا

استفاضه از حقانوت مکتوبی کند بعد از اینکه
 زمین است آسمانی شود بعد از اینکه ناسوت
 است لاهوتی گردد بعد از اینکه جسمانی است
 روحانی شود بعد از اینکه ظمانی است نورانی
 گردد و این جز بنفشات روح القدس ممکن
 نیست که زنده شود یعنی حیات ابدیه
 یابد و الا حیاتش حیات حیوانی است بی هیچ وجه
 از حیوانات امتیاز ندارد
 مظاهر مقدسه الهیک روح جدیدی
 در انسان میدهند باین عقل جدیدی
 خلقت میدهند باین ترقیات عظیمه
 می بخشند عالم را روشن میکنند لکن
 مدتی نمی گذرد که تاریکی مادیات و ظلمت
 طبعیت غلبه می کند آن نورانیت آسمانی
 نمی ماند احسانات طبیعی غلبه بنماید مثل
 اینکه دهقان می آید و این زمین را معموری کند
 بعد از آنکه علف زار بود زراعت بابرکتی
 می آورد خرمن حاصل میشود اما اگر متروک
 گردد باز رجعت بخارستان نماید باز علف
 زار میشود
 در ایران بک وقتی مزرعه بابرکتی بود
 و قنوت مظاهر مقدسه آن جنگل بوستان شده
 بود ظلمت نادانی نازل شد نورانیت آسمانی
 آشکار گردید ولی مدتی نگذشت که شرق
 بکلی تاریک شد ابداً نورانیت نماند ابداً
 آثار فیض الهی نماند ابداً تربیت روحانی نماند
 در هم چنین وقتی حضرت بهاء الله ظاهر
 شد در آن زمان ملک شرق در نهایت نزاع
 وجدال بودند صاحبان ادیان خون یکدیگر را
 می خوردند مذاهب با یکدیگر مجاریه داشتند
 بغض شدید در بین ایشان بود ابداً آثار حجت

۳
 نبود ابداً نورانیت آسمانی نبود در هم چنین
 وقتی حضرت بهاء الله از افق شرق طلوع
 نمود
اولاً اعلان وحدت عالم انسانی کرد که بشر
 جمیع بندگان خداوند و جمیع ادیان در نظر رحمت
 پروردگار خدا جمیع نوع انسان مهربان است
 الطاف الهی شامل کل است جمیع خلق در محراب
 رحمت الهی مستغرق و ان فیوضات الهی مستفیض
 خلاصه این نزاع وجدال را برداشت این
 بغض و عداوت را منسوخ کرد ادیان با یکدیگر
 التیام یافتند مذاهب با یکدیگر الفت کردند
 بعد از آنکه در بغض و عداوت بودند در نهایت
 الفت و التیام بهم امتزاج جستند امروز
 در ایران کسانی که نصیب حضرت بهاء الله
 را استماع کردند و وصایای او را قبول نمودند
 آنها در نهایت وحدت و یکاکی هستند
 لکن مسیحی و مسلمان و یهودی و زرتشتی
 جمیعاً با یکدیگر در نهایت مودت و محبتند
 در نهایت الفت و مهربانی اند زیرا حضرت
 بهاء الله فرمود که عالم بشر از یک شجر است
 و جمیع ملک و اجناس عبارت از اغصان و اوراق
 و ازهار و ثمار آن شجر این فرق را نگذاشت
 همه را در ظل این تعالیم تربیت نمود نهایتش
 این است که بعضی نفوس جاهل اند باید
 آنها را عالم کرد تا قنوت باید آنها را کامل
 نمود یا آنکه مرخصند باید آنها را معالجه کرد
 تا طفلند باید آنها را به بلوغ رسانید اما
 همه اینها بنده خداوندند خدا پدید کل
 است جمیع مهربان است و جمیع در محراب
 رحمت او مستغرق مادام خدا اینقله
 مهربان است چرا ماها از یکدیگر جدا نیستیم

کنند نفوس در تنه که در عالم آمده اند از گریه
 پستیتمند از حیوانات سبع پست ترند پس
 معلوم و واضح شد که اگر انسان تربیت نیابد
 از حیوان پست تر است
 تربیت برد و قسم است تربیت الهی و تربیت
 مادی فلاسفه که آمده اند اینها معین
 مادی بوده اند مردم را تربیت طبیعی میکردند
 و سب ترقیات عالم طبیعت شده اند و لکن
 مظاهر مقدسه الهی اینها مرتب الهی بوده اند
 فلاسفه علم اجسام را تربیت نموده اند و لکن
 مظاهر مقدسه الهی ارواح را تربیت نموده اند
 شد حضرت مسیح له المجد مرتب روحانی بود
 مرتب ملکوتی بود مرتب الهی بود ارواح را تربیت
 کرد حقائق معقوله انسانی را تربیت کرد
 ولی حضرات فلاسفه عالم مدنیّت را خدمت
 کردند بشر را من حیث الماده تربیت نمودند
 و فی الحقیقه انسان محتاج به تربیت است
 محتاج به تربیت طبیعی است و محتاج به تربیت
 الهی اگر چنانچه تربیت آسمانی نیابد یا
 تربیت طبیعی تنها یابد از جمله حیوانات است
 زیرا حیوانات کاشف حقائق اجسامند
 کاشف اسرار طبیعت هستند کاشف
 حقائق معسویه هستند و لکن
 خداوند در انسان قوه خلق کرده است
 که آن قوه کاشف حقائق معقوله است
 آن قوه کاشف حقائق ملکوت است
 آن قوه کاشف فیوضات الهی است
 آن قوه سبب حیات ابدی است
 آن قوه سبب حصول کالات معنویه است
 آن قوه انسان را از حیوان ممتاز می کند
 زیرا حیوان کاشف حقائق ناسویه است

و انسان کاشف حقائق لاهوتیه هر چند
 ترقیات مادیه از برای انسان حاصل شود
 باز محتاج بنفقات روح القدس است محتاج
 به تربیت الهیه است محتاج فیض ملکوتی است
 تا این موجب را انسان پیدا نکند کامل
 نشود لهذا مظاهر مقدسه الهیه در هر
 کوزی و هر ذری ظاهر شدند تا نفوس
 بشر را تربیت الهی کند تا نقائص عالم
 بشر را زایل نمایند و کالات معنویه را
 کاند
 عالم طبیعت نظیر این جنگل است حضرت
 مسیح باغبان الهی بود این جنگل را بویش
 کرد این اشجار بی ثمر را با ثمر کرد این زمین
 های بیکه بمقتضای طبیعت خسر و خاشاک
 بیرون آورد در بود انها را پر گل و کلاه نمود
 این درهقان الهی زمین را تخم کرد
 این علف های بیهوده را پرورد و انداخت
 این خارها که بمقتضای طبیعت رویه
 بود از ریشه کند بعد از آنکه خارستان
 بود به تربیت الهی گلستان شد ولی
 اگر حالت اصلی مانده بود یا جنگل بود یا
 خارستان و لکن درهقان الهی
 این جنگل را بوستان می کند
 مقصود اینست که انسان هر قدر
 ترقیات طبیعتیه نماید هر قدر کسب کالات
 مادیه کند باز از عالم حیوان شمرده
 میشود لهذا محتاج به نفقات روح
 القدس است محتاج به تربیت الهیه است
 اگر انسان از نفقات روح القدس بهره
 گیرد انوقت حقیقت عالم بشر به نهایت
 کمال جلوه نماید صورت و مثال الهی گردد

این جریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی هر مسائل کجائی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد کرد.

دو طریق تربیت

نطق حضرت عبداله‌آء در مسئله "دو طریق تربیت" در حضور جمعی از محترمین امریکا که بجهت تألیف در صیف دلیلی جمع شده اند در کلیسای موحدانین تاریخ ۱۱ شهر اغسطس ۱۹۱۲

در نزد عموم عقلا مسلم است که عالم طبیعت ناقص است و محتاج تربیت است ملاحظه میکنید که اگر چنانچه انسان تربیت نغیند در نهایت قلاکت و وحشیات است انسان را تربیت انسان میکند اگر در حالت طبیعت بگذارد نظیر سایر حیوانات می شود نظر بمالک متمدنه بکنید که در اینجاها انسان تربیت میگردد کس فضائل می کند تمدنی می شود عاقل می شود کامل می شود و کمن ممالک موحشه مثل واسط افریقا چون انسان تربیت نمی شود لهذا بر حالت وحشی می ماند فرقی که در میان ممالک امریکا و واسط افریقا است اینست که در ایالات متمدنه تربیت است و در افریقا تربیت نیست اهله افریقا بر حالت طبیعی مانده اند اما در میان ساکنین این مملکت تربیت نفوذ و رسوخ عظیمه

پیدا کرده است
 تربیت شاخ کج را راست می کند
 تربیت جنگل را بوستان می کند
 تربیت درخت بی ثمر را با ثمر می کند
 تربیت خارستان را مزرعه می کند
 تربیت ممالک مغربیه را آباد می کند
 تربیت انسان مترعش را تمدن می کند
 تربیت انسان جاهل را عالم می کند
 تربیت انسان ناقص را کامل می کند
 تربیت انسان را از عالم ملکوت خبر میدهد
 تربیت انظار را آگاه بخدا میکند
 تربیت انسان را احساسات و حواس میدهد
 تربیت انسان را کاشف اسرار طبیعت می کند
 تربیت انسان را آگاه بمقائش ملکوت می کند
 خلاصه در نزد جمیع مسلم است که عالم طبیعت ناقص است و سبب حال طبیعت تربیت است اگر تربیت نباشد انسان نظیر سایر حیوانات می ماند بلکه از حیوان پست تر مثل اینکه بعضی اطفال از انسان صاهر شده اند که از حیوان صاهر نمی شود مثلا حیوان برای خوردن خود بلع حیوان میدهد اما انسان که تربیت نیافته است و در نزد است يك روز صد هزار نفر را میکشد ملاحظه

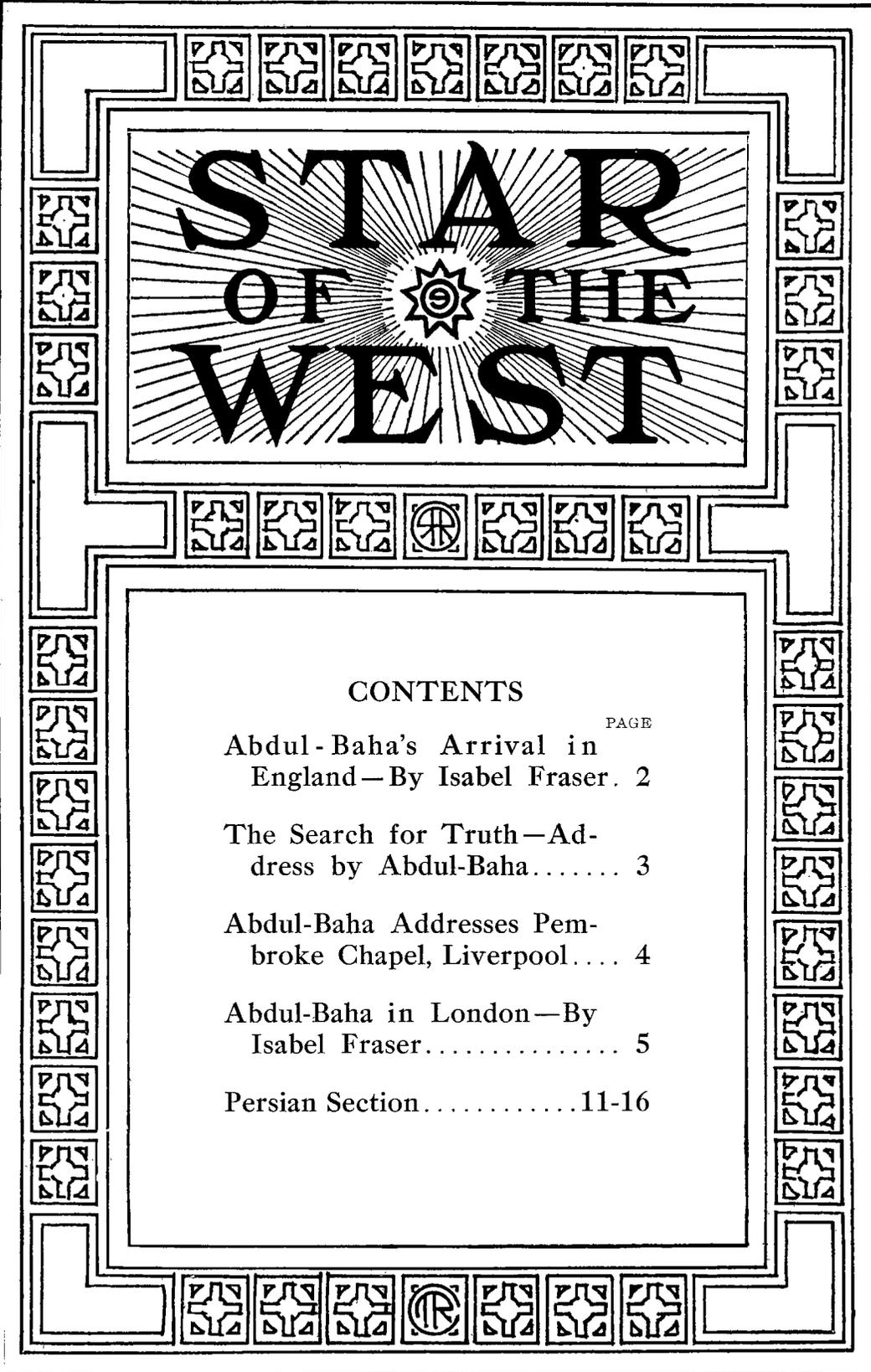
نجمتہ

۱۳۲۹ ۲

شماره ۱۶ محمد الحارثی
فہرست مندرجات

- ۱ نطق مبارک حضرت عبدالباہاء رحمہ اللہ
"و طریق تربیت"
- ۲ تلغراف خبر وصول حضرت عبدالباہاء از لیورپول
- ۳ مکتوب از آقا میرزا احمد شہزاد

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.



STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (January 19, 1913) Sultan

No. 17

ABDUL-BAHA'S ARRIVAL IN ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA arrived in Liverpool from New York on the White Star liner *Celtic*, December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of Liverpool, now of London, had gone up to Liverpool a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from Manchester, Liverpool, and Leeds, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove to he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of Liverpool. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden

with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad Mersey.

He stayed two days in Liverpool, stopping at the Adelphi hotel. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning.

Since leaving London a year ago, Abdul-Baha has traveled far. From here he went to Paris, and from thence traveled to Alexandria and Cairo. Last April he visited the States, going as far west as San Francisco. It was in this city that he made his famous address to the Jews, speaking on the relations between Judaism and Christianity, an address which is far-reaching not only from the Jewish but from the broad Christian standpoint.

On being asked what the Jewish attitude toward him was on that occasion, Abdul-Baha said: "Many of those present came up and shook me by the hand, and a certain Jew came to me as I was leaving the synagogue and said, 'I am ashamed to be prejudiced any longer.' And, again, as I was walking one day in the street another Jew came to me and said, 'We were neglectful and heedless, and you enlivened us; we slept and you awoke us. It behooves us to remain steadfast now and look to true knowledge, and forget our 2,000-year-old differences.'"

THE SEARCH FOR TRUTH.

Address of Abdul-Baha before the Theosophical Society, Liverpool, England,
Saturday night, December 14, 1912.*

BY ISABEL FRASER.

WHEN I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same with a Musselman. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world—why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions, but they cut down the barriers of dogmas, became followers of *BAHA'O'LLAH*, and are now as one. Jews, Christians and Zoroastrians, et al., meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the

different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy all the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All

* The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

will be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be super-human in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the

Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there have sacrificed their lives—joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never tired of any kind of trouble; they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth God's greatest blessing in your search for truth.

ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL.

Liverpool, England, Sunday, December 15, 1912.

BY ISABEL FRASER.

AFTER a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr. Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church.

He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed out to him that he would not be above some of them—the gallery—and that they could hear better, he complied. He said in part:

"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all His children. Why

should they wage war between themselves? God is the Real Shepherd—all are His sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under His bounty.

"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?"

"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

"As His Holiness Mohammed states, 'God is Love upon Love, with Love.' Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of religion is Unity. The Religion of God is honor to humanity; why make it the cause of degra-

dation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

"It was at a time of great darkness that His Holiness BAHĀ'O'LLĀH appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of BAHĀ'O'LLĀH are living in the utmost state of love and reciprocity.

"This Cause is great and it was at great cost that BAHĀ'O'LLĀH strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

"Nations sometimes say, 'We wish to extend our boundaries!' Consider with me for a moment, 'What is the earth?' We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery—to pillage the wealth of nations for an eternal graveyard?

"Praise God, this nation at this time is striv-

ing with all its energy for International Peace. Rest not from your endeavors until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected."

After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: "O Thou most kind Lord, this reverent assembly is calling on Thy name. These souls are seeking Thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in Thy protecting shade in both worlds. O Lord, confer upon them Thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: "O Thou Kind Almighty, confirm Thou this servant of Thine, Mr. Fraser, in the service of Thy Kingdom. Make him illumined; make him heavenly; make him spiritual; make him divine! Thou art the Generous, the King!"

ABDUL-BAHA IN LONDON.

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today—the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall. himself, endured a forty-years' martyrdom in

Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called "the world's greatest peace advocate." The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is

carrying conviction to the eager thousands who listen to his inspired words—words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known—the peace which Abdul-Baha expounded and which he declares is the world's heritage today.

INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHĀ'O'LLĀH is a system of thought and conduct.

"All prejudices," said BAHÁ'O'LLAH, "whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world."

Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHÁ'O'LLAH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHÁ'O'LLAH. If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytizing. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, jesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHÁ'O'LLAH gives for the attainment of these two much-desired conditions of the world today. He said:

ADDRESS BY ABDUL-BAHA.

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the

darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of con-

stant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other—at such a time, under such circumstances, His Holiness BAHĀ'ŪLLĀH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHĀ'ŪLLĀH established and taught certain declarations or principles. The first principle which He pro-

claimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of BAHĀ'ŪLLĀH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth. Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam—all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of BAHĀ'ŪLLĀH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of BAHĀ'ŪLLĀH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of BAHĀ'ŪLLĀH is relative to prejudice, which must be abandoned.

National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of BAHĀ'O'LLĀH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHĀ'O'LLĀH, who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of BAHĀ'O'LLĀH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHĀ'O'LLĀH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident

that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present. I said to them, "This long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of BAHĀ'O'LLĀH is that peace must be realized between all the nations of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of

man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHÁ'O'LLAH wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of BAHÁ'O'LLAH—all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference* is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

* * *

After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

*Held in London during armistice of Balkan-Turkish war.

A WORD FROM MISS ALICE BUCKTON.

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHÁ'O'LLAH's message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no *new* religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard, President of the Women's Freedom League, who spoke as follows:

TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

I sometimes think that when in the future the story of the present generation comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment—unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements—the women's movement, the religious movement, the spirit-

ual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

CLOSING REMARKS BY M. HIPPOLYTE DREYFUS-BARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAHÁ'O'LLAH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAHÁ'O'LLAH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching

that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

"THE BLESSING" BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:—

"O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

"O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

"O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

"O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindness, and may hatred be forgotten.

"O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty; Thou art Merciful; Thou art Clement; Thou art Kind!"

OUR PERSIAN SECTION contains: (1) Talk by Abdul-Baha on "Creation" delivered at New York City; (2) talk by Abdul-Baha to the Kenosha, Wis., Bahai Assembly; (3) Tablet revealed for the newspapers of the

world; (4) cablegram from Abdul-Baha saying, "Scotland is illumined; greetings to all the friends"; (5) letter written by Seyed Assa-d'u'llah, while with Abdul-Baha in London.

مؤمن بالله شدید و در ظل الطاف جمال مبارك در
 آمدید پس باید در نهایت سرور باشید که چنین
 موصفتی احساگت و چنین عنایتی شامل حال
 شد این موهبت سزاوار شکرانه است آگه
 درمی هزار بار شکرانه نمائیم از عهده شکر بر نیاییم!
 الحمد لله همه موفقید مستبشید و در سبیل الهی
 سالک

من چهل سال در حبس درو پادشاه بودم که در
 نهایت عدالت بودند جمع راهها را مسدود
 نمودند از قلعه عکایک نفر بیرون نمی توانست بیاید
 و دروازه خانه محصور پولیس و جاسوس بود و از
 هر جهت محاط نمی گذاشتند احدی نزدیک نیاید
 یا من بیرون بروم در نهایت شدت و سختی!
 بجزون و عنایت بها و الله من معاومت و تعالی بودم
 کسی گمان نداشت که من سرورن میایم با نهایت
 سختی و منع شدید من متوکل بودم بحال مبارك
 اعتماد داشتم تا آنکه بغتة خدا زنجیر را از گردن
 من برداشت و بگردن عبد الحمید انداخت!
 من از قلعه بیرون آمدم او داخل شد من آزاد
 شدم او محبوس گردید آنچه با من نمود و وضع
 سابق بود بالعکس وقع یافت الحمد لله بفضل
 بها و الله تا امریکا آمدم رویهای شما را دیدم هیچ بخار
 نمیگذشت اما بطن جمال مبارك همه ابواب مفتوح
 شد علم الهی بلندگشت صیحه الهی در شرق و غرب
 را فرا گرفت نفوذ کلمه بها و الله عالم را طغاه نمود

اجتناب خود نمودند مدتی بود که در هر نوزده روز
 دو کرسی سر میز با اسم جمال مبارك و حضرت من اراده الله
 خالی گذارده آرزوی چنین روزی می نمودیم
 فرمودند: - من هم میخواستم اسبابی فراهم

آید که بکنوشه بیایم احباب را ملاقات کنم
 خدا زمین و زمان بهم زد تا من با امریکا و کنوشه
 بیایم در سلطنت را تغییر دلا تا من روی
 شمال بنیم امیدوارم امیدوارم از این ملاقات
 نتایج عظیمه حاصل شود حرکت تازه در نفوس
 پیدا گردد روح تازه بیاید حرکت بهائی در
 اینجا خیلی عظیم شود .

تلغراف

صورت تلغراف مبارك حضرت عبد البهاء :-
 تاریخ ۱۴ جانوری . شیکاگو کترین بیدل
 سکوتلاند روشن شد تحت با حجاب
 ابلاغ نما (امضا) عباس

مکتوب

خاب آقا سید اسد الله فی نوشته بودند
 که :- از روزیکه از نیویورک حرکت فرمودند
 صحت طائف حول من طاف حوله لاسماء و اعتدال
 موجود و مانند نور مشهور از وجود اطهر .
 در لندن دسته بدسته از هر قبیل نفوس میاید
 و مشرف میشوند . بهمان منوال که در امریکا
 روزها مجلس میشد تشریف میاوردند بیانات
 میفرمودند در اینجا نیز همه روزه مجلس است
 و الحمد لله در هر وقت لسان الحلی بتا ایشرا حجابی
 امریکا مشغول است محفلی نیست ذکر احبابی
 امریکایی نفرمایند صد شکر خدا که توجه مبارك
 با امریکا است لابد تا بخش ظاهر خواهد شد
 از قراریکه ذکر فرمودند از برای اول بهار
 شاید وارد حینا بشوند الله اعلم .

مسیح متزلزل شدند حتی بطرس که عظیم حوالی
 بود سه مرتبه مسیح را انکار نمود و ولی بعد
 چشمشان شد بر بر حضرت ثابت و رایح گشت
 فی الحقیقه سبب ثبوت حواریان بعد از مسیح بر این بود
 شد اما امروزه مجال مبارک خطی نمانده است
 فقر جان خود را فدا کردند و زینت شریفی بر
 به نیندیده و قدس مستقیم و جان نثار بودند فی الحقیقه
 اهل شرف نهایت فلا کاری را نمودند و عزت خود را
 فدا کردند و مال خود را فدا کردند جان خود را فدا
 کردند جمیع هستی را خدمت الای قرآن نمودند
 چون یکی را بخیرات شد شهید گشت او ایبری بود
 بگشتند میرقصید فی الحقیقه نهایت جاهلانی
 نمودند تا بقیع حضرت بها و آنه قویا طبایعت
 و نفوس بیخواب گشت لهذا سید عالم روز بروز
 این ارتباط را یاد کرد که این تحت نژاد ما بود
 وحدت عالم انسانی حاصل نماید نور انسانی
 در اهل ارشد گشت تا کل در نهایت تحت و تقلا
 باشند روابط و صفای داشته باشند سبب
 نش و وحدت عالم انسانی میشوند بعون و عیانت
 بپناه الله جمیع من علی الارض متحد گردد جمیع اجناس
 با یکدیگر بر شیط ششند جمیع ادیان الفت و اتحاد
 یابند تا بقیع حضرت بها الله علی و حلال عالم
 انسان بلند شود صلح عمومی خیمه افرازدند
 قدس نشتر گردد تفکات روح القدس در اهل ارشد
 نماید مشا و معظمان و معظمان چشمها را بینا سازد
 گریهها را شنود فریاد سرور را بویک با بند حیات حیات
 حاصل نمایند سبب رفیقات سفیر و صوفیه گرددند
 از موهبت بها، الله آراست از انبیا و اولاد
 مملکت بجهت هلاکت لهذا بنهایت تضرع سخن بگویند
 الهی نمایند که الحمد لله چشمها را روشن کرد
 گریهها را شنود لذای الهی را شنود بد

تِلْكَ مَآئِدُكَ يَوْمَ يُكْفَى
 نطق مبارک حضرت عبداللہ آء و صلوات
 بها ان کفرت ام یومک ارماء ستمین ۱۰۱۰

من ارعاف انما خطی سرورم سخن کن خدایا
 که حضرت بها، الله چنین دوستانی دارم
 رو به ایشان روشن است و مشاهدشان
 بنانجه تحت الله معطل
 همیشه اسم الله ان شرف طالع شده است
 در غریب انباش بر پیشتر بود مثل مرحمت
 مسیح که آناش در غریب شد بدتر بود مسیحا
 شرف گویند از حضرت مسیح از شرق بود غریبان
 از دست ما رفتند حتی در یکی با شما از
 وزیرای عثمانی جمعی حاضر بودند که گفت حضرت
 میلانید چه خوف لازم؟ هر چه داشتید
 غریبانان را گرفتند علمه ما اگر رفتید چنان
 ما قرآننا جمیع را از دست ما گرفتند این
 ام بهاء الله اهرم تریم از دست ما بگیرند!
 با اینکه از شرق ظاهر شد بها، الله نخواست
 است نه شرقی است معتدل جمیع جاهلانیست
 او باک نیست که مگر بی هستند آسمان هست بچند
 هستند خواه از شرق باشند خواه از غرب
 شرقها انصاف حاصل جمیع اجناس جا افتادند
 حضرت مسیح حکم الله بر روح الله بود معاصر حضرت
 را جمیع اجناس در شرق ظاهر بودند اهل شرق و غرب
 را بخیر را بخیر اندازد از آباء الله حضرت قرآنیست
 فرمود در نهایت تقدیر که مسیح نور کورشی را
 مانند حضرت مسیح فرمود که هر چه علم است که آنچه
 آن حضرت استغنی نماند است حضرت مسیح
 در آن روز فرمود که از نور کورشی همان نور حق است
 آنجا غافل شد با فقه نور قیامت آنجا هم بعد از

پدر از برای او قصر ملکوتی مهیا نموده و لکن او بجا که بازی مشغول پدر از برای او خلعتی از حیرت دوخته و لکن او برهنه راه می رود پدر از برای او اعظم مواند و لذیذترین نعمت ها حاضر نموده و لکن او عقب گیاه تپاه می رود!

باری شما الحمد لله ندای ملکوت شنیدید و چشم های خود را کشیدید توجه جدا نمودید مرادتان رضای الهی نهایت آمالتان معرفت الهی مقصودتان اطلاع با سر ملکوت و افکار و احصای کشف حقائق حکمت الهیه سب و روز فکر کنید و بگویند و فخری نمایند با سایر خلقت الهی مرفق گردید و بدلائل الوهیت مطلع شوید و به یقین معرفت پیدا کنید که این عالم را موجدی هست خالق هستی محیی هست لذتی هست مدبری هست لکن بدلائل بر این نه بجز احاسات بلکه به بر این قاطعه و دلائل واضح و کشف حقیقی یعنی شاهدی فوق گردید آفتاب را چگونه مشاهده می کنید یا الهی را چنین مشاهده عینی لازم و هم چنین معرفت مظاهر مقدسه الهیه بی پرید باید مظاهر مقدسه الهیه را بدلائل و بر این عالم غایت شوید و هم چنین تعالیم مظاهر مقدسه الهیه را باید اطلاع یابید اسرار ملکوت الهی را باید مطلع شوید باید حقائق اشیا را کشف کنید تا مظهر الطاف الهی شوید و مؤمن حقیقی گردید و ثابت در اسرار امر الله

الحمد لله ابواب معرفت الله را حضرت بها الله گشوده و از برای کل تا سیوسه فرموده تا مجموع اسرار ملکوت مطلع شوید و نهایت تا نبیند و انموده او است معلم ما او است ناصح ما

او است رهبر ما او است شیان ما جمع الظن خویش مهیا نموده عنایتش را مبذول داشته هر نصیحتی را از برای ما نموده هر تعلیمی را برای ما بیان کرده اسباب عزت ابداً برای ما مهیا کرده نقیصات روح القدس را از برای ما حاضر نموده ابواب محبت الهی را پر روی ما باز کرده انوار شمس حقیقت بر ما تابید ابر رحمت بر ما بارید بحر الطاف بر ما موج زده بهار روحانی آمد فیوضات نامتناهی الهی جلوه نموده در هر چه مرهبتی است اعظم از این! چه الطافی است اکبر از این! باید قدم این را بدانیم و بموجب تعالی حضرتش عمل نمایم تا کل خیر از برای ما حاصل گردد در دو جهان عزیز بشویم و نعمت ابداً به ما بیاییم و لذت محبت الله را بچشم و اسرار معرفت الله را در ک کنیم و مرهبت آسمان را به بینیم و قوه روح القدس را مشاهده کنیم این است نصیحت من! این است نصیحت من!

خطاب مبارک روزنامه

هو الله
ای روزنامه عالم پیام مبارک باهل عالم برسان که این قرن قرن نورانیت و این عصر عصر روحانی صبح هدایت طلوع یافته است شمس حقیقت بنهایت حرارت خشید است وقت را غنیمت شمرد چشم را بگشاید تا مشاهده انوار نماید گوش بگشاید تا ندای ملکوت بشنود
عبدالبهاء
ع ع

با وجود این بشر از جمیع غافل معرفت
 هر چیز بی را تحری می نماید جز معرفت الله
 می خواهد بفهمد که در اسفل درجات
 زمین چه چیز است نهایت آرزو را در
 شب و روز میکوشد که بفهمد در
 زیر زمین چه چیز است توی این سنگ
 چه چیز است زیر این خاک چه چیز است
 به جمیع قوی میکوشد و بنهایت شقت
 نمی یابد تا کشف سری از اسرار
 کند اما ابداً در فکر آن نیست که از اسرار
 ملکوت مطلع شود در عالم ملکوت سیر
 کند برحقاً تو ملکوت اهداع باید کشف
 اسرار الهی کند و بمعرفت الله برسد و
 انوار حقیقت کند و حقایق ملکوتیه بی
 برد ابداً در این فکر نیست ولی با اسرار
 ناسوت چه قدر میخیزد است اما
 از اسرار ملکوت بکلی بیخبر است بلکه
 از اسرار ملکوت بی زار است !

چه قدر این جهل است ! چه قدر
 نادانی است ! چه قدر سبب ذلت
 است ! مثل آن است که انسان يك
 پدر مهربان داشته باشد از برای او
 کتب نفیسه مهیا نموده تا با اسرار عالم
 مطلع گردد زینت راحت و آسایش و نعمت مهیا نموده
 لکن پسر از مقتضای طفولیت و بی ادراکی از
 جمیع اینها چشم پوشیده و در کنار دریا تعلق
 به ریگها یابد و بملاعب اوقات خود را بگذراند
 و از جمیع این مواهب که پدر برای او مهیا نموده
 دوری جوید چه قدر این طفل نادان است !
 چه قدر این طفل جاهل است ! پدر از برای
 او عزت ابدیه خواسته و او بذلت کبری را ضی

واضح است که آن عالم انوار است لهذا نورانیست
 لازم است آن عالم محبت الله است لهذا محبت
 الله لازم است آن عالم کمالات است لهذا
 باید در این عالم تحصیل کمالات کرد آن عالم
 عالم نفثات روح القدرات است در این عالم
 باید در يك نفثات روح القدس نمود آن عالم
 عالم حیات ابدیه است در این عالم باید حیات
 ابدیه حاصل نمود انسان بتمام محبت
 باید این مواهب را تحصیل نماید و این قوای
 روحانی را با علاء حبه کمال باید بدست آورد
 و آن اینست :-

- اول - معرفت الله
- ثانی - محبت الله
- ثالث - ایمان
- رابع - اعمال خیریه
- خامس - جانفشانی
- سادس - انقطاع
- سابع - طهارت و تقدیس

و تا این قوی را پیدا نکند و این امور را حاصل ننماید
 البته انصاف ابدیه محروم است اما اگر
 به معرفت الله موفق گردد و بنا بر محبت الله
 شتعد شود و مشاهده آیات کبری کند
 و سبب محبت بین بشر شود و در کمالات
 و تقدیس باشد البته تولد ثانی باید و روح
 القدس تعمید گردد و حیات ابدیه نصیب کند
 سبحان الله ! تعجب اینجا است
 که خدا جمیع بشر را بجهت معرفت خود
 خلق نمود بجهت محبت خود خلق نمود بجهت
 کمالات عالم انسانی خلق نمود بجهت حیات
 ابدیه خلق نمود بجهت روحانیت الهی خلق
 نمود و بجهت نورانیت آسمانی خلق نمود

بنگاه باختر

۱۳۲۹

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایتاً ازادی در مسائل گوناگون بشر و وحدت ادیان و ترقیات عمر و انتشار علوم و فنون این خزن جدید و تربیت افعال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این چیز عمومی خواهد فرشت و مقالات مفید که موافق سبک ادراست قبول و نشر خواهد گردید

خَلَقَتْ

خطابه مبارک حضرت عبدالبهاء در مسئله "خلقت" در بیت مبارک در کویچه ۷۸ شماره ۳۰۹ در شهر نیویورک امریکا ساعت هشت و نیم شب روز شنبه ششم جولای ۱۹۱۲ در حضور جمعی از یار و اغیار

که جمیع قوای لایحه مهبیات جمیع اعضا واجزای که از برای این حیات لازم دارند در آن عالم حاصل نموده

پس در این عالم نیز باید تهیه و تدبیر عالم بعد از دین و آنچه در عالم ملکوت محتاج باید تهیه و تدبیر آن در این عالم هم چنانکه در عالم رحم قوای که در این عالم محتاج بان است پیدا نمود هم چنین لازم است که آنچه که در عالم ملکوت لازم یعنی جمیع قوای ملکوتی را در این عالم تحصیل بکنند در عالم ملکوت بعد از انتقال از این عالم بان عالم محتاج به چیز است؟ و محتاج به چه قوای است؟

انسان در عالم وجود طی مراتب کرده است تا عالم انسانی رسید است در هر مرتبه استعداد صعود برتبه مافوق پیدا کرده است در عالم جماد بوده استعداد ترقی برتبه نبات پیدا کرده لهذا بعالم نبات آمده در عالم نبات استعداد و ترقی به عالم حیوان حاصل نموده لهذا به عالم حیوان آمده و از عالم حیوان به عالم انسان آمده

چون آن عالم عالم تقدیس است عالم نورانیت است لهذا لازم است که در این عالم تحصیل تقدیس و نورانیت کنیم و آن نورانیت را باید در این عالم حاصل کنیم و در آن عالم روحانیت لازم آن روحانیت را باید در این عالم تحصیل نمایم در آن عالم ایمان و ایقان و معرفت الله و محبت الله لازم جمع را باید در این عالم حاصل کرد تا بعد از صعود از این عالم بان عالم باقی انسان به بیند جمیع آنچه لازم آن حیات ابدی است حاصل نموده آید

در بدایت حیانتش انسان در عالم رحم بود و در عالم رحم استعداد لیاقت و ترقی باین عالم حاصل کرد و قوای که در این عالم لازم بود در آن عالم تحصیل نمود چشم لازم داشت در این عالم حاصل نمود گوش لازم داشت در این عالم در عالم رحم پیدا کرد جمیع قوای که در این عالم لازم بود در عالم رحم تحصیل کرد در عالم رحم مهبیات این عالم شد و بان عالم که آمد دید

نجمتہ

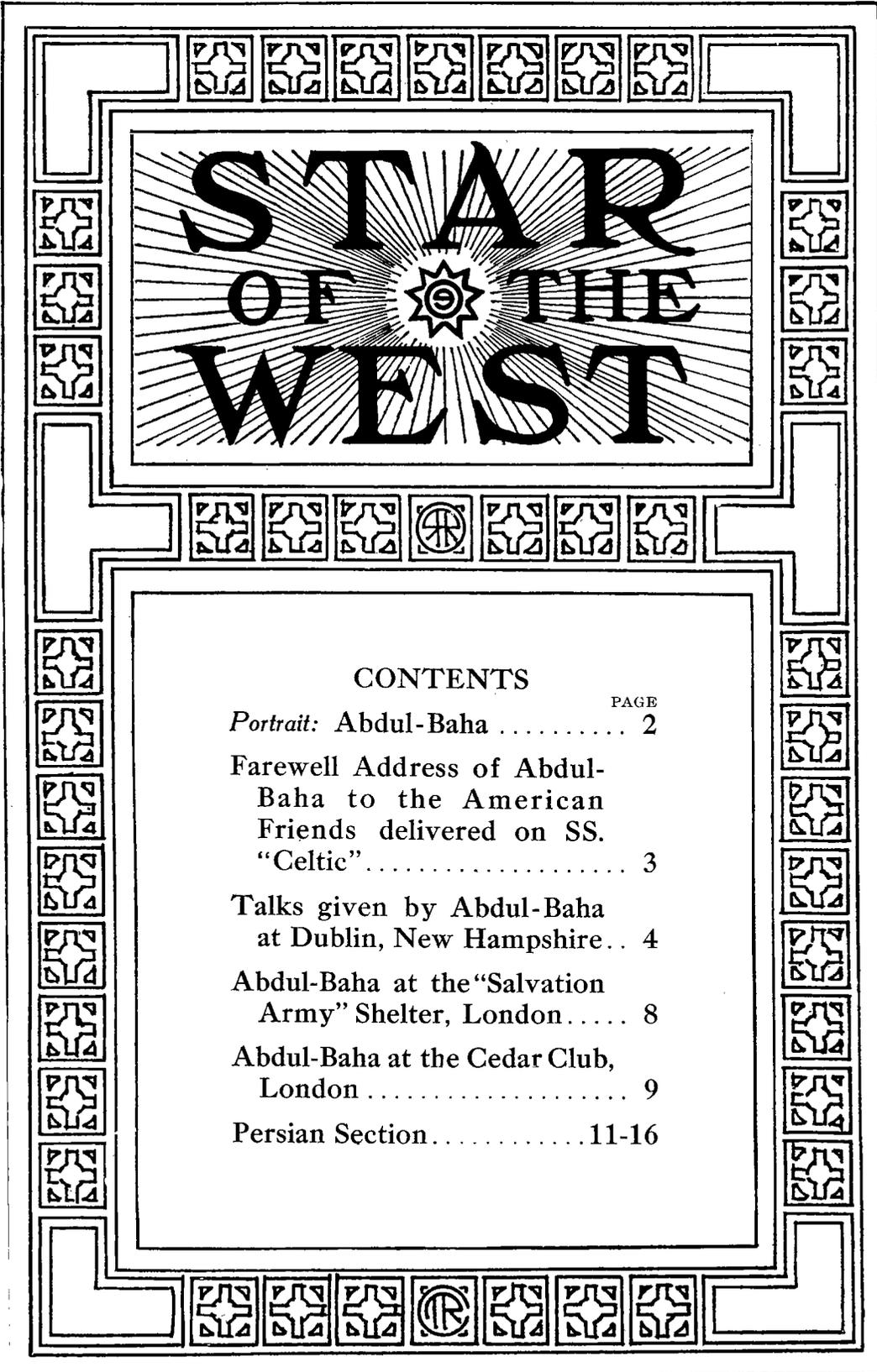
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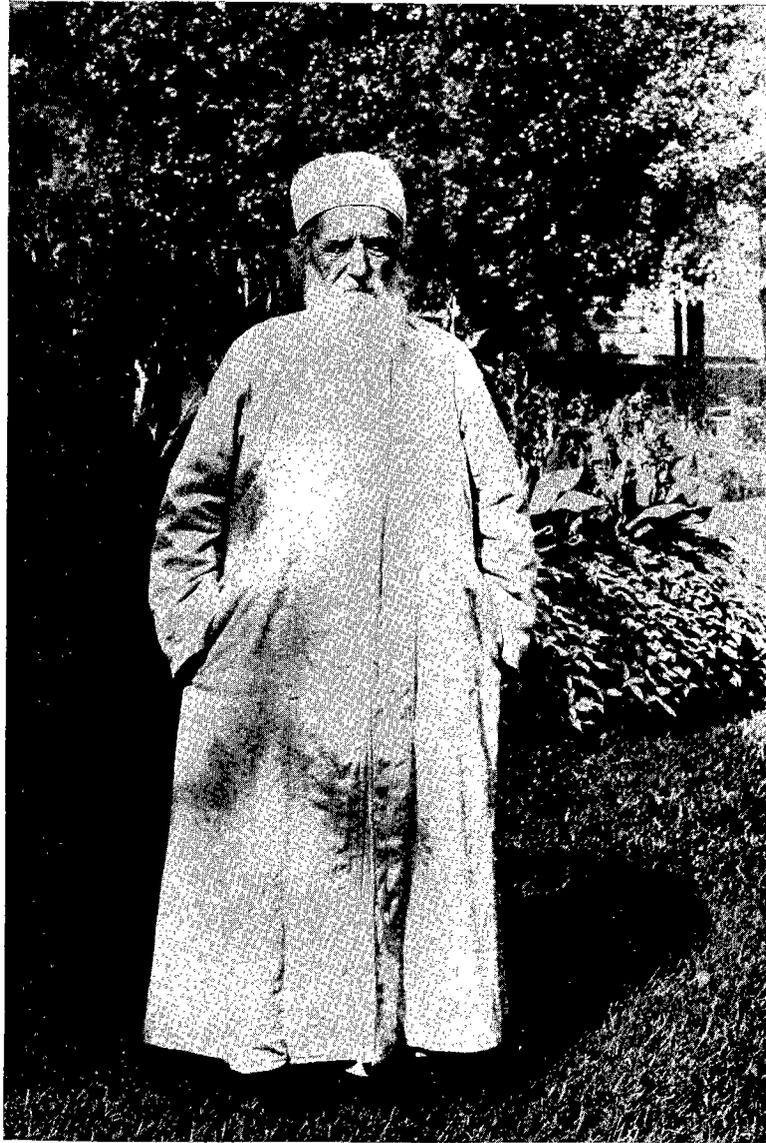
Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.



STAR OF THE WEST

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ABDUL-BAHA

The Servant of BAHA'O'LLAH
and The Center of His Covenant

Photograph taken at St. Paul, Minn., during his sojourn in America

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (February 7, 1913) Mulk

No. 18

FAREWELL ADDRESS OF ABDUL-BAHA TO THE AMERICAN FRIENDS

Delivered on board Steamship *Celtic* just before sailing from New York City
on the morning of December 5, 1912.

Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter.

THIS is my last interview with you, and now I am on this ship to sail away.

This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all. Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all,

is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and

this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East,—for all are the denizens of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world,—have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers and philosophers have all sacrificed their lives in order to establish these teachings amongst men. Consider how heedless the world is,—for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

As to you: Your duty is of another kind, for you are informed concerning the mys-

teries of GOD. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before GOD if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you;—so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient may be illumined; that the Occident may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection! Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory. It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and unto this I call you, and I pray to God to strengthen and bless you!

TALKS GIVEN BY ABDUL-BAHA AT DUBLIN, NEW HAMPSHIRE

AUGUST 5th and 6th, 1912.

TALK GIVEN BY ABDUL-BAHA AT DUBLIN INN,
DUBLIN, N. H., AUGUST 5, 1912.*

THE people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews likewise at the time of His Manifestation held to outward and visible expectation of the fulfilment of the prophecies. They said, "Messiah shall appear from heaven. This man came from Nazareth; we know his house;

*Translated by Mirza Ahmad Sohrab; notes by Mr. Howard MacNutt.

we know his parents and people; it is only hearsay that he descended from heaven. This cannot be proved."

The text of the Gospel states that He came from heaven although outwardly from the matrix of the mother. The meaning is that the Divine Reality of Christ was from heaven, but the body was born of Mary.

Therefore He came according to the prophecies of the Holy Book and likewise according to natural law; His Reality from heaven; His body earthly. As He came before, so must He come this time in the same way. But some

arise with objections, saying, "We must have literal proof of this through the senses."

The Reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while His Holiness Jesus Christ walked upon the earth, He said, "The Son of Man is in heaven." Therefore holding to literal interpretation and visible fulfillment of the text of the Holy Books is simply imitation of ancestral forms and beliefs. For when we perceive the Reality of Christ these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive the Reality we cannot understand the meanings of the Holy Books, for these meanings are symbolical and spiritual, such as, for instance, the raising of Lazarus which has spiritual interpretation.

We must first establish the fact that the Power of God is infinite, unlimited and that it is within that Power to accomplish anything.

Secondly, we must understand the interpretation of Christ's words concerning "the dead." A certain disciple came to His Holiness and asked permission to go and bury his father. His Holiness answered, "Let the dead bury their dead." Therefore Christ designated as "dead" some who were still living; that is, let the living "dead," the spiritually "dead," bury your father. They were dead because they were not believers in Christ. Although physically alive, they were dead spiritually. This is the meaning of Christ's words, "That which is born of flesh is flesh; that which is born of spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living, eternally alive. These are the interpretations of Christ Himself. Reflect upon them and the meanings of the Holy Books will become clear as the sun at mid-day.

The Holy Books have their special terminologies which must be known and understood. Physicians have their own peculiar terms, architects, philosophers have their characteristic expressions; poets have their phrases, and scientists their terminologies. In the Scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion through great joy shall rejoice. The Jews said, Christ was not Messiah but Anti-Christ, because one of the signs of the Messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when His Holiness appeared, not only Mount

Zion but all Palestine danced and rejoiced. Again in the Scriptures it is said, "The trees shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in Oriental countries it is customary to say, "When my friend entered the house, the doors and walls began to sing and dance." In Persia they say, "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore we pray, "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His Mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers this prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living!" Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore it is natural that God will give to us when we ask Him. His Mercy is all-encircling.

But we ask for things which the Divine Wisdom does not desire for us, and there is no answer to our prayer. His Wisdom does not sanction what we wish. We pray, "O God! make me wealthy!" If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be

positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient, so he refuses to allow it. The doctor is merciful, the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer my pleading.

God is merciful. In His Mercy He answers the prayers of all His servants when according to His Supreme Wisdom it is necessary.

TALK GIVEN BY ABDUL-BAHA AT RESIDENCE OF
MRS. A. J. PARSONS, DUBLIN, N. H., AU-
GUST 6, 1912.*

TODAY we are enjoying temperate weather. As there are many strangers present we will answer questions.

Question: "Are not all Christians Bahais? Is there any difference?"

Answer: When Christians act according to the teachings of Christ, they are called Bahais. For the foundations of Christianity and the Religion of BAHÁ'ÓLLAH are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Bahai therefore is this; there was a former Springtime and there is a Springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahai. The purpose is the essential meaning of "Christian," not the mere word. The purpose is the Sun Itself and not its Dawning Points. For though the Sun is One Sun, its Dawning Points are many. We must not adore the Dawning Points but worship the Sun. We must adore the Reality of Religion and not blindly cling to the appellation "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming; whether Oriental or Western. Be seekers of Light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the Light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the

*Translated by Dr. Ameen U. Fareed; notes by Mr. Howard MacNutt.

Light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted "uzum," the Arab "aneb," the Greek "Stafelea," the Persian "angur." Not understanding each other's language they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes they were all satisfied. They wanted the same thing, but differed in the term only.

Briefly: When the Reality dawns in the midst of the Religions, all will be unified and reconciled.

Question: "Does Abdul-Baha find Christianity is not lived up to and carried out in America?"

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together there is symmetry and perfection in him. So Christ said, "Be ye perfect, even as your Heavenly Father is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, "Let us create man in our own image and likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need therefore have we of this man?" Christ said to them, "The Book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a Heavenly Physician. He brought spiritual health and healing into the world. BAHÁ'ÓLLAH is likewise a Divine Physician.

He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a Heavenly Power and Divine Potency to carry them out. A house is not builded by mere acquaintance with the plans. Money must be forthcoming, volition is necessary to construct it, a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house is very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a Divine Potency to complete their accomplishment in human hearts. In Persia, His Holiness BAHÁ'O'LLAH reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls; Christians, Jews, Mohammedans, Zoroastrians, all blended, unified and agreed through the potency of His Heavenly Power, not by mere words, not by merely saying, "Unity is good and love is praiseworthy."

His Holiness BAHÁ'O'LLAH not only proclaimed this unity and love; He established it. As a Heavenly Physician He not only gave prescriptions for these ailments of discord and hatred, but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command, but when the king speaks, it is carried out. This one, that one, may say, "Go conquer a country," but when the king says, "Go," the army advances. Therefore it is evident that the confirmation of the Holy Spirit and impelling influence of a Heavenly Power is needed to accomplish the Divine Purpose in human hearts and conditions. His Holiness Jesus Christ, single, solitary and alone accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it they would have failed.

It is therefore evident and proved that an effort must be put forward to carry out the purpose and plan of the teachings of God in order that in this Great Day of Days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the Divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and Texts will not suffice.

Many years ago in Baghdad I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked, "What are you doing?" He replied, "I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground, as I am now doing, sticking needles into a paper before him. His secretary inquired what he was doing. Napoleon answered, 'I am on the battle-field, figuring out my next victory. You see, Italy and Austria are defeated and France is triumphant.' In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success. Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said, "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles."

We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a Divine Power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad-tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the Divine Cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so it is impossible for the teachings of God to accomplish in us. An Ideal Power is necessary. The people of America have remarkably quick perception, intelligence and understanding.

[Continued on page ten]

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Chicago (February 7, 1913) Mulk

No. 18

THE MASHRAK-EL-AZKAR IN AMERICA: PAYMENT DUE MARCH 1st

The Bahai Temple Unity desires to inform the friends that a payment on the land will be due March 1st. It will therefore be appreciated if contributions are sent in promptly.

CORINNE TRUE, Financial Secretary.

ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER

London, England, Christmas Night, 1912.

BY ISABEL FRASER.

ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene—the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently.

With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:

"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of BAHA-'O'LLAH was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.

"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been

humble and lowly; their hearts are tender. The rich are not so.

"Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; BAHÁ'O'LLAH was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!"

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with BAHÁ'O'LLAH'S teachings that "our words

should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"

ABDUL-BAHA AT THE CEDAR CLUB, LONDON

January 2, 1913

BY L. HERON-OLIPHANT.

THROUGH an insistent rain and blustering wind, the motor bore us across the Albert Bridge to the borough of Battersea. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open door. The Cedar Club House is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In London and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.

Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a large assembly room, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver

an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

Abdul-Baha stopped at the end of one table, patted the head of a wan little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins—two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, under-

standing was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of Cedar Club. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain."

TALKS GIVEN BY ABDUL-BAHA AT DUBLIN, NEW HAMPSHIRE

[Continued from page seven]

Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate the Reality and not be occupied with ancestral forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them, and they went forth in ecstasy to sacrifice themselves.

Kurrata l'Ayn was a Persian woman without fame and importance; unknown, like all other Persian women. When she saw His Holiness BAHÁ'O'LLAH she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons, and her family arose in the greatest hostility against BAHÁ'O'LLAH. She became so attracted to the Divine Threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the Message of Light which had come to her. The Persian government stood against her. They made

every effort to quiet her, imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen BAHÁ'O'LLAH, no such effect would have been produced. She had read and heard the teachings of Scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Kurrata l'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Kurrata l'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

Question: "Do the Bahai women go without veils in the East?"

Answer: It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Bahai men and women meet together. This is the beginning of woman's emancipation from the thralldom of centuries. Kurrata l'Ayn was really the liberator of all Persian women.

OUR PERSIAN SECTION contains: 1. Talk by Abdul-Baha, "Physical and Spiritual Life." 2. Abdul-Baha's Message to all Bahais throughout the world, published in "The Christian Commonwealth." 3. The Cause of God in America. 4. Abdul-Baha introduces Mirza Wargha to the New York friends. 5. Letter from London. 6. STAR OF THE WEST desires news from Persia. 7. Cablegram from Abdul-Baha at Paris. 8. Tablet to one of the maid-servants in America. 9. Announcement of "The Brilliant Proof."

تعارف

تاریخ، این ماه (فروری) بشارت وصول حضرت مولانا عالم عبدالبهاء به پاریس، تعارفاً با اینجانب رسیده است

و نظیری نداشت جوهر حجت الله بود در سلامت آمدن مقبول بود لهذا شما ذکر انقطاع و انقطاع آنها بنماید علی الخصوص انقطاع ان طفل بچه نوع بر از حجت الله بود بچه سرور و شغف روحانی جانفشانی کرد و بشهادت کبری فائز شد!

لوح مبارک

لوح بارک حضرت عبدالبهاء از برای یکی از ائمه الرحمن در امریکا :-

ملکوت مبارک لندن

تاریخ ۱۵ شمسالجمادی ۱۲۹۳

بهداد الله هیکل مقدس حضرت محبوب جوهر کینونی امیر اقدار اطهر الفداء در نهایت خوشی و سعادت و محافل عیدین هر روز منعقد میشود مردم فوج فوج بزیارت هیکل مقدس می آیند و جمعی هم از اجنبان ایران مشرف هستند چند روز قبل به ادن بریغ اسکانند تشریف بر ما گشته در منزل رئیس کشیها منزل فرمودند پنج بوم در آنجا توقف فرمودند و شب و روز در مجالس عظاما بیانات مقدسه را مردم از هر طبقه استماع کردند و بی نهایت طالب شدند که مجرب تعالیم مبارکه عمل نمایند حتی بعضی مقدس شرف گشته استفساری نمودند که ما باید چه بکنیم که بهائی محسوب شویم بنام بیان وی عبدالبهاء که علی بابا بهاء الاوی را در اعدا قتل آفاق برافراشت و خیمه وحدت عالم انسانی را بلند فرمود عنقریب جمیع ملل و ادیان مانند کبر و جحان در ظل آن خیمه مقدسه در آیدند و در نهایت محبت و صفا با یکدیگر محشر میشوند (امضا) ولی الله و رفاه

هول الله

ای امیر الله عالم خاک بگو کب افلاک روشن کردی و کین جان و دل انشا بپرتو نیر اعظم نورانی شود فیضی از عالم ابدی باین جهان فانی رسید نفوس مقدسه را بجنب ملکوت ایچی کرد تشنگان را سلسیل حیات بخشید طالبان را بطلوب حقیقی رساند عاشقان را بلباقای معشوق الهی فائز کرد چو کین خدا را که تو نیز مفتون آن دلبر آسمانی هستی و علیک البهاء والا بهاء عبدالبهاء عباس

برهان جامع

تالیف حضرت آقا میرزا ابوالفضل در کشف الفارسی و انگلیسی از ادراک اینجانب بطبیب نعمت علی و ابوال

بخش پنجم

همیشه منتظر است که بشارت اعداء کلمه الله و اخبار سرور ارحم الراحمین بخریب برسد

عبدالبهاء شریف آورند و در احوال ازنده فرمودند
اجای الهی عددشان زیاد شد و امر الله روز بروز
در ترقا است حتی هوای امریکا خیلی بهتر شد است

بود حتی ظل السلطان که قاتل اختاء بود
نزد من شهادت داد که میرزا ورقاء اول
شخصی ایران بود و در نهایت کامل بعد این
میرزا ورقا بعکا آمد با برادرش میرزا حسین
علی از راه های دور پیاده آمدند تا وارد
عکاشند و بشرف لقای مبارک شرف شد
این سفر اول بود بعد جمال مبارک امر فرمودند
که برای تبلیغ سفر ایران کند و در حج شهرها
اعلاء کلمه الله را بنماید بعد صعود واقع شد
بعد از صعود باد و پسرش میرزا عزیز الله و
میرزا روح الله بعکا آمد و مدتی پیش من بودند
بعد از عکاش من امر کردم که با ایران بروند و به تبلیغ
شغول گردند لهذا رفتند و در لاجا با علاء کلمه
الله و نشر نجات الله ایام را میگذرانیدند
تا آنکه بزنجان رسیدند در زنجان او را با پسرش
روح الله که دوازده ساله بود گرفتند و در زیر
زنجیر حمل آوردند در حبس انداختند و با زنجیر
بطهران آوردند حبس کردند بعد در حبس
خانه طهران آن دو نفس محترم را باشد عقوبات
شهادت کردند این روح الله مادامی که در زیر
زنجیر بود زنجیر را بلند میکرد و میسوسید و
می گفت خدایا تو را شکر میکنم در سید تو این
زنجیر را بر سر من گذاشتند خدایا تویی قادر
و مهربان هر چند ظلم مرا ثابت وستم بر امرت
نما باری ان نفوس محترمه را در حبس شهید
کردند و حضرت روح الله در وقت شهادت
فریاد میکرد "یا بچاه الله" !!
حال ان نفوس محترم دو یا چکار برای ما گذاشتند
یکی میرزا عزیز الله خان یکی هم این آقا میرزا ولی الله
خان ان میرزا ورقاء نفسی بود که مثل

ورقاء و ابر ورقاء

نطق مبارک حضرت عبدالبهاء حبیب مبارك در
نیویورک روز جمعه ۳۱ ماه می ۱۹۱۲ در معرفی جناب آقا
میرزا ولی الله خان ورقاء حضرت نفوس کثیره از ایران و اخبار

امروز میخواهم آقا میرزا ولی الله خان را بشما معرفی کنم
این جوان پسر آقا میرزا ورقاء است میرزا ورقاء پسر حاجی
ملا مهدی است حاجی ملا مهدی در زین در مومین شد
صدقات شدیده قبول کرد اخیت هادید چوبیها
خورد تا اینکه مجبور برین شد که از وطن خود خارج شود
آمد و بعکا در این راه بسیار طولانی که تقریباً چند
مقابل از اینجا تا شیکاگو است به تعب و بدبیا گرفتار شد
بعضی را پایاده و بعضی راه سوار و بعکا آمد و
توی راه وقتی که پایاده می آمد و بعکا همه را مناجات
می خواند گریه و زاری میکرد و بر مظلومیت جمال مبارک فایده
و حنون مینمود تا اینکه بزرعه رسید نزدیک عکا در
انجا وفات فرمود در نهایت انقطاع در نهایت انجذاب
در نهایت توجیه در نهایت اشتعال قبر او را من بیت
خود ساختم و الان در مزعه است پسرش آقا
میرزا ورقاء از بلایت جوانی بلکه از سن طفولیت در
این امر داخل شد موفق و موید بود توجه بملکوت
ایلی داشت و در نهایت فصاحت و بلاغت بود
زبان او قاطع بود و در لیلش واضح هیچ کس نمی توانست
مقاومت کند با هر کس صحبت مینمود غالب می شد
و در شعروانشاء و حیدایران بود مشهور این عصر

است با ما برگردد ملا حفله کنید که حضرت
 آخرو سال من در صحبت بودند بجز آنکه در
 خستگاری در میان حضرت آلام و شیطان از این
 حاصل گشت جمع انجمن خارج شدند تا آنکه نوع
 انسان عبرت گیرد تا گناه سمود که نوع و جلال
 سبحان است حتی با شیطان لهذا خلق نوع
 نورانی بوجود آید الهی حتی شیطان نوع و بعد
 جائز نه سبحان الله با ظهور بر بهار بگردد
 انسان عاقل است با نوری عالم انسان
 کران تا کران جنگ نوع است جنگ استین
 ادیان جنگ است بین اولی جنگ است بین طایف
 جنگ است بین مردمان چو بشر بود اگر این ارباب
 سیاه از نوع خاک متلاشی میشد و نور حقیقت
 سید خشمید غبار و بوقالی نشست خشم
 غایت از نوع بیخ و سلام بر برید جهان جهان دیگر
 میشد و روی زمین استفاضه از نور همین میگردد
 اگر سیدی هست از الیها رفت بجای است که
 عورت و عفت برسد و جفا و دشمنی و غی
 تیغ خیزین بملک بشهد دادستی و شتر و لایق
 و درستی گردد کامها شد انگیز گردد و
 شامها شکین شوی و این سنه میلاد را
 معاد صلح جدید نماید و این انجمن محترم را
 بر صلی عادلانه و عهد و پیمان صفا نه
 متوقف و معین نماید تا الی الابد صلح باشد

(افضا) عبدالله قاسم

اول الباقی

اسال سال بسا عجمالت برکت سمانی بر کل
 اوجوه امریکا الاحاطه نموده حضرت مکرز قیام

جمع نفوس که ملا حفله می کنید در روزی زمین
 از نملوك گرفته تا نملوك حیات تا از اینجمله نه
 ثوری نه اثری نه !
 عنقریب ملا حفله می کنید که بکلی بخشوده اند
 و از این زمان گرفته اند نهایش بخاه سال زندگی
 نمایند و ملایز این حیات نه اثری نه ثوری نه نتیجه نیست
 کن شما الملایز که بعنایت حضرت بها الله حیات
 روحانی یافتید و نیز اینست مکتوبت روشتن و از
 فیض ابریا استفاضه مینمایید لهذا شما ابریا
 هستید سر ملای هستید باقی هستید روشتن
 هستید و از حیات شما نافع و فایده حاصل حتی جز
 نقطه تراب آثار شما باقی و برقرار فراموش نماند
 شد و در دعوی الهی مثل آفتاب روشتن حاضرین در دنیا
 شما را بیخ و شهود است در محفل تجلی الهی الالباب
 حاضرید و در افکار کمال بحال مستغرق خدایید بود
 بیکر کنید !

روح مبارک

روح مبارک حضرت عبدالقهار که در هر بقره کریمین
 کامن ولت بتاریخ ۱ جانوی چاپ شده است

فانین معتم چیره کریمین کاسن ولت : -
 هو الله

خداوند علیمان عالم انسان طاعت عرفت خلق
 فخر و چه اگر صلح و سلام و محبت و وفا چنانکه باید
 و شاید باید جنت الله جنت گردد و جمع نهای
 الهی فراموش و سرود و طریب و بیایان شود و فضلا
 عالم انسان آشکار و عیان و برین شمس حقیقتنا نور

۲ و با وجود این راحت نتیجه فی از این حیث جسمانی
 آنها نیست و اگر صد سال زندگانی گذران حیثاً
 عاقبتاً بد نتیجه نیست فکر کنید به سبب آیا هیچ
 نتیجه در حیات جسمانی هست این همه ملین ها
 نفوس که از این عالم رفتند آیا هیچ دیدند که از حیات
 جسمانی خود نتیجه گیرند جمیع حیاتشان هدیه رفت
 زحمتشان هدیه رفت مشقاتشان هدیه رفت
 صناعتشان هدیه رفت تجارتشان هدیه رفت
 و وقت زقرن از این عالم در کف چیزی نداشتند
 نتیجه نگرفتند !
 اما حیات روحانی انسان حیات است !
 حیات است که عالم انسانی بان روشن حیات است
 که انسان از حیران ممتاز شود حیات است که
 ابدی است سرمدیست پر توفیق الهیست !
 حیات روحانی انسان بسبب حصول عزت ابدی است
 حیات روحانی انسان بسبب تقرب الی الله است
 حیات روحانی انسان بسبب دخول در ملکوت
 الله است حیات روحانی انسان بسبب حصول
 فضائل کبیره است حیات روحانی انسان بسبب
 روشنائی عالم بشر است ملاحظه کنید نفوس
 را که حیات روحانی شان مکمل بود از برای
 آنها فانی نبود اضمحلالی نبود و از زندگانی
 تا بلی گرفتند و ثمر بردند آن ثمر چه چیز است
 آن قربت الهیه است آن حیات ابدیه است
 آن نورانیت سرمدیه است آن حیات نقاست
 آن حیات ثبات است آن حیات روشنائیست
 و سایر کالات انسانی حق چون در نقطه تریب
 ملاحظه کنیم نفوس که حیاتشان جسمانی بود و آن
 حیات روحانی نصیبی نگرفتند آثارشان کلی محو
 شد نه ذکری نه اثری نه ثمری نه صیتی حتی در

۲ نقطه تریب نه قبری نه اثری نه نهایت آبی
 چند قبرشان معمور بود بعد ظهور شد و رفت
 کن نفوس که حیات روحانی داشتند اینها در
 ملکوت الهی الی الابد ماندند در خوشبختی
 ابدیه دارند در محفل تجلی الهی هستند از مآلک
 آسمانی مزینند از شاهان جمال الهی مستفیضند
 عزت ابدیه از برای آنهاست در جمیع مراتب الهی حتی
 در عالم ناسوت ملاحظه کنید میشد آثار
 اینها باقی است ذکر اینها باقی است اختلاف اینها
 باقی است شد سه هزار سال یاد و هزار
 سال پیش نفسی بوده و منسوب به عتبه الریه
 بوده مؤمن بوده و مستقیم بر امر الله بود الی
 الآن آثار اینها باقی است الی الآن بزرگان از خیر خلق
 و مبررات می شود الی الآن بنام آنها مدارت شکل
 می گردد و معابد تأسیس می شود الی الآن بنام
 آنها شفاخانه های تزیینی شود شد حوالین
 حضرت مسیح حیات جسمانی بطرح حیات ماهی گیری
 بود دیگر حیات يك ماهی گیری معلوم است چه
 چیز میشود اما حیات روحانی بنفحات مسیح
 در نهایت روشنائی که حتی در نقطه تریب آثار
 او باقی است و امیر ظهور رومان بر روی بار عظمت
 نه اثری و نه ثمری نه بروزی و نه ذکری و نه ظهروزی
 پس معلوم شد که اصل حیات انسان حیات
 روحانی است این حیات روحانی انسان نتیجه
 حیات این حیات روحانی انسان باقی است
 این حیات روحانی انسان ابدی است این حیات
 روحانی انسان سرمدی است !
 الحمد لله بصایت حضرت بهاء الله از برای
 شما این حیات روحانی میسر است این موهبت
 کبری جلوه نموده این شمع روشن افروخته شد

صفحه اول ۱
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قیمت اشترک
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مجله کیهان

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سالی دوازدهم خرداد
ماه سلطانی ۱۳۲۹

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایی بنا بر ادبی در مسائل کیهانگرا بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و ترویج حقائق این نوزدهم خواهد نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد گردید

حیات جسمها و روحها

خطابه مبارک در مسئله "حیات جسمانی و روحانی" در شب یکشنبه ۷ جوری ۱۹۱۳ ساعت ۸ و نیم که در حضور جمعی از ارباب و غایبان فرمودند: -

هستند اینها بسهولت معیشت جسمانی خود در این بدون مشقت و تعب بدست می آورند این مرغها در این حوالا نه کسی نه صنعتی نه تجارتی نه فلاحی بهیچ وجه من الرجوع نمی ندارند هوای بسیار لطیفی استنشاق می کنند و بر اعلای شاخه های درختان سبز و خرم لانه و آشیانه می نمایند و از این دانه های که موجود در این حوالا تناول می کنند جمیع این خرمنها ثروت آنهاست بجز آنکه گرسنه می شوند دانه حاضر بعد از خوردن دانه ها بر اعلای شاخه های درخت در نهایت راحت و آسایش بدون زحمت و مشقت راحت و آسایش می نمایند و هم چنین سایر حیوانات ککن انسان بجهت معیشت جسمانی خود باید تحمل مشقت عظیمه کند شب و روز آرام نگیرد با فلاح کند یا صناعت نماید یا به تجارت مشغول گردد یا در این معادن شب و روز کار کند یا در نهایت زحمت و مشقت با بنظر و آن طرف سفر کند و زیر زمین و روی زمین کار نماید تا آنکه معیشت جسمانی او مدبر گردد و حیوان این رحمت را ندارد و با انسان در معیشت جسمانی اشترک است

خوش آمدید خوش آمدید انسان دو حیوات دارد یک حیات جسمانی یک حیات روحانی حیات جسمانی انسان حیات حیوانی است ملاحظه می کنید که حیات جسمانی انسان عبارت از خوردن و خوابیدن و پوشیدن و راحت کردن و گردیدن و آسایش محسوسه را نظیر کائنات سائر اینست و آفتاب و ماه و جبال و درختها و دریاها و چشمه ها و جنگلها دیدنیست این حیات حیات حیوانی است مشهور و واضح است که حیوان با انسان در معیشت جسمانی اشترک است یک چنین دیگر هست و آن اینست که حیوان در معیشت جسمانی خود راحت است ولی انسان در معیشت جسمانی خود در تعب ملاحظه کنید که جمیع حیوانات که در این حوالا هستند در کنها هستند در دریاها

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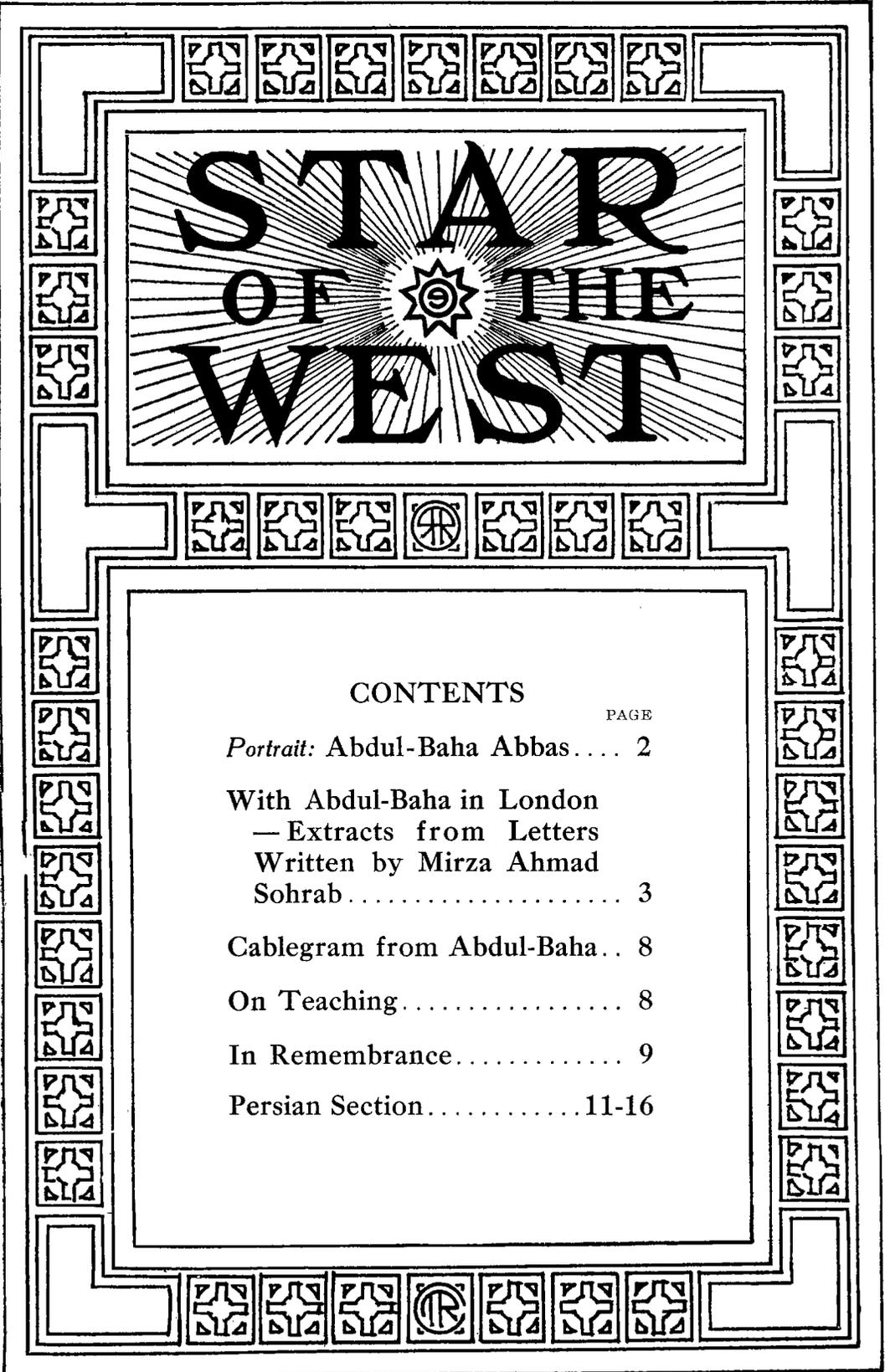
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فہرست مندرجہ

- ۱ خطبہ مبارک حضرت عبدالجبار علیہ السلام حیات
جساف و روحانی
- ۲ لوح مبارک حضرت عبدالجبار کہ در حیرت کریمین
کامن ولت چاپ شد است
- ۳ امرانہ در امریکا
- ۴ نطق مبارک حضرت عبدالجبار در معرفت آقا میرزا ولی
اللہ خان و رقاء
- ۵ مکتوب از لندن
- ۶ مجہد باختر
- ۷ تلغراف مبارک از پارلس
- ۸ لوح مبارک از بلای بکول زامانہ السورجہ امریکا
- ۹ برهان لامع

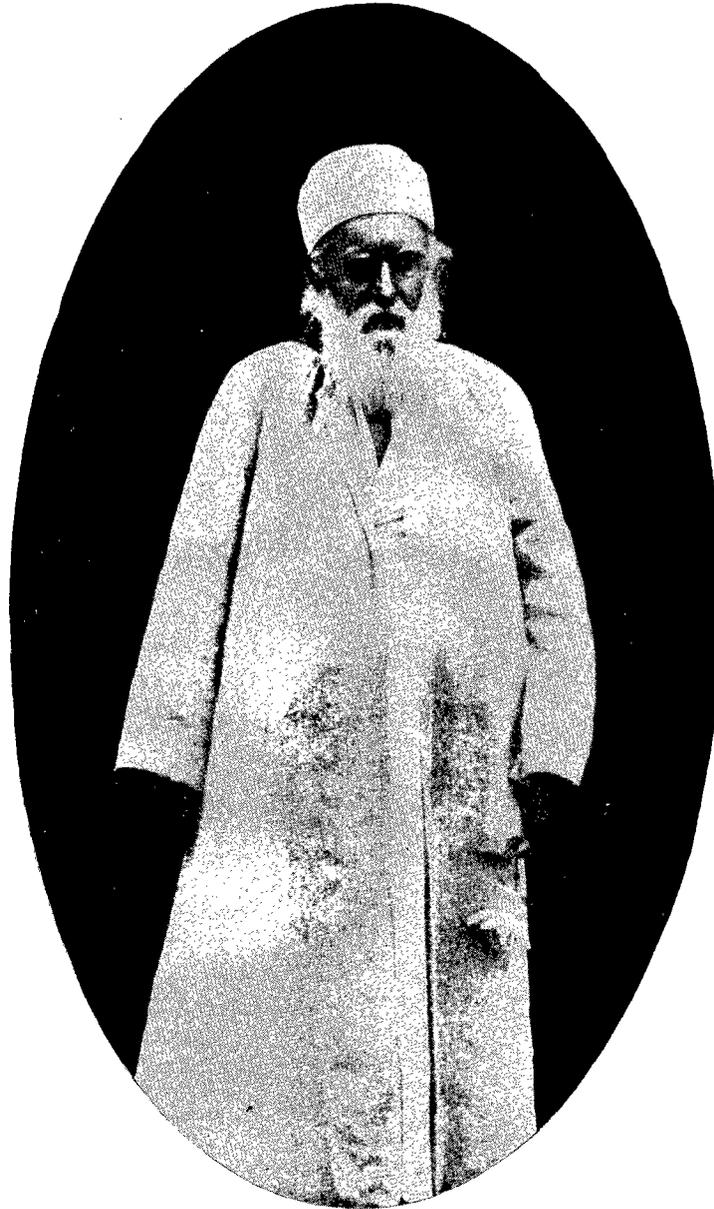
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STAR OF THE WEST

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ABDUL-BAHA ABBAS

The Servant of BAHÁ'O'LLAH and the Center of His Covenant

Photograph taken at Chicago
during his sojourn in America
by Mr. A. C. Killius of Spokane

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III

Chicago (March 2, 1913) Ola

No. 19

WITH ABDUL-BAHA IN LONDON

EXTRACTS FROM LETTERS WRITTEN BY MIRZA AHMAD SOHRAB

December 16, 1912.

AT nine o'clock this morning we left the hotel in Liverpool, walking to the Lime street station, where we were to take the train for London, Monsieur Dreyfus-Barney going before to secure tickets. Arriving at the station we took our compartment, M. Dreyfus-Barney, Ahmad Yazdi, Mrs. Fraser and Miss Herrick traveling with Abdul-Baha. On the way he spoke to Mrs. Fraser and Miss Herrick and said, "I am most pleased with you. You are the real servants of the Covenant." To Mrs. Fraser he said: "You have written excellent articles in the papers in regard to the Cause, I will never forget these services of yours. You must become like a burning torch so that you may be able to melt mountains of snow. Europe is filled with mountains which are snowcapped all the year around. May you attain to such a degree of heat that you may melt the snow. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like unto the cows they graze in the meadows which are overgrown with grass. They can see nothing beyond their noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life."

At one-forty p. m. the train reached Euston station, London. About fifty Bahais were there to welcome Abdul-Baha. Lady Blomfield with her two daughters and automobile were at the station. The Master went to 97 Cadogan Gardens without an interpreter. Later on they told us that he spoke English to them all the time. Lady Blomfield is a very remarkable woman, a most sincere Bahai, an active worker, and an enthusiastic speaker; really a wonderful woman.

Abdul-Baha rested part of the afternoon. After a walk in the garden nearby, the newspaper men and women came. The subjects covered a wide range; a review of his trip in

America, a message to the people of London, a synopsis of the Teachings of BAHÁ'O'LLAH and many minor questions. Then he attended to his mail, acknowledging telegram from Stuttgart expressing happiness at his safe arrival; invitations from Edinburgh, etc. The Master is going to visit that country.

At eight o'clock we had dinner, at which several people were present, among whom was a minister of a church in Switzerland who had heard the Message. Abdul-Baha spoke with him in detail, giving him an account of an imposing religious procession in Denver and its contrast with the simple life of Christ. It was very graphic, very impressive and showed distinctly how far Christianity has lost sight of its original foundation.

December 17, 1912.

This morning Abdul-Baha spoke about America and the probability of his return to that country. He said: "God willing! If I go to America another time I will go differently; but it is very difficult. This first trip was made with great exertion." As I was reading one of his addresses delivered in America, he said it would be well if all his addresses in that country could be printed in one or two volumes. At present, he declared, they are all scattered and not collected. He called attention to how quickly the Paris and London addresses delivered last year were printed; and this was done through one woman, Lady Blomfield. Some one mentioned the name of a prominent wealthy woman and he said: "One of these poor, sincere and honest women is more beloved by me than a thousand millionaires; just now this Lady Blomfield is dearer to me than all the queens of the world."

In Belfast, Ireland, lives a fine Bahai, a splendid believer. She traveled all day and night to see the Master. He welcomed her

most cordially and said: "You must become the cause of the illumination of Ireland. In Persia a woman came to the city of Ardestan from one of the surrounding villages. She was made radiant and became a Bahai. She returned to her home. In one year she was enabled to ignite forty lamps, but now you must ignite four thousand lamps in one year. Praise God, that you enjoy freedom in this country. There was no freedom in Persia. They used to kill the Bahais. If a Bahai desired to teach another, he had to do it with the utmost precaution." This lady said that in speaking about the Revelation to the people, many are afraid of a new religion, saying, "Our old religion was good enough for our ancestors and it is good enough for us." The Master said: "They are like unto those souls who say: 'We don't like fresh flowers but we are satisfied with withered and decayed flowers.' Decayed flowers do not have sweet fragrance; their odor is not good; they have no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers were good then the Adamic flower would have been sufficient. Every new year needs a new flower, new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food, you cannot partake of the decayed food of yesterday."

Speaking to Miss Jack, Abdul-Baha said: "Those souls who consider themselves as imperfect, they are the people of the Kingdom. Those persons who prefer themselves above others are egotists and worshippers of self; they are deprived of the graces of the Lord of mankind."

An Englishman, who is an Arabic professor in London, came with his wife to see Abdul-Baha, who spoke to him in Arabic about America: "The American people investigate everything. Their minds are open, their ears are listening. They comprehend the Teachings of BAHÁ'O'LLAH. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country and enjoy all the material blessings. God has perfected His bounties for them. They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept it, if they do not understand they ask questions. But the Egyptian people are very prejudiced, they are very dogmatic." After talking with this Arabic scholar on many other interesting topics he came out to the reception room where people were gath-

ered and gave a wonderful address. It was on the conformity of all the problems of life with science and reason. It was most interesting.

In the afternoon a reception was held at Caxton Hall. There was a large gathering of people. Abdul-Baha spoke on various subjects paying a great tribute to the Americans and emphasizing the love and unity which exists between the two countries. Then the chairman of the meeting made some appropriate remarks and refreshments were served. The Master walked back to his apartment. No sooner had he arrived than people began to come.

When they left the apartment Abdul-Baha told us one of the most thrilling incidents in the life of BAHÁ'O'LLAH; how His property was pillaged; how with eleven others He was put in prison and later on brought before the clergy; how they bastinadoed BAHÁ'O'LLAH; how He was threatened with death by the populace and how at last He was saved from the claws of these wolves. It was most interesting to hear him speak about these incidents in the life of BAHÁ'O'LLAH of which we know nothing.

December 18, 1912.

This morning Madame Dreyfus-Barney arrived from Paris, and the question of his trip to that city was discussed. She looked well and happy. Then Abdul-Baha delivered an address on the spiritual worlds. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted our aspirations above this mundane life. He spoke with Divine authority; his words were born of the spirit; his utterances created conviction; his very presence was a heavenly proof.

Professor Browne, who has written so much on the Bahai Movement, was present at the meeting and afterward he was called to the Master's room. "The last time I met you," he said, "was twenty-two years ago in Acca under different environment, but now I have the pleasure of seeing you in London." Then discussion commenced in Persian, for Professor Browne speaks Persian fluently. Many subjects were discussed: about Persia, history of the Movement, education of woman, inventions, etc.

Then Abdul-Baha went for a walk. After walking a few blocks he called a taxi and we—the Persian friends—drove through the famous Hyde Park and Regent Park. It was a rainy day and the streets were not very clean.

Then the Master spoke about the cleanliness of Broadway, New York, and its wonderful illumination by night. He told them about the Ben Hur horses, the advertisement of Spring Water, the advertisement of pepsin, the advertisement of automobiles; and many others which are lighted at night; he told about the electric office in Denver which is a tall and magnificent building, how at night the whole structure is lighted from top to bottom. Our Persian friends in the taxi enjoyed the recital very much. (Perhaps if I told them of the wonders of the new world they would think me out of my wits.)

After dinner a minister from one of the suburbs of the great Metropolis called. Abdul-Baha praised his lack of prejudice and his fairmindedness, saying that many of the ministers of today teach men prejudices and blind dogmas. Then he told him the story of the Jewish Rabbi in Tiberias who was giving to the Jews such lessons that made them haughty and filled with pride and prejudices.

In the afternoon the Counsellor of the Persian Embassy called. Again Abdul-Baha spoke about the greatness of America, its wonderful civilization and the Balkan war was touched upon.

Then the president of the Esperantists of England called, bringing with him the first translation of the New Testament in Esperanto, which he offered to Abdul-Baha. The Master spoke a great deal of the necessity of an international language, that the nations must organize an International Congress of Language, ratify it and then let it be studied in all the schools. He said: "All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion."

Later Haji Ameen, who is an old Bahai of the type of Said Assadullah, arrived with three young Persian Bahais from Paris. They had been staying in Paris for the past two weeks awaiting the arrival of Abdul-Baha. They came from Persia. When Abdul-Baha received them, they threw themselves at his feet and wept. It was a touching scene. He took them up, kissed their cheeks and showed them much love. Haji Ameen is a wonderful Bahai, the Master loves him very much and he is like a kind grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before are made happy.

December 19, 1912.

It was most interesting to see dear Haji Ameen this morning come to Abdul-Baha with the other Persians in the most reverential and happy manner to ask of the one they recognize as the Centre of the Covenant what they should do and what course of action they should follow as long as they have the privilege of being with him. An interesting incident of the Cause was unfolded when Haji Ameen opened his handkerchief, in which he had petitions from many believers in the Orient. What caught my eyes at first glance were two small loaves of bread and an apple which were sent from a Bahai from far off Russia. This was all this poor man could send to the Beloved with his devotion and love. Abdul-Baha looked at this love offering with such tenderness, with such joy and kindness in his eyes, that I shall never forget it. He ate a piece of the stale bread and gave the rest to Said Assadullah for him to serve the rest at the table. Haji Ameen then told of the general news from Persia, how the friends are united and happy, serving the Cause faithfully, receiving the news of Abdul-Baha's trip in America and holding divine feasts of peace and goodfellowship.

Then the long line of interviews commenced. One was an ardent suffragist, a militant one. Abdul-Baha advised her that the women who are working for the interest of the enfranchisement of women should not commit unseemly acts, nor resort to violent measures, such as window smashing, police beating, train wrecking, letter-box destroying, etc.; nay, rather they should demand their rights with the power of intelligence, with scientific accomplishments, with artistic attainments. Unseemly deeds would rather retard the realization of their cherished hope. In this age a weak person resorts to frightful measures, but an intelligent person uses the superior power of intelligence and wisdom.

December 20, 1912.

We are now acclimated to London weather. It has been very nice so far. About 8:30 this morning Abdul-Baha came in the reception room. He had tea, and later on Haji Ameen and the other Persians arrived. By and by a few people gathered. Someone spoke about divorce, whether it is permissible in the Bahai Movement. Abdul-Baha said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper, then one year's sepa-

ration is advised, perchance the old union might be established. However, if in the meantime they meet each other and no reconciliation is realized, then they start the year again.

Many people who called were mourning for the death of their husbands, daughters or mothers, and when at eleven o'clock Abdul-Baha entered the crowded drawing room he spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when it breaks this physical cage and ascends to the world of the Kingdom, when it wings its way from this dark world into the realm of radiance. Therefore, we must not feel unhappy over the fate of those who have departed from this life.

Mrs. Dower, formerly Miss Stevens, authoress of "The Mountain of God," was among the callers. She came from Southampton to meet Abdul-Baha. Three years ago she stayed three or four months in Acca and Haifa and gathered material for her book. The Master called her in and talked a great deal with her. His room gradually became crowded by eager listeners. He spoke about the "Promised One" and how all the nations and religions have circumscribed limits for His coming, and how when He came many rejected Him. She is writing a book, a novel, about the Second Coming of Christ.

This afternoon, Mr. Lorge, a prominent English educator, called. The discussion was upon America, and Abdul-Baha gave the utmost praise to that country for its freedom, its civilization, its spiritual susceptibilities, its readiness of advancing toward the Kingdom of God, its quenchless thirst for knowledge, its progressive ideals, its future extraordinary illumination. I have never heard Abdul-Baha so enthusiastic about the wonderful possibilities of America. "Europe," he said, "is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they hail the truth no matter from what quarter it comes. If they learn that there is a house in China architecture of which is a marvel, they like to know all about it. They analyze everything, they dissect everything. In brief, they are a nation of independent investigators." Then the question of spiritual communication was asked. He answered: "Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse: one the out-

ward tongue, the other the ideal tongue. When the spirit is in an abstract mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Consider: Is there not an ideal union between the loved one and the beloved? Often with a glance of the eye or a handshake a whole world of thought is conveyed without uttering a word. It is possible to attain to such a state if we are set aglow with the Fire of the Love of God, if we are attracted, if we are as a burning torch, if we overlook material phenomena and objects." In brief, Abdul-Baha spoke a great deal along these lines, uttering many significant statements.

Then the Persian Ambassador came. Abdul-Baha received him very graciously and kindly. He praised the republican form of government in America, its federal system, its liberal institutions, its educational system, and its vast resources. He paid a great tribute to Washington, D. C., and told about the parks, the avenues shaded by trees and the homes built amid beautiful surroundings. In Chicago and New York there are many large parks. Then he spoke about the situation in Persia, in Turkey, about the condition of the Persian students in Europe, etc.

In the evening we drove to Westminster Palace Hotel, where a great meeting* was held. Many writers, thinkers, literary men and distinguished personages were in the audience. The audience was set aglow. All the faces were shining, and all the people were responsive. Indeed to have such a well attended meeting in London at this time of the year is nothing short of a miracle.

December 21, 1912.

In these days the Sun of Reality is shining upon these regions; many souls are being quickened and are alive to the importance of the Cause. Last night Abdul-Baha remarked that many people may think that a Persian has come, giving lectures and that is the end of it. No! In future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

As a result of last night's meeting many

*See No. 17 issue STAR OF THE WEST for address of Abdul-Baha delivered at this meeting.—*The Editors.*

came this morning to see Abdul-Baha, among them being a woman who had come forty miles to hear him last night and this morning she brought a book for the Master to sign. She told of a young man who is an invalid and dumb, but he is so eager about the Cause that he would like to have the photograph of Abdul-Baha with his autograph. Although he is dumb and his hands are completely paralyzed, owing to an automobile accident, yet he holds the pens in his mouth and writes very well. He reads a great deal and writes interesting articles for the magazines and papers. Abdul-Baha sent him a very beautiful message, that although he is speechless yet he has the language of the heart and speaks with the tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

To another inquirer Abdul-Baha spoke about the Holy Land, saying, "Syria is the abode of the Prophets. Jerusalem is located there, the traces of David and Solomon can be witnessed there, the birthplace of Christ is there. In Palestine the spirit of man is dilated, because all the Prophets have come from there; the Divine Call has been raised in that country, and the Holy Books have been revealed there." Then he spoke about America: "American people have great capabilities. In England also one witnesses the signs of awakening. In reality American and the English people are one. The governments and the nations of both countries are noble and democratic."

Many other men and women had interviews, each one of them with his or her peculiar problems. It was nearly twelve when he came into the crowded reception room and spoke about the various kinds of love: family love, racial love, patriotic love and human love, showing that each of these loves is not

sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

At 3:30 p. m. the Beloved, with Mrs. Cropper, Sayad Assadollah and myself, left in Mrs. Cropper's automobile for the Church where "Eager Heart"* is being presented. There were more than 1,200 persons present. The play on the whole was very effective, Miss Mary Blomfield, who took the part of Eager Heart, interpreted the character with a delicacy and artistic appreciation that was wonderful. There were such longing, such unutterable desire in every movement and word for the King. When Mary and Joseph came in with the child in her arms, Abdul-Baha was so deeply touched that he wept. The story is so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished he was invited behind the stage and congratulated the players and musicians for their delightful work. He gave them a long address about the prophecies of the old Testament in regard to the Coming of the Messiah and how the Jews took those prophecies literally and what were their real significance. Toward the end the actors were introduced to him and when he reached the angels he recommended them all to be angels as long as they live.

After supper the Master told us the wonderful story of Mary Magdalene, who went to Rome, presented herself in person before the Emperor and delivered a message unto him from the Christians. It was a very aromatic story. The Master admires so much the character of Mary Magdalene.

Love to all.

Mirza Ahmad Sohrab.

*Christmas play written by Miss Alice Buckton.

OUR PERSIAN SECTION contains: (1) Address of Abdul-Baha, "The Appearance of the Holy Manifestations," delivered at the home of Mrs. Parsons, July 31, 1912; (2) poem by Nayeb Riza Kuli Ibn Wakil Gambonani; (3) letters from Paris by Mirza Ahmad Sohrab; (4) a word of thanks from the "STAR OF THE WEST" to subscribers; (5) poem in praise of Abdul-Baha.

The Bahais may be interested in knowing

that a profile portrait of Abdul-Baha is the subject of the seventh medallion issued to subscribers of the "Circle of Friends of the Medallion." It is the first yet issued for a living man. The Circle issues these fine little bronze works of art in a container booklet, the medal being let into a thick leaf. In that way members keep the series of bronzes in their libraries. The address of the Circle is care of Arts Club, 14 Gramercy Park, Manhattan, New York, N. Y.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (March 2, 1913) Ola

No. 19

CABLEGRAM FROM ABDUL-BAHA

COPY OF CABLEGRAM:

From Abdul-Baha addressed to "Parsons-Remy, Washington, D. C.," dated at Paris, February 14, 1913: "I am Servant of BAHAI. His Holiness, BAHAI'O'LLAH, is unique and

peerless. All must turn to BAHAI'O'LLAH. This is the Religion of Abdul-Baha. Firmness in Covenant means love and obedience to the Command of Abdul-Baha. Announce this."

(Signed) ABBAS.

ON TEACHING

SURELY it will require great wisdom to bring this Truth before the world; but we are assured constantly that to him who endeavors to teach for the sake of God only—wisdom will be given in sufficient measure by the Holy Spirit.

The teacher should teach as offering a gift to a king, humbly and submissively, not with force of insistence, imperiously—that is strenuously—but with gentleness and sweetness: submitting the argument and truth to the heart and intellect of the hearer as the servant of God, and therefore *His* servant—taking care at all times to adapt the offered food to the condition and station of the listener, giving milk for babes and meat for those grown stronger.

This food is to be offered *for the sake of God, only*, not for the hearer's sake, not for the benefit of yourself: but simply because God wishes His Manifestation to become known and to become loved by those who come to know Him.

If one teaches one whom he loves because of his love for him—then he will not teach one whom he loves not; and that is not of God. If one teaches in order to derive the

promised benefit to himself, this too is not from God. If he teaches because of God's Will that God may be known—and for that reason only, he will receive knowledge and wisdom, and his words will have effect—being made powerful by the Holy Spirit, and will take root in the souls of those who are in the right condition to receive them. In such a case the benefit to the teacher in growth is as ninety per cent. compared to the ten per cent. of gain to the hearer, because he becomes like a tree bearing fruit through the power of God.

We are urgently instructed that the only real way to attain growth in the knowledge of the Truth of God, is not by hearing, but by *doing*; by being alive with the fire of the love of God and imparting as best we can to others the Tidings of the coming of the Kingdom. This is the day of teaching. We are all commanded to teach, but only in the way and for the purpose above named.

It is plain that this means entire self-abnegation, cutting the self from the world, abandoning all else save God and His Will, and in all humbleness doing His service for His sake only.

[Continued on page ten]

IN REMEMBRANCE

CHARLES EVERETT SPRAGUE

AS a faithful worker in the Cause of EL-ABHA, Mr. Charles E. Sprague—who departed this life on the ninth of November last, at Chicago—was well known by the Bahais during the early days of the Movement throughout America.

For many years, while possessed of the facilities, he was indefatigable in making copies of translated Tablets and other Utterances, and in sending them broadcast to those who were seeking the light. While this open-handed and generous helpfulness was one of the prominent characteristics of our departed brother, yet this quality was even surpassed in him by his firm faith in Abdul-Baha, the Center of the Covenant.

It is pleasing to record that for some time before his death—which came after a six months' decline resulting from strokes of paralysis—Brother Sprague dwelt in the exalted atmosphere of humility and resignation, and his spirit became more and more clear and triumphant as the end drew nigh.

The body was taken to the home of his brother and mother in Sandy Creek, N. Y., and there was laid at rest in Woodlawn cemetery.

Honoré J. Jaxon.

Those who have been in the Cause for a number of years will remember how the copies of Tablets from both BAHÁ'Ó'LLAH and Abdul-Baha, which Mr. Charles E. Sprague sent broadcast over this country during the early days of the Cause in America, were appreciated. From the moment of his entering the Cause, his main thought was "service,"

and the spread of the Glad-tidings to all. It was largely through his efforts that the first edition of the small book of prayers revealed by BAHÁ'Ó'LLAH and Abdul-Baha was published. This is only a very meager mention of his service.

In the taking away of Mr. Chase and Mr.



Charles Everett Sprague

Sprague the visible world has lost two sincere souls who served whole-heartedly in whatever field they were placed. The loving thoughts that go with both are many, and the Cause which both loved better than life itself will, we believe, receive a new impetus through their liberated and more universal endeavors.

Edna McKinney.

THORNTON CHASE

American University, Beirut, Syria.

THE unexpected news of the death of Thornton Chase caused sorrow to our small group of students here. Although few of our number had met Mr. Chase, yet those who associated with him during his short stay in Acca, in the presence of Abdul-Baha, never forget his sweet and spiritual countenance. In his face were the signs of a grand purpose backed with a great steadfastness. In conversation with his Oriental brothers, he opened his heart so that everyone could feel the outpouring of the spirit latent therein. His devotion to the Center of the Covenant was singular. O how his eyes betrayed his love!

In brief: no tongue can utter what he deserves of praise after Abdul-Baha spoke those spiritualizing words (which appeared in the STAR OF THE WEST), and no eulogy can crown his service to the Cause with wreaths more than what the Greatest Branch of God has done by scattering flowers over his resting-place.

On Sunday, January 12th, in our weekly Bahai meeting, a Tablet was chanted in memory of our departed brother.

What a great blessing it is to depart from this world after having served the Cause with indefatigable effort.

In closing we wish to extend our heartfelt

sympathy to the family of the departed brother in EL-ABHA.

In behalf of the Bahai students of The American University of Beirut,

Husein A. Afnan.

LESLIE ARMSTRONG

DURING the month of January, little Leslie Armstrong, of Montreal, Canada, died as a result of being crushed by an automobile. We quote the following words from his parents to the Bahai friends:

"Nothing I can say can adequately express to you the gratitude and heartfelt appreciation Mrs. Armstrong and I have felt for the way you showed your affection and loving sympathy with us at a time when we were called upon to part with a priceless treasure and suffer a loss that has left its indelible impress upon us. . . . God took him to Himself out

of the pain and distress this life would surely have given him after such terrible damage had been done to his head. . . . Our revered Abdul-Baha, during his visit to Montreal, filled Leslie's hands with fruit, put his hand on his head and kissed him, and said he would be a shining light for God, and so we believe that our little one has been privileged to be called to serve as a little soul-star in the realms beyond. . . .

"Ever yours in EL-ABHA,

Henry F. Armstrong."

ON TEACHING—[Continued from page eight]

We are taught that if we offer the Truth of these teachings to any one, and they are refused, we must not be at all anxious, but leave them to themselves and pray for them. We must use such wisdom as we have in presenting—but at no moment must we have anxiety for that person, but only for the spreading of the Truth of God; because at this time He (God) desires to be known.

THE MESSAGE IN BRIEF

Every spring of water is pure at its source: the farther it wanders through the dust and earth, the more it becomes impregnated with that which is not water. Thus he who would drink must find a new spring, or live in a condition of sickness through using the impure water.

When this condition has come and when the need for real or pure water arrives—the Great Provider of springs supplies a new one similar in kind and purity to the former—but sometimes of greater magnitude—that *all* the thirsty ones may drink to their heart's content, and become strong and well.

In the morning when the new daylight awakens the earth the air is pure and sweet, fresh, inspiring and filled with the medicine of life, but as the day progresses, the dust is stirred up, the smoke of man's devices poisons the air, and finally comes the darkness of the night, and man enters into sleep.

So in every dispensation of God, His Prophet, His Mouthpiece appears—bringing water, light, air, truth for the world. It is given forth pure by Him, but as the years pass man's self colors, distorts, muddies and poisons that Truth until spiritual night ensues

when the Sun of the Heaven of Religion is darkened and the Moon of Religious teachings by the priesthood is split asunder—refuses to give its light and chaos threatens.

Then is seen in the East "the Sign of the Son of Man," the freshening of the new dawn, and then appears the arising of the Glorious Sun of Truth and Revelation.

In this our blessed age, that Sun has shone forth with all of its Glory as never before, with a brilliancy and splendor which this old earth has never known until now, except in the way of promises.

Adam, Noah, Abraham, Moses, Jesus, Mohammed, et al., all manifested the Truth "of the Father"; but each promised that a greater One should appear at the consummation of the ages. This One is THE FATHER Himself.

All were pure mirrors showing to us the Sun of Righteousness reflected in themselves; but now the greatest of all, the manifested GOD *Himself*, BAHÁ'Ó'LLAH ("The Glory of God"), has come!

The Sun of the seen and the unseen heavens of spirituality has shone upon the earth, upon mankind, in this lowest horizon, with wisdom, knowledge, law, compassion, suffering and patience, with generosity, sweetness, humbleness, with majesty, power, brilliancy and everlasting glory, teaching all who have ears to hear or eyes to see—by word of mouth, by word of pen, by precept and by example the way of God as it has never been given to the world before in all the ages of the past.

Blessed is he who sees and hears, and who walks therein!

مکتوباتی

از پاریس سرخه ۹ فبر ۱۹۱۳
 الحمد لله شمس عهد و شایق در نهایت اشراق از افق
 پاریس بر عالم و المان میدرخشد و قلوب بواسطه
 انوار بریلجان محبت و یافت جمال جان روشن میگردند
 گوشها بواسطه اصغای بیانات مبارک مهتر میشود
 چشمها از مشاهده جمال بیثال برضوات مجالس
 و محافل هر روز و هر شب حاضر و مهیا و نفوس بیستاید
 از بار و اغار و اروی و ایوانی حضور در لبر المان شرف
 گشته شفته صنات و محال مگر شایق میگردند
 درستان سرورند یاران پروله و انجلا بند هر یک
 شمع مجلس است میسوزد و نفری نخشد دیروز
 حضرت حاج امین و آقا میرزا غزالی الله خان و اخوان ایشان
 آقا میرزا و الله خان و آقا محمدخان و آقا میرزا عبدالله
 و دکتر مهدی خان مقرر شده عازر ایران گشتند
 شاید در هفته اینده بیثال مه تابان و بیان از افق
 المان بدرخشد و آن مملکت ما پر از فیوضات حضرت
 رحمن فرماید.

شکر

نجم باختر از جمیع حضرات شاکرین ممنون
 و مستشکر بوجه و هست زیرا فی الحقیقه اجابا
 الهی سبب بودند که این جریده بهائی بجمع
 آفاق منتشر شود چون الان سال ستودم
 باخر رسید لهذا آرزو مینماید که عدد مشترکین
 زیادتر شود و قیمت اشتراک سال چهارم را برود
 ارسال فرمائید و خواهش مینماید که آدرسهای
 خودشان بفارسی و انگلیسی بنویسند و به شکر

مجتب

نفرینند و هرگاه تغییر محل و آدرس کنند
 با آنکه جریده نمی رسد فوراً باین احکام اطلاع
 دهند

قصیده

در مدح حضرت عبدالهائیک از شعرای ایران
 در پاریس در مجلس اعیان ایستاد بصورت خط خواند
 تا تاریخ ۲۸ صفر ۱۳۳۱ مطابق ۶ فبر ۱۹۱۳
 در ظلمت و نور وضائی به از تونیت
 مکنند بر بها که بهائی به از تونیت

هر کس به بندگی خداوند پای بست
 این بند ساقین که خدای به از تونیت
 گم گشته گان وادی اغفال و جهل را
 راه نجات و راهنمای به از تونیت
 ندیدد اگر حکیم سخت را بکوی طور
 نمیکفت جیدا که لقای به از تونیت

باین زمین بی شر از فیض سرمدی
 باران حسی و سماوی به از تونیت
 گو آسیا مرض و اروپاست مرگوار
 این در در را طیب و دروائی به از تونیت
 آنکه که شد شهید عشقان تو
 بر اهل وی جز او عطا به از تونیت
 گو بنواست عارف و کربان او برک + شاکر بود که بر او نوائی به از تونیت

مکتب از پادشاهین

اشعار ابدل جناب نایب خضالی ابن وکیل قزوینی

عالم شده پرغوغا برخیز و عاشکان
 غوغا است در راه یکا
 برادر از رست بر اوج فلک بنگر
 هاریندق یا ایچی
 او حقیقت غفلت ایست و حیرت
 هنگامه شده بر پا
 رفیقا نشو با احسان در ملاوفت گشت
 جشن است در راه یکا
 بنگر هله از ادیان آورده بر او ایمان
 با نغمه یا بشری
 در حیرت جانانین واجب بود در کمالین
 در لفظ اگر معنی
 در ضمیر مترسما در دیر و کلاها
 قشیر کشر هورا
 ای و خرد دل بخور هلمد جا بنمون
 خدای جدید احیا
 این بهای ما در کرمی را
 تعلیم دهد اینجا
 دلهامه شادند ز انجار سیمانند
 کور از جهان پیمان
 تاکی نشوی مقبل بگذر تو از آنگل
 ای خدای بفری
 صلح بنی آدم مکید خرد عالم
 خود صلح بلل اجدا
 بگشای در چشمین خرد که کند برین
 جز عبد البها تنها
 برخیز و عاشکان

زاد کور سعادت ناتور سعادت اندر همه دنیا
 برخیز و عاشکان
 آنجا جهان آمد آن کفها با آمد چندانند برجا
 برخیز و عاشکان
 او سطر دیدار پرده برگرفته بار
 خود طلعت نور
 بازینده منصور با ترانه داوی
 جلو گردش انگکا
 نور عدل تابان شد نار خفته ز زان شد
 هان زینیه سینا
 در خنای حق مکین شده ستعرف
 اکن بدو شد گویا
 برخیز و عاشکان

مکتب از پادشاهین

تاریخ ۲۷ شهر جانویه ۱۳۳۳
 خان آقا میرزا احمد هراب نوشته اند که :
 امروز بعد از ظهر مجلسی در خانه مستر اسکند
 بود جمعی از یاران الهی در آنجا جمع بودند
 حضرت من امراده الله خطابه مفصل ادا فر
 نمودند که بی نهایت مؤثر واقع شده
 حاضرین اظهار سرور و فرح نمودند .
 شاید تا بستم ماه آینده در پاریس کثرت
 داشته باشند و از اینجا عازم استوت کارت
 [یکی از شهرهای معتبره المان] گشته بعد
 بطرف مصر و ارض مصر مراجعت نمایند
 امروز ظهر بمناسبتی حضرت مولی العری
 گگار ابوی ان اخوی مهربان [آقای مدعی]
 را نمودند و فرمودند که " فی الحقیقه شجاع بود
 از نفوس نادمه عصر بود "

ز یاد دیوانه احزان سازه بر اینها همه آرزو شد
 و نهایت تعجب برضای نشاندن او را اینها را غارت
 کردند و بدینچه که بعضی نفوس بر قصدشان
 را سرزنانند و کن اینها اهل فتور دنیاوردند
 هر روز هدف تیری شدند و همه روزه با اینها
 بودند و بحال سرور و فرح سفادت را قوی کردند
 تا آنکه ناهلترین شایلا مرجه تعرض با آنها گشت
 قدری افسیت سلا کردید و حال ایشان از پیشتر
 تا جمیع پیش را یکدیگر مهیا نمودند و فرج آنان حکم
 عالمه واحدی باید و در این خصوص نهایت جانفشانی
 بنمایند تا عالم انسانی زود آئی گردد و عالم بشری
 امکان سعادت عالم الا هو قی شود و قلم قطران
 نوری آری گردد و درخ عالم بشر را اگر در فضائل
 آسمانی جویوند نظر بر این جهت است که بر این
 سفر بعید با نور کریم و تابانجا آید که تا شرق
 و غرب بهم التام یابد نهایت ابرتا حاصل کنند
 معارف کمالی بنمایند و نسبت سعادت یکدیگر شوند
 اگر شرف و غریب هم دیگر الفت پیدا گشت غاصح موی
 میج زبند و وحدت عالم انسانی جوی کند و برای
 کل رحمت و آسایش حاصل شود لهذا تفرغ
 و زاری بکلیت ابری می گم که خدا این وجوه را
 روشن و آرزو طلب را ابرائی نماید چنانها را به
 نشانی است آسمان مستبش کند تا جمیع دنیا خدا
 محظوظ باینم و در ظل غایت او نهایت سعادت
 بسیم رحمت جسمانی باینم و سعادت دعوت
 جیم و از جمیع جهات نهایت آرزو تمام
 خورش بر سجده این است آمال
 من این است مناجات من مجال



در شرق و شمال گردید احسان آیدیه نشانند
 نورانی است آسمانی طلوع کرد و خشت مدفع شد
 تربت الهیه ظاهر گردید قوی معصوم تا اثر نور
 فطرت رضایت خلق گشت و لکن در ایران
 نورانیست چنانکه الله چنان احاطه کرده است که
 نفوس تربیت میشوند خلق پیدا شد آنکه مثل
 ملائکه گشتند که جان و دل متوجه مکر تا اینه
 هستند و غرق در بحر روحانیات هستند و جانها
 هستند نورانی هستند آسمانی هستند اینها
 باین دنیا نمانند کار میکنند صنعت دارند
 مشغول به تحصیل معیت هستند و نهایت
 همت را میمانند کن قلوبشان متوجه خدا
 است و روشنان مستبش ایشان را نشاندند
 اینها نشان بسیار گزیده است از افلاک
 مدبره در میان نشان مانده جمیع خلق عالم
 مهیا شدند جمیع بشر را دوست میدارند کل
 را از اوزار و خورشیدان خود میدارند عالم انسانی
 را با یک شیخ نمایند و جمیع اوزار بشر را بمنزله
 بیگانه و شکوفه ها را آثار آن شیخ نمایند نهایت
 آرزویشان صلح عمومی است و اعتقادشان
 و وحدت عالم انسانی است نشان ترقی علمها
 و فنونند و ساهی در آنچه سبب عجز عالم
 انسان نقصاتی ندارند تعصفت مذهب
 ندارند تعصفت خبیثی ندارند تعصفت وطنی
 ندارند تعصفت سیاسی ندارند تعصفت لسانی
 ندارند از جمیع این تعصبات آزادند روی زمین
 را اکیوطن میدانند جمیع بشر را با ملت میدانند
 و جمیع نفوس را بیگانه حق میگردند و خدا را جمیع
 بشر مهیا میدانند لهذا انان با جمیع دنیا با تیر
 هیچ متهمودی ندارند جروضای خدا آرزوی ندارند

این بی غمورات و اگر از جمع جهات سرور او
مکمل باشد محسوس واقع میشود و از این جهت
در غم و غصه است خلاصه را حق از برای انشا
در این جهان نیت نفسی نمی تواند بیاید که
غم و غصه نداشته باشد اما اگر احساسات
روحانی داشته باشد توجه بملکوت الهی داشته
باشد این از برای او مدلی است وقتی که
توجه بخدا میکند احساسات روحانی می یابد هر
غم و غصه را فراموش میکند اگر از جمع جهات
بلا یا برا و هجوم کند تسلی قلب دارد وقتی توجه
بخدا میکند جمع این عزت و همع و غمور را نال
میشود نهایت فرح و سرور حاصل میکند بنابر
الهی احاطه بنماید در نهایت ذلت غرض برای
خود مبیند در نهایت فقر خود را غنی بیند
در زمان قدیم وقتی آمد که احساسات روحانی
نماند مادیات غلبه کرد جمع افکار شر حصر در
ناسوت شد کسی را توجهی بخدا نماند ابواب
معرفت الله سدود شد ناراحت الله بکلی
خواستش گشت جمع بشر در جهانه غرق شدند
حضرت ابراهیم ظاهر شد بر روحانیات بروج آمد
انوار ملکوت طلوع کرد نغمه حیات در قلوب دید
روحانیات ظاهر شد قوای ملکوت بروز نمود و
غلبه بر قوای مادیات کرد نور هدایت بر افروخت
تا آنکه عالم بشر با انوار ملکوت الهی احاطه گردید بعد
از مدتی باز آن انوار خواش شد ظلمات مادیات
جهان را حصر گرفت خلق از خدا غافل شدند
توجهی بملکوت نماند حضرت موسی ظاهر
شد علم حیانت را بلند کرد به بیان ملکوت
باشفت نمود شمع هدایت روشن شد
انوار ملکوت از هر جهت تابید اسرائیلیان

تجذب بملکوت الله شدند بعد از مدتی باز
آن شمع خواش گشت عالم را ظلمات احاطه
کرد مردم مشغول با امور جسمانی شدند
جمع بشر مادی شد جمع قلوب تعلق با عالم مادی
یافت و جمع ناس مانند حشرات تنزل در عالم
زمین کردند و جمع نوع انسان مانند حیوان
شد ابتدا احساسات روحانی نماند ابتدا نور
هدایت نماند جمع ملل غرق مادیات شدند
در چنین حالتی کوکب سبع طالع شد صبح هدایت
دید انوار ملکوت روشن شد احساسات روحانی
بنوعان کرد قلوب مجذب بخدا شد ارواح
سبشر به بشارت گردید روحانیات بر
مادیات غلبه کرد بدو وجه رسید که مادیات
راهی حکمی نماند مدتی بر این سوال گذشت
بعد جزیره المریطاریک شد رحمت بمیان
آمد خویشواری بمیان آمد انوار غیب یکدیگر
بگردیدند غارت میکردند اولاد یکدیگر را اسیر
نموندند در همچو حالتی حضرت محمد ص
خبر از العرب ظاهر شد این قبائل و عشائر و حش
را تربیت کرد این نوس گمراه را هدایت نمود این
نادانان را نور آفتاب هدایت نور ساخت
فوس تربیت شد احساسات روحانیات حاصل
گردید توجه بخدا تحقق یافت بعد از آن
خورد کوکب نورانی هدایت غروب کرد ظلمت
ظلمات احاطه نمود قوای مادی بروز ظهور
کرد احساسات ذنیه نماند قلوب تیار بیدار شد
عقول تدبیر کرد در این وقت حضرت باب در
ایران ظاهر شد کوکب حضرت بهاء الله طلوع
نمود و انوار ملکوت با شد قوی تابید قوای مادی

بیتنا و ماخبر

صفحه اول ۱
جلد سوم ۳
شماره نهم ۱۹
قیمت شتران
سه شکر کفایتی

این پنج پرده بر حسب تالیف پنج بهائی هر روز در روز پنجشنبه و پنجشنبه آخری در مجالس کنگره ای بر
و وصفا در بیان ولادت علوی و فتوح انبیا و نبوت اطفال و پیشروان حضرت بهاءالله در اظفار جهان و بیخ
حقانقر برین در مجموع و خواهد نوشت و مقالات مفید که موافق سلیقه اولاد است قبول فرستند خواهی

مظالمه منکره

خطابه مبارک حضرت عبدالکبیر که در ظاهر
مظاهر عقول سه الهی "دخانه ائمه الله الخیریه
منیس با رستن مروضه ۳۱ جملگی ۱۹۱۲ که در
حاضر جمع روز بزرگان ایچ که در این نقطه برای تالیف
جمع شده اند ساعت پنج بعد از ظهر . فرمودند

من از سستی بیستن بسیار متنرمم که سست شده
باشما ما ملات و معاشرت میکنم من با اولاد
شرفی هم و شما از اهالی این بلاد عرب هستید
مکن نبود اجماع ما در ملک جا المذلل است یا شرف
سست شده که من باشما معاشرت و مجالس شما را
لهللا از او بسیار متنرمم که در این آنگاه که در حالت
من از شرق آلمم چون با این بلاد دستم بر بلاد
ایرینکا رسیدم دیدم ملت در حالت خبی تر نف
کرده است چه در تجارت چه در صنعت چه
در علوم و مادیه شرفی زیاد نموده است مملکت از
هر جهت معمر است هم چنین در بلاد اروپا
نویات مادیه در نهایت درجه است و در
برغم هم توانید پیدا کنید وکن دیدم که نویات
روحانی تلفی کرده است احساسات روحانیه

ملک تیره کم شده است توجه بخدا کم شده است
جمع طلب متوجه با مورد خدا شده است هر کس
آرزو منماید که حیات جهانیش ترقی کند و ثروت
دنوی بیابد راحت و آسایش نسوی حاصل یابد
مخضر اولیا نیست احساسات مادی بسیار است و
احساسات مکتومی کم و در جمع اطراف جهان چنین
است و علم از برای عالی نفسانی سعادت بزرگ
حصول احساسات روحانی ممکن نه و از برای
شرف راحت و اطمینان جز بوجه بگوشه الله حاصل
نشود جسم از او مذهب مادیه ستلاز گردد اما
روح از فیضیات الهیه زنده شود سر و صحتی روح
روحانی جز با احساسات مکتومی نیست زیرا
عالی شرف عاقل به بلایا و روزا است انسان معصوم
هر بلای و وضعی است هر انسان لابد بر این است
که نمی و غصه خارجه هر یک از حقیقی شمل
شیخی است در نهایت ثروت اما من از حضرت عدیل
است از این صحت مخزون است شیخی حص
نهایت صحت است اما الی هستی بر او وارد میشود
یک طغی از اطفالش یا یکی از نوزاد کنیزان او باشد
یا یکی از بهترین دوستانش میبرد و از این جهات
مخزون است شیخ در مگر ملاحظه میشود
دشمن خارجه و دشمنان پای او میشوند از

نجمتہ

۱۳۲۹ ۲

شمارت ۱۹ بیچ الاولیٰ سالہ

فہرست مندرجات

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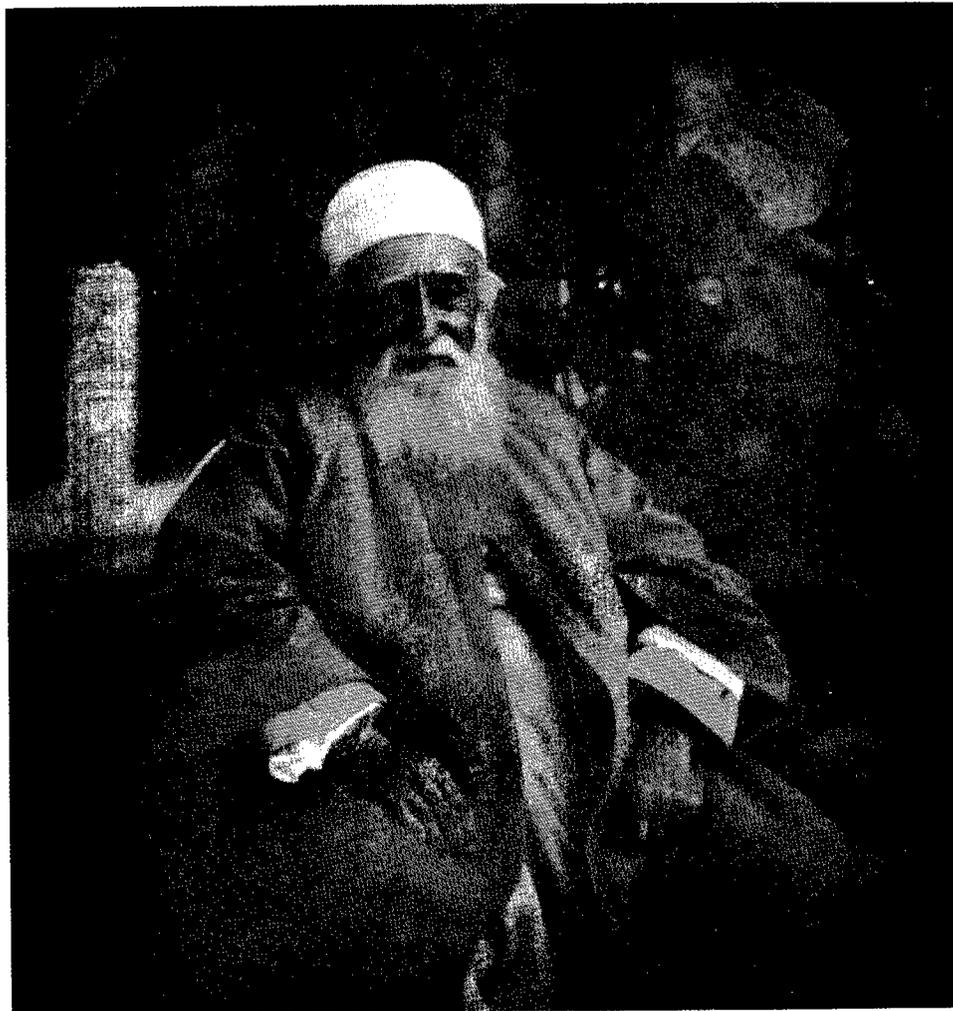
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عبدالله



ABDUL-BAHA ABBAS

The Servant of BAHÁ'O'LLAH and the Center of His Covenant

Photograph taken at Washington,
D.C., during his sojourn in America.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

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No. 1

MESSAGE TO BAHAI'S THROUGHOUT THE WORLD FROM ABDUL-BAHA

A NEW YEAR'S GREETING

GOD, the Maker of the worlds, hath created the realm of humanity to be the Paradise of Eden (or the Garden of Paradise) if the edifice of Peace, Reconciliation, Love, and Faithfulness is founded on a solid and firm basis; nay, rather, He hath willed it to become the mirror, reflecting the Delectable Paradise. Then, and not until then, will all the divine bounties become manifold; happiness and well-being infinite; the virtues of the world of humanity revealed and resplendent; and the rays of the Sun of Reality visible from every direction.

Consider that his holiness Adam and others were living in Paradise. But as soon as strife became known between him and Satan, every one was driven away from Eden, *so that the children of humanity might learn a lesson and realize that quarrels and strife, even though with Satan, are conducive to deprivation.*

Therefore, in this radiant century, according to the heavenly teachings, altercation and dispute are not allowable, even though assailed by Satan himself.

Astonishing is it, that notwithstanding the inculcation of this lesson, yet man has remained ignorant. From one end of the world to the other, the realm of humanity is engaged in hostilities and war. There is enmity between the religions. There is hatred between the classes. There is war between the fatherlands. There is contention between the diplomats. How delightful it would now be could these black clouds be dispersed from the horizon of the world, letting the light of Reality shine; the dust of slaughter and the crime of shedding blood be swept away; the breeze of providence from the Dawning-Place of Peace and Salvation be wafted; thus the world would become a new world, and the face of the earth receive new life from the rays of the divinely effulgent light of God.

Our hope is in the favors of the glorious Lord, trusting that His providence and protection will encircle us. May the bitterness of struggle, warfare, and the cruelty of the blood-shedding sword be changed into the sweetness of friendship, reconciliation, righteousness, and justice! May the tastes become sweetened, the nostrils perfumed, with the essence of the Rose.

May this New Year be made the occasion of the New Peace! May this conference be assisted and aided to inaugurate an era of peace with justice, and to establish the basis of a fair treaty and agreement, so that their work may be blessed for ever and ever.

[Reprinted from *The Christian Commonwealth*]

ABDUL-BAHA AT CLIFTON, ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA was a guest at the Clifton Guest House over the night of January 16th, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor-Pole, took Abdul-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor-Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to Clifton this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.

ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would

be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings, cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizons of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation;

never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky—at such a time His Highness BAHĀ'O'LLĀH arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

Investigations of Truth.

The first principle BAHĀ'O'LLĀH urged was the independent investigation of truth. "Each individual," he said, "is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace."

The Unity of the Race.

The second principle of BAHĀ'O'LLĀH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, BAHĀ'O'LLĀH says, "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity." God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

International Peace.

The third principle of the religion of BAHĀ'O'LLĀH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In

this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of BAHĀ'O'LLĀH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of BAHĀ'O'LLĀH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage

[laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal Language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two,

the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings*. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd—then will we gather under the tabernacle of His mercy!

Afterward in the library the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez—there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.

Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding.

*NOTE—On another occasion Abdul-Baha stated that "the eleventh principle of BAHÁ'Ó'LLÁH is *The Power of the Holy Spirit, by which alone Spiritual Development is achieved.* No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert."—*The Editors.*

ADDRESS BY ABDUL-BAHA

AT CHURCH OF THE ASCENSION, FIFTH AVENUE AND TENTH STREET, NEW YORK CITY
 REV. PERCY STICKNEY GRANT, RECTOR, APRIL 14, 1912.*

INTRODUCTION BY REV. DR. GRANT.

IT is to be our privilege this morning to listen to one who has come out of the East; a new and great herald of good-will. He comes with a plan of construction and reconstruction, and bears a message of peace and love to all mankind. Abdul-Baha is a Master of the things of the Spirit. Modern life to him is only a fabric. He is a man with a spirit of understanding and wisdom. He comes from that part of the world where men meditate; where contemplation was born. He teaches the fundamental unity of all religions,—a truth in which this congregation believes profoundly,—and we welcome here one who may help the material fervor of the Occident to gain a new peace by the infiltration of the harmonies of the Orient. This great representative of the East comes to tell us that knowledge and more knowledge will bring about a realization of peace and unity.

Some will ask, "What has he done to prove his sincerity?" An exile from his native land from the age of nine, a prisoner for forty years;—these are the badges of Abdul-Baha's sincerity. We are going to listen in the fashion of the East and listen to a great student.

ADDRESS BY ABDUL-BAHA.

In his scriptural reading this morning the revered Doctor quoted a verse from the Epistle of St. Paul to the Corinthians, "For now we see through a glass darkly, but then face to face."

In reality the Light of Truth has heretofore been seen through variegated glasses, but now we hope that the Splendors of Divinity shall be seen through the translucent mirrors of pure hearts and spirits. That Light of Truth is the Divine teaching, heavenly instructions, merciful principles and spiritual civilization. Since my arrival in this country I find that material civilization has progressed greatly. I find commercial progress in the utmost degree of expansion; arts, agriculture and all details of material civilization in the highest stage of perfection; but spiritual civilization has been left behind. Material civilization is like unto the glass, while spiritual civilization is the light in that glass. If the material and

spiritual civilization become united, then we will have the light and the glass together and the outcome will be perfect. For material civilization is like unto a beautiful body and spiritual civilization is like unto the spirit of life. If that great spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.

His Holiness Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Divine Spirit into the body of the world and established an illumined civilization. Among the principles of Divine civilization He came to proclaim is the "Most Great Peace" of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals.

Today the world of humanity is in need of international unity and conciliation. This great foundation needs a propelling power to spread these principles. It is self-evident that unity of the human world and the "Most Great Peace" cannot be accomplished through material means. It cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. It cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevent the realization of this unity and agreement. Therefore it is established that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of the Holy Manifestations of God, is impossible except through the Power Spiritual and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man, two wings are necessary: One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only flight is impossible. Two wings are essential. Therefore no matter how much material civilization

*Compiled from the Persian Notes by Mirza Ahmad Sohab and Mr. Howard MacNutt.

advances it cannot attain to perfection except through uplift of the spiritual civilization.

All the Prophets have come to promote Divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore we must strive with all our powers so that spiritual influences may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the Divine Bounty is not fully manifest.

In Persia, among the various religions and sects there were intense differences. His Holiness BAHÁ'ÓLLAH appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world, and unfurled the banner of the "Most Great Peace." He wrote special epistles covering these facts to all the great kings and rulers of nations. Sixty years ago He conveyed His Message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step. Now I find a strong movement for Universal Peace emanating from America. It is my hope that this Standard of the oneness of the world of humanity may be upraised with the utmost solidity, so that the Orient and Occident may become perfectly reconciled with each other,—attain to the most complete inter-communication, the hearts of the East and West become united and attracted toward each other, real union become unveiled, the Light of Guidance shine, Divine effulgences be seen day by day,—so that the world of humanity may find complete rest, the eternal happiness of man become evident, and the hearts of the people of the world be as

mirrors in which the rays of the Sun of Reality may be reflected. Consequently it is my request that you should strive so that the Light of Reality may shine and the everlasting felicity of the world of man become apparent.

I will pray for you, so you may obtain this everlasting happiness. When I arrived in this city I was made very happy for I perceived in reality the people here have capacity for Divine bestowals and have worthiness for the civilization of Heaven. Therefore I will now pray that you may attain to all Merciful Bounties.

Prayer.

O Almighty! O God! O Thou Compassionate One! This servant of Thine has hastened to the regions of the West from the uttermost parts of the East that perchance these nostrils may be perfumed by the Fragrances of Thy Bestowals; that the Breeze of the Rose Garden of Guidance may blow over these cities; that the people may attain to the capacity of receiving Thy Favors; that the hearts may be rejoiced through Thy Glad Tidings; that the eyes may behold the Light of Reality; that the ears may hearken to the Call of the Kingdom. O Almighty! Illumine the hearts! O Kind God! Make the souls the envy of the rose-garden and the meadow! O Incomparable Beloved! Waft the Fragrance of Thy Bounty! Radiate the Lights of Compassion so that the hearts may be cleansed and purified and that they may take a share and portion from Thy Confirmations! Verily this congregation is seeking Thy Path, searching for Thy Mystery, beholding Thy Face and desiring to be characterized with Thine Attributes.

O Almighty! Confer Thou Infinite Bounties! Bestow Thy Inexhaustible Treasury so that these impotent ones may become powerful!

Verily Thou art the Kind! Thou art the Generous! Thou are the Omniscient, the Omnipotent!

BRIEF HISTORY OF THE BAHAI MOVEMENT

From *The Bahai Revelation* by Thornton Chase

THE BAB.

IN the City of Shiraz, Persia, on the evening of Jamali Awal 5th, 1260 A. H. (the 1260th year of Mohammedan reckoning from the Hejira), which was May 23rd, 1844, A. D., a young man, afterward known as The Bab, or Gate, began calling upon men to repent, to purify their lives and to prepare to meet—

"He whom God shall manifest," who was about to appear to fulfill the words of the prophets and to proclaim the Word of God. His mission was that of an Elias, a John the Baptist, proclaiming the coming of one mightier than him and calling upon men to prepare the way for that coming.

The place and time of that declaration corresponded exactly with the prophecies in Israelitic, Christian and Mohammedan scriptures and traditions. It was in the Persian Kingdom, which was the especial field of Daniel's prophecies; it arose out of Mohammedanism which power was distinctly foretold as to appear in that former great kingdom of Persia; it was in the Mohammedan year 1260, which corresponded to the "time, times and half a time" named to Daniel as the period "of these wonders" to the time of the end, which same period is referred to in several ways in the Revelation of St. John. It was exactly 1000 years from the disappearance of the Twelfth Iman, the "Iman Mahdi," who was to appear at the end of that time to usher in the second coming of Christ upon the earth.

The date of fulfillment was in accurate accord with many prophecies, and the accompanying "signs" answered so literally to numerous declarations in various scriptures that many men of intellect, as well as those who were learned only in heart knowledge, believed in the Bab. His doctrine spread rapidly through Persia and inspired such spiritual zeal that it aroused the antagonism of the orthodox Ulamas and Doctors of religious law. Great oppression was incited by them, which finally drove the Babis to fight in self defense of their property and lives. The history of trials and sufferings, battles and martyrdoms, endurance and joy for their faith and love of Truth is authentic and scarcely paralleled in all the world.

One who witnessed such martyrdoms wrote: "How many children have become fatherless! How many fathers have become childless! How many mothers have not dared, through fear and dread, to mourn over their slaughtered children! Many were the servants (of God) who at eve were in wealth and opulence and at dawn were beheld in the extreme of poverty and abasement! There is no ground but hath been dyed with their blood and no air whereunto their groanings have not arisen! And, during these few years, the arrows of affliction have rained down without intermission from the clouds of fate.

"Yet, notwithstanding all these visitations and afflictions, the fire of divine love is in such

fashion kindled in their hearts that, were they all to be hewn in pieces, they would not forswear the love of the Beloved of all the dwellers upon earth; nay, rather with their whole souls do they yearn and hope for what may befall them in the way of God."

A European witness (Mr. Ussher) said: "It was enough to be suspected of Babiism to be at once put to death. No time was lost between apprehension and execution. Death was the only punishment known; the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares."

For six years the Bab taught and wrote his instructions, known as the Beyan (Revelation), most of the time in prison, often "questioned" by the Ulamas, beaten and bastinadoed, and finally he was martyred in 1850, at the age of 30, in the public square of Tabriz.

An eye witness, not a believer, writes of him at that time: "The Bab kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and compassion of the spectators." "He had characteristics truly great and noble, and was a man of firm and settled convictions. His moral character was high, and he aimed in his teaching to bring all his countrymen into a community, united by intellectual and moral ties."

Prof. Ross, of University College, London, wrote: "His wonderful life needs no comment. If ever a life spoke for itself, it is the Bab's with its simplicity, integrity and unswerving devotion to the Truth that was born in him." "He felt the Truth in him, and in the proclamation of that Truth, he moved neither hand nor foot to spare himself, but unflinchingly submitted to all manner of injustice and persecution, and finally, to an ignominious death." "His influence penetrated deeper than their curiosity and their minds; it reached their hearts and inspired them with a spirit of self sacrifice, renunciation and devotion as remarkable and as admirable as his own."

BAHA'O'LLAH.

In 1852-3, nine years after the first declaration of the Bab, BAHA'O'LLAH, then 35 years of age, a native of the City of Noor (Light) in Persia and an exile to Baghdad in Arabia, began teaching and expounding religious doc-

trines in such a way that it attracted the hearts of many listeners, especially the Babis, and caused bitter opposition from others. As contention grew, he quietly left Baghdad and for two years remained alone in seclusion in the

mountains of Sarkalu, his whereabouts unknown to all. When he returned to Baghdad the teaching was renewed and in 1863 A. D., nineteen years after the Bab's proclamation, he openly declared his mission as "He whom God shall manifest," for twelve successive days in the Rizwan or garden of the city.

At that time he and his followers, now known as Bahais, were removed to Constantinople and soon after to Adrianople, where they remained until 1868 A. D., when, under pressure from enemies, they were transported to the political prison of Acca in Syria. Acca is about twenty miles from Nazareth, the home of Jesus, and nine miles from Mt. Carmel, the scene of many scriptural events. Thus was the Bahai Manifestation driven by its enemies into the Holy Land, God's Land of Promise. "God moves in a mysterious way his wonders to perform!"

The purpose of this imprisonment was to exterminate the movement, as it was supposed to be already extinguished in Persia by the killing of all who were known to be affiliated with it. Acca was famous for its deadly malarial conditions and prisoners there were usually short lived. It was said that a bird attempting to fly over Acca would drop dead. All but a scattered and unknown few of the former Babis in Persia had been martyred. There were seventy men, women and children with BAHÁ'O'LLAH in that exile, and so secretly were they removed to Acca, so close was the imprisonment there that, for a long time, none of the "friends" in Persia or elsewhere knew what had become of them.

BAHÁ'O'LLAH was confined alone in the highest room in the prison tower and all of the others were herded together like cattle in a large room in the barracks below. They were allowed no communication with persons outside; they were subjected to extreme hunger, vile food and water, mud, filth and disease; typhoid fever and dysentery broke out among them and all but five were ill. Even some of their guards were sick. One man only was left to care for them all; that man was Abbas Effendi, the son of BAHÁ'O'LLAH, now known as Abdul-Baha, the Servant of the Glory of God. In spite of the horror, disease, oppression and suffering, these people lived to be released from close imprisonment after a long period, and eventually they were allowed the freedom of the Valley of Acca, reaching from Acca to Haifa, nine miles away.

It was during this time of strictest confinement, when each loaf of bread was cut open

by the guards to see that it contained no communication, that the long epistles, "Letters to the Kings," were sent from that prison tower to the monarchs of the earth, including the Pope at Rome, Queen Victoria, Napoleon III, and the President of the United States, calling upon them to recognize BAHÁ'O'LLAH as the Messenger of God. It was then, when the Cause seemed to human sight to be extinct and buried beyond possibility of resurrection, that the most triumphant pæans of victory were penned by the exiled captive in his silent chamber in the prison tower of Acca. He proclaimed the triumph of the Spirit of God over the whole earth as an accomplished fact, the utter defeat and rout of the hosts of darkness and the victory of the Glory of God (BAHÁ'O'LLAH), the Word of God, over the hearts of men throughout the world. Today, millions of happy souls are rejoicing in that Word, devoting their lives to that Cause and proving that the Word was divine and from the Almighty God, and that the imprisoned man, who suffered that the Word might come to its new birth and maturity among men, was indeed the Manifestation of the Will of God.

For forty years BAHÁ'O'LLAH taught and wrote, all of that time an exile and much of it in what he called—"the greatest prison." His works are voluminous and all are filled with instructions of exalted wisdom for both the spiritual and material evolution of man. They parallel the divine teachings of all past ages, illumining and showing them forth in wonderful clearness and new beauty. They meet the needs of the spiritually hungry in every religion and clime; they penetrate the hearts and thrill the souls with divine aspiration and light; they melt away all separateness in the fires of love and bring believers from every part of the world into a perfect unity.

Prof. Edward G. Browne, Lecturer in Persian to the University of Cambridge, England, who visited BAHÁ'O'LLAH in 1890, said: "The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard, flowing down in indistinguishable luxuriance almost to the waist, seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

ABDUL-BAHA ABBAS.

Before his departure in May, 1892, BAHĀ'O'LLĀH appointed his son Abbas Effendi, Abdul-Baha, to be the "Center of the Covenant" of Light, Love and Peace which he had founded in the Name of God. He commanded all to turn their faces to Abdul-Baha for understanding, thus making him the authorized Interpreter of his writings. The only claim that Abdul-Baha makes for himself is this authority of interpretation and that he is Abdul-Baha—the Servant of God in this Revelation.

Abdul-Baha Abbas was born in Teheran, Persia, on the evening of May 23rd, 1844, A. D., at the very hour while the Bab was uttering in Shiraz his declaration of the fullness of the times and the coming of the Great Revealer. He was not of the family of the Bab, and the Bab could not have known his birth by any material means. At nine years of age he accompanied his father in the journey of exile to Baghdad, and from that time he shared every hardship, suffering and imprisonment, ever manifesting such remarkable wisdom, influence, helpfulness and endurance that he was always called "The Master." He proved his mastership in every emergency, whether of contention, oppression and persecution, or in severest trials and sufferings. Prof. Browne says of his meeting the "Master" in April, 1890:

"One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Mohammedans, could, I should think, scarcely be found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt."

The Declaration of the Bab and the birth of Abbas Effendi in different parts of the kingdom of Persia simultaneously on May 23rd, 1844, were the Forewords of the coming Revelation, the establishment of the "new heaven," the Spiritual Kingdom of God upon earth, and

the unity of mankind in the universal knowledge of One God and in the peace of obedience to his declared Will.

The declaration of telegraphic success, in the words, "What hath God wrought!"—flashing out in America on the morning of May 24th, 1844, was the material response and foreword of the "new earth" to be created for the physical welfare of man in the millennial age about to appear. The spiritual proclamation came from the East; the material answered from the West.

That material prophecy has been followed by such a wealth of revealing of the hidden powers and gifts of nature that man is overwhelmed and amazed, and has as yet comprehend but a small portion of the values already discovered, while he perceives a host of new wonders pressing upon him. Mr. Thomas A. Edison says: "Scientific discoveries are coming so thick and fast, there are so many of us working like beavers at them, that it is appalling merely to think about possibilities in the future. Everything, anything is possible; the world is a vast storehouse of undiscovered energy."

The spiritual Forewords were followed by such a spiritual resurrection and devotion as the world has not witnessed before, tens of thousands of saints gladly, joyfully suffering every indignity, loss, cruelty, and finally martyrdom for their pure faith in the Word of God and their love for Him. Then came the Great Revelation, BAHĀ'O'LLĀH, the Glory of God, opening the books of the past, renewing the Word of God, calling all mankind to the table of the Lord descending from the heaven, and laying the foundations for the ascent of humanity into a glorious manhood of Godly knowledge, salvation and life.

And now the Son and Servant, Abdul-Baha, is spreading that divine Word to the farthest corners of the earth, and the advancing ones, the fearless lovers of Truth, those who long for nearness to God and obedience to his Will, are gathering to that Standard of Peace and Love from every religion, land and race. "Glory be upon the people of Glory!"

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to the STAR OF THE WEST; (2) New Year's [Naw-rooz] Greeting; (3) concerning the fourth year of the STAR OF THE WEST; (4) talk by Abdul-Baha, "The Promised One of All Na-

tions and Religions"; (5) conclusion of the life story of Janabe Badie, the Martyr; (6) talk by Abdul-Baha, "Causes of the People being veiled from the Manifestations of God"; (7) Glad-tidings from Paris.

The Editors.

THE BAHAI (GLORIOUS) MESSAGE

BY MIRZA ASSAD'ULLAH

*God is the One who inspireth the hearts of His servants with that which he willeth!
In the Name of our Lord, BAHÁ'O'LLAH!*

HE IS GOD!

I TESTIFY with my being and identity that verily He is God! There is no God but Him! He hath ever been God, and will be forever more the One, the Self-subsistent, the Eternal!

And I testify that verily the Blessed Perfection, His Holiness, BAHÁ'O'LLAH, is no other than the Most Great Manifestation—magnified is His Grandeur and Glory!—who was promised in all the Holy Scriptures, and that the most great Mystery of God, THE BRANCH extended from the Ancient Root, who hath decorated his head with the crown of Servitude and named himself Abdul-Baha (the Servant of Baha), is the Successor of the Blessed Perfection, the Center of His Covenant, and the Aim of His Testament.

And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy!

O ye, our brothers, who believe in God and in the Books of all His religions! Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that, verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of God, and that the Holy Scriptures are His books. Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the Most Great Manifestation, and other predictions and signs regarding the "end of the days." These prophecies are recorded in various texts, both chronological and symbolical. All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the Most Great BAHÁ'O'LLAH, exalted is His Glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts the divine Inspira-

THE BAHAI (GLORIOUS) MESSAGE

tion; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, BAHÁ'O'LLAH, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared.

Blessed are they who do eat! Blessed are they who drink!

THE NEW NAME: BAHÁ'O'LLAH

*"Take heed that no man deceive you. For many shall come in MY NAME, saying, I am CHRIST; and shall deceive many. * * * And many false prophets shall rise and shall deceive many. * * * Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; in so much that if it were possible, they shall deceive the very elect."*
—Twenty-fourth chapter St. Matthew.

*"Behold I come quickly. * * * Him that overcometh will I make a pillar in the temple of my God * * * and I will write upon him MY NEW NAME. * * * He that hath an ear, let him hear what the Spirit saith unto the churches."*—Revelation III:11-13.

"O Concourse of the Son (Christians)! Are ye hidden from Myself because of MY NAME?"—Words of BAHÁ'O'LLAH, from the Lawh-el-Akdas.

A WORD TO THE READER:

Many sincere Christians, when hearing of the Bahai Revelation, classify its Founders with the false prophets above referred to by Jesus; some hesitate to investigate its claims through fear of being deceived, while others are disturbed when hearing new Names.

To such souls, we say that these very objections in reality confirm the truth of the claim of the Bahai Revelation: that it is the fulfillment of the promises of the "second coming" with a new Name.

To explain: The Spirit (Christ) was careful to state that many would arise in His Name—i. e., in or with the Name, "Christ" (which came to pass during the nineteenth century), but in the book of Revelation, as a further protection, He (the Spirit) was also careful to state: *"Behold I come quickly.*

** * * Him that overcometh will I make a pillar in the temple of my God * * * and I will write upon him MY NEW NAME."*

The following article, "Lawh-el-Akdas, the Holy Tablet"—which is BAHÁ'O'LLAH'S Declaration to the Christian world—is addressed especially to those "whom the covering of The Names hath not kept from God." He asks: *"O Concourse of the Son (Christians)! Are ye hidden from Myself because of MY NAME?"*

As this is but one of many points of the twenty-fourth chapter of St. Matthew referred to in this remarkable Tablet, we would suggest the perusal of the chapter before reading the Tablet.

We would further suggest to the seeker for knowledge the reading of the "Book of Ighan," revealed by BAHÁ'O'LLAH—a work of about 200 pages—wherein nearly fifty pages (18 to 67) are devoted to the interpretation of three verses of this same twenty-fourth chapter of St. Matthew.—*The Editors.*

LAWH-EL-AKDAS—The Holy Tablet

[BAHA'O'LLAH'S Declaration to the Christians]

[This is the Tablet of Akdas, revealed from the Holy Kingdom to the one who hath approached the Kibla of the world Who hath come from the Heaven of Pre-Existence with His Most Great Glory]:

IN the Name of the Lord, The Lord of Great Glory! This is a Book from before Us to the one whom the covering of The Names hath not kept from God the Creator of the earth and heaven, whereby his eyes may be enlightened in the Days of his Lord, The Protector, The Self-Subsistent!

Say: O Concourse of the Son (Christians)! Are ye hidden from Myself because of My Name? What maketh ye to doubt? Ye have called for your Lord the Self-Dependent, night and day and when He hath come from the Heaven of Pre-Existence, in His Greatest Glory, ye have not approached Him, and were of the heedless. Then consider those who turned away from the Spirit (Christ) when He came to them with manifest power. How many of the Pharisees were abiding in the Temples in His Name, and were entreating because of His separation! But when the Gate of Union was opened and the Light shone forth from the Day-Spring of Beauty, they disbelieved in God, The Exalted and The Great, and did not attain to His Visitation, after having been promised thereunto in the Book of Isaiah, as well as in the Books of the Prophets and the Apostles. No one of them approached the Day-Spring of Favor except those who were of no account among the people, but in whose names all the lords of evident honor boast at the present day. Remember, the most learned Doctors of His country in His age condemned Him to be killed, whilst one who was a catcher of fishes believed in Him. Be astonished thereat and be of those who remember! Likewise look at this time. How many monks were abiding in churches and were calling for the Spirit, and when He came in truth, they approached Him not and were of those who are afar! Blessed is whosoever abandoned them and approached the Aim of all that is in the heavens and earth. They read the Gospel and confess not in The Glorious Lord, after coming in His Holy, Mighty and Beautiful Kingdom. Say: Verily We have come unto you and have endured the abominations of the world because of your salvation. Do ye flee from Him who hath redeemed His Soul for your lives? Fear God, O Concourse of the Spirit, and follow not all learned men who are afar. Do ye suppose that He hath desired His soul after being at every instant under the swords of the enemy? or that He desired the world after being imprisoned in the most ruined of cities? Then judge thereupon and follow not the oppressors. Open the doors of your minds; verily the Spirit standeth behind them. What maketh ye to keep afar from Him who hath desired to bring ye nigh to the Shining Abode? Say: Verily We have opened unto you the Gates of the Kingdom; are ye closing the door of your houses before My Face? Verily this is naught but a great error. Say: Verily He hath come from Heaven as He came from it the first time; beware lest ye contradict that which He saith, as the nations before you contradicted that which He said. Thus do I make known to you the truth, if you are of those who know.

Surely the River Jordan hath joined with the Great Sea; the Son in the holy valley calleth "*Labeick*," "I am ready, O my God, I am ready"; and the Mount circles around the House and the Tree calleth, "Surely the Desired One hath come in His Exalted Glory." Say: Surely THE FATHER hath come and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the Word the Son veiled when He said to those around Him that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the Horizon of The Will. Beware O Concourse of the Son, cast it not behind ye, but hold thereunto! It is better for ye than all that which is before ye. Verily He is near to the charitable.

Surely the hour hath passed, the knowledge of which We had veiled from all that is in

LAWH-EL-AKDAS—The Holy Tablet

the earth, and from the Angels of the Presence. Say: Verily He beareth witness to Me and I bear witness to Him; verily He desired naught but My Person, whereunto bear witness all those just ones who know. Verily We are inviting to God the Lord of the Names, in the midst of afflictions. Say: Continue in that which is promised unto you in the Books of God, and walk not in the path of the ignorant.

Surely My Body is imprisoned for the salvation of your souls; then draw nigh to The Face, and follow not all the obstinate proud ones. Verily He hath accepted the greatest abasement for your honor, and ye are diverting yourselves in the valley of heedlessness. Verily He is in the most ruined of houses for your sakes, and ye are sitting in palaces.

Say: Have ye not heard the sound of the voice of the Crier who is crying in the wilderness of the Beyan, proclaiming to you your Merciful Lord? Know that surely He hath come in the Truth, in the shadow of demonstration, with proof and argument, and the Unitarians are beholding the Kingdom before their faces. Blessed is he who approacheth Him, and woe to all deniers and doubters.

Say unto the Priest that the Chief hath surely come. Then emerge from behind the veil, in the Name of thy Lord, and proclaim to the people this Greatest and Exalted Manifestation. Verily the Spirit of Truth hath come to guide you into all Truth. Verily He speaketh not unto you from Himself, nay rather from before the All-Knowing and Wise. Say: He is the One whom the Son hath glorified and hath upraised His Command. Abandon that which is before you, O people of the earth, and take that which is commanded you from before the Powerful, the Faithful. Purify your ears and turn your minds to hear the sweet Call which hath arisen from the direction of Sinai the abode of your Most Glorious (ABHA) Lord. Verily He attracts you unto a station wherein you will behold the Lights of the Face, which hath shone forth from this brilliant Horizon.

Say: O Concurrence of Priests, leave the bells, then come out from the Churches. In this Day it behooveth you to proclaim in this Greatest Name among the nations. Do you choose to be silent whilst all trees and stones are calling out with the loudest voice "Surely the Lord hath come, the Possessor of Great Glory"? Blessed is he who hasteneth unto Him. Verily he is of those whose names will be established for ever and whom the Supreme Concurrence will remember. The Command is appointed from before the Spirit in this wonderful Tablet.

He who inviteth the people in My Name, he is of Me, and from him will appear that which will be beyond the power of all that is in the earth. Then follow the Path of the Lord, and follow not the heedless. Blessed is the sleeper who will awaken by these Powers and will stand up among the dead, directing himself in the Path of the Lord; verily he is of the essence of the creatures before the True One, and verily he is of those who have attained.

Say: Verily He hath surely shone forth from the direction of the Orient, and His Signs have appeared in the Occident. Think thereupon O people, and be not like unto those who neglected The Remembrancer when He came unto them from before The Mighty, The Laudable. Awake by the Breezes of God! Verily they have blown in the world. Blessing to whosoever hath found their fragrance and is of the assured.

Say: O Concurrence of Bishops! Ye are the stars of the heaven of My Knowledge. My Favor liketh it not that ye fall down upon the face of the earth, but My Equity saith, this is that which is appointed by the Son, and whatsoever hath issued from His Pure, Faithful and True Mouth shall not change. Verily the bell is ringing in My Name and is mourning for My Soul, but the Spirit is in manifest gladness.

Say: The Body of The Beloved is yearning after the Cross, and His Head desireth the spear in the Path of the Merciful. Verily the assault of the oppressors keepeth Him not from that which He desireth. Surely We have abandoned all things to the Meeting

[Continued on page nineteen]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the Leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (March 21, 1913) Baha

No. 1

ALLAH'O'ABHA!

“TEACH THE CAUSE! CONVEY THE MESSAGE!* AWAKEN SOULS!”

Words of Abdul-Baha uttered in England, January 16, 1913

THE Cause has become very great. Many souls are entering it—souls with different mentalities and degrees of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thought and theories attack the Cause from every side. Now consider to what extent the believers in God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences; each one must become a brilliant lamp. People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom and Divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause. All the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of BAHAI'O'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any

other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

It is now six months that Seyed Assadullah has implored that I write a few lines to my sister and my daughters. I have not done this because I find I must teach. I enter all meetings, all churches, so that the Cause may be spread. When the MOST IMPORTANT work is before our sight, we must let go the *Important* one.

If the meetings or Spiritual Assembly has any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls! Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron, and other building materials! Now is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits? Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

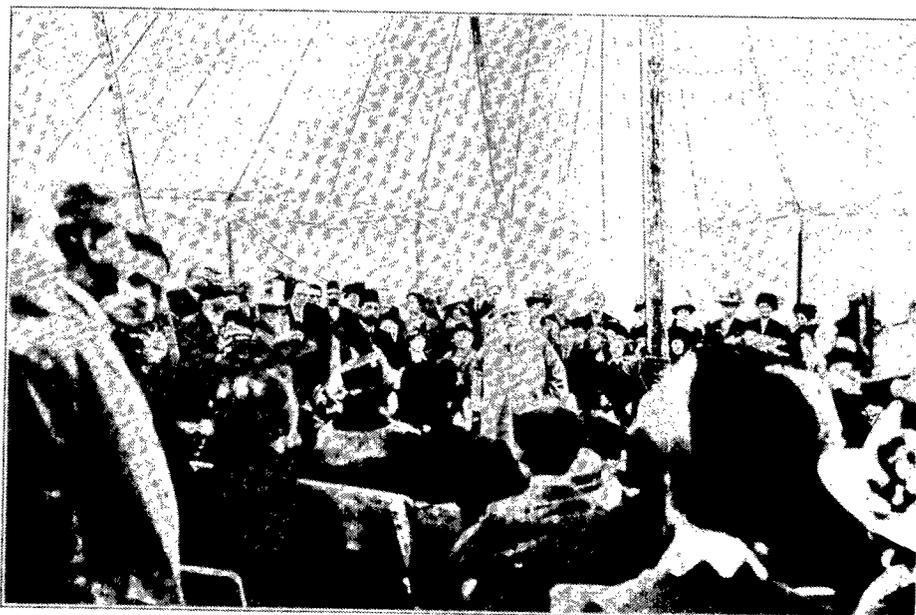
*NOTE—In compliance with Abdul-Baha's wish as expressed in this article, we have compiled this issue of the STAR OF THE WEST to assist those who desire to “convey the Message and awaken souls.”—The Editors.

THE MASHRAK-EL-AZKAR* IN AMERICA: ANNOUNCEMENTS

IT is with pleasure that the Executive Committee of the Bahai Temple Unity announces that the \$3,000 and interest due March 1, has been paid. We appreciate and thank the friends for their hearty co-operation and support.

We are also pleased to advise you that there was a surplus of \$412.62 in the treasury for the use of the trustees towards paying for the coming taxes this spring. We shall need, however, about \$300 additional to fully meet

The Executive Committee can proceed with its work only in proportion to the funds on hand. We are striving to accomplish a great deal in the way of improvement, but our first duty and instruction from Abdul-Baha is to clear the land of debt; then we can give more consideration to the buildings which shall be erected thereon. We realize the sacrifice many have made during the past year, but we must not allow ourselves to lapse into inactivity, but rather show forth greater



Abdul-Baha addressing delegates and friends to the Bahai Convention in Chicago, 1912.
Scene inside tent erected on Mashrak-el-Azkar site.

the total amount of taxes and assessments due. Our next payment upon the Lake Shore tract is due September 1, 1913, and we hope that all the friends will bear this in mind and continue their endeavors in raising funds, so that this payment may be promptly met.

We appreciate very greatly the hearty response that has been given to all past calls for funds and with your continued co-operation we shall soon clear the whole indebtedness of the Lake Shore tract, as we have previously managed to clear the debt upon the main tract.

*NOTE—The Mashrak-el-Azkar—literally the Dawning-place of Praises—is an edifice where people of different nationalities, races, colors, faiths, sects, denominations shall meet under one dome and adore the One God in the same spirit of Truth. The first to be erected in the Western world will be upon a tract of land comprising

zeal and energy since Abdul-Baha has left our shores, and should he return to America in the near future we should strive to have enough work done upon the main building that he may lay its cornerstone. This will call for combined energy of the friends.

ANNOUNCEMENT OF CONVENTION

To the Bahai Assemblies of America, Greeting:

In accordance with provision of Article 6 of the Constitution of Bahai Temple Unity, the Executive Board of the Unity announces that the Annual Convention of the Unity will be

about five acres near Chicago, which has been paid for with contributions sent from nearly every country on the globe by people formerly adherents of the seven great religions. It will be an outward expression of the new Consciousness, proving the Century of Light has arrived.—*The Editors.*

held in the city of New York from April 26 to April 29, 1913.

The New York Assembly most cordially invites the delegates and visiting friends to report at Hotel St. Andrews, corner Broadway and 72d street, on Saturday, April 26, 1913, where they will be met by the Reception Committee, who will confer with all delegates and friends on arrangements.

The first business session of the convention will be held at 10 a. m. Monday, April 28, in accordance with Article 4 of the Constitution.

All Assemblies or Centers which have not received a copy of the call sent out by the Secretary, should they feel able to send delegates, will kindly elect the same and send his or her name to the Secretary of this Board, Mr. Bernard M. Jacobsen, 5338 Kenmore avenue, Chicago, Ill., on or before the 12th day of April, 1913, so their names may be forwarded with all others received to the Reception Committee in New York.

The friends will notice that the place of

convention has been changed this year. At a meeting of the Executive Board held February 8 and 9, 1913, the question of movable conventions was taken up and after consultation it was the unanimous opinion of all present that it would serve the best interests of the Unity if conventions were held in other cities. A resolution was passed and a cablegram forwarded to Abdul-Baha, asking his guidance in the matter. His answer was "Hold conventions in other cities." We, in accordance therewith, have arranged to hold the convention this year in the city of New York after consultation with the New York Assembly and, therefore, urge all Assemblies to send a delegate in order that as large a representation as possible may be gathered together for this event.

Yours in service,

EXECUTIVE COMMITTEE OF
BAHAI TEMPLE UNITY.

Bernard M. Jacobsen, Secretary.

"CRUMBS" FROM THE TABLE OF ABDUL-BAHA

From notes by Mr. Howard MacNutt

ONE of the Bahai Friends said to Abdul-Baha, "What we expected in connection with your visit to America has not happened and what we did not expect to happen has indeed come to pass. We expected an attitude of hostility toward you by the clergy and theologians. Instead of this they have welcomed you in the spirit of fairness and sincerity. We did not expect the churches and religious societies would open their doors, but they have done so and most of your important public addresses have been delivered from pulpits of various denominations."

Abdul-Baha replied, "According to the record of three Gospels, His Holiness Jesus Christ went into the Temple of Jerusalem, rebuked the Jews for the degeneracy of their worship into materialistic forms and delivered the Message of Divine Glad-tidings. For nineteen hundred years this has been pointed out by Christians as a most wonderful event,—that His Holiness without opposition from the Jews was permitted to enter their most sacred place of worship and proclaim the Word of God. Consider what has happened in this century. During the past year we have been welcomed in churches and pulpits of Europe and America by different denominations,—upraising the Divine Standard of Unity, summoning man-

kind to the Glad Tidings of the Most Great Peace, proclaiming the Reality of the Kingdom of ABHA. And this has been accomplished not only without opposition but by invitation, and in a spirit of the utmost love and fragrance. Consider therefore the wonderful influence and importance of this in the future."

"In my talks with the reverend doctors of religion and men of the peace societies I have spoken the Glad-tidings of BAHÁ'Ó'LLAH, but always according to their varying need and capacity. As capacities differ, the purpose must be to satisfy the degree of hunger, destroy all possible antagonism and establish a point of agreement. We cannot induce men to lay down their arms by fighting with them. War intensifies the spirit of strife. War begets war. We are peacemakers, not destroyers of peace. Therefore Abdul-Baha finds the note of harmony which vibrates in every human heart. This is our subtle basis. Build upon it. Follow no other method. Talk about things upon which we agree and say nothing about things upon which we differ. We must disorganize humanism in order to construct a spiritual edifice in the 'world of humanity. This edifice is heavenly but its foundations are planted in the unity of human hearts."

LAWH-EL-AKDAS—The Holy Tablet.

[Continued from page fifteen]

of thy Lord the Possessor of Names. Blessed are those who draw nigh to God the Lord of the Day of Judgment.

O Concourse of Monks! If ye follow Me I will appoint ye heirs of My Kingdom, and if ye disobey Me, in My forbearance I will endure it patiently: verily I am the For-giver and the Merciful.

O land of Syria! Where is thy righteousness? Surely thou hast attained the honor of the Feet of thy Lord. Have ye discovered the fragrance of Union, or are ye of the heedless? Bethlehem is even now stirred by the Breeze of God. I hear its call, saying "O generous Lord, where is Thy Great Glory established? The Breaths of Thy Union have already quickened me after being melted because of my separation. Praise be unto Thee for Thou hast uncovered the veilings and hast come with power in manifest glory." We called unto it from behind the Canopy of Majesty and Greatness: "O Bethlehem! This Light hath already appeared from the Orient and hath journeyed toward the Occident until it came unto thee in its latter days. Then tell Me: do the children know THE FATHER and confess Him, or do they contradict Him as the people contradicted Him before?" Thereupon its cry arose and said "Thou are the Knowing, the All-Informed."

Verily We testify that all things bear witness to Us, whereof some know and bear witness, but the majority bear witness and know not. Mount Sinai already shakes with the shock of Meeting, and hath raised its sweet call to the remembrance of its Lord the AVHA (the Most Glorious) and saith: 'O my Lord, I perceive the fragrance of Thy Garment as Thou hast approached with Signs and hast honored these countries by Thy Feet. Blessing be unto Thy people if they know Thee and discover Thy Fragrance, and woe unto those who sleep!

Blessing be unto thee, O thou who hast approached the Face, for thou hast torn off the coverings, broken the idols and known thy Pre-Existent Lord. Surely the people of the Koran have stood against Us without any proof or argument, and have tortured Us at every instant with a new torment, supposing verily that calamities will prevent Us from that which We have desired; but what they suppose is false. Verily thy Lord is Powerful in that which He desireth.

I passed not by any tree, except My mind addressed it: "Would that thou wert cut down in My Name and that My Body were crucified upon thee." This is that which We have revealed in the Book of the King (Shah of Persia), that it may be a remembrance of Me to the people of religions. Verily thy Lord is the Knowing, the Wise.

Verily grieve thou not for all they have committed. Verily they are dead and not living; leave them to the dead and turn thy face to the Reviver of all creatures. Beware lest thou art grieved by the sayings of those who have neglected. Be steadfast in the Cause and teach the people with great wisdom. In such wise commandeth thee the Lord of the earth and heaven. Verily He is the Mighty and the Generous.

God shall soon exalt thy remembrance and will establish whatsoever thou hast spoken in His Love with the Supreme Pen. Verily He is an Assister to the charitable.

Remember from My Part he who is named Murad, and say: "Blessing be unto thee, O Murad, who hath cast away thy desire and seized the Desire of all the creatures."

Say: Blessed is the sleeper who is awakened by My Breezes. Blessed is the dead who is quickened by My Breaths. Blessed is the eye that is enlightened by My Beauty. Blessed is the seeker who sought the tent of My Majesty and My Greatness. Blessed is the affrighted one who took refuge under the shadow of My Domes. Blessed is the thirsty one who hastened to the Salsabil of My Favor. Blessed is the hungry one who hastened away from desire because of My Passion, and was present at the Table that descended from the Heaven of My Grace for My elect. Blessed is the lowly one who held to the Rope of My Might, and the poor who took shelter under the shade of the

LAWH-EL-AKDAS—*The Holy Tablet*

Canopy of My Wealth. Blessed is the ignorant one who desired the Kawther of My Knowledge, and the heedless one who held to the Rope of My Remembrance. Blessed is the spirit who was stirred by My Breath and entered My Kingdom. Blessed is the soul whom the fragrance of My Union shook and attracted to the Day-Spring of My Command. Blessed is the ear which heard, the tongue which witnessed and the eye which beheld and knew the Soul of the Lord, the Possessor of Glory and Dominion, and the Lord of Majesty and Might. Blessed are those who have attained. Blessed is whosoever is illumined by the Sun of My Word. Blessed is whosoever adorned his head with the Wreath of My Love. Blessed is he who heard My grief and rose up for My assistance among My people. Blessed is he who redeemed himself in My Path and suffered tribulations for My Name. Blessed is he who was assured in My Word and stood up among the dead for My Remembrance. Blessed is he who was attracted by My Melodies and rent the coverings by My Power. Blessed is he who performed My Covenant and was not prevented by the world from entering the Court of My Holiness. Blessed is he who cut himself from all other than Me, soared in the ether of My Love, entered My Kingdom, perceived the Dominions of My Might, drank the Kawther of My Favor and the Salsabil of My Grace, and was informed of My Command and of whatsoever was hidden in the Treasuries of My Words, and shone forth from the Horizon of Inner Significance in My Commemoration and My Praise. Verily he is of Mine. May My Mercy, Grace, Favor and Glory be unto him!

TABLET FROM ABDUL-BAHA

To the Believers of God and the Maid-servants of the Merciful throughout the World

[Revealed several years ago]

Upon them be BAHÁ'Ó'LLAH EL-ABHA!

HE IS GOD!

O YE *spiritual friends of Abdul-Baha!*

“Perfume Thou the East! Illumine Thou the West! Bestow Thou light to the North! Grant Thou life to the South!”

This verse hath been revealed from the lips of the *Center of the Covenant* one year after the departure of BAHÁ'Ó'LLAH. But the Nakazeen (not understanding its spiritual purport) wondered and derided. Praise be to God! that now its signs have become manifest, its powers evident, and its proof plain. Thanks be unto Him! that the East and the West are stirred into cheerfulness, and through the Holy Fragrances all directions are perfumed.

The Blessed Perfection, in a clear text, hath promised us in the Book: “Verily I behold you from the horizon of ABHA and will make victorious whomsoever will arise in the service of my Cause with the hosts of the Supreme Concourse and the cohorts of the favored angels.” Praise be to God! that this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun.

Therefore, O ye friends of God! Show ye

forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the Manifest Light; to be the cause of spreading the light of the Sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service of the Cause; to speak with eloquent tongues; to become candles of guidance in the assemblage of the world; to become shining stars in the horizon of the existent being; to become merciful birds in the rose garden of oneness; to sing the melodies of realities and significances; to spend every breath of your existence in the service of this conspicuous light; so that in the end ye may be freed from loss and failure and attain to the inexhaustible treasury of the Kingdom. For the life of man is wholly subject to danger and impermanency. A person cannot put his assurance even in one moment's continuity. Notwithstanding this, the nations of the world, deceived by the mirage of superstition, imagine themselves secure in the heavenly way. Alas! Alas! Former commu-

nitics in bygone ages entertained the same perishing thoughts; but by one of those periodical fluctuations they were all hidden under the ground, and afflicted with deprivation and loss, except those souls who had become pure evanescence and had arisen with a great self-abnegation in the path of God. Such souls shine forth as brilliant stars from the horizon of the Ancient Glory, and the results which emanated from their lives in succeeding ages and cycles are the proofs of this statement. Therefore, do not ye rest, neither day nor night; seek not ye for composure; talk ye of the mystery of servitude, and seek ye the path of thralldom; so that through the promised confirmations ye may receive assistance from the Kingdom of Oneness.

O ye friends! Dense and gloomy clouds have covered the horizon of the world, and the darkness of hatred, malignity, persecution, tyranny and the greatest cruelty is spreading. All the people are drunk with the wine of heedlessness; and bloodthirstiness and rapaciousness are considered the noblest excellencies of the world of men.

His Highness the Almighty hath chosen the friends from among the concourse of men and hath specialized them with the most eminent guidance and the highest gift; so that we may with our souls and hearts exert ourselves, sacrifice our lives, be engaged in the guidance of the people and the training of souls; so that the wild beasts may become the gazelles of the meadows of unity; the wolves the sheep of God; the bloodthirsty ones the heavenly angels; the fire of malice be extinguished and the flame of safety in the blessed tabernacle bestow illumination; the odor of the nether realm of infidelity be dispelled and the fragrances of the rose garden of faithfulness be diffused in all parts; the weak draw light from the Universal Reason and evil souls seek to be purified with the holy and divine Breath. There are needed manifestors for this gift; farmers for this field; gardeners for this rose garden; fishers for this sea; luminous stars for this heaven; spiritual physicians for these ill ones, and loving guides for these wanderers; so that they may bestow a share on those who are deprived, grant a portion to those who are shareless, give unmeasured treasure to the indigent ones, and show forth the power of proof to the seekers.

Glory be unto Thee, O my God! I supplicate unto Thee, O Thou my Helper! I invoke Thee, O Thou my Refuge! I utter to

Thee my agonies, O Thou my Physician, and entreat Thee with all my heart, my soul and my spirit, saying: O my God! O my God! Verily, the gloomy night hath fallen upon all regions and the clouds of ignorance have extended in all directions; the people are immersed in the darkness of surmise and the tyrants are sunk in the depths of brutality and lawlessness. The red glare of the burning fire is flashing forth from the nether world, roaring, ominous voices are rising from the cruel, destructive and terrible armaments; every region is crying out with its dumb secret tongue: "Nothing that I possess hath benefited me and power and strength are taken away from me!" Verily, O my God, the lamps of guidance are extinguished; the fire of animosity is enkindled; wrath and antipathy are spread abroad and provocation and maliciousness are disseminated upon the face of the earth. Yet I see only Thy wronged followers who are crying at the tops of their voices and summoning the people:

Hasten ye toward affinity!

Hasten ye toward faithfulness!

Hasten ye toward generosity!

Hasten ye toward guidance!

Hasten ye toward union!

Hasten ye to behold the Light of the World!

Hasten ye toward love and prosperity!

Hasten ye toward peace and reconciliation!

Hasten ye toward the law of disarmament!

Hasten ye toward harmony and success!

Hasten ye toward co-operation and mutual help in the path of guidance!

Verily, these wronged ones do sacrifice themselves with infinite joy and happiness for the sake of the people, with all their souls and spirits throughout all regions. Verily, Thou beholdest them weeping at the misfortunes of every one of Thy creatures and becoming grieved at the distress of Thy children; they are kind to all the people and pained at the sight of the calamities of the inhabitants of the world. O my Lord! make the wings of prosperity to grow upon their shoulders, so that they may ever soar toward the apex of their aspirations; strengthen their loins in the service of Thy people, and confirm them in the thralldom and adoration of the threshold of Thy Holiness.

Verily, Thou art the Merciful! Thou art the Clement, and there is no God but Thee, the Powerful, the Compassionate, and the Ancient!

(Signed) ABDUL-BAHA ABBAS.

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<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعظم ترین خبر خوش صحت مزاج مبارک حضرت عبداله آء و انتشار امر مبارک در شهر بار سرت نفوس روز بروز مجذب جمال حقیقت میگرددند و بشر از پیش طلب تعالی الهی میشوند در جمیع روزها و محافل علیا خطابها عظیم در صلح عمری و تجزیه بین شرق و غرب اجراء فرمودند جمعی کثیر مانور در شب انوار گردید</p>	

دکتر ضیاء بغدادی

راحت و آسایش باشند و عدالت بد چه رسد که حیوانی نتواند به حیوان دیگر تعدی کند گرگ و میش با هم از یک چشمه آب نیشند باز و یک کج در یک کج نه آشیانه کنند شیر و آهو در یک چراگاه بچرند حالا در زمان این سیح ظلم و عدوان بد چه ایست که حکومت رومیان در فلسطین غلبه کرده یهود را میکشد میزند نفی میکند جسس بنماید ظلم و عدوان بی پایانست حتی خود سیح را بقضای علمای یهود بصلیب زدند چگونه این سیح ان سیح است؟

این برد سبب احتیاج ملت یهود از ایمان ب سیح و حال آنکه جمیع این ظاهر شد جمیع این آثار با هر شد و لیکن کلامی سزای بود علماء یهود نه فهمیدند گمان کردند که این شرط جبب ظاهر و مفهومی لفظی است و حال آنکه جمیع رموز بود

اولاً

اینکه از تقای غیر معلوم می آید روح سیح از تقار غیر معلوم آمد نه جسمش هر چند جسمش از ناصه بود اما روح سیح نه از ناصه نه از جفا آمد نه از شرق و نه از غرب بود روح سیح از عالم الهی بود از تقای غیر معلوم بود اما علمای یهود نفهمیدند

ثانیاً

اینکه عصای او از آهن بود عصا آلت شبانی است آلت شبانی حضرت سیح لسان مبارك بود لسان مبارك سیف قاطع بود فصل بین حق و باطل میکرد

ثالثاً

اینکه بر سر برد او در به نشیند و سلطنت نماید حضرت سیح سلطنتش سلطنت ابدی بود نه

سلطنت ناپلیون نه سلطنت جنگیز خان نه سلطنت انیبال سلطنت سیح سلطنت روحانی بود سلطنت ابدی بود سلطنت جلال بود ممالک او قلوب بود در قلوب سلطنت میکرد نه در خاک و الا ابدت لظمتش با قیامت و نهایت ندارد

رابعاً

اینکه ترویج تورات بنماید یعنی اساسی را که حضرت موسی گذاشته است از ان تقالید خلاص میکند ان حقیقت را ترویج میکند هیچ شبهه نیست که حضرت سیح اساس موسی را ترویج کرد از جمله وصایای عشره را ترویج کرد حقیقت شریعت موسی را ترویج کرد اما بعضی امور که موافق عصر موسی بود و در زمان سیح موافق نبود از زوالند بود با ان تقالید تلمودیه بود انها را نسخ کرد اساس اصلی را بجای داشت و ترویج فرمود

خامساً

اینکه شرق و غرب را فتح می کند چون حضرت سیح کلمه الله بود بقوه الهی شرق و غرب را فتح کرد و فتوحاتش الى الان باقی و برقرار است ندارد

سادساً

اینکه در ایا ظهورش گرگ و میش از یک چشمه آب بخورند معصداً از ان اناست که نفوسیکه مانند گرگ و میشند انها ب حضرت سیح مؤمن می شوند و جمیع انها از چشمه الجیل می نوشند مثلاً یک شرق و یک غرب که مناسبی با این انها نبوده معاشرتی با هم نداشته اند و از هر جهت مخالف بودند و بمنزله گرگ و میش بودند

نه مفهوم لفظی و چون حسب مفهوم لفظی گرفتند
 لهذا اعراض و استکبار میکردند می گفتند این موعود
 ان موعود نیست چنانکه یهود عبارات را گرفته
 حین ظهور حضرت مسیح علماء یهود گفتند این مسیح
 ان مسیح نیست این ان موعود نیست بلکه نسبت
 های دیگر دادند که زبان جا کند... و عسک
 بشرط ظهور مسیح در کتاب مقدس تورات نمودند
 شرط اول

اینکه در کتاب مقدس منصوص است که مسیح از یسکان
 غیر معلومی آید این شخص از ناصره آمدن ما او را
 می شناسیم

شطح ثانی

آنکه عصایش از آهن است یعنی به شمشیر
 شبانی می کند و این مسیح شمشیر که سطل است
 عصای چوپ هم ندارد

شطح ثالث

آنکه بموجب کتاب مقدس حضرت موعود باید
 بر سر برود نشیند و تأسیس سلطنت بکند
 این مسیح نه سلطنتی نه لشکری نه مملکتی
 نه وزرائی نه وکلای فیبر و جی است لهذا
 این مسیح ان مسیح موعود نیست

شطح رابع

آنکه مسیح شریعت تورات را زویج کند و این مسیح
 سبت را بهم شکست شریعت تورات را نسخ
 نمود چگونه این مسیح ان مسیح است ؟

شطح خامس

آنکه باید شرق و غرب را فتح کند این مسیح یک
 لاده و آسیانه ندارد چگونه این مسیح ان مسیح است

شطح ششم

آنکه باید حیوانات نیز در زمان مسیح در نهایت

نجم باختر از وقایع نگار امام خاتون محمد تقی
 ناظر خراسانی خاتم عهد الله درین جز بسیار معنون
 و متشکر است که این مقاله تاریخی مؤثر را بمانند
 و امیدواریم که باز همین مقالات مفید را فرمایند

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَنْزَلَ هٰذَا الْكِتٰبَ الْعَرَبِيَّ عَلٰى قَلْبِنَا مُحَمَّدٍ

لفظ مبارک حضرت عبدالجبار در مسئله اجتناب ملل
 از مظاهر امر الله " در سبب مبارک در شهر نیویورک
 آمریکا روز چهارشنبه ۱۱ جولای ۱۹۱۲ ساعت
 بعد از ظهر در حضور جمعی از محترمین فرمودند

امشب میخواهم از برای شما سبب اجتناب ناس را
 از مظاهر مقدسه الهی بیان کنم این سبب است
 که در جمیع عهد ها در منظر موعود بودند مثلا
 در زمان مسیح بهود منتظر ظهور مسیح بودند و شب
 و روز در معابد دعا مینمودند که خدایا ظهور
 مسیح را نزدیک کن تا از افوا و استفاضه کنیم
 و با آنچه سبب عادت ابریت بریم با شبها
 در مقدس لافلاس گریه میکردند و واضح جریع و فزع
 مینمودند که خدایا مسیح را فرست اما وقتی
 که مسیح ظاهر شد جمیع اعتراض کردند جمیع انکا
 نمودند بلکه تکفیر کردند و عاقبت بصلیب نژاد
 سبب چه بود ؟ اسباب بسیار بود اما
 ب بسیار قوی دو سبب بود که این دو سبب
 همیشه سبب اجتناب ناس بوده و سبب معروفی
 کل گریه است

سبب اول آنکه شخص موعود را در کت
 مقدس شیطانی مذکور که ان شروط کلام برزیست

زیرا که عموم حالشان در بگردن و از بیان روح پرور
 آن غنا جوان مفتون شده بودند این خبر بشاه
 رسید که عقرب هیت در بار پادشاهی را بخند
 خواهند کرد، فوری فرمان قتل صادر و آن جوان
 مرد سپاه غیرت را که ز خون خالی و از دست پر
 بود در قتلگاه حاضر نمودند و بهمان حال که قرائش
 غضب از چپ و راست صف آرسته بودند
 باز عکس برداشتند بعد از شهادت با سعادت
 او سلطان آن کلام مبین را مطالعه نموده همین
 که برض نمود مطلع می شوند سه مرتبه میگویند
 تا کتون قاصد را نکشته و اظهار تاسف و ندامت
 می نماید که صاحب منصبان ز یاد نجاتی نموده و بی
 جهت بجزای شایسته در باره او اعمال داشته
 اند - لوح مبارک را بملا علی کنی که اعلیٰ علیما
 آن عصر بوده و سایر فقهاء کلامه آن که جوابی
 بنویسند آنان چون بر فرمایشات و مضامین
 مطوبه بجز شدند عنوان نمودند که این شخص
 مخالف حین و آئین و جواب او شمشیر است !
 این جواب در پیشگاه سلطنت پناهی مقبول
 نیافتاد !

هر شخص فرضی انصاف در شهادت خواهد داد
 که این امر حاج از قوه و عاقلت انسانی بر آید
 آسمانی بوده و هر کس لوح سلطان ایران را از
 روی تحقیق ملاحظه و تفکر نماید البته حقیقت
 ایمان و ائمان فائز خواهد شد - عن ابن خطاب
 مبارک که هم فعلا با تذهیب و تزیین قاب گرفته
 مقامات عالیه موجود است این نکته هم البته
 نزد عقلا و ارباب بصیرت مکتوف و مشهور
 بود که در سعادت این نوع اجساد طیبه
 اهل پادشاهی و ارحام مظهر بسیار خلیات

چنانکه در میان برهان حال **خان عبدالحمید**
 پدیده بزرگوار همین جوان پیر میان است که
 پس از این واقعه مشرف بحضور مبارک شده
 تمامی شهادت می نمایند سوال پرسش خود را رحمت
 و استجابت وعده می فرمایند - ایشان بجز اسان
 آمد جماعت مفسدین آنرا بشیخ با قراصمها
 که او را "ذنب" نام فرموده اند معنی اینها
 (این شخص در آن اوقات بعنوان زیارت حضرت
 رضا آمده بود) بجلگه او دستگیرش نموده مجوس
 میسازند - بعد از مدتی مدید که در حبس
 بوده چون متولی باشی حکومت خراسان نظر
 باینکه ستا بجرم ملاک آستانه است از وی تقبل اینها
 نموده اند چند مرتبه او را در خلوت خواسته میگویند
 وقتی در محضر شیخ حاضر می شوید ظاهر بگویند
 از این طایفه نیستم فوری میگویند شمار اینها
 دل هر چه بخوای باش

در جواب میگویند استغفر الله سالهای تمامه
 مشتاق بشهد شدن بوده حال برای چهار
 روز دنیا از آئین بجائی دست بردارم !
 مختصرا پس از ورود به نزد شیخ بجز سوال
 میگویند بی جان نثار این طایفه هستم حکم
 بر قتلشان صادر میگردد - جناب حاجی شاکر
 پوش عنایتی را از خانه خود خواسته پیشتر
 و بعد از آن جان با نسی در مقام حضرت باقی
 حاضر میکردند در حال اشغال به تدوین
 مناجات در شهادت حضرت رضا علیه الاف
 التحية والثناء که مامن امن و امان است
 بد چه شهادت نرشد بعد از کشتن شدن هم
 جانم را سنگباران کردند باین قسم بجان و خاصه
 جانان دست از هستی جان برداشته اند فاجعه و ابوالی الارض

آوردند امر گردید که استطاق نمایند تا بهائیان طهران
 و رفقای ساور بلاد ایران را بگیرد در زیر خنجر اورا باندازند
 شکنجه و آزار نمودند که باران را بر زرد چهره و از نعمت
 سیامت خلاصی یابد پیوسته صبر و شکیانی اختیار و
 برای ثبوت مدعی خود استقامت ورزید و چون
 یکبار جانانش شیفته حضرت جانان بود هر
 گونه زجر را تحمل نمود پس از شکنجه های
 بسیار و صدقات بی شمار فرمود که آن شهید
 مظلوم را داغ نمایند آتش زیادی افروخته آهن
 نامشروعی از سپاهیان شمشیر خود را از غلاف کشید
 در آتش گذارد و در این مقام هویت را ظاهر
 و ندای صدف مولای ازان گشته حیدر را
 معشوق بلند کردید هنوز سپاهیان در حضور
 ولادت برداشتن آهن از آتش بودند که خود
 بانهایت وجد و سرور داعی را گرفتند و بر سینه
 بی کینه خود گذاردند و فرمود صادق است
 موی که فرمود با شمشیر تو را داغ خواهند
 کرد " دور زیادی از سوختن آن بدن
 مطهر بلند و بوی گوشت سوخته چادر را
 احاطه کرد یکی از سربازان معاصر بان
 زبان که حضور داشته گفت با جمعی فغان
 خود در همان خیمه بودیم و تمام را برای العین
 دیدیم از تعفن خود و سوختن فرار کردیم
 چند دقیقه بعد به چادر آمد ملاحظه کردیم
 او با کمال ثبات در نهایت التهاب مشغول نالجا
 است و جمیع ناظرین آنگان تحیر بر زبان گرفته
 بودند این ثبوت و سرور که بعضی شهیداری
 میرسد امر نمائید بهمان حال عکس برداشته
 شود حقیقه از کثرت شرور و انجذاب آوردند
 بود که کلیه ده برهم خورده کل مجذوب گردید

عبد الحمید گذاردند همان کاری که او با من کرد
 بسرا آوردند لکن در نهایت عدلت در حبس
 است مثل آنکه من حبس بودم و طین در حبس
 سرور بودم نهایت اشراخ قلب داشتم زیرا
 من مجرم نبودم بجهت سبیل الهی حبس را قبول
 نموده بودم هر وقت در خاطر می آمد که من
 برای خدا حبس شده ام نهایت سرور را پیدا
 میکردم ولی عبد الحمید به بتکیت اعمال
 خود گرفتار به سبب گناه در حبس افتاد
 هر ساعت می میرد و زندی شود در نهایت
 خزن در نهایت یأس است اما من در نهایت
 امیدواری بودم سرور بودم که الحمد لله در
 سبیل الهی مجوسم حیاتم هدیه می رود هر
 کس مرا میدید ابتدا گمان نمی کرد که من
 مجوسم در نهایت سرور در نهایت تشکر
 در نهایت صحت بودم ابتدا اعتنائی باین حبس
 نداشتم !!

جاناتیک

نمونه تاریخ حیات جناب بیخ شهید که در شمار دوم
 جلد سوم با عکس پاکشان درج شده بود

اظهار داشت در من نجس نمائید و به بینید
 که غیر از این لایحه با خود هیچ چیز ندارم بعد
 از تقشش او را در سرای در سلطنت بردند و با کمال
 ادب بجز در سینه با صوتی ملیح و فصیح باین کلمه علیا
 گوید بگرد " یا سلطان قدوس من سباء
 نبیاء عظیم - " همان ساعت با خنجر و حبس

نماند کل متحد و متفق شویم و به عبودیت
 پروردگار قیام نمائیم و در طریق ارجاف نشانی
 کنیم
 باری در پادشاه بر مقاومت حضرت بهاء الله
 برخاستند یکی ناصر الدین شاه یکی
 عبد الحمید و حضرت بهاء الله را در قلعه عسکرا
 حبس کردند تا شمع او را خاموش کنند و امر
 او را معدوم نمایند لکن حضرت بهاء الله در
 حبس نامه های شدید مرقوم فرمود که این
 حبس سبب می شود که امر من بلند گردد
 این حبس سبب می شود که تعالیم من انتشار
 یابد و من ضری حاصل خواهم کرد زیرا من
 جانم را فدا کردم دولت را فدا کردم مال را فدا کردم
 آنچه داشتم فدا کردم از برای من این سخن ضری
 ندارد و همین طور که فرمود در سخن علم
 خود را بلند فرمود و آواز او امشب بشنید و غیب
 رسید حتی با یک سید حال او جمع قطعات
 عالم امر بهاء الله منتشر است اگر با ساسا سفر
 کنید به جا بروید می بینید در انتشار است
 در ایفای امر انتشار است در پادشاه انتشار است
 لکن در امریکا بدایت امر است و حال در جمع اتفاق
 منتشر این در پادشاه ابداً نتوانستند که
 مقاومت او نمایند و لکن خدا این در پادشاه
 را بکلی بر انداخت ناصر الدین شاه گفته شد
 و عبد الحمید در حبس افتاد
 اما من عبد البهائو چهل سال در حبس بودم
 خدا منخیر را از گردن من برداشت و برگردان
 عبد الحمید گفته در این در یک دفعه چون
 مکتبه اتحاد ترقی اعلان حرکت کرد من از آنجا
 نمودن و زنجیر را از گردن برداشتند و برگردان

باز دشتی با جمیع یکسان معامله کن و این تعذرات
 که در عقلت است از لاله نما زیرا این خلق جمیع بندگان
 خدا هستند در نظر حکومت باید جمیع یکسان باشند
 حکومت باید جمیع مهبران باشد و اگر چنانچه عدالت
 نمودی و این ظلمهارا از لاله نگریدی و موافق رضای
 خدا و ندر حرکت نگریدی بنیان سلطنت متزلزل
 شود و هم چنین میفرماید که تو باید علماء را جمع
 کنی و هر چو خواهی من حاضر شوم من اقامه حجت
 و پراهنی می کنم و بر جمیع محترم را ظاهر می نمایم این
 بود که اعتنائی نکرد جواب رساله جمال صابرا
 نداد بعد خدا بنیان سلطنت او را بر انداخت
 و خود او کشته شد
 از جمله بعد العزیز پادشاه عثمانیان رساله
 مرقوم شد در این رساله تهدید فرمودند که تو
 مل بسجن فرستادی مسجون نمودی گمان
 میکنی که بسجن از برای من ضرر دارد یا آنکه
 بسجن از برای من ذلت است ؟ این سخن
 از برای من عزت است زیرا در سبیل الهیت
 من جرمی نکرده ام که در حبس بمانم در راه خدا
 این بلا یا ورز یا وارد لهدان نهایت سرور دارم
 بی نهایت خوشنودم و لکن تو منتظر باش خدا از تو
 انتقام می کند و غمگین ملاحظه کنی که بلا
 مثل باران بر تو میبارد و معدوم خواهی شد
 و همین طور شد با بن عظمت حضرت بهاء الله
 جمیع سلاطین عالم رسالتی فرستاد و جمیع
 را به محبت و الفت دعوت نمود جمیع را بصل
 عوی دعوت کرد جمیع را بوحدهت علماء از کتبا
 دعوت نمود جمیع را به اتحاد و اتفاق دعوت
 کرد تا کل متحد و متفق گردند و این جنگ و جدل
 نماند این حرب و قتال نماید این عدل و دروغضا

تفالدله مجبی درین و برهان بر این آنکه پسر هر یهودی یهودیست پسر هر مسیحی مسیحیست پسر هر مسلمی مسلم میشود پسر هر زرتشتی زرتشتی میشود پس این مذهب از آباء و اجداد برآید از برای اولاده است و تقلید آباء و اجداد میباشد بجهت آنکه بدین مذهب یهودی بوده او هم یهودی میشود نه اینکه بخوبی حقیقت کرده بیه تحقیق است آنکه درین یهودی خفالت و تابعیت اگر آرزو بکند دیگر که بدین آباء و اجداد بر این مسأله بوده اعم این مسأله بر این پیش گرفته است مفصل نیست که ظلمت تفالدله عالم را احاطه کرده تابعیت تفالدله طریق الهی را آنگه نموده نور حقیقت بخوبی مانده اگر اینها بخلافه خوبی حقیقت کنند که در این است که بر حقیقت بی برور و حیرت حقیقت را قدر جمیع ملایک و ملائکه گردان اما با احوال متعاقبات نیز در حقیقت مجروح و این تفالدله مخالف است لهذا تراجم و عبارات در میان است بعضی و عبارات نیز ملایک شد بسیار است اما اگر بخوبی حقیقت نکنند اینها را حقیقت بعضی نمایند چنانکه و عبارات همانند یکدیگر آنها را یک نام را احاطه کنند

در آباء می که در شرقی ظلمت ضلالت در میان است قوت بوده و بوقی در تقابلید بدین وجهی که این ملایک شرقی تشنه خون یکدیگر بودند یکدیگر را اجس میشمیزند و با یکدیگر ملاقات نمیکردند در هر وقتی حضرت بهاتا و الهه در شرق ظاهر شد و ایشانها تفالدله را بر انداختند نور حقیقت سطح کج میل نمائند که تابعیت نمردند و محبتش نند چون بخوبی در پیشتر حقیقت کردند منتور گشتند

جمیع بشر بندگان الهی هستند و همه از مسأله آسمانی و همه از نایق خانان و جمیع آنها را نشان باد

اعلان خود هر که درین در میان آفریده او بود بعضی و عبارات نمایند جمیع قلوب را تا یکدیگر نمایند در تقابلت کور است در این بجزایر کور است در قرآن مکرر است چه کتاب بود اما کور است در زمان است اما کور است خلاصه در جمیع این کتب مکرر است که بعد از آنکه تا یکی عالم را احاطه نموده آن روشنائی طلوع نماید نظیر آن است چون شب خفالتی را بر سر شود در این ظهور بر روز است و همچنین هر وقتی که ظلمت ضلالت عالم را احاطه کند و نفوس بشر از ضلالت غافل شوند و نادانیات بروحانیات غلبه نماید جمیع ملایکند جمیع آن غرق عالم طبیعت گردند و از عالم حق بجزیر و ضلالت را فریاد نمایند زیرا حیوانات جز از احساسات ندارند و قوای روحی آنها افتعال ندارند و بکلی از ضلالت و انبیا و خبر و قوی از انان و طبیعی و فلسوفی مادی هستند و ملایک انسان باید مسأله از جهت یکیش و در هر جمله سر بخوبی علم نمایند تا مادی و طبیعی کرده اما کور بدون این زنجار رئیس فلاسفه مادیون است در جمیع و وقتی این آفتاب طلوع خورشید شود و ان صبح نورانی ظاهر خواهد شد!

ملاحظه نمایند از روزی که ملایکات بروحانیات غلبه نموده در بین بشر ابتدا احاطت روحی نمایند نسبت الهیه نمایند هدایت نامه نمایند معرفت چنانچه جمعی بکائنات و با معابد میروند و عبادت می کنند این بجهت تفالدله آباء و اجداد است نه اینست که بخوبی حقیقت کرده اند و حقیقت را یافتند و حقیقت را سپردند از آباء و اجداد اینها را آنها تفالدله می بردند و با آن تفالدله تقابلت میکنند و عبادت کرده اند که بعضی اوقات معابد بروند و ان

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ماه بهار سنه

نجم باختر

۱۳۲۹

صفحه اول ۱
جلد چهارم ۴
شماره اول ۱
قیمت شتران
ماریج ۲۱

ایرین بر حسب تاریخ بهائی هر نوزده روز جای و توزیع میگردد و در نهایت از برای در مسائل گوناگونی بشر و وحدت ادیان و انتشار علوم و فنون قرن و تربیت اطفال و پیشرفت حضرت بهاء الله در اطراف جهان و توضیح حقایق این درین دعوی خواهد نوشت و مقالات مفید که موافق سبب اعلام است قبول و نشر خواهد کردید

فوج مبارک

که برای این جریان از قبل اعلام شده بود :-
هو الله ای نجم باختر
شاد باش و شاد باش که اگر تبار و در این بهائی اختر
نیز گردی و منتشر در هر کشور شری اول روز نامه بهائیان
که در طعنه امیرک ناسب شد هر چند حال طالبان
قلیل و محنت صغیر و صوت ضعیف و ط اگر استقامت
کنی و منظور نظریان گردی و مشمول محنت بزرگواران
تابان بر میان در مستقبل طالبان فوج موج زند
و محنت مزاید و مبدلت واسع و صوت و صیبت نفع
و جهات گوناگون و عاقبت اول جریان عالم گردی و ط شرط
استقامت استقامت استقامت ع ع

سال چهارم

الحمد لله که نجم باختر سال سوم را پیروزه و از این
روز قدم در سال چهارم میگذازد .
نهایت آمال اعضاء نجم باخترها تا جانشانی
در طریق اجبای الهی و انتشار اخبارات بهائی
و ترویج اصول جانپوران درین دعوی نابد چه
رسد که سبب ارتباط شرق و غرب گردد .

موعود کلام اول ادیان

خطابه حضرت عبداله با در مسئله "موعود کل
ملک و ادیان" در بیت مبارک در شهر نیویورک شب
جمعه پنجم ماه جولای ساعت هشت در حضور جمعی
از بار و اغیار فرمودند :-

بسیار بسیار خوش آمدید !
در جمع کتب مقدسه الهیه بشارت است که بزودی
سید روزی خواهد آمد که موعود جمیع کتب ظاهر
خواهد شد و یک قرن نورانی تشکیل خواهد کرد
علم صلح و سلام بلند خواهد شد و حدیث عالم انسانی

عید نوروز

در این بوم مهمت مسعود و عید مبارک
از صمیم فواد بهائیان را خصوصاً و اهل
شرق را عموماً تبریک و تهنیت میگوئیم
﴿نجم باختر﴾

تخمباختر

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از شیکاگو امریکا

شماره اول بیج شانزدهم

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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No. 2

ABDUL-BAHA ADDRESSES THE ESPERANTISTS OF EDINBURGH AND PARIS.

ADDRESS DELIVERED IN EDINBURGH

January 7, 1913—under the auspices of the Edinburgh Esperanto Society
From *The British Esperantist*, February, 1913

EVERY movement which promotes unity and harmony in the world is good, and everything which creates discord and discontent is bad. This is a century of illumination, surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language creates oneness of heart. Oneness of language engenders peace and harmony. It sweeps away all misunderstandings among peoples. It establishes harmony among the children of men. It gives to the human intellect a broader conception, a more commanding point of view.

Today the greatest need of humanity is to understand and to be understood. With the help of the International Language, every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. By its aid every nation henceforth will be able easily and

without difficulty to work out its own scientific discoveries.

It is a well-known fact that the Oriental student coming to the west, in his efforts to acquaint himself with the discoveries and achievements of western civilization, must spend precious years of his life in acquiring the language of the land to which he comes before he can turn to the study of the special science in which he is interested. For example, let us suppose that a youth from India, Persia, Turkestan or Arabia comes to this country to study medicine. He must first struggle with the English language for four years, to the exclusion of all else, before he can even begin the study of medicine. Whereas, if the auxiliary international language were taught in all the schools during his childhood, he would learn the language in his own country, and afterwards, wherever he wished to go, he could easily pursue his specialty without loss of some of the best years of his life.

Today if one wishes to travel abroad, even though possessed of several languages, he is likely to be seriously handicapped because he does not know the particular language of

some one people. I have studied oriental languages profoundly and know the Arabic better than the Arabians themselves. I have studied Turkish and Persian in my native land, besides other languages of the East, nevertheless, when I visited the West I had to take an interpreter with me quite as if I knew no language. Now if the International Language were generally spoken, that and the Persian language would be sufficient for me in every country of the world.

Only think how the International Language will facilitate intercommunication among all the nations of the earth. Half of our lives are consumed in acquiring a knowledge of languages, for in this enlightened age every man who hopes to travel in Asia and Africa and Europe must learn several languages in order that he may converse with their peoples. But no sooner does he acquire one language than another is needed. Thus one's whole life may be passed in acquiring those languages which are a hindrance to international communication. The International Language frees humanity from all these problems.

In a word, to understand and be understood, there must be an international medium. The teacher and the pupil must know each other's language, in order that the teacher may impart his knowledge and the pupil receive it. In all the world there is nothing more important than to be understood by your fellowmen, for upon this depends the progress of civilization itself. To acquire a knowledge of the arts and sciences one must know how to speak, to understand and at the same time to make himself understood, and this matter of understanding and being understood depends on language. Once establish this auxiliary language, and all will be enabled to understand each other.

I recall an incident which occurred in Bagdad. There were two friends who knew not each other's language. One fell ill, the other visited him, but not being able to express his sympathy in words, resorted to gesture, as if to say, "How do you feel?" with another sign the sick replied, "I shall soon be dead;" and his visitor, believing the gesture to indicate that he was getting better, said, "God be praised!"

From such illustrations you will admit that the greatest thing in the world is to be able to make yourself understood by your friends and to understand them, and that there is no greater handicap in the world than not to be able to communicate your thoughts to oth-

ers. But with an auxiliary language all these difficulties disappear.

Now, praise be to God, that language has been created—Esperanto. This is one of the special gifts of this luminous century, one of the most remarkable achievements of this great age.

His Holiness BAHÁ'Ó'LLAH many years ago wrote a book called "The Most Holy Book," one of the fundamental principles of which is the necessity of creating an International Language, and He explains the great good and advantage that will result from its use.

Now let us thank the Lord because the Esperanto language has been created. We have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East. I pray you, Esperantists and non-Esperantists, to work with zeal for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, that day when, it is said, the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy word is that hostile races, warring nations, differing religions, shall become united in the spirit of love.

I repeat, the most important thing in the world is the realization of an auxiliary international language. Oneness of language will transform mankind into one world, remove religious misunderstandings, and unite East and West in the spirit of brotherhood and love. Oneness of language will change this world from many families into one family. This auxiliary international language will gather the nations under one standard, as if the five continents of the world had become one, for then mutual interchange of thought will be possible for all. It will remove ignorance and superstition, since each child of whatever race or nation can pursue his studies in science and art, needing but two languages—his own and the International. The world of matter will become the expression of the world of mind. Then discoveries will be revealed, inventions will multiply, the sciences advance by leaps and bounds, the scientific culture of the earth will develop along broader lines. Then the nations will be enabled to utilize the latest and best thought, because expressed in the International Language.

If the International Language becomes a factor of the future, all the Eastern peoples will be enabled to acquaint themselves with the

sciences of the West, and in turn the Western nations will become familiar with the thoughts and ideas of the East, thereby improving the condition of both. In short, with the establishment of this International Language the world of mankind will become an-

other world and extraordinary will be the progress. It is our hope, then, that the language Esperanto will soon spread throughout the whole world, in order that all people may be able to live together in the spirit of friendship and love.

ADDRESS DELIVERED IN PARIS

From Persian notes; translated by Mirza Ahmad Sohrab

ABDUL-BAHA addressed the Paris Esperanto group February 12th, at a banquet which was tended him at the Hotel Modern, in that city. M. Bourlet, President of the Paris Esperanto Society, introduced Abdul-Baha briefly, stating that one of the revealed principles of this great Peace Prophet's world religion was the establishment of a universal language.

There was a deep silence as Abdul-Baha rose majestically. His remarks were punctuated by cheers and applause as he walked up and down the banquet hall, stopping to emphasize with frequent gesture. He spoke in Persian, M. Hippolyte Dreyfus-Barney of Paris interpreting into French. Here and there one noted that the French translation was undergoing still further interpretation by Esperantists who had neighbors that did not understand French but knew Esperanto: the occasion itself offering a noteworthy argument for the great necessity of a universal tongue.

ADDRESS BY ABDUL-BAHA.

In the material world of existence, human undertakings are divided into two kinds—universal and specific. The result of every universal effort is infinite and the outcome of every specific effort is finite.

In this age, those human problems which create a general interest are universal; their results are likewise universal, for humanity has become interdependent. The international laws of today are of vast importance since international politics are bringing nations nearer to one another. It is a general axiom that in the world of human endeavor, every universal affair commands attention and its results and benefits are limitless. Therefore let us say that every universal cause is divine and every specific matter is human. The universal light for this planet is from the sun and the special light here tonight, which is electric, illumines this banquet hall through the invention of man. In like manner the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the

Sun of Reality, and the brightest ray is the coming of the universal language. Its achievement is the greatest virtue of the age, for such an instrument will remove misunderstandings from among the peoples of the earth and will cement their hearts together. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all his fellowmen.

The basis of knowledge and the excellencies of endeavor in this world are to teach and to be taught. To acquire sciences and to teach them in turn depends upon language and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

No doubt you are aware that in the past ages a common language shared by various nations created a spirit of solidarity among them. For instance, 1,300 years ago, there were many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians and Babylonians in Bagdad and along the River Mesopotamia. There existed among these peoples rank hatred, but as they were gradually brought nearer through common protection and common interests, the Arabic language grew to be the means of intercommunication, and they became as one nation. They all speak the Arabic language to this day. In Syria if you ask any one of them he will say, "I am an Arab," though in reality he is not—some are Greeks, others Jews, etc.

We say "This man is a German, the other an Italian, a Frenchman, an Englishman," etc. All belong to the great human family, yet language is the barrier between them. The greatest working basis for bringing about unity and harmony among the nations is the teaching of a universal tongue. Writing on this subject, 50 years ago, His Holiness BAHÁ'U'LLAH said that complete union between the various sections of the world would be an unrealized dream as long as an international language was not established.

Misunderstandings keep people from mutual association and these misunderstandings will not be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this.

The people of the Orient are not fully informed of the events in the West and the West cannot put itself into sympathetic touch with the East. Their thoughts are closed in a casket—the universal language will be the master key to open it. Western books will be translated into that language and the Easterner will be informed of the contents; likewise Eastern lore will become the property of the West. Thus also will those misunderstandings which exist between the different religions be dispersed. Religious prejudices play havoc among the peoples and bring about warfare and strife and it is impossible to remove them without a language in common.

I am an Oriental and on this account I am shut out from your thoughts and you likewise from mine. A mutual language will become the mightiest means of universal progress toward the union of the East and West. It will make the earth one home and become the divine impulse for human advancement. It will upraise the standard of oneness of the world of humanity and make the earth a universal commonwealth. It will be the cause of love between the children of men and create good fellowship between the various creeds.

Praise be to God, that Dr. Zamenhof has constructed the Esperanto language. It has all the potential qualities of universal adoption. All of us must be grateful and thankful to him for his noble effort for in this matter he has served his fellowmen well. He has constructed a language which will bestow divine benefits on all peoples. With un-

tiring efforts and self-sacrifice on the part of its devotees it gives promise of universal acceptance. Therefore everyone of us must study this language and make every effort to spread it so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the business of the future conferences and congresses will be carried on in Esperanto. In the future two languages will be taught in the schools, one the native tongue, the other the international auxiliary language. Consider today how difficult is human communication. One may study 50 languages and yet travel through a country and still be at a loss. I, myself, know several of the Oriental languages, but know no Western tongue. Had this universal language pervaded the globe, I should have studied it and you would have been directly informed of my thoughts and I of yours and a special friendship would have been established between us.

Please send some teachers to Persia, if you can, so that they may teach Esperanto to the young people. I have written asking some of them to come here to study it.

I hope that it will be promulgated very rapidly—then the world of humanity will find eternal peace; all the nations will associate with one another like mothers and sisters, fathers and brothers, and each individual member of the body politic will be fully informed of the thoughts of all.

I am extremely grateful to you and thank you for these lofty aims, for you have gathered at this banquet to further this language. Your hope is to render a mighty service to the world of humanity and for this great aim I congratulate you from the depths of my heart.

SOUL, MIND AND SPIRIT

Talk given by Abdul-Baha, January 30, 1913, at 30 rue St. Didier, Paris

From Persian notes; translated by Mirza Ahmad Sohrab

ONE of the ladies present has asked me to speak on the subject of soul, mind and spirit. She desires an explanation of these terms.

The terminology of ancient philosophers differs from that of our time. In later ages certain terms have developed through which we see these subjects in a different light. According to some ancient philosophers, the words soul, mind and spirit imply the underlying principles of life, expressing the various

phases of the one absolute reality. They were different names for the operations of one essence. For instance, we say a man sees, hears and speaks—seeing, hearing and speaking are the different performances of the same power which animates man. Different schools of thought have given different names to the various operations of the one essence. For instance, when some speak of the emotions of consciousness they call it soul; when they express the discovering power of man they call

it mind, and when they refer to the animating essence of the world of creation, they call it spirit.

The differentiation which we make of these subjects is as follows: By soul we mean that power which is the mover of this physical body which is entirely under its control and lives in accordance with its dictates. The soul that lives in the material world is dark for in the material world there is aggression, struggle, greed, vice and transgression. If the soul remains in this station, and moves along these paths it will receive no uplift, but if it becomes the recipient of the world of mind, its darkness will be transformed into light; its tyranny into justice, its ignorance into wisdom and its aggression into loving kindness. There will be no more struggle for existence and man will become free from egotism. He will be released from the material world and become the embodiment of justice, the personification of the virtues. He will become a sanctified soul and be the means of the illumination of the world of humanity and an honor to human kind. He will confer life upon the children of men so that all nations will attain to the station of perfection. To such a person we may apply the name of "a holy soul."

The soul in itself cannot unravel the mys-

teries; but the mind is superior to the soul. The mind is a power whereby man can investigate the reality of every object. It unfolds to his vision the secrets of existence and leads him on and on to the station of divine sublimity. It frees man from the fetters of self and causes him to ascend to the pure heaven of sanctity.

The third power of man is the power of the Spirit. It is an emanation from the Divine Bestower. It is the effulgence of the Sun of Reality, the radiation of the celestial world. In short it is the essence of the Spirit of Faith of which His Holiness Christ speaks when He says, "Those that are born of the flesh are flesh and those that are born of the spirit are spirit." The spirit is the axis around which the eternal life revolves. It is conducive to everlasting glory; it is the cause of the exultation of the world of humanity. Again His Holiness Christ says, "Whosoever has not received a portion of the spirit is as dead. Let the dead bury their dead." In another place Christ says, "You must be baptized with the spirit." This Spirit is the life of the world of humanity; the cause of eternal illumination. It inspires man to attain to the virtues and perfections of the divine world.

May each one of you become the recipient of the Spirit. This is my hope.

INDIVIDUALITY AND PERSONALITY

Address by Abdul-Baha, February 14, 1913, at 30 rue St. Didier, Paris

From Persian notes; translated by Mirza Ahmad Sohrab

TODAY one of those present asked a question on personality. From what source does it come? What are its attributes? What are its characteristic features or aspects?

Personality is one of two kinds. One is the natural or God-given personality which the Western thinkers call individuality. Individuality is the inner aspect of man which is not subject to change.

The second is personality. Personality is the acquired virtues and perfections, with which man is adorned.

When the individuality of man, i. e., his God-given natural virtues, is adorned with acquired virtues and perfections then we have character. When the infinite effulgences of God are revealed in the individual, then divine perfections which are invisible in all creation will become manifest in him.

For instance, one man is the manifestor of knowledge, i. e., divine knowledge is revealed

to him. Another man is the dawning place of power, a third is wealthy, another is generous. Again a person is faithful, and another with whom you come in touch, is merciful. All these attributes are God-given and natural in man.

These are the manifestations of the unchangeable individuality. All of them are praiseworthy, because they are divine in origin. All these qualifications are created by God, they are loved by every one, for they are the significances of His names and attributes. The rays of His names and attributes have illumined the very essence of these qualifications.

As regards the personality which is the result of acquired virtues, that is also good. For instance, this mirror had once an individuality of rock. The rock going through the processes of purification, has reached to its present status of transparency. Now the rock in its original state was praiseworthy,

but having acquired the second state, which is personality, it has become a mirror. In the beginning it was a piece of black stone, now it has become a pure looking-glass.

Therefore you can easily see that the personality or the acquired virtue has become the means of the appearance of greater perfections, which perfections are clearly visible in the mirror.

The rock was endowed by God with a distinct individuality. It acquired personality through the process of education. The individuality of all people is laudable, for everything God creates is based upon divine wisdom. In the creation of God there is no defect. However, personality has no element of permanence in it, it is a shifting, changeable quality in man which can be turned either way.

For instance, when man is the manifestor of virtues it strengthens the individuality, and suffers his hidden forces to come into active play. But if he acquires defects the beauty and simplicity of the individuality will be lost, and its God-given qualities will be stifled in the foul atmosphere of these imperfections. It is self-evidently manifest that every human being created by God is original; that is, those heavenly attributes which are the distinguishing features of the individuality are created by God and deposited in man.

But if later on the personality acquires sciences, he will become a wise man. If he is engaged in praise-worthy deeds he will be appreciated. If he strives in the study of knowledges he will become perfect. If, on the contrary, he runs after blameworthy vices he will be adorned with exactly the same attributes.

For instance, God has created man to be just; if he does not practice justice, he has gone against the attributes of his individuality. God has created man to be merciful, but he becomes a tyrant. God has created man to be kind to all the children of men; on the contrary he is inimical and hateful. God has created man to confer life, but he becomes conducive to the destruction of life.

All of these are the perversions of the characteristics of the individuality and they are blameworthy, and disliked by all.

Personality is obtained through the effort of man, and through training and education. If a fruitless tree comes under the influence of a wise gardener, through the process of training it becomes fruitful.

If a piece of rock comes under the hand

of a sculptor it will become a beautiful piece of statuary. The ruined places are built up by captains of industry. The ignorant children learn the secrets of phenomena under the tutorship of a wise teacher. The crooked branch becomes straight through the influence of the gardener.

Consequently it is evident that we have two modes for the expression of life—Individuality and Personality.

The former is the handiwork of God and the latter that of man. In short, the personality of some people is illumined, that of others is dark—the personality of some is the manifestation of divine justice, while that of others is the embodiment of infinite tyranny. The personality of some is guidance, while that of others is error. That which was hidden in the capability of these souls has been manifest. For instance, when you sow a seed, that which is hidden in the reality of that seed will become revealed and unfolded—the trunk, the branches, the leaves and the blossoms and the fruits which are in the seed as potentialities.

When pupils are being trained under the tutorship of a teacher, education will bring out what is hidden in their beings.

The clouds pour down, the sun shines, and all that which was hidden in the bosom of the earth will come forth.

Therefore the personality of man is developed through education, while the individuality, which is divine and heavenly, is praise-worthy in origin.

God has created poison and has shown that it is harmful to man. On the other hand sweet things are created by Him and are enjoyed by man. Thus it is in the nature of man to be harmed by poison, and to find enjoyment in sweets; but he changes his nature to such an extent that he takes poison, such as opium and arsenic in the form of a drug, and he accustoms himself to it to such an extent that if he does not receive it he may die.

Therefore man is capable of subjecting his individuality to such a degree that poison which was the means of death, becomes the means of life. His nature becomes so degraded and his individuality so distorted that he will long for the poison if it is not given to him in time.

What is the cause of the change in the individuality? It is the acquirement of evil habits.

God benignly endows man with an individuality which enjoys the sweet and shuns

the poison, but man through evil habits changes the creation of God, and transforms the divine illumination into satanic darkness.

So long as man is a captive of nature, submerged in the sea of materialism, pursuing the dictates of self and desire, he is vanquished and defeated. This passionate ego takes the reins from his hands, and changes him into an animal. He will fall so low that he will be unable to judge good from evil. He will not be able to distinguish light from darkness,

neither will he be able to behold the angelic attributes.

Therefore this acquired individuality which is the result of evil customs becomes the dominant note of his life.

I hope that all of you may be freed from these dangers, delivered from the world of nature, enter into the realm of light, and become divine, radiant, merciful, God-like and confirmed.

THE PATHWAY OF THE DISCIPLES OF CHRIST

Talk given by Abdul-Baha, June 11, 1912, at 309 West 78th Street, New York City

Interpreted by Dr. Ameen U. Fareed

[After instructions upon certain matters, Abdul-Baha continued:]

THE essence of the intention is that I wish you to pray for me and I will pray for you. The pathway we shall walk together is the pathway of the disciples of Christ. After the departure of His Holiness to the Supreme Paradise, the disciples who had followed His teachings met together in consultation upon the summit of a mountain near Jaffa. Such a consultation was never before held. They said to each other, "His Holiness Jesus Christ has been crucified. He offered His life in this way, gave up His rest and comfort, forfeited His happiness, renounced His possessions, family and life, and quaffed the chalice of martyrdom. He educated us in order that we might arise after Him in His Cause. He sacrificed His life that the oil in the lamps of our souls might become ignited and His Light shine forth from them. He suffered on the cross that we may irrigate the tree of His planting. He consented to a cruel death in order that the seed of His sowing might be cultivated and preserved by us. Now must we be loyal to His Holiness. If we wish to be loyal we must arise to carry out the duties of loyalty. Otherwise each of us will continue to seek after his own livelihood, rest and comfort; each, like other people, find repose, enjoy a family, have a household, provide food and strive to gain glory and power. Shall we do this?" All said, "No! We must be loyal and faithful to His Holiness Jesus Christ. Therefore with our worldly attachments we cannot attend to His service in a true spirit of severance. We must either be occupied with ourselves or engaged in His service. This Cause is a very great Cause; a Cause that is weighty and important, not light and trivial;

a Cause that is not easy to carry and serve. First, to be severed and free from all other occupation we must give up and relinquish our family ties and that which pertains thereto. Because the management of a household and family is a hindrance to service. God has not created two hearts for man, one for living in the world and one for service in His Cause. Therefore either must we be occupied with our own service and affairs or with service to Christ. Is not this the ultimate arrangement? Yes! it is the ultimate arrangement! He who is tied to a family, let him then arrange to leave it; he who is not should not take a wife and the duties of a family; then will he be free, severed and without burden or hindrance in the service of God. Is this right? Is this the ultimate arrangement? Are we united upon this? Yes! Second, in the pathway of Christ there is strife, persecution, blame, imprisonment, banishment, suffering and many other burdens which we must accept. Have we accepted them? Yes! we have assuredly! Third, we must go among the peoples of the world, proclaiming the glad tidings of the Kingdom of God, spreading the fragrances of Christ, summoning them to the Sun of Reality in order that this dark world shall become illumined. Is this the ultimate arrangement? Yes!"

Then they took an oath and covenant among themselves, embraced each other and descended from the mountain, some going to the Eastward, some to the West, North and South. So they were scattered. Some became traceless, as it is not known where they traveled or where they died. It is said some died in India.

The reality of the condition is this: We must be loyal to the Threshold of the Blessed Beauty and be willing to give our lives for

Him. We must sacrifice our comfort for Him; sacrifice all our conditions in the pathway of His service. If we do this, our service will be productive of great results. Otherwise God will raise up souls to do this work in our stead. Our purpose is that we shall arise in His Cause—not fettered by world conditions, not burdened by weight of material responsibilities. We must draw our thread from one direction whether it come or not. There are many threads; the right one will come to us. [Refers to seeking the right thread by which to unravel a skein.]

Now therefore I will pray for you and you must pray for me, "O BAHÁ'O'LLAH! This is

Abdul-Baha! Confirm Abdul-Baha in Thy Threshold! Strengthen him in loyalty to Thee! Make him self-sacrificing! Make him homeless, and without rest! Fill his heart with Thy love, so he will forget all else save Thee,—seeking no other comfort, grace, health or life, and sacrificing all for Thee!"

Pray in this manner for me and I will pray so for you.

Admonish the Friends so they will not backbite and criticise, voicing the mistakes and sins of others. Have a sin-covering eye. As soon as you see a trace of the Love of BAHÁ'O'LLAH in a soul, revere that soul under all conditions.

ANNOUNCEMENTS

CABLEGRAM:

April 2—"With joy and happiness reached Stuttgart."
ABBAS.

"A HISTORY OF THE BAHAI MOVEMENT" IN ESPERANTO:

In connection with the Addresses of Abdul-Baha to the Esperantists of Edinburgh and Paris, published in this issue of the STAR OF THE WEST, the Bahai friends will be interested in knowing that the booklet by Mr. Sydney Sprague, "A History of the Bahai Movement," has been translated and published in Esperanto. It is sold at 12 cents. Copies of it and other Esperanto text books can be obtained from The Esperanto Association of North America, Central Office, Maryland Building, Washington, D. C.

PHOTOGRAPHS OF ABDUL-BAHA:

Photographs of an oil painting of Abdul-Baha made by Miss Juliet Thompson, a well-known portrait artist and Bahai, may be had from her by addressing 48 W. 10th Street, New York City.

The photograph of Abdul-Baha in tent on Mashrak-el-Azkar site, published in last issue of the STAR OF THE WEST, was taken by Mr. William Wragg, Chicago.

The photograph of Abdul-Baha, printed in No. 18 issue, Vol. III, STAR OF THE WEST, was taken in Minneapolis and not in St. Paul, Minn.

THE COMING CONVENTION:

To the Bahai Assemblies and Delegates—We are pleased to inform you that the New York Assembly has about completed its plans for the coming Convention to be held in their city.

RECEPTION COMMITTEE

Chairman, Mrs. Alice I. Breed, 568 W. 149th Street.

Corresponding Secretary, Mrs. Chas. L. Lincoln, 2823 Clarendon Road, Flatbush, Brooklyn.

Headquarters at the home of Mr. and Mrs. Edward B. Kinney, 780 West End Avenue.

PROGRAM.

Reception for all the delegates and friends, Saturday, April 26th, 3:30 p. m., at the home of Mrs. Florin Krug, 830 Park Avenue.

On other evenings, Receptions will be held at the homes of friends. These will be announced in New York, after the Convention has been opened.

Convention will open with the Feast of the Rizwan to be held at Columbia University Commons, the evening of April 26th, 1913, and on Sunday afternoon, April 27th, 3:30 p. m., a large meeting will be held at Berkeley Lyceum, 19 West 44th Street.

Business Sessions to be held in the French Ionic rooms, Masonic Temple, 23rd and 6th Avenues, on Monday and Tuesday, April 28th and 29th.

First Session begins Monday, April 28th, at 10 a. m.

Hoping the foregoing may be of assistance to you, we remain

Yours in service,

EXECUTIVE COMMITTEE OF
BAHAI TEMPLE UNITY.

Bernard M. Jacobsen, Secretary.

PERSIAN SECTION:

Our Persian section this issue contains: (1) Tablet from Abdul-Baha to the editor of *The Asiatic Quarterly Review*, London; (2) Abdul-Baha's Address to the Esperantists of Edinburgh; (3) recent Tablet from Abdul-Baha to Mr. Charles Mason Remey, Washington, D. C.; (4) fifth annual Bahai Convention to be held in New York City; (5) New Year's congratulations from the Bahais in England; (6) news from Europe and Orient—Paris, France; Stuttgart, Germany, and Hamadan, Persia; (7) announcement of Album of Views of the Holy Land where BAHÁ'O'LLAH and Abdul-Baha lived and visited.
The Editors.

ای "مجاهدین" فی الحقیقه این ذات بآلک
 از روزی که مؤمن شد تا بحال همیشه تکرش
 و غمگش و قلبش و روشش در خدمت این
 مبارک بوده و هست . الحمد لله در این
 ظهور اعظم از تأییدات جمال قدم حضرت پیر الله
 وقوع عهد مکن میثاق حضرت عبدالجبار نفوس
 بسیار هستند در جمیع جهان که نهایت امانت
 خدمت امر الله وان ترویج صلح و سلام و رفع
 علم و وحدت علم الانسانی و نصرت عمود الهی
 و این نفوس در جمیع شئون موفقتند و آثار
 اعمال و نتائج افعالشان واضح و مشهور و خجسته
 میروانند " انا نتصر من قام علی خلیفه الامین
 یخروج من الملائکة الاعلی و قبل من الملائکة التین

انجم یاختر

۲۶ ماه (آوریل) پنجم انجمن عمومی نمایندگی
 مجلس بهائی امریک برای ساختن مشرف
 الاذکار شیکاگو اسال مجله امریک در شهر
 غیر از شیکاگو باید منعقد شود لهذا کمیته اجتناب
 قرار دادند که در شهر نیویورک جمع خواهند
 شد و از وحدت بشر و مسائل متعلقه به این
 معبد عمومی و قوایع آن صحبت خواهند نمود
 این انجمن چهار روز جلسه هایش طول
 خواهد کشید و مبعوثان همگی که ملحق
 اجراء خدمات امری و استیقامت روابط اتحاد
 و اتفاق و تشویق و تحریض خواهند نمود
 چون این اجتماع عظیم در ایام عبید سعید
 مبارک حضور واقع می شود لهذا سرور
 و انجذاب یاران الهی بیشتر خواهد شد .

تو است عبدالجبار سرور یا نیکوتر است اگر
 جمیع لذات جسمانی جمع شود بخاطر عبدالجبار
 خطور نماید که ملحت و لذتی در جهان هست
 ولی چون نفع مشکباری از گلشن قلوب مبارک
 بمشامه رسد چنان فرجی دست دهد که بی
 اختیار بشکرت جمال مبارک پذیرد چنانکه چنین
 بندگانی تربیت فرموده است باقی از نامشما
 بی نهایت سرور و این فکر شما بسیار موافق
 امید وارم که بیک اهتزاز جدیدی در قلوب احباب
 حاصل گردد و ثبوت و استقامتی عظیم حصول
 یابد و بسبب هدایت دیگران شود پس با قوتی
 روحانی و غمزه و ابداع آسمانی و لسانی ناطق و
 قلبی سرشار از محبت الله الواح را بدست گیرد
 جمیع دیار سفر کن حتی جزایر و نواحی
 جمیع شهرهای امریک سفر نما و جمیع را شربت
 بر میثاق بخوان و جمیع را از باده میثاق مست
 کن و بنشر نجات الله دلالت نما فریاد -
 یا بهاء الابهی - بدکن و نغمه -
 یا علی الاعلی - بزت و یاران را بیدار
 کن که امتحانی عقوبت بمیان آید شاید نفوس
 نظاهرتاب و باطن مذنب با فضیلت روح
 تا یا را ترا در میثاق الهی مست کند بیدار باشد
 بجز آنقض کاسه گیرند شب و روز بگوشند
 تا انوار ملکوت الهی جهان گیر گردد و ظلمات
 ضلالت بکلی زایل شود

جمیع را تحت ابداع الهی ابداع دار علی الحیوه امر الله
 سپیل رسنر و امر الله مسرین و امر الله مسرین
 و امر الله مسرین و سایر اجای الهی و اما و صبر
 و علی و البهائم الالهی عبد الجبار عباس
 نجم یاختر : - آفرین مستریمی صد هله آفرین

این استعداد داشت در قرون ماضیه فی الحقیقه
 بخاطر غیاب و ممکن نبود زیرا اسباب معاشرت و ذهاب
 و ایاب اینگونه فراهم نبود حال سادگی و نظایر و نظایر
 از هرگونه بسیار لهذا ترویج لسان واحد در جمیع ملوک
 ممکن حضرت بجا آید الله بجزای سال پیش کتاب
 اقدس را مرقوم فرمود از جمله تعالیم الهیه در
 آن کتاب اقدس اینست که باید یک لسان عمومی
 ایجاد شود و در جمیع مدارس تعلیم گردد و فرزند
 آن چنین و چنان حال الحدیثه لسان اسپرانو
 اختراع شده لهذا من میکنیم که جمیع بهائیان شرق
 تحصیل کنند عنقریب در شرق انتشار خواهد
 یافت و خواهش دارم نهایت (اهتمام)
 در تحصیل و ترویج آن بنمایند زیرا بوی که انبیاء
 بیان کرده اند بود وحدت علم الانسانی است
 که گریک و میش از یک چشمه بنوشند شیر و آهو
 در یک چراگاه بچرند یعنی امر مختلف با هم الفت
 نمایند ادیان متضاد متحد شوند و الا گریک
 و میش هرگز با هم بچرند میش همیشه غذای
 گریک بود اگر گریک ندرد و نخورد میمیرد پس
 مقصد نتموس مختلفه و مذاهب و اجناس متنوعه
 که با هم الفت نمایند و متحد شوند امروز آن
 روز است پس هر چه سبب اتحاد است خوب است
 و نافع و اعظم وسیله وحدت لسان است که عالم
 انسانی را عالم واحد کند سو تقاهم
 ادیان را از انزل نماید شرق و غرب را دست
 آغوش یکدیگر دهد وحدت لسان عالم
 انسانی را یک عالم کند وحدت لسان و طبا
 بعینه را وطن واحد نماید و قطعات جسم
 را قطع واحد زیر لسان یکدیگر را میداند
 این سبب میشود که نادانی از میان میرود هر

4
 طبع این سبب تحصیل علوم میکند و محتاج بدو
 لسان و پس یکی لسان وطنی یکی لسان عمومی
 ممکن بجای میسد که لسان وطنی هم احتیاج
 نماید دیگر چه موهبتی اعظم از اینست و چه
 راحتی برای انسان بهتر از این عالم انشاجت
 میشود چنانچه میکنید لسان اهل جنت لسان
 واحد است عالمنا سویت آئین مکتوبت که در کتاب
 بسیار شود اختراعات ترابید نماید ضایع ترقی
 کند فلاح ترقی یابد زیرا ملل از یک دیگر بی
 خبر نمائند چون لسان واحد است و احداث شرق
 از فیوضات غرب است فاضله کند غرب از انوار
 شرق نور شود خلاصه باین سبب عالم
 انسانی علم را یکدیگر شود ترقیات فرق العاده
 گردد یک مملکت و قبیله یکدیگر بداند چه
 قدر مشقت دارند و اگر بدانند چه قدر
 سهولت حاصل مییابند لهذا امیدوارم این
 لسان اسپرانو بزودی تعمیم و در جمیع عالم
 انتشار یابد تا کل در نهایت الفت و یکتائی
 زندگ نمایند

لوح مبارک

این لوح است که در این ایام از قلم حضرت عبد
 بافتخار مستر چارلز ماسون ربی نازل شده است

و شکتن جاب تریبی علیه بحسب اللہ
 هو اللہ

ای جوان نورانی عزیز روحانی نامه تو رسید
 و از قرآش چنان مستر حاصل شد که وصف نتوانم
 زیرا از لیل بر علو فطرت و قوت همت و خلوصت

مقصود نتموس مختلفه و مذاهب و اجناس متنوعه
 که با هم الفت نمایند و متحد شوند امروز آن
 روز است پس هر چه سبب اتحاد است خوب است
 و نافع و اعظم وسیله وحدت لسان است که عالم
 انسانی را عالم واحد کند سو تقاهم
 ادیان را از انزل نماید شرق و غرب را دست
 آغوش یکدیگر دهد وحدت لسان عالم
 انسانی را یک عالم کند وحدت لسان و طبا
 بعینه را وطن واحد نماید و قطعات جسم
 را قطع واحد زیر لسان یکدیگر را میداند
 این سبب میشود که نادانی از میان میرود هر

و صحت لسان داشت و ایشانند تا بفهم و تفهم حاصل شود
 چه که در عظام انسان امری اعظم از تفهم و تفهم نیست
 تربیت صحیح شرط تفهم و تفهم است تفهم عدل بر شرط
 با ایست و این است بحسب عقل معارض عمومی و این
 نسبت انسان از هزاره و ناقص شود لیرا که در عقل
 لسان باشد جمیع اولاد بشر با انسان یکدیگر تفهم پیدا
 حکایت کنند که در نظر دست بودند که اولاد
 یکدیگر را نمیدانستند یکی بهایشتر در کبریا بهیتر
 انرفت و فقیان بر همین برسیل با شام که چه
 طوری جواب داد مؤتمم و له رفیق چنین
 فهمید که میگردد بهتر گفت الجملہ باز
 با شام برسیل چیزی را می جواب داد و هر
 گفت شقای عاجل است بان برسیل حکم تو
 کیت جواب داد عرضش گفت قدرش با یک
 است شخص شاک که زبان هر دو را می دانست
 بزنی گفت میانی چه جواب میدی گفت
 چون من چنین گمان کرده ام که میگردد بهتر
 گفتم الجملہ میگردد فلان در آخری گفتم
 شقای عاجل است میگردد حکم من فلان است
 است لهذا گفتم قدرش با یک است بعد
 چون فهمید بکس جواب داد خیل محزون
 شد و این حکایت را دفع دیگر شتری بیان
 میکند مقصد یکست خلاصه هیچ چنین
 بهتر از تفهم و تفهم نیست و هیچ چیز از عمل
 تفهم و تفهم بدتر نر هر کس که بداند
 چگونگی انسان بخیر عمل هیچ نمیداند چه کند
 از هر چیز با آن بخواند اما چون وصفت انکشاف
 شرح همه مشکلات حل گردد الحمد لله
 لسان اسپرانتی پیدا شده و این انحصار این
 قوت و از اعظم مشروعات است تا بحال عالمان

لسان اسپرانتی بود و این سبب بر عمومیست چرا که هر
 چه در عظام انسانی سبب اعلا شود مفید است و هر چه
 سبب اختلاف و تفریق مضرات این فرق و تفریق است
 اکثرا تا آنجا رسیده است اختراعات بسیار و شرفها
 بسیار و سبب این آثار انسان فرق و تفریق و اعظم
 شریع این فرق و صحت عظام انسانی است و همچنین
 و صحت لسان سبب الفتن بین قوم است سبب جعل
 اقلام است سبب ملائمتها است سبب
 ظهور حقیقت است سبب محبت و دشمنی است
 و سبب تفهم و تفهم است که امر او در عظام انسانی
 هر چیزی از اولاد بشر و صحت لسان است
 بر آنکه عده بشر اقلع باید بسبب و صحت لسان است
 میزان با سایر فرق ماضیه و طبع شوره و بکال هلهات
 تحصیل علم و تفریق و تفریق کند زیرا در علم شریعی
 و غیر اهالی باید حقیقت است که تفریق تا تحصیل السن
 نمایند اما بشریت می کنند مثلا شخصی از اهالند ما
 ایران ترکستان و عربستان جز اولاد حاصل فرق طب
 نماید باید اولاد حاصل تحصیل لسان انگلیسی کند
 تا با بشریت تحصیل طب نماید که لسان عمومی داشته
 باشد در صورتی آن لسان را تحصیل کند بعد
 به مملکتی رود بدو آنچه حاصل شود مشغول شود
 و امرش اگر نسی در زبان داشته باشد با نیاز محتاج
 لسان دیگر است اما اگر لسان عمومی باشد چه در
 آسان میشود فی الحقیقت نصف حیات بشر
 باید تحصیل لسان صرف شود و هر که بخواند
 در یکی از قطعات علم است که باید در لسان
 بلایان تا باقی آن با عموم معاشرت کند و تحصیل در
 لسان یک عمر بخواند اما آن لسان عمومی
 انسان را از هر چه این شرفها است میکند خلایق
 تفهم و تفهم شرط با لسان و احیاست باید تا تفهم

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این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگونی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و ترویج اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشتند و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد کرد

لوح غزاه

لوح غزاه بجهت مدیر مجله شرقی لندن
 "The Asiatic Quarterly Review"
 از فرم مبارک حضرت عبداله‌آء نازل شده

مدیر مجله شرقی لندن

دوست محترم من نامه شما رسید از ان روابط روحانی که منبعث از جان و وجدان بود نهایت سرور حاصل شد در این سفر هر چند مشهور و واضح گردید که عالم غرب در مذمت مادیه ترقیات فوق العاده نموده ولی مذمت الهیه نزدیک است که یکی فراموش شود زیرا جمیع افکار در عالم طبیعت غرق گردید هر چه هست جلوه جهان طبیعت است نه جلوه الهی و چون در عالم طبیعت نقائص بسیار لهذا انوار مذمت الهیه پنهان و طبیعت حکمان شده است در عالم طبیعت قوه اعظمی متنازع در نهایت و این متنازع در بقا مبدأ منشأ جمیع مشکلات و سبب جنگ و جدال و عداوت و بغض است بین جمیع بشر است

زیرا در عالم طبیعت نظم و خود پسندی و ارزوی غلبه و تعدی بر حقوق سائرین و صفات غیر موجهه که از ریاضات عالم حیوانی است نوعی پسران مقتضای طبیعت بین بشر حکمان است فلاح و نجاح بحال زیرا فلاح و نجاح عالم انسانی بفضایل و خصایل است که زینت حقیقت انسان است و ان مخالف مقتضای طبیعت است طبیعت جنگجو است طبیعت خورخوار است طبیعت شکار است طبیعت غافل از حضرت پروردگار است این است که ملاحظه مینمایند که این صفات حیوانی در عالم حیوانی طبیعی است لهذا حضرت پروردگار محض لطف و عنایت بعثت رسول و انزال کتب فرمودند تا به تربیت الهی عالم انسانی از فساد طبیعت و ظلمت نادانی نجات یافته بکمال معنوی و بصالتنا و جدالی و فضائل روحانی موفق گردند و مصلحت سنجان رحمانی شوند این است مذمت الهی امروز در عالم انسانی مذمت مادی مانند حجاج در نهایت لطافت است ولی هزار افسوس که این زجاج محرومان سراج است و سراج مذمت الهیه است که مظاهر مقدسه الهیه مؤثر است آند بارگ چون این قرن قرن انوار است قرن ظهور حقیقت است قرن ترقیات است

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"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 3

ABDUL-BAHA ANSWERS MANY QUESTIONS ASKED BY THEOLOGIANs OF PARIS

Sunday Evening, February 17, 1913—Pasteur Monnier's Theological Seminary, Paris
From Persian notes; translated by Mirza Ahmad Sohrab

[The audience was composed of professors, clergy and theological students]

ABDUL-BAHA: How are you?
PASTEUR MONNIER: We are all feeling well and are exceedingly pleased to have you bless our Seminary.

A.B.: I am likewise most happy to find myself amongst you, and associate with you.

P.M.: We are very happy to find amongst us a person who has come on the part of God, and has brought to us a divine message.

A.B.: A person endowed with the power of hearing shall hear the mysteries of God from all things, and all creation will convey to him the divine message.

P.M.: If you permit us, we would like to ask a question.

A.B.: Very well.

P.M.: As we are students of theology, and are in the rank of clergy, we would like to know who was Christ, and what was He? What is your belief about Him?

A.B.: Our belief in regard to Christ is exactly what is recorded in the New Testament; however we elucidate this matter, and do not speak literally or in a manner based merely on the foundation of blind belief. For instance, it is recorded in the Gospel of St. John, that in the beginning there was the Word, the Word was with God, and the Word was God.

Now the majority of Christians accept this principle as a matter of belief, but we give an explanation and exposition which is accepted by reason, and in such a way that no one may find occasion to reject it.

The Christians have made this statement the foundation of the Trinity—but philosophers deny it as mere superstition, stating that the Trinity as regards the identity of

the Divinity is impossible; and in turn the Christians do not give a satisfactory explanation and interpretation to be accepted by philosophers.

As the former base their whole exposition of this subject upon the authority of the Holy Scriptures, the latter do not accept it, saying, "Is it possible to have three in one, and one in three?"

We explain this subject as follows: The eternality of the Word is not an eternality of time, for if this were an eternality of time, the Word would have been accidental, and not eternal. By the Word we mean that this creation with its infinite forms is like unto letters, and the individual members of humanity are likewise like unto letters.

A letter individually has no meaning, no independent significance, but the station of Christ is the station of the Word. Complete and independent significance is implied in a word. That is why we say Christ is the Word. By complete significance we mean that the universal bestowals of the perfection of Divinity are manifest in Christ.

It is obvious that the perfections of other souls are particular, or only a part, but the perfections of the Christ are universal or the whole. The reality of Christ is the collective center of all the independent virtues and infinite significances.

For instance, this lamp sheds light, the moon also illumines the night with its silvery beams, but their light is not in their essence, they receive their light from another source; but His Holiness the Christ is like unto the sun, His light issued forth from His own identity. He has not received it through another person, therefore we give Him the comprehensive title of the Word.

By this we mean the all-comprehending Reality, and the depository of the infinite divine virtues.

This Word has an (honorary) beginning and not a beginning of time. For instance, we say this person has precedence over all. This precedence comes to him through the station and honor which he has now in life, but it is not a precedence of time.

In reality the Word has neither a beginning nor ending. It means those perfections which appeared in Christ and not His physical body. Those perfections were from the part of God.

It is similar to the rays of the sun which are reflected in a clear mirror. The rays, the light and the heat of the sun are its perfections which have become manifest in the mirror.

The perfections of Christ were the splendor and bounty of God. It is evident that these qualities were ever with God, even at this time they are with Him, they are inseparable from Him, because divinity is not subject to division. Division is a sign of imperfection, and as God is the Perfect One He cannot be divided.

It is clear that the perfections of the Divinity are co-equal and co-existent with the Essence. In that station there is absolute Unity. This in brief is the exposition of the Station of Christ.

P.M.: What is the similarity between the Cause of Christ and that of BAHÁ'O'LLAH? And what relation do they hold towards each other?

A.B.: The foundation of the religion of God is one. The same basis which was laid by Christ and later on was forgotten, has been renewed by His Holiness BAHÁ'O'LLAH.

As we said, the object of divine religion is one—each religion is divided into two parts. The first part is essential, and it belongs to the world of morality. It is the exposition of significances and realities. It is the expression of the love of God, the knowledge of God. This is one in all the religions, unchangeable and immutable, because it is the reality, and the reality is immutable and unchangeable.

The second part is non-essential. It belongs to practical life, to transactions and business. This changes according to the requirements of the time in which the Prophet lives.

For example, during the days of His Holiness Moses, the foundation and the origin of

the religion of God spelled morality, and that was not changed in the Christian dispensation, but certain differences crept in through the change of the second part of the religion. For during the Mosaic period the hand of a person was cut off because he had committed a small theft; there was the law of an eye for an eye, and a tooth for a tooth. This was according to the spirit of the age, but as these laws were impracticable at the time of Christ, they were abrogated.

Likewise divorce: It had become so universal and so easily put into practice, that the laws of marriage were too easily broken, therefore His Holiness Christ forbade it.

According to the exigencies of the time, His Holiness Moses revealed ten laws for capital punishment. It was impossible at that time to protect the body politic and preserve social security without these severe measures. For the children of Israel lived in the wilderness of Tah, they could not protect their rights and establish safety without these severe measures.

As they were too antiquated in the time of Christ, they were abolished. The difference in the second part of religion is unimportant, because it belongs to the customs of life only, but the foundation of the religion of God is one. Therefore His Holiness BAHÁ'O'LLAH has renewed that foundation.

The Cause of Christ was wholly spiritual. He did not change anything save the Sabbath and the law of divorce. All the sayings of Christ deal with the knowledge of God, with the oneness of the world of humanity, the moral relations between the hearts, spiritual susceptibilities.

His Holiness BAHÁ'O'LLAH created these merciful sentiments in the most complete form and deposited them in the hearts of men. This is in keeping with the teachings of Christ, because it is the reality and the reality does not change.

Is it possible to say that divine unity is divisible, or the knowledge of God, the oneness of the world of humanity, universal love, and the solidarity of the human race, are ever subject to transformation?

No, I declare by God they are immutable, for they are the reality.

P.M.: What is the relation of Christ and BAHÁ'O'LLAH with God?

A.B.: His Holiness Christ said "The Father is in me"—this we must understand through logical and scientific evidences, for if we do

not conform religious principles and science and reason, they do not inspire the heart with confidence and assurance.

It is said that once John of Chrysostum was walking along the sea-shore and was thinking over the question of the Trinity, the possibility of three becoming one, and one three, trying to reconcile this with reason.

He was absorbed in this subject, when suddenly his attention was attracted by a boy sitting on the shore and putting water in a cup.

Approaching him, he asked, "My child, what art thou doing?" "I am trying to put the sea in this cup," he answered. "How foolish art thou," John replied, "in trying to do the impossible." The child rejoined, "Thy work is stranger than mine, for thou art laboring to bring within the grasp of human intellect the conception of the Trinity."

Then John thought to himself that to understand this matter logically is beyond the comprehension of the human mind.

But we stated that every religious question must be tested by the criteria of science and reason, otherwise how can one accept it? If I propound a question which is rejected by the deduction of reason, it is not worthy of your acceptance.

Therefore let us investigate independently the reality of this matter and let us always be guided in our exposition by the light of reason and science.

What is the meaning of the Father and the Son? We say that this Fatherhood and Son-ship are allegorical, and symbolical. The Messianic Reality is like unto a mirror through which the Sun of Divinity has become resplendent. If this mirror states "The Light is in me" it is sincere in its claim; therefore Jesus was truthful when He said "The Father is in me."

When we look at the question from the above standpoint we see that the principle of the Trinity is explained. The sun which is in the sky, and the sun in the mirror are one, are they not? We do not believe that there are two suns, and yet we see that there are two suns.

We must investigate the reality, and not follow the imitation, for the Jews were expecting the coming of the Messiah, lamenting day and night—saying: "O God send to us our Deliverer!" But as they walked in the path of dogmas, rather than reality, when the Messiah appeared they denied Him. If they had been the investigators of reality, they would not have crucified, but have worshipped Him.

P.M.: Is the unification of religion possible? If so, when and how and through what channel will it be realized?

A.B.: When the devotees of religion cast away their dogmas and ritualism then the unification of religion will be in sight, and the realities of the Holy Books will become unveiled. In these days misunderstandings hold the upper hand. When these misunderstandings and blind imitations are relinquished then the Sun of Unity or religions shall dawn.

When I was in San Francisco I was invited to speak in a Jewish synagogue; there were nearly 2000 Israelites present in the Temple. I said, I desire to propound before you a question, but I request you to listen to it carefully, till I finish, and then if you have any objections, state them:

It is about 2000 years that between you and the Christians there has been friction and opposition, but when we investigate the reality we find that such a state of affairs should not exist. Owing to the misunderstandings which today have blinded the eyes and exist among you and the Christians, you conceive that His Holiness the Christ was the enemy of Moses, the destroyer of the laws of the Pentateuch, the abrogator of the commandments of the Bible.

Let us now search after the truth, and discover whether this supposition on your part corresponds with fact or not.

When we investigate the reality we observe that Christ appeared amongst you at a time when according to your own historians the laws of the Torah were forgotten, the foundation of religion and faith was shaken. Nebuchadnezzar had come, burning the context of the whole Bible, and taking into captivity many Jewish tribes. For the second time Alexander the Great had come. For the third time Titus, the Roman general, devastated the land, killed the Jews, pillaged their property, and imprisoned their children.

At such a time, under such gloomy conditions, His Holiness the Christ appeared. The first thing He said was: "The Torah is the Divine Book, Moses is the Man of God, Aaron, Solomon, Isaiah, Zechariah, and all the Israelitish prophets are valid and true." Throughout all regions He spread the Bible.

For 1500 years the Bible was not sent out of Palestine, but Christ promulgated it in all countries. Were it not for Christ the name of Moses and His Book would not have

reached America. During 1500 years the Torah was only once translated, but Christ was the cause of its being translated into 600 languages. Now be just, was Christ the friend or the enemy of Moses?

You say that He abrogated the Torah, but I say He promulgated the Torah, the Ten Commandments and all the questions which belong to its moral world. But He changed the following, that for a small theft one cannot cut off the hand. If a person blind another he must not be blinded, or if he breaks another's teeth, his teeth should not be broken.

Is it possible nowadays that for \$1,000,000 the hand of the culprit be cut off with the law? Or to establish the archaic laws of an eye for an eye, and a tooth for a tooth?

Therefore Christ changed only that part of the Mosaic religion which was not in accord with the spirit of His time. He did not desire to abolish the Torah.

You, yourselves, are of the opinion in this day that these laws are not timely but are out of date and impracticable.

Is it not true that the Christians believe that Moses was the Prophet of God, and all the Israelitish seers were the Messengers of God, and the Bible is the Book of God? Has this belief of theirs harmed their religion? They answered "no." Then you may just say from your heart that Christ is the Word of God, then all these differences will end. The persecutions of the last 2000 years have been on account of this fact, that you were not willing to proclaim these two words.

But I hope it is proven to you that Moses had no better friend than His Holiness Christ.

In short, misunderstanding between the religions is conducive to differences. When these misunderstandings and blind imitations are forgotten then the unification of the religions will become a reality.

Today the enmity and rivalry existing between the religions are over mere words.

It is an established fact that the followers of all the religions believe in a Reality, the benefits of which are universal; which Reality is a medium between God and man. The Jews call that Reality Moses, the Christians Christ, the Musselmen Mohammed, the Buddhists Buddha, and the Zoroastrians Zoroaster.

Now mark well that none of these religionists have ever seen the Founders, they have only heard His name. If they overlooked these names they would realize that they all

believed in a perfect Reality which is an intermediary between the Almighty and His creatures.

Their dissension is over a word, otherwise they all share in common the belief of the Mediatorship between the Creator and the creature.

If you speak to a Jew about the medium or channel between God and man, without referring to any particular name or trying to make him believe in any special person, he would say—"Yes, this is right, but I say the name of this medium is Moses."

If you go on giving the exposition of this divine philosophy to the followers of each religion they will all agree with you in the abstract, but they will stick to the names of their own prophets, and arise in contention and strife over these names. But in reality and in significance they are all believers and agreed. The Jew believes in Christ, but he knows nothing about it, he is quibbling over the mere word.

In short there have been wars and rumors of war amongst the people of the world for many thousand years; much innocent blood has been shed, many kingdoms and empires have been laid waste.

Now it is enough! Religion must be the means of good fellowship and love. It must upraise the standard of harmony and solidarity. If religion is conducive to hatred and enmity, irreligion is better, because such pseudo-religion gives no result, nay rather its existence is harmful to the welfare of the body-politic.

God has founded the religions so that they might be the bond of amity and mutual association between the people.

His Holiness Christ did not sacrifice His own life so that the people might believe that He is the Word of God; nay rather He gave up His life so that He might bestow Eternal Life to the world of humanity. That is why He said, "The Son of Man is come to give life to the world."

Later on this subject was forgotten by the people, certain blind imitations crept in, and the words Father, Son and Holy Spirit became current.

The original foundation was lost sight of. Christ said, "If someone strikes your right cheek, turn to him the left." Is there any relation between this commandment and the bloody events taking place in the Balkans? No!

The religious differences between the Catholics and Protestants have caused in the past

the destruction of 900,000 lives. No doubt you are aware of this fact. What relation have these events with the statement of Christ when He addressed Peter: "Put thy sword into the scabbard"? Therefore when we hold fast to the foundations of the religions of God, all these differences are dispelled.

P.M.: Is your aim to found a new religion?

A.B.: Our aim is to free the foundations of the religion of God from dogmas, for the Sun of Reality is prevented from shining forth by black impenetrable clouds. We desire to dispel these clouds, so that the regions of the world may be flooded and illumined with its luminous rays, so that these foul clouds may never return. The rays of the Sun of Reality may encircle all countries, for this Sun has no beginning and no ending.

(Abdul-Baha arose.)

P.M.: Our hope is likewise the spread of such ideals of unity, peace, and concord. We hope to be your co-workers, and co-laborers in this field.

A.B.: This is likewise my hope, that the utmost unity may be established between us, such a unity which is not ended by separation.

(Abdul Baha went into the library, where several clergy and professors came to him to be presented. One of them said):

I desire to express our deepest gratitude and pleasure on the part of those present. In reality what you said was in keeping with facts. Our aim is likewise the establishment of universal peace and brotherhood.

A.B.: Praise be to God that our aims and hopes are one, but we must strive to make this purpose realized.

A Professor: The International Congress of Religions will be opened in Paris during the month of July. We hope that you will be able to accept the invitation to take part in the proceedings of that Congress.

A.B.: It is nearly two years that I have been out of Haifa. I must return. After 40 years of confinement and two years of continual traveling, all my powers are exhausted. I can hardly speak.

Professor: The invitation of the Congress will be sent to you, and we hope you will write a message that may be read during one of the sessions.

A.B.: Very well.

ABDUL-BAHA'S ADDRESS TO THEOSOPHISTS OF NEW YORK CITY

Delivered May 30, 1912, at Meeting of the New York Lodge, Broadway and 79th Street

Interpreted by Dr. Ameen U. Fareed

INTRODUCTION BY THE CHAIRMAN.

THIS is something more than the visit of a great man,—it is a meeting of Eastern beliefs and Western ideas. I hope Abdul-Baha will consider us as his own people tonight.

[Reading of address of welcome to Abdul-Baha.]

ADDRESS BY ABDUL-BAHA.

I am most pleased with these expressions of kindly feeling and evidences of spiritual susceptibility. Tonight I am very happy in the realization that our aims and purposes are one, our desires and longings are one. This is a reflection and evidence of the oneness of the world of humanity; intention toward accomplishment of the "Most Great Peace." Therefore we are united in intention and desire. In the world of existence there are no greater questions than these. Oneness of the world of humanity insures the glorification of man. International Peace is the assurance of the welfare of all human kind. There are no

greater motives and purposes in the human soul. As we are agreed upon them the certainty of unity and concord between Bahais and Theosophists is most hopeful. Their purposes are one, their desires one, and spiritual susceptibilities are common to both. Their attention is devoted to the Divine Kingdom; they partake alike of Its bounty.

Today the human world is in need of a great power by which these glorious principles and purposes may be executed. The Cause of Peace is a very great Cause; it is the Cause of God, and all the forces of the world are opposed to it. Governments, for instance, consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty, is the cause of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to

[Continued on page fifty-six]

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Vol. IV

Chicago (April 28, 1913) Jamal

No. 3

RECENT TABLET FROM ABDUL-BAHA

To his honor Mr. Charles Mason Remey, Washington, D. C.
Upon him be BAHÁ'U'LLAH EL-ABHA!

HE IS GOD!

O thou illumined youth and my spiritual beloved!

Thy letter was received and its perusal imparted happiness impossible to describe. It was an indication of the loftiness of thy nature, the strength of thy effort and the purity of thy intentions. Abdul-Baha's happiness is caused by such matters. If the material luxuries of the whole earth were available to Abdul-Baha, He would not think for one moment that there is such a thing as comfort and luxury in the world. But when a soul-perfuming fragrance wafts from the rose-garden of the hearts of the friends to the nostrils of Abdul-Baha, such joy is realized that involuntarily I render thanksgiving unto the Blessed Perfection Who has trained such servants.

In brief, your letter imparted to me the utmost happiness. This thought of yours is very appropriate.* I hope that a new quickening may be produced in the hearts of the believers, and great firmness and steadfastness became manifest, that this may lead to the guidance of others.

*Referring to a letter telling of the spiritual awakening among the people caused by Abdul-Baha's visit in America.

Therefore, with a divine power, a heavenly resolution and purpose, an eloquent tongue and a heart overflowing with the Love of God, take in thy hands the Tablets and travel throughout the cities, even as far as Honolulu in Hawaii. Travel thou in all the American cities. Call every one to *FIRMNESS IN THE COVENANT!* Exhibit arate every one with the Spiritual Wine of the *Covenant!* And guide every one to the diffusion of the Fragrance of GOD! Raise the cry of "*Ya-Baha-El-Abha!*" and call the name of "*Ya-Ali-El-Allah!*" (O Thou High One Who is the Most High!)

Awaken the friends, for ere long a test shall come. Perchance some persons outwardly firm and inwardly wavering shall come to those parts in order to weaken the faith of the friends in the Covenant of God. Let them be awake! Let them be mindful! As soon as they see a trace of violation of the Covenant, they must hold aloof from the violator. Day and night let them strive so that the Lights of the Kingdom of ABHA may encircle the globe and the darkness of error may entirely be dispelled. . . .

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

ABDUL-BAHA'S ADDRESS TO THEOSOPHISTS OF NEW YORK CITY

[Continued from page fifty-five]

the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household and you have the nation. Enlarge the circle of nations and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, fighting, pillaging each other, jealous and revengeful of injury—seeking selfish advantage one over another?

Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

Briefly, all the Heavenly Books, Divine Prophets, sages and philosophers agree that warfare is destructive to human development and peace constructive. They all agree that war and strife strike at the foundations of

humanity. Therefore a power is needed to prevent war and to proclaim and establish the oneness of humanity.

But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgement of the excellence of honor does not make a man honorable. Knowledge of human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology and diagnosis, of therapeutics and treatment, so this world physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it must be applied and the remedy carried out.

The attainment of any object is conditioned upon:

First—Knowledge.

Second—Volition.

Third—Action.

Unless these three conditions are forthcoming, there is no execution or accomplishment. In the erection of a house it is first necessary to know the ground and design the house suitable for it; second, to obtain the means or wealth necessary for the construction; third, to actually build it. Therefore it is evident that a power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. The accomplishment of this unification cannot be through racial power for races are different and diverse in tendencies. It cannot be through a patriotic power for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various. That is to say, any effort toward unification through these material means would benefit one and injure another because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. No! this would be without foundation and result. Therefore it is evident that no means but an ideal means, a Spiritual Power, Divine Bestowals, and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing

can be conceived of. But through Spiritual means and the Divine Power it is possible and feasible.

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the Divine Religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of Divine Reality in Religion has done this; not imitations. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The Divine Religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nativities, races and policies. For instance, His Holiness Christ united various nations, brought peace to warring peoples and established the oneness of human kind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war, but His Holiness gathered these varied peoples together and removed the foundations of discord; not through racial, patriotic or political power, but through Divine Power, the Power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history—without accomplishment.

As this great result is contingent upon Divine Power and Bestowals, where shall the world obtain that Power? God is eternal and ancient; not a new God. His Sovereignty is of old, not recent; not merely existent these five or six thousand years. This infinite universe is from everlasting. The Sovereignty, Power, Names and Attributes of God are eternal, ancient. His Names presuppose creation and predicate His Existence and Will. We say God is Creator. This name Creator appears when we connote creation. We say God is the Provider. This Name presupposes and proves the existence of the provided. God is Love. This Name proves the existence of the beloved. In the same way God is Mercy, God is Justice, God is Life, etc., etc. Therefore as God is Creator, Eternal and Ancient, there were always creatures and subjects existing and provided for. There is no doubt that Divine Sovereignty is eternal. Sovereignty necessitates subjects, ministers, trustees and others subordinate to sovereignty. Could there be a king without country, subjects and armies? If we conceive of a time when there were no creatures, no servants, no subjects of Divine Lordship we dethrone God and predicate a time when God was not. It would be as if He

had been recently appointed and man had given these Names to Him. No! The Divine Sovereignty is ancient, eternal. God from everlasting was Love, Justice, Power, Creator, Provider, the Omniscient, the Bountiful.

As the Divine Entity is eternal, the Divine Attributes are co-existent, co-eternal. The Divine Bestowals are therefore without beginning, without end. God is infinite; the works of God are infinite; the bestowals of God are infinite. As His Divinity is eternal, His Lordship and Perfections are without end. As the Bounty of the Holy Spirit is eternal, we can never say that His bestowals terminate, else He terminates. If we think of the sun and then try to conceive of the cessation of the solar flame and heat, we have predicated the non-existence of the sun. For separation of the sun from its rays and heat is inconceivable. Therefore if we limit the Bestowals of God we limit the Attributes of God and limit God.

Let us then trust in the Bounty and Bestowal of God! Let us be exhilarated with the Divine Breath! Let us be illumined and exalted by the heavenly glad-tidings! God has ever dealt with man in mercy and kindness. He who conferred the Divine Spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore let us be hopeful! The God who gave to the world formerly will do so now and in the future. God who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. There is no cessation to His Bounty. The Divine Spirit is penetrating from eternity to eternity, for it is the Bounty of God and the Bounty of God is eternal. Can you conceive of limitation of the Divine Power in atomic verities or cessation of the Divine Bounty in existing organisms? Could you conceive the Power now manifest in this glass in cohesion of its atoms, becoming non-existent? The energy by which the water of the sea is constituted, failing to exert itself and the sea disappearing? A shower of rain today and no more showers after awhile? The effulgence of the sun terminated and no more light or heat?

CABLEGRAM:

April 12—"Lamp of God shining brilliantly in Budapest. Detail Addresses delivered in important meetings." ABBAS.

OUR PERSIAN SECTION contains: (1) Talk by Abdul-Baha on "Progress of this Age"; (2) poem by M. Taki Nazim Khorasani of Bandar Jaz; (3) spreading of the

When we observe that in the kingdom of minerals the Divine Bounties are continuous, how much more shall we expect and realize in the Divine spiritual Kingdom! How much greater the radiation of the Lights of God and the bounty of life everlasting upon the soul of man! As the body of the universe is continuous, indestructible, Spirit and the Divine Bounty is everlasting.

I praise God that I am privileged to be present in this revered assembly which is quickened with spiritual susceptibilities and heavenly attraction; its members investigating the Reality; their utmost hope the establishment of international peace and their greatest purpose service to the world of humanity.

When we observe the world of created phenomena we discover that each atom of the atoms of substance is moving through the various degrees and kingdoms of organic life. For instance, consider the ethereal element which is penetrating and traveling through all the contingent realities. When there is vibration or movement in the ethereal element the eye is affected by that vibration and beholds what is known as light.

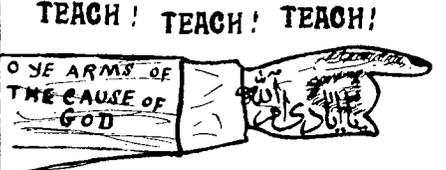
In the same manner the Bestowals of God are moving and circulating throughout all created things. This illimitable Divine Bounty has no beginning and will have no ending. It is moving, circulating and becomes effective wherever capacity is developed to receive it. In every station there is a specialized capacity. Therefore we must be hopeful that through the Bounty and Favor of God, this Spirit of Life infusing all created beings shall quicken humanity and from its Bestowals the human world become a divine world, this earthly kingdom the mirror of the realm of Divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.

I am most grateful to the President of this Society and express my most respectful greetings to him. It is my hope that all of you may be assisted in obtaining the good pleasure of God. The spiritual susceptibility of those present has made me very happy, and I beg of God assistance and confirmation for all.

Cause of God in Europe—cablegram from Abdul-Baha at Budapest; (4) news from Stuttgart, by Mirza Ahmad Sohrab; (5) news from London, by Mirza Lutfullah Hakim; (6) news from Paris, by Mirza Ali Akbar Rafsinjani; (7) words of greeting from the *Star of the West* to all the Bahais for the Feast of Rizwan.

حالتش شکر شده بود بعد جمعیتی از خانم ها آمدند دست دادند و اظهار محبت خود را رسانیدند در آخر حضرت اهل حق آمد دست دادند فرمودند " شماها باشید من میخوام شما را به بیتم حضرتانند از اهل صراط که کثرتش و غیره بودند باز ناگهی عرب و گوی ترکی صحبت میفرمودند مجاز از این صحبت حضرت مشرف بودند الحمد لله امر الله در این صحفات در نهایت ترقی و نمو است ! "

تجربیات - نین بر جناب حکیم بشارت میدهد که الحمد لله امر الله در جمیع صحفات در نهایت ترقی و نمو است فی الحقیقه جریده نگاران غرض چون از برای تحریر حقیقت میاند و بدون غرض استفسار و تجسس مینمایند لهذا راضی و مرضی هستند



تَبْلِغٌ تَبْلِغٌ تَبْلِغٌ

سرادق قره حضرت آقا میرزا علی اکبر نیشابانی :

از پاریس تا تاریخ ۸ ربیع الاول ۱۳۳۱ - امروز صبح (حضرت عبدالجبار) فانرا احضار فرمودند و فرمودند که من حالا تورا برای تبلیغ مقرر کردم باید آنچه بر تو وارد آوردن ابد بخزون نباشی و مغرور نگردی زیرا که اینها عندنا اند آنچه نسخ و استغناء نمایند ابد اهمیت ندهید و باید در نهایت شجاعت و شهامت و استقامت امر الله را ابلاغ نمائی فوالله الذی لا اله الا هو امروز هیچ شائی و معانی در عالم وجود مانند تبلیغ امر نیست ! سلطنت سلاطین ابدی باقی نخواهد ماند ولی تبلیغ اثرات و عزت او ابدی است " بعد فرمودند " من یکی از بندگان جمال مبارک هستم مانند جمیع بندگان دیگران و لکن فرقی که در میان من و دیگران هست اینست که دیگران خیالات خودشانرا متابعت مینمایند و لکن من آنچه را جمال مبارک فرموده است اطاعت مینمایم ملاحظه نما

عید رضوان

ششمین روز از ایام تبلیغ قدسات القیامه قدح حق الرجوع المربع و برکت یافتگی بالبرزخ کردن زولان سماویع کاکامت قدیمه برآید از انتظار عذیب

در یکی از الواح مبارکه که بافتار مدیر نازل شده بود میفرمایند " - واسئل الله ان یتبارک هذا العید السعید علی الخلیع ویؤیدهم بیاید جدید ان ربی لعلی کل شیء قدیر "

ماهر بر جمیع باران الهی و اماء الرحمن من الصغیر الی الکبیر حشر شرق و غرب در این عید اعظم تبریک و تهنیت والله اجمی میگوئیم
تجربیات

دکتر صیبا و بعد از آن

شرق منور نما : غریب معطر نما
روح بصقلاج : نور بافاق بخش

در حالیکه در اطاق میرهان خان جمعیت کثیری بود در آن
بین هم جمعی را اهل شرق بودند بسیاری از عدم جایگاه
بودند جمعی را مانع شده بودند که وارد شوند از شدت

از استورگارت [لان] آقامیرزا احمد سهراب نوشتند

مؤرخه ۱ آوریل ۱۹۱۳ : الحمد لله که امتیاساعت
هشت حضرت مولانا لودی در پنجاه هفتم و سی و هفتم و سی و هشتم
استورگارت شده در هتل (مکارت) منزل و آوایی
جستند احتیاطاً همان هفتاد و پنج نفر شرف شده بیانات
رشیقه در تشریح و تخریب کل مجتهد امرالله شده

از دعاهم و از نبودن جا بعد آن شاه نورانی آن طلعت
آسمانی آن پیغمبر صلح پرور از بالا خانه اطاق مبارک خود
به اطاق میرهان خان تشریف آوردند تا از دور وارد شدند
جمعیت یک مرتبه بلند شده نهایت احترام عمل نمودند بعد اجازت
فرمودند همگی نشستند و آن جلال شمت سلیمانی در صدر
مجلس جالس بعد صاحبخانه جناب ستر بود و پول جناب
از نایب امر صحبت نمود و آن شاه جهان را معرفی نمود بعد

از لندن : آقامیرزا لطف الله حکیم نوشتند :

از وقتیکه همکل آن طلعت نورانی عبدالرحمان، در انگلیس تشریف
داشتند شان روز مشغول بودند بطوری که بحیث ظاهر از قیام ایشان
خارج است یاد مجالس و محافل بیانات میفرمودند با اینکه مردم
میاندند که چند دقیقه تنها شرف بشوند اشخاص مختلف در آن ایام
از هر قبل شرف شدند و کف فیض آن طلعت نورانی نمودند در هر
استحباب از کیفیتن عرض کنیم روز پانزدهم ژانویه در کابل
مبارک با تری کبیرس در کلینتین نشینم که از لندن سه ساعت است
است شب را در منزل ستر بود و پول (النتیة اسماء ایشان
را میشناسید) -

آن حضرت در حالی که جالس بودند بیانات میفرمودند و بیانات
بنا بر جمله بواسطه آقامیرزا احمد سهراب ترجمه می شد در
بنی بیانات بلند شدند و در صدر مجلس مشی میفرمودند

باریک از تعالیم حضرت جمال قدم جعل ذکره الکیظم میفرمودند
و بیانات مبارکه چنان موثر بوده که در بین صحبت چندین مرتبه
حضرت از روی سرور دست میزدند بعد که صحبت مبارک
تمام شد تشریف آوردند بیرون شستونده گان بعد در کعب
مسرور شده بودند که بی نهایت میل داشتند که دست بدهند
و اظهار سرور و صلب خود را بجای آورند بحضور عرض شد بعد
در اطاق پانین تشریف بردند جمعیت آمده بک بک دست
میدادند از روی سرور اغلب را شنیدم که می گفتند ما بعد
خود چنین بیانات را هیچ نشنیده بودیم یک می گفت من وقت
عصر را سببی بودم و همیشه به کلیبای می رفتم و بیانات بهترین
علمای دین را شنیدم این قدر که استب بر من خوش گذشت
و بیاناتین بزرگوار بر من انز کرد ابد چنین بیاناتی نشنیده
بودم در حالیکه داشت گریه می کرد از نهایت سرور برین صحبت را
می نمود . خبر نگاران جراند بیان مبارک می نوشتند اینها
تماماً ما اندند تا آخر خصوصاً آن یک که کلی با و عنایت فرموده بود
باری حضرات می آمدند و دست میدادند این شخص جریه کجا
هین طور ایستاده بود در جلو مبارک و تماشا می کرد بی انداز

بجریان حضرت نعیم : میثاسیر بار از اغیار صوت ناز از
هزار میدانم - مجلسی بود قبل از وقت ستر بود و پول
دعوت نامه فرستاده بودند قبل از مجلس خبر نگار یک از جراند معتبر
انجام داده تنها بحضور مبارک شرف شد پیام بسیار مبارکی برای خود
جریه خود گرفت بعد از نشین او خبر نگار جریه دیگری آمد یک
مژده برای اهل کلینتین عنایت فرمودند که آن خبر نگار و رفیق
شد جمع میل نداشت برود خیلی به او عنایت فرمودند بعد
یک دائم کل به او عنایت فرمودند عرض کرد این کل که بزرگ تر است
برای من این را خشک میکنم و در نزد من خیلی عزیز است و برای یادگاری
نگاه میدارم بعد وقت مجلس شد ساعت هشت از شب

آمد از بهرودی این جشن اعظم تان جهان
روزگار که نرفت از دست عمر از سر گرفت
این جهان پس برناگشت و از نو شد جوان
جامه ذلت کشید از قامت ایام بازان
طلعت غنای گشت بهر تابان
دشت امیرکاسر گشت چون باغ بهشت
تا قدم بگذاشت در آن خطه خلاق بین
از غنایات قدیش شرفیان در این طبا
وزیانات بدو عیش غیبیان بس شادمان
اندین جشن از شراب وصل توام گذشت
و فدین عید از نیای دوست که بندم بهشت
تا زمان که در دمنوش می از میان عشق
تا زمین بر جاست میانم ز جور آسودگان
گاه چون بلبل بگلشن مردم جوای گل
کجا چون صیاد از دنبال آن اهوردوان
هر چه میبوم و میگیم از دل بر سر باغ
هر دری میگیریم و میجویم از آتش نشان
گاه از پاریس و لندن میسوزانم خبر
گاه شمس طلعتش در باختر دارگان
گر برینم در جرایزهای امیرک و فرنگ
دشمنای ذات پاکش همگی رهبالان
گاه بکس حضرتش صد جلال و تسمه
گاه نطق انعش نشرو عمو مآذردان
در فراق طلعتش ایران کل سینه چاک
تا نماید چو خود بر اهل خاور را بگان
ساقای ریز در سینه چلی ناسمار
ختم از میخانه عشق ملیک انس و جان
غصه اعظم سر که در حضرت عبداله آه
کن عطاء فضل عالم را ز نو کرد و جوان
بگلزار عکاء و حیفاً آملیک ذوالمتن

بهر تبلیغ و هدایت شد با یکا دروان
ابر حجت در خورش آمد بان اقلیم پاک
از بریزدان سر و شانه در صحن و بیابان
در کائنات با بیانات فصیح دلربا
صلح اکبر کوشش ز بنمود بر خورد و کلا
در تقفلا غریبان و یتیمان روز و شب
تهنیت گویان و دلجویان بهر مجمع روان
از برای نشر احکام جدید ذوالجدال
در مجالس در محافل می بیلد نغم خوان
لطف وجودش کامل و شامل با هر خاص عام
فضل و بذلش ماری و حصار بهر پیر و جوان
ای سینه بر کتاب الله یا مولی الوری
ای وجود اقدست بر کون و مکان
یک نظر مزایا بسری ناظم دلسوخته
تا ز تائیدت شد در بلاد دل او کلا
نجم باختر: جمال قدم جل ذکره الاعظم فرمودند "طوبی
لقلیم حرک علی ثانی" جناب ناظم میدانند!

انشاء الحمد لله رب العالمین و آواریا

ترجمه تکرار مبارک

از بود ایت تبایخ ۱۲ آوریل ۱۹۱۲
شیکاگو - بغدادی
سراج خدا باشد لمعان مشرق در بود ایت
خطابه های مفصل در جامع مهمه القاشه
عباس
نجم باختر: حضرت مولی العالم عبداله تقریباً بیست
سال پیش که هیچ ذکر یا از نام مبارک در نبرد فرموده
بودند: —

انسانی است قرن روز خدایت قرن ملکوت ابروی است
 باید با آنچه سزاوار این قرن است رفتار نمایم چه که امکان
 بد جسم بلوغ رسیدن و اگر تا مجال نرسیده قریب بر بلوغ است
 ملاحظه کنید که دانه عقول و دانه افکار چه قدر آتش
 یافته اکتشافات جدید چه قدر زیاده داشته است
 عظیمه چه قدر ظهور یافته ضایع بدیع چه قدر
 جلوه نموده علوم و فنون چه قدر انتشار یافته با وجود
 این مواهب الهیه آساز و آراست که بشر در دنیا
 مادیات مستغرق باشد در عالم طبیعت اسیر باشد
 این قرن قریبی است که قوای مغویه انسان جلوه نموده
 کالات رحمانیه انسان ظاهر گردید نورانیت عالم
 انسانی با هر شده فیوضات کائنات الهی جلوه نموده
 و چون کالات جسمانی با عدل در جرم رسیده همین طور
 کالات روحانی باید با عدل در جرم برسد تا ظاهر و باطن
 انسان روشن گردد و سعادت دنیوی و سعادت
 ملکوتیه هر دو حاصل شود فضائل طبیعی و فضائل
 الهیه همه ظاهر گردد هر چند فکر انشا مراتب
 حقائق اشیاء است یعنی همانا شایسته است که آن
 قوه کاشف حقائق است همین طور حقیقت انشا
 مراتب انوار ملکوتی است استعداد دارد که حقائق
 ملکوتیه را جلوه کند و اسرار الهیه را ظاهر گردد
 و صور مدعا را و انطباق یابد

رحمانیه را هدیه دهیم این انوار را هرگز راه در دهیم
 باید بجان و دل بکشیم تا این مواهب الهیه در حقیقت
 انسانیه بکمال قوت جلوه کند تا بشر آئینه ملکوت رب
 جلیل گردد و عالمنا سرت آئینه ملکوت شود انوقت
 سعادت دنیوی و سعادت اخروی و مواهب الهیه
 روحانیت عظیمه نورانیت ملکوتیه از برای عالم بشر
 حاصل گردد پس بکشید تا شکران این الطاف
 نمائید و این نقیصات روح القدس را تلقی ننمائید
 و این نورانیت را حاصل کنید و این فضل و موهبت
 را شکران نمائید اگر چنین همی نمائید شرق و غرب
 دست در آغوش یکدیگر نمایند بیان بعضی و عدل
 یکی برآند تحت ملکوتی انتشار یابد الفت روحانی
 حاصل گردد وحدت عالم انشا جلوه کند صلح
 اکبر تحقق نماید جمیع بشر در نهایت مودت با
 یکدیگر آمیزش نمایند و سعادت ارضی و سعادت
 ملکوت هر دو حاصل گردد امیدم چنان است که
 کل باین مقام نائل گردید این است وصیت منو

وصیه خیر

از طرف محفل روحانی بندگی از گفته جبار محمد تقی
 ناظم خراسانی علیه جماعه الله الابدی در ایوم دوم عید
 نوروز در لندن مطبوع گردید ۱۳۴۱

الغریز المحبوب
 لوحه الله زین مبارک عید فیروز قران
 وین همایون جشن عالی شان میثاق نشانی
 هفتم قوس و همانا هست جشن غصن ربیع
 در جماع و در طرب انور سماء کرم و بیان
 عالم فیروزی این روز ختم در قلاع

پس اگر هر دو جهت یعنی جهت جسمانی و جهت
 روحانی هر دو ترقی نماید انوقت حقیقت انسانیته
 در نهایت جمال و کمال جلوه کند
 الحمد لله خداوند در این قرن هر بابی را بر ما گشوده
 هر شمی را برای ما روشن نموده باران رحمتش جمیع
 را احاطه کرده نسیم غایتش وزیده از هر جهت
 اسباب کمال از برای ما فراهم نموده جائز نیست که
 ما این مواهب الهیه را هدیه دهیم این فیوضات

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سالنامه قرآن
ماه جلال سنه

نخبه انجمن

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قیمت اشتراك
اول ۲۸

این مجله بر حسب تاریخ به آتی هر نوزده روز چاپ و توزیع میگردد و در نهایت از اردیبهشت ماه تا اکتبر هر سال در ایران و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت علم حضرت بهاء الله در اطراف جهان و توضیح حقاوق این زمین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادراست قبول و نشر خواهد کرد بدین

تَرْقِیَاتِ عَصْرٍ

نطق مبارک حضرت عبدالقادر جیلانی مبارک
در مسئله "تَرْقِیَاتِ عَصْرٍ" روز جمعه ۱۲ ماه جولای
ساعت ۹ بعد از ظهر ۱۹۱۲ و جمعی زیاد حاضر و کل
از قوه بیانات واله و جیران گشتند - فرمودند

در قرون اولی بوده صور جمیع در این اینراشکان است
و از آن گذشته نفس این قرن بحالات خاصه دارد
اکتشافات عظیمه دارد، صنایع بدیع دارد، ناسیبا
عجیبه دارد، علوم غریبه دارد، و از جمیع جهات در نهایت
کمال جلوه نموده و خواهد نمود. یعنی فضائل قرون سابقا
صانع قرون سابقه خصائل قرون سابقه اکتشافات
قرون سابقه را دارد، با وجود این فضیلت خاصه
صانع خاصه و اکتشافات خاصه این قرن را هم دارد
که در قرون سابقه ابدان نبوده مثلا در قرون سابقه
فن معماری بوده و در این قرن بنهائیت بلوغ رسیده
اما این قوه بوقیه نبوده این تکلف که بدقیقه باشرت
و غرب بخابره کند نبوده این تلغیون نبوده اینها
از خصائل این قرن است در این قرن فضائل
قرون قدیمه و فضائل قرون جدیدین موجود لرزید
این قرن جامع قرون و ممتاز از جمیع است و سلطان
قرون و اتمام جمیع اعصار است و چون ما در این
قرن هستیم بشکرت این مواهب باید قیام بر آنها
کنیم که سزاوار این قرن است مثلا انسان چون به
بلوغ رسد باید احوال و الهوس داشته باشد که
سزاوار سن بلوغ است همین طور این عالم امکان
چون ترقی کرده و باین حجه رسیده که قرن انوار
است قرن ظهور اسلام است قرن فضائل عالم

عالم امکان نظیر انسان است انسان مقام نطفه
مقام شیرخواری اوقات نشوونما وقت تمیز و رشد
و وقت بلوغ دارد همین طور عالم امکان در جاتی در این
انسان در سن شیرخواری حساس است و در سن
مراهق یعنی بدایت ادراک احساس و تمیز دارد
اما ادراکاتش ضعیف است ولی چون بسن بلوغ
می رسد جمیع قوای معنوی و قوای صوری او در مرتبه
درجه قوت جلوه می نماید قوه ادراک بدیهه در
رسد که کشف حقائق اشیا کند اما در سن طفولیت
و شیرخواری این ممکن نیست این کمالات در سن
بلوغ جلوه می نماید نه در سن طفولیت
عالم امکان نیز یک زمانی بود که شیرخوار بود بعد
ش طفل مراهق شد روز بروز نشوونما نمود
حالا عالم رشد رسیده است این قرن سلطان
قرون است این عصر آینه جمیع اعصار است آنچه

بخارا

۱۳۲۹

سنگا عوامیگا

شماره سوم، رجب الثانی ۱۳۲۹

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ABDUL-BAHA WITH THE BAHAIS AT STUTTGART, GERMANY

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 4

ABDUL-BAHA AT STUTTGART

From notes in German sent by Margarethe Doering and M. Schweizer, Stuttgart

Translated into English by Mr. Charles Ioas, Chicago

ABDUL-BAHA arrived at Stuttgart, Germany, in the evening of April 1st, 1913. The friends called the following day at the hotel, or met him in the afternoon at the home of Mr. and Mrs. Herrigel, where great numbers of people were present. All were radiant and happy, and rejoiced in his presence. When he entered he bowed to all sides and then sitting down asked, "How are you all?" after which he spoke the following words, translated by Mirza Ahmad Sohrab and Herrn Herrigel, and taken stenographically by M. Schweizer:—

"Praise be to God! that I have come to Stuttgart, that I could meet with you. Praise be to God! because your faces are radiant with the light of the Glory of God; your hearts are attracted to the Kingdom of ABHA. Thank God that you have heard the call of God. You are living in the day of the Lord. You are living in the days of the radiances of the Sun of Reality. The rays of this Sun have poured into your hearts and souls. Your hearts are illuminated, your inner vision clear. Your spirit rejoiced in the glad tidings of the Kingdom of God. Thank God that you are the elect of God. He has elected you because of His own love. The mercies of God have surrounded you. You must live in accordance with the teachings of BAH'A'O'LLAH. Be loving to all mankind. Consort with all religions in amity and fragrance. You must be the cause of the education of the world of humanity. At present the world is still very dark. From one side there threatens the darkness of ignorance; from another side black enmity is visible; from the other side we hear of war and rumors of war. We must, like a candle, shine with the light of BAH'A'O'LLAH, in order that through your efforts this darkness may be dispelled. The light of the love of God can illumine the East and the West. It can

change hatred and enmity into love and friendship. The clouds which veil the rays of the Sun of Reality must be dispelled and made to disappear. The world must be rejuvenated. Eternal life must be made possible. The rays of the Kingdom must shine forth. The breath of the Holy Spirit can quicken the dead. I shall always pray for you and I shall supplicate for divine confirmations for each one of you, in order that ye may become more enkindled day by day, more attracted, so that each one of you will become a herald of the Kingdom. This is the eternal glory. This is the eternal life. This is the entrance into the Kingdom of God, the dominion which will last forever.

"I am very glad to be here. It is my hope that through the bounty of God you may become givers of life at this time. May God bless you all! May the blessings pour down upon you!"

After these words Abdul-Baha went into another room, saying that all who had not met him could come to him. To those present he made a short talk, after which he arose and shook hands with all.

In the evening of April 3d, Abdul-Baha addressed a large public meeting in the upper hall of the City Museum. When he entered all arose. Happiness shone on all faces. After a short welcome Abdul-Baha spoke the following, which was translated by Mirza Ahmad Sohrab and Mr. Eckstein, and taken stenographically by F. R. and M. Schweizer:

"I came from a distant land. I have travelled twenty thousand miles until I came to you in Stuttgart. Forty years I was a prisoner. I was young when I was put into prison and my hair was white when the prison doors opened. After all these long years of the sufferings of prison life I willingly took upon myself all the hardships of a long journey. Now I am here in order to be united with you, in order to

meet you. My purpose is that perchance you may illumine the world of humanity; that all men may unite in perfect love and friendship; that religious prejudices, national prejudices, race distinctions, all may be completely abandoned. The religions of today consist of dogmas. Because these dogmas differ from each other, discord and even hatred is manifest. Religion must be the basis of all good fellowship. Think of the turmoil that today exists in the Balkans; how much blood is shed; how many thousands of mothers have lost their sons, how many children have become orphans, and how many buildings, villages, and cities have been destroyed! The Balkan states have become a volcano. All this ruin originates from the prejudices created by the different dogmas, called forth by superstitions and race prejudices.

"The essence of the religion of God is love, and the Holy Books bear testimony to that, for the essence of the religion of God is the light of the world of humanity; but mankind today has forgotten what constitutes true religion. Each nation and each people today hold to some definite dogma.

"Everything in the world is subject to change. But this transmutation and change are requirements of life. See, for instance, these flowers before us. They come forth from a seed. They grow to perfection, but when they have reached the state of perfection they go back again. This is the invariable law of creation. Likewise man develops until he has grown to maturity. When he reaches beyond the state of maturity he begins to decline. All religions of God are subject to this same law. They are founded in order to blossom out and develop and fulfill their mission. They reach their zenith and then decline and come to an end. So a few thousand years ago came Moses. He promulgated the ten commandments. Later these laws were changed, and this change was so complete that of the original nothing more was visible. Then God sent the Roman Empire to destroy the Holy Land, because the Jews had forgotten the law of God. They had in the end only a bundle of superstitions. When this religion had sunk to such a depth, God sent his Holiness Jesus Christ. His Holiness Christ appeared as the Light of the Sun, and He founded anew the religion of God. He revived the light which had been given by Moses and fulfilled that law.

"This should show you that religion is subject to change. So, also, religion is full of superstition. There is today nothing more

than tradition to feed upon. Therefore our souls must strive day and night in order that the foundations of divine religion may again be newly revived. These traditions and these dogmas are like the husks surrounding the kernel. We must release the kernel from the husk. The world of humanity is in the dark. Our aim is to illumine mankind. It is natural that after the darkness of every night the brilliant day will come. It is our hope that this darkness may be dispelled and that the rays of the Sun of Reality will shine again. We are confident that the darkness will again be followed by the brightness of the day. It is our hope that after the cold winter a new spring will come, giving new life to nature, so that the trees of humanity will again sprout and become verdant in the gardens, so that they may bring forth leaves and blossoms and fruit. Thanks be to God, the illumined century has dawned. Thank God that this spiritual spring has come. Thanks be to God, that the reality of all things has been revealed. This century is the century of light. This period is the period of science. This cycle is the cycle of reality. This age is the age of progress and freedom of thought. This day is the greatest day of the Lord. This time is the time of eternal life. This age is the age of the breath of the Holy Spirit. This time is the time in which all is resurrected into new life. Therefore, I desire that all may be united in harmony. Strive and work so that the standard of the world of human Oneness may be raised among men, so that the lights of universal peace may shine and the East and the West embrace, and the material world become a mirror of the Kingdom of God, that eternal light may shine forth and that the day break which will not be followed by the night.

In this age every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. The men of science and philosophy are the founders of the material education, but His Holiness Christ was the founder of the spiritual, divine civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand. The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore, in our day philoso-

phy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life to the body. So long as the spirit gives life to the body, we behold a living thing, but a body without spirit is dead. It is my desire that ye all may reach the state of spiritual civilization. Like as ye have made great progress in material science, so may ye also progress in the spiritual world. Then the light of the Kingdom of God will shine through all the world. May the Sun of Reality illumine the East and the West."

Many meetings were held on April 5th. Abdul-Baha was the guest of the Esperanto Association. The president, Professor Christaller, welcomed him in appropriate words, in reply to which Abdul-Baha then addressed the gathering.

On Sunday, April 6th, Abdul-Baha addressed a large gathering at the Hotel Marquardt. In

the afternoon the friends met in the garden of Consul Schwarz, where Abdul-Baha consented to be photographed with those present. He arranged the group himself. Then he had flowers distributed in order that each might have one. When he went into the automobile of Consul Schwarz, he was surrounded by the friends. The children came to him and presented flowers. It was a beautiful picture, with the children around the car.

In the evening a large meeting was held in the hall of the Upper Museum. Miss A. S. Knobloch said a prayer, Miss Staebler sang and then Consul Schwarz introduced Abdul-Baha in an eloquent speech, which we hope to have translated in the near future. Abdul-Baha then addressed those present. When he had concluded he passed through the hall and shook hands with each one. From the hall Abdul-Baha went to the home of Miss Doering.

On the 7th he visited the springs at Mergentheim with Consul Schwarz, and on the 8th departed for Budapest.

OPENING OF FIFTH ANNUAL CONVENTION OF BAHAIS IN AMERICA

THE fifth annual Convention of the Bahai Temple Unity was opened with a breakfast given at the home of Mrs. Florian Krug, 830 Park Ave., New York, Saturday, April 26th, at 12:00 o'clock noon, to the Executive Board of the Bahai Temple Unity of nine members, and the sixteen members of the New York Committee of Arrangements. Twenty-five of those invited sat around a long, beautifully appointed table, decorated with three low mounds of gorgeous pink roses, interspersed with vases of sweet peas, while asparagus vines trailed gracefully over the white cloth.

The breakfast consisted of the dishes Abdul-Baha used to have in this home: Vegetable soup, chicken, rice, salad, ices—all perfectly prepared and served.

Mr. Kinney chanted, as all sat down. The hostess declared it to be the happiest day of her life, and certainly her radiant face, expressive of the illumined soul, confirmed the statement. To look up and down that table, at those glowing faces, was an inspiration and joy. The opportunity for conversing and exchanging ideas concerning the approaching convention; the great idea for which the building of the Mashrak-el-Azkar stands; Abdul-Baha back of it, bidding all to arise and serve, was a scene, the memory of which

will remain in the minds and hearts of those present.

The hostess called upon various ones to speak and all responded appropriately, concluding with the reading of the Tablet recently sent by Abdul-Baha, concerning firmness in the Center of the Covenant.

The Executive Board went into session at two o'clock in another part of this beautiful home, while a reception, to all the visiting and resident Bahais, was held from three to five o'clock. Beautiful music, refreshments, fragrant flowers and illumined faces made everyone happy.

At half after six o'clock all repaired to Columbia University Commons where the Feast of Rizwan was celebrated by over two hundred of the friends. Beautiful music was provided, and many of those present made speeches when called upon by the presiding officer, Mr. Mountfort Mills, of New York. Abdul-Baha tells us to "Be Happy, Be Happy"! and we obeyed his injunction, and all went to their respective homes happy at the close of the first day of the Fifth Annual Convention of the Bahai Temple Unity.

ALICE IVES BREED,

Chairman New York Committee of Arrangements

NOTE—This article is a forerunner of our Convention issue, copy for which is in the hands of a committee—*The Editors.*

MEETING THE CAPACITY OF THE SEEKER

BY LOUISE DIXON BOYLE.

ABDUL-BAHA has repeatedly referred to the various human types as differing "like flowers in the rose-garden of God." And in this day of unity and universal realization, we see clearly the necessity of recognizing the "fragrance" of all types and of according to each his opportunity of "diffusion" or expression.

In giving the world this knowledge of the Day of God, no duty impresses itself so persistently upon the Bahai as the necessity to meet the capacity of the seeker, and to realize among human beings a marked dissimilarity in approaching the teachings.

It will be only in the perspective of history that the full extent of religious decadence during the past few centuries will be realized. Around the significance of divinity there has accumulated a false atmosphere, due to our human association of it with the tangible. And it is inevitable, in the dawn of a new spiritual age, that many souls—possibly destined for a particular activity in it—should experience a reaction in turning from their old conceptions. It is this reaction, perhaps, rather than an essential incapacity or antagonism, which withholds many from a full acceptance of the Bahai teachings. Such souls represent so large a proportion of the thinking people in the world today that it is impossible to confuse their spirit with that of the anti-christ; although, undoubtedly, many of them, in searching hither and thither for truth, will permit the brief span of their lives to pass unsatisfied.

To assist all earnest inquirers to assimilate the teachings is the important privilege of Bahais today. Surely it must be such as remain in the restricted environment of dogma and self who represent the element of opposition, rather than they who have felt the new vibrations afar off and cast away tradition in an effort to approach them.

It was with particular reference to questions asked by this type of inquirer, after the receipt of recent cablegrams from Abdul-Baha, that the following notes were submitted to Abdul-Baha. In returning them with interpolations he has "commanded*" that they

*In a Tablet to the writer of this article, Abdul-Baha says: "I have commanded to print and publish this article in the STAR OF THE WEST so that all the believers in the East and the West may read it."—*The Editors.*

be printed in the STAR OF THE WEST.

* * *

After the departure of the Bab the friends of God were in a state of utter confusion and bewilderment. "A few who claimed to be the leaders of this scattered community, fearing the loss of their lives, were hiding in remote and inaccessible villages, not daring to associate publicly with the people. The believers of God were like sheep without a shepherd; not one knew his duty." It was at such a time as this, in the extreme necessity for guidance and authority, that BAHÁ'ÓLLÁH came forth and declared Himself to be the Promised One. The perfect meeting of the demand with the supply, the need with its fulfillment, is one of the fundamental laws of God.

Now in our day Abdul-Baha has said:

"The Cause has become very great. Many souls are entering it—souls with different mentalities and range of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become very difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one must become the essence of essences; each one must become a brilliant lamp. People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause."

He has said repeatedly:

"Today the most important affair is firmness in the Covenant because firmness in the Covenant wards off differences."

The finger of Abdul-Baha like that of a great physician, is upon the pulse of all the spiritual conditions forming the Kingdom of God on earth. He knows far in advance of any outward demonstration just what error will manifest itself as a menace to the Cause and a test to the believers. He knows our hearts better than we know them ourselves because His insight is unerring in the spiritual realm. We live in the world and accept the guidance of God to but a feeble and limited degree. The heart of Abdul-Baha has always been turned to God and thus he has been the recipient of the holy confirmations since childhood. We know how these holy ones possess

in its fullness in this day that "universal divine mind" whose power is "conscious, not acquired."

Man's knowledge of God and His manifestation in human form is the most profound of subjects. We are capable of considering it only through the assistance of these Holy Educators, who have given the world all its ideals, all its spiritual vocabulary.

So during his visit to America, in the full knowledge of conditions and with the utmost wisdom and insight, Abdul-Baha referred us to the proofs of his identity as the appointed Centre of the Covenant and the Greatest Branch, as a protection to us and to the Cause,—not in revocation of his standard of servitude so gloriously upraised in the world—in confirmation, rather than revocation of that most precious ensign of the Kingdom!

Since the presence of Abdul-Baha in our midst people are everywhere attracted to the teachings. It is most important that we should not make of this matter a dogma to offend. The self or ego is still so prominent in the human consciousness that the first inquiry of the groping soul for light is, "What does your leader claim for himself?" Abdul-Baha assumed the mantle of servitude to answer this very question. He stands in the midst of life today as an example, an embodiment of an ideal—the relinquishment of self.

For us, his chosen friends, not to contribute to that ideal is to retard human progress.

"We must first teach the people about the LORD of the Covenant, who is His Holiness BAHÁ'Ó'LLÁH. When they become believers in the LORD of the Covenant, then we must explain to them the Centre of the Covenant." We must say: He claims to be the Servant of God; he *is* the Centre of God's Covenant with man in this day. And as the spiritual perception of the inquirer expands in contact with the teachings the great station of Abdul-Baha will unfold to him.

"In giving the teachings we must not mention the violators of the Covenant and thus render their acceptance difficult." In sharing this foreknowledge with the friends, Abdul-Baha has made us partners, as it were, with himself, has assumed that we are superior to evil suggestion, and that we will know how to use this knowledge most judiciously to protect the Cause.

Let us pray that we may so fully accept the Divine Guidance in every act of life that in the moment of test and difficulty we may stand as pillars of wisdom and strength in the Cause of God, firm in the Centre of the Covenant, and, like Abdul-Baha himself, manifest toward all mankind the utmost tenderness, for only in this way may we lead them into the Kingdom.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN THE ORIENT

O FRIENDS of GOD! O spiritual companions!

The Lord of the peoples of the world declares in the beneficent Koran: "And there is for you in the Prophet of God a good example": That is to say, to follow His Holiness is a good example and to imitate that Real Leader is the means of acquiring success in both of the worlds. The followers of the Prophet were commanded to follow Him in all affairs and manners, and when some individuals, having recognized this safe path as the Straight Road, traveled therein, they became Kings in the Land of the Righteous and the Kingdom of the Elect. And those souls who tried to acquire comfort with ease, deprived themselves of all bounties and perished in the lowest ditch of despair. Their days came to an end and their happiness terminated. Their bright morn became dark, and their transparent cup became full of dregs and

rust. Their uprising star descended, and their bright luminary set.

But those pure souls who followed (in the footsteps of the Prophet) shone in the Highest Horizon as the Stars of Guidance and arose from the Dawning-place of hopes with matchless brilliancy. They sat on the Throne of the Kingdom of Eternity and rested on the couch of Divine Success. Their traces are clear and their lights brilliant; their star is luminous and their attendants are the armies of angels of the Heavens of Immortality. Their palace is firm and their edifice is strong. Their light is illumining the world and their heat is confirming the world.

Now judge for yourselves: Those souls who followed in the wake of that Manifest Light acquired such bounties and stations! If we now follow in the footsteps of the Most Glorious Beauty (BAHÁ'Ó'LLÁH) and the most Exalted Majesty (the Bab)—may my

[Continued on page seventy-four]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (May 17, 1913) Azamat

No. 4

“O, MY SOLDIERS! MY BELOVED SOLDIERS! FORWARD!”

Talk by Abdul-Baha given in Stuttgart, Germany

WHILE Abdul-Baha was one day looking out of his hotel window he observed a regiment of soldiers passing by in great array, and he said:

“They are ready to fight for their fatherland. How barbarous it seems to send men, who do not even know each other, to the battlefield in order to shoot each other down.

“The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the Words of Light. Our armament is the armament of heaven. We are fighting against the forces of darkness.

“O, my soldiers! My beloved soldiers! Forward! Forward! Have no fear of defeat—do not have failing hearts. Our Supreme Commander is BAHÁ'Ó'LLAH. From the heights of Glory He is directing this dramatic

engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance!

“Your war confers Life; their war brings death. Your war is the cause of the illumination of all mankind; their war means the breaking and darkness of hearts. Your war means victory upon victory; their war is defeat upon defeat. Your war is the means of construction; their war is the origin of destruction.

“There are no dangers before you. Push forward! Push forward! Attack the enemy! Your efforts shall be crowned with the diadem of Eternal Peace and Brotherhood.

“His Holiness the Christ was fighting even upon the Cross, and His triumphant work continued through ages and cycles.”

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENT

“THE believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building and then they may think about the plans. . . . I hope from the favor of the True One, that sufficient and ample contributions may be gathered and afterward the best and most acceptable plans be decided upon.”

“Now it is hoped that the believers of God may show magnanimity and raise a great sum

for the building, so that the FOUNDATION of the Mashrak-el-Azkar may be laid and perchance, God willing, the corner stone of the foundation may be laid by the hand of Abdul-Baha.”—Words of Abdul-Baha.

* * *

The morning Abdul-Baha left Chicago, on the occasion of his last visit, he instructed the National Secretary of the Bahai Temple Unity to the effect that the remaining debt on the

lake shore tract of the Temple land should be cleared as soon as possible—the main tract being entirely paid for.

In compliance with this instruction and in order to remove all obstacles that prevent the accomplishment of the decree of Abdul-Baha, revealed in the foregoing, the recent Convention of the Bahai Temple Unity voted to make every effort to raise the \$9,000 still due on the land, with the interest to accrue, by September 1st, the date of the next payment.

A friend of the Cause has offered \$1,000 conditional upon the remaining debt of \$9,000 upon the land being paid, principal and interest, when it falls due, September 1st. As a means of encouraging further contributions, an additional offer to add \$100 to every thousand which may be contributed in excess of that amount (up to \$20,000) has been made by the same friend.

This offer bore immediate results, for when

it was announced another friend offered to add another hundred to the above hundred, so that to each thousand dollars which may be contributed in excess of the amount necessary for the cancellation of our debt, *20 per cent will be added.* WE MUST NOT LOSE THIS OPPORTUNITY. Let EVERY ONE of us unite to the limit of our opportunity to secure this 20 per cent to the full amount of their \$20,000 additional offer, and to then show such energy that Abdul-Baha may be speedily attracted to return to America for the dedication of the Mashrak-el-Azkar, which he has repeatedly stated is THE MOST IMPORTANT WORK in America today.

The members of the present Executive Board hope results may enable them to *undertake actual operations before their term of office expires one year hence.*

BAHAI TEMPLE UNITY,
Corinne True, *Financial Secretary.*

HARRIET M. WISE

February 6, 1867.

April 1, 1913.

ON the morning of April 1st, at Hermosa Beach, California, our dear sister Harriet M. Wise ascended to the Supreme Concourse. For a long time she had been a patient sufferer, but her life was prolonged that she might taste the sweetness of the past year, when, in July, with Mrs. Goodall and Mrs. Cooper, of Oakland, she spent several glorious days in the presence of the Center of the



HARRIET M. WISE

Covenant. She came home radiant in spirit but sick in body, and steadily declined in health.

During the last few days of her illness when asked what message she would send to one of the friends, she said: "It is all so glorious!"

BAHA'O'LLAH tells us that He has made death as glad-tidings, so the shattering of the cage which encased her beautiful spirit should not make us sorrowful. We rejoice spiritually,

but the human heart has its portion of grief, for the Los Angeles Bahai Assembly has parted with one of the sweetest flowers of its garden. We submit to the Divine Decree without a question—just "radiant acquiescence."

A Bahai service, conducted by Mrs. Winterburn, was held in Pasadena on Saturday afternoon, April 5th, and on Sunday following a memorial service, conducted by Mrs. Frankland, was held at the hall in Los Angeles.

The remains will be taken to the old home at Akron, Ohio, for interment.

Henrietta C. Wagner.

TABLET TO MISS HARRIET M. WISE.
HE IS GOD.

O thou who hast turned thy face towards the Kingdom!

I read what thou hadst written. Know thou that there is in the world of existence a Center, for each great matter, and bounties shower from that Center. For instance, in the circle of the sun, the sun is the center of the light. Likewise there is a real Center for pure Love and now that Center is manifest in this world, from which the Lights of Love reflect to all parts of the Universe. If thou partake but one ray from that Center, thou wouldst become self-sufficient from the world, finding a new condition and witnessing an exaltation which overshadows all the existence. Pray God that thou mayest catch with all thy exertion the Lights of the Love from that Center.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.
September 5, 1905.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN THE ORIENT

[Continued from page seventy-one]

life be a sacrifice for those who suffered martyrdom in their path—what would be the result?

His Exalted Majesty (the Bab), from the beginning of the arising of His Beauty to the day of the Greatest Martyrdom, spent days and nights under severest trials, in the Path of God; He made His breast a target for thousands of arrows of calamities, and with a breast pierced and torn, hastened to the Most Glorious Kingdom.

The Eternal Beauty—the Greatest Name (BAHA'O'LLAH)—tasted of the poison of every calamity, drank of the cup brimful of all kinds of trials, made His breast the target for every arrow, made His neck indebted to every sword. He was incarcerated in a prison and was bound in merciless chains. He was exposed to the derision of the crowds of enemies and became a butt for the stones of miscreants. He was subjected to chains and collars, and was tightly bound with ropes and fetters. He was exiled from His native land and was carried to the land of Bulgars and Serbs. In the Most Great Prison (Acca) He suffered inexorable calamities and His blessed days ended in this cruel prison and dark dungeon, while a prisoner of oppression and injustice, and He ascended to His Kingdom.

Now, O faithful friends and companions of that Bright Countenance! Is it becoming that we should sit idle, even for one moment, practice delay, and seek ease and comfort, so that we be exposed to temptation and indolence, be occupied with our own thoughts and lose our hearts to strangers and kindred? Nay, by God, we ought not to rest for one moment day nor night; we ought not to pollute our pure hearts with the attachment to this world; we must prepare Divine Assemblies, establish Feasts of Love, sing the melody of the Most Glorious Kingdom, accompanied with stringed instruments and with drums and flutes; hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk, as a sacrifice!

O friends, be loyal!

O beloved ones, be firm and steadfast!

O imploring ones, trust in God and rely upon Him!

O humble ones, be attached to God and cling to Him!

Let us encourage each other and set all in motion. Let us strive to diffuse the Fragrance of God and engage ourselves in exalting the Word of God!

Let us ever be alert through the influence of the gentle breeze wafted from the Garden of Favor, and enjoy the Sweet Fragrance of the Garden of Unity!

Let us put enthusiasm and commotion into the hearts of the righteous, and excitement and joy into the hearts of the free!

Praise be to God, that the hosts of the Most Glorious Kingdom are coming together in large numbers and the Stars of the Highest Horizon are in uprising and ascension! The Banner of Guidance is in motion, the Cloud of Bounty is descending in a shower, and the Luminary of the Horizon of Significance is shining! The Feast and the enjoyment of the Kingdom are in complete harmony, and the Dawn of Favor is breaking with the Light of Guidance! It is the Melody of the Kingdom of ABHA which is descending from the Supreme Concourse, saying:

O dead one, who art without heart and soul! Become alive! Become alive!

O sleeping one, in the water and clay! Be awake! Be awake!

O intoxicated one, who art witless and gone astray! Become sensible! Become sensible!

The horizons are full of fragrance! The eyes are full of light and the East is pouring down fire! Get rid of body and soul!

The time of sacrifice has come; the Merciful Breath abounds and the Divine Secrets are disclosed! Be a leader of lovers! Be a leader!

The sweet song of the melodious singing bird from the BRANCH of the Cypress Tree in the Garden is expounding the problems of spirituality! Be acquainted with the mysteries! Be acquainted with the mysteries!

ABDUL-BAHA ABBAS.

Translated in 1909.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha delivered in Boston; (2) article by Mr. Arthur Cuthbert, "The Glad-tidings of the holy Cause of BAHÁ'O'LLAH; (3) news from Budapest—

(4) from Vienna—(5) from Stuttgart—by Mirza Ahmad Sohrab; (6) letter from Rasht by Mirza Ismail Khan; (7) graduation of Dr. M. I. Basheer, at Chicago.

<p>5 الحمد لله يك هفته كه در شهر استرگارت مانده باشم غلطي پراشد و امر الله منتشركرديد و نجات قدر بشمار دور و نزديك رسيد الان ساعت ده صبح است و بقد صد و پنجاه نفر از احباء در هو تل آمد كه خدا حافظ بكنند . همه و غلظه است * بختر - بنام مبارک و عبدالبهاء</p>	<p>6 مجلسي چند شب قبل منعقد شد در قباله ايرانيان و مجريش و اعضاي انجمن اسپرانتو و انجمن صبح و انجمن حقوق و نسوان و انجمن شقوتون و نفوس كثير حاضر بودند و بپايان از خطابه مبارك در اين مسائل اظهار سرور و فرح نمودند و دست بدست زدند رئيس مجلس گفتش محترم دين كاتوليكي بود و حضرت مولانا الوحي را احرام نهايت احترام استقبال و معرفي نمود بعبارة اي كه فصيح تر از آن امكان نيت و هم چنين مجالس ديگر بواسطه انجمن توريان و تيز و فيها منعقد گرديد كه في نهايت آثار عظمت و قدرت مركز شياق واضح و نمايان بود . حال فردا بعد از ظهر نماز و رينه پاي تخت مملكت اطراش هتيم چند وقت در آنجا توقف نموده بعد دو بار با استرگارت و بادن بادن محل سلاط مشهور همان فتر حجت پاي رسيد نموده پس از چند روز توقف در آنجا عازم شرق خواهند شد *</p>
<p>ايران مکتوب از وكيل مجم باختر در رشت آقا ميرزا اسماعيل علي تاريخ غرة جمادى الاخره ۱۳۳۱ - وكالتا از جانب جميع مشتركين مجم باختر تبريك و تهنيت سال چهارم مجم باختر از همه قبل اظهار نموده دوام وقوام و زيادى اشعه آن و نامة بهائى را از خدا خواهانيم و هر چند يكه تا كنون اعداد مشتركين تا ۳۷ نفر رسيد ولى براى سال چهارم اميد وارم اعداد مشتركين بيشتر گردد لذا انان ادارت محترمه خواهشمندم كه از غرة اول اسال تقريبا شصت نفر براى رشت فرستاد شود . مجم باختر - ما هم اميدواريم كه اسال عدد حضرات مشتركين در جميع بلاد ايران افزايد و برابر شود * * *</p>	<p>از رينه تاريخ آوريل ۱۳۳۱ الحمد لله والتمه كه در شب كره شياق و ليخا الهيامه الفداء در نهايت صحت و سلامت از شهر بردايت وارد رينه گشتند و در اين هتل [كرانه هتل] منزل گرفته امروز بغير منشى انجمن تيز و فيها محضو مبارك شرف شده اشبار و عده گرفته اند كه در محفل آنها خطبه ادا كرد و هم چنين شب دوشنبه حضرت مولانا الوحي چند روزه در اين شهر توقف خواهند فرمود تا نجات جنت ابري بخوبى خوشي در بيان ناسل نشايد بدين در اين شهر مانند بود ايتا از ريكوت ابري تا بدين بود في الحقيقه در شهرهايكه مجمع بهائى نيست از جهتي نمود امر الله واضح تر و عظيم تر است زيرا آنچه تقيه و تدبير است و آنچه تعريف و توصيف بگرد بواسطه خارجها است پس ز چند روزه در اين شهر توقف عازم استرگارت خواهند گشت * از استرگارت تاريخ ۱ ي ۱۳۳۱</p>
<p>از شيكانو جناب ككتور بشير برادر عزيز و رفيق محترم آقاى بشير افندي پسر ابراهيم افندي على در پورت سعيد فارغ التحصيل شدند و در ۱۹ اين ماه ديپلوم طب و جراحت خواهند گرفت و شايد در فضل با اين بيشق مراجعت خواهند نمود . مجم باختر از صميم فواحه به جناب ككتور بشير تبريك و تهنيت بنام</p>	<p>از شيكانو جناب ككتور بشير برادر عزيز و رفيق محترم آقاى بشير افندي پسر ابراهيم افندي على در پورت سعيد فارغ التحصيل شدند و در ۱۹ اين ماه ديپلوم طب و جراحت خواهند گرفت و شايد در فضل با اين بيشق مراجعت خواهند نمود . مجم باختر از صميم فواحه به جناب ككتور بشير تبريك و تهنيت بنام</p>

* ككتور صبا و بغدادى *

4
پس از آنکه دست خیمه را بپایان آید تا آنکه از دیون جهان
و آنچه در دست بنده غایب دیگر چه اگر چشم دل
فرود آید چه ضرر هم نبرد

ای دوستان امروز بای آسمان بمساج اسم الهی گشوده و
بجود امام رحیم ظاهر بر مسج و آفتاب غایت شرق و باج
خورد و از برهه زمانه ای که در زمانه را قبول این زمان تمام
کنید که هسته عکس زمانید و در سببیت اهل التوحه کینه
دین الهی را بسبب اختلاف و ضعیفه و بغضا انداخته
عظمت خیمه را بپای آینه از آسمان شد و این ضرر این مسج
افسوس نابل متصور افتاد عالم و بخت ورود او اهل آن بود
با بد اهل جهل که از حق تعالی فریفته اند کمال مسج و
سجیان با اهل عالم معاشرت نمایند را ایشانرا سنگ درازند
آنچه که نفع آن بکلی است این است وصیت خطای
اولیا را مینامود عالم به حق بختی شده کل بود
و تا که ما مورثه را بیکه ما که در از آن فراموشان
اشراق غوره ناظر باشد و ذکر نماید که بی ندم ذاتی
و تا آنکه بنی بر حق تعالی نماند و تفاوت و التفت علیکم
و لظفر تلافی بجای" ایضا سنیانید "عزیر معالی بدو عیر
که برای برده های بیان ستور و پنهان بود بغایت اری و
الفاظ عیان چون شعاع نیوجال در دست ظاهره هر یک
شهادت عید همی در دستان گرفت تمام و بخت کامل و بر چا
ظواهر و دلایلی است که یکی تا هفت تا از این اشباع چیزها
نماند که آنست انعمه حکیم و عین فی السموات والارضین
و الحمد لله رب العالمین

اِحْتِیاجُ الْاَسْتِ

از بود ایست . قبل آقا میرزا محمد طهرانی .
تا بیج ۱۰ ایریز ۱۳۱۳ . حال هفت روز است که ششم
مکته را نشان یافتن بود ایست پای تخت مجستان طالع
و لایح و مجالس و محافل عظیمه هر شب در بر میزند مقدم

4
عالم بود قیفا اهل بیرون مسج و تاملت هفت تا در دیون
پای این اشغال است و در نظر ما که از او دریم بسیار عجیب
بنیاید

حضرت بیست شب در بهترین شهر یک روزند و حضرت
بها، الله و عبد الله را از اظهار حاجت بلند فرودند و از
ده نغزل در بعد رسالان تزل و بعد در صلاه خیر و الاصح
ده نغزلان عکس که جای قطع الطریق و آملین عثمان بود
و نماندند این عمل بدایب و هنر این چالی بود گویند
که اگر بر بنده در صلهای عکس طریقی نمود فوراً سپرد هوش
آن نفس بر برده کن پس از چندی تغییر یافت هوش
گروهید خلاصه اغلیه تقسیم بر طمانی از غم
بعضی استند آنرا نشسته شهر تر گشت و هنر از نغموس
منقشات روح القدس خلق تربیت شدند که هر یک با مال
دست و احوال صدق سبب تربیت دیگران کرد بداند
و دستهای نخبه علم را اصغر گستر چه که مقصد از تحصیل
علم بر هفتاد خلاق و احوال و احوال تحصیل است زمانه
شد بیرون از برای هم نفع خود سخاقتان حضرت
بها، الله و نهای حضرت عبد الله آن وقت جلوه کرد
شود که شخص بدقت کامل در هر صطلی آن طلب
غیر نماید و با متفصلات سروان تعلیم کند بداند و افضل
دهد که این تقایم آسمان و دای در این زمان است
و باعث ترقی و برتری هر معنی که بترویج و تصدیق و انجمن
آن تمام دلی و جان تمام فرمایند

جوهر تقایم از این عظیم بخت و زمان است و نیست و بخت
و صلح عمومی و وحدت عالم انسانی است چنانچه میفرمودند :-
" ای اهل ضرورت من نهال بخت و دوستی شما را در
رضیه قانس خصمان بین ملاطفت عرض تر در دم برین است
محتاج آیش دادم حال نزد دیون بشم سینه جوهر تمام ایلم
تا نغمه ای مانند رنای اول شهرت نشود" ایضا " امکا کلا بجز
هر از حقان بخانه و الا یقاد الامه و الاضاً بموضانه" ایضا " ای

انشاء الله به تشریف دانش و نبیست بخدا استعدادش انحصار
 کرامت فرمود که هر فردی از افراد بنی بشر شخصاً بتفیش هر مسئله
 از مسائل الهیه قیام نماید و پس از تحقیق آنچه حقیقت است
 بدون تعصب قبول نماید و مانند کوران و بی دانشی عمر
 گرانمایه را بتقلید دیگران تلف ننماید * بشایسته اس
 اقدس مجال مبارک و ندای عالمگیر حضرت عبداله پناه روحی
 لایزال قدم اجانه الفداء از برای یگانگی و اتحاد امم مختلفه و
 رفاهت عالم انسانیت * این ندای الهی از شرق رسیده
 و الحمد لله در جمیع ممالک متمدن غرب شنیده شده و نفوس
 مبارکه از هر ملت و مذهب بگوش هوش استماع نموده اند و بحال
 و محافل متعدد تشکیل نموده که در اینجا دوستی با کمال دل
 و جان بر تری آیات سماوی و تعالیم شگفتا ساز و از برای
 وحدت عالم انشأ و عاقلانید بهائیان را هر وحدت و یگانگی
 عالم انشأ مقصد نیست و عایشا بر رفع جنگ و جدالات
 و امید و ارضیا اینکه اشراق شمس معانی که در این قرن نورانی
 آدم و عالم را روشن و منور فرموده جمیع ساکنان شرق و غرب
 خویشتن و شمال عالم را نورانی و رخا فرماید و بزودی صلح عمومی بین
 تمام ملل و مذاهب عالم که ضای حضرت یزدان است تاسیس
 و مستدام گردد ای برادرین آیا تو هنوز با این نور منور
 شده یا هنوز سحابی و هماره ظلمانی مانعت از خدا طلبم
 که هیریک از شماها مانند آینه پاک از آفتاب حقیقت اخذ
 نور حرارت نمائید و دیگر از اهر منور و منجذب فرمائید اس
 اقدس حضرت بهاء الله است که این بندگان با قوال
 در ست و اعمال حسنه بسبب هدایت و بهتری و ترقی
 خلق عالم گردیم اعمال نیکو نتیجه کلی بخشند اگر چه هر انشا
 و اقوال در ست و پسندیده واجب و لازم هر چه بیشتر
 قلب را از تعصبات دینی و بنی باار و ظاهر کنیم زیاد تر نور حقیقت
 و آفتاب قدرت در آن درخشا گردد و ما را در نزد خدا
 و انسان قایم گرداند
 اینست قدن روحا و سبب فاجیهت خود و کافه بنی نوع

انشا پس بیائید تا با قلوب طاهر و ایمان قوی بخدمت عالم
 انشأ قیام نمائیم
 آیا این امر عظیم قوه انشأ ممکن است یا متولیان قوه سیما
 ترویج داد ؟ هر منصفی انصاف دهد که ممکن نبوده
 و نخواهد بود پس آن چه قوه است که بسبب ترقی حقیقی
 و آسایش عالم انسانیت ؟ * آن قوه روح القدس
 است که انشأ خاکی را ملک آسمانی فرماید شخص جسمانی را آدم
 روحا نماید ذلیل را جلیل نماید و فقیر را غنی کند چنانچه
 حضرت مسیح سفیر اولی که نجات روح القدس آخرین
 و پستین را اولین فرماید اگر چه هر آنکس هم مقاومت
 و ضدیت این قوه الهیه نماید ولو اینکه اولین و جلیلترین
 باشد پستین گردد * دین بهائی دین الهیت
 دین عموم ملل و مذاهب عالم است اگر قدری در تعالیم این امر
 عظیم تفکر فرمائید خود انصاف دهید که فی الحقیقه همچنین
 است زیرا تعالیم این جمیع تعالیم و اولس ادیان
 الهیت و محبت محض است بیشتر این امر مبسوط
 حضرت باب است و ما ستر آن حضرت بهاء الله
 است و ترویج آن حضرت عبداله پناه است که بعضی از
 شهادت این شهر نشدن زیارت نمودید و شاید هم بگوش
 خود شنیدید آنچه را که تا کونن شنیده نشده است
 کلماتی قوه عظمی و نفوذ غیر بی دارد چنانچه نگذشته
 است که این امر مشهور آفاق شده و در جمیع ممالک و شهرها
 عالم بهائیان یافت میشوند و هیریک بنام دل و جان خود
 و وحدت عالم انشأ مشغولند هر کس را دوست دارند
 و از برای بدخواهان خود دعا خیر نمایند و کل عالم بصلح
 اکبر دعوت نمایند الحق این قوه قوه الهیت و نجات
 جان بخش روح القدس است هر یک از این اشیا
 عاوی از علوم و فنون انشأ بوده و هستند آنچه
 فرمائید از روح القدس است هر گاه ترویج این امر عظیم
 قوه علم انشأ یا تدبیر عقلا و حکما عصر و یا بعضی مخازن

اعلان وحدت عالوانشا کرد و اعلان نمود که دین باید اسباب
 محبت و الفت شود و سبب محبت باشد اگر دین سبب عداوت
 باشد عداوت بهتر از وجود آن است زیرا مقصد محبت
 بین بشر است چون از دین عداوت بین بشر حاصل شود البته
 معدوم باشد بهتر است هم چنین حضرت بهما و الله اعلان
 نمود که باید دین مطابق علم باشد زیرا علم حقیقت است و دین
 حقیقت است و ممکن نیست که در حقیقت اختلاف پیدا شود
 و اگر مسئله از مسائل دینیته مخالف عقول و علم باشد آن هم محض
 است ابتدا اساس ندارد زیرا ضد علم جهالت مخالف عقل
 نادان است و این مثل آفتاب روشن است عالم بشر در ظل
 خداوند اکبر است جمیع بندگان خدا هستند جمیع در سایه مجرب
 الهی راحت نموده اند خدا کل را خلق کرده جمیع را رزق میدهد
 جمیع را تربیت نموده جمیع را حفظ مینماید مادامیکه این جمیع مهربان
 است ماچرا ناراضیم با او باشیم خدا جمیع بندگان را دوست میداند
 ماچرا بغض و دشمنی نمایم خدا با کل صلوات ماچرا بجنگیم و
 جلاک مشغول شویم خدا ما را برای محبت و اخوت خلق کرده
 نه برای دشمنی خدا ما را برای صلح و سلام مطلق نموده و نه
 جنگ و جدال این چنین صفات محض خدا چنانچه صفات
 تبدیل نمایم چنین نورانیست چنانچه بظلمت مقاومت کنیم
 چنین محبت الهی چنانچه با عداوت مقابله کنیم شش هزار
 سال است که با هم نزارعه و محاصمه میگردیم حال در این
 قرن نورانی باید محبت و دوستی بهمدیگر نمایم امروز عداوت
 و بغض عظیمی در بین دنیاست آیا از این ها چه
 ثمری حاصل شده چه فائده از برای بشر مرتب گردیده آیا
 این کفایت نیست این عصر نورانی است این عصر کرامت
 که از این او هام باید آرزو کردیم این عصری است که باید در این
 خصوصیت و بغض و محبت شود این عصری است که باید در این
 يك دین گردند مذاهب متحد شوند و با محبت و خوشی
 با هم دیگر الفت جویند زیرا جمیع بنده يك خداوندیم از يك
 حجت عظمی بوجود آمده ایم از يك شمس نورانی شده ایم از

يك روح حیات یافته ایم نهایت این است یکی مریض است
 باید نهایت مهربانی معالجه نمود یکی جاهل است باید تعلیم
 کرد یکی طفل است باید تربیت نمود تا شمس اخوت آسمانی
 این ابرهای تاریک را بگذرد نماید نباید کسی را مغضوب
 دانست نباید با کسی را تعصب نمود جمیع پروراند جمیع
 مادرانند جمیع برادرانند جمیع خواهرانند اتحادی را
 که خداوند موجود نموده نباید ماها سبب انفصال آن
 گردیم بنیاتی را که خدا برای محبتش بنهاد خراب
 نکنید معاوضه الهی ننمایید پیروی سیاست
 الهی ننمایید بموجب آن حرکت کنید البته سیاست
 الهی مافوق سیاست انبیا است زیرا هر قدر سیاست
 ترقی نماید کامل نیست اعمالیات الهیه کامل است ما باید
 از سیاست الهیه اقتباس کنیم هر نوری که خدا بابتگان خود
 معامله می کند همان نوع رفتار نمایم اقتدا بخدا کنیم ما خدا
 می کنیم آثار باهوش او را مشاهده میکنیم حکمت او را مشاهده
 میکنیم حمت او را مشاهده میکنیم قوت او را مشاهده میکنیم
 دست او را مشاهده میکنیم و تقابل بکنیم و از احتیاج
 و افترا و اجتناب کنیم معاذ الله هرگز نیای الهی با این را ضعیف
 نبودند انبیای الهی جمیع يك روح بودند جمیع بشری و تعلیم
 دادند و تعلیمات انبیای الهی روح محض است حقیقت محض
 است محبت محض است الفت محض است پس ما باید متابعت
 انبیای الهی کنیم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبه جناب شیخ مستر آرتور کشرت عمده بهار اوده که بنا به ۲۷
 نومبر ۱۹۱۲ در حضور جمیع کشوریان نجار و نجاران اکلیب آرتور فرمودند
 و این عبد و خادم اجناس الهی بر خدا و او مختصراً از برای آگاهی
 یاران شرق بفارسی ترجمه نمود * * *
 شکر و سپاس فراوان خدای را سزا است که هر يك از افراد

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اینچه بود تقاضای بنده نوزده روز بعد از تاریخ و یک روز و ده نهارت از روی دعای الیها که در پیش رویت است
ایمان و انشاء علم روزی از قرآن ترتیب اطال و پیش تر حضرت بها و الله در طواف جهات و توضیح
حاشا ان از چیزهای خالص است و معالات نمیکند موقوفه اولاد است قبول و شرحها هرگز در این

خطابه مبارک

خطابه مبارک حضرت عبدالباها که در حضور بنده در نظر
ایمان امیرکرم در نوره های روز جمعه ۲۰ می ۱۹۱۳
ساعت سه بعد از ظهر در شهر لیسن

که بعد از آن تقاضای در میان آمد در آن تقاضای استخفاف
شد زیرا این تقاضای محقق نمیدارد اوها بود در یک سخن
شعبه شیخ برصرتعا المیرزا میرزا علی و چون مخالف
بود سبب نزاع بعد از آنست که آنکه او را بنام دیگر
فها الت داشت باشد نهایت خضروا میگرداند
عرضه که در اولی که بنامین بنام بخداست ماند عرض
اگر تعاون و تعاون دیگر بکنند بخاریه با یکدیگر برآید
این است که الاکتا از بنامین تا الآن را خستیاخته هفت
بین ادیان نزاع و جلال بوده و جنگ و قتال بود اگر
نظر بچقیقت نگاه کنید شب و روز گریه نماید زیرا اولی که
اگر اساس بختیاست اساسا لغت کرده اند زیرا
شعنا الله مانع علاج است اگر چه مخلوق در شد
شیخا است که بنام آنکه این علاج ها در طبیعت
غیر حاد بود عربی که سبب نگیرد سبب شیخ
عرضه که سبب اینست سبب است عرض آنکه سبب غیر
شود سبب اینست زیرا این علاج ها در طبیعت غیر
حادی اتقاد و طبیعتی حاد است بخشد باز علاجش
ثوری حاد گردد بلکه سبب است حضرت بها الله
سخت است اینست در بیان ظاهر شد و در آن مکتب
در میان ادیان و مذاهیها جناس نهادت بغض و عدالت
حاصل بود بدینجه که رسالتی دیگر است و لغت
یکرند بجمع خون یکدیگر را بخورند حضرت بها الله

ادیان الهیه بجز معتدین بنامین از آن شده بجهالت
تاز شده بجهت رحمت عالمات انا را شده ولی
انست که صاحبان جوان نورانی غفلت نموده اند
هیچ چیز غیر ما قدری که میمانند شامل بهبودیان
میخ لافتر میمانند سبحان حضرت زرتشت را
فد شیخ میداند بود ایان حضرت زرتشت را فدا
بوحا میداند که حضرت محمد را فدا میخ میلان شیخ
مگر حضرت با حضرت بها و الله و حال آنکه این بزرگواران
مردمان یک است مقصدشان یک است بجمع تمام
و متفق اساس تعالی شان یک است حقیقتش بجهت
یک است بجمع بین خلائق کردند بجمع شعوت اینها را
ترجم کردند شامل حضرت زرتشت پیغمبری بود برضای
حضرت شیخ تمام شیخ تا وقت دین تعالی شان نیست
و هم چنین تعالی بود اول مخالفت با تعالی حضرت شیخ ناراحت
هم چنین با انبیا این نوسن است که سبب است که بود مقصد
یک بود شیخ است که پیوسته تعالی است که بود و کن یا اسفا

نجم باختر

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از شیخ کاغوز امیرزنگنه

شماره پنجم عن مجادوی الاذکار ۱۳۲۱

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۴ . . . از زینبیه . . .
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۶ . . . از زینب . . . آقا میرزا اسماعیل نجات
۷ . . . از شیخ کاغوز جبار کوزیشیر پیر ابراهیم اندری علی

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DELEGATES AND FRIENDS ATTENDING FIFTH ANNUAL CONVENTION OF BAHAIS IN AMERICA
Masonic Temple, New York City, April 26-29, 1913

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 5

PUBLIC MEETINGS OF THE FIFTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

NEW YORK CITY, APRIL 26-29, 1913

By Joseph H. Hannen

ROSES—red roses—a profusion of rich, rare, regal red roses! It is thus that one recalls the perfect days spent with the New York friends upon the occasion of the Fifth Annual Convention of Bahai Temple Unity. First and foremost, because of the abundance of the fragrant blossoms, deep-tinted Jacqueminots, American Beauties and the various intermediate shades, which adorned the tables at the series of entertainments given us; and one must not overlook a perfect Crimson Rambler which gracefully ornamented the platform upon the occasion of the public meetings! But the association of ideas carries yet a deeper significance: For the perfection and fragrance of the rose typifies the occasion as a whole. As the friends gathered from far and near one thought of the petals of a great hundred-leaf rose, each adding its tint of beauty and its fragrance to the blossom; and like the heart of a rose they were clinging to the Center of the Covenant, from whence emanated the sweet spiritual fragrance which is diffused throughout the world. As one can tell the artificial rose from the true by this very fact of the attachment of the petals to a living center, even so this was a great body vibrant with life, beauty and fragrance. The Center of the Covenant drawing from the very Heart of God Himself the spiritual nourishment which is the food of the soul, completed the similitude, and so as a great rose, or perhaps a rose garden, one recalls the assemblage which gathered at the call of the executive committee.

This convention developed a most significant fact—that the spirit of the conventions is independent of environment; for those who had attended previous sessions in Chicago had felt some interest in noting the effect of a change in the place of meeting. It had seemed that the Mashrak-el-Askar site, as well as the de-

lightful hospitality of the Chicago friends, were inseparable from the convention program. But with no thought of comparison it became evident from the very first that the inspiration of the occasion and the very presence in one place of many of the friends would generate the spiritual atmosphere; and history was written during these recent and memorable days in the creation of a new and vitalizing force which shall from year to year energize various centers and leave enough to spare, like the miracle of the loaves and fishes, to supply the wants of thousands in the various centers to which the delegates shall return.

At 3 p. m., Saturday, April 26th, while the executive committee was in session in an upper chamber, a reception to the delegates and friends was given in the spacious and beautiful parlors of Mrs. Florian Krug, 830 Park avenue. Here was enacted the delightful experience of greetings interchanged by the friends from the various assemblies to be represented in the convention. This year it seemed that even a larger number than usual were present. To the strains of sweet music furnished by an orchestra, the divine harmonies were played in tender chords vibrating into the depths of the souls of the company. Here beautiful flowers lent their fragrance to the ensemble; the reception committee dispensed graceful hospitality and the delightful hostess and her charming daughter made all feel at home. A buffet luncheon refreshed the travelers, and one was loath to leave the sparkling scene when the hour came, all too soon, to proceed to the next function.

The Feast of Rizwan was celebrated by a dinner, given by the New York Assembly to the delegates and friends. For this purpose the Columbia University Commons was secured, the vast hall being admirably suited to the oc-

casion. About 250 guests were seated at the tables, which were arranged in a row of five, branching off from the long table reserved for the reception committee and the executive committee and speakers. At the appointed hour, 6:30, many had gathered, and the university campus was enlivened by the arrival of parties in happy concourse.

At the center of the speaker's table, which was well nigh covered with the red roses to become so memorable, Mr. Mountfort Mills presided, and under his happy and skillful direction the evening was a perfect joy. At about 7 o'clock the assemblage joined in singing "Joy to the world! the Lord is come," Mr. Edward B. Kinney directing at the piano. Mr. Mills delivered the opening address, describing the object and nature of the Feast of Rizwan, and welcoming the guests of the evening.

After a bountiful repast had been completed, Mr. Mills read Words of BAHÁ'Ó'LLAH. The musical program of the convention was in charge of Mr. Kinney, who accompanied Miss Slater in the next number, a soprano solo, "Widmung." Words of Abdul-Baha were next read, followed by a song in which the friends were again heard in the stirring words of "Nearer, my God, to Thee!" Another solo by Miss Slater was followed by an address by Eshte'al-Ebn-Kalanter, M. A. K. K., who graphically presented the meaning of the Rizwan in its Persian sense. Mr. Roy C. Wilhelm read a cablegram recently received from Abdul-Baha. Mrs. True, of Chicago, followed with a graceful address. A most interesting contribution was then given by Dr. Halliman, superintendent of the Bowery mission, who expressed his appreciation of the visit of Abdul-Baha to the mission in April, 1912; in fact, the first place visited on the American trip was this center of activity. Dr. Halliman also voiced his praise of the friends in New York who had interested themselves in the work since. It may be added at this point, although Dr. Halliman did not tell it at the time, that on the anniversary of Abdul-Baha's visit a party of the New York friends planned to visit the Bowery mission. When Abdul-Baha learned of this plan he forwarded a draft for \$80, with instructions that, as he had done a year before, each person attending the mission on this anniversary night should be given a silver quarter. This was arranged, and the money sent was exactly enough to supply everyone. Thus the spiritual and material bounty of Abdul-Baha was bestowed anew upon these human derelicts.

Mr. Bernard M. Jacobsen responded to a call in a most effective address and was followed by the Reverend Mr. Angell, of Brooklyn, who expressed a sympathetic interest in the work of the Bahais. Mrs. Inglis sang by request and most effectively "The Holy City." Mr. Charles Mason Remy, Dr. Zia M. Bagdadi, Mr. Albert H. Hall, Mrs. Annie L. Parmer-ton and others delivered brief addresses in closing, and the beautiful feast was at an end. Tangibly concluded; yet never ending so long as memory lasts, and productive of a spiritual uplift which will cause it to be remembered in all the ages and worlds!

Sunday afternoon, April 27, at 3:30, a general meeting was held at the Berkeley Lyceum, 19 West Forty-fourth street. This proved to be a most happily chosen place of meeting; in effect a small theater. The auditorium, balcony and boxes were well filled, many strangers being present. Mr. Albert H. Hall presided, and to those who have had the privilege in the past of attending gatherings under his direction this assures a spiritual blessing. The blossoming rose plant which lent color and fragrance to the stage settings was typical of the speakers, who unfolded the beauties of the Rizwan of El-Baha with vibrant force and resonance which penetrated, not only throughout the auditorium but deep into the soul of every auditor.

All present joined in singing "Joy to the world, the Lord is come!" under the leadership of Mr. Kinney, as before. This was followed by an impressive period of silent prayer, following which Mr. Mountfort Mills read the familiar supplication "Unite the hearts of Thy servants." Mr. Hall then read the words of Abdul-Baha suited to the occasion, followed by a clear explanation of the Temple Unity Movement.

A baritone solo "Judge me, O God!" (Dudley Buck) was most effectively rendered by Mr. Frederick William Gunther. This was followed by a stirring address by Eshte'al-Ebn-Kalanter, whose message was most direct and appealing. Mrs. Frederick William Gunther then sang "I will extol Thee, O God."

Mrs. Claudia Stuart Coles, of Washington, followed, and then "Mother Beecher" read prayers for the new Chinese Republic, first explaining how the government of China had asked the prayers of the Christian world on this date; a most fitting supplication as a part of the universal plan of BAHÁ'Ó'LLAH.

Mr. Hooper Harris delivered a characteristically fine address. A sextet, with Mrs. Will-

iams and Miss Rossi-Diehl as soloists, rendered most impressively "I waited for the Lord," the other parts being taken by Miss Garbarden, Miss Harriet Magee, Mr. Kinney and Mr. Albert Ciccareli. This closed the exercises of the afternoon.

Sunday evening the friends were bidden to a feast at the home of Mr. and Mrs. Edward B. Kinney, at 6:30. A wonderful gathering was there assembled, and when it is recorded that more than two hundred were seated at the tables, not half of the story will have been told. The matchless and gracious hospitality of the hosts, the joy and spirituality of the guests, and the bounty represented by the repast were memorable! And then the charming friends who served made a picturesque setting, creating a divine harmony in a home devoted to this particular subject. The feast was served in courses, the principal one being a genuine Persian pilau of lamb and rice. Truly a stupendous undertaking, its complete success showed the power of the Spirit and the superlative quality of hospitality!

At the commencement of the feast, Mrs. George Lesch, of Chicago, read a prayer. Miss Mary Lesch, one of the Chicago delegates, read some of the words, and Mr. William H. Hoar read from the *Ighan*. Mr. Alfred H. Lunt read an article from a London magazine, including an address by Abdul-Baha.

After the feast had been concluded, Mrs. True, by request, spoke on the subject of the Mashrak-el-Azkar, giving historical facts. Mr. Joseph H. Hannen, of Washington, was called upon to describe Abdul-Baha's visit to the Mashrak-el-Azkar site in May, 1912. Mrs. Annie L. Parmerton, of Cincinnati, read a Tablet about the Mashrak-el-Azkar and a poem by Tayere Khanoum.

An announcement was made concerning a fund to purchase a vase for the Tomb of BAHÁ'ÓLLAH, on behalf of the American friends, to the effect that the fund was in the hands of Mrs. Kinney, and all who desired might send or hand their contributions to her.

Dr. Zia M. Bagdadi closed the meeting with a chant in Persian, and thus closed a perfect Bahai feast, something possible only in this day and through the power of the Center of the Covenant.

Monday evening at 8 o'clock, the friends were bidden to a reception at the home of Mrs. Alexander C. Morten, 141 East Twenty-first street. At the appointed hour the parlors of this delightful residence were filled, and after a social hour the friends were asked to

proceed to the upper floor, a charming studio in which were exhibited the motion pictures of Abdul-Baha, taken in New York (Brooklyn) during the summer of 1912. These were shown by Mr. John George Grundy, with a descriptive talk, and proved to be wonderfully life-like, recalling to the many present who had seen him the actual presence of the Servant of God. Downstairs, before and during the picture exhibitions, a record of Abdul-Baha's voice was heard, and thus the wonders of the Twentieth Century were demonstrated in this matchless manner and a new era was inaugurated in worship and praise.

The very large attendance made a second exhibition necessary; meanwhile refreshments were passed and in delightful concourse the hours passed swiftly until another beautiful day had closed. To the hostess of the evening all praise is due, and her reading of the *Hidden Words* at the commencement of the evening was most effective.

The closing and public session of the convention was held in the French Ionic Room of the Masonic Temple Tuesday evening, April 29, at 8 o'clock. Mr. Hall occupied the chair, and the music was under the direction of Mr. Kinney, to whose untiring efforts the harmony of the convention was largely due.

A song, "His Glorious Sun Hath Risen," was followed by an interval of silent prayer. Mrs. Harlan Ober then read a prayer. A solo, "These Are They" (Gaul), was splendidly rendered by Miss Rossi-Diehl. The chairman, Mr. Hall, then delivered a characteristic address, most impressively moving the audience, who followed him closely and were both pleased and edified with his words of wisdom.

Mr. Alfred H. Lunt, of Boston, followed with an earnest address whose logic was irresistible. He was followed by Mr. Bernard M. Jacobsen, described by the chairman, as the "Evangelist of the Cause in America." Proofs, scriptural and logical, poured from the lips of this earnest speaker, who made his case invincible.

A tenor solo by Mr. Frederick Vettel, "Watchman, What of the Night" (Mendelssohn), was enthusiastically encored. The chairman then announced his great pleasure in presenting one of the "Children of the Night" who had become a wonderful light, and Mr. Louis G. Gregory, of Washington, addressed the assemblage in his usual earnest, powerful and effective manner.

A duet "Love Divine" by Miss Rossi-Diehl and Mr. Vettel, was followed by an address

by Mrs. Isabella D. Brittingham. This beloved teacher was heard to splendid advantage. Mrs. Mary Hanford Ford was next introduced, and in a telling manner gave her impressions concerning the economic aspects and practical advantages and claims of the Bahai Movement.

An evening of rare beauty, blending sweet music with spiritual harmonies, was brought to a close with a Bahai hymn, in which all present joined.

Thus ended the sessions of the convention of 1913. In its truest sense, however, the convention was not confined to New York, but was participated in by the friends throughout America and in all parts of the world. Its real chairman was the Center of the Covenant

of God, whose presence was felt by all in a most wonderful way. And what is true of environment applies equally to time, for the sessions of this conference will be continuous, in the spirit developed, the plans made and to be carried out, and in the hearts of souls of all present or touched by its spirit. Thus are Bahai conventions differentiated from all other gatherings. The echoes of this series of sessions will reverberate throughout the ages until the half-light of time shall yield to the Perfect Day of Eternity!

NOTE—The report of the Business Sessions of the Convention is still in the hands of a committee.—*The Editors.*

ABDUL-BAHA AT BUDAPEST

AT the invitation of the Hungarian Peace, Esperanto and Feminist societies and of the Oriental Commercial Academy, Abdul-Baha arrived at Budapest, Hungary, on April 9th. He spoke to a great public gathering arranged by these institutions and besides, on three evenings, to the Theosophical Society, to the Star of the East members and the Turanian Society. About 800 people listened to his Address, which was translated into English by Mirza Ahmad Sohrab and then into Hungarian.

During Abdul-Baha's sojourn in Budapest he received many distinguished visitors, among others the celebrated Hungarian Orientalists, Prof. Vámbéry and Prof. Goldzieher. Prof. Robert Nadler, a Hungarian painter of great

renown, made a portrait sketch of Abdul-Baha.

More important than the outward honors given to him is that his words and personality gave a new start to the Bahai Cause in Hungary, which is on the border of the East and the West, and whose population is a mixture of many antagonistic nationalities, therefore very much in need of internal peace and unity.

Abdul-Baha honored Mr. Leopold Stark, whose address is II Nyulucta 5, by charging him to unite all those in Budapest who are likely to form the first nucleus. Bahai friends all over the world are requested to help by sending good advice and propaganda literature.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

TALK GIVEN BY ABDUL-BAHA AT 309 WEST SEVENTY-EIGHTH ST., NEW YORK CITY, JUNE 18, 1912.*

NO MATTER how much the world of humanity advances in material civilization, it is, nevertheless, in need of the spiritual development mentioned in the Gospel. The virtues of the material world are limited, whereas Divine virtues are unlimited. Because the virtues of the material world are limited, therefore man's need of the Divine world, the Divine perfections and virtues, is unlimited.

Consider the history of humanity. You will find that although the very apex of

human virtues has been reached at certain times, yet they were limited; but the Divine virtues have ever been unlimited. The limited is ever in need of the unlimited. The material must be confirmed by the spiritual. The material is likened unto the body, but the breaths of the Holy Spirit are the Spirit itself. The body without spirit is not productive of fruit. Although the body may be in the utmost state of beauty, it is, nevertheless, in need of the spirit. The chimney of the lamp, no matter how polished it be, is in need of the light. Without the light within the candle or the lamp, it is not illuminating. The body without the spirit is not productive. The teaching of a merely material teacher is limited. The philosophers claimed to be the educators of mankind, but if we refer to his-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Miss Emma C. Melick.

tory, we find that the greatest philosophers were at most enabled to educate themselves. If they educated others, it was within a limited circle; but they failed to give a general education. The Divine Power, however, the Power of the Holy Spirit, conferred this general education.

For example, His Holiness Christ educated universally. Numerous nations, numerous peoples He rescued from the world and bondage of idolatry. He summoned them all to the Oneness of God. They were dark, they became illumined; they were material, they became spiritual; they were earthly, they became heavenly. He illumined the world of morality. And this general education is not possible through the power of philosophy. This is possible through the power of the Breaths of the Holy Spirit. That is why no matter how far the world of humanity advances, it fails to reach the highest degree except through the Breaths of the Holy Spirit; through spiritual education and Divine bestowals. They insure progress and prosperity.

Therefore I exhort you that you may be thinking of developing your spirits. Just as you have striven along material lines and have reached this degree, may you likewise advance in order that your spirits may become strengthened, your spiritual susceptibilities increased, your devotion to the Kingdom of God augmented. May you be recipients of the Holy Spirit, be aided in the world of morality, and attain ideal power, so that the sublimity of the world of mankind may become apparent in you. Thus may you attain the highest happiness, the life eternal, the glory everlasting, be born again and become the manifestations of the bestowals of God.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JULY 5, 1912.*

[The question was asked Abdul-Baha: "You have stated that 'we are living in a Universal Cycle the first Manifestation of which was Adam and the Universal Manifestation of which is BAHÁ'Ó'LLAH.' Does this imply that other Universal Cycles preceded this one and that all traces of them have been effaced; cycles in which the ultimate purpose was the Divine Spiritualization of man just as it is the creative intention in this one?"]

*Translated by Mirza Ahmad Sohrab.

THE Divine Sovereignty is an Ancient Sovereignty; not an accidental sovereignty.

If we imagine this world of existence has a beginning, we can say the Divine Sovereignty is accidental; i. e., it existed once and there was a time when it did not exist. A king without a kingdom is impossible. He cannot be without a country, without subjects, without an army, without dominion, or he would be without kingship. All these exigencies or requirements of sovereignty must exist for a king. When they do exist we can apply the word sovereignty to a king. Otherwise his sovereignty is imperfect, incomplete. If none of these conditions exist sovereignty does not exist.

If we acknowledge there is a beginning for this world of creation, we acknowledge the Sovereignty of God is accidental; i. e., we admit a time when the Reality of Divinity has been without dominion (lit. "defeated"). The Names and Attributes of Divinity are requirements of this world. The names "Powerful," the "Living," the "Provider," the "Creator," require and necessitate the existence of creatures. If there were no creatures, "Creatorship" would be meaningless. If there were none to provide for, we could not think of the "Provider." If there were no life, the "Living" would be beyond the power of conception. Therefore all the Names and Attributes of God require the existence of objects or creatures upon which they have been bestowed, and in which they have become manifest. If there was a time when no creation existed, when there was none to provide for, it would imply a time when there was no Existent One, no Trainer, and the Attributes and Qualities of God would have been meaningless and without significance. Therefore the requirements of the Attributes of God do not admit of cessation or interruption, for the Names of God are actually and forever existing and not potential. Because they convey life, they are called Life-Giving; because they provide they are called Bountiful, the Provider; because they create they are called Creator; because they educate and govern, the Name Lord God is applied. That is to say the Divine Names emanate from the eternal Attributes of Divinity. Therefore it is proved that the Divine Names presuppose the existence of objects or beings.

How, then, is a time conceivable when this Sovereignty has not been existent? This Divine Sovereignty is not to be measured by six thousand years. This interminable, illimitable

[Continued on page eighty-nine]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the Leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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No. 5

THE "STRONG ROPE"

Tablet from Abdul-Baha' concerning "Firmness in the Covenant"

To the maid-servant of God, Mrs. Harriet Cline of Los Angeles, Cal.

Upon her be BAHÁ'O'LLAH-EL-ABHÁ!
HE IS GOD!

O thou beloved maid-servant of God!

Thy letter was received. It was an indication that thou art spending thy days in the Commemoration of the Blessed Perfection, and art firm and steadfast in the Covenant and Testament and art holding fast to the "Strong Rope."

Today firmness in the Covenant is the means of the promotion of the Word of God, and conducive to the effect of the word of man. Any explanation which does not accord with

the Covenant will have no effect whatsoever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed.

This has been tried a thousand times. Any soul who violates the Covenant and Testament *the least degree, immediately he is cut off*; even in this material world he will become afflicted with remorse and regret. Consequently as much as ye are able, call the people to the Covenant and make the souls firm and steadfast.

Upon ye be BAHÁ'O'LLAH-EL-ABHÁ!
(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmed Sohrab, Paris, France, March 29, 1913.

THREE KINDS OF PERSECUTION

Words of Abdul-Baha delivered during his sojourn in America

ALL who stand up in the cause of God will be persecuted and misunderstood. It has always been so; it will always be so. Let neither enemy nor friend disturb your peace, destroy your happiness, prevent your accomplishment. Fix your soul upon God. Then persecution and slander will make you the more radiant. The purposes of your enemies will be reflected upon themselves. They will be injured instead of you. Oppression is the wind which fans the fire of the Love of God. Welcome persecution and bitterness. A soldier may bear arms, but until he has faced the

enemy in battle he has no right to a place in the king's army. Let nothing defeat you. God is your helper. God is invincible. Be firm in the Heavenly Covenant. Pray for strength. It will be given you, no matter how difficult the conditions.

When Abdul-Baha was sent to Akka, he experienced three kinds of persecution. Two kinds were easy to bear. When he arrived in Akka they placed chains upon his limbs and circlets of steel were locked around his ankles and knees. While the guards were doing this Abdul-Baha laughed and sang. They were as-

tonished and said, "How is this? You are laughing and singing. When prisoners are ironed in this way, they usually cry out, weep and lament." Abdul-Baha replied, "I rejoice because you are doing me a great kindness; you are making me very happy. For a long time I have wished to know the feelings of a prisoner in irons, to experience what other men have been subjected to. I have heard of this; now you have taught me what it is. You have given me this opportunity. Therefore I sing and am very happy. I am very thankful to you." After a time the men who had been appointed to keep guard over me became as loving brothers and companions. They strove to lighten my imprisonment by acts of kindness. They said, "In order that you may not be subjected to the jeers of the people when you walk upon the streets we will arrange your clothing so these chains are not visible." They took the chains which were upon my limbs, gathered the ends together and wrapped them as a girdle around my waist, then arranged my clothing so no chains were visible. One day I wished to go to the hammam (public bath). The guards said, "It will not be possible for you to go to the bath unless these chains are removed; and furthermore it will attract notice from the people in the streets." Abdul-Baha said, "I will go."

The guards then carefully gathered the hanging chains around my waist, covered them with my clothing and we went forth. As we passed through the streets, Abdul-Baha took the chains from his waist, flung their loose, dangling ends over his shoulders in full view and walked to the hamman, followed by a great crowd of hooting, jeering people. The guards were most unhappy, but Abdul-Baha was in supreme joy because of this opportunity to walk in the freedom of the Pathway of God. After many years the doors of Akka were opened, the prison walls thrown down and the chains which Abdul Hamid had placed upon

the body of Abdul-Baha were put around the neck of Abdul Hamid himself.

In brief, this kind of persecution was easy to bear. There was a second form of persecution to which Abdul-Baha was continually subjected at Akka. Spies and enemies were constantly informing the authorities that he was plotting against the government, that he was secretly instigating revolution and teaching principles in opposition to the Mohammedan religion. In consequence of these reports and statements Abdul-Baha underwent a great deal of restriction, difficulty and personal discomfort, but, Praise be to God! always in the utmost joy and exaltation. Sometimes the rigor of his restriction was increased; often he was threatened with death; often threatened with confinement in another prison fortress, but nothing was accomplished by his enemies that could lessen his complete happiness. On the contrary, the more falsehoods they invented, the more evident became his innocence and sincerity, the more constant his thanksgiving and rejoicing. This form of persecution was likewise easy to bear.

But there was a third kind of persecution which brought Abdul-Baha sorrow and unhappiness, a persecution difficult to bear: the bitter words and criticisms of the friends. Where love was expected, hatred and jealousy was found; instead of friendship and kindness, envy and discord were manifested; instead of harmony there appeared dissension and ill-wishing; in place of assistance and appreciation, calumny, falsehood and slander. This is hard to bear.

Now, Praise be to God! turn all your thoughts and devote all your powers to the Divine Covenant. Unless a servant in the Cause of God is subjected to all these persecutions he is not fitted to spread the Heavenly Message of Glad Tidings. Follow Abdul-Baha! Let nothing hinder or defeat you. God is your helper and God is invincible.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

[Continued from page eighty-seven]

universe is not the result of that measured period. This stupendous laboratory and workshop has not been limited to six thousand revolutions of the earth about the sun in its production. With the slightest reflection man can be assured that this calculation and announcement is childish, especially in view of the fact that it is scientifically proved the

terrestrial globe has been the habitation of man long prior to such limited estimate.

As to the record in the Bible concerning His Holiness Adam entering Paradise, eating from the tree and the expulsion through the temptation of Satan, these are all symbols beneath which there are wonderful and divine meanings, not to be calculated in years, dates and

measurement of time. Likewise the statement that God created the heaven and the earth in six days, is symbolic. We will not explain this further today. The texts of the Holy Books are all symbolical, needing authoritative interpretation.

When man casts even a cursory glance of reflection upon the question of the universe, he discovers it is very ancient. A Persian philosopher was looking up into the heavens, lost in wonder. He said, "I have written a book containing seventy proofs of the accidental appearance of the universe, but I still find it very ancient."

BAHA'O'LLAH says "the universe hath neither beginning nor ending." He has set aside the elaborate theories and exhaustive labors of scientists and material philosophers by this simple statement, "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the genesis of the universe dates back six thousand years; the

scientists bring forth certain indisputable proofs and relics and say, "No! These evidences indicate ten thousand, twenty thousand, fifty thousand years ago," etc., etc. There are endless discussions pro and con. BAHA'O'LLAH sets aside these discussions by one word and statement. He says, "The Divine Sovereignty hath no beginning and no ending." By this announcement and its demonstration He has brought a standard of agreement among those who reflect upon this question of Divine Sovereignty; brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many Universal Cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The Divine and creative purpose in them was the evolution of spiritual man, just as in this cycle. The circle of existence is the same circle; it returns. The Tree of Life has ever borne the same heavenly fruit.

IN REMEMBRANCE: SARAH ANN RIDGWAY

WE regret to inform you of the death of Sarah Ann Ridgway of 16 Smith Street, Broughton Road, Pendleton, Manchester, England. Our dear sister passed away, without suffering, on the 11th of May. She had held firmly to the Bahai Cause for fifteen or more years in the United States and in this country; and has worked many years for it in Pendleton—quietly but steadily teaching and acting the blessed principles and duties taught by Christ Jesus and Abdul-Baha. Right to the last she kept up her work at the silk factory—she was a silk weaver—and to the last she thought of the Bahai Cause and friends; and, though about sixty years of age, she never spoke of personal ailments, nor of old age coming on.

Miss Ridgway was always too full of thought for others to worry about herself; and she was respected by all who knew her—her influence was always good.

In build, she was rather small, but strong and energetic; and she moved about among all denominations—sowing the seed of divine fellowship everywhere. Though poor, she found means to help the needy—of whom there are many in the neighborhood in which she lived; and though at work for her living all day, she yet found time and strength to do good among those depressed by poverty or those that were ill. She had been in the presence of Abdul-Baha twice—in London and in Liverpool.

She taught us patience and constancy in faith and works, and we miss her. There are but two of us here now who call ourselves Bahais—she was the first in Manchester and the truest.

May God render her influence and spirit fruitful forever.

Ed. Theo. Hall.

OUR PERSIAN SECTION, this issue, contains: (1) Talk by Abdul-Baha concerning the two blessed feasts—Declaration of the Bab and the Birthday of Abdul-Baha; (2) Convention of the Mashrak-el-Azkar of Chi-

ago, in New York City, by Riza Shafie-Zadeh; (3) Poem by Mirza M. Taki Nazem Khorosani; (4) News from Paris, by Seyed Assadollah; (5) News from Paris, by Mirza Ahmad Sohrab; (6) News from Teheran, Persia.

WISDOM-TALKS OF ABDUL-BAHA—A compilation of the addresses of Abdul-Baha delivered at Chicago, April 30 to May 5, 1912. Published in pamphlet form of 24 pages, *price 10 cents*. Proceeds to go to Mashrak-el-Azkar fund. Address Miss Mary Lesch, 5205 Jefferson avenue, Chicago.

نجف باختر

<p>باکان لطف و نصرت بسیار آمد غریبما جنت بهی ز قد و شرف بود باز از شرق چو خورشید نمود آمد ناظم و جد و طرب ساز که انیر عهد باز در مرکز خود ثابت و بسیار آمد</p>	<p>مجامع ایام کو نشان بجمال مد سلمات مبلغ سید و شصت و الی نیز بجهت شرق الاذکار باقی ماند یا این نه فقط تصور و گوشش میکنند که وجه ارض ثانی شرق الاذکار را بزوی سترد دارند بلکه از رو دارند که بوسائل لازم که اندیشه کرده و عنقریب بجهت عمل خواهند گذاشت تا سیس شرق الاذکار را بکنند که بلکه وسیله خیرش در دو باره معاودت و زیارت هیکل مبارک را برای افتتاح ان موقع معدن باریک برای امریکاییها نصیب و تقسیم نماید امید و ایتم که جذبات خالصانه عباد عنایت حق کرمه بعد از بی طرف ایریک معظرف و شغول بدارد . رضا شفیع زاده</p>
<p>اخبارات جهات از پاریس جناب آقا سید اسدالله نوشته بودند الحمد لله وجود اطهر حضرت عبد البهاء بر عش صحت مستوی و بر کرسی ائمت کبری برقرار است ملاحظه نموده اید که آتی را از برای نفس خود راحت معدن فرموده است لیلا و نهاراً قیام بر اعلاء کلمه الله و تبلیغ امر الله فرموده اند تا رسد امر توای خور زمان برفشانند بر قدومت رایگان سر برار از که جان حورش در تا بپسندت عیان از هر کنار * * * ایضاً جناب قاضی امیر احمد سلاب نوشته اند: آخر این ماه حضرت مولی لوری عازم بریت سعد خواهند شد این سلسله حال سلامت دیگر در اروپا توقف خواهند فرمود . * * * از ایران اخبارات خوش از اکثر محافل ایران میرسد و با افسوس که در این ایام اخیر خبر تعدیات و ازیت بر احب الله در همدان بهی در طهران به اینجا رسیده است !!! و ما من ظالم الا سبلی با ظلم</p>	<p>قضیه لا غبار از نظم جناب آقا میرزا محمد تقی ناظم خراسانی در بند حزب مژده ای زیره عشق که دلدار آمد هو المجریب یار بی پرده بصد کوری اغیار آمد یشرق الشمس من الغریبه فرود سزد از غریب سوری شرق دگر بار آمد ای دل مرده بشاک که میماز فلک بهر اچیا و شفای دل بیمار آمد شاهد محفل عشاق و ملوک مشاق یوسف آسا بسر کوجه و بازار آمد جای انکار دگر نیست بگر پس از این کافیه در پرده نهان بود پدید آمد رازها ای که که نهان بود بکها از هان عیان گشت که آن کاشف اسرار آمد انسفر کرده پس ز فتح اروپا ایریک</p>

دکتر ضیاء بغدادی

۴
چشم بانتر : این صبر بزرگ حضرت اشعاع الیمین کوه انبیا را
شربید و تهیت می نماید . آقای شایسته برای همه

از اعضای این نه نفر هستند -

اسید ویرا که مساعده حضرت خلد و نیکای بی بی توید انکا

عباد ضعیفه خورد شود . مجلس دیگر بزرگ از

دیوین با نام پنج خبیث جوان کاتبان کاتبان سرور در

خانه سس مورتین تشکیل پیران لایحه هم مریوانی

و تعاضد پر قیمت زمین ترین انضامی که هر حساب از این

آیند مشرق و فوق النصر بر بره و نشاندن هانا نشاندن

صوت و از کار بلغمیریا که حضرت عمیل آرا ، بواسطه

تورافون و بنا برت جمال بیخال مجرب لایحه متوسط

عکس تحریک بود که کلمات و مصافحه حضرت اشهر

را با اصحاب عدایان نشان داده و کیدیا از روی زاریت

ثانوی را در خاطر اربان هاملت ایجاد نمود بی و تحسب

جهان شمس بهانیک درخشید از قصص پرا نر بفر

کر بر بخشد

و آنگاه بی افی حجت انحرکز شایق و اهمیت ثبوت در

عهد و پیمان حضرت بزرگان بود و بیان با نوبت

ابن بلخ و سرور انظارها بحیثیت و حضرت خود با اکا تصریح

و اینها را می گویند

در یک جنبه مجلس را عمومی کردند تا انجا نیز از زندگاریت عو

تراست اراج میا که مستفیض شدند الهه فاشا صحرایک

به نیت خانات الهه بودند و خارج از عوین مقبلین پیشمار

پیرفتی بجدی می خورد و تحریک کلمات را به شده بودند

که سخن بل را می آید از آنی توانست تمیز بدهد و مردم انجا را با

یک دل مایل بجهت و قنیتش حقیقت از تحلیلی بیخ صحت

در محبت اصحاب غیر بویک در مقابل مورا و کاکا انهم

هفتی سبکه از وجهی که برای خارج وارد بین الحلیه

و تربیت با محتاج ایشان که بالغ بی بی کذا فی حق خود هیچ شد

بود و سهون تمام از اوقات مدته اقامت حساب بر اجهان

۳
از هر یک بگریه پند که این چه روزیست که سفید روی

بلند کوه راه اسفل و اعلی زنی مرد جوان پیر و ام قلم

بام برادر وار رویک مقصد و مسلمان که اصلاح ظاهر

و رفع تعصب و نفاق و تشکیل صلح و رفاق و ترمیم

خداوند نادار طلا و است شمی میکند ! چشم بانتر

بگرار روز روز وحدت عالم انسانی است !

قدامه پیران خ شام چند نفر از غفلت از قبیل

چنان اشعاع این کلانتر و دکتر هیات و بغدادی

و ستر حریرین و ستر هلال و ستر سبز از آرا کر سبی

ظلماتی شعاع و مریخ و اجتماع صلح و مشرق

انشار بطوریکه صفای سراسر کوش و یکباره هوش شده و

نفس را نهوش کی در انقطع صله کرده و باشای -

یا بجا ، الأبرهی می گفتند !

تجربگیان جوان بوزن خط انجا باس صامر و ستر معالکت و

خطایات اگر انشان بیکرت از تبعیبات جهان بیک در حلق

و انوال اصحاب بود و سترز جل بر بی بی خود با کال آن بفر

و اصرام و صج و صفاق هولسان تا که رفته یعنی بیان

حقیقت نمود .

چندین جلسات عربی و گویین در عمارت مسانک تمیل که

متمن بجز بی سوسن بنویس زبان است منعقد و بیان با

کال مجاهدت و ساقبت در تأسیس فرعی ششقران اولی

شیکای غر مجامعه بگنگ نموده چون نیت عم خالی از نیت لیا

بود اولیا نتیجه افکار هر بوی در نقطه ماضی و حاضر

سستیقه مطلوب به شرح به نای خوری ششقران اولی کا کشت

شد و از بعد صفت مال و جانان صدی در بیج کنگ نمرد

بلا ضلالتی که جمع آوری هفتی که با از رویت و سصد

نفر بر بی تربیت با محتاج انوع شریفه خالی از تقدیر و غیر تر بفر

علیهما با کثرت آراء نه نفر با سب هیت اهل انجا از میان

اصحاب تجتبع نمودند که ستمه و شغل پیشین تربیت با نیت

مقدمه بیان کرد و فقط تأسیس فرعی ان تمام مبر را نیت

<p>پیان شد . سسک که رو کرد عیال کوی خیر جان نماز نیر بران است نا تا در تشرف ز برای مرکز نشاء حضرت عبدالباقا و بمسکت ابریک بملا حظه عدم سعادت آریا شمره شرف نفاذ کجبه و تعذیب و تحقر و زمین بود و پس از آنکه نور جمال من ادا داده الله از انق محکمت استر و محضه از اساعت سعادت شمع شالیه ساطع شده و شفاها با نور الیه مکلله نموده اند گوی آن شخص خلق جدید شده و تغییریه هیت کرده بطریق دیگر معایر معلوم کمال مملکت و محبت سابعیال شالیه خدی کرده و در عوز کیکه سابق مخالفت داشت میاد الهک از بهائیان باهانش معاشرت و مصاحبت کند امروز بدخواجه و قنای خود بیله اش عازه داده است که از هر طرف خود کرد از جاهای مختلفه امیک غایتگی آمده اند پیش نماید و تباست مشرق الاذکا حاجت میساعت مادی کند کرات و خانها ککتر ساین لاکر عیالش که مسک مرگ در واقع روح مجتبی است بهائیا روف بیارضه محال باحباب داد و دیال از سعیتها بیله حکمانه این خانم ملک سعیت و سال سعیت که بداند و سعیت از غیب است یکی عالم التلاذ و احتیاطا بودند .</p>	<p>یک روز نیز در یکی از سالهای بنها خوری دار الفنون که رویا کرد یکی از مشهورترین ملایسین ابریک واقع در شهر تیرور است مجلس شام از طرف احباب شریکه و جم عقیقی از اغیار تنگ که قبل از وقت بواسطه اعلام کرده نوزعه با اسم هیت قادیرو بهائیان است اعلام کرده بودند حاضر میوه های شام بر رویف بسیار برتیب نمین پیشخدمتها که اغرایه تامله هان دار الفنون بودند بانتهای ادب مشغول چیرین ضولک شده برای هر کس بیست دانه کاسه خج معین کرده بودند عذرا احباب مشغول الی لولین و فزایش باچار و برخی ما مور جمع آوری بلیت دخول مردم و ششمه نیز به اختیار</p>
<p>حجاب و مندیهای هرکس اطاق مراهبه نرگه گذاشته و صحن درود هرکس بخود تسلیم و تقدیر نماید و الا اگر کسی سر بر آینه و در نشانات ظاهری خود نشاده شود برصیغات دینی حقش بهجا راست که با ما حاضر اگر چه در دست صمیمی باشند قطع اطلاق کرده و اغلب بتمام آتاری نفس همگی بر می آیند و لایق از امر حضرت بهاد الله ان عادات بسیاری را یکی از میان حق و بطریق جمع ان حکمت و لرزان بر با اخلاق و ادار بهائیان از نور انیز قب و نیر بلورده بطوریکه صدق بر قول عمل آتور بر کما مسکینی تا مید خورند نمود . پس آنکه عده ان مهمانها آمدند و در مناسبات استقامت برای راهبر جا بود گرفته نشسته مندی کفایت کرد و لایق بر کما شام مزین اشیا ای که زده آمدن بودند اشیا که زنده علمه اغیری از این نام از انانث که کرد و در می شام خرم در دست گرفته و جمعی روی بر پایه نشسته با کال گشاده رونو بنات و بدون احساس ذرات کدر و معتقد بر غفلت کردند و بعد از انام شام عده کثیری از حضار بدون تکلف و خرافش صاحبان با خراسته با یک صحبت و اتحاد تصدیق زرف جمع آوری بطرف و عیال کوی در مندیها و دستکلامی بر لایقین مشغول شدند تا از انات شام از اطلاق بر چینه شد بعضی از روی مندی برقی در روی زمین نشسته با یک طرفان حضور قلب و فرج لی باصفا و ادکار و روز مشغول شدند اغرایه غایتگی تجربات و کلمات محسنه خود را پس از انات ایام حضرت بهائیا الله با نهایت حرارت و اشتغال خرقه الهامه بیان نموده و جمعین نیز یکله مجذوب بنفقون اثرات حسنه امروشنه و در آنمور خطابه عموما "الله برمی می گفتند و ختم مجلس سسکی صاحبان کر بر زبلیک دان بسیار خورجی است سرور بهائی که بطبع سنانه و باحباب شایع کرده بود امروز انروز و مشغول از اضمین</p>	<p>پیان شد . سسک که رو کرد عیال کوی خیر جان نماز نیر بران است نا تا در تشرف ز برای مرکز نشاء حضرت عبدالباقا و بمسکت ابریک بملا حظه عدم سعادت آریا شمره شرف نفاذ کجبه و تعذیب و تحقر و زمین بود و پس از آنکه نور جمال من ادا داده الله از انق محکمت استر و محضه از اساعت سعادت شمع شالیه ساطع شده و شفاها با نور الیه مکلله نموده اند گوی آن شخص خلق جدید شده و تغییریه هیت کرده بطریق دیگر معایر معلوم کمال مملکت و محبت سابعیال شالیه خدی کرده و در عوز کیکه سابق مخالفت داشت میاد الهک از بهائیان باهانش معاشرت و مصاحبت کند امروز بدخواجه و قنای خود بیله اش عازه داده است که از هر طرف خود کرد از جاهای مختلفه امیک غایتگی آمده اند پیش نماید و تباست مشرق الاذکا حاجت میساعت مادی کند کرات و خانها ککتر ساین لاکر عیالش که مسک مرگ در واقع روح مجتبی است بهائیا روف بیارضه محال باحباب داد و دیال از سعیتها بیله حکمانه این خانم ملک سعیت و سال سعیت که بداند و سعیت از غیب است یکی عالم التلاذ و احتیاطا بودند .</p>

<p>۲ و منسوب بخداوند جلیل شریک و بموجب تعالیم حضرت بهاء الله عمل کنید * * * نجواخت - در این دو عید مبارک اسال اجای الهی در شیکاگو در خانه امه الله مس توجع شده و بانهایت سرور و انجذاب بتدوین آیات و عذاکرات روحانیه مشغول گشته و بیاد خیر جمیع دوستان مجلس نشتری شده .</p>	<p>۲ کردند بعد از تبریز بجاگرفتند در اینجا در قلمرو محسوس بودند بعد از آنکه بچهره یق فرستادند و در اینجا هم محسوس بودند و از چهره یق به تبریز آوردند و در اینجا بنهایت ظلم و جفا شهید نمودند حضرت اعلی مقاومت جمیع ایران نمودند اذیت ها دیدند و هر چه جز شد آن سلاح الهی را خراموش نمایند روشن تر گردید و روز بروز امرش واضح تر شد در ایامی که در میان خلق بودند در جمیع اوقات بیانات به بهاء الله میفرمودند و در جمیع الواح و کتب ذکر بهاء الله نمودند و بیانات به ظهور بهاء الله دادند که در سنه نه هر چیزی می باید در سنه نه سعادت کلی حاصل میکند در سنه نه بقاء الله نازل میشود و از این قبل بیانات بسیار و جمال مبارک با اسم "من بظهور الله" ذکر نموده اند مخضرائی است که آن وجود مقدس در محبت جمال مبارک جانقشائی فرمود چنانچه در کمال حسن القصص میفرماید "یا سیدنا الاکثر قد قذیت بیک لاک و ما تمیت الا القتل فی محبتک و اکتب فی سبیلک و انت الکافی بالحق" ملاحظه کنند که آن وجود مبارک چه قدر صدمه دیدند و چگونه جانقشائی نمودند و چگونه به محبت جمال مبارک مجتهد بودند و چگونه ما باید با ایشان اقتدا کنیم و جانقشائی نمایم و بنا بر محبت الله مشغول گردیم و از عنایات الهی بهره و نصیب گیریم زیرا آن وجود مبارک وصیت کرده که در ظهور جمال مبارک در نهایت انقطاع باشیم و در نهایت انجذاب باشیم جمیع بشرها از برای او دوست داریم و خدمت به عالم انسانی کنیم بناء علی ذلك مبارک باد امروز چه که امروز روز مبارک است است بین از ملاقات شما هابیا سرور شدیم و از خدا خواهیم که فیوضات ملکوت الهی بر شما احاطه نماید و چون شما نورانی گردید و قلوبتان روحانی باشد جمیع انباء و نبات ملکوتی گردید</p>
<p>انجوائیه خیرین عوین بهائیه نیویورک کانون ایشان سال پنجم شرق الاذکار شیکاگو که تقارین با عید سعید ضحان بود در شهر شیکاگو نیویورک انعام و جلال و بلاء نفر نمایند از مملکت آمریکا و جزایر هونولولو و غیره در خطه مذکور حاضر اجاء نیویورک شهلا الله در فرام آوردن سبب احقی بر احسان و خولان معنی خود کما یلیق بذل و جاهد نموده و هر کس باندازه اقتدار و توان خانه خود از او در این اجاء پذیرائی نموده و بیت و یادگار بود باران از دیدار هر یک فرزند و از نظر انوار و بیانات مبارک بهره مند شدند . نطم اطعام و ریحان و جبهانی که مملو از مائشتمیه الانفس و تلبذ الاعین بود در خانه عموم احباب باز یار و اغیار دست نیاز بماند خداوند بیانات باز نموده و بسجوع حیوانی و عقلمانی همراز و همطران بودند چنانکه خواه عزیز و خادمه امر الله مسکینی و شوهر محترمش با وجود اینکه کفیل تغذیه و ترضیع شان زده نغز از احباب بودند باز یک شب دو بیت و هفتاد و پنج نغز را در خانه خود ضیافت کرده و همه را خوراک ایرانی از قبیل بلورین دانه و نوارش برادران و خواهران بجموع نمودند اگر بیک نغز فکمی و یا ارکائی داخل وارد خانه بشود که در اینجا مدعو بوده باشد صاحب ضیافت</p>	<p>۲ کردند بعد از تبریز بجاگرفتند در اینجا در قلمرو محسوس بودند بعد از آنکه بچهره یق فرستادند و در اینجا هم محسوس بودند و از چهره یق به تبریز آوردند و در اینجا بنهایت ظلم و جفا شهید نمودند حضرت اعلی مقاومت جمیع ایران نمودند اذیت ها دیدند و هر چه جز شد آن سلاح الهی را خراموش نمایند روشن تر گردید و روز بروز امرش واضح تر شد در ایامی که در میان خلق بودند در جمیع اوقات بیانات به بهاء الله میفرمودند و در جمیع الواح و کتب ذکر بهاء الله نمودند و بیانات به ظهور بهاء الله دادند که در سنه نه هر چیزی می باید در سنه نه سعادت کلی حاصل میکند در سنه نه بقاء الله نازل میشود و از این قبل بیانات بسیار و جمال مبارک با اسم "من بظهور الله" ذکر نموده اند مخضرائی است که آن وجود مقدس در محبت جمال مبارک جانقشائی فرمود چنانچه در کمال حسن القصص میفرماید "یا سیدنا الاکثر قد قذیت بیک لاک و ما تمیت الا القتل فی محبتک و اکتب فی سبیلک و انت الکافی بالحق" ملاحظه کنند که آن وجود مبارک چه قدر صدمه دیدند و چگونه جانقشائی نمودند و چگونه به محبت جمال مبارک مجتهد بودند و چگونه ما باید با ایشان اقتدا کنیم و جانقشائی نمایم و بنا بر محبت الله مشغول گردیم و از عنایات الهی بهره و نصیب گیریم زیرا آن وجود مبارک وصیت کرده که در ظهور جمال مبارک در نهایت انقطاع باشیم و در نهایت انجذاب باشیم جمیع بشرها از برای او دوست داریم و خدمت به عالم انسانی کنیم بناء علی ذلك مبارک باد امروز چه که امروز روز مبارک است است بین از ملاقات شما هابیا سرور شدیم و از خدا خواهیم که فیوضات ملکوت الهی بر شما احاطه نماید و چون شما نورانی گردید و قلوبتان روحانی باشد جمیع انباء و نبات ملکوتی گردید</p>

صفحه اول
جلد چهارم
شماره پنجم
قیمت اشتراك يك دالر
چون ۵

بیتنا حضرت

PAGE 1
VOL. IV
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سالی دوازده قران
ماه نور ۱۳۲۹

این مجریه بر حسب تاریخ پهلای هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل کجائی بشر و وحدت احیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت انحضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادراست قبول و شرح خواهد گردید

عیدین سعیدین

خطابه مبارک در یم بیعت حضرت باب علیه السلام حضرت عبدالهآء در بیت امه الله سیر الیس ایروز برید در کیریج امریکا شب شنبه ۲۳ ماه می ۱۹۱۲

بایسته امروز روز بیعت حضرت اعلی است روز مبارکی است مبدأ اشراق است زیرا ظهور حضرت اعلی مانند طلوع صبح صادق بود و ظهور جمال قدم ظهور آفتاب هرج نورانی بشارت از شرح حقیقت دهد لهذا این یم یم مبارکی است مبدأ فیض است بدایت طلوع است اول اشراق است حضرت اعلی در چنین روزی معرث شد و نداء بمملکت اهری نمود و بشارت بظهور جمال مبارک داد و بجمع طفا ایران مقابلی کرد جمعی در ایران متابعت نمودند و در بلایا و مشقات شدید اقاوند و در مقام امتحان و نهایت قوت و ثبات اشکار نمودند چه بسیار نفوس که در جبر شدیدا افتاد و چه بسیار نفوس که عقوبت عظیمه دید با وجود این بانها بی ثبوت و استقامت و جانفشانی نمودند اید امتزازل نشدن و از امتزانت ملل نیاروندند بلکه برایمان واقیان خود صد مقابل افزودند ان نفوس نتخیز الیه هستند ان نفوس ستاره اوج ناتناهی هستند که از افق ابدی درخشان و تابانند حضرت اعلی را در شایز اذیت کردند بعد حضرت باب باصفهان آمد در اصفهان علما اذیت زیادی کرده اعتراضات نمودند بعد حضرت از اصفهان به تبریز فرستادند در تبریز چینه اقامت

ای اجبای الهی : امروز من به دارالافتون کلارک رفتم در شهر و ستر در اینجا خیل جمعیت بود صحبت کردم بی نهایت اظهار سرور و شادمانی نمودند خیل تشویق و تحریص بر تحصیل علم کردم زیرا علم انظر بقب عالم انسانی است علم بکشف حقائق است علم برود و قسمت علوم مادیه و علوم الهیه علوم مادیه کشف اسرار طبیعت کند علوم الهیه کشف اسرار حقیقت نماید عالم انسانی باید تحصیل هر دو علم کند و آکنای بی علم نماید زیرا هیچ پرنده بی جفا واحد نمکند باید بدو بال پرواز نماید یک بال علوم مادیه و یک بال علوم الهیه این علم از عالم طبیعت و آن علم از ماوراء الطبیعه این علم ناسوق آن علم لاهوتی مقصود از علم لاهوتی کشف اسرار الهی است ادراک حقائق معنویت فلهم حکمت بالغه الهیه است کشف حقیقت ادیان الهی است و ادراک اساس شریعت الله است !

نجمت

۱۳۲۹ ۲

از شیکانغوا احمدیگا

شماره پنجم جمادی الثانی

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۲. اعتقاد پنجمین عموی بہائی "کائناتشان در زیر پرده" تعلیم رضا خان شفیع زاده
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۴. اخبار صحافت . از پاریس تبلم جناب آقا سید اسد اللہ قلی
۵ = = = = جناب آقا میرزا احمد سلاب
۶ = از طهران * * * *

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The Glad-Tidings of the Kingdom

DO YOU know in what Day you are living? Do you realize in what Dispensation you are alive? Have you not read in the Holy Scriptures that at the Consummation of the Ages there shall appear a Day which is the Sun of all the past Days? This is the DAY in which the LORD OF HOSTS has come down from Heaven on the Clouds of Glory! This is the DAY in which the inhabitants of all the world shall enter under the Tent of the WORD OF GOD.

This is the DAY whose real sovereign is His Highness THE ALMIGHTY. This is the DAY when the East and the West shall embrace each other like unto two lovers. This is the DAY in which war and contention shall be forgotten. This is the DAY in which nations and governments will enter into an eternal bond of amity and conciliation. This Century is the fulfillment of the Promised Century.

This DAY is the dawn of the appearances of the traces of the glorious visions of the past prophets and sages.

Now is the dawn; ere long the Effulgent Sun shall rise, and shall station itself in the meridian of its majesty. Then ye shall observe the effects of the Sun. Then ye shall behold what heavenly illumination has become manifest. Then ye shall comprehend that these are the infinite Bestowals of GOD! Then ye shall see that this world has become another world. Then ye shall perceive that the Teachings of GOD have universally spread.

Rest ye assured that this darkness shall be dispelled and these impenetrable clouds which have darkened the horizon will be scattered, and the Sun of Reality shall appear in its full splendor. Its rays shall melt the icebergs of hatred and differences which have transformed the moving sea of humanity into hard frozen immensity. The vices of the world of nature shall be changed into praiseworthy attributes, and the lights of the excellences of the divine realm shall appear.

The principles of His Holiness *BAHA'O'LLAH*, like unto the spirit, shall penetrate the body of the world, and the Love of GOD, like unto an artery, shall beat through the heart of the five continents.

The East shall become illumined, the West perfumed and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.

In this Day the rest of the world are asleep. Praise be to GOD! that you are awake! They are all uninformed, but, praise be GOD! you are informed of the mysteries of GOD. Thank ye GOD that in this arena ye have preceded others. I hope that each one of you may become a pillar of the palace of the oneness of the world of humanity. May each one of you become a luminous star of this heaven, thus lighting the path of those who are seeking the goal of human perfection.

— *ABDUL-BAHA ABBAS*

Talk by Abdul-Baha at Paris, March 10, 1913
Translated from the Persian by Mirza Ahmad Sohrab

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Chicago (June 24, 1913) Rahmat

No. 6



Abdul-Baha in Philadelphia

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 11, 1912.*

WE have just returned from a visit to Philadelphia, spending two nights there and speaking in two large churches. The weather proved unpleasant and affected my health. The purpose in these movements here and there is a single purpose; it is to spread the Light of Truth in this dark world. On account of my age it is difficult to journey. Sometimes the difficulties are arduous. But out of love for the friends of God and with desire to sacrifice myself in the pathway of God, I bear them in gladness. The purpose is the result which is accomplished, love and unity among mankind. For the world is dark with discord and selfishness, hearts are negligent, souls bereft of God and His Heavenly Bestowals. Man is submerged in the affairs of this world. His aims, objects and attain-

*Translated by Dr. Ameen U. Fareed.

ments are mortal, whereas God desires for him immortal accomplishments. In his heart there is no thought of God. He has sacrificed his portion and birthright in Divine spirituality. The reins of his control are in the hands of desire and passion. Like two unmanageable horses they have wrested the reins from him and are galloping madly in the wilderness. This is the cause of the degradation of the world of humanity. This is the cause of retrogression to the appetites and passions of the animal kingdom; instead of divine advancement, sensual captivity and debasement of heavenly virtues of the soul. By devotion to the carnal, mortal world human susceptibilities sink to the level of animalism.

What are the animals' propensities? To eat, drink, wander about and sleep. The thoughts, the minds of the animals are confined to these. They are captives in the bonds of these desires. Man becomes a prisoner and slave to them when his ultimate desire is no

higher than the accomplishment of his welfare in this world of the senses. Consider how difficult for man is the attainment of pleasures and happiness in this mortal world. Consider how easy it is for the animal. Look upon the fields and flowers, prairies, streams, forests and mountains. The grazing animals, the birds of the air, the fishes, neither toil nor undergo hardships; they sow not nor are they concerned about the reaping; they have no anxiety about business or politics; no trouble or worry whatsoever. All the fields and grasses, all the meadows of fruits and grains, all the mountain slopes and streams of salubrious water belong to them. They have no labor for their livelihood and happiness because everything is provided and made possible for them. If the life of man be confined to this physical, elemental outlook, the animal's life is a hundred times better, easier and more productive of comfort and contentment. The animal is nobler, more serene and confident, because each hour is free from anxiety and worryment. But man, restless and dissatisfied, runs from morn till eve, sailing the seas, diving beneath them in submarines, flying aloft in aeroplanes, delving into the lowest strata of the earth until he obtains his livelihood, all with the greatest difficulty, anxiety and unrest. Therefore in this respect the animal is nobler, more serene, poised and confident. Consider the birds in forest and jungle, how they build their nests high in the swaying tree-tops, build them in the utmost skill and beauty, swinging, rocking in the morning breezes, drinking the pure, sweet water, enjoying the most enchanting views as they fly here and there high overhead, singing joyously, all without labor, free from worry, care and forebodings. If man's life be confined to the elemental, physical world of enjoyment, one lark is nobler, more admirable than all humanity because its livelihood is prepared, its condition complete, its accomplishment perfect and natural.

But not so! The purpose of the life of man is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the Divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is the attainment of the Knowledge of God. The bliss of man is the acquiring of heavenly bestowals, which descend upon him in the outflow of the Bounty of God. The happiness of man is in the fragrance of the

Love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom!

Therefore consider how base a nature it requires that notwithstanding the favors showered upon man by God, man should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature! God has created man in order that he may be a dove of the Kingdom, in order that he may become a heavenly candle, in order that he may attain to Life Eternal. God has created man in order that he may be resuscitated through the breaths of the Holy Spirit. God has created man in order that he may be the light of the world. How debased the soul which can find enjoyment in this darkness, occupied with itself, the captive of self and passion, wallowing in the mire of the material world! How degraded is such a nature! What an ignorance this is! What a blindness!

How glorious the station of man who has partaken of the heavenly food and builded the temple of his everlasting residence in the world of heaven.

The Manifestations of God have come into the world to free man from these bonds and chains of the world of nature. Although they walked upon the earth they lived in heaven. They were not concerned about material sustenance and the prosperity of this world. Their bodies were subjected to inconceivable distress, but their spirits ever soared in the highest realms of ecstasy. The purpose of their coming, their teaching and suffering was the freedom of man from himself. Shall we, therefore, follow in their footsteps, escape from this cage of the body or continue subject to its tyranny? Shall we pursue the phantoms of a mortal happiness which does not exist or turn towards the Tree of Life and the joys of its eternal fruits?

I have come to this country in the advanced years of my life, undergoing difficulties of health and climate because of excessive love for the friends of God. It is my wish that they may be assisted to become servants of the Heavenly Kingdom, captives in the service of the Will of God. This captivity is freedom, this sacrifice is glorification, this labor is reward, this need is bestowal. For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JUNE 11, 1912*

MAN must be lofty in endeavor. He must seek to become heavenly, to become spiritual, to find the pathway to the Threshold of God, to become acceptable in the sight of God. This is eternal glory, to be near to God. This is eternal sovereignty, to be imbued with the virtues of the human world. This is boundless blessing, to be entirely sanctified and holy above every stain and dross.

Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some have been mere captives of self and desire. They have been engulfed in the passions of the baser nature. They have attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this! Look upon it with the eye of admonition! No trace of them remains, no fruit, no result, no benefit; they have gone utterly; complete effacement!

But souls have appeared in the world who have been pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the Threshold of God, acceptable in the good pleasure of God. They have been the lights of Guidance and stars of the Supreme Course. Consider these souls, shining like stars in the Horizon of Sanctity forevermore.

It must not be implied that one should give up avocation and attainment of livelihood. Nay, on the contrary, in the Cause of BAHÁ'Ó'LLAH monasticism and asceticism are not sanctioned. In this Great Cause the Light of Guidance is shining and radiant. His Holiness BAHÁ'Ó'LLAH has even said that your occupation and labor is devotion. All humanity must by sweat of the brow and bodily exertion obtain a livelihood; each one at the same time seeking to lift the burden of the other, striving to be the source of comfort to souls, and facilitating the means of living. And this in itself is devotion to God. BAHÁ'Ó'LLAH has in this way encouraged and stimulated action, service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind be busy the heart must be attracted toward the Kingdom of God, in

*Translated by Mirza Ahmad Sohrab and taken stenographically by Miss Emma C. Melick.

order that the virtues of humanity shall be attained from every direction and source.

But we have forsaken the path of God; we have given up attention to the Divine Kingdom; we have not severed the heart from worldly attractions; we have become defiled with qualities which are not praiseworthy in the sight of God; we are so completely steeped in material issues and tendencies that we are not partakers of the virtues of humanity.

Little reflection, little admonition is necessary for us to realize the purpose of our creation. What a heavenly potentiality God has deposited within us! What a power God has given our spirits! He has endowed us with such a power that we are able to penetrate the realities of things. But we must be self-abnegating, we must have pure spirits, pure intentions, and strive with heart and soul while in the human world, to attain glory everlasting.

I have come for the purpose of admonition and voicing the behests of BAHÁ'Ó'LLAH. And my hope is this; that His wish and admonition may influence your spirits, souls and hearts, causing them to become pure and holy, sanctified and illumined, making you lamps of Heavenly Guidance! This is my desire; this is my hope through the assistance of God.

TALK BY ABDUL-BAHA AT 309 WEST 78TH ST.,
NEW YORK CITY, JUNE 17, 1912.*

WE SHOULD all visit the sick. When they are in sorrow and trouble it does them much good to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion. This has greater effect than the remedy itself. You must always have this thought of kindness and compassion when you see a sick person. You must call upon him. You must exercise the utmost love and affection.

I desire to speak upon this subject to you. The world of humanity is like unto a man. Just as a man is ever subject to illness, it also has various kinds of ailments. The patient should be diagnosed. The world of humanity is subject to many sicknesses and ailments and needs the Real Physician. The Prophets of God are the Real Physicians.

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In every age and period, when they appear, they prescribe. They know the sicknesses; they discover the hidden illnesses and they prescribe the real remedy. Whosoever gets well through that remedy, finds eternal health. For instance, in the day of His Holiness Jesus Christ, the world of humanity experienced great sickness. Various ailments prevailed. His Holiness Jesus Christ was the Real Physician. He appeared and recognized the ailments and prescribed the real remedy. What was that remedy? It was His teaching, which for that age was the real remedy. Later on many new ailments and sicknesses appeared in the body politic. The world became sick; many severe maladies appeared, especially in the Peninsula of Arabia. God manifested His Holiness Mohammed. He came and prescribed for the sicknesses which existed in Arabia, so that the Arabs became healthy and strong in that time.

Again in this age the world of humanity is severely afflicted with such sicknesses as cause death. Therefore His Holiness BAHÁ'O'LLAH has appeared. He is the Real Physician; He gives the real remedy to the world of man. He has brought teachings for the healing of these sicknesses; the "*Hidden Words*," the "*Ishrakhat*," the "*Tarazat*," the "*Tafalleyat*," "*Words of Paradise*," etc. These teachings are the remedy for the body politic. These are the Divine Teachings; the real remedy for the sicknesses of the human body. Therefore we must partake of this remedy so that complete recovery may appear. Every soul who lives and acts according to the teachings of BAHÁ'O'LLAH is free from all ailments and sicknesses; otherwise, selfish ailments, intellectual ailments, spiritual ailments, imperfections, the ailments of vices will surround him and he will not receive the bounties of God.

Therefore we must endeavor that our own ailments may be cured through these teachings of BAHÁ'O'LLAH; and without this, complete recovery is impossible; because His Holiness BAHÁ'O'LLAH is the Real Physician, the Skilled Doctor. He has diagnosed all the sicknesses of the human body and prescribed medicine accordingly. The remedies of BAHÁ'O'LLAH, of which you read in His Tablets, are the love of God, knowledge of God, severance from all else save God, turning one's face toward the Kingdom of God, sincerity and faith, firmness and steadfastness, fidelity and love toward all humanity, kindness toward all the children of men, and the acquirement of the virtues of the human world.

These are the cause of progress for all existence, international peace and the oneness of the human world. These are the Teachings of BAHÁ'O'LLAH. They are the cause of everlasting health; the remedy for man.

I hope that you may heal the sick body of man through these Teachings, so that the Eternal Lights may illumine the regions of the world.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JULY 1, 1912.*

WHAT could be better before God than thinking of the poor! For the poor are very beloved by our Heavenly Father. When His Holiness Christ came upon the earth those who believed in Him and followed Him were the poor and lowly—showing the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even if by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is a stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of BAHÁ'O'LLAH's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each

*Translated by Dr. Ameen U. Fareed.

in his function according to ability; but justness of opportunity for all.

Lycurgus, King of Sparta, who lived long before the Day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. Each division had its separate rights and function. First,—farmers and tillers of the soil. Second,—artisans and merchants. Third,—leaders or grandees. Under the laws of Lycurgus the latter were not required to engage in any labor or vocation, but it was incumbent upon them to defend the country in case of war and invasion. Then he divided Sparta into nine thousand equal parts or provinces, appointing nine thousand leaders or grandees to protect them. In this way the farmers of each province were assured of protection, but each farmer was compelled to pay a tax to support the grandee of that province. The farmers and merchants were not obliged to defend the country. In lieu of labor the grandees received the taxes. Lycurgus, in order to establish this forever as a law, brought the nine thousand grandees together, told them he was going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile and never came back. No man ever made such a sacrifice to insure equality among his fellowmen. A few years passed and the whole system of government he had founded collapsed, although established upon such a just and wise basis.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. BAHÁ'O'LLAH has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and, likewise, no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture,—tillage of the soil. All must be producers. Each person in the community whose income is equal to his individual producing capacity shall be exempt from

taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

BAHÁ'O'LLAH likewise commanded the rich to give freely to the poor. In the *Kitab-el-Ahdas* it is further written by Him that those who have a certain amount of income must give one-fifth of it to God, the Creator of Heaven and Earth.

ABDUL-BAHA AT 830 PARK AVENUE, NEW YORK CITY (HOME OF MRS. FLORIAN KRUG), JULY 15, 1912.

(*Abdul-Baha entered during reading of a Prayer.*)

THE Persian Consul called and delayed me,—I am late. I am greatly pleased to see you. Your hearts are illumined by the Lights of Baha. This meeting is in reality a divine, celestial assembly under the favor of God. All of us have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness;—a prayer of thankfulness did you offer.

Thankfulness is of three kinds: First—verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type,—their spirits and hearts unaware of thanksgiving. This is mere usage, just as when we meet, receive a gift and say "thank you,"—speaking the words without significance. One may say "thank you" a thousand times, but the heart remain thankless, even sorry. Therefore mere verbal thanksgiving is without effect. But real thankfulness is a cordial thanksgiving from the heart. When man, in response to the favors of God, manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

But there is a cordial thanksgiving which comprises the deeds of man when he feels a

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Vol. IV

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No. 6

CABLEGRAM FROM ABDUL-BAHA

Bagdadi, 803 Madison, Chicago.

Port Said, June 19.

Arrived safely, Port Said, with joy and fragrance. ABBAS.

TRAINING FOR SERVICE IN THE CAUSE OF BAHÁ'O'LLAH

Words of Abdul-Baha delivered during his sojourn in America

I WISH to train you until you have no other thought, no other motive, no other wish than service in the Cause of BAHÁ'O'LLAH. The Divine Educators who have brought the Light of Guidance to this world found neither rest nor comfort by day or night. Abraham, Moses, Jesus, Mohammed, BAHÁ'O'LLAH,—all the Heavenly Messengers suffered the utmost privation and underwent extreme hardships in the Pathway of God. They were exiled from their native land, imprisoned, driven from city to city; they were homeless, hungry and found no rest; they lived in the fields and hid in caves among the mountains; the sky was their canopy, the hard earth their bed. But all these difficulties and hardships served only to increase their power and accomplishment. Through these privations and persecutions they were severed from the world. Although they walked upon the earth, they lived in Heaven. Deprived of material food they partook of the eternal fruits of Paradise. Homeless and forsaken in this world, they rested upon the Divine Couch of Nearness. Day and night they were unceasingly proclaiming the Call of the Kingdom and establishing the foundations of the Most Great Peace.

It was so likewise with their disciples and followers. All of them walked in the Pathway of God and drank the cup of martyrdom with thanksgiving. They sought no rest but service and hastened to the Supreme Concourse in the utmost joy and ecstasy.

Through my training you must become so fitted to spread the Glad-Tidings of the ABHA Kingdom that you will follow in the footsteps of these blessed ones in gladness. In Persia there is a wonderful breed of horses which are

trained to run long distances at very great speed. They are most carefully trained at first. They are taken out into the fields and made to run a short course. At the commencement of their training they are not able to run far. The distance is gradually increased. They become thinner and thinner, wiry and lean, but their strength increases. Finally, after months of rigid training, their swiftness and endurance become wonderful. They are able to run at full speed across rough country many parasangs of distance. At first this would have been impossible. Not until they become trained, thin and wiry, can they endure this severe test.

In this way I shall train you. "Kam-kam," "kam-kam" (little by little, little by little), until your powers of endurance become so increased that you will serve the Cause of God continually, without other motive, without other thought or wish. This is my desire.

You must become impervious to criticism, unconscious of attack and abuse, nay, rather welcoming persecution, hostility and bitterness as the means of testing and increasing your supreme faith in God; even as His Holiness Christ instructed His disciples "Bless them that curse you; pray for them that despitefully use you." Be therefore as spiritual adamant against these darts, arrows and swords of infliction. We will help each other to bear them. First by love and increased zeal in the Heavenly Cause. For by exercise the spirit grows stronger, more capable of withstanding, just as the muscle of the outer body increases its fibre through continual action. You must

help me and I will help you to increase our service in the Cause of BAHÁ'O'LLAH. Secondly, we will help each other grow more and more accustomed to punishment and persecution. Years ago in Baghdad the usual punishment for offenders and lawbreakers was the bastinado. The governor noticed that a certain band of men came repeatedly before him for trial. They were regularly found guilty of breaking the law, sentenced and whipped upon the feet. While the bastinado was being inflicted they appeared quite comfortable and evidently unconscious of pain. In a few days these same offenders would be back again, going through the same process. The governor made careful inquiry about them. It was learned that they lived together in a house and that every day it was their custom to bastinado each other until the skin upon their feet had become so hardened to the whip that the legal bastinado gave them no inconvenience whatever.

Now we, as offenders against the opinions of our friends and enemies, must assist each other to become impervious to their criticism, unconscious of attack, welcoming their whips. You must beat me and I will beat you with the whips of love. The more we beat each other the more capable of withstanding we will become. When the enemies find they are increasing our love, enkindlement and service in the pathway of BAHÁ'O'LLAH, they will wonder and say, "How is this? Our words have no effect upon them except to make them love us more and give thanks to God for our scourging."

The Blessed Beauty BAHÁ'O'LLAH won the hearts of his jailers and tormentors. No one could withstand Him. The intense flame of His love melted the hardest stone of hearts. The more chains of iron they put upon His body, the more He imprisoned them in chains of love. They looked upon Him in wonder; they became His followers.

MATERIAL AND DIVINE EDUCATION

Words of Abdul-Baha delivered during his sojourn in America

THE heart of man is a garden. The real garden is in order, well planted, watered and cultivated. This is not so with the jungle. The jungle gives no evidence of cultivation. Where there is no gardener disorder prevails. Wild growth produces nothing. Human education is of great importance. It is especially necessary to educate the children. They are the young tender trees of God's planting. But the supreme education is Divine Teaching. Through it the most ignorant become wise and the lowest are elevated to the loftiest heights. This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's education under the inspiration of the Holy Spirit is better than ten years material training in the universities of the world. BAHÁ'O'LLAH has said two steps are necessary for human development;—Material and Divine Education. In the world of humanity, we see some seeking upward, some downward.

that the ape is the progenitor of humanity and make exhaustive efforts to discover proof of it. If we should ask the ape, he would say "Unquestionably we are all one,—of this I am certain without the aid of scientific inquiry, ethnological proof, biological deductions or geological findings; I believe what I see"—for the ape is a real, a true materialist.

The real materialist is the animal. Compared to the animal, man is but a tyro and novice in materialism. The animal is a natural materialist. He does not mention God and knows nothing about the Kingdom. He depends solely upon sense perception. That which is not perceptible to the senses he rejects. From this standpoint of knowing the greatest Plato is the cow, and the donkey is an arch philosopher. In the great university of nature, where nothing beyond the pale of sensibilities is classified as knowledge, the animal is a graduate and the human materialist but an under-graduate.

Material scientists endeavor to show the evolution of the species man from the monkey. The Prophets of God have been occupied in explaining that man has descended from the Divine Spirit. The professors and learned scientists of materialism glory in the evidences

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is Divine Education. There are two pathways which have been pointed out by the Heavenly Educators. The first is

Divine Guidance and reliance upon the Manifestations of God. The other is the road of Materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices, and is contrary to the cause of Divine Guidance. For example;—consider a babe at the mother's breast;—observe its natural aggressiveness,—its instinctive antagonism. It claws and bites the mother, even attacks the fountain of life

itself. A barbarous and savage country is a country which has been deprived of education, where men are utter materialists like animals. Such a nation embodies all human defects and vices. They even kill and eat each other. Divine Education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of Religion and is the Heaven of all Divine Virtues.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

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heart gratitude which expresses itself in actions. For example, God has conferred upon man the gift of guidance and in thankfulness for this great gift certain deeds must emanate from man. To portray his gratitude for the favors of God, man must show forth deeds and actions. In response to these bestowals he must render good deeds, be self sacrificing, kind to all the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of ABHA, the face radiant, the tongue eloquent, the ear attentive, day and night striving to attain the good pleasure of God. Whatsoever he wishes to do must correspond with the good pleasure of God. He must observe and see what is God's good pleasure and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful any one becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though of the least assistance. If we forget such favors it is an evidence of ingratitude. Then it will be said a loving kindness has been done to so and so but he is thankless, not appreciating this love and favor. We are submerged in the sea of God's favor,—physically and spiritually. From the standpoints of our physical and spiritual natures we observe how we are surrounded by His favors. He has provided all foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are great blessings. These blessings are innumerable;—no

matter how many are mentioned, they are still endless. Now spiritual blessings are likewise endless;—spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us and we arrive at His Kingdom. He has opened the doors of all good before our faces! He has vouchsafed eternal glory! He has summoned us to the Kingdom of God! He has enriched us by the bestowals of God! Every day He has proclaimed new glad-tidings! Every hour fresh bounties descend!

Consider how all the people are asleep and ye are awake! They are dead and ye are alive through the breaths of the Holy Spirit! All are blind while ye are endowed with perceptive sight! All are deprived of the Love of God but in your hearts it exists and is glowing! Consider these bestowals and favors.

Therefore in thanksgiving for them ye must act in accordance with the Teachings of BAHÁ'U'LLAH. Ye must read the Tablets,—"*Hidden Words*,"—"*Ishrakhat*,"—"*Glad - Tidings*,"—all the holy utterances,—and act according to them. This is real Thanksgiving—to live in accord with these Utterances. This is true Thankfulness and the Divine Bestowal. This is Thanksgiving and Glorification of God.

I hope you all may attain thereto,—be mindful of these favors of God,—and be attentive. It is my hope that I may go away from New York with a happy heart; and my heart is happy when the friends of God love each other;—when they love and manifest the mercy of God to all people. If I see this I shall go away happy.

Salutations!

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on "Nearness to God;" (2) Tablet to Mirza M. Bakir and M. Ali Moshir-Tojjar; (3) Tablet to Mirza M. Bakir; (4) Visiting Tablet for Mirza M. Ali-Moshir-Tojjar the

martyr; (5) Photograph of the martyr with his sons and nephew; (6) Poem by Mirza Hussein Tauty; (7) Cablegram from Abdul-Baha announcing his arrival at Port Said.

خون نگین است و در اعجاز آنان ظلمتین بیان آید
 نصیحت است و بند و عظمت و کلام آنان لغز است و کذب
 و سب و لغت اجل مقاصد اینان بلوغ برتبه شهادت
 است و اعظم آمال آنان وصول غنیمت و تقرب و لیاقت
 این تری من التریا و این الضلالة من الهدی

قصیده اشعار

از نظم جناب آقا میرزا حسین طوطی مرغری
 ای محبت ملك خاور، یاد از من بشارت
 در صبح هجر انور، در روز هجر خوش
 خورشید تو تابید، از اوج برج رفعت
 باهور و شید تو تابش، حوس میداد رخشا
 ابر بهاری تو، گریان شده بگلشن
 لب های غنچه گانت، پر خنده خند و خندان
 حیرت نطالع تو، فرخنده خوشتران
 خورت ملك مجتر، باشد چه نور تابان
 روز فراق دوری، آخرین سر آمد
 صحت سپیده باشد، ظلمت شده بی پایان
 شاه تورفته بود، بر باختر ابر گشت
 با عز و شان و شوکت، با نصرت نمایان
 سر یان فتح و نصرت، تسخیر کرده گیتی
 مسکن از فرج خاور، خوش کرده عدو پریشا
 فرمان آور و دانست، بر یکسوی و کناد
 احکام او ست عجب، در کشور آنازان
 کوه سزد سخن ما، هان جوهرش سرایم
 عبدالبهاء ز مغرب، برگشت سوی یاران
 احکام صلح اعظمه، بنیاد او در اقدس
 اجری نماید انرا، عبدالبهاء بر امکان

حب وطن باید، گردن فدای عالم
 حب جهان برایش، بر روز عهد و پیمان
 خورشید از مغرب، سر زد ولی بر آید
 با مرکب سپهری، بملک پاک ایران
 احباب جان بیاید، باز در حد قد و مش
 ناقص تو جان بر سر، در مثل عهد و پیمان
 چون موی آرزیده، چندی نمود غیبت
 و کور سامری یاد، مجلس نشد خواران
 اشکفت اهل ایران، از یار خویش غافل
 بیگانه خود است آه، انوس این جاهلان
 از نفوس افاق، شد مکتشف ز برده
 اسرار ظاهر آید، از برده های قرآن
 ای مرده ریمه، اینک سیح در صفا
 ای تشنه چندیم، آنت آب حیوان
 پس جان در دغا ایم، در پایکه تارش
 نیکی کجا است چنانرا، از رش بدید جانان
 طوطی به قلب دانا، از صبا چه کنجی
 اینست چنین کرب، آنت چنان سخن دان

ترجمه تلکراف مبارک

پورت سعید، جون ۱۹۱۳
 بغدادی شیکاگو
 باسلامت و روح و ریحان سیدیم پورت سعید
 عباس
 نجم باختر به احبای شرق عمویا و اهل
 البیت و مجاورین و مسافرن خصوصاً
 از صمیم فواد چشم همه روشن میگردد
 و از جمیع التماس دعا و رضامینماید

دکتر رضیاء بغدادی

میرزا علی ابراهیم خان نیشابوری

NOSHIR-TOJJAR, THE MARTYR.



میرزا علی ابراهیم خان نیشابوری
Noshir-Togjar (the Martyr) -
Abbasabad, Naasabad, (Kas-son) -
Abdullah (the martyr)

فصل پنجم - مجمع اخبار اهل طبرستان و تبریز
اسعادت ابن زینب و مقتدر صاحب نیندنگس از اورا
زنا که کردند و بنام او خطبیت اطفال اورا دیدند پس
تا اثر نشدند از چشمش نشان داد مانند باران جاری
گشت و در این حالت بعضی از بیانات بر او حضرت
آقا میرزا ابوالفضل که در فرق مابین عالم و ظلم
فرموده بودند درج می نمودیم
« بی طالبی است با طالبان بی شهادت قرابت نیست
و اهل دنیا را با طالبان همدی شباهتی در علامت بیانات
تواضع است و محبت و رأفت و ماست آنان و مستور
و عدولت و خشونت برهان بیانات کلام خداست و
برهان آنان سیوفی است گنگیز رضای بیانات

حزین بیجا که سب و بیانی بر آن کرد و چون در وطنش از این

بیدار نشدند با همی باز در مقامی که خدا را بنامش را

هدایت کند و این بیانات را از زبان باری و انوار بی بی بی

دهد نیاید تا این بلای شهلا فرزند کرد و در انجا که الی در

سایه و بیاد فرزند بلایه و در آنجا که از زبان باری این

بیانات را در آنجا نمایند بیاد از آنجا که شهلا از زبان باری

این بیانی را در آنجا دید و همچنین خداوند صبیحی از آنجا

که شغول تجویس و رضا است و در آنجا که در آنجا

نیاید و همچنین خداوند در آنجا که در آنجا این

بیانی را دید و بیاد از آنجا که در آنجا که در آنجا

شده که در آنجا که حضرت شمشیر از آنجا که در آنجا

وزیرش را و در آنجا که با همی از آنجا که در آنجا که در آنجا

که استوار است و آنجا که در آنجا که در آنجا که در آنجا

ع ع

لله انما اراد ان یفعل ما یشاء و یختار ما یرید و لا یسأل عن احد من خلقه و لا یخبر به احد من خلقه و لا یخبر به احد من خلقه

ع ع

ع ع

ع ع

ع ع

ع ع

کنیم و اخوت روحانی بین دین شریعیم و برضای الهیه و حیات
 ابدیه قائم گردیم
 ای پروردگاری امرنگار این بندگان توجه ملکوت تو داور طلب
 فرض و رعایت تو مینماید خداوند اقلوب را طیف طاهر کن تا یافت
 محبت تو باند روح با را ظاهر و مقدر نما تا پر تو شمس حقیقت با چشمها
 پاک و مقدر کن تا مشاهیر انوار تو نمایند گوشها را پاک و مقدر کن تا
 ندای ملکوت تو بشنوند خداوند ما را جعیم و تو مقدری و ما تقیریم تو
 غنی و ما طالبیم و تو مطلوبی خدا یا ارحم کن عفو فرما استعد و وقایع
 رعایت کن که مستحق الطاف تو شویم و مجرب ملکوت تو گردیم و از ما
 حیات سیر آب گردیم و بنا بر محبت تو شغل شویم و بنفقات روح
 القدس در این قرن نورانی زنده شویم الهی الهی باین جمع نظر
 رعایت فرما و جمع را در حفظ و حمایت خویش محفوظ و مصون فرما بکرم
 آسمانی برای این نفوس نازک کن در بحر رحمت خود مستغرق کن و بنفقات
 روح القدس زنده نما خداوند این حکومت عادل را بسایید و تو قوی کن
 این اقلیم در ظل حمایت تو است و این ملت بنده تو خدایا رعایت کن
 منزلت دار و فضل و موهبت خود از ان فرما این ملت محترم را
 عزیز کن و در ملکوت خویش قبول فرما تویی مقدر تویی توانا تویی
 رحمن تویی بخشنده و مهربان و تویی کثیر الاحسان *

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

این لوح مبارک تقریباً دوازده سال قبل نازل شده و اشاره شما
 در حق صاحب لوح گردیده که میفرمایند "وازشمه اونیوشید"
 بنده جناب میرزا محمد باقر و جناب محمد علی طهرانی علیهما السلام

هو الأیض

ای دوینده جمال الهی در این جهمم بیاد شما اقدام و نا
 شما خواندم قلب چنان محکمت آمد که فوراً جواب پرداختم که
 ای دو شمع افروخته بنا بر محبت الله همتی بنمایید که سرچ حضرت
 شیخ احمد شهید را روشن نمائید و بوسه افشانید و شکر و گلزار

و گلشن کنید با اخلاق و اطوار و قیام نمائید و از چشمه
 اونیوشید و از حلاوت مقاصد مقدسه او کاملاً
 شیرین نمائید بی و گیرید و زینش را جوید و خلق و خلق او
 آرزو نمائید تا بسبب سرود متصاعدی الله میرزا رعایت الله
 گردد چه که آن بنو صادق حق از ان حق اعلی ناظر بشما است
 و منتظر ظهور آثار تقدیس و تفریه از شما البته دمی نیایش
 و آبی راحت بخویند تا این فیض عظیم و وسیع جیل حاصل
 گردد و علیکما البهائم

ع ع

خون جناب محمد باقر طهرانی * * *
 علیه بجاؤ الله از ابی
 هو الله
 ای یاب بر پیمان نامه شمار سید از فراتش بدیده چه از جناب
 استیلا یافت که وصف توان از این مصیبت آه و فغان اهل
 الله بغنان آسمان میرسد که عوانان ستمکار مانند گریه خود
 اغنالم الهی را دیدند و چنین عظیم رو داشتند ایرانیان
 هنوز تشنه نشده اند غضب الهی چنین احاطه نمود و
 در چنین مآتم شدیدی افتادند که اموال بغناست و عرض و
 ناموس بیاد رفت و گرگان از در و طرف معتول و پاره پاره
 گردیدند هنوز تشنه نیست تشنه نیست تشنه نیست تشنه نیست

نیست تشنه نیست بلکه بالعکس زجر سبب زید یاد غفلت
 شده و تحریک سبب استغراق در خواب گردیده مانند طفل
 مهد تحریک سبب زید یاد خواب میشود باری اقبای الهی
 با وجود آنکه از جمیع اعراب در کنار بودند و همه میدانند که
 در امری مداخله نکردند یا حرفی جنگ و جدال نمودند با کل
 بنهات مهربانی رفتار کردند و جمیع را نصیحت با حق و اتفاق
 و ایستام نمودند چون عاجز و بیایوس شدند که راه گرفتند این
 حقیقت پیشتر جمع واضح و مشهود است با وجود این از طرفین
 تعذیبات متتابع است قائلان و اولاد القوم لا یکاد و زلفی قوس
 حدیثاً و عاقبت واضح و مشهود است که میان جمیع اعراب
 عجز و کجایی مصیب و سائر اعراب بر خطا بودند علی الصواب

<p>حقیقت در او بتابد و ناراحتی الله در او شعله زند و ابرار فتوحات معنوی بر او کسوده کردد انسان بر موز واسرا الهی پی برد اکتافات روحانیه نماید و عالم ملکوت مشهود شود جمیع انبیاء باین وسائط قریب الیه رحال نمودند پس ما هان نیز باید متابعت آن نفوس مقدسه بکنیم از هری و هوس خویش بگذریم از آلودگی عالم بشری خلاص شویم تا قلوبمان آینه گردد و انوار هدایت کبری از او بتابد حضرت بهاء الله در کلمات مکتوبه میفرماید " که خداوند بواسطه انبیاء و اولیاء فرموده قلب تو منظر نگاه من است آنرا پاک و منزه کن تا در او داخل شوم و روح تو منظر من است آنرا پاک و مقدس کن تا من در آن جا گیرم " پس فرمیدیم که قریب الیه بتوجه الی الله است قریب الیه بدخول در ملکوت الله است قریب الیه بی درت عالم انسانی است قریب الیه به محبت بشرات قریب الیه با اتفاق و اتحاد جمیع امم و ادیان است قریب الیه پیروی جمیع انسان است قریب الیه به تحریر حقیقت است قریب الیه به تحصیل علوم و فضائل است قریب الیه بجدت جمیع عموومات قریب الیه به تنزیه و تقدیر است قریب الیه با اتفاق جان و مال و عزت و مناصب است ملاحظه کنید که آفتاب جمیع کائنات سیار بکن در صحنه پاک و مقدس تمام قوت است انوار شمس ساطع است اما سنگ سیاه بهره و نصیب ندارد و خاک شوره زار از اشراق آن پر توی نگردد و درخت خشک از حرارت آن پرورش نیاید و چشم کور مشاهده انوار نکند بلکه نفوس بی که چشم پاک دارند مشاهده آفتاب کنند و در خستائی که سبزند از فیض او بهره گیرند پس انشا با خداست عدا حاصل کند و قابلیت پیدا نماید تا انشا استعداد و بقا نداشته باشد فیوضات الله در او ظهور و بروز ندارد ابر حمت پروردگار که هزار سال بر شوره زار بیبارد گل و ریاحین نروید پس مزرعه قلب با بد طیبت و طاهر</p>	<p>کنیم تا باران رحمت پروردگار بر او بیبارد و گلها و ریاحین از او بروید و چشم بنیاد کنیم تا انوار آفتاب مشاهده گردد و شام را پاک کنیم تا رانحه گلستان استشمام شود و گوش را مستعد کنیم تا اندای ملکوت الله استماع گردد اما گوش که کرات هرگز که ان ملا اعلی آید نشود و ندای ملکوت الله بسمع نرسد شام که مرکز است رائحه مطهره استشمام کند پس باید قابلیت و استعداد پیدا کرد تا قابلیت و استعداد حاصل نشود فیوضات الهیه تا اثر نکند حضرت سبح در این میفرماید که این بیاناتی که من میگویم نظیر تخی است که دهقان مافشانند ان دانه ها بعضی برسنگ افتد و بعضی در خاک شوره افتد و بعضی در میان علفها افتد و بعضی در ارض طیبیه باره افتد ان تخی کرد شوره زار افتد فاسد گردد و بی هیچ وجه انبات نشود ان تخی که برسنگ افتد اندک انبات شود و کمن چون ریشه ندارد می خشکد و ان دانه که در میان علف ها افتد خفه گردد و انبات نشود اما ان دانکه در زمین پاک افتد انبات شود و سبز گردد و خوش شود و خرمن تشکیل گردد همین طور بیاناتی که من میگویم به بعضی قلوب ابد تا اثر نمی کند به بعضی اندک تا اثر می کند بعد فرازش می شود و بعضی چون او هام زیاد دارند این نصاب و وصلای من در ان عزت می شود و اما نفوس باره که وقتیکه وصیت و نصاب من می شنوند در قلوبشان آن تم پاک نابت میگردد و سبز و خرم می شود و روز بروز ترقیات مالا نهایی می نمایند چون ستاره ها از لوق هدایت سبز خشن ملاحظه فرمائید که با لیاقت و استعداد حاصل نگردد ندای ملکوت بسمع نرسد پس باید ما بگوئیم تا استعداد و لیاقت پیدا کنیم تا ندای ملکوت ابری بشنود الهی را استماع نمایم بنفحات روح القدس زنده شویم و سب اتحاد جمیع ملل و امم گردیم و علم وحدت عالم انشا بلند</p>
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سالی دوازده قرآن
ماه رحمتشهر

مَجَلَّةُ الْبَحْرِ

صفحه اول ۱
جلد چهارم ۴
شماره ششم ۶
قیمت اشتراك ۱
جوبت ۲۴

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آن برای حل مسائل گوناگون بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت مرخصت بهاء الله در اطراف جهان و توضیح حقایق این دین عموماً خواهد نوشت و مقالات مفید که موافق مبانی احکامات قبول و نشر خواهد گردید

قربت الهی

حطانه مارك حضرت عبدالبهاء در باب "قربت الهی" در کلیسای باپتیست در کرجه ۱۲۰ و خیابانایم در میونسپال امیرکاساعت هفت و نیم تا یکشنبه ۲۶ می ۱۹۱۲ در حضور هزار و پانصد نفر از مرد و زن

اشتب در این سرور ذکر از قربت الهی بود اعظم موهبت در عالم انشا قربت الهیهات هر عزیز و هم شرف هر فضیلتی هر موهبتی که از برای انسان بیشتر میگردد به قربت الهی بیشتر میگردد جمع انبیا و رسل قربت الهی را میخواستند چه شها که گریه و زاری کردند چه روزها که تضرع و ابتهال نمودند و قربت الهیه را طلبیدند و با قربت الهیه حصول شان نیت در بر میگردید حضرت مسیح ظاهر شد جمع بشربطالاب قربت الهیه بودند و باین مقام هیچ کس نماند مگر حواریتین ان نفوس مبارکه بقربت الهیه فائز شدند زیرا قربت الهیه مشروط به محبت الله است قربت الهیه مشروط محبت معرفت الله است قربت الهیه با تقاطع از یاسوی الله است قربت الهیه به حائضات است قربت الهیه نفعی نفس و جان را که جمیع شرف است قربت الهیه به تعمید روح و بار و آوا است زیرا در این مجله میرماید

که هر نفسی باید تعمید یابد و روح باید در جای دیگر بنشیند باید با آتش و روح تعمید یافت و حال باید دانست که مقصود از آب آبیات است و مقصود از روح روح القدس است و مقصود از آتش نارحبت الله مقصود اینست که انسان باید تمام حیات و روح القدس و نارحبت الله تعمید یابد تا بصورت این مقامات ثلاثه قربت الهیه حاصل گردد قربت الهی با شایا حاصل نگردد قربت الهیه مثل بیت هزار بهائیان بجا نقتضا حاصل شود زیرا بهائیان اموال خود را فدا کردند عزت خود را فدا کردند راحت خود را فدا کردند جان خود را فدا کردند و در نهایت سرور بقرابانگاه شهادت کبری شتافتند جسدها را پاره پاره کردند خانه های شان را خراب نمودند اموالشان را بیغمما رفت اطفالشان اسیر شدند و جمیع این بلیات را در نهایت سرور و شادمانی قبول کردند بچنین جا نقتضا قربت الهیه حاصل شود و این معلوم است که قربت الهیه زمانی و مکانی نیست قربت الهیه به صفای قلب است قربت الهیه به بشارت روح است ملاحظه نمائید که آینه چون صاف و از زنگ آرایش آزاد است بافتاب نزدیک است و لوصد هرگز از لورن مسافت در میان است بخود صفا و لطافت آفتاب در آن مراتب تابد همین طور نفس چون صاف و لطیف شود بخدا نزدیک گردد و شمس

نجمتار

۱۳۲۹ ۲

از شیکانغو امیریکا

شماره ششم ماه اوجب ۱۳۲۹

فهرست مندرجات

- ۱ خطابه مبارک حضرت عبدالقادر جیلانی قریب الہی
- ۲ لوح مبارک از برای آقا میرزا محمد باقر و جلد محمد علی شیر القیام
- ۳ لوح مبارک از برای جناب آقا میرزا محمد باقر
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- ۷ ترجمہ تلکراف مبارک کہ از نوریت سعید عبد پر رسید

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

Vol. IV Chicago, July 13, 1913 No. 7

STAR OF THE WEST

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PERSIAN-AMERICAN EDUCATIONAL SOCIETY

A REPORT has just been received from Dr. Susan I. Moody, who writes as follows:

"The annual examinations are something to talk about. From boys' Tarbiat School, thirty-three students were examined at the Government University before the Board of Education. Thirty received certificates.

"From all other boys' schools three hundred boys went before the Board, of whom only ten passed satisfactory examinations and received certificates.

"In girls' school, I don't know which to praise most, teachers or scholars, such an advance in one year seems miraculous. These

"If it is possible, I will later send you figures of standing of each scholar."

A contribution of \$100 toward the educational fund was sent through Mirza Ahmad Sohrab, by Mme. A. F. Cheron, of Paris, France.

Among numerous letters received recently with assurances of sympathy and offers of co-operation, was one from Abbas Ally Butt Cashmiree, of Rangoon, Burma. The Society now has scholarships maintained in France, England, German and India, beside the American subscriptions.



Miss Kappes Daughter of Dr. Moody Dr. Clock Miss Stewart
 Tayerah Khanom,
 her four children and maid

teachers who were totally untrained have produced great results. This is notably true in Miss Kappes' school, but the same is true of Dabestan Dooshezizan Vatan school, where at first all teaching was voluntary. Now they pay a French teacher and their own native teachers are paid a very meagre salary. This school has made a wonderful struggle; it is greatly blessed by Abdul-Baha.

"I attended examinations in this school three afternoons and in Miss Kappes' five afternoons, and without exception from beginners up, the American students stood well in their classes. No. 56, Sabetha Khanom (Dorothy Hoar), was second in spelling contest; No. 70, Shams-ol Molluk (Mrs. Helen S. Goodall), was second in Persian grammar.

"You need not hesitate to assure our patrons that their students are being encouraged to make the most of their opportunity, and we are proud of their progress.

Additional scholarships are solicited, particularly for the girls' schools, and to replace a few which are lapsing. The Society gratefully acknowledges the continued support of its loyal members and friends.

A circular letter is being issued to members and to the Bahai Assemblies, outlining a need of the Orient-Occident Unity, which directs the P. A. E. S. work. The attention of the friends is invited to this circular, copies of which may be obtained from the undersigned upon application.

In recent Tablets, Abdul-Baha has again approved the work of the Society and commended it to the support of the believers.

JOSEPH H. HANNEN, *Executive Secretary*,
 P. O. Box 192, Washington, D. C.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 7

ADDRESSES BY ABDUL-BAHA DELIVERED IN BOSTON

ADDRESS BY ABDUL-BAHA BEFORE THE THEOSOPHICAL SOCIETY OF BOSTON, MASS., AT THE KENSINGTON, EXETER AND BOYLSTON STREETS, JULY 24TH, 1912.

I HAVE come from New York to meet with you, but I regret that I cannot stay long. Therefore, I consider it very opportune to discuss with you an important question. I have not time for numerous meetings.

In the world of existence there is nothing so important as spirit. Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body, because the light of the world is this spirit. Man in the world is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man may be likened to the light itself. Man may be likened to the lamp, the spirit to the very light within the lamp. Therefore let us speak of this spirit.

The people of the world are divided into two classes. One class is the materialistic philosophers who deny the spirit and its immortality. The second class comprises the divine philosophers, the wise men of God, the wise illuminati. They believe in the spirit and its immortality. The Greek philosophers declared man to consist of simply the material elements. These material elements compose the cellular elements of the human existence, and when this composition is subjected to disintegration, the life of man becomes extinct. They taught that other than the body there is no spirit. It is body and body only. From these elements these human emanations have come. To them the eye and the ear are due;

by them the sense of taste, smell and touch are caused; and when these elements are decomposed, these senses are likewise decomposed. This is the statement of the materialistic philosophers.

But the philosophers of God say, No! the spirit does exist; the spirit is living and eternal. Because of the objections of the materialistic philosophers, therefore, the wise men of God have advanced rational proofs in regard to the validity of the spirit. The materialistic philosophers do not believe in the books of God, and, hence, for them traditional proofs are no evidence; materialistic proofs are necessary. Consequently, the philosophers and wise men of God have said that it is firmly established that existing phenomena may be resolved into grades, that is to say, the mineral, vegetable or animal kingdoms, which possess either the functions augmentative or the functions tangible.

When we look at the mineral we discover that it exists and is possessed of virtue, that is to say, the power augmentative. When we consider the vegetable we see that it possesses the power of the mineral plus the power of growth. Therefore, it is evident that the vegetable kingdom is superior to the mineral. When we look at the animal kingdom we discover that the animal possesses both the power of the vegetable and those of the mineral, because it is both material and endowed with the virtues augmentative. It is possessed of the virtues of a kingdom, whereof the mineral and vegetables are minus. That is to say, the animal has the sense of hearing, sight, taste, smell and touch, the five senses of perception. It likewise has the power of memory. These do not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and the mineral, so is man superior to the animal. When we look at the animal we see that, although it possesses the five senses, it is bereft of ideation; that is to say, the animal is a captive of the world of nature, it is not in touch with that which lies beyond nature, it is bereft of spiritual susceptibilities,

it is bereft of the attractions of conscience, it is not in touch with the world of God, it cannot deviate one hair's breadth from the law of nature. It is different with man. Man is possessed of the emanations of conscience; he has intelligence and perception and is capable of discovering mysteries in the universe. All the human industries we see, all the inventions and undertakings we observe are mysteries of nature and at one time were hidden; but the reality of man has discovered these mysteries. As a matter of fact, according to nature's laws, these things should be hidden and latent, but man having transcended the laws of nature, discovered these mysteries and brought them from the invisible state to the visible plane. See what a marvel man is! Consider electricity—one of the mysteries of creation. Under the requirement of natural law it should remain latent, but man discovered this power, brought it forth from the invisible state to the visible plane and utilized its energies. That is to say, man transcended this law of nature. How many of the mysteries of nature have been penetrated! Columbus, while in Spain, discovered America. Man is capable of discovering that the sun is stationary, while the earth revolves about it. The animal cannot do this. Man perceives the mirage is an illusion. This is beyond the power of the animal. The animal can only perceive through sense impressions, but cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an intellectual matter and not limited to the senses. The animal cannot conceive of the fact that the earth is spherical. Intellectual phenomena are human powers. All creation is captive of nature: it cannot deviate a hair's breadth from the laws established by nature. But man wrests the sword from nature's hand and uses it upon nature's head. For example, it is a requirement of nature that man should be a dweller upon the earth, but the power of the human spirit transcends the law and he soars aloft in aeroplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean. He dives beneath its surface in submarines. He imprisons the voice in the phonograph. He communicates in the twinkling of an eye from the east to the west. These are some of the things we know to be contrary to the law of nature. Man transcends nature's laws. The animal, the vegetable, the mineral cannot do this. This can only be done through the power of the spirit, because the spirit is the reality. But

in the physical powers and senses man and the animal are partners. In fact, animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly acute; the ear of the animal can detect a voice at a long distance. Consider the instinct of a dog; it is much greater than a man's. But although the animal shares with man all the physical virtues and senses, a spiritual power is bestowed upon man, of which the animal is devoid. This is proof that there is something in man which is absent in the animal; there is a faculty in man which is minus in the animal; there is a virtue in man which is lacking in the animal. This is the spirit of man. All these wonderful accomplishments are due to the efficacy and penetration of the spirit of man. Were man bereft of this spirit, none of these accomplishments would have been possible. This is a proof that man is possessed of a spirit. This is evident as the sun at midday.

All creatures of material organism are limited to an image or form. That is to say, every created material being is possessed of one form. It cannot possess two forms at the same time. For example, a body may be triangular, spherical, square, a hexagon or an octagon, but it is impossible for a given object to be triangular and spherical simultaneously; it cannot possess two shapes at one time. It may be either triangular or square. If it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be square and triangular at the same time. That is to say, in the reality of the creatures the different forms cannot be simultaneously possessed. But in the reality of man all geometrical figures can be simultaneously conceived. In other realities one image must be forsaken in order that another might be possible. This is the law of change and transformation, and change and transformation are harbingers of mortality. Were it not for change and transformation in form, phenomena would be immortal, but because phenomena is subject to change and transformation from one figure or shape to another, it is mortal. But the reality of man is possessed of all virtues; he does not have to give up one image for another as other mere bodies do. Therefore in that reality there is no change and transformation; there it is immortal and everlasting. Verily the body of man may be in America but his spirit laboring and working in the far east, discovering, organizing and systematizing. Although governing, making laws, erecting a building in Russia, his body is still

here in America. What is this power, which notwithstanding it is embodied in America, is still working in the east, organizing, systematizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter you consult something within you. You say, shall I do it or shall I not do it? Is it better to do this or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, a distinct ego. Were it not distinct from your ego, you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which inspires and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation there, for it is not composed of composite elements; and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated. The whole body may be paralyzed and yet the mind, the spirit remains ever the same. The mind decides, the thought is perfect and yet the hand is withered, the feet have become useless, the spinal column is paralyzed, and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man:—the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame, the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation, it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but, nevertheless, he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it becomes evident that though the body be dead yet the spirit is permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be better; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated

by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many—innumerable

These are all rational proofs. Nobody can deny them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of this spirit, hasten to render it divine, to have it become sanctified and holy, and that it may become the very light of the world illumining the East and the West.

I wish I might come and talk with you every night. I entertain great love for you all and am greatly pleased with this meeting.

ADDRESS BY ABDUL-BAHA AT THE NEW
THOUGHT FORUM (METAPHYSICAL CLUB),
BOSTON, MASS., AUGUST 25TH, 1912.*

Supplication.

O THOU kind God! In the utmost state of humility and submission do we entreat and supplicate at Thy Threshold, seeking Thy endless confirmations and illimitable assistance. O Thou Lord! regenerate these souls and confer upon them a new Life. Animate the spirits, inform the hearts, open the eyes and make the ears attentive. From Thy ancient Treasury confer a new being and animus and from Thy pre-existent Abode assist them to attain to new confirmations.

O God! Verily the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts and reveal unto it heavenly sciences. Breathe into it a fresh spirit and grant unto it a holier and higher purpose.

O God! Verily Thou hast made this century radiant and in it Thou hast manifested Thy merciful Effulgence. Thou hast effaced the darkness of superstitions and permitted the Light of Assurance to shine. O God! grant that these servants may be acceptable at Thy Threshold. Reveal a new heaven and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions and confer upon them new virtues. Verily Thou art the Almighty, the Powerful! Thou art the Giver, the Generous!

It is easy to bring human bodies under control. A king can bring under his rule and authority the bodies of his subjects through

*Dr. Fareed, Translator. Stenographic notes by Miss Edna McKinney.

out a whole country. In former centuries kings and rulers have brought under their individual control many millions of men and have been thereby enabled to carry out whatsoever they desire. If they willed to bestow happiness and peace they could do so, and if they determined to inflict suffering and discomfort they were equally capable. If they desired to send men to the field of battle, none could oppose their authority, and if they decreed their kingdoms should enjoy the bliss and serenity of immunity from war, this condition prevailed. In a word, how many kings and rulers have been able to control millions of human beings and have exercised that dominion with the utmost despotism of authority!

The point is this, that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of Inspiration, the power of the Holy Spirit. For example, His Holiness Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His Manifestation to the present time He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits, therefore His resuscitating is everlasting.

In this century of the "latter times" BAHÁ'O'LLAH has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of His followers have given their lives and while under the sword, shedding their blood, they have proclaimed "Ya-Baha-ul-ABHA!" Such resuscitation is impossible except through a heavenly potency, a power supernatural, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore the question arises, "How is this resuscitation to be accomplished?"

There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. This is the "second birth" mentioned in the Heavenly Books. Its accomplishment is through the baptism of the Holy Spirit. The resuscitation or rebirth of the spirit of man is through the science of the Love of God. It is through the efficacy of the Water of Life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining

of the Sun of Reality, the blowing of the breezes of Perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death. Wherever you look around you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light, you will observe creation clad in a new robe of expression. The showers have made the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life; a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willeth.

Even so is the Springtime Spiritual when it comes. When the Holy, Divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. Consider this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change and a new body politic is in process of formation. Nevertheless some whose thoughts are congealed and whose souls are bereft of the light of the Sun of Reality seek to arrest this development in the world of the minds of men. Is this possible?

In the unmistakable and universal re-forma-

tion we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical reformation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, other limbs and members may increase in excellence, but if the mind fails to develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure.

In this new year new fruits must be forthcoming, for that is the provision and intention of spiritual re-formation. The renewal of the leaf is fruitless. From the re-formation of bark or branch no fruit will come forth. The renewal of verdure produces nothing. If there be no renewal of fruit from the tree, of what avail is the re-formation of bark, blossom, branch and trunk? For a fruitless tree is of no special value. Similarly, of what avail is the re-formation of physical conditions unless they are concomitant with spiritual reformations? For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence.

Therefore we must strive, with life and heart, that the material and physical world may be reformed, human perception become keener, the merciful Effulgence manifest and the radiance of Reality shine. Then the Star of Love shall appear and the world of humanity become illumined. The purpose is that the world of existence is dependent for its progress upon re-formation; otherwise it will be as dead. Consider, if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become dis-solute and life extinct. The earth has need

of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of souls a new bounty, the world of morality a re-formation, the world of divine effulgence ever new bestowals. Were it not for this replenishment, the life of the world would become effaced and extinguished. If this room is not ventilated and the air freshened, respiration will cease after a length of time. If no rain falls, all life organisms will perish. If new light does not come, the darkness of death will envelop the earth. If a new springtime does not arrive, life upon this globe will be obliterated.

Therefore, thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform. When this re-formation affects every degree, then will come the very "Day of the Lord" of which all the Prophets have spoken. That is the Day wherein the whole world will be regenerated. Consider: are the laws of past ages applicable to present human conditions? Evidently they are not. For example, the laws of former centuries sanctioned despotic forms of government. Are the laws of despotic control fitted for present-day conditions? How could they be applied to solve the questions surrounding modern nations? Similarly, we ask, would the status of ancient thought, the crudeness of arts and crafts, the insufficiency of scientific attainment, serve us today? Would the agricultural methods of the ancients suffice in the Twentieth Century? Transportation in the former ages was restricted to conveyance by animals. How would it provide for human needs today? If modes of transportation had not been re-formed the teeming millions now upon the earth would die of starvation. Without the railway and fast-going steamship, the world of the present day would be as dead. How could great cities, such as New York and London, subsist if dependent upon ancient means of conveyance? It is also true of other things which have been re-formed in proportion to the needs of the present time. Had they not been re-formed, man could not find subsistence.

If these material tendencies are in such need of re-formation, how much greater the need in the world of the human spirit, the world of human thought, perception, virtues and bounties! Is it possible that need has remained sta-

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (July 13, 1913) Kalamat

No. 7

*THE NINETEEN-DAY FEAST**—You must continue to keep the Nineteen-Day Feast. It is very important; it is very good. But when you present yourselves in the meetings, before entering them, free yourselves from all that you have in your heart, free your thoughts and your minds from all else save God, and speak to your heart. That all may make this a gathering of love, make it the cause of illumination, make it a gathering of attraction of the hearts, surround this gathering with the Lights of the Supreme Concourse, so that you may be gathered together with the utmost love.

O God! Dispel all those elements which are the cause of discord, and prepare for us all those things which are the cause of unity and accord! O God! Descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food. Prepare for

us the Food of Love! Give to us the Food of Knowledge! Bestow upon us the Food of Heavenly Illumination!

In your hearts remember these things, and then enter the Unity Feast.

Each one of you must think how to make happy and pleased the other members of your Assembly, and each one must consider all those who are present as better and greater than himself, and each one must consider himself less than the rest. Know their station as high, and think of your own station as low. Should you act and live according to these behests, know verily, of a certainty, that that Feast is the Heavenly Food. That Supper is the "Lord's Supper!" I am the Servant of that gathering.

ABDUL-BAHA ABBAS.

A SILVER VASE in commemoration of the visit of Abdul-Baha to America, is to be placed in the Holy Tomb of BAHÁ'Ó'LLAH. By the earnest solicitation of Mr. Edward Kinney and about thirty of the New York Bahais, the gracious permission of the Centre of the Covenant, Abdul-Baha, was given this project after he had declined personal gifts. All who desire may contribute any sum to this sacred purpose. It is preferred that the contributions be sent through the Treasurer of the various Bahai centres of America. When this is not possible, it can be sent direct to Mrs. Edward Kinney, 276 West 86th street, or to Mr. James F. Brittingham, 894 Prospect avenue, New York City, who is acting as the Treasurer of the fund.

*Celebrated once in nineteen days, usually on the first of each Bahai month.

MONTH	NAME	FIRST DAYS
1st	Baha' (<i>Splendor</i>)	Mar. 21
2nd	Jalal (<i>Glory</i>)	Apr. 9
3rd	Jamal (<i>Beauty</i>)	Apr. 28
4th	Azamat (<i>Grandeur</i>)	May 17
5th	Nur (<i>Light</i>)	June 5
6th	Rahmat (<i>Mercy</i>)	June 24
7th	Kalamat (<i>Words</i>)	July 13
8th	Asma (<i>Names</i>)	Aug. 1
9th	Kamal (<i>Perfection</i>)	Aug. 20
10th	Ezzat (<i>Might</i>)	Sept. 8
11th	Masheyat (<i>Will</i>)	Sept. 27
12th	Elm (<i>Knowledge</i>)	Oct. 16
13th	Kudrat (<i>Power</i>)	Nov. 4
14th	Kowl (<i>Speech</i>)	Nov. 23
15th	Massa'ulk (<i>Questions</i>)	Dec. 12
16th	Sharaf (<i>Honor</i>)	Dec. 31
17th	Sultan (<i>Sovereignty</i>)	Jan. 19
18th	Mulk (<i>Dominion</i>)	Feb. 7
19th	Ola (<i>Loftiness</i>)	Mar. 2

REGARDING PRINTING of books concerning the Cause, the following (portion of a) Tablet was recently received from ABDUL-BAHA: "In regard to printing any book concerning the Cause; It is unlawful except with a permission from the Centre of the Covenant—whether it be from the blessed Tablets or from the composition of the friends. To do other than this will incur a great risk."

ANNOUNCEMENT—*To the Friends of God, the Beloved of El-Abha, Throughout America—Greeting:*—It is deemed advisable, while the memory of the visit of the CENTRE OF THE COVENANT, ABDUL-BAHA, is still fresh in the minds and hearts of the friends, to make an effort to collect every obtainable word uttered by him during his sojourn in America, whether public or private—together with all incidents and photographs surrounding the same—for preservation in the archives at Chicago.

These archives were established by the House of Spirituality ten years ago, to pre-

serve not only valuable documents of the Cause, of which it was the custodian, but to collect copies of every Tablet obtainable, revealed by ABDUL-BAHA to the friends in America. About a thousand Tablets have been received, together with data concerning each, and all carefully filed in a modern safety storage vault.

In this present endeavor to collect and preserve the addresses, interviews, incidents, photographs, etc., pertaining to the visit of ABDUL-BAHA in America, please see that (1) date, (2) place and (3) circumstances are sent concerning same—including (4) name and (5) address of sender; and, if of a personal nature, whether or not permission is given to publish. Please address budgets to

MR. ALBERT R. WINDUST, *Librarian.*
515 South Dearborn Street, Chicago.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to Mirza Heidar Ali; (2) poem by Mirza Mahmood; (3) letter from Paris by Mirza Mahmood; (4) two poems by Noush.

NEWS NOTES

PORT SAID, EGYPT—Abdul-Baha and suite arrived June 17 on board the steamship *Himalaya*. He sent a telegram to Haifa, instructing the many pilgrims awaiting his return to come to Port Said. On account of the great numbers who came and there being no room in the hotel large enough to hold them, a large tent was erected on the roof in which to hold meetings.

No. 4 issue of the STAR OF THE WEST has arrived, and caused happiness to the friends. The pilgrims speak many wonderful things regarding it in the Orient. If the editors should hear it their hearts and souls would be infinitely joyous.

Mirza Ahmad Sohrab.

MANDALAY, UPPER BURMAH—Mohammed Salaiman, also known as Ko Po Chit, the President of this Assembly, departed this life and ascended to the Supreme Concourse, May 7, in his fifty-first year. He was a man of loving character, with a heart that drew to him many warm friends. Ever since becoming a believer in the Holy Cause he served the Assembly with great and untiring energy, love and devotion. Although we are in

utmost loss, we are happy that he departed with firm faith in the Supreme Cause of EL-ABHA and the Centre of the Covenant. We have submitted the matter to the holy presence of Abdul-Baha for his divine blessing, offered prayers in every Assembly in Burma and India, and now ask you to announce it in the STAR OF THE WEST.

The Cause of God is progressing in all parts of India and Burma. One of our brothers, Mohammed Raza Shirazi, B. A., has recently visited all parts of India, proclaiming the Cause in different assemblies of Moham-medans, Hindoos, Brahma Samaj and Arya Samaj.

Syed Mustafa.

BROOKLYN, N. Y.—Ransel Newcombe Whitney, one of the early believers in this city, passed away on June 18, at the age of seventy-one years. He was of a quiet and reserved temperament and loved by all as a man of sterling character and a sincere believer. His home, for a long time, was one of the centres of the Cause in Brooklyn. Mr. Whitney's remains were buried at Keene, N. H., the home of his boyhood.

F. E. O.

ADDRESSES BY ABDUL-BAHA DELIVERED IN BOSTON

[Continued from page 119]

tionary while the world has been advancing in every other condition and direction? It is impossible!

Therefore, we must invoke and supplicate God and strive with the utmost effort in order that the world of human existence in all its degrees may receive a mighty impulse, complete human happiness be attained and the resuscitation of all spirits and emanations be realized through the boundless favor of the Mercy of God.

EXTRACTS FROM A TALK GIVEN BY ABDUL-BAHA JULY 23RD, 1912, IN ANSWER TO QUESTIONS ASKED BY MRS. CAMPBELL AND DR. GUY, AT HOTEL VICTORIA, BOSTON, MASS.

THE injunction to Bahais has been this:— They must not engage in matters of politics which lead to corruption. They must have nothing to do with corruption or sedition, but should interest themselves in clean politics. In Persia, at the present time, the Bahais have no part in the movements which have terminated in corruption; but on the other hand a Bahai may be a politician of the right type; even ministers in Persia are Bahais. We have Governor-Generals who are Bahais and there are many other Bahais who take part in politics, but not in corruption. It is evident they must have nothing to do with seditious movements. For example, if the Americans should arise with the intention of reinstating despotism, the Bahais should take no part in it.

The Bahai Cause includes questions of economic and social conditions, but they are under the heading of Laws. The Bahai spirit is, that in order to establish a better economic and social condition you must abide by certain laws. We will have economic laws so that the Socialists may demand legally and not by force or strike. The Government will enact the laws, establish just legislation, and just economics, in order that all humanity may enjoy the utmost of welfare; but according to law. Without law and legislation demands fail and welfare will not be realized. Today they strike and make demands. This is not good. Laws and regulations set forth rightful demands.

While thousands are considering these questions, we have more essential questions. The secrets of the whole economic condition are Divine in nature, and are concerned with the world of the heart and spirit. In the Bahai

teaching this is most completely explained, and without consideration of the Bahai teachings it is impossible to realize a better state. All this will come to pass. The Bahais will bring about the better state, but not through corruption and sedition. It will not be warfare but perfect welfare. In short, hearts must be so cemented together, love must become so dominant, that the rich shall most willingly, out of the free will of their hearts, help and extend assistance to the poor, and take steps in the way of these adjustments. If it is accomplished in this way, it will be very good, because then it will be for the sake of God and in His path. For example, the rich of a city should say: "It is not becoming, it is not lawful that we should have such excessive wealth, while in this very city there is abject poverty," and willingly they should give of their wealth. They should give to the poor, and retain only as much as will enable them to live comfortably and honestly.

You must strive as much as possible to create love in the hearts, in order that they may become shining and radiant. When that love shines in the hearts, even as this light (pointing to the electric light), it will permeate other hearts; and when the love of God is established, everything else will be realized. This is the foundation. Be thoughtful of it! Think of becoming the cause of the attraction of souls. Manifest true economics to the people. Show what love is, what kindness is, what severance is, what giving is.

BAHA'O'LLAH spread this Teaching of Universal Peace sixty years ago, when it was not even thought of by the people. Now because this has been spread, they say, "Yes, we are thinking of peace," long after BAHA'O'LLAH said it should come to pass. While BAHA'O'LLAH was in prison he sent Tablets (letters) to the Kings and rulers advising this, and it was published sixty years ago.

This is the important thing for you to do. Act in accordance with the teachings of BAHA'O'LLAH. All His books will be translated. Now is the time for you to live in accordance with the teachings of BAHA'O'LLAH. That is the true translation, your deeds must be the real translation.

Economic questions will not attract hearts. The love of God alone will attract hearts. These economic questions are very good questions, but the thing that attracts the hearts of men is the Love of God.

<p>ای کشور ای کجا امروز جو کنت در مکتب عشق امروز فحصول معانی کن زین خورشید و شرف هر دم نازش بچشم کن زین عیش و طرب دایم صد عیش ز بهان در قطب تو زد حرکت آن محیی امروز صد ناله زنده مردم هند از غم اندلار سوزد بستر از غم از فرقت آن خفا خواهد که مگر روزی از جلوه اندیدار ظلمت کده جانش روشن شود از انوار در ز فراق دوست آه و وفا امروز ای هند نه هر چند شیعه این انعام از دوست طلب تا او بخشد زره اکرام از فضلش عجب بنده کافجرام زیرا که بیوم فضل نامیده شد این ایام با محبزی حاجت بکشای زبان امروز ای هند ز فضل دوست این فیض تماکن بردامن آن مجرب با عجز تو لا کنت روی دل و جان ترا بردم مولدکن و آنکه طلب این فضل از رحمت ابروی کن تا ناولک امیدت آید بربن امروز اگر جام دیار هند زین باده شود سشار ست ابدی گردد هر که نشود هشیار طالع شود این خوردن کور و افقش یکبار از بر تو اشراقش روشن شود از نظر انرا کرم گردد در هند روان امروز چنانکه روان امروز در هیکل امکانست هم مکن بی باقت هم آیت پیمانست هم طاعت و عبود است هم بنده زدانست احسان الهی از وی نوشک و موجود احسانست عاری است صفات او از ذکر و بیان امروز</p>	<p>مزم طریقی بر پاست در قطب جهان امروز شوق و شغفی برخواست از کون و مکان امروز معشوق بی عاشق گردیده روان امروز گشت آن مه حرکاهی یکباره عیان امروز یکباره عیان گردید آن رخسان امروز سلطان سر بر عهد شمس فلک شیاق از سخن برون آمد هر چه صورت خود اشراق آن جان جهان گردید با بخشش بی شیاق انوار نشان گردید از شمس خورشاق ندمونرشتان آن جان جهان امروز آن یوسف زندانی از چابابانج ماه با قدرین دانی از اخلاص کون خرگاه اخوان ز حد خود را کردند کون در چاه از رشک همی سوزند جان از شراره از دیده چهرت خراب چکان امروز در لذت و در پایش شاه سفر نمود ابواب هدایت را بر مغربیان مکتود ز کار رضالت را از قلب جهان برود اظهار عنایت را بر کل ز کرم بنمود روح ابری بخشید بر مغربیان امروز چون از سفر بود پانگه کونولانی باز آمد و شد در مهر بار ایت ربانی زد بحر مشیت موج در عالم پنهانی شد عازم امریکا با آیت سبحانی در معرب الحان گشت انوار فی کما امروز آتش هوی چون در غریب فروزانشد اسرار کتاب قبل بی پرده نمایانشد سخنانه امریکا پر باده پیمان شد آن شاهد جان بخشامیر حرف مستانشد مت می میثاقند پیمان کنان امروز</p>
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دکتر خیا و بغدادی

قصیدای عاشقانه

مژده باد که نیم طرب برپا شد

یوسف مصر قبا عازم امریکاشد

عاشقان راهگی وقت سرو شو شد

شرق پر و لوله و غرب پراز غوغاشد

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

شمس میثاق بها کرد مغرب اشراف

شد فروزنده ز انوار جمالش آفاق

افق مغرب شده مطلع شمس میثاق

عاشقان کرده دل و جان بقدر و شوق

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

باد ایدل شد کان مژده که دلدار آمد

دلبر خلوقی از پره بی بازار آمد

در صف دلشدگان یار وفادار آمد

عاشقان راهگی نوبت دیدار آمد

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

یوسف عمر هدی چو خض کاه بمصر جان زد

از ره لطف ندائی بهمه خلقتان زد

یار و پاشد و صد شور در انسا مان زد

آتش امربها نامرغ بر کیهان زد

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

سفر لندن و پاریس چو کرد آتش جان

سوی مصر آمد و در سطله دگر کرد مکان

بان آتش ز پی نصرت امریزدات

از ره لطف و کرم شد سوری امربک روان

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

این سفر زلزله در صیقل آفاق افکند

شوق و شور عجبی در صف عشاق افکند

میکشان از غم بادیه میثاق افکند

غرب شد شرق چو شمس خورش اشراف افکند

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

مالک ملک بقا آنگه بیان عبد بهاست

غنصن اعظم که همه خلق جهان از مولات

شد بامریک و بر تبلیغ و هدایت برخواست

اهل امربک اگر جان بفتانند و راست

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

از ره بندگی آن خسر و اقلیم وجود

بندگان را بره امر هدایت فرمود

چون از رحمت بهر بهر باری عنایت نگشود

بردوش روی نهها دند خلاق بسجود

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

طوریست با شرف صیحه زنان میگوید

موسی اندر جبل طور زمان می گوید

ابن مریم بسردار عیان می گوید

تارک شاه شهیدان بنیان می گوید

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

با حتر زیند اگر فخر کند بر خاور

زانکه اندر افقش سر زده مهر انور

شمس میثاق دران نقطه عموده است مقرر

از ستعاشش شده آن خطه جفا دیگر

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

ابدالدهر توای کشور امربک بنان

بر جهان یکسره از دور و نزدیک بنان

از شرف بر عجم و دایلم و تاجیک بنان

هم چنین و حدیث و هند و با و زین بنان

مغرب از شوق زند نغمه تبری امروزی بانک تبری بندت بامریک

نوش با بخرچ آورده بدنگاه بهاء

میکنند ختم سخن را بدعا و بر و جاد

چونکه عاجز بود از ذکر و بنای مولی

پی تبری بندت نموده است همین فرد انشاء

تیکر که مقبول و بسیار بدست
 آه شایگاه و ناله سحر آمد
 جان ز سر بند وصال و می تویش نشا
 تن عظامی در حق مفتخر آمد
 خرم و خندان دل از نای تو کردید
 روشن از الطاف تو رخ و لهر آمد
 تا زن محو شد ایاز کایت
 خاک هشی کاخ نخر و تاج سز آمد

* * *

9

روحی لبشکم الفتاء فی عهد الله و عیاشی
 الاقصر الاولی روحی لأخبار الفتاء الایام کاد
 عبد البراء روحی لاجبار الفتاء الایام کاد
 محاکک اروپا آبان اموالله روز بروز بلند
 تراست و در بلا و انگلستان و فرانسه
 تا الامان و استریا و هنگاری شمس شایق
 در نهایت سطوح و اشراق از جمله نشود
 وقوع خارق الماده بیان در این سفر آنکه
 در بعضی از بلاد که سابقاً خبری از اول الله
 نبود محض اقامت چند مرتبه طلعت شایق
 نفوس جلیله مقبل شدند و لجن بجان
 ناستیگر دید دیگر هیجان عظیم در سراسر
 بد و یکه نفوس کثیره انما احتیاء الله بوده اند
 مسلمت چگونگی بوده هر شب و روز در
 مجامع یاس و انگیاس در جموع و سجموع تا حال
 که هیکل انور عانم شرفقت تا مشرق
 زمین بود عدد و نزول قدمم مبارک
 فرود بس برین گردد و دیگر جمیع احتیارات
 کبیر فانی محمود زرقانی

* * *

در پی تعظیمش از کائنات غمگی
 ناله نافرین تا لهرش بر آمد
 صورت رخ جلال و هیبت کاش
 در همه شرق و غرب چشم ترا
 کرد پرویشا ز سر جگر بیستین
 و هر هر طس زوی شاکر تر آمد
 تا پیش خمیشت عید و بر تو نشانی
 بر همه آفاق فیض مستر آمد
 زندگی از سر گرفت کس تو ظاهر
 کاشه آقیم روح برده در آمد
 در بر طنان بنم وصل و لقا با
 با تن زینیا و روی چورت قوس آمد
 باز بنیم وثاق آن مه شایق
 باب اهل و لسان چو تو کج آمد
 طلعت عود بها نقاب بر افکند
 مشق فیض عیدک منتظر آمد
 نیز و صد جلال بار در خشتید
 طی شست جبران ظلمت کرد آمد
 شمس خورش تا از غیب گشت هیول
 ظاهر و کامل علامت و خبر آمد
 ای همه شیاتین وی شهشته اشراق
 پیر در زان تحت قمر و بر آمد
 هر لیک انما احزاب در طایفه طایف
 از نعم باقی تو بهیوه و سز آمد
 هر طری که رهان غفلت و غم
 پرتق مهر رخ تو لهر کرد
 بر همه روح جمال و فشی و تقاریرت
 جاله قلوب و دیده و نظر آمد
 و چه بسا نه های آینه سی
 در صف عیان ز عشق تو سپر آمد

با یکدیگر در نهایتا انیم غبت انداخت است
شب و روز سوزند است با آن که هولمند همدم
و عمل زند هم آهنگند هم آواز و شب و روز
بیکر جمال بیایک مآلوف و دسان ای جای
توقالی ای جای توقالی جمیع پران الهی
قیستایع ابروی برسان ای جای توقالی ای جای
توقالی و عیالک البراءه الأبعه

سوره جبروت

کرکه جیش شاه جده گرامه
خسرو خاور و زملک باخترا آمد
ماه ملک پاسبان و شاه فالافز
یا جبروت الهی از سفر آمد
با چشم زبول روح قابض برایش
با علم و کرم ز صورت زلف آمد
زین غایت زهن جهت که بر او است
سلسله جنان غیرت و هنر آمد
حالی کلان مع بین ملامت شد
یاک بینان بر وحدت بشر آمد
لیچگرش و آن سدا و معر او را
عالم اکابر عالم دیگر آمد
در صف هفتادش روز زوشاکل
حل زینان مفید و مختصر آمد
از اثر حرکت و نفوذ بیانش
معرض صفت قلبها ای جبروت آمد
هردی غایب فیض کیمیا اثر او
بوده قلب مستجود ز آ آمد
از نفسوان بیخ عهد الهی
زنده عظام و زینم بج شهر آمد

گاهای کرکی مانند ستاره درخشانده شب بوی
مقطر و متکبری سلطان کل افسر بر سرها ده
باغ و مرغ آراسته ای جای توقالی ای جای توقالی
ابر ها گیان گلها خندان درختان بارور و حیوانا
سبز و ستم نسیم در نهایت لطافت منظر در
غایت صلوات ای جای توقالی ای جای توقالی
و لوله در سر بر بنیت جزئی که نزلت بار
فته در آفاق بنیت جزیم ابروی دوست
ای جای توقالی ای جای توقالی مضامین
بسیار و فاعل و عثمان اسلم آ نکاس و فی با مان
ز صفت ندهند مهلت نختند قهیل دارند
منتظر خطایند و تصدیر جویانند همه است هم
است و قنای است و زبزمه مجید بر اخضر تمام تغییر
میگام ای جای توقالی ای جای توقالی تجهر
اینست که در کرم لجم شب و روز در زخم دقیر
آرام ندلم با الیاء خطای است با تحریر کمالیت
با اادی جوی است با طی صولت با قطع دریا است
با عبود اگر بر پیکره است جسم تحمل نباید استخوان
از گزیده ای جای توقالی ای جای توقالی از
عکسها که می رسد شایب فیضی دهد که ضعیف و متکلم
بچه در جهات ای جای توقالی ای جای توقالی
ایمید چنان است که عن قرین عودت یان سامان
دل را آرزوی آستان است جان ما اشیاق روی یاران
است ای جای توقالی ای جای توقالی خلاصه
سفر بانستی رسید و صبح عودت دیدم ز بر اول
آقا فیروز با سفید رسید بعد از این جزایر بود روز اول
و کشتی رسیدن و زایانست مسافت بیمه است قوت
وقه درت بانتری رسیده است دیگر باید توجه
بمکن شمس صمیمیت نمود و به بیعه میاکی شتاب
گردد تاروی چاک آستان زهرم و موی مستبر و صطر
کر دایم المده جمیم و در اینچنان مانند شمیم و

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سالی دوازده قران
ماه کلمت سلا

مَجَلَّةُ الْبَحْرِ

۱۳۲۹

صفحه اول ۱
جلد چهارم ۴
شماره هفتم ۷
قیمت اشتراك ۱
جولای ۱۳

این مجریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از ای در مسائل بگانه
بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت حضرت بهاء الله در اطراف و
و توضیح حقائق این دین عموی خواهد نوشت و مقالات مفید که موافق سبب و ادعای است قبول و نشر خواهد

لَوْحٌ مِّبْرَکٌ

حینا حضرت حیدر قبل علی علیه بهاء الله الابهی

هو الله

ای سہیم و شریک عبد البہاء در عبودیت آسان بہا؛
شب است در کلیفونیا در شہر اوکلند خانہ امہ اللہ
سیس ہنن گودال لاندہ و آشیانہ این مرغان اور آ
و ضیافت نوزدہ روزہ است جمعی از یاران با وفا و ورقا
طیبہ نوراء انجن تصرع بمکتوت ابری و جمیع نعماء
حاضر و مہیا و سفر بی نہایت مہنا ای جای تو خالی
ای جای تو خالی و آہنگ بدی در بتل ہنرند و
بکلیانگ جدید درس مقامات معبری میگویند و
و در نہایت محبت و تضرعند ای جای تو خالی ای
تو خالی رویہا بنور محبت اللہ روشن و خویہا
بر لئحہ جنت ابری گلشن و دلہا مانند گلدر و چین
ای جای تو خالی ای جای تو خالی بحالس عظمی
ہرتب کنائس کبری مہیا و عبد البہاء نونات
یا بہاء الالہی ای جای تو خالی ای جای تو خالی
خطابہای منقص در جماع یہود اثبات حقیقت
سیع موعود ثبوت حضرت رسول مشہور
ای جای تو خالی ای جای تو خالی

بر اہین قاطعہ قائم و حج لامعہ ظاہر جمیع ساکت
وصامت و سرور کل را حاصل ای جای تو خالی ای
جای تو خالی در کنائس مسیحیان قوت و عظمت
حضرت رسول نمایان و ظہور حضرت اعلی
سالمع البرہان و طلوع شمس حقیقت درخشنہ
و تابان ای جای تو خالی ای جای تو خالی گوشہ
تلذذ از آن الحان کل مستمعین مہیوت و حیران
چشمہ اخیر خیر نکران ای جای تو خالی ای جای
تو خالی جام محبت اللہ سرشار محفل یاران پر نور
قلوب کاشف اسرار ای جای تو خالی ای جای تو
خالی ستر راستن حاضر عبد البہاء ناطق مبرا
احمد سولہ بکاتب و جمال قدم حاضر و ناظر ای
جای تو خالی ای جای تو خالی یاران جمعند
و دوستان شمعند و بالبصر و سمعند ای
جای تو خالی ای جای تو خالی پرتو آفتاب
حقیقت درخشنہ و شجوع مبارکہ سایہ افکنند
و نسیم گلشن ابری حیات بخشند ای جای تو خالی
ای جای تو خالی دیور در نیرت ہوتل در
و صراحتہ اللہ سیر ہرت بودیم قصری است
بی نہایت عالی گلہای سفید مانند لالی اوراد
حمراء بمثابہ یا قوت تانی بنفشہ سرست و افتاد

نجمتہ

۱۳۲۹ ۲



شیکارغواں

شماره ہفتہ ماہ شعبان ۱۳۲۹

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- ۱ لوح مبارک با تخریج جابو میرزا سعید علی
- ۲ "سرد محمود" از نظم آقا میرزا محمود زرقانی
- ۳ مکتوبہ لیلہ پاریس بقلم آقا میرزا محمود زرقانی
- ۴ دو قصیدہ غزل از لفظتہ حضرت نوش

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

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STAR OF THE WEST

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Chicago (August 1, 1913) Asma

No. 8

REPORT OF FIFTH ANNUAL CONVENTION OF THE BAHAI TEMPLE UNITY

Held in French Ionic Room, Masonic Temple, Twenty-third Street and Sixth Avenue,
New York City, April 28-29th, 1913.

[From notes taken stenographically by Mr. Hooper Harris]

MONDAY MORNING, APRIL 28th.

THE President of the Bahai Temple Unity, Mr. Albert H. Hall, of Minneapolis, called the session to order. All sang the hymn "Great Day of God."

THE PRESIDENT: We have heard in our ears the glorious harmony of song, let us now in the silence hear the response of the Infinite in our hearts.

[After a brief silence, the President read the prayer commencing: "O our God! Thy Face is the goal of the lovers, Thy meeting is the hope of the sincere," etc.]

THE PRESIDENT: You are called to meet here pursuant to a resolution of the Executive Board of this Unity, with the sanction and approval of Abdul-Baha. This annual convention of the Bahai Temple Unity is meeting for the first time outside of the City of Chicago.

This organization was begun for the purpose of establishing a foundation of spiritual unity in the western hemisphere. We have secured title to a beautiful site at Chicago, upon which, we pray, soon shall stand, to greet the coming suns, the first Edifice erected in America by the gifts of all peoples and religions of the earth, and dedicated to the *One God*, loved and adored in His Oneness and Singleness by all the children of men. We have come to you for new inspiration and new light, and to bring to you somewhat of that unity, and harmony, that has prevailed in all this work thus far. We are here for spiritual consultation; for guidance; to arouse the energies, to awaken the sleeping and move the hearts and hands to livelier interest, to greater work, to more effort and sacrifice.

Would not his excellency, Eshte'al-Ebn-Kalanter, of Persia, consent to represent that

sacred land as a delegate in this Unity from that country?

ESHTE'AL-EBN-KALANTER: Dr. Bagdadi is here.

THE PRESIDENT: Dr. Bagdadi is an accredited member of this body.

DR. ZIA M. BAGDADI: If the suggestion of the President is a motion, I second that motion.

THE PRESIDENT: You have heard the motion and the second, that we recognize his excellency, Eshte'al-Ebn-Kalanter, as the representative from Persia in this Unity, and hearing only assent and no dissent, I announce the motion unanimously carried.

The Secretary, Mr. Bernard M. Jacobsen, has and will read the list of delegates that we may know who are here, after which we will proceed to the organization of this convention.

ROLL CALL OF DELEGATES PRESENT.

Mrs. Nels Peterson, Del. Muskegon, Fruitport,
Grand Rapids, Grand
Haven, Mich.
Mr. Mountfort Mills, Del. New York City, N. Y.
Mr. Arthur P. Dodge, Del. New York City, N. Y.
Mrs. Alice Ives Breed, Alt. New York City, N. Y.
Mr. Roy C. Wilhelm, Alt. New York City, N. Y.
Mr. Hilbert E. Dahl, Del. Pittsburgh, Pa.
Miss Martha L. Root, Alt. Pittsburgh, Pa.
Mr. George Nathaniel Clark, Del. Denver, Colo.
Mrs. Corinne True, Del. Chicago, Ill.
Miss Mary Lesch, Del. Chicago, Ill.
Mr. Alfred Lunt, Del. Boston, Mass.
Mrs. Helen Campbell, Alt. Boston, Mass.
Mrs. Anna L. Parmerton, Del. Cincinnati, O.
Mrs. M. C. Hotchkiss, Del. Washington, D. C.
Mrs. J. C. deLagnel, Del. Washington, D. C.
Miss Margaret Green, Alt. Washington, D. C.
Mrs. Richard H. Barnitz, Alt. Washington, D. C.
Mr. Albert H. Hall, Del. Minneapolis, Minn.
Mrs. Charles L. Lincoln, Del. Brooklyn, N. Y.
Miss Irene C. Holmes, Alt. Brooklyn, N. Y.
Mrs. M. L. Carré, Del. Newark, N. J.
Mrs. Harriet M. Saunders, Alt. Newark, N. J.
Mrs. Maud Thompson, Del. Baltimore, Md.
Mr. Edward D. Struven, Alt. Baltimore, Md.
Mr. William H. Hoar, Del. Jersey City, N. Hudson.
Mr. F. G. Hale, Alt. Jersey City, N. Hudson.
Miss Lillian Fenn, Del. Montclair, N. J.
Miss E. Stevens, Alt. Montclair, N. J.
Mrs. Pauline Crandall, Del. Ithaca, N. Y.
Mr. Roy C. Wilhelm, Alt. Ithaca, N. Y.

Mrs. Marian Potter, Del.....Cleveland, O.
 Miss Letty Bennett, Alt.....Cleveland, O.
 Mr. Bernard M. Jacobsen, Del.....Kenosha, Wis.
 Miss Ella C. Quant, Del.....Johnstown, N. Y.
 Mrs. L. E. Jones, Del.....Anaconda, Mont.
 Mr. George Thompson, Del.....Montreal, Canada.
 Mrs. May Maxwell, Alt.....Montreal, Canada.
 Miss Vanda Haake, Del.....Paris, France.
 Eshte 'al-Ebn-Kalauter, M. A. K. K., Del...Persia.
 Mrs. Charles A. Butler, Del.....Huntington, Ind.
 Miss Edna McKinney, Del.....Philadelphia, Pa.
 Mr. Harlan F. Ober, Del.....New Bedford, Mass.
 Mrs. Grace Ober, Alt.....New Bedford, Mass.

DELEGATES ABSENT.

Mr. Willard H. Ashton, Del.....Rockford, Ill.
 Kathryn Frankland, Del.....Tropico, Calif.
 Mr. George Latimer, Del.....Portland, Oregon.
 Mrs. Joseph D. Marques, Del.....Honolulu, T. H.

VISITORS.

Mr. G. Maxwell, Montreal, Canada; Mr. and
 Mrs. Joseph H. Hannen, Mr. and Mrs. Louis G.
 Gregory, Washington, D. C.; Mrs. Fannie G.
 Lesch, Mrs. M. Thummel, Chicago; Miss Barbara
 Fitting, Dr. and Mrs. U. B. Guy, Boston, and
 others.

[The President announced that a sufficient number of delegates were present to proceed with the business of the convention. Mr. Albert H. Hall was unanimously elected permanent Chairman of the convention by a rising vote.]

THE CHAIRMAN: I will obey orders. I shall not try to find my guidance in my own will; but in the wills of others, we all seek the common guidance. If you in spiritual consultation will guide, I shall follow with you.

[Mr. Bernard M. Jacobsen was unanimously elected Secretary and Mr. Hooper Harris as Assistant Secretary of the convention.]

[The Secretary presented his annual report.]

Secretary's Report.

Bahai Friends—Greeting—The Secretary's report will be in reality the Executive Committee's report. It is a very difficult matter to make report here in New York similar to what we might make in Chicago, as there are so many of the friends here who are not as familiar with the work as the friends in Chicago. We will say, however, that the work of the past year has been devoted mainly to the raising of funds for the purpose of clearing the debt of the Main Tract of land on which the Mashrak-el-Azkar shall stand and the trustees have devoted the greater portion of the past year to sending out letters and devising means to raise funds in order that the debt might be canceled while Abdul-Baha was in America, and it affords us great pleasure to report to you that the debt on the Main Tract has been paid. Arrangements have been made for the removal of taxes upon this land as soon as we are in a position to begin the erection of the building, which matter will be taken up later by your committee. The past year has been a difficult one for the Executive Committee to meet our various obligations and a great responsibility rested upon them, for when we received instructions from Abdul-

Baha to clear the debt on the Main Tract, we found we had to raise about \$18,000 within a year's time. On June 24th, 1912, the entire final payment of \$10,000 and interest was due. We secured a short extension from Mr. John Bayes, who held the mortgage and in the meantime letters were sent to the friends in various parts of the country, who responded most nobly with their contributions, thereby cancelling the debt. It has been the peculiar experience of the trustees that there was always a shortage of several hundred dollars a few days before payments fell due. These were anxious hours for the trustees, but happily they had always been prepared to tide over these payments by the aid of financial institutions in Chicago. We also had a debt of \$3,000 due September 1st, 1912, upon the Lake Shore Tract. The holder of this mortgage is Mr. Peter C. Conrad, of Winnetka, who has always been friendly to the Cause, appreciating the work in which we were engaged and the purpose for which those structures are to be built—and in order to comply with the wish of Abdul-Baha, to clear the Main Tract, the trustees visited and secured from Mr. Conrad an extension of six months upon this payment, which enabled us to use all the money on hand in paying for the Main Tract. Mr. Conrad also said that if we wanted to buy more land he would gladly let us use the money again for this purpose. However, on March 1st, 1913, when this payment became due we sent Mr. Conrad a check for \$3,000 and interest. Therefore, a debt of \$9,000 remains upon the Lake Shore Tract, falling due as follows: September 1st, 1913, \$3,000 and interest, after which there will be two annual payments, one on September 1st, 1914, and the final payment September 1st, 1915.

A great many matters of detail have been attended by the Executive Committee during the past year.

Many changes have been made upon these grounds since we first secured them and a beautiful bridge constructed entirely of cement has been built across the canal. We have also gained the confidence of the Drainage Board trustees, the abutting land owners, real estate men, and the Village Board of Wilmette, and the confidence in general of all the official bodies that it has been necessary to meet with in order to carry on our work, and each one has granted us services and assistance without placing any hardships upon the Unity.

We have a great deal of work on hand, but have been unable to accomplish more owing to the injunction of Abdul-Baha that we proceed to pay for the land that we now have, but hope during the coming year some definite action may be taken to begin the work upon the buildings. Many of the best architects in America and Canada have been called on to submit plans. None of these designs are accepted as final, but in due time the committee will take definite action and co-operate with several architects in order that the best possible may be used.

Now, in closing, it affords us great pleasure

to ask all the delegates to urge the friends of their respective cities to take hold with greater activity in order that we may cancel the remaining debt upon the Lake Shore Tract so that future funds may be devoted to plans, engineering and excavations for the foundations of the Mashrak-el-Azkar, as we have the privilege of making this payment in full any time that we have the money.

BERNARD M. JACOBSEN,
Secretary.

MR. MOUNTFORT MILLS: Now that the Secretary's report has been made, the meeting of the Mashrak-el-Azkar convention is placed squarely before us, and I would like to suggest that we send a cablegram to Abdul-Baha communicating to him the greetings of this Assembly and supplicate his spiritual guidance.

THE CHAIRMAN: Mr. Mills always thinks of the right thing at the right time.

[Motion duly seconded and unanimously carried and cablegram ordered sent.]

MR. DODGE: If it is in order, may we move that the Secretary's report be placed on file for record? [It was so ordered.]

ESHTÉ'AL-EBN-KALANTER: I wish to make a suggestion. While we greatly commend, all of us, the successful efforts of the friends throughout the country and other parts of the world in raising funds, we should not feel that we have done enough. You understand that Abdul-Baha is now sixty-nine years old and will not be very much longer with us, according to the reckonings of our nature and our experience in this world. Why not, friends, so organize our efforts to such fruitfulness as to precipitate the time when the building itself will be achieved, and then attract Abdul-Baha here to dedicate it? For instance, all of us Bahais are interested in our daily work, but we could stop for an hour and do some kind of work that would not conflict with our daily duties, sewing, washing, cleaning, writing articles for the papers, writing books, doing, in a word, all that could be convertible into cash, and in that way raise the much needed money for the building of the Mashrak-el-Azkar.

MR. LUNT: May I supplement what has been said by our dear brother? We know that Abdul-Baha has told us that these days are swiftly passing and once gone can never be recalled. It seems to me that for a matter of nine thousand dollars we should not hesitate to apply our utmost efforts, that we may save time; save these precious days and anticipate the payments the Secretary has told you

about, which if paid on the date they are due will carry us along to the year 1915.

The isolated unit is sadly ineffectual. One city giving a lot of money and other cities and towns giving very little, does not help this fund very much; a few individuals who are capable of giving \$50 or \$100 or more, and then a number of hundreds, or perhaps thousands, who have not been stimulated to giving, who might give, does not yield the aggregate; but if we decide here in this convention to enact a uniform system and plan and to send forth from this convention a delegate and representative from the general committee for the raising of funds, who will go to his home town or city, and who will there put into effect the plan decided upon here, it will be attractive as coming from this convention and will bear fruit. I would also suggest this: let each one be called upon to give one dollar, and let each one agree to find one other, whether Bahai or person interested in universal peace, who will also give one dollar, and I would like to see a committee appointed to report tomorrow, so that we might have real spiritual consultation on it and see what we may evolve.

THE CHAIRMAN: This is good. This is the whole business we are here for. You have struck the key note; we must build that Temple, and we must build it now. And it must be built by us. We might inspire some capitalist or somebody else, with the glorious possibilities of this thing, but that is not it; this work has been the work of love, of voluntary and glad sacrifice; it has been the best investment that human souls have laid upon the altar or put to any use in the last five years. If any of you put any money in this, you haven't any money that you have ever earned or paid out in your life which is so well invested as this is, and there is no place where you can put your earnings and savings hereafter to better use. It will be set on a hill that will be seen of all men, and best of all, that will be blessed of God, and no giver to this Cause but will be repaid out of treasuries that are boundless. I am very glad that you have struck the key note. This is what we came to New York for. We did not come to New York to get money, but we came to see you and to give you a chance to invest in God's work.

Now, this is going to be the standing topic, we will be in committee of the whole all the while, and if the Spirit moves you to a good thing, don't think that you are

going to interrupt any regular proceedings here, because God moves in hearts. Speak it out. The two suggestions thrown out have been good. We will take action on the subject as a body, but for the present I think it advisable to get all the views before us.

The next business is the report of the Treasurer.

[Mrs. True presented to the convention the report of the Treasurer.]

Financial Secretary's and Treasurer's Report.

RECEIPTS.

Balance on hand at the time of convention of 1912.....	\$ 948.93
Treasurer's books show total subscriptions from April 30, 1912, to April 19, 1913, including interest from bank	14,135.98
Total receipts	\$15,084.91

DISBURSEMENTS.

For land—Main Tract:	
June 24, 1912.....	\$ 5,000.00
Sept. 21, 1912.....	2,500.00
Oct. 1, 1912.....	2,500.00
Lake Shore Tract:	
March 3rd, 1912.....	3,000.00
Taxes and assessments.....	3.31
Interest	861.62
Expenses	298.28
Exchange paid to bank.....	13.19
	\$14,176.40
Cash on hand, April 19, 1913....	908.51

The Main Tract is entirely clear and of the purchase price of Lake Shore Tract (\$17,000) \$8,000 has been paid. Outstanding debt, \$9,000.

LIST OF COUNTRIES, STATES AND CITIES FROM WHICH CONTRIBUTIONS HAVE BEEN RECEIVED DURING THE YEAR:

Acca, Syria (gift from Abdul-Baha); Teheran and Ardebili, Persia; East Rand, Transvaal, South Africa; Honolulu, Hawaii; Yania, Japan; New Zealand; Sussex, Cornwall and London, England; Paris, France; Baku, Russia; Montreal, Canada.

UNITED STATES OF AMERICA.

Maine: Kittery, Eliot, Vermont: Newport, New Hampshire: Dublin. Connecticut: New Haven, Massachusetts: Boston, New Bedford, Roxbury, Brookline. Rhode Island: Providence, New York: New York City, Brooklyn, Buffalo, Ithaca, Johnstown, Utica, Oswego, Cortland, Hudson, New Jersey: Montclair, Jersey City, Weehawken, Yonkers, Atlantic City, Newark, Monmouth, Maplewood, Pennsylvania: Philadelphia, Pittsburgh. Maryland: Baltimore, Garrett, Silver Springs. D. of C.: Washington. Ohio: Cleveland, Cincinnati, Akron. Illinois: Chicago, Clyde, Geneva, Dixon. Michigan: Grand Rapids, Grand Haven, Muskegon, Fruitport, Bangor. Minnesota: St. Paul, Minneapolis, New York Mills. Wisconsin: Racine, Kenosha, Milwaukee, Genoa Junction, Thorp, Slades' Corner, Menasha. Iowa: Sac City. Missouri: Kirksville, St. Louis. Colorado: Denver. Kansas: Enterprise. Washington: Everett, Spokane, Turk, Walla Walla, Omak, Clarkston, Seattle. Florida: Quay, Fernandina. California: San Francisco, Oakland, Berkeley, Bakersfield, Tropic, Pasadena, Los Angeles, Long Beach. Oregon: Portland. Alabama: Fairhope. Montana: Anaconda, Missoula.

THE CHAIRMAN: I take it that it is the sense of the meeting that the two reports of the Financial-Secretary and the Treasurer, just made by Mrs. True, be referred to an auditing committee.

[The Chairman appointed Mr. Lunt, Mrs. Ober and Mr. Hoar.]

MR. MILLS: While on the subject of finances, I think it would help the friends in considering plans, if we could hear definitely what Abdul-Baha's plan is, or what he has said about the matter. Was not something said about the land being worth \$70,000 and a mortgage being put on it? Has Abdul-Baha expressed himself about that?

MRS. TRUE: Yes.

THE CHAIRMAN: If there is any doubt about it in your minds, we will hear from Mr. Wilhelm on that.

MR. WILHELM: There was some question about that. Mrs. True seemed to be somewhat disturbed over it. I think Abdul-Baha felt that unless we were more active— Now it is all very nice to talk about what we have done and look at that \$50,000, but when we stop to think of it, it means that we have not given a dollar apiece—since we have heard this message—a year. Now what we have accomplished is not bad under the circumstances, but if I properly understood Abdul-Baha, my impression as we talked about that—he encourages us as a rule in whatever we do, fair, bad or middling, he tries to encourage rather than discourage—but I thought I could see a trace of disappointment on his face on more than one occasion, that we had not done a great deal more. Mrs. True and one or two of the others may bear me out in this, and Mrs. Kinney. Well, undoubtedly some of you have sensed the same thing. I don't know that he said so in so many words, though he did say to me one day in private what made me feel quite sheepish; he didn't say it directly to me but I caught the drift of the meaning. Something was said about paying for the main tract at once or we would lose it. Mrs. True said, "Well, she thought they might sell the lake shore tract in order to raise the money to pay for the main tract." He said, "If it is necessary, yes, pay for the main tract before it gets away from you." It will just show some of you who have not been on the tract, if you will imagine these two banners [pointing to two banners on the wall] as the main tract, the two upper banners would be the little strip bordering on the lake. Well,

several thousand dollars had already been paid on that tract and it seemed bad to let it go, especially as land values were increasing, so it was decided, after getting together, that it should be retained, because the main tract was then paid for or would be within a few weeks. Then he said, "You must not build under a mortgage." It would seem to me from the way he spoke that it was contrary to Bahai principles to have any debt, and that we must first create our fund and then spend as might be best. As I understood it, he may not have used the word "mortgage," but I understood it clearly that we must establish a correctness in all our business affairs, which shows that the Bahai teaching is that we must "make good," and that first our fund must be gathered.

We spoke about doing certain work in order to create more money; but let each of us give one dollar a month, or whatever it may be—and by the way, while this is the time of the discussion of the minimum wage, that does not mean that the minimum wage is to be the established scale. [Laughter.]

It is very nice for those of us who have an opportunity to earn money to do some humble task within reach in order to create another penny or two, but we have no record of the widow having gone out into other channels in order to earn additional money—*she gave what she had*. If it may be possible for us to increase our earning, yes, that is fine and beautiful, but sometimes I have wondered whether we were doing right in the giving of this to the Mashrak-el-Azkar. For instance, I had a lot of photographs made, and they cost me thirty cents, or thirty-five, and I said I will put the price at fifty cents, which will pay postage and leave something for the Mashrak-el-Azkar, and I talked with my mother and she said, "No, do what you can." If you can reach out and create an additional fund, very well and good, but the widow gave *what she had*. Do not misunderstand me, it is all for the Cause, but it seems to me that we are more expert in our own work than in stepping out of our circle into something else. If we had no work in which we were expert, then we might do that, but let us first give *what we have* and give our attention to that which is most productive. The good woman in the household does not own very much money, and no means of income, and she may say, "I must do some sort of work"—I don't mean to discourage that; it is not so much the question of the creation of additional income, which does not hurt a bit, of course, as it is of giving

what we have in our jeans now. I think that if some such plan as has been spoken of were adopted, and that does not mean that no one must give beyond that—but if each delegate would make the suggestion for his assembly that the *least* he will give is a dollar, something would be accomplished.

MRS. CLAUDIA COLES: Abdul-Baha has said that the work of the Temple is not a matter of individual effort but of united effort. There is first the spring, then the rill, then hundreds of rills, then a great river and then the mighty ocean. May that be the way in which we work for the Mashrak-el-Azkar.

[The convention adjourned until 2 o'clock.]

AFTERNOON SESSION.

[The Session was opened by silent prayer and the healing tablet for Mrs. Hull of Muskegon and Mrs. Roberts of Denver.]

THE CHAIRMAN: We are here trying the methods of spiritual consultation. I will read Abdul-Baha's address* on spiritual consultation. [Reading of address referred to.]

Now we have the perspective all right. Do you know how to apply it? God's Word has been spoken in our day and we have heard it, and we have not only heard the word of His truth and love, but of His command. To what does it move us? To what effort does it arouse us? What shall we do about it?

MRS. OBER: Mr. Chairman, may I say a word? Our Chairman has just said that the Word of God has been spoken in our day, and while he was talking there came to me the remembrance of a memorable day in Montclair when the Word of God was spoken† with creative power. Now for the first time we have had the chance to know of this spiritual consultation since Abdul-Baha's departure from America, which was three days after he read the declaration of the CENTRE OF THE COVENANT. At the time I refer to, he was walking up and down the veranda. A few of us were there, and I said to the interpreter, will you tell Abdul-Baha that some of us feel that since the declaration of the *Covenant*, a new spiritual capacity has been born in mankind; and he turned suddenly and said that it was so. He walked to the end of the veranda and looked off, silent for a while, and then he said, with great emphasis, that it was not

* See page 11, No. 4, Vol. III, STAR OF THE WEST.

† See page 9, No. 14, Vol. III, STAR OF THE WEST.

until two hundred years after His Holiness Christ breathed the breath of the Holy Spirit upon the earth that it took effect. Then he turned around quickly and said, "But you shall see; you shall see"—and since the Chairman was talking, it seemed to me that the time has come right here in this little gathering when we shall see that a new spiritual capacity has been born and the result of it will be seen in this spiritual consultation.

[The Chairman called upon Mr. Gregory, of Washington.]

MR. GREGORY: The great problem seems to be to reach those persons who are interested in the Cause but who have not yet been quickened to the standard of making a contribution to this wonderful work.

No one can grow without spiritual sacrifice; it is the law of our growth; and so the building of this Temple is a great opportunity which God is offering to His children today, to those whom He has chosen and elected to be His agents for the spreading of His Word, for the manifestation of His nature in this day. In order that we may operate under this great law of sacrifice, He has given us the work of building this great Temple of God, and it is for us to measure up, as best we can, to the demands of the occasion and, by our own sacrifice, to inspire others.

And so the Temple is an opportunity to show our love, service and sacrifice. The real greatness of the work we can only dimly realize upon this occasion, but as this Temple grows and assumes some substantial form, we realize that in its deep spiritual meaning it represents the body of the Manifestation and that it is a great spiritual storehouse and will affect not only the spiritual civilization of the world, but will bring to light many wonderful things in the sciences and arts and in the diffusion of knowledge, and certainly the responsibility is upon us to strive to our utmost to bring this to fruition. Now we have come here with the idea of building the Temple, and Abdul-Baha has said not to talk, but to act.

MR. REMEY: Knowledge of the *Covenant* is the only thing that will produce an effect in the hearts of the people. The knowledge that the LORD *has come* and fulfilled His *Covenant* and has left the CENTRE OF THE COVENANT upon the throne—it is this which will really produce a change in the hearts of the people. The moment the *Covenant* is mentioned in this convention, that moment we center our

thoughts and hearts upon Abdul-Baha—then we strike the live wire.

MISS QUANT: In thinking so much of the *Covenant* and what it means let me suggest: We are but a part of this wonderful Temple, the symbol of which we are looking forward to erecting. We will realize that each one must be in touch with the others, and the more we realizes this and that Abdul-Baha is the great Centre and the life comes to each particle of the great body through him, our love and firmness will grow, and the power to build the outward, as the inward is being built, will never be hindered.

THE CHAIRMAN: Let us, as far as we can, focus upon this, the real meaning of this Temple and the significance of it in our work: We know that all human progress is going to be along lines that will radiate from this spiritual Temple, all methods of social service will center there, we know that—but yet, just how, we do not know. Bless your heart, if the Temple were standing there tomorrow, every last stroke of the artisan's handiwork done, and the dome shining and everything finished, what would we be doing in it and with it? We will find out about the use and purpose of it in the building of it. That is the method of it. We will never have our eyes opened until we get our hearts opened wide enough to open our pocket books and get it down into our lives. We can talk about it, think about it, rhapsodize about it, but if we don't build it, it is no use. That foundation has to be laid. In fear and trembling? Yes, and sweat and sacrifice and hard work and friction and dust—all this is coming in the building. We want some thought today on the problem of the *Mashrak-el-Azkar as a base, as a foundation, as a beginning of unity, of a practical unity*, a foundation laid down on the rocks so that the storms may come and the earthquakes shake and everything else be moved. But it will not be permanent and it will not be laid until all this precipitate that is in the way settles and we get a solution that goes down to the primal rock and have a test of faith. I remember that some years ago nobody dared raise the question of a test of doctrine; there was going to be no test of faith, but a test of service and love. But we have it; we have it in the term "firmness" running through all our discussion like an iron rod; we are getting ready for the cement to set on something hard, and this *Mashrak-el-Azkar* is the place where the cement is to be dumped and set—and when it is dumped it will be

fixed and set to stay. *This "firmness" is in the CENTRE OF THE COVENANT OF GOD!*

E. E. K.: If there is any day in the prophetic history of the world in which words are to be demonstrated through deeds and thoughts through action, it is this day, because in the person of Abdul-Baha we see the highest fulfillment of all the aspirations established in the Bahai Revelation, and just as he lives the principles of the Cause, so must we follow and live them. In these days when it is so extraordinarily necessary to emphasize the necessity of faith in the CENTRE OF THE COVENANT and the recognition of the station of that *Centre*, to my mind there is only one point that is even more important for us Bahais than recognition of and firmness in the CENTRE OF THE COVENANT, and that one point is *obedience* to the ordinances and commands of that *Centre*. For firmness without willingness to sacrifice everything in the way of carrying out his wishes is not sufficient to our spiritual salvation in this day. His highest wish as expressed verbally and through his many Tablets is that the Temple shall be built today. Outside of the fact that the building of the Temple is the greatest means for cementing together the individual ingredients of the Bahai material in this world, the main purpose of it is, as I understand it, to fulfill a great prophecy which has been made in all the prophetic books of the past, and it is this, that, in the language of the Old Testament, in the day of THE BRANCH—who is the *Covenant of God*—shall the Temple of the LORD be built: that THE BRANCH shall build His Temple, and those who arise to cooperate with Him to carry out His wish and build His Temple are those who are *firm in the Covenant*. To be firm in the *Covenant* means to show your energy in collecting means and materials for the building of the Temple.

MRS. COLES: We know another thing, that first it is to be built in the hearts of the people who are firm in the CENTRE OF THE COVENANT. If our hearts are cemented together in love, and we follow the commands of Abdul-Baha, I think that money will be pouring in like a river, and the Mashrak-el-Azkar will be built.

MR. HARLAN F. OBER: I would like to return to the thought of this morning of the formation of a committee to present a plan for organized effort all over the country. The proper way to show firmness in the CENTRE OF THE COVENANT is to get to work, formulate a committee and let them present something to

this body for discussion. We must arouse a certain enthusiasm among the people and show them how to raise this money.

MR. LUNT: I believe that the power which is centered at this gathering, bestowed upon us from the Throne of ABHA and through the blessing and holy prayers of the CENTRE OF THE COVENANT, only asks us to arise, and that power will do the work. We are all sure of that—that God only asks us to arise and to be willing to obey, and that these things will come to pass.

What I have in mind is that the Chairman shall appoint a large committee, a member of each community here, so as to have a representative in each place who will put into effect a uniform plan that shall be adopted here, and that, as a convention, we vote to put it into effect.

THE CHAIRMAN: I am glad you are focusing your thoughts upon methods of giving. We have never tried to raise the feeling of rivalry in giving; the one who gives a large amount may really not be giving as much as the one who gives little. It is a matter of conscience, and here is the test: if none of you have given down to the point where it touches the quick, you haven't given enough. And it does not make any difference how much or how little you have, nobody is going to be the judge but you, and there is only one law by which you can judge—you must give until it gets to the *quick*, you must give until it costs you something and makes you *give up* something. That means giving of what *you have* to the point where *you know it*. I have not suffered any yet, I need the preaching more than anybody else; but all of us are delinquent until we do really get to the *quick*, and I am going to call you to the quick line for this next year. It is not a question of raising nine thousand dollars, it is a question of raising twenty-five to fifty thousand dollars this next year!

We must build a Temple Beautiful, not because it is in Chicago, but because it is the first Mashrak-el-Azkar in the West. There is room for gardens there and for service buildings—these things will all be built in the future; but that Temple of prayer, with its nine open doors of welcome to all the people of the earth to come and worship in the silence and truth of the Spirit and hear the Word of God's Love. That Temple need not be big, but it *must be beautiful*. It ought to be built, perhaps, so that it can be enlarged by the generations coming after us.

But, however we decide to build it, it is going to cost something like \$25,000 *to put in the foundation*. Now that foundation is to be started within *this year*.

The means are in the hands of the folks who have it. God will not take it from them—it will be forthcoming on the opening of their hearts in return of thankfulness to Him. After we have first matured plans how we shall act, the way will appear to get it; but we must not wait for miracles to approach the rich, nor approach them with specious arguments. Unless their hearts are touched we do not want to get their money. We must not in our methods be like sparrows asking Providence to drop worms down into our mouths. We want to move the hearts of men to this movement, we want this Temple to be raised as the result of the gifts of men and women who give what they have and give intelligently and who give to the point where the giving becomes a blessing, not merely that it takes from them what they would better not have, but that it puts them to the point where it makes a sacrifice. Then it becomes a blessing to them.

Now you see where this brings us to? We can't put a measure, either a top one or a bottom one, for anybody's giving. No one can be the judge of another in the matter of the giving. Whether they shall give at all must not be a matter of our urging—we may present the Cause and the beautiful object; show them that it is a chance for the investment of their lives, a great opportunity for their spirits and souls—a great investment for God; but the rest must be left to God, just as we leave the teachings. If their eyes are opened, then let us thank God; if not, "Peace be with you."

This is the point that we have worked down to, that the giving should be regular and systematic, and there must be a systematic arousing of all the friends.

May we hear from Mr. Kinney?

MR. KINNEY: I would say that we outline some plan in which we imagine that there are to be a million blocks in this Temple, each to be put at one dollar a block, and each time anyone sends in a dollar they are entitled to one block in that Temple.

THE CHAIRMAN: Can we not hear from Mr. Hoar?

MR. WILLIAM H. HOAR: Inasmuch as you have called me, I would like to say that I have been very much impressed with what our Persian brother and our Brother Lunt said this morning. I am particularly pleased

with the ideas that have been put forth, because I myself have been a consistent advocate of this method for many years. I have some ideas as to how the money should be raised. You can't raise a great deal of money by just exerting a little interest here. Every single community in America should be divided and subdivided and there should be committees in these towns and communities who will solicit for funds, and no matter what is contributed, these committees will see that the amount is collected every single month and sent to the general treasury.

This is God's work, and it is the visible expression to the world of what we stand for, and when the world sees that Temple going up on Lake Michigan, it won't be seen alone by Chicago, but by the world, that this Message has taken root and has watered the hearts of men.

MISS EDNA MCKINNEY: When the House of Justice is established the believers will contribute one-nineteenth of their income. Can we not now make that a standard for giving to the Mashrak-el-Azkar? In this way, too, we could give of our time—perhaps one hour or one day of each nineteen days to work for the Mashrak-el-Azkar. Make that a holy day, a day whose service shall be utterly and wholly for the erection of the Mashrak-el-Azkar in this time.

THE CHAIRMAN: A committee has been suggested. We should appoint a committee rather to put this thing into shape, to go over the suggestions that have been made, and give us some practical, digested, comprehensive statement.

MISS ANNIE BOYLAN: When Abdul-Baha was here last summer, he did not ask the people directly to subscribe or do anything for the Mashrak-el-Azkar, but to a certain individual he said: "The Mashrak-el-Azkar is not progressing as it should, the people in America are not working enough for it. Today Persia is very poor, is disrupted politically, its industries have been stopped, it is not flourishing, it is in very bad condition. Persia is destroyed; if Persia was not destroyed your Mashrak-el-Azkar would be built. The rich must give to the point that makes *it a sacrifice*."

One could see that he was most delicate all through his visit about speaking and asking people to work for the Mashrak-el-Azkar, except those he knew were so full of it that they had to speak about it. He said, "Bahais give, they do not have to be asked"—but he always

added that if Persia today were in better condition the Mashrak-el-Azkar would be built. Then he spoke about the Mashrak-el-Azkar in Ishkabad, the way it was built; how one woman knitted socks for fifty cents a day and gave twenty-five cents to the Mashrak-el-Azkar; a poor man gained by his labor, say, a dollar a day and fifty cents of it went to the Mashrak-el-Azkar. This was the way the Mashrak-el-Azkar was built in Ishkabad, and I gathered that the Mashrak-el-Azkar in America must be built in somewhat the same fashion.

MRS. PARMERTON: Now we have heard a great deal of what we think, and I want to read a few words from one who knows. [Mrs. P. read from a Tablet by Abdul-Baha commencing: "Now the day has arrived in which the edifice of God, the Divine Sanctuary, the Spiritual Temple, shall be erected in America," etc., and concluding, "Notice the sign which shall soon appear in those regions and then your searching heart shall be assured."] I wonder if any of us have noticed the *sign* in the past year? Have you noticed the true gardener walking back and forth on the ground of America, opening every door that each and every one of us may have the blessed privilege of arising to his call and command? He has opened every door and has called us to arise and build this Temple; he has made it possible, too, that we may be his co-sharers through God's good pleasure. Now the Bahais know that the one who has the power to open every door, has also the power to close every door to us, and while he is with us let us enter into the way he has prepared, for we know truly that there is no other way than obeying his commands.

[The Chairman called on Dr. Bagdadi.]

DR. BAGDADI: We are thinking about how to build, how to advance the Mashrak-el-Azkar, but have we ever thought how to resist the obstacles that are confronting us? One of them is that some of the friends think that the Mashrak-el-Azkar should be in their city; that it would be better in their city, or that it would make a difference if it were in Chicago or in New York or in some other city. Now this is one of the obstacles. Probably those who have thought this may have been misled. Now, if, when the friends go back to their cities, they make it thoroughly understood that it makes no difference in what state or what city it is, and therefore why should not each and every one contribute money, perhaps that obstacle will be removed.

Now, when we go back, let us make this as an agreement: to tell them that there is no better work than the Mashrak-el-Azkar. Say to them, the Mashrak-el-Azkar at Ishkabad was in Russia. Why in Russia? Because in Persia we had not the liberty to build it; but the Persians did not say, "It is in a different country,"—no; they intend to worship the name of BAHÁ'Ó'LLAH, no matter where it is. *This Mashrak-el-Azkar is of America.*

MR. OBER: In one of his first Tablets on the subject, Abdul-Baha said in effect that many people would consider the Mashrak-el-Azkar as a Temple, and then proceeded to show that it was not simply a Temple, but a Mashrak-el-Azkar, with a Temple in the center with various points of service round about, and set no limitation on these points of service. It seems apparent from the discussion today that there are two points of view, and we have first one side and then the other. First and most apparent the view advanced was the necessity for the confirmation of the Spirit, the outpouring of the Spirit through revolving around Abdul-Baha, the CENTRE OF THE COVENANT. The other point was the practical application by us of that Spirit in order to bring forth results which are permanent. So we have first one side emphasized and then the other.

The essential thing, it seems to me, is that we establish a plan that is always going to work. We have had here in America some difficult experiences in the matter of pledges. Though our means were small, the pledges were tremendous—as big as our eyes saw at the time, and then afterwards we would find that we could collect only a small proportion. There is no use in duplicating our experiences in that matter.

There is something to be learned from the growth of trees. A man makes an investment in a piece of land; there are some small trees and he plants more trees; they grow in the night, and keep on growing all the time. Now there are some who feel that we would lose in personal and spiritual responses if we inaugurated a system; but the suggestion has been made to focus on this so that we may have individual expression, and it occurs to me that it is possible, in the contemplation of big affairs, to entirely overlook some small thing, and after so many large schemes have been promulgated, we feel some modesty about advancing a small one. But the important thing is that we should have a sure income, and that the Board of the Unity, the

Executive Board, should be able to count upon that at all times. We all know that this Temple is going to grow outwardly in proportion to our inward growth. We also know that tremendous events will revolve around the Mashrak-el-Azkar; for instance, the great opportunities it will open up for the delivery of the Message.

I recall an incident that is undoubtedly known to a great many of you, for it has been written about by those who have traveled in the Orient, of certain stores established in Bombay. The Bombay believers are isolated Zoroastrians largely, an humble people, but through pure servitude and great efficiency, they have developed a system of restaurants in Bombay, and, through the attraction of these restaurants and the spirit in which they are run, they have gained a large percentage of the best trade of that large city of a million and half of people. They have one store there in which Abdul-Baha is a partner, and they have supplicated to him to apply the profits of that store to the purposes of the Revelation. Bombay is divided into different communities, and this store is located on the outskirts of one community so that they are able to serve not only their own community, but certain numbers of the other communities, and they are constantly working to assist the spiritual progress of the Cause through their very business. I do not know how much money is being made in this store, but a considerable sum has come from this store and from other stores in Bombay for the payment of the land upon which we are to build the Mashrak-el-Azkar. Now there is need of the Bahai being the most practical person in the world; he sees a great vision, but at the same time he must make the immediate application. There is going on around this building, and must go on around it, the problem of the economic adjustment of the world, and this has been laid down to some extent by Abdul-Baha in his statements here in America and in England recently. Now it would seem that we should apply these principles to the extent that may be possible, so that we may apply both the spirit and the letter. I make it as a suggestion that we could work out, in conjunction with this demand for great sacrifices, certain plans which are also revealed, and certain adjustments which are to be made. Abdul-Baha has said that there would be for each village a central storehouse, and that there should be a percentage collected from all the believers, and that the surplus or

profits will go into this central storehouse for the purpose of the village, and that in the larger cities a proper plan shall also be worked out. Now the proposition of one-nineteenth, or whatever proportion is acceptable is working somewhat on that principle, but is not as elastic as it will be in the future. Somehow we should work out a plan that is going to work all the time. We should be sure of a regular income.

THE CHAIRMAN: I am going to appoint a committee with the approval of the rest of you who will, as far as they can, make a statement of your suggestions, a report, to be handed on for your Executive Board and for action for the coming year.

[The Chairman appointed Mr. Alfred E. Lunt, Mr. Roy C. Wilhelm, Mrs. Corinne True, Miss Edna McKinney and Mrs. Claudia Coles as such committee. The Chairman then called on Mr. Maxwell of Canada to speak.]

MR. MAXWELL: We cannot expect to build the largest building in the world, but we may build the most beautiful; it should be one of beauty and permanence rather than size. Although two million and six million dollars has been mentioned, I think \$500,000 is a better figure. The New York Public Library and other famous buildings in New York were under construction for eight or ten years. The completion of the Mashrak-el-Azkar will be, perhaps, five years in the future, and would mean the raising of \$100,000 a year. Now if there are 5,000 Bahais in America, and that number will be increasing, and each gives on an average of one dollar a month, that ought to cover our needs. If you can get a hundred thousand dollars the first year, it ought to be very much easier to raise that amount every succeeding year.

THE CHAIRMAN: Mr. Hannen has a few words to say and then we will adjourn.

MR. HANNEN: Most of you know of the splendid representation that the *Christian Commonwealth* of London has given to our Cause, especially in the edition of January 19th, 1913, containing a copy of a photograph of Abdul-Baha. I have a few copies of this. Word has come from Abdul-Baha, through Mirza Ahmad Sohrab, that he would be very glad to have at least one person in each Assembly subscribe to this paper as an expression of appreciation.

[Meeting adjourned.]

[Continued on page 141]

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No. 8

CONSTITUTION OF THE BAHAI TEMPLE UNITY.

HE IS GOD!

"We, the Bahai Assemblies of North America, in unity convened at the City of Chicago, to the end that we may advance the Cause of God in this western hemisphere by the founding and erection of a Temple with service accessories dedicated to His Holy Name, and devoted in His love to the service of mankind, do hereby adopt the following constitution:

Article 1.

"We acknowledge God as the Source and Preserver of our Unity, revealed to us through the Manifestation of His Glory in BAHÁ'Ó-LLAH in this Day, and declared by the beloved Servant of God and man, Abdul-Baha.

Article 2.

"The name of this Unity shall be Bahai Temple Unity.

Article 3.

"The object of this Unity shall be to acquire a site for and erect and maintain thereon a Bahai Temple or Mashrak-el-Azkar, with service accessory buildings, at Chicago, Ill., in accordance with the declared wish of Abdul-Baha.

Article 4.

"The powers of this Unity shall abide in the several Bahai Assemblies, now and hereafter comprising it, and shall be exercised through one representative chosen by each established Assembly, to serve for the term of one year. If more than one Assembly shall exist or be established in any city or local municipality, such Assemblies shall unite in the one representative, except the following, which shall each select two representatives: New York (Borough of Manhattan), Chicago and Washington. New York (Borough of Brooklyn) shall select one representative.

Article 5.

"The affairs of this Unity shall be managed by an Executive Board of nine members to be

selected by open ballot in convention, or written assent by mail, and whose term of office shall be one year. From their number the Executive Board shall select a President, a Vice-President, a Secretary, a Financial-Secretary and a Treasurer.

"The two Secretaries and the Treasurer shall constitute the Temple Treasury, in which name, by joint action, they shall receive, deposit, invest and disburse all funds of this Unity, under the direction of the Executive Board, and until incorporation, as herein provided, shall hold as Trustees the property of this Unity.

Article 6.

"The annual meeting of this Unity shall be held during the Rizwan Feast—from April 21 to May 2—time and place to be selected by the Executive Board; at the same time and place shall be held the annual meeting of the Executive Board. All other meetings shall be upon call or at stated periods as fixed by the Executive Board.

Article 7.

"The local seat of this Unity shall be the City of Chicago, Illinois, where an office shall be established and maintained until the erection of the Temple.

Article 8.

"The Executive Board shall have power, in its discretion, to incorporate this Unity under the Religious Incorporation Act of Illinois, or such other state as they may select.

Article 9.

"This constitution may be amended at any annual meeting of the Unity, or by mail, but only upon assent of at least two-thirds of the component Assemblies to such proposed amendment, and not until it shall be recommended by at least two-thirds of the Executive Board, and thirty days' written notice thereof shall be given to all the Assemblies before action."

REPORT OF FIFTH ANNUAL CONVENTION OF THE BAHAI TEMPLE UNITY.

[Continued from page 139]

TUESDAY MORNING, APRIL 29.

THE CHAIRMAN: I am going to offer a suggestion to you. Is it your pleasure to print the constitution of Bahai Temple Unity with the proceedings of this meeting?

[After conference it was moved and seconded that the whole matter of the name and of printing the constitution with the amendments be referred to the Executive Board. The motion was unanimously carried.]

THE CHAIRMAN: We will now hear the report of the Auditing Committee.

MR. LUNT: On behalf of that committee I desire to report that we have examined the books and vouchers of the Financial-Secretary and the Treasurer, deposits, stubs, receipts, etc., and have found them to be correct. I desire to make that report and recommend that their reports be accepted.

THE CHAIRMAN: Will you kindly put that in writing.

MR. LUNT: The committee has signed each book and voucher.

THE CHAIRMAN: The report of the Auditing Committee will be placed on file with the records of the Society.

[The following telegram from San Francisco was read, asking that that city be made the meeting place for 1915:]

San Francisco, Calif., April' 25, 1913.

Roy Wilhelm, 226 West 58th St., New York.

Abdul-Baha desired Bahai convention to meet in San Francisco in 1915. Local and Bay Assemblies now urge Eastern and Executive Committees to accept this commendation and arrange to come to San Francisco convention. Department of Exposition will cooperate in all courtesies.

SAN FRANCISCO ASSEMBLY,
Per Fred W. D'Evelyn.

[Mrs. Coles, on behalf of the Washington Assembly, invited the convention to Washington for 1914. Communications received from Washington, Minneapolis and San Francisco were referred to the Executive Board, with the suggestion that the convention be held in Washington in 1914 and in San Francisco in 1915. This met with the approval of the convention.]

MISS VANDA HAAKE (from Paris): I have a message to you from Abdul-Baha. When he knew I was coming to America he said to me, "Give them my love and greetings; tell them I know they are doing my work, and my hope

is that America become a great radiating centre that will illuminate the world."

[Mrs. Breed read the greetings of a sister, who sent for distribution at the convention, twigs taken from the great tree on the Mashrak-el-Azkar site, asking God that "His benediction might descend upon each member of the convention."]

MR. HALL: That magnificent tree is the one conspicuous object in the horizon there. Years ago it was the great meeting place of the Ouilmette Indians in that locality, and that is the name of the village organization there. There are many traditions gathered around it.

THE CHAIRMAN: The committee is ready to report.

[Mr. Lunt read to the convention the report* of the committee appointed to consult on ways and means for the raising of money for the Mashrak-el-Azkar and to formulate a general plan.]

THE CHAIRMAN: The report is before you with a motion that it be adopted.

[Convention adjourned until 1:30 p. m.]

AFTERNOON SESSION.

MR. REMEY: I have an idea I would like to express. Can we not, during this session of the convention decide how much money the building of the Mashrak-el-Azkar shall cost, devoid of any ornamentation or embellishment, so that we can get a definite sum fixed in our minds, and then let the committee arrange for architectural plans so the building can progress, and work towards the amount whatever we may fix?

MRS. MAXWELL: Fifteen years ago Abdul-Baha was speaking of the conditions that exist in the world during the time of a Manifestation. He spoke of certain incidents in the life of Jesus Christ, of certain things that had taken place at that time, and of their great effect in the world and how they had been mentioned all through the world for two thousand years. Then he said, "See these gates in the garden of the Rizwan where you used to sit. These are very modest gates, very humble; but they are very great in the sight of God. The time will come when these gates will be torn down and people will build them of costly marble. Then generations will pass,

* See page 146 for this report as adopted.

and the people will not be satisfied with the marble, and they will build them of solid bricks of gold and silver, and the people will say, 'How great was the privilege of those who passed through these gates in the time of the Manifestation of God.'

Now it seems to me that the most important thing in this convention is to begin the work; it seems to me that the result of the convention should be that we should begin the building of the Mashrak-el-Azkar this year if it is possible. For instance, suppose that Abdul-Baha says that we are to spend a million on this; then it is obvious that we will not be able to build it during the lifetime of Abdul-Baha. While I believe, as you do, that we should have great faith; yet does not faith mean also to bring it into effect, to do it, to build this as an edifice standing on the soil? Abdul-Baha has said that when once the eyes of the people are fixed on this building in the Occident, it will be the greatest cause of spreading the teachings among the people. How can this possibly be done if we do not commence the building? How much money do we have to collect before we commence the building? Is it not very much as though we were working towards a dream? It is like a dream. We have this stretch of land, and we can see this Mashrak-el-Azkar at the centre, from which the mentioning of God is to be raised—everything could be included in that—still, could we not build now, during the lifetime of Abdul-Baha? Could we not set a limit to the time when it will be built? Could we not say we will build it in three years, and then consider how much money must be raised in the three years? As it is, we are not working towards anything definite. It seems to me the interest of the people would be greater if they knew it would be built during the lifetime of Abdul-Baha. It could be made a jewel of beauty, and still be within the means of the Bahais in the world today.

Mrs. TRUE: When I was speaking to Abdul-Baha about selling a little of the land to pay the debt, and of putting the balance in the building, he laughed and said, "Do you know what the Mashrak-el-Azkar will cost? It will cost over a million dollars." So, when we lay the foundation, let us lay it for a great structure, and not have to do our work all over again.

Mr. HOAR: If we are to build in a hurry, what will be the result? There will be defects, there will be many things we will want to change; and it seems to me it would be noth-

ing more than generous anyway, for us to allow future generations, those who are to follow us, a part in this great work. It is going to be the greatest building in the world. When all America becomes Bahai, they can say, "Our fathers and mothers started it, and we have helped to finish it." Let us turn our hearts and minds to the possible, to that which we can do, and if we have a hundred-thousand dollars, let us build the foundations and the crypt and we can worship there as well as in the complete Temple.

THE CHAIRMAN: The question before us now is whether we shall fix a maximum or minimum amount to the cost of this building. God does not put the seal of beauty upon one color or form. The little thing that is perfect of its kind may be the most beautiful. Let us not let our ambition, or pride, mislead us—let us go into this with the spirit of prayer. Suppose we should say, "I will not work until I get so much, or I will not act until I am seven feet tall, or I will not wash until I get a particular kind of water?" We have no right to set any limits. God sets the limit, and the limit is the limit of our effort, the limit of our capacity. It may be that a million is too much, I don't know—but don't let us wait for a million before we start.

DR. BAGDADI: I want to say to the friends that Abdul-Baha will never leave this world before completing his divine work. One of his works was to build the temple or tomb for the body of the Bab. He did it. Another was to establish the Mashrak-el-Azkar in the Orient. He did it. Another was to come to this western world and spread the message in the East and in the West. He did it. Another work is to establish the Mashrak-el-Azkar in America during his days, and another is to establish the House of Justice.

[A suggestion of the Chairman, embodied in the motion of Mr. Lunt, that as quickly as the means for the work are within reach, the Executive Board is directed to settle upon plans and construct the foundations of the temple upon this land, was formally made and seconded.]

THE CHAIRMAN: That means that the measure will be largely determined by the response in the coming year; that we do not set any bonds, either maximum or minimum, and that you leave the working out of that to the Board whom you shall select.

[The motion was put and unanimously carried.]

MISS EDNA MCKINNEY: Would it be proper to offer an amendment to the motion that has been passed, to the effect that a section of the foundation might be laid with the superstructure—with enough of the superstructure to make it possible as a place of worship, and with the foundation of such character that it will last, and then afterwards work in the whole building? We are told that when the Mashrak-el-Azkar is built the people will come in in droves.

MRS. CAMPBELL: I want to make a single suggestion on this line which came to me at once when the discussion began. In every cathedral, especially in the West, there are features apart from the general design which are used long before the main building. I cannot see why in the architect's work there should not be something to allow for that, something that could be used as a worshipping place while the work was still going on until the main design was brought about, and I am perfectly sure that if that were in the architect's mind, everyone would contribute; and we could use it, although it might not be finished until after we were dead and gone. But the spirit of worship would have begun with the first stone laid.

MR. REMEY: The two ideas that have been suggested by Miss McKinney and Mrs. Campbell are illustrated in a building at Albany, New York. About twenty years ago the foundation and crypt were built first; later on they built the walls upon them to about half the present height and built a temporary roof on. Then they put in the interior columns and the stone work around the doors in block stone; then later on, as money came in, the carving was done, etc., and the last time I was there they had taken the roof off the crypt and the vaulted roof was in place. Now, we could follow that idea.

THE CHAIRMAN: It seems to me that the suggestions of Miss McKinney and of Mrs. Campbell are covered by the resolution adopted, and that it only needs the coloring of these words of wisdom. We will try to work it in as the committee does the work. We understand the idea and it will be worked in. Now we are ready to take up the motion upon the adoption of the report of the committee on ways and means. Is there any word on that?

E. E. K.: This is a convention in which good intentions are to be converted into tangible action. We are here, in plain Eng-

lish, to raise money. Of course the spiritual foundation is the principal thing, but the outcome of this spiritual thinking must be a tangible means by which the purpose of this spiritual teaching is to be carried out in this world of ours. The purpose is to raise money for the Mashrak-el-Azkar, and we are interested in raising that money while Abdul-Baha is living amongst us. I would rather go and worship in a shack raised in the day of Abdul-Baha and dedicated by him, than to go into a temple which represents in its structure all that the highest masters could contribute to the outer architecture since the beginning of time after he has left us. Let us use every atom of energy to collect the means by which the Temple can be built in his day. Is it not better for Bahais to sacrifice all that they possibly can now for the realization of the greatest hope that Abdul-Baha has, the final step in his mission? Is it not better for them to sacrifice their means, in order to make this a realized fact, than to die and have their funds expended over something else at a time when neither they nor Abdul-Baha are in the world? If they are willing to take that chance I am sorry for them. I remember a beautiful and wealthy Bahai who was of this class, who in their lifetime was in a constant state of suspicion and hesitancy, who was always making plans about what they would do for the Cause in the future, but what that person did was very little compared to what could have been done. But at length death came and all that person's funds went to be added to the funds of relatives who cared nothing for the Bahai Cause, and nothing tangible was left as a contribution to the Cause of God—what was left went to build up the temple of Mammon. We must remember that the Bab, BAHÁ'ÓLLAH and Abdul-Baha sacrificed all that they had and reduced themselves to poverty and want, and had it not been for the fact of their sacrifice, the Cause of God would never have reached these shores in these days, nor the foundation laid for the creation of the edifice of the unity of mankind. Why not contribute what you can *today*? Why not deprive yourselves of the ease, or of the convenience which is not necessary or essential to your happiness, but which, for superficial reasons, you have been led to believe essential to your happiness, and then contribute the money saved by that means to the Mashrak-el-Azkar? Is there anyone who can stand up and say that he or she has not wasted much money on things for themselves and their friends

which they and their friends could easily have gone without? In this day while Abdul-Baha is with us, being Bahais, let us arise and do something first through personal sacrifice, and second, through the creation of practical means by which beautiful spiritual emulation and co-operation can be conducted amongst the Bahais, and let that idea be disseminated throughout the land. If you do, you will see what a noble and glorious result will crown your efforts at the end of the year. And please do not let yourselves be persuaded by what I as a speaker may say to you, but consult your own consciences, and let your friends do the same.

MR. HOOPER HARRIS: With the permission of the Chairman and of the convention, I wish to say that if the delegates will listen carefully to the report as presented, by your committee, they will find it is broad. They will find that it includes a great deal more than they perhaps think it includes, because it is so well drawn that it needs study to thoroughly understand just what its possibilities are. It has been quoted here that Abdul-Baha has said that when the Mashrak-el-Azkar is completed, the people will come into this Cause by droves. Before he left here, speaking to me personally, for no one else was present except the interpreter, he said, "I have plowed the ground, but things must be kept in motion," and he added, "We need teachers; how we need teachers!" Now, we ought to find the way to plant the seed in the ground which he has plowed, and to follow up, in a befitting manner, the work which he has done. Christ called his disciples "fishers of men." BAHÁ'ÓLLAH has called us "revivifiers of the world." This is an industrial age. It is a day in which men everywhere are thinking of great reforms. The social order of the day is in a transitional state. Everywhere men are looking for that through which they see the hope of realizing the social desire of the age. Is not that social desire symbolized in this great Temple of Unity? At the meeting last Sunday Mr. Hall set forth the fact that the heart-beat of many peoples in the East and West was being put into that Temple; that it stood for the heart of humanity; that it meant the real solidarity of man. Now, cannot we find the method of holding before the eyes of the people this great Temple as the true symbol of the oneness of the human race and the hope of the future ages? It is the symbol of the great spiritual, industrial and social order

which is the real desire of the people of the present day.

There is a clause requesting the Executive Committee to gather together all the data concerning the Mashrak-el-Azkar and to publish a pamphlet setting forth this information for the use of the Assemblies, the teachers and speakers. This will furnish us with our ammunition. Now, as to the use of this ammunition, the committee has suggested that certain days be set apart to be observed in the local assemblies all over the country as Mashrak-el-Azkar days, when the whole thought of the people is to be focused on the building of this great Temple and what it means.

Now, my one practical thought and suggestion in this speech which I have been permitted to make, is that someone, who has the right, will make a motion that instead of leaving the local assemblies to each select these days for themselves, the national Executive Board of the Bahai Unity itself suggest the method and set apart the particular days to be observed, so that on the same days all over the country the friends will be devoting their time and thought to the work of the Mashrak-el-Azkar. This would not in any way interfere with the local management of the meetings, and would be a step in the direction of national unity and co-operation, of thinking and working together in the Cause as a people. Let us have faith in our national body. Let them appoint these days when the people all over America will be working and thinking together to reach the people of the world through setting forth the things that this great Temple means to the world of humanity, not by any means forgetting the thought pointed out by Mrs. Campbell that it emphasizes the importance of the education of the woman and of her mission, for once thoroughly comprehended, there is enough in this one thought itself to revolutionize the civilization of the world.

[Mr. Lunt stated the matter had been considered in committee. The majority of the committee thought that a fixed observance of certain days might become fastened in the Bahai growth and interfere with other days—that it might mean the institution of a fixed observance. He himself was in favor of the national idea. Mr. Harlem F. Ober put forward the suggestion of Mr. Harris as a motion—as an amendment to be incorporated in the report of the committee on the matter of selecting the days.]

THE CHAIRMAN: It is moved that the selection of the days when the Mashrak-el-Azkar shall be a subject of consideration by the several assemblies, instead of being left to the assemblies themselves to select, shall be designated or suggested by the Temple Unity.

MR. MILLS: While I sympathize with Mr. Harris' idea, and while the idea seems splendid, I feel very deeply that we should accept and try for one year the conclusions of this committee which have been reached in such a sanctified manner.

MRS. COLES: The question is whether the selection of the days should be left to the local boards or assemblies, or whether they should be selected by the Executive Committee of the Temple Unity. My feeling is that if we are simply silent the answer will come.

THE CHAIRMAN: The desirabilities of both plans appeal to us. No question, I guess, exists in your mind as to the desire of the Executive Board to proceed with wisdom. Let us accept the amendment with the words, "Subject to the approval of Abdul-Baha."

DR. BAGDADI: I think Abdul-Baha has answered this. On the 23rd day of May we were in Acca, about six or seven years ago, and it was proposed to make a Feast for Abdul-Baha on that great day, and when it was mentioned to him he said, "You will see that the friends will gather together and they will speak about the great things, about building the Mashrak-el-Azkar, and will even speak about building schools and hospitals and hospices and how to have unity—all these things on such a day they will discuss." And he added, "Not because it is the anniversary of my birthday, but because it is the anniversary of the declaration of the Bab."

E. E. K.: We are approaching the idea, reaching something definite in this question of a day to be set aside. It is very good, it is very important, and I feel that as the Executive Board is representative of the convention and the convention is representative of all the assemblies of the country, and the Executive Board is here to do something definite, I think the latter should take charge of it as such and that it should be a national day and a day for national observance. As to its interfering with the set laws and observances, that difficulty can be obviated by stating in connection with the day we fix, the fact that as long as there is necessity for the raising of funds and for the consideration of ways and means for

the raising of the Temple this day shall be continued.

[The motion as put by Mr. Ober, being duly seconded, was unanimously carried.]

[It is moved and seconded that the report of the committee, as amended, be adopted. Unanimously carried.]

THE CHAIRMAN: I will rule now that we proceed to the election of the nine members of the Executive Board of the Temple Unity, and appoint Mr. Ober and Mr. Hannen as tellers.

[The convention proceeded to the preparing of ballots for the vote and the collection of the same. While this work was going on, the Chairman called upon the friends present for a word to the convention.]

A poem by Henrietta Mills was read.

Mr. Thompson, of Montreal, spoke very encouragingly of the increase of the Cause in Montreal; Mrs. Carré reported the progress being made in Newark; Miss Fenn spoke for Montclair, N. J.; Mrs. Stevens said she had been in Bermuda all winter; Miss Quant, of Johnstown, N. Y.; Mrs. Jones, Anaconda, Mont.; Mrs. Peterson, of Grand Rapids, Mich.; Mrs. Bennett, of Cleveland, reported for the Cleveland Assembly.

The tellers presented the following report:

Mrs. True.
Mr. Hall.
Mr. Jacobsen.
Mr. Wilhelm.
Mr. Ashton.
Mr. Lunt.
Mrs. Parmerton.
Eshte'al-Ebn-Kalanter.

The foregoing were declared elected members of the Executive Board for the ensuing year.

The Chairman called upon Miss Mary Lesch, who responded, conveying the love and greetings of the Chicago Assembly.

The Chairman called upon Mrs. Maxwell, of Montreal, who responded as follows:

MRS. MAXWELL: I feel that I have no right after all that has been said today to speak again about the Mashrak-el-Azkar, but when Eshte'al-Ebn-Kalanter spoke as he did I felt that I was being submerged in an ocean of spiritual force. It seemed to me that the great spirit of sacrifice that has been spoken of would come to me if I knew that the Mashrak-

el-Azkar could be completed during the lifetime of Abdul-Baha. That may seem weak, but I do not believe that I should have the capacity for sacrifice unless I felt that it was to result in the accomplishment of what was a burning wish, and would mean the completion of the building during his lifetime.

Moved and seconded that the Secretary be

authorized to publish the report of the convention, including the constitution, in the STAR OF THE WEST. Unanimously carried.

The convention closed with the singing of "Awake, Ye Nations All!"

BERNARD M. JACOBSEN,
Secretary.
ALBERT H. HALL, *President.*

PLAN ADOPTED FOR WAYS AND MEANS.

Your committee, appointed in behalf of the convention, to consider and report upon ways and means toward forwarding the common object of this Unity, namely, the erection of the Divine Edifice, the Mashrak-el-Azkar, in Chicago, beg to report the following recommendations:

1. We recommend the adoption of the motion following, i. e.:

That immediately after the adjournment of this convention, the Executive Board communicate with the Mashrak-el-Azkar representative of each Occidental Bahai Assembly, and in all cases where Bahais reside in a community not affiliated with an existing Assembly, then directly with such believers, stating the adoption of this vote by the general convention, and, in accordance therewith, recommending to all such Assemblies and the friends of God the following procedure for the speedy discharge of the remaining encumbrance on the Mashrak-el-Azkar land in Chicago, and the raising of funds for the early erection of the Edifice itself, viz.:

That said Board urge upon the friends the advantage to be gained by putting into effect, *at this time, a uniform system of contribution* which shall be operative alike in *every Assembly and Bahai community in the Occident*. And in forwarding this principle to suggest to the friends that the aim and object of this action is that those whose hearts are awake to this call for service, may *give of that which they have to the utmost limit*, in order that during the *presence of ABDUL-BAHA, the CENTER OF THE COVENANT, upon the earth this Divine Edifice may be established*.

Through this method, collective and unified effort will be assured: the countless rills of pure offerings will become the great river of accomplishment, and the Divine Edifice will be speedily begun and completed.

The key to this, we believe, is love and solidarity, and the swiftest means, is a systematic and regular giving. But love must urge, and our gifts be of the heart else they fail of consecration. This is a spiritual Edifice, and the privilege and voluntary character of serving it, surrounds and *must precede* every material means by which its erection is to be sought. It is the opportunity longed for through ages, an opportunity which becomes

possible only during the Universal Day of God. It is our hope that the heart of the CENTER OF THE COVENANT be gladdened with what shall appear from the friends in this behalf.

2. We further recommend that the Executive Board be authorized to put into effect a system of numbered triplicate receipts for all offerings made to the Mashrak-el-Azkar: the original to be filed with the general Executive Board, the duplicate to be retained by the local Treasurer, the triplicate to be given as a receipt to the giver. These will be signed by the Auditing Committee appointed by the Unity during each annual convention. Such receipts will be suitably inscribed and in the discretion of the Executive Board, may embody any appropriate insignia or device. With this method in effect, so that the individual giver is thus known and identified, we recommend that all gifts be sent through the particular Assembly: but we believe that the source of these offerings should be held in confidence.

3. That upon selected days to be fixed by the Executive Board, meetings be held by each local Assembly at which all shall be welcome, and the endeavor be to acquaint the friends and all interested in the establishment of a universal spiritual Edifice, with the purpose, meaning and importance of the Mashrak-el-Azkar. Provided, however, that His Holiness, the CENTER OF THE COVENANT, shall first approve of the fixing of these uniform dates by the Executive Board.

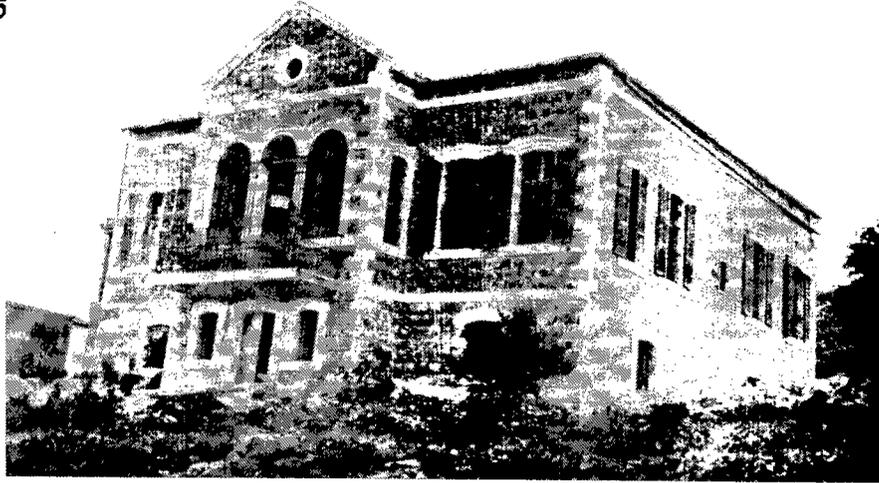
4. Your committee further recommends to this convention that the Executive Board prepare, publish and distribute forthwith or as soon as may be, a pamphlet or folder setting forth the source, meaning and function of the Mashrak-el-Azkar, together with selections from the Divine utterances concerning it, in the Holy Books.

Respectfully and lovingly submitted,

THE COMMITTEE,

Alfred Lunt, *Chairman.*
Claudia S. Coles,
Roy C. Wilhelm,
Corinne True,
Edna McKinney.

OUR PERSIAN SECTION this issue contains: 1. Talk by Abdul-Baha at Port Said, Egypt. 2. Glad-tidings from Port Said, by Mirza Ahmad Sohrab. 3. Brief biography of Mirza Djafar Hadi of Chiraz. 4. Tablet for Mirza Djafar. 5. Pictures of the Pilgrims' House (hospice) on Mt. Carmel and its builder, Mirza Djafar.



این بنا از منتهای اخلاص و خیر و با نیت آقا میرزا جعفر شیرازی در نجف ساخته شد

THIS BUILDING IS THE SPIRITUAL PILGRIM-HOUSE [HOSPICE ON MOUNT CARMEL] AND ITS BUILDER IS MIRZA DJAFAR CHIRAZI THE MERCIFUL.

أنت الکریم
الرحیم العزیز
الوهاب والک
أنت القوی العلی
العظیم الکریم
الرحمن
ع ع



سعد الأمان فیدع
الآلاء ساطع الشمس
لا یتمه الأضواء طیه
الشدائخیه المینا
لذکر الریاء منیمة
بتلك الحدیقة العلیاء
وآیضاً أنطحهم
منضلك وقلوبهم
نمیضک ونور
انصاهم بنشاهد
أثارک وشف
أذا انهم بانسمع
أذکارک وانطق
لیانهم بالتناء
علیک واجعل
أمدتهم لحافیه
یحییک انک

آقا میرزا جعفر هادی اف شیرازی
MIRZA DJAFAR HADI-OP CHIRAZI.

نجم باختر :- اینست
اسم جناب آقا میرزا
جعفر. اینست شرح
حالش. اینست
رسمش. این هم عملش
چیز که باقی مانده است
از خدا خواهم اشانترا
زیاد فرماید و لیسرت لک
علی الله بعزیزین.

(دکتور ضیاء بغدادی)

<p>مدت در اینجا انتظار و رود قدم مبارک را می کشیدند بودند و بعد از دو سه روز حضرت باین سرور و ولای رجا وارد شدند چون عدّه نفوس زیاد و اطّاقهای هوش کم لرزه بالایی بام خیمه سلطانی بلند شد و هر روز و هر شب محافل مجلس آسمانی در زیر آن خیمه منعقد میشد در همین ایام شماری چهارم نجم باختر وصول یافت و لو بکل ایران را به پشت الهی مستبشر نمود و هر یک از اصحاب شما نظر راستان می نمود و از اثرهای نجم باختر در شرق حکایاتی تعریف میکردند که اگر شماره سائر مدبران می شنیدید دل و جانان شاد و خرم میگشت بجای آن سرورم که آن برادر عزیز از جان من موعنی با تمام این خدمات شده اید . آثار سفر مبارک در ایلیک و اروپا در شرق مانند شمس ظاهر و نمایان است روح جدیدی به قلوب بخشید و اهتزاز عجیبی در دلها افکند بالهای ضعیف را قوی نموده و نفوس پشیمانه را سبز و خرم کرده روزی که که احبابی بسیار در حضور انور شرف شدند از جمله بیانات این بود : — " ایا حالا اهل ایران بیدار شده اند؟ میدانند از کجا هستند؟ هم چنین موهبتی خدا در حق از ما نموده که مثل و مانند می ندارد. هم چنین عنایتی در حق از ما نموده گشته . هم چنین تاجی خدا بر سر ما گذاشته است حالا معلوم نیست بعد معلوم میشود که خدایند چه موهبتی بایران و ایرانیان نموده است . اگر ایرانیان بدانند ای الابد افتخار کنند و از شدت فرح و سرور پرورند نمایند . حضرت سبح</p>	<p>الهدیه که شما در نیم جهان مبارک بودید در وقتی که از انبیا اعظم درخشان و باران رحمت سزایان و نسیم عنایت در مرو بود شکستید خدا بگوشتید و تبلیغ نماید و این ایرانیان را بیدار کند . بگویند ای ایرانیان ای ایرانیان هیچ میدانید که چه کوکبی از افق ایران طالع! ای ایرانیان ای ایرانیان هیچ میدانید که چه شجر مبارکی در میان شما غنچه شده! ای ایرانیان ای ایرانیان هیچ میدانید که چه جرمی در میان شما موج زده است! بیدار شوید! بیدار شوید! تا یک غافلید تا یک خولوشید! تا یک از این موهبت بخرید! حالا دیگر وقت بیداری است وقت هوشیاری است!</p> <p style="text-align: center;">* * *</p> <p>بازی از این قبیل بیانات تشجیع آمیز و عبارات روحها هر روز از م مبارک نازل و بسبب اشتغال و انجذاب قلوب میگردد تا آنکه دیروز امر مبارک بر آن صادر گردید مخضد بعضی رحمت به بعضی و دیگران از راه اسلام به روستیه و ایران رجعت نمودند جمع بر خدمت آن برادر حقیقی تحت ابداع ابروی میرسانند</p>
<p>میرزا جعفر هادی شیری خلاصه از شرح حال قدوة الأختاء آقای قاضی میرزا جعفر هادی اف شیرازی مؤسس مسافرخانه در پاکلاکو کربل</p>	<p>میان سلطان ظاهر شد اول آنها از او دوری می جستند و و تسخر و شتمت می نمودند بعد فهمیدند که چه نعمتی از دست داده اند وقتی اهالی جمیع اروپا ایمان آوردند آنوقت تعلقت شدند که چه موهبتی در حق آنها شده ولی از برای همین آن دست دادند حالا حالت ایرانیان هم همین طور است نمیدانند که چه عنایتی در حق آنها شده جمیع خلق نهایت آرزوی این داشتند که بحضور نفس مبارک شرف شوند!</p>
<p>خبا یا قاضی میرزا جعفر ۳۰ سال است که امر بهائی را قبول و نور ایمان و ایقان از جبهه ایشان طالع قدم در شاه راه نبوت ورسوخ زده و در هر جا برده در نهایت افتخار باسم حلیل دهائی معروف و مشهور در طریق خدمت چالاک و در رسیدن عمودیت در ساحت مرکز مشاق قاضی ۱۲ سال در مدینه عشق آباد رحل اقامت افکند و مصدر عنایت حضرت آرزو بوده و حال قریب ۱۷ سال است که در شهر خرقند</p>	

تَجْرًا لَنَا مِنَ الْأَرْضِ يَنْوَعُوا، وَبَعْضِي كَقَسْدٍ أَوْ كَوَلْوَالِكَ
 بَيْتٌ مِنْ زُخْرِفٍ أَوْ تَأْتِي مَا اللَّهُ وَلِلَّوَكَّةَ قَبِيلًا، وَبَعْضِي
 كَقَسْدٍ أَوْ تَرَفِي مِنَ السَّمَاءِ، وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّى تَنْزِلَ
 عَلَيْنَا كِتَابًا، وَجَوَابِ هَمَّابِهَا مَقْرُوبًا، قُلْ بِسْمِ اللَّهِ
 رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا مِثْلَ سَوَالٍ، أَمَا مِنْ مَكْرِمٍ خَلِيلٍ
 خُوبِ وَدِ شَمَاهَا مَتَفَتَّ شَوِيدِ وَيَكُ سَلَمَةُ فِي عَيْنِ
 كُنْدِ كِهْ أَكْرَظَاهِرْ شَدَّ بَرَايَ مَا شَبَهَهُ نِي نَمِي مَانَدُ وَ
 بِنُورِ سِيدِ وَ مَهْرُ كُنْدِ وَ تَسْلِيمِ تَمَانِدِ اَنْوَقْتِ مِنْ يَكِ
 شَخْصِ مِ مَقْرُوبِ تَا اَنْ مَجْمُوعِ رَاظَاهِرِ غَايِدِ
 مِزِ رَا حَسَنِ عَمُوقَانِ شَدَّ وَ كَقَسْدِ دِكْرِ حَرْفِ نَمَانَدِ
 دَسْتُ بَارِكُ رَا بَزُورِ بُو سِيدِ وَ رَفْتِ وَ طِ عِلْمِ اقْبُولِ
 نَكْرِدَنْدِ كِهْ شَايِدِ بِنِ شَخْصِ سَا حِرَابِ شَدَّ هَرْ جِهْ كَقَسْدِ
 اِي مَجْتَهِدِ بِنِ شَمَارِ فَرْسِتَا دِيدِ وَ خُودِ چِنِ خِرَا سِيدِ
 فَا نَدَهْ نَهْ مَجْتَهِدِ كَقَسْدِ مَا رَا سُوا مَنُودِيدِ جَمِيعِ اَزِ بِنِ
 قَضِيَهْ خَبِرِ دَارِنْدِ بَعْدِ اَزِ چِنْدِي مَكْرَمِ اَنْشَا رَفْتِ
 وَ قَضِيَهْ رَا بَتَامَهْ دَرِ مَجْلِسِ عَمَادِ الدَّوْلَهْ حَاكِمِ كِرْمَانِ شَا
 نَقَلِ كَرْدِ مِزِ اَغْوَايِ دُرُوشِ سَرَامُوشِ بُو دِ وَ
 عَمَادِ الدَّوْلَهْ مَرِيدَا وَ دَرِ مَجْلِسِ حَاضِرِ چُونِ تَفْصِيْلِ بَا
 شِيدِ بَهْ نَفْدَا دِ و سَا نِ اَطْرَافِ مَرْقُومِ نَمُودِ وَ هَجْتِنِ
 مِزِ رَا حَسَنِ شَا اَلِيَهْ دَرِ طَهْرَانَ دَرِ مَجْلِسِ مِزِ رَا حَسَنِ
 خَانَ وَ زِيرِ دَوْلِ خَا جِهْ اِي نَقَضِيَهْ رَا بَتَامَهْ نَقَلِ
 نَمُودِ وَ چُونِ مِزِ رَا رِضَا قُلُوبِ مَجْمُوعِ حَضُورِ دَا شَتِ
 تَفْصِيْلِ رَا مَرْقُومِ نَمُودِ مَقْصِدِ اِي نِ اسْتِ كِهْ بَا اِنْ كِرْمَانِ
 اَلْقَا اَتِ وَ مَقَاوَمِ شَا هُ ثَمْرِنِ دَا شَتِ اِي رَا لَلَّهْ غَا لِبِ
 شَدَّ حَالِ اَلْمُجْتَهِدِ شَرِي سُوْرَا سَتِ غَرِ مَعْطَرَاتِ
 وَ قِي اَزِ طَهْرَانَ بَهْ بَعْدَا دِ مِزِ قَسْمِ بَكْتَرِ اِحْبَابِ دَرِ رَا هِ
 نَبُودِ اَمَا دَرِ اِي سَفَرِ اَزِ هَرْ شَهْرِي اَزِ بِلَادِ غَرْبِ عَجُورِ
 كَرْدِيمِ اِحْبَابِي يَاقْتِمِ دَرِ جَاهَانِي كِهْ اَزِ بِي شِيدِ
 نَشَدَهْ بُو دِ شَلْ دَنْوَرِ وَ دَبْدِينِ وَ نَمَهْ وَ نَسْتَنِ
 وَ بَرُوكَلِينِ وَ سَتَكَلِرِ وَ سَتَرِيَالِ وَ اَمْتَالِ دَا لِكِ

بَشِيرَاتِ اَنْوَارِ شَيْخِ عَجِينِ
 بقلم جناب آقا میرزا احمد سطراب
 پورت سعید مورخه ۲۹ جون ۱۹۱۳
 روى فداك رقيه نوراني ان قام بر خدمات سجاني در اين شهر
 وصول يافت و از محبت و امانت سرور رنج كشود الحمد
 لله كه شب و روز موفق بر خدمت هستد و مطابقت رضاي
 مبارك مشي وسلوك مينمايد شكر خدا را كه در هفتم
 هين ماه كشتي موسوم به "حما ليا" وارد به پورت سعيد
 شده و كه كمي شاق از اناق شرق رويد بخشيدن گذارد بعد
 با موبارك نكگرافي به حيفا زده شد تا جميع ساونيك در اين

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بیتنا خیر

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این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آن جای درسائیل بجا بشود و وحدت و بیان و انتشار علوم و فنون از قرن و تربیت اطفال و پیشرفت مر حضرت بهاء الله در اطراف جهان و توضیح حقا تو این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

نطق مبارک

مغاست و اما این قبه این امر الله است و ان محبت و متول بر پادشاه و پادشاه در ظلم و البته او غالب حال شاه و شیخ کجا است که به بنیند در بیروت سعید اقلیم مصر چنین جمعیتی در زیر این خیمه تشکیل یافته است و تمامش کتدر چه خیمه خوبی است خیل مکتولت مخالفین خواستند امر الله را محو نمایند اما امر الهی بلند تر شد و بریدند ان لطفوا لله باقوا هم و یا بی الله الا ان نعمة زبر اخدا امرش را ظاهر و نورش را باهر و فیضش را کامل مینماید خلاصه چیزی نگذشت که بغداد بزلزله در آمد جمعی از علما از جمله میرزا علی نقی سید محمد شیخ عبدالحسین و شیخ محمد حسین ابن مجتهدین شخصی شهر از علما که سومی همیرا حسن عمو بود انتخاب کردند و بحضور مبارک فرستادند و بواسطه زین العابدین خان فرالدوله مشرف شد اول سوالات علمیه نمود جوابهای کافی شنید عرض نمود که در مسئله علم ستم و محقق است هیچ کس حرفی ندارد جمیع علما معترف و قانعند لکن حضرات علما فرستاده اند که امور خارج العلاء ظاهر شود تا بساط طیان قلب آنان گردد فرمودند بسیار خوب ولی امر الهی لعنه صیان نیت چنانچه در قرآن از کما معترضین میفرماید و قالوا ان ذر من لك حتى

نطق مبارک حضرت عبدالبهاء شب ۱۹ جون ۱۹۱۳ در خیمه مسافرتین در بیروت سعید مصر بعد از مراجعت از ممالک اروپا و امریک

خیل امر عجیبی است! در بیروت سعید چنین مجلس عظیمی عقد شده خویاست ملک سرزخاک برون آرند و به بنیند که چگونه آیات آیات حق بلند گشته و اعلام ظالمات سرنگون شده! در بغداد شیخ عبدالحسین مجتهد هر وقتی فرصتی می یافت خفیا القائاتی میکرد ولی جمال مبارک جواب میفرمودند از جمله القات او این بود شبی بهمرازان خویش گفت که در خواب دیدم که پادشاه قهار ایران در زیر قبه بی نشسته بمن گفت خیار شیخ مطهرن باش که شمشیر من بهایان را قطع و قمع نماید و بران قبه آیه الکرسی بخط انگریزی نوشته شده بود جمال مبارک بواسطه زین العابدین خان فرالدوله فرمودند که این جزو صادق است زیرا آیه الکرسی همان آیه الکرسی بود و لو بخط انگریزی برده باشد یعنی این امر بهائی همان امر الهی اسلام است و لکن خط تغییر کرده یعنی لفظ تغییر کرده و لکن همان حقیقت و

مجله

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شیرکاغو امیریکا

شماره هجتمی، ماه شعبان ۱۳۳۱

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CHILDREN'S MEETING AT ESSLINGEN—ABDUL-BAHA IN THEIR MIDST

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ABDUL-BAHA AT STUTTGART AND ESSLINGEN, GERMANY.

Extracts from Letters of Miss Alma S. Knobloch and Mirza Ahmad Sohrab, addressed to Mrs. Pauline Knobloch Hannen.

THE most impressive feature of the letters from Stuttgart was the description of the children's meeting, at Esslingen, about which Miss Knobloch wrote as follows:

"We have had some wonderful meetings; the one in Esslingen surpassed them all. It was the children's meeting, last Friday, April 4th, 1913, in the afternoon. They had secured a very pretty hall, which was most beautifully decorated with greens, plants and flowers, with large and small tables near the walls and round tables in the center. About fifty children and eighty adults were present. In a smaller room adjoining the hall the children had been assembled holding flowers in their hands, forming two lines for Abdul-Baha to pass through. It looked most beautiful as Abdul-Baha came upstairs. He passed through a short hall and looked so pleased and delighted to see the dear children."

Mirza Ahmad Sohrab says of this scene: "I was overcome with surprise, emotion and joy, and could not contain myself; the tears filled my eyes. It was the most beautiful, the most heavenly, the most artistic picture that I have ever seen in all my life. It was so beautiful! I cannot describe these things; one must feel them, see them. It was a glorious day for these people, in a far-away town in Germany, to see with their own eyes the Beloved of all nations. What love! What attraction! What enkindlement these German believers have!

"The children handed Abdul-Baha their flowers as he came to them and greeted them. When Abdul-Baha's hands were full, he handed the flowers to one of the Persians, and went up one side and down the other. Then he gave them small boxes of chocolates and bon-bons. They were radiantly happy. Then he spoke to them, saying: 'These children are of the King-

dom, they are illumined with the Light of God. They have pure hearts, clear as crystal, wherein the rays are reflected. I love them very much. They are mine. I hope they will receive Divine education, that they may receive Heavenly training; become fragrant plants in the Garden of ABHA. They are very dear to me. May God guide and protect them, make of them useful men and women for the advancement of the Kingdom on earth.'

"Then Abdul-Baha entered the hall. I had to push the people back, for they had come to the door to see what was going on. He seemed greatly pleased, as he entered the hall, to see the decorated tables and the green background. After a little while, he gave an address, which I took down. Tea was then served, and cake and chocolate were on the table. A photograph was then taken of the entire group, a copy of which I am sending you. After this Abdul-Baha got into the automobile, the children crowding around and waving their flowers. Then one after another stepped up and handed their fragrant tokens. O, it looked really beautiful; I cannot describe it, so wonderfully sweet! The children waving their dear little hands, and Abdul-Baha in the auto, covered with flowers, waving his blessed hands to them. Abdul-Baha said that this event would go down in history. The following were his words spoken on the morning of April 5th, at Hotel Marquardt, Stuttgart: 'The effect of last night's meeting will be put on record in the world of eternity. The mentioning of it will be throughout centuries and will be recorded in the countries of the Orient. Because these children are tender plants, their hearts are clear and transparent. They have not yet come to the dross of the world; that is why Christ said: "Blessed are the children, for they are of the Heavenly Kingdom, being pure of heart." That

[Continued on page 162]

ADDRESS BY ABDUL-BAHA AT STUTTGART.

On the Evening of April 6, 1913, in Obere Museum (Small Hall),

Mirza Ahmad Sohrab and Mr. Eckstein, interpreters; stenographic notes by F. R. and M. Schweizer.
Translated from the German by Mr. and Mrs. Charles Ioas, Chicago.

ABOUT 250 persons were present. The hall was very prettily decorated. Miss Alma S. Knobloch read a prayer. Miss Julie Staebler favored the audience with several beautiful songs and during the singing of one of them Abdul-Baha entered. The assembly arose, showing him great respect. The following are a few extracts from the introductory remarks of Consul Schwarz:

INTRODUCTION BY CONSUL SCHWARZ

"Dear Friends: I have been asked this evening to speak a few words of welcome, which I am very glad to do, and especially so as I see in your happy faces the great impression which the presence of Abdul-Baha has made upon you.

"Seeking after Truth is as old as mankind. In accordance with the prophecies of the Old Testament, Jesus Christ came, bringing light, love, and truth; but the world recognized Him not and He and His followers were despised and rejected of men. Again, as in the days of old, is the world submerged in a sea of materialism and all things are influenced by it. The spiritual favors are neglected and suppressed. And now, in fulfillment of all prophecy, BAHÁ'O'LLAH has come and has brought the rejuvenation of Religion—not a new religion, but Religion renewed. He has come to awaken the world from the sleep of negligence and to bestow upon it the divine favor. Let us not, like those of 2,000 years ago, be blind to the light, but let us accept and appreciate the heavenly favors which have been so freely bestowed upon us, and let us hasten to spread the glad-tidings among our relatives and friends, that they, too, may partake of the heavenly feast. Look at the Son of BAHÁ'O'LLAH, Abdul-Baha, the Servant of God! Who can turn from his loving eyes or from the kindness of his words! He calls himself 'The Servant of God.' We recognize in him an Ambassador of God, who has come to teach us truth, light and love. O! let us remember his words and tell them to our children and our children's children! Let us receive the blessing of Abdul-Baha—it will sanctify our lives. Blessed be this hour to us!"

ADDRESS BY ABDUL-BAHA.

Many meetings are organized and established in all parts of the world; societies and organiza-

tions for the extension of general intercourse and extension of industry. These are societies in the interest of arts, and political parties are formed in different lands to watch the interest of the party. The establishment of all these societies is, in reality, only for the material life. Praise be to God! This illuminated assembly has no other purpose than to serve God. It is established to bring about the oneness of the human societies, it is organized to establish the companionship among different nations and races, to promulgate universal peace, so that all religions may again find the foundation of unity, so that all nations may come under the shelter of mercy, for the foundation of all religion is brotherhood, comradeship and friendship to all. But alas, a thousand times alas! Religion, which should serve to promote oneness and love among men, has become an instrument of animosity and hatred. Religion, which was established to build up and gladden hearts, has become a means of darkening the world. All the prophets appeared that oneness of men might be taught. How much suffering these prophets had to endure to unfold this illumination among men. His Holiness Jesus Christ offered His life. He endured the greatest humiliation; His head was crowned with a crown of thorns. He endured all things so that the world might again unite and that He might cement the hearts of men through His love. But today the first duties of religion are neglected. The first duty and the basis of each religion is the love of God. Love has vanished and hate and animosity have taken its place. Instead of these simple principles we now have dogmas and imitations, and because the dogmas and imitations differ we have constantly strife and war. Fanaticism is the only aim. These fanatics are actually thirsty for their brother's blood, they condemned one another and considered each other unclean.

When this darkness encompassed the horizon of the East, there appeared in the Orient, BAHÁ'O'LLAH, who illuminated the East. He proclaimed the oneness of mankind. He announced that all humanity are the sheep of One Shepherd, and God is the only true Shepherd of these sheep. He is a kind and true Shepherd. He could not be kind toward His sheep had He not created them. If He did not love them He would not take care of them. Now if God

loves all, why should we be unkind to each other instead of loving one another? BAHÁ'O'LLAH proclaimed the ideal of universal peace among religions. The fundamental principle of religion is one and the same—all the prophets guided mankind to divine love. They have called them to the knowledge of God. They have taught them the unity of the human race. They have summoned them to the furtherance of human virtues. They have enlightened the fundamental law of morality. The differences of the various religions are the results of dogmas and imitations, so we must give up dogmas and turn our faces to the foundation of religion. Dogmas have always been the cause of strife, while religion was always the cause of Unity. BAHÁ'O'LLAH proclaimed that religion will again bring love and friendship to mankind; if it does not fulfil this duty, then is it a failure. Religion must be the antidote for all illness. If the medicine makes the sickness worse, then it is better not to take it.

BAHÁ'O'LLAH also said that religious prejudice is the destroyer of the foundation of material well being. All the messengers and prophets of God were the servants of ethics. The greatest to which man can attain is love. Love is the principle of creation. Love is the cause of illumination to the world of humanity. Love brings happiness and peace to men. That is why Christ said "God is love." The first and greatest command of religion is love. The best divine service is to announce and promulgate love among mankind.

Women used to be oppressed in the Orient. They were in every respect humiliated. They were deprived of the opportunity to gain knowledge. They could not study science or art, and in politics they had no voice at all. Men did not consider them their equal. BAHÁ'O'LLAH announced that women have the same right as men. He uplifted their conditions. He said, "The world of humanity has two wings, the one is man, the other woman." As long as both are not sufficiently strong, the bird cannot soar to the highest summit of the mountain. When women once have the advantage of education and improvement, then will mankind reach perfection. The women in the Orient have made great progress. Many schools for girls have been established, in which they are taught sciences and arts. They now have the possibility of endless progress. In this short time many wonderful women among the Bahais have shown that they are equally entitled to those achievements.

There are many wonderful teachings in the

writings of BAHÁ'O'LLAH which have been published in book form. They are such as will bring great blessing to the world and will be the means of establishing peace among mankind. In Persia many meetings are being held in which different religions are represented, Jewish, Christian, Mohammedan and Zoroastrian. There is harmony and friendship among them. They are at all times ready to sacrifice their lives for one another. They serve with heart and soul in the cause of international peace. For the spread of this cause more than twenty thousand persons have sacrificed their lives, because the old despotic rulers have opposed the ideal of peace. All the followers of those religions were such fanatics that they were always ready to shed the blood of others.

Such occurrences as we hear of in the Balkans at present, and the blood which flows there, is only the outcome of religious prejudices. Both parties, the Christians as well as the Mohammedans, declare it is a holy war, and thus religion, which should be the cause of peace, has become the cause of strife. Religion, which should be the cause of uplifting humanity, has become the cause of her destruction. Religion, which is the giver of life, has become the cause of death.

In short, all these associations, which are organized for the gain of the country or extension of commerce or the interest of parties, bring only limited blessings. But the result of this assemblage will be everlasting, its favors are boundless, for it is established upon love. Its fundamental principle is that we should turn our faces toward the kingdom of God; its aim is that God may breathe upon us. It is our hope that the world of humanity may be united and I hope this assembly may become a fountain uniting the different religions, sects and nations. Truly, I say, Stuttgart ought to be very happy. I have seldom seen a more beautiful city. I have visited many large cities, such as Paris, London, etc., but never a place which is so pretty and attractive as Stuttgart. Wherever I go I see flowers and trees and fruit trees laden with blossoms, and I must not fail to mention, among other important things, her citizens. The administration here seems to be correct and kind and for that reason the people have great possibilities. It is my greatest desire that the inhabitants of this city may become the cause of spreading friendship and brotherly love throughout the world so that the light of brotherhood may shine from here, so that the world of humanity may become the abode of peace.

BUDGET OF LETTERS FROM GERMAN BAHAIS

LETTER FROM WILHELM HERRIGEL.

Stuttgart, June 20, 1913.
35 Hoelderlinstr.*Allah'o'Abha!*

To the STAR OF THE WEST:

As you may know, I was invited by our dear Master, Abdul-Baha, to accompany him from Stuttgart to Budapest and Vienna. While in Vienna he permitted a sculptor to model him, and this sculptor asked me to spread copies of this statuette in all Bahai centers of the world. Therefore, I am sending one to you for reproduction in the STAR OF THE WEST.

This statuette can be ordered through me. The price is five marks, or one dollar and twenty-five cents. Postage for one or two copies, one mark forty pfennig [34 cents].

On June 10th, Abdul-Baha sent Mirza Ali Akbar and Mirza Lotfullah Hakim, both Persian Bahais, from Paris to Stuttgart with the following Message [Tablet], and to teach here and in other places near Stuttgart.

Large meetings were held in Stuttgart, June 12th, in our Bahai meeting room in Buergermuseum; June 15th in the hall of the Women's Club, and June 18th and 19th in the Buergermuseum. Tuesday, June 17th, we had a very blessed meeting at Esslingen, in the hall of the Good Templars' Club.

Besides these meetings, there were a number of smaller gatherings. June 11th, at Degerloch, in the home of Mr. and Mrs. Jaeger; June 13th, at Stuttgart, in the home of Consul and Mrs. Schwarz; June 14th, at Fellbach, in the home of Mr. and Mrs. Haefner; June 15th, at Zuffenhausen, in the home of Mr. and Mrs. Schweizer; June 16th, at Stuttgart, in my home, and June 17th, at the home of Consul and Mrs. Schwarz.

These were very blessed days.

This morning Mirza Ali Akbar and Mirza



Reproduction of Statuette
of Abdul-Baha

Lotfullah Hakim left for Paris and London.

Please accept my heartfelt gratitude in advance, and believe me

Ever your faithful brother in the holy Cause,

WILHELM HERRIGEL.

TABLET FROM ABDUL-BAHA.

To the beloved of God and the maid-servants of the Merciful in Stuttgart and Esslingen, Germany.

Upon them be BAHÁ'O'LLAH-EL-ABHÁ!

HE IS GOD!

O ye dear sons and beloved daughters of Abdul-Baha!

When the days that I was your associate and intimate, pass before the mind, the heart is stirred into cheerfulness. What blessed days they were! What radiant nights they were! They will never be forgotten.

With the memory of you every morning I arise and every evening I raise the song of supplication toward the Kingdom of ABHA and beg assistance and confirmation for you. I hope that, in Stuttgart, the Ensign of Signs may become unfurled, and the fire of the love of God may send forth such flames as will enlighten all around; that each one of those blessed souls may become like unto a lamp diffusing the light of guidance in all directions.

I send to those parts his honor, Mirza Ali Akbar, and his honor, Mirza Lotfullah, that they may associate with the friends, convey to them the yearnings of the heart of Abdul-Baha and explain the degrees of the powers of the Covenant and the importance of the Center of the Testament. These two persons are very blessed.

Assuredly the believers shall obtain joy and happiness through meeting them. Know ye this, that *today the greatest of all affairs is obedience to the Center of God's Covenant; the power of the Covenant shall stir the regions, and the spirit of the Covenant shall resuscitate.*

Therefore, all the believers, in all the meetings and gatherings, must mention the Covenant and raise the song of the Covenant.

Upon ye be BAHÁ-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 9, 1913, Paris, France.

[Letter from Marie Herrigel enclosing letter of appreciation to Abdul-Baha signed by the German Bahais reproduced below, was sent to the STAR OF THE WEST, for publication, by The Centre of the Covenant, Abdul-Baha Abbas.— *Editors.*]

LETTER FROM MARIE HERRIGEL.

Stuttgart, June 26, 1913.

Allah'o'Abha!

To His Holiness, Abdul-Baha Abbas:

O thou beloved of my heart!

The thought of thee fills my heart with joy and happiness. All the past days and weeks are proofs of thy boundless love to us.

Although thy holy presence in our midst

held in our home. The tea which our Persian brothers brought from thy hands, was the cause of great joy and happiness to the friends.

All those who signed the following letter drank this blessed tea. Therefore, we were all the guests of Abdul-Baha, and this we have done in remembrance of thee.

Hearty greetings and love from thy daughter,

MARIE HERRIGEL.



This photograph of Stuttgart Bahais was taken at the request of Abdul-Baha

brought us gladness, yet they were days of earnestness, for in beholding thy greatness we felt our insignificance. Therefore, I was often very sad. But, praise be to God! He has made me willing to devote my life to thee, to be diligent in the Cause, and to serve humanity.

I thank thee also, at this time and throughout eternity, that thou hast sent us Mirza Ali Akbar and Mirza Lotfullah Hakim, who became, through thy providence, guests in our home. Verily, through these two souls, thou hast shown us how the Bahai must be. My heart is ablaze with the fire of the love of God toward all mankind and I hope, through the help of BAHÁ'Ó'LLAH, that this fire may become a brilliant flame.

On the evening of June 24th and 25th, we invited all the dear friends to unity meetings

LETTER TO ABDUL-BAHA ABBAS FROM THE BAHAIS OF STUTTGART.

Allah'o'Abha!

To His Holiness, Abdul-Baha Abbas:

Gathered together in love and unity, the undersigned friends are celebrating the 19-day feast in the home of Mr. and Mrs. Herrigel.

Our hearts are overflowing with gratitude and love to your Highness, for as we listen to the reading of the Tablet which thou hast sent to us through Mirza Ali Akbar and Mirza Lotfullah Hakim, we feel ashamed, for we know that we are unworthy of such love and kindness. Therefore, we supplicate to God that He may give us grace and power to become true Bahais.

We thank thee again that thou hast sent

[Continued on page 161]

STAR OF THE WEST

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Honorary Member: MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the Leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (August 20, 1913) Kamal

No. 9

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENTS.

“*AS to the matter of the Mashrak-el-Azkar: This is very important. All the believers must most decidedly exert their collective effort in this particular.*”—Words of Abdul-Baha in a recent Tablet to Mr. Alfred E. Lunt.

In compliance with the plan suggested at the Mashrak-el-Azkar convention, held in New York city, that certain days be set apart to be observed throughout the western hemisphere as Mashrak-el-Azkar days*, the Executive Board of Bahai Temple Unity supplicated Abdul-Baha, and received the following word: “*If you appoint a special day—that is, THE NINTH DAY OF EVERY MONTH for consultations regarding the Mashrak-el-Azkar, it will be favorable.*”

The Bahai Temple Unity urges each assembly throughout America to choose one of its number to be the collector or Temple treasurer, to whom all the local funds for the Mashrak-el-Azkar can be given and who shall forward same to the Financial Secretary at Chicago, thereby facilitating the work and establishing a more uniform system throughout the country.

Contributions to the Mashrak-el-Azkar should be sent, wherever possible, through such local treasurer, as the Bahai Temple Unity is very desirous to have the matter of contributions regulated according to its triplicate re-

* See Article 3, “Plan Adopted for Ways and Means,” page 146, last issue of the STAR OF THE WEST.

ceipt system adopted at the New York convention.

We beg the assemblies to carry out this system in its completeness, as it is a great protection to the Temple Unity and the assemblies, not only for the present but for the future.

REPORT OF FINANCIAL SECRETARY OF BAHAI TEMPLE UNITY.

Receipts.

In bank, April 22, 1913.....	\$ 908.51
Receipts from above date to Aug. 15, 1913	1,893.82
Total receipts.....	\$2,802.33

Disbursements.

From April 22, 1913, to August 15, 1913.	
April 26—Convention hall.....	\$ 70.00
May 12—Taxes and assessments.....	852.53
May 13—Stenographic work for Secretary	7.00
May 13—Stenographic report of convention	25.00
May 23—Postage—Secretary.....	5.00
May 28—Printing letter heads and envelopes	8.25
July 16—Postage—Financial Secretary.	5.00
August 6—Star for special watchman.	2.00
Bank exchange.....	1.16
Total disbursements	\$ 975.94
Balance on hand.....	\$1,826.39

Respectfully submitted,

CORINNE TRUE,
Financial Secretary.

BUDGET OF LETTERS FROM GERMAN BAHAIS

[Continued from page 159]

us such dear and good brothers as Mirza Ali Akbar and Mirza Lotfullah Hakim. These two brothers have taught us in a wonderful manner, and we will never forget them. They have given Mrs. Herrigel tea, which came from Your Highness, and now she has served us with this tea. This is indeed a true Feast for we are drinking tea which comes from thy hands.

Miss Julie Staebler, Helene and Hedwig Jaeger, and Mr. Herrigel have sung the hymn of the Greatest Name, and all feel the nearness of God and His heavenly hosts.

Praise be to God! that we have heard His Call and that He has permitted us to enter into His Kingdom!

Please accept our love and greetings, and be ever near us in Spirit.

Your humble and sincere children,

<p> <i>Christlieb Frensch in. Baum.</i> <i>Engel Das b. b. b.</i> <i>Hermann Föger</i> <i>Luise Fäger</i> <i>Helene Fäger</i> <i>Hedwig Fäger</i> <i>Adelheid Fäger</i> <i>F. Fäger August</i> <i>Uly Semovary Mureelin, Wolfgang.</i> <i>Alise Schwarz.</i> <i>Edwin Fischer</i> <i>Konrad Schwarz.</i> <i>Julius Schneider</i> <i>Alise Kernberg.</i> <i>Caroline Köhler</i> <i>Emil Pfeiff with wife, Daughter</i> <i>and son.</i> <i>Ulise Staebler</i> <i>Julie Staebler</i> <i>Mina Sigel</i> <i>Paul Gallmer</i> <i>Maria Gallmer</i> <i>Luise Finner</i> <i>Heinrich Bruner</i> <i>Henriette Knosterer</i> <i>Hilke Knosterer</i> <i>Martine Stepper</i> <i>Emma Reimann</i> <i>J. Lamparter, Elise Lamparter.</i> <i>Helene Theurer</i> <i>Anna Köstlin "Hanna"</i> <i>Maria Schmeiger in. b. b. b. Choralein</i> <i>Marie Schmitt</i> </p>	<p> <i>Käthe Schürmann</i> <i>Altheim</i> <i>Samuel Häfner</i> <i>Ernst Häfner</i> <i>Maria Häfner</i> <i>Carl Künner.</i> <i>Emma Künner.</i> <i>Carl Robert</i> <i>" Hofmann</i> <i>Christiane König in. b. b. b.</i> <i>August Bauer</i> <i>Lydia Bauer</i> <i>Elsa Bauer</i> <i>Josephine Waffelmann in. b. b. b.</i> <i>Josephine Waff.</i> <i>Emma Seifert</i> <i>Josephine Waffelmann</i> <i>Hedwig Wieland</i> <i>Hildegart Wieland.</i> <i>Sarah Frosch</i> <i>Frau Emma Seifert.</i> <i>Paula Wieland</i> <i>Pauline Frosch.</i> <i>Maria Wieland.</i> <i>Pauline Frosch</i> <i>Maria Wieland.</i> <i>Maria Frosch</i> <i>Maria Frosch</i> <i>Wilhelm Herrigel</i> <i>Maria Herrigel</i> </p>
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Fac-simile of signatures of German Bahais

June 24, 1913.

ABDUL-BAHA AT STUTTGART AND ESSLINGEN, GERMANY.

[Continued from page 155]

was a spiritual meeting, a heavenly meeting, the Light of the Kingdom was shining upon it. The Confirmation of the Spirit surrounded that meeting.'"

Abdul-Baha reached Stuttgart at 8 p. m., April 1st, and alighting from the train, proceeded at once to the hotel. On the train he had said to the Persians: "This is the best thing; we will arrive in Stuttgart, take our rooms in the hotel, settle down and call up the friends. How surprised they will be! Is this not a fine plan? We are going to surprise them. Then when they come they will find us in their midst, and knowing nothing about it at all. Yes! This is the best plan." He sent for Messrs. Herrigel and Eckstein, and Miss Knobloch, and it was arranged that evening that Abdul-Baha would receive the friends during the morning hours at the Hotel Marquardt, engagements and meetings to be planned for afternoons and evenings. The first afternoon was devoted to a drive in the Royal Park with Mr. Herrigel, following which the many friends who were gathered at his home were seen. Another meeting was held at Mr. Herrigel's home that evening, at which Abdul-Baha said, addressing the believers: "How attracted and enkindled are the German Bahais! How full of love they are! Love does not need a teacher."

On the morning of April 3rd, many interviews were conducted, and numerous children were present. At 3 p. m., when the stream of visitors had been seen, Consul Schwarz came with his automobile and Abdul-Baha was taken to the famous Castle Solitude. Returning to the Consul's home, a number of prominent men and women were addressed. At 8 p. m. the first public meeting was held at the "Burger

Museum;" more than five hundred persons were present.

April 4th, many groups were seen at the hotel. Among other things Abdul-Baha said that morning, after four hours of consecutive talk: "I was most happy to see the believers of Germany so holy, so pure and so united. They are the Angels of the Paradise of ABHA. You pray that the flame of the Divine Fire may be ignited in all Germany." At 4 p. m. the party left in an automobile for Esslingen, where the children's meeting, previously described, was conducted.

On Saturday, April 5th, the morning was occupied with many interviews. At 3 in the afternoon an automobile ride was planned to the Royal Palace of Emperor Wilhelm. This most interesting and historical place is built after the plan of the Alhambra. In the evening Abdul-Baha addressed the Esperantists.

A trip through the noted cherry blossom district, with the trees abloom, and leading through the Black Forest, was a feature of April 6th. Later group photographs, which are being sent, were taken at the Park in Wangenburg. This was followed by a ride to Zuffenhausen, where Mr. and Mrs. Schweizer were visited at their home in that town. That evening the largest public meeting of the series was given at the "Obere Museum," in Stuttgart. This was arranged by the women Bahais. The day closed with supper at the apartment of Misses Knobloch and Döring.

April 7th, Mergentheim-Bad, over 100 miles from Stuttgart, was visited, the trip being taken in automobiles of Consul Schwarz. The night was spent there, returning to Stuttgart April 8th. At 8 p. m. the party left for Budapest, making exactly eight days spent in and around Stuttgart. JOSEPH H. HANNEN.

OUR PERSIAN SECTION:

This issue contains: (1) Tablet from Abdul-Baha to the editor of the *Theosophy in Scotland* and Secretary of the society at Edinburgh, Scotland, Mr. Graham Pole; (2) Tablet from Abdul-Baha to the friends at Stuttgart, Germany; (3) supplication from the friends at Stuttgart to Abdul-Baha; (4) supplication from Mr. and Mrs. Wilhelm Herrigel, Stuttgart, to Abdul-Baha; (5) news from Port Said by Mirza Ahmad Sohrab; (6) latest news

concerning Abdul-Baha; (7) article from Denver by Bozorgzadeh.

CORRECTION:

On page 141 of the last issue of the STAR OF THE WEST in the report of the Convention Proceedings, the name "Mrs. Coles" should read "Mrs. DeLagnel." This error was due to confusing Mrs. Josephine Cowles, now Mrs. DeLagnel, with Mrs. Claudia Coles.

<p>۵ آریست و خانمش ستمند میگردد و گشته غریبی مجلس و کجک و در این شهر ستمند میشد و گشته غریبی در کعبه رفتن و روانه ستم بگیران غریه ۵۳۶ این شخصان صلا از اهل مالان است و گشته در این عکالت آمانت جسته و یک از جای بسیار عالت و هر هفته در شب سه شبه محفل تبلیغ و ظاهر اش ستمندی شود پروگرام این محفل اینها مثل محفل روز جمعه است جز اینکه چند هفته است بملازه چند صحنه از هفت و آری ملوت بیشتر مجلس عبیده و کرم در امتداد این خط شرف و غریب در این شهر ستمند میشد که در همه اینها نه با اینها، الا برای بلذات و یکی مجلس ستم هم دارم که دوره میزند از نشانی گرفته و یکی ستم کرده و در گذشته غریب هر ماه دوره خود را خانه می بخشد آن مجلس مجلس ضیافت است در این مجلس ضیافت اینها همه در یک جا جمع شده پس اینها در آیات و مناقات و سرودهای آری و موسیقی جای و شربت و شیرینی و شینی حرف می خورد هفته پیش این مجلس در خانه ستم را برت ستمند شد و حج کثیری از اهل اینها حصد داشتند مسئله تا نسخ جای آمد فانی ستم نظریه با آنکه در زندان را جمع بر زمین ستمیان بی اندازد و در حاضرین یعنی اینها را ترک کرد این هفته بی است مجلس ضیافت در نقطه شمال این شهر دیگر دریاچه بزرگی که از آنزده است کاههای سنگ این شهر است ستمند کرده است همه آن گشته ستمند زمین واقع شده چنانکه اینها را در این به حضور محرم بهایان شرف ابلیخ ستمند چنانکه است جنب بزرگان داده بسیار بسیار خوش آمدید و دکتر قناره و قناره</p>	<p>۵ این ستمی که این شهر و قناره و قناره چکر در روز دینار اول ۲۰۱۱ و در شب ۲۰ درجه میرسد از این جهت که از این شهر تا اثنان عکالت و در میان آنجا ستمند و بعد از آنکه گریه برقی در کرات عکالت این جز مردمی همه در آن ستم طبقات و از این جهت ستمند است ستمند که دارد ستم این شهر که از هر طریقی ستمند ۲۰۰۰۰ ستمند که الجمل در وضع این شهر ستمند است اگر ستم آن که ستم در در نظریه ستمند یعنی ستمند بود اسم این شهر در است و پای تحت آلت کل را در است و در گذشته شرقی شهر و نه در گذشته ستمند که این ستمند است که در در ستمند ستمند است بعد از نظریه ستمند است ستمند است ستمند است از این ستمند است ستمند است ستمند است ستمند است و ستمند میشد پروگرام این شهر را ستمند است این چه ستمند است اول باب دخول این شهر ستمند است و در این ستمند است ستمند است و در اول دهان خود را بیک اسم نظم الله را ستمند ساخته و در ستمند است ستمند است ستمند است های مجال ستمند است ستمند است ستمند است لیج تازه از حضرت ستمند است ستمند است می آید پس ستمند است ستمند است ستمند است مکتوبه ستمند است ستمند است ستمند است ستمند است ستمند است ستمند است ستمند است اعظم ستمند است ستمند است ستمند است ستمند است باز ستمند است ستمند است ستمند است ستمند است ستمند است ستمند است ستمند است ستمند است می شود و ستمند است ستمند است ستمند است این ستمند است ستمند است ستمند است ستمند است</p>
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ازبختور

مقاله فاضل قلم خباب آقای بزرگ زاده .
 « بخاطر دوام در اوقاتی که در خاور زمین توقف داشتیم هر وقت که نمغ جدید بخاطر بدستم میرسید میلم بیشتر محصور در این بود که بدنام باختر باین درجه حاکمیه و ارتفاع امر الله در این کشور چه درجه است این بود که اول مقاله را جمع باین مطلب مرقرات می کردم حالاکه بلاسطه ایام اقامت در این ارض ارتفاع و عظمت امر برای العین مشاهده کردم ولم میخاهد چند کلمه در خصوص مطلب فوق الذکر بکارم تا قارئین آن مجریه عموماً و اجاباً بر این خصوصاً از وضع محال و محال برآنی که در این شهر از اوقات بهتر اطلاع بیابند بدانند که امر الله قاف قاف عالم را فر گرفته و امروزه تقریباً در تمام شهرها کوه ارض محال و جبال این امر عظیم که بتصدیق فقط محصور در نهاد نوع بشر است دائر و منعقد است

پیش از شروع مطلب چند کلمه بعنوان مقدمه لازم است ذکر شود: - چون از شرق بجاک ایالات متحد آمریکا وارد شوم اول شهر بیک در ساحل شرقی این مملکت و بیخ نمودار میشود بندر بزرگ نیویورک است که در غایت پس از لندن پایتخت انگلیس است رسیدن شهرها و ایالات از نیویورک یک تریون سیر گرفته پس از سه روز و دو شب مسافت و قطع مسافت ۲۳۰۰ میل ۵۰۰ فرسنگ تریون در کنار شهری که از استنسا هو الطیفش روح و جانانای می شود توقف میکنند این شهر در کنار یک رودخانه که در برابر باندازه سفید رود خود مان است واقع شده ارتفاع آن از سطح دریا ۱۴۴۰ ذرع است که تقریباً ۳۸۰ ذرع زیادتر از ارتفاع طهران است هوایش در زشتاد و سردی شب است

تای بجهان دارد یعنی غالب میزان البروا ۴۰ H الی ۱۲ درجه زیر صفر است و در تابستان در کمال اعتدال و خوشی است میتوان گفت مثل دماوند یا جاجرود طهران است در

مشق میفرمودند تا رسیدند به جگمه دل سپس قدی انجا ایستاده تماشا میامواج دریا را نمودند در رجعت در ایوان هرتی که در جلوی دریا ساخته شده جالس شدند و دیدند نظری انداخته فرمودند :- « عظمت امر الله عظیم است دریا آینه اعظم امر الله است که در ذات و بذات خودش پر موج است در وقتکه در نهایت ارتفاع است بادها جنوب و شمال از امواج می آورد و این خلق میخاهد حول آن سد به بندند چه قدر قلعه های سازند چه بر چه چه بارها چه سنگها بسازند و لای دریا می موج میزند هم موج میزند هم موج میزند همه اینها را از میان می برد و اثری از این سنگها باقی نمی گذارد امر الهی هم همین طور است بدانند لذاته مثل محیط اعظم امواج دارد طوفان دارد حرکت تیار دارد چه بسیار نفوس چه بسیار ام چه بسیار ملل که میخاهد امر الله را از علویت باز دارند از نفوذش باز دارند از ترقی و حرکتش باز دارند ولی امر الله بر همه این جاهها غالب می شود چقدر تو دریا خس و خاشاک میریزند ولی دریا همه اینها را از ازل نماید لهذا دریا اعظمت امر الله است سلاطین شرق و غرب قوا میخاستند مقاومت این الهی را میکنند کوانها؟ بجا رفتند؟ این همه مجتهدین خراستند مقاومت نمایند چه نتیجه بخشید اینست که سفیر باید الحق یعلو ولا یصل علیه »

بعد از هرتل بیرون تشریف آورده بسمت بیتسبک رجعت فرمودند

نجمه باختر : در این مقام این دو بیت درج می نمایم *
 لیسر الله انوار انصاف : بها تجلی القلوب المدلجمه
 برید الحاسدین لیلقوب : و یا فی الله الا ان یتیمه
 (محمد مصطفی البغدادی)

اخیرا خیره

از کتاب دوستان مستفاد می شود که حضرت مولی العالم به اسماعیلیه و بعد به رمله تشریف بردند .

تکرمه میکنیم که چنین برادران عزیز و مهربانی مانند آقا
سید اعلیٰ اکبر و آقا میرزا لطف الله حکیم باین شهر و شهرت
این دو برادر خیره خوب تبلیغ نمودند و ما هیچ وقت
انهارا فراموش نخواهیم نمود امروز آقا میرزا اعلیٰ اکبر
و آقا میرزا لطف الله چای که از حضور عنایت شده
بود آوردند و در این ضیافت هم فرشتد و سبب سرور و فرح
نخل گردید امة الله میسر هر یک است ابرو همن
و هدویک و ستر هر یک سر و داسم اعظم را خواندند
و کل قبرستان را و جنود سماوی را احسان نمودیم الحمد
لله که ما هاندای حضرت بهاء الله را شنیدیم و از
روی فضل بعضی ما را در ملکوت خود داخل نمود
تحت و خلعت صبی خود بحضور بیاك اراده داشته
و همیشه جای تائید و توفیق مینائیم
اطفال خاضع و خاشع شما

عَرَضِيَّة

ترجمه عرضیه مستر و سرور و پیامبر اکبر از اجابا آلان
از استوت کارت مورخه ۲۴ جون ۱۹۱۳
الله ابري

ای محبوب قلبی من فکر آن محبوب بر رخا همیشه قلب را محلو
از سرور و فرح دارد و قانع اسبوع و ایام گذشته
اعظم دلایل محبت لایحه صائب است در حق این بندگان
حضور بیاك در بیان ماها سرور لایتهی بنشیند
زیر اجلال و عظمت تورا و فقر و نیاز چیزی خود را درك
نمودیم ولی الحمد لله که مرا مؤید باین نمود که حیات خود را
وقف امرت تمام و در خدمت ارسامی و در جانتان
در طریقه اعمال است بگوئیم و هم چنین همیشه تورا تشکر
مینمایم که از راه فضل و محبت آقا میرزا اعلیٰ اکبر و آقا میرزا
لطف الله مرا ارسال داشته و من بی نهایت سرورم

و مقترحم که در ایام توقف مهمان ما شدند فی الحقیقه
بر واسطه این دو نفس حضرت عبدالجبار چنانچه
باید و شاید حیاتیات در نظر ما محترم نمودند
در قلب من فار محبت الله و محبت بهاء الله است که در اشغال
است و امیدم چنان است که تائیدات جمال بیاك این
شعله مشعل بنی گم گردد در دوش ۲۴
۲۵ ماه جون دوستان الهی را دعوت بظنات
۱۹ روزه نمودیم و چای عنایتی که بواسطه برادرک
ایرانیان آورده شده بود در آن دو مجلس حرف
شد مودت فرح و استهاج گردید جمیع باران که عرفیه
جوز را امضا نموده اند از این جای عنایتی نوشتند
و لهذا فی الحقیقه همه ماها مهمان حضرت عبدالجبار
بودیم و اوقات را به یاد بیاك گذرانیدیم از آن
جای قدسی بامه الله سرور کسبتن برای احبابی
سنگین و هم چنین به قنول شورا زاده شده
در نهایت خضوع
سرتوسس بر کسبتن

اجابا از یورت سعید

تقله جناب آقا میرزا احمد سلاب علیه السلام
امروز صبح که ۳۰ جون است بر حسب امر بیاك
چای در حضور قدس در منزل جدید صرف شد
احباب حاضر بودند اول شرحی از سفر امر بیاك بیان
نمودند که سه دفعه به شیکاگو چند
دفعه به نیویورک سه دفعه به واشنگتن و
جاهای دیگر رفتم هر جا واروشیم دیدیم احباب الهی
موجود در هر شهری نفوذ کلمه الله مشاهده گت
و قوه ملکوت ابري ظاهر و بیا هر بود
بعد در حضور از بیت بیرون آمدم و بطرف دریا

و نارحمت الله چنان شعله زند که اطراف را حرکت آورد
 آن نفوس مبارکه هر یکی شمع روشن گردد و نور هدایت
 با طراف بخشد جناب میرزا علی اکبر و جناب میرزا الطاف الله
 را محض دلجوئی یاران و تبلیغ اشتیاق قلبی عبد البهاء
 و بیان مراتب قوه میثاق الهی و اهمیت ترک عهد
 بان صفحات میفرستم این دو نفس بیای مبارکند
 تمیز است از ملاقات آنان یا در اشرف و سروری
 حاصل خواهد شد این را بدانید که امروز اعظم امور
 اطاعت که اشتیاق الهی است و قوه میثاق آفاق الهی است
 آرد و روح میثاق زنده نماید پس جمع احباب باید
 جمع محافل و مجامع ذکر میثاق کنند و آهنگ میثاق
 بلند نمایند و علیکم البهاء و السلام علیها و علیها

کن در عالم الهی و نظر الطاف بی پایان است و مشکله نوحیت
 است و آینه روشن جمال الهی و نظریه باهوشی او و طبع انوار
 الهی و دارنده قوه قدسیه فی است که محیط بر جمیع کائنات است
 اینست که حقائق اشیا را کشف نماید حکم بر طبیعت میکند
 و اسرار طبیعت را از حیرت کون به حیرت ظهور میآورد و شرکت
 طبیعت را می شکند قانون طبیعت را منهدم نماید نظام
 طبیعت را بهم میزند گوی در هوا پرواز نماید گوی بر سطح
 دریا ناخفت و باز میزند گوی در زیر دریا سمند براند
 جمیع اسرار مکتوبه ستور و طبیعت را از حیرت غیب به حیرت
 سفرد میآورد این است که ناسخ قانون طبیعت و ناسخ
 نوامیس آن است و این قوه قدسیه مخصوص انبیا است
 و باین قوه معنویه از اسرار حیوانات ممتاز مادام چنین قوه
 دارد باید مظهر مدینت الهیه شود و طبع انوار ابدیه
 گردد و مؤسس کالات آسمانی شود و روح تعالی الهی
 گردد خدمت عباد و اخلاق کند جانها را بشیرت میآورد
 انچه نماید از نوامیس رهائی یابد و امید حیات ابدی جوید
 این است شرف و منقبت عالم انبیا این است سعادت ابدی
 عبد البهاء عباس

کَرَفِیْبَر

ترجمه عریضه احبای آلمان از استوت کارت
 مؤرخه ۲۴ جون ۱۹۱۳
 الله اهی

حضور مقدس حضرت عبد البهاء
 ای مولای عزیز و رب مجرب ماها که این عریضه را باسم خود
 امضا می نمایم در نهایت محبت و اتحاد در بیت سترو س
 هر یک جمع شده در ضیافت نوزده روزه با هم شریک و ایام
 قلوب ما از منونیت و تشکرات عنایان مبارک شما است
 و چون لوح مقدسی که از حضور بافتار این بندگان بواسطه
 اقامت زعالی اکبر فسجانی و اقامت ز الطاف الله حکم نازل شده
 قرأت می نمایم از نهایت بی لیاقتی خود شرمسار میگردیم
 زیرا خودمان را سزاوار این همه مراحم و عنایت نمی دانیم لهذا
 از بازگاه احدیت رجای می نمایم که ما را توفیق و قدرتی بخشد
 تا روز بروز بهایان کاملتر و خوشتر گردیم و بیان

لَوْحٌ مِّبْرَکٌ

استوت کارت و سکن چسبی و اما در حین بعثت میرزا ابوالحسن
 هوانده
 ای پسران محترم و دختران عزیز عبد البهاء روزگار را که با شما
 همدم و همراز بودم چون بخاطر گذرد دل به تنز از آید چه
 روزهای مبارک بود و چه شبهای روشنی ابد افراوش
 نمیشود هر چه بیاد شما از بستر بر خیزم و هر شامی در
 تضرع و زاری ملکوت ابروی آهنگی برانگیزم و شما را تا امید و توفیق
 خواهم امیدوارم که در استوت کارت را ایات آیات بلند گردد

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قیمت اشتراك ۱/۱
اوت ۲۰

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانه بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف خراسان و توضیح حقائق این دین غنی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

لَوْحٌ مَّبَارَكٌ

اسکاتند این بوغ منشی انجن بیازوفیها و مدیر جریه
ستر گراهم پول علیه بخت الله الاهی

هول الله

دوست عزیز محترما نامه شما به آقا میرزا احمد رسید من نیز مطالعه کردم از مضمون خوشنود حاصل شد زیرا دلیل بر بلندی همت و نیت خیر بود مقاله که در مجله تیا سفیها درج کرده بودی دلیل بر این نیت خیر است انسان عاقل و کاتب با هر مقاله ای میکارد که تا تجش ابدیت و فوائدش کلی تا اینکه جمیع عالم انسانی توجه بملکوت مجانی نمایند و مستحقان نیز از حقیقت انسانیته مانند سراجهای نورانی سالمح و لایع گردد امروز عالم انسانی محتاج تعالی است که این عصر و نور این قرن است زیرا مدنیت مادی و طبیعی ترقی فوق ماده نموده ولی مدنیت الهیه بیک قدر برتر شده و حال آنکه مدنیت الهیه مانند سراج است و مدنیت مادیه مانند کج این زجاج بدون آن سراج تاریک است پس باید گویند تا سراج آسمانی برافروزد و عالم اخلاق روشن گردد و نضال باستانها که نیت حقیقت نطق است چون کوکب

در خشنده جلوه نماید عالم طبیعت در لاکه حیران است چون نظر بر حیرانی نمائی ملاحظه میکنی که مواهب عالم طبیعت در آن حیوان در نهایت کمال جلوه نموده که از برای انسان شاید تیسر نیست شلا ملاحظه نما که مرغ خوش الحان در نهایت حسن و جمال در فراتر کوهی بر اعلی شاخه درختی آشیان نموده این لاله فی الحقیقه بر قصه رکوک شرف دارد هماغه در نهایت لطافت منظر در غایت صلوات آب در نهایت عدویت کوهسار سبز و خرم و جمیع جزئیها در دست همرا دولت و ثروت این مرغ از هر جزئی خواهد دانم خندان نه رحمتی نه مشققی نه تکدی نه تدبیری نه خرفی نه الهی نه حسرت و سستی شب و روز در این لاله و آشیان به نهایت سرور کامرانی میفاید پس ثابت شد که مواهب عالم طبیعت در عالم حیوانی جلوه اعظم دارد اما این انسان بیچاره گری آوره گری بیمار گری ناتوان گری گرفتار گری در فقر و فاقه گری در حال خطرناک شب و روز میکوشد تا یک یار نماند بدست آرد پس قیاس نمائید چه قدر خرف میان حیوانات و حیوان است لاله در واقع شد که مواهب عالم طبیعت در عالم حیوان بیشتر جلوه دارد اما انسان چندان از این مواهب طبیعی بهره نماند و نصیب نوزدند

نجم بختار

۱۳۲۹

از شیخ کاغذی
شماره پنجم ماه رمضان
فهرست مندرجات

- ۱ لوح مبارك برای منشی نجمن تیان و دنیا و مدیر جریده ستر گراهامر پول در ادین بورخ اسکاتلند .
- ۲ لوح مبارك برای اعیانهای وانا، رهن در واسنگن استرنگارت آلمان
- ۳ ترجمه نصیحتهای الهی از استوت گارت آلمان
- ۴ ترجمه عریضه ستر و مسس وایلمر هرنگل از استوت گارت آلمان
- ۵ اخبار از یورت عید و صر تلمر جناب آقا میرزا احمد سهراب
- ۶ اخبار اخیر از سافرت حضرت مولانا العالم عبدالباہ
- ۷ مقاله از جناب نور بقلم جناب آقای بزگت زاده

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STAR OF THE WEST

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“THE ORB OF THE COVENANT”

Tablet revealed by Abdul-Bahá and spread throughout America many years ago.

HE IS GOD!

O thou whom my heart addresses!

Know thou, verily, THE COVENANT is an Orb which shines and gleams forth unto the universe. Verily, its light will dispel darkness, its sea will cast out the thick froth of suspicions upon the shore of perdition. Verily, naught in the world can ever resist the Power of the Kingdom. Should all mankind assemble, could they prevent the sun from its light, the winds from their blowing, the clouds from their showers, the mountains from their firmness or the stars from their beaming? No! By thy Lord, the Clement! Everything (in the world) is subject to corruption; but THE COVENANT of thy Lord shall continue to pervade all regions.

Address thou the waverers and say: “Have ye forgotten that which transpired in the time of Christ? Are ye not informed of the events which took place in His blessed Day? Did not the Pharisees rise against Him? Did they not give verdict to the shedding of His blood, to the murder of His friends and to oppressing His chosen ones? Have ye not heard concerning the heretics, the violators of His COVENANT (who appeared) after Him? Are ye not informed of those kings, princes, learned and prominent men who persecuted Him? Did ye not see what has been the end of the persecutors?”

And do thou advise them and illumine their inmost part, and say unto them: “By GOD, the True One! Verily, Abdul-Baha is assisted by the Beauty of EL-ABHA who helps him with a Power whereunto all the heads are made humble. You shall surely find the banner of hypocrisy reversed, the foundations of discord demolished and the Standards of Peace and Harmony waving throughout all regions!”

O my friend! Verily, Baha hath commanded me to be forbearing and patient, to conceal (their doings), to forgive and pardon. Otherwise, I would have rent their covering, disclosed their sins, divulged their deeds, depicted their character and unveiled their manners. Verily, thou art already informed of some of their deeds and it is sufficient for you.

Consequently, turn thy face unto the Kingdom of THE COVENANT, thy heart beating with the Love of GOD, thy soul attracted to the Fragrances of GOD, thy tongue speaking of the appearance of the Kingdom of GOD, thy insight rending veils asunder and disclosing the realities of things—and with a power which may move the heart of all in the world.

This is a confirmation from the Lord of the Effulgence, while all else save this shall never profit thee! This is that by reason of which thy face shall gleam, thy heart shall be dilated with joy, thy soul become pure, thy back strengthened, thy spirit rejoiced and thine identity quickened. Leave the people of suspicion behind thy back and adhere to the Manifest Signs.

By GOD, the True One! Verily, the people are drunken and asleep, confused and heedless, and this will drag them to the lowest of the low. This is no other than a manifest loss!

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 10

THE POWER OF "THE COVENANT OF GOD" ALONE REGENERATES MANKIND

RECOGNITION OF "THE CENTRE OF THE COVENANT"—THE IMPORTANT MATTER
BEFORE THE WORLD TO-DAY.

Extracts from a letter to a Bahai Assembly in America

BY CHARLES MASON REMEV.

DURING my travels of the past few months I have found that while the problems of each assembly assume their own special character, there is but one vital universal question. This is that of *firmness in The Center of the Covenant*. Until this matter is solved no problems are solved; and when this matter is solved (when we are firm in The Covenant), all of our problems are solved.

When the members of an assembly are each and all firm in The Center of The Covenant they are then organically united and the life of The Covenant is manifest in their midst—thus the will and the desire of God may be accomplished. *In no other way can it be done.* We all must be firm in The Center of The Covenant, in the love of Abdul-Baha!

* * * * *

"The Root of all knowledge is the knowledge of God, Glory be to Him, and this knowledge is impossible save through His Manifestation."—From "Words of Wisdom," BAHÁ'O'LLAH.

God has manifested Himself in this day, as in times past, that mankind shall be quickened and aroused from his human or natural condition of spiritual darkness into one of spiritual illumination or life eternal.

The spiritual, or divine life, of the soul is not a condition into which man can evolve by virtue of his human perfection. It is a condition into which he is born only through believing in, having faith in, and obeying the Manifestation of God sent unto him through the bounty of the Eternal One.

The divinely quickened soul has within it that element of spiritual or eternal life which is not found in natural or human man. This

is the line of demarkation or differentiation between the kingdom of man and the Kingdom of God.

In the mineral kingdom there is no physical life, while in the vegetable kingdom there is physical life. In the kingdom of natural or human man there is no divine or spiritual life, while in the spiritually quickened souls there is divine, spiritual or eternal life.

Eternal life or divine illumination is not spontaneously generated in the souls of men. Man receives this new life directly from the Manifestation of God or the "Word Revealed."

The Manifestations of God have been the unique centers from which the world has received all knowledge of God, and outside of these divine channels no divine enlightenment has ever come to humanity. Therefore, how necessary and important is it that in each prophetic day mankind should seek God's revealed Word, and abide there in centering their lives in the Manifestation of God.

Through each of the Divine Revelators of the past, God made the promise to man that during these latter days of the world He would establish His Divine Rule upon earth—that He would fulfill His Covenant, and establish His Kingdom Triumphant among men.

In the coming of The Bab who was The First Point, BAHÁ'O'LLAH who was The Pre-existent Root, and Abdul-Baha *The Branch, Branched from The Pre-existent Root*—in this triple coming is realized the fulfillment of all of the Divine Promises of the past and the establishment of the Covenant of God.

As the life in the branch of the tree is the same as that in the root, so the Divine Spirit manifest in Abdul-Baha—The Branch—is the same as that manifested in BAHÁ'O'LLAH—The

Root—Abdul-Baha has sacrificed all in The Path of BAHÁ'Ó'LLAH, and now the Power of BAHÁ'Ó'LLAH is manifesting to the world through Abdul-Baha. He is the Center of Guidance—The Center of The Covenant; therefore all must turn wholly and without reserve unto *him*, for Abdul-Baha is The Chosen One, the unique channel through which the Power of God is being conveyed to each individual Bahai, as a member of God's Kingdom upon earth.

The believers may be compared to leaves upon The Branch. Through the branch, and through the branch only are the leaves nourished from the root of the tree. As the branch is the only intermediary between the leaves and the root, so Abdul-Baha, The Branch [for there is but one *Living* Branch, branched from BAHÁ'Ó'LLAH, The Pre-existent *Root*], is the intermediary between the believer and the Pre-existent source of Divine Power which is BAHÁ'Ó'LLAH.

As the Power and stability of the tree is due to its firm, organic connection with the root, so is the power and strength of Abdul-Baha the Power and Strength of God, because he is branched from the Pre-existent Divine Root of The Word of God manifested in BAHÁ'Ó'LLAH. As the well-being of each leaf depends upon its firm and organic connection with the branch, so does the spiritual well-being of every Bahai depend upon his or her spiritual connection with The Branch, Abdul-Baha.

In storm and tempest, when the tree is shaken, those leaves that are alive in the branch remain upon the tree; while in those leaves in which the life of the branch is not—the dead leaves—these fall to the ground, having no life in them. When the unity and steadfastness of the Bahais is tested those who are strong in The Center of The Covenant, those in whose souls lives the Spirit of Abdul-Baha—will remain firm and steadfast throughout all conditions, while those who are not firmly attached to *The Branch* will, with the first troubles, drop away from The Covenant. In this condition their station is a worse one than that of those who have never heard The Lord's Call.

* * * * *

This day is seeing great changes in the religious thought of the world. Everywhere the natural world of man is being prepared for the Kingdom of God.

In the springtime the ground is broken and

prepared to receive the seed, this preparation has to do with the mineral elements in which there is no life. When the seed is sown the elements of vegetation descend into the earth in which inorganic material grows the vegetable, an organic body against which the inorganic forces of the mineral kingdom have no avail. Although every force in the mineral kingdom is against the principle of vegetative life, yet notwithstanding this very opposition the vegetable lives, grows and dominates the mineral.

In like manner is every human condition of the natural man opposed to the life of the spiritual man. Before the Divine Messengers of God have sown the spiritual seeds of the Kingdom, the hearts of men, in which there were no elements of divine life, have through human trials and conditions been broken and prepared to receive God's Word. His Word has taken root and grown in the soil of the hearts of men while every element in the being of the natural or human man has been against the growth of the newly quickened spirit, yet it is because of this conflict that spiritual man has become strong and had dominion over the natural or human in man.

This natural human force against the religion of God has ever been the spirit of the Anti-Christ. Where the light is the brightest, the shadows are the blackest. In the day of each Manifestation, when God's Glory was manifest to illumine the hearts of men, those illumined souls who followed The Word have always been surrounded from without by the most subtle influences working upon them, to sever, if such were possible, their spiritual connection with the Channel of Divine Grace—The Manifestation of God.

The spirit of Anti-Christ is the spirit of denial of the Word Manifest. The opposition of the mineral to the vegetable causes the vegetable to grow firm and strong, and the opposition of the forces of human man, the spirit of the Anti-Christ, cause the divinely quickened souls to grow strong and steadfast in The Kingdom.

In this day humanity as a whole is being prepared for the quickening of God's Kingdom. Creeds, dogmas and philosophies of the past are being broken and shattered and are without spiritual effect. The religious thought of the present world is like shifting sand. This world thought is against the growth of the Cause of God—against the Bahai Cause—for the religion of Baha is not merely a *Cause of God*, it is *THE Cause of God*, outside of

which there is no *source* of Truth in this world. It is *The Divine Covenant* and *Abdul-Baha is the God-appointed Center of that Covenant*.

The very fact that the Bahai Cause is the essence of the Creation of the New Kingdom, places it, in kind, above all other forces at work in the world. It dominates all.

* * * * *

In general the human philosophy of man is this: That by a natural process of evolution he evolves from a state of human darkness into one of spiritual illumination. That he has inherently within himself the spark of divine life itself, and this simultaneously develops without the instrumentality of a prophet or Divine Revelator, and then through his own virtues man attains to God's Kingdom.

It is curious that in this age people still cling to such imaginations when history shows that each new civilization has had its birth in a new religion, and that each new religion has had its quickening power through a Prophet or a new Manifestation of the one Pre-existent Word of God.

Mankind has ever tried to create a way to Divine Grace through means other than those provided by God. It is recorded that at one time men tried to build a tower out of the materials of the earth in order to escape earthly conditions and arrive at heavenly conditions. Confusion fell upon them, and the affair ended in division and dispersion. We look back upon this story of the Tower of Babel and we see therein a vivid portrait of the spiritual condition of this world of the present day.

Before the mind of the world is the idea of the Millennial Age of Peace with all of its ideal institutions. Upon every hand institutions are being founded and carried on with the object in view of bringing about peace ideals. Instead of using spiritual means to achieve a spiritual end they are using material means! The divine institution of the Kingdom of God cannot be built with any other than spiritual means.

Regarding these mundane conditions which hold the world in a state of war, and trouble from which humanity cries out for freedom, Abdul-Baha has repeatedly said that there is but one power which shall prevail against them and that power is *the power of The Covenant of God*.

God has established His Kingdom. His Kingdom is the Bahai Cause. This is His Covenant. It is the stone which has been

rejected by the people of the world, and now it has become the foundation of "Peace on earth," having *its Center* in The Center of the Covenant.

For many years Abdul-Baha has been imploring and calling the people to "firmness and steadfastness in the Covenant and Testament," which is firmness and steadfastness in *The Center of The Covenant* which is *Abdul-Baha himself*. The reason for this repeated call is now becoming apparent to the Bahais, for upon this connection, Abdul-Baha, depends the wellbeing of the Cause.

Consider: With the physical body its wellbeing depends upon the perfect connection or unity of each of its organs with the heart from which the life forces are forthcoming. Abdul-Baha being the center of spiritual life in the world today, is the heart of the Kingdom of God—the Bahai Cause—so the spiritual well-being of the Cause (as well as of its individual members) depends upon the connection of all the various members with *The Center of The Covenant, Abdul-Baha*.

When an organ of the physical body is not in proper function with the heart, and does not receive nourishment through the blood, it ceases to function and dies. When a Bahai cuts himself off from Abdul-Baha, who is the source of his spiritual life, he dies spiritually and is no longer of the Kingdom. Therefore, it behooves all to keep in the closest of spiritual touch with Abdul-Baha, holding to his Word, obeying him in both the spirit and the letter and never for one instant looking in any direction other than toward him—the *divinely appointed* Center of The Covenant.

* * * * *

There are those individuals referred to as *the nakazeen* who, after embracing God's Truth and associating themselves with His Cause, have denied The Center of The Covenant and dropped away from the Power of The Cause. They are as dead—as spiritual corpses—and from them goes forth *to the believers* a poisonous infection from which the believers must be protected lest they also become infected and in like manner fall ill and die to the realities of God's Kingdom.

Consider: Whenever an organ of the body becomes diseased the whole body suffers—the vital forces of the body flow to the ill member that it be resuscitated and again function normally. If, however, that organ becomes gangrenous or dies, and putrefaction sets in, it becomes necessary to use the surgeon's knife.

Thus, even a diseased member must be cut off from the body else the whole body will die.

When a Bahai is suffering spiritually, all of the friends should surround that soul with love, showing kindness and attention upon it in order to bring it back again into close communion with Abdul-Baha—for there is but one cause of spiritual disease among the Bahais, and that is a state of instability in The Center of The Covenant.

But when a soul has wholly and completely severed himself from Abdul-Baha—denied The Center of The Covenant, whether either openly by words, or subtly in his heart in secret, that soul is dead spiritually*. It becomes a dead or gangrenous member of the body of The Cause. Its condition is infinitely more deplorable in this state than before it heard The Truth while it was yet in the human or the unquicken condition of the natural man. When a soul falls into such a state of violation of the Covenant, there is but one thing to do and that is for the friends to cut it off from the body of The Cause, *for if the friends do not sever themselves from such an one they will themselves become infected by this deadly condition, and then the whole assemblage of the friends will become diseased.*

In a recent Tablet The Center of The Covenant states:

"Let them (the Bahais) be awake! Let them be mindful! As soon as they see a trace of violation of The Covenant they must hold aloof from the violators."

And again in another Tablet he says:

"Firmness in The Covenant means OBEDIENCE so that no one may say, 'this is my

*Portion of a Tablet recently revealed by Abdul-Baha:

"Convey the wonderful ABHA greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Bahais, but when the stench (vile odor) of the nakazeen was spread in that city, there was a stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of "Ya-Baha-el ABHA" be unfurled and the tent of the Oneness of the world of humanity be pitched. Then ye shall observe that Chicago has become the Paradise of ABHA. These few nakazeen cannot accomplish anything worth while. The utmost is this, that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts, so that the souls may progress day unto day and obtain a new exhilaration.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, July 4, 1913, Port Said, Egypt.

opinion,' nay rather he must obey that which proceeds from the Pen and Tongue of The Covenant."

We Bahais are commanded to treat the opposer of The Cause as the friend, and to shower kindness upon those who persecute and cause trouble for the Bahais. However, the condition of the *opposer* of The Covenant, and the condition of the *denier* of The Covenant are wholly different. The opposer is one who has not yet been awakened to the Truth. He is outside of The Cause and can have no avail against it, whereas the denier is within the body of The Cause, and until he is taken out from the body of The Cause his diseased condition is infecting the whole body.

Physically a man has nothing to fear from poisons which are kept outside of his body. His danger lies when poisons enter into his body.

Imagine a family in which a death occurs. Although each of the survivors be in a state of perfect health, yet it is necessary to remove the corpse of the departed from the house, for with the putrefaction of the corpse the disease contagious would prevail and all would die.

We know that our beloved Abdul-Baha does not wish any soul to be deprived of the Bounties of The Kingdom, nevertheless when *The Cause* of God is at stake, the individual who is damaging The Cause must go. Abdul-Baha recently wrote:

"Such souls are nothing but pure harm to The Cause of God, and it is very well that they go out, for the abominable deeds of such souls are like unto an axe at the root of The Cause."

* * * * *

It is one thing to be merely "attracted" to the divine teachings of God's chosen revelator, and another thing to become so centered in His Chosen One as to sacrifice all in His Path. The first case is only to have one's attention called to the bounties of the kingdom; the second is to know and to recognize The Center of Spiritual Guidance through, or from, which the knowledge of the Kingdom proceeds.

In the day of Jesus, the Christ, vast multitudes were attracted to Him and to His Cause, but of these there were but twelve men and a few women who believed to the point of recognizing in Him the Glory of God Manifest—The Christ. This recognition was what quickened the souls of His Disciples and the early Fathers, and it was by this and by this alone, that they were given the power to go forth and

give Christ's Message to the world. The great Christian civilization (the bounties of which the people of the world are now enjoying) had its birth or main spring in the Revelation of Jesus, and its spiritual quickening in those who, like Peter, recognized Jesus to be "The Christ, the Son of The Living God"; whereas those souls who were merely attracted to Jesus and before really believing slipped away from The Cause, played no part in the great organic growth of Christianity.

So it is again in this day of revelation. How many souls are attracted to Abdul-Baha. How many crowd to see him and to hear him, yet *the real blessing is that of realizing in him The Center of God's Covenant.*

From the following quotation from the "Tablet of the Branch," revealed by BAHÁ'O'LLAH, the importance of this matter will be clearly understood:

"O, ye people! draw nigh unto it [The Branch (The Center of The Covenant, Abdul-Baha)] and taste the fruits of its knowledge and wisdom on the part of The Mighty, The Knowing One. Whosoever will not taste thereof shall be deprived of The Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say, O people, praise ye God for its manifestation [The Branch] for verily The Branch [Abdul-Baha] is the most great power upon you, and the most perfect blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns unto Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof, and is of those who transgress. Verily, He is the Remembrance of God amongst you, and His Trust within you,

and His Manifestation unto you, and His appearance among the servants who are nigh. Thus have I been commanded to convey to you The Message of God, your Creator; and I have delivered unto you that of which I was commanded."

Following this and other similar commands revealed by BAHÁ'O'LLAH the true and firm Bahais have turned with implicit faith towards Abdul-Baha, *The Branch*, The Center of The Covenant, in whom they find their illumination, their guidance, their strength, their hope, *their all.*

THEREFORE, RECOGNIZING IN ABDUL-BAHA THE CENTER OF GOD'S COVENANT, IS, IN THIS DAY, THE ONE ALL-IMPORTANT MATTER BEFORE THE WORLD, FOR IN HIM IS THE POWER OF THE COVENANT OF GOD, WHICH ALONE IS TO REGENERATE MANKIND.

* * * * *

The difficulties and problems of an assembly will solve themselves when everyone concentrates their faith in The Center of The Covenant. Study "The Tablet of The Branch" and Abdul-Baha's address upon "The Covenant" given in New York City, June 19, 1912, and also his Tablet upon "The Covenant." These latter were published in Washington, D. C., in pamphlet form. They can be obtained by writing to the Washington assembly.

My love and greetings to all the friends.

Yours in The Center of The Covenant,

CHARLES MASON REMEY.

Honolulu, Hawaii, July 19, 1913.

EXTRACT FROM A TABLET REVEALED BY ABDUL-BAHA
Spread throughout America many years ago.

O servant of GOD!

Know thou, verily, the Fragrances of the Garden of THE COVENANT have perfumed all regions, the Standard of THE TESTAMENT is waving upon the castles of glory, and there is no refuge for those who flee from this strongly fortified Fortress!

Do the people of surmise imagine that there is for them any other retreat than this Blessed Region from which the Lights have shone forth, the mysteries have appeared and the signs are being diffused?

O servant of GOD! Arise to promote the Word of GOD, to promulgate THE COVENANT OF GOD, and chant the Verses of GOD with such power whereby the elements of discord may tremble in those regions!

(Signed) ABDUL-BAHA ABBAS.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (September 8, 1913) Eizzat

No. 10

THE CENTER OF THE COVENANT

Lest some of the friends may think, when reading Mr. Remey's excellent presentation of this vital subject—published in this issue of the STAR OF THE WEST—that Abdul-Baha is now teaching something new regarding "The Center of The Covenant," we have reproduced Tablets (see pages 170 and 175) which were spread throughout America many years ago, wherein is plainly stated that which is now becoming clearly understood.

Abdul-Baha has always maintained this position as *The Center*, although for some years this Center-ship has been veiled from the people because of their spiritual blindness.

* * * * *

In the following Tablet, recently received, Abdul-Baha sends greeting to all who are "firm in The Covenant and Testament":

To Mr. Roy C. Wilhelm, New York City.

Upon him be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou my spiritual son!

Thy letter written on, 1913, was duly received. Thank God that thou art firm and steadfast in the Cause. Today the magnetic power that attracts the divine confirmation is firmness and steadfastness. The tree whose root is firm will yield lucious fruit. The building whose foundation is solid will stand the rush of torrent and hurricane. The steamer which is built strongly will resist the battling waves. Therefore, thank thou God that thou art aided in firmness and steadfast-

ness. Likewise, thy kind father and mother. I beg from the divine Favours that each one of you may be in the utmost state of firmness and steadfastness like unto a mountain and withstand the attack of all the people of the earth. Then ye shall observe how the divine confirmations shall descend uninterruptedly.

Convey on my behalf respectful greeting to all the believers and the maid-servants of the Merciful *who are firm in the Covenant and the Testament*.

Upon thee be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 2, 1913. Ramleh, Egypt.

ANTI-CHRIST

In Mr. Remey's article is mentioned the "spirit of anti-Christ." The words of Abdul-Baha regarding this subject, quoted below, may be of interest at this time:

"Some say Abdul-Baha is anti-Christ. They are not informed of the Bahai principles. BAHÁ'O'LLAH established Christ in the East. He has praised Christ, honored Christ, exalted Him, called Him the Word of God, the Spirit of God, raised the Name of Christ to supreme summits of glorification. Throughout the Orient the Bahais have illumined the lamp of Christ and spread his mention.

"Did not His Holiness Jesus Christ ignite the

world with the Light of Moses? Did He not fulfill the Religion of Moses? Did He not spread the Book of Moses to the remotest East and West? Christ was the cause of spreading the Teachings of Moses and promulgating the Old Testament. Notwithstanding this, the Jews consider Christ the enemy of the Religion of Moses,—the destroyer of the founda-

tions of the Law of Moses. The Pharisees blasphemed Him night and morning,—called Him 'Satan' and 'Beelzebub.' This is recorded in the text of the Gospels.

"History will repeat itself. BAHÁ'Ó'LLAH will be assailed in the same way by those who are not informed of His principles and Teachings."

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENTS.

THE Executive Board of Bahai Temple Unity wishes to inform the friends of the Mashrak-El-Azkar that the note due Sept. 1st, with interest on \$9,000.00, was met, and that they still have a balance of \$327.00.

If the friends will bend every energy, the remaining \$6,000.00 could very soon be liquidated and the energies of the Executive Board could be addressed to the sinking of the great caissons, upon which will rest the dome of the Edifice. This foundation work can readily be prepared before even a plan has been decided upon for the building proper, as we know the dimensions of the main tract.

It will interest the friends to know that we have been told that the rock ledge (bed rock) below that site is about 95 feet. An expert architect tells us, nine caissons, 9 feet in diameter, will support the heaviest dome that could be constructed.

Surely the friends cannot rest day or night until this sum of \$6,000.00 has been cleared away and preparations made to break ground to sink the great caissons, or first foundation.

May the Unity gatherings of the Bahais of the Western Hemisphere, on the 9th of each month, strengthen the friends to achieve this.

CORINNE TRUE, *Financial Secretary*,
5338 Kenmore Ave., Chicago.

PORTION OF A TABLET TO MR. ROY C. WILHELM, OF
NEW YORK CITY.

"Praise be to God that the New York believers became confirmed in the accomplishment of a great service and held in that city the Consultation Convention for the erection of the Mashrak-el-Azkar. They displayed the utmost of effort until that Convention was inaugurated with infinite perfection. They exercised the greatest of love and kindness towards all the delegates who had come from the different states. They invited and entertained the delegates in their homes. With perfect affection they spread before them the banquet

of hospitality. Every one became grateful and happy. This event will adorn an important and blessed page in the Bahai history. Abdul-Baha is pleased with every one and supplicates and entreats toward the Kingdom of BAHÁ'Ó'LLAH and begs inexhaustible confirmations for the friends.

(Signed) ABDUL-BAHA ABBAS."

Baltimore Hotel, Paris, France, May 22, 1913.

LIST OF LOCAL TREASURERS OF NORTH AMERICAN BAHAI ASSEMBLIES.

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Honolulu, Hawaiian Islands.
Miss Elizabeth Muthur, P. O. Box 494.

LETTER FROM CONSTANTINOPLE.

Hospital Hamidie' Chichli, Constantinople.
August 3, 1913.

To the STAR OF THE WEST:

Dear Bahai Friends:—It is with great joy that I send to all the Bahais the love and greetings of our Turkish friends in Constantinople. I have been here about a month as infirm major of the French red-cross, to take care of the sick and wounded soldiers in the hospitals.

It is a great pleasure at the same time to meet and greet the friends here. They are few, but very sincere and devoted to the Cause. I have been received and treated with the greatest respect by all, including the doctors and surgeons. All seem touched when sympathy and brotherhood are bestowed upon them during this terrible war. I am very busy, and I thank God that I have been able to prepare myself to help and nurse so many poor soldiers.

To meet the few friends here, among them Nazim Bey and his wife, and Emin Bey was a surprise, and I cannot find words to express the love they showered upon me. I

have also renewed the acquaintance of some Turkish friends whom I knew in Paris and who had been interested in the Cause.

It will interest the American friends to learn of the efforts which the Turkish women are making to liberate themselves. I have joined a society which they formed during the war, "The Society for the Defense of the Rights of Women." I have written to some of the women's suffrage societies in France, to interest them in this young society, for these Turkish women are struggling bravely to gain a little of the liberty which their occidental sisters enjoy, and we should encourage them and give them a helping hand.

It is very sad indeed to see the suffering and poverty here. This work in Constantinople will be one of my most cherished memories, and I hope to remain here three months more.

The friends here join me in sending to all the assurance of our love and devotion to the Bahai Cause.

Your devoted sister,

G. D'ANGE D'ASTRE.

NEWS NOTES:

Prof. E. C. Getsinger, of Washington, D. C., sailed Sept. 2d, for Port Said, Egypt, in response to a cablegram from Abdul-Baha to come at once. Some weeks ago his wife, Mrs. Lua Getsinger, went to Egypt in response to a similar message.

Dr. M. I. Basheer, after four years' sojourn in America, where he has completed his course of study in medicine, is soon to return to his home in Port Said, Egypt.

OUR PERSIAN SECTION.

This issue contains: (1) Talk by Abdul-Baha on "Heavenly Civilization," given at the

Hotel Ansonia, New York City; (2) talk by Abdul-Baha on "The Influence or Penetration of the Divine Power," given at the home of Mr. and Mrs. A. P. Dodge, New York City; (3) talk by Abdul-Baha, "The Gathering of the Disciples," delivered at a feast given by Mirza Djafar Chirazi, at Port Said, Egypt; (4) Tablet from Abdul-Baha to the editor of the *Christian Commonwealth*, London; (5) talk by Abdul-Baha on "The Supernatural Power in Man," given at the home of Mr. Mountfort Mills, New York City; (6) talk by Abdul-Baha to the children assembled at the home of Mr. and Mrs. A. P. Dodge, New York City.

چگونه ارضی شده اند اسیر طبیعت باشند و عالم الهی
 غافل اند بل بالذات اسیر طبیعتات جمیع کائنات و
 موجودات در تحت حکم طبیعت اند آفتاب این عظیم دریا
 باین عظیمی اسیر قانون طبیعتند و ذره مجاز از آن
 نوامیس طبیعت ننماید مگر انسان که قانون طبیعت
 را می شکند بر دنیا می تازد در هوا پرواز نماید در آسمان
 و یا سیر نماید قوه که باینه باین عظیم را در جای
 حبس کند صوت آزاد را در آلتی مجوس دارد جمیع
 این ضایع علوم که بقانون طبیعت باید ستره اند و ستره
 مکتوبه طبیعتات انشا انچه غیب بعالیه شهود آرد حکم
 بر طبیعت نماید زیرا انشا شعور دارد و طبیعت ندارد انشا
 قوه عاقله و منکره دارد طبیعت ندارد پس انشا اعظم است
 اما اگر بگویم انشا جز طبیعت است باید بگویم انشا که جز
 است شعور و ادراک و عقل دارد و طبیعت که کل است و
 اصل است محرم از این کالات و فضائل است چگونه می شود
 در جز کالات باشد که در اصل نیست پس معلوم شد که در
 انشا یک قوه ما و را الطبیعه موجود است که بان
 قوه قانون است و آن موهبت الهی است کن در نیویزیک
 المدیته لصات و عاقله قوه از زیر بار طبیعت
 بیرون رفته اند امیدوارم در این مملکت آباد در این
 قطعه جیمه انوار فضائل عالم انشا جلو کند محبت الله
 در قلوب انشا یابد تا صلح عمومی علم برافزاید و انشا
 سربلندی جمیع عالم نماید

[بعد از مجلس عمومی در اطاق علیجه تشریف برده چند نفر
 از تیره های محترم مشرف شدند] فرمودند :-
 شما ملاحظه میکنید بشکرت احاطه کرده دیانت روز
 بروز رو وضعف است و قوای روحانیه رو باضعف است و
 قوای مادیه و روز بروز غالب اگر چنین نباشد اثری از دین باقی
 نمی ماند باید کاری کرد که قوای روحانیه حاصل شود و روحانیت
 نفوس محفوظ ماند و آن باین ترتیبات تعلیمیه نمی شود

شود و ثمرات طبیعت بخشد * * * * *

(دکتر صیبا بهمدادی)

نُظُومِکَ تَرَا اَاطْفَالَ

نظومه بارک حضرت عبدالجبار و وزیر استر و سراج در نیویزیک در مجلس
 اطفال فی ۱۴ آویر ۱۹۱۲ بعد از نوازش و بوسیدن اطفال فرمودند
 به به چه اطفال بیایم که همتند خیلی نور نیند در وجود
 انوار محبت الله با همت و حقیقتان دعا میکنم بقول حضرت
 سبع اینها اطفال ملکوتند قلوب انشا شل آینه در زبان انشا
 است هرگاه قلوب بزنگان شل اینها بشود خورلیت چه قدر
 نورانند جمیع اطفال قلوب انشا نورانی بیان است جمیع غوغاشی ندارد
 مانند نهانها تر و تازان از من در حقیقتا دعا میکنم که هر یک شجره مبارک
 شود و ثمرات طبیعت بخشد * * * * *

المرد شه بدبچه بی رسیدن است که هفتی همدی
 میاید که این قضیه صلح عمومی روح این عمل است
 و نیز این قوف و کن بعضی اشکال بیان میکنند
 اسیر و هم بهت بزرگوران عالم انسانی که بهت
 الای وصلع عالم هستند و نیز با پاکه و سالمان
 حوزن بیاگان ریخته میشود و ناله و فغان تهمان
 بهمان آسمان میرسد و آه و اینها و این آتش
 سوزان تقدیر انسان میزند بهت هت هت هت
 اقدام فرمایند تا این آتش از رفته خراسرگش کرد
 و عالم آفرینش آسایساید و صلح عمومی بلند شود
 و صحنه وحدت عالم انسانی نصیب گردد و صلح بشر
 در سایه آن جمع گردد و کرب سعادت ابدیه
 عالم انسانی استاف صلح عمومی در نهایت اشراق
 بدرخشید * عبد الجہت و قیس

توجه اول الظلمه من انفس

نظن مبارک حضرت علیؑ در سطره نامه از الظلمه
 و فرزان ستره ستره میزند ۱۵ آوریل ۱۹۱۱ و زینریک

چند روز است من به نیویورک آمدم پیش از این
 بار بیا فرم با برین و لذت بسیار است نمودم با برین
 دیدم مملکت بسیار بزرگ است ترقیات مادی بسیار
 است ولی ترقیات روحانیه بکلی عقب مانده و صحر
 طبیعت مستغرقند هر صحنی میدارند شغلی نا ابر
 میشود صلح آگهی اخذ نیست بسیار تلخ است
 دیدم پرورشگاه دانا همه مستغرق عالم طبیعت اند
 در جمعی اگر ما بویق بودند صحت داشتیم گفتم
 جای مجیاست که دانا با این با برین با آگهی و صلح عمومی
 ترقی کرده اند در روحانیات عقبتانانند با صبر و

هر طبقه مانند که در برف از افق انشا طالع کلان نشوند
 و آنا و انبوت نمایند و عصر سابق اعلام و عقبت بشر
 و صلح ممالک بخریب ناسپر بنیان چیزیست کردید الموده
 افتار عدل و خشنید و ظلمات ظهور نماند و در این
 وقت ترقیات عالم انسانی روبرو بلوغ است تقین است
 که صلح عمومی بر جمیع آفاق مروج خواهد شد و این
 اساس اعظم بهار انوار است و صلح بهایمان در صلح
 آن جان مند بنماید و اموال خویش را میزود لیساید
 من ستمه سال است که بار خود نا توانی در صلح
 آفاق سفر نمودم شرق و غرب را طی کردم و در هر
 معدنی فریاد نمودم و در هر جمعی ناله و فغان نمودم
 مفرات جنگ را شرح دادم و نیز صلح عمومی را بیان کردم
 شرق و صنعت عالم انشا را توضیح نمودم و در نزدگی و
 خصوصاً آگهی عالم حیوانی را شرح دادم فنا و عالم طبیعت
 را شرح نمودم و فریاد عالم انسانی را تفصیل دادم است
 او دایان اروپا را شرح و تا حکا کردم و تا با برین برهه
 را اعلام نمودم و اثبات الوهیت بدلائل قاطعه عقلمه
 کردم و صفت جمیع اشیاء را ثابت نمودم و صفت
 دین را نسبت حیات عالم انسانی است و نسبت الهی
 و نیز نسبت محض است مدلل و بر هر کردم انجیل آن
 مبارکی مضمون ترویج صلح عمومی نمود الموده که شگها
 شنیدم با اتم و چشمهای با دیدیم و دلهای گاه یا فصر
 لهذا انسان این سفر بسیار محترم
 و من خیر خواهران عالم انشا و بر جوان صلح عمومی باید
 و با هر کس خارق العاده نمائید و بجامع عقلمه تشکیل
 فرمایید و انجیل براد نفوس مرده دعوت شما بنید
 تا این قضیه صلح عمومی را انجیل قبول بجزر فعال اند
 زیرا این صلح بسیار عظیم است آسان حصول نماید باید
 صلح و مسائل نشیت نمود تا نتیجه حاصل گردد بخواه
 پیش هر که صلح عمومی بکند موه استرازه میشود

مگر حضرت میفرمودند که این امر واقع خواهد گردید ولی
 جسم از انظار مستور شد اما حقیقت ساطع و لایع است
 و مصیبتی بر آن وارد نه بلکه این توهمین بر جسد مسیح است
 نه بروج حقیقی چرا مضطربید؟ و از این گذشته حضرت
 مصائبی داشتند که یک روز آنرا کسی تحمل نتواند سه
 سال تمام در صحرا بودند گاهی بمیگاه گذرین میکردند
 گاهی خاک زیرین را بالین خویش میبوسیدند شبها چراغی
 جز ستاره ها آسمان نداشت با وجود این زحمت و مشقت
 بی پایان شماها را بجهت تربیت کرد اگر بوی وفای
 در شمار دارید اولش را موش تمایذ بر لخت نبرد از بد
 آسایش خویش نخواهید اگر اهل وفا سید بیاد و ذکر
 او مشغول باشید آیا سزاوار است آن روی تابان را
 فراموش کنیم؟ آیا سزاوار است آن غایبات را از یاد محو
 نمایم؟ آیا سزاوار است از آن جانتشانی حضرت
 چشم پوشیم؟ مثل سائرین در ذکر خوردن و خوابیدن
 باشیم در ذکر نعمت و آسایشانیم چگونه این را فراموش
 گفت که این هیکل کرم مستور شود و ما بپوش خود
 مشغول گردیم؟ باین حضرت را جمع کرد نهایت
 بالای جبلی میخواست بعد از آنکه ان چند نفر دیگر
 الطاف بی پایان حضرت نمودند گفتند باید دید و وفا
 چگونه اقتضا میکند چنان کنیم شبهه نیست که بعد از
 حضرت و فاقبول نمیکند ما لاجتباشیم بدانند درین مشغول
 گردیم و مجال خویش بر دایم بیکه باید آنچه داریم و ندانیم
 جمع اندکیم از لایحه هر چه هست بکنیم نفوسیکه
 تعلق دارند عذمت بخوانند نفوسیکه نذارد تعلق نمایند
 هیچکس جز فکر و فکری نداشته باشد جمیع افکار را حاضر
 در عیونیت نمایم مشغول نشنفتات او باشیم و در این تفکرات
 کلمه او بگوئیم هم عهد شدند و قرار واقعی دادند و از
 جبل پایین آمده هر یک فریاد گران بطرفی رفتند و بخدمت
 ملکوت پرداختند آنچه در کمر حضرت مسیح واقع همه

از تاج ان مجلس بود الی آلا ان آثارش موجود
 است حال ما هم که در این موقع نشسته ایم با
 کمال روحانیت و الفتم امیدوارم نتایج عظیمه ان
 این الفت حاصل شود * * *

لَوْحٌ مِّبْكَاءٍ

این لوح مبارک برای مدیر جدید کریشن کامن ولث نالراش
 و اولاد
 ای دست مهربان بعد از سیاحت تمام در جمیع
 امریکا و شه های عظیم اروپا مراجعت بشوق نمودم
 و از این سفر بسیار ممنون و خشنودم زیرا با نفوس
 محترمی ملاقات نمودم که فی الحقیقه مدبران انجمن و عالم
 انسانی هستند فاضل و کامل و مطلع بر حقایق و واقع
 و خیر خواه عالم انسانی علی الخصوص طالبان صلح عمومی
 شیر عالم انسانی در این ایام بموضی مزین مبتدا و آن
 خونریزی و هدم بنیان الهی و تحریک بدین و قری
 است قبل نرسیده کان عالم انسانی و شبیهی اطفال
 و بی سر و سامانی نساء و دیگر چه مصیبتی اعظم از این
 و مرض پر خطی بالاتر از این !
 ملاحظه کنید که اول حرب دینی بود حال دیگر حرب
 جنسی و حرب وطنی شده هزاحسرت از این نادانی
 و از این خونخواری و از این درنگی !
 از محافل مبارک که در غرب بجهت ترویج صلح عمومی
 دیدم بسیار ممنون و خشنودم و امیدوارم که ان انجمن
 روز بروز توسعه یابد تا انرا انکار عالمیه بر جمیع افاق بتابد
 و وحدت عالم انسانی در شرق و غرب اعلان گردد عالم
 آفرینش آسایش یابد این نفوس محترمه که خادم
 عالم انسانی و ترویج صلح عمومی هستند غمگین
 و غمگین

شما زمین است این فضیلت شما را مطالعه فرما

اجتماع حواریان

لفظ با ک حضرت عبدالباہا، در سہ ۳۰ اجتماع حواریان حضرت مسیح ۳۷ ہجرت ۱۸۱۳ میلاد و بدینت سمیت در فضیلت جناب آقا پیدامیند شیرازی زریخہ و در سہ ۳۱ ہجرت در سہ ۳۲ ہجرت از ہفتاد و پنج نفر مسافرین از مالک شرف و در تابہ و در سہ ۳۳ ہجرت و ملت با ک مجتہد و کاتبین جاس

ہو اللہ

فی الحقیقہ خوب بحسب است بہتر از انہ نیست بود حاضرین از احباب اہل و کمال توجہ الی اللہ با یکدیگر بگوشہ اند و قریب و در نهایت محبت و الفت و صدور مستخرج و صلح آقا پیدامیند ہم سہ ہجرت ہر بیان اینچہ اجمع بجز بگویند و در سہ ۳۴ ہجرت "مسیح آفرین" است یعنی با یکدیگر حضرت مسیحی بویستیح با شخصی بزنگار "عیناہ" میں لکڑیا علیہ ملاقات نمودند موقتہ کہ ماسی مروہ زینہ شدہ و این معنی بدیع دارد آہی امید داریم انشاء اللہ تأسیلات غیبیہ پیاپی سہد و نگذردہ مجلس کرتہ فرماہم آید در عالم وجود این مجالس تا ثمرات عظیمہ دارد توسل کہ آگاہند بی سیریند کہ چہ آثار اسرارناجی خواہد داشت در کور حضرت مسیح صراحتیون مخفی در آگاہی کہ داشتند کہ اگر خوب تدبیر شود جمیع انجہ بدیع شد از اجتماع ان اجتماع است پس لاکہ کہ حواریان بعد از حضرت مسیح شرف شدند و مضطرب بودند مسیح بجزایہ سب شک کہ حضرت را در دایہ جمع نمودند و در حضرت مسیح ثابت و رایج کرد و انہا گفتہ کہ جمی مضطرب و سگ و جانید و ای واقع نشدہ زیرا

عالم بود الفت و ایام حاصل شود کہ حضرت مسیح توبہ الہیہ کل را بگوشہ بدین فرمود پس اہل الفت بدینت کہ حضرت بہا اللہ دیوانہ الی اللہ منہش و دیگر شوق الہیہ عن تربیت ملائکہ منہش بدین کہ چگونہ شرق و غرب دست آویز شدہ و کلمہ وحدت عالمات انسانیت چہ بر اولاد جمیع ملل این ترقی و ظل خود جمیع نماید اسرار الی ان یکمال نمایند یعنی باسم اگاہی و صریح افکار کند و نصیحت و عرب لایبہ نشوند جمیع ملت و صلح کردند چنانکہ از طرفک سوال نمائی کہ من انچہ مقلدی گویم از انم و در کلماتیہ حصا و اللہ خادم عارفانیم لشکر صلح اکہرم جمیع ملت مہ و بدین عالم و اهل ملک وطن گردند و این ترقی و صلح ملل نمایند حضرت بہا اللہ در نقطہ یکدیگر کہ در کلماتیہ بعضی ظاہر شدہ با وجودیکہ ملل و مذاہب مختلفہ در شرکات بعضی و عدالت بودند خورد یکدیگر را برین چند چنان عقاد و اتفاق در میان آنها انداخت کہ با ہم در نہایت ایام و اللہ انہا را شایستہ از روشان اینست کہ روزی بیانشا ہا ملاقات نمایند و برینو شنید بہ بینند توبہ بہا اللہ چہ کردہ امر و عارفان را تعلیم است و علائش انما دعا الی اللہ حیث بہ صلح اکہر است و سہ ہجرت ہجرت عالمات ان از فضل و نجات الہی امید داریم کہ شما بروج جویہ سعادت شریفیہ توبہ فی قیام نمائید کہ آمل و عدت عالمات ان صلح اکہر است الہی از این شہر بیجا بریلاد تا نینماید بکہہ از ایکجا بدینا دیگی سہر است کند زیرا این محکمات خیال استعداد حاصل کردہ امید و ام چنانچہ در یاد آیات ترقیات عظیمہ نمودہ ترقی و روحانیہ نیز حاصل نماید فی فضائل الہیہ یابد توجہ برینا بخیر باشد ہمہ خادمو عالمات ان گزیند و انشاء فی فضائل انانیت و وحدت انانوس مدنیت آسمانی از اینچہ جمیع چنانہا یابد اورشہم الہی نازل شود و نصیحت کرد کہ عالمات نمایا ہمدین چنانست کہ درین میدان توبت شست و پود نماید نیز فضائل ہجرت انانیت صلح اکہر سہر ہجرت انانیت و سگ کہ سگ و کتای

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No. 10

سالی دوازده قرآن
ماه کمال سنه ۷

مجله کائنات

۱۳۲۹

صفحه اول
جلد چهارم
شماره دهم
قیمت اشتراك
اوگست ۲۰

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و تریز میگردد و در نهایت از برای در مسائل بیگانهگی بشر و وحدت ادیان و انتشار علم و فنون و ترقی اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین همی خواهد نوشت و مقالات مفید که موافق سبک ادبیات قبول و نشر خواهد گردید

مَدَنِيَّتِ الْمَدِيْنَةِ

من نطق کریم و همه سرور بودند چه قدر فرق دارد لذا من بجان و دل شما را دوست دارم و میخوام سؤ تفاحی که میانه ملل شرق و غرب است بر طرف شود تا کل تحت تامله بیکدیگر بیدار کنیم و مدنیت آسمانی ترویج نمایم امیدوارم چنین توفیقی حاصل شود که کل متحد شویم

بیان مبارک حضرت عبدالهء در منزل انزلی در روز ۱۶ آبریل ۱۹۱۲ برای بی شب بروج

[عرض کرد تا حال کسی از شرق با چنین قوه و مقصد عظیمی بفرستند لهدی بخت مامنون و مستفیدیم]

« المدینه ترقیات مادیه در این بلاد حاصل است و لکن مدنیت مادیه تنها کفایت نکند زیرا ترقیات مادیه قوه دنیایت و توپ کر و پ ایجاد نماید آلات حرب را زیاد کند خیر و شر را هر دو ترقی میدهد جمیع این خونریزیها و آلات جنگ و حرب از نتایج مدنیت مادیه است هرگاه این مدنیت مادیه بمدنیت الهیه منضم شود آنوقت کامل گردد صندوق چوپان سابق مانع از درزها میشود اما حالا صندوقهای آهنی مانع میشوند پس از این مدنیت مادی چنانچه خیر پیش میاید شر هم پیش میاید مگر آنکه مدنیت نسبی یا مدنیت آسمانی توأم شود مدنیت مادی بنهاییه جسم انسان است اگر منضم بروج شود حیایابد و الا جیفه نیست و متعفن میشود »

نَفْسُ قَوْلِ الْهَيْبَةِ

نطق مبارک حضرت عبدالهء در رساله نفوذ قوه الهیه در منزل مستر و سس داچ در نیویورک ۱۶ آبریل ۱۹۱۲

خوب محسوسات قوای مادیه نمیتوانند اینگونه نفوس را الفت بخشد و باین وجه بسوی محبت و اتحاد کشاند تا بحال مثل این انجمن منعقد نشده که نفوس از شرق بیایند و اهل غرب اینگونه با نهایت محبت و بیگانگی با آنها معامله و ملاقات نمایند این فقط به يك قوه الهیه حاصل شده است! و قتیکه حضرت مسیح ظاهر شد در میان شعوب و ترقی مختلفه الفت داد در میان یونان و روم و ایران و حبش و اوجیبیا التیام داد زیرا اخلاق و عداوت بین این اقوام بدوجهی بود که

[حضرت بی شب نظار شکر از این تعظیم قدس نمود] فرمودند « من هم از این جهت بسیار ممنونم که المدینه کلیسای شما آزادات مانند سایر کلیساها تعصب ندارد که من در اروپا میدیدم تعصب محض بود ولی در کلیسای شما

نجم باختر

۱۳۲۹ ۲

از شیخ کاو امیریکا

شماره دوم - ماه رمضان

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- ۲ نطق مبارک حضرت عبدالقادر در مسئله "نفوذ قوه الهیه"
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Vol. IV Chicago, September 27, 1913 No. 11

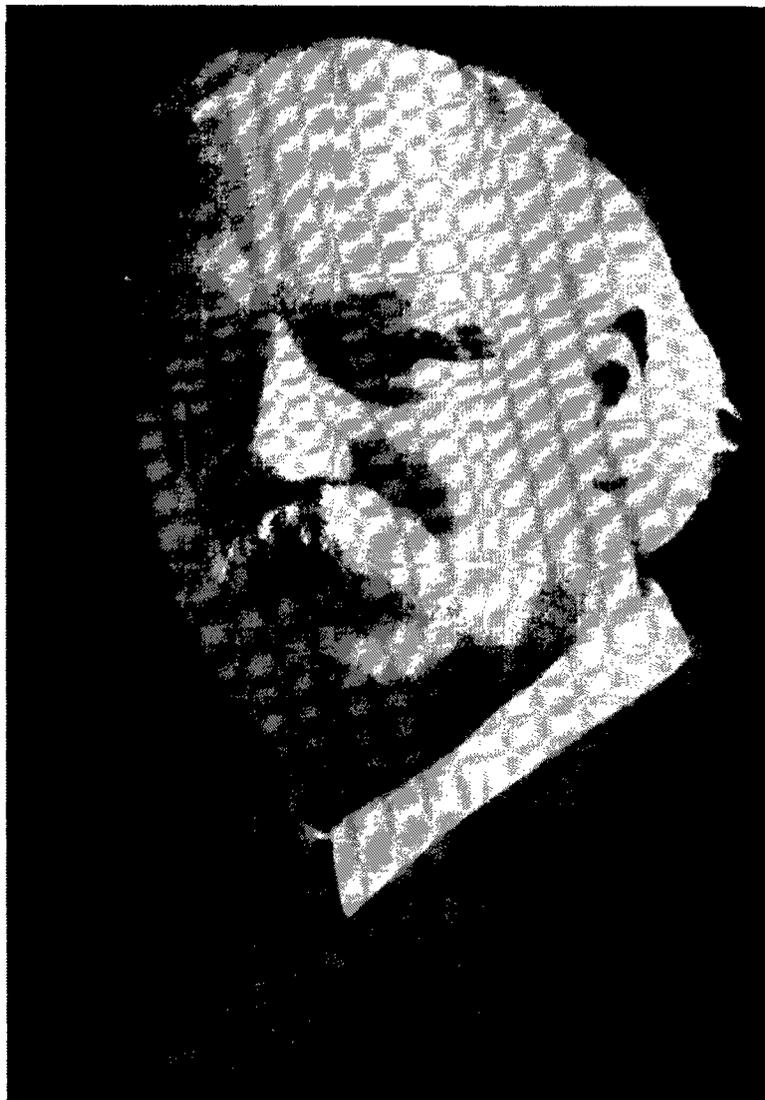
STAR OF THE WEST

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"This revered personage was the first Bahai in America. He has served the Cause faithfully and his services will ever be remembered throughout future ages and cycles."

—ABDUL-BAHA.



Horatio Spaulding عرب

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Chicago (September 27, 1913) Masheyat

No. 11

This Ode "To the Center of the Covenant" was composed by Mr. Thornton Chase a few weeks before his death. It was read in the holy presence of Abdul-Baha, and he wishes it to appear in the *Star of the West*. —*The Editors.*

TO THE CENTER OF THE COVENANT: *ABDUL-BAHA ABBAS.*

May the Souls of all Mankind be a Sacrifice to Him!

O THOU David of the Promised Kingdom of GOD!
Thou Princely Leader of all Humanity!
Thou Warrior against the Tribes of Infidelity!
Thou Conqueror of Darkness and Radiator of Light!
Thou Bearer of the Banner of Divine Peace and Prosperity to the Nations!

Thou First Born in the Kingdom of Baha! Beloved of GOD and Men!
Thou First Citizen of the Royal and Holy City!
Thou *Branch* of the LORD, Beautiful and Glorious!
Thou *Greatest Branch* from the *Ancient Root!*
Thou Fruit-bearing *Branch* of the Divine Tree!

Thou Host of the Divine Table!
Thou Cup-Bearer of the Divine Knowledge!
Thou Diffuser of the Holy Fragrances!
Thou Interpreter of the Revealed Word!
Thou Liver of the Bahai Law!

Thou Establisher of the New Jerusalem descended from the Heaven of the Will
of God!
Thou Builder of the Temple of the LORD!
Thou Light of the City of GOD!
Thou Brilliant Moon reflecting the Sun's full Disc of Splendor!
Thou Enlightener of the Spirits of Men!

Thou Heart of the World, sending the Blood of Truth through the arteries of
Humanity!
Thou Physician of Souls, raising the dead to Life by the Elixir of the Word!
Thou Possessor of the Philosopher's Stone!
Thou Master of Transmutation!
Thou Kindler of Love and Life in the Heart of Humanity!

Thou Ambassador of Heaven and the Manifestation of Righteousness!
Thou King of Servitude and Defender of the Faith!
Thou Temple of the Divine Testimony!
Thou Witness and Aim of THE COVENANT!
Thou Prince of Peace and Ensign of United Humanity!

Thou Guide of mortals to Immortality!
 Thou Pathfinder of the Right Way, and Conductor of man from Earth to Heaven!
 Thou Lover of GOD and Man; Exemplar of the New Humanity!
 Thou Shepherd of the Sheep, and Shelter of the Birds of the Air!
 Thou Keeper of the Vineyard, and Trainer of the Children of GOD!

Thou Servant of the Highest, declared by Isaiah!
 Thou Right Arm of the Mighty, proclaimed by Israel!
 Thou Holy One in the Hand of GOD!
 Thou Lord of the Sabbath of Ages!
 Thou Unique One of the Millennial Age!

Thou Lion of the Tribe of Judah!
 Thou Lamb of the Sacrificial Love!
 Thou Baptizer of Evanescence!
 Thou Sum of Spiritual and Human Perfections!
 Thou *MYSTERY OF GOD!*

Reveal Thyself to those who can bear the Knowledge!

This grain of human dust, stirred by the Breath of the Spirit, longs for Thy Presence, for the Life-giving touch of Thy Glorious Love. These captives of Love yearn for Thy Nearness! These ignorant ones seek Thy instruction. These isolated ones hope for the Unity of Thy Meeting. These helpless ones trust in Thine Attraction to awaken the hearts of their friends and relatives.

O my Beloved! What can we say but to praise Thee; to thank GOD for Thee, His Greatest Gift to man; to implore Thee to pray for His Mercy upon these impotent ones, His Strength for these powerless ones, His Guidance for those erring ones, His Guard to protect us from ourselves!

Teach us to serve. Guide us in the paths of Knowledge and Wisdom.

Unite us in mutual purpose and aim, and grant us the favor of Thy personal Presence and Voice.

(SIGNED) THORNTON CHASE.

August 9, 1912,
 San Francisco, California.

THE ANNIVERSARY OF ABDUL-BAHA'S VISIT TO THE GRAVE
 OF THORNTON CHASE: OCTOBER NINETEENTH.

May be observed among the Bahais throughout America as "The day of Thornton Chase."

ABDUL-BAHA'S eulogy of Thornton Chase, published below, wherein is expressed the wish that the Bahais annually visit the grave of Mr. Chase, has created a sentiment among the friends that this event should be celebrated on the anniversary of the day Abdul-Baha visited the grave—October 19th, 1912.

It is not at all unlikely that the friends throughout America, will, in some befitting manner, observe "The day of Thornton Chase"—as we have termed it.

To this end, the STAR OF THE WEST has com-

piled this issue as a reminder to the friends of the near approach of the first anniversary of this event.

The Editors.

* * * * *

ABDUL-BAHA'S VISIT TO THE GRAVE OF THORNTON CHASE, OCTOBER 19, 1912.

[Extracts from article in No. 13 issue, Vol. III, STAR OF THE WEST.]

Upon the arrival of Abdul-Baha in San Francisco, October 4, 1912, when one of the Bahais gave the news of the departure of Thornton Chase—who had died a few days



At the grave of Thornton Chase, Inglewood Cemetery, Los Angeles, California.
Mrs. Flora M. Clark, Miss Auforth, Mr. and Mrs. Frank Beckett.

before in Los Angeles—he said: *“This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles.”*

He told the friends to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause.

Abdul-Baha journeyed to Los Angeles especially to visit the grave of Mr. Chase, and it is hoped the friends in that vicinity will annually visit the grave on the day he visited it.

This memorable event occurred Saturday, October 19th, 1912. It was about 1 p. m., when Abdul-Baha together with about twenty-five Bahais of Los Angeles arrived at Inglewood cemetery. He walked silently ahead of the friends, who followed reverently. Many carried bouquets of flowers. After arriving at the grave, Abdul-Baha scattered his flowers, and then one after another of the friends gave him their bouquets, and he divided them, scattering the flowers over the grave.

Then standing at the head of the grave and raising his hands toward heaven, he uttered the following prayer:

Prayer.

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee

and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy name among the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou art the Merciful, the Precious, the Omnipotent!

Then after the prayer Abdul-Baha spoke as follows:

"Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could—he never failed—until he witnessed the lights of the Kingdom of ABHA, and he was guided by the lights of Guidance. He summoned the people to

the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestation of BAHÁ'O'LLAH. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten."

ABDUL-BAHA'S "WELCOME" TO CALIFORNIA.

Address delivered at the home of Mrs. Helen S. Goodall, Oakland, California, October 3, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss, Bijou Straun.

I AM going to say, "Welcome," to you, instead of your welcoming me. I am most happy to be here with you. I am exceedingly joyous, and I offered thanks to His Holiness BAHÁ'O'LLAH that the potency of His Word was instrumental in bringing about such a meeting.

In the world many people go from one country to another. Perchance they may go from here to the Orient; perchance some may come from the Orient here; but such journeys are for travel, or commercial purposes, or for some political reason, or the motive may be some scientific achievement, or they go on journeys in order to meet friends. All such meetings are accidental; they are concerned with the exigences of the world of nature.

But I have come from the Orient to the Occident—this vast distance have I crossed with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet you. Whereas the meeting of others is generally accidental, our meeting is real, essential—for the hearts are connected and the souls are attracted and the spirits are exhilarated, and such a meeting is *real* in character, and great are the results therefrom. The results are everlasting.

Consider the by-gone times. There occurred a meeting like this one—that is to say, that

meeting emanated from the attractions of the conscience. It was due to the spiritual bond. It was due to the fraternity of heaven. Regard the results which have later become concomitant! What lights have shone therefrom! What a new spirit has been breathed thereby!

Therefore, I beg of God that this meeting of ours may likewise be a spiritual meeting, may be a heavenly meeting, may be a cordial bond, may be of divine susceptibilities, may be a result of the breaths of the Holy Spirit. Thus, may its traces be everlasting, may its results be eternal, may it be an indissoluble bond and an association inseparable. May it be a love which shall be never ending. This is my hope, and you who have turned to the Kingdom of God, and you who are set aglow with the fire of the Love of God, must so earnestly endeavor that this meeting shall give forth eternal results.

And what will bring this about?

This will be brought about by your acting in accordance with the teachings of BAHÁ'O'LLAH. This is dependent upon your becoming resuscitated by the Divine Spirit. The Revelation of BAHÁ'O'LLAH is, in relation to the body of the world, as the spirit of man is to his body. In relation to the body of the world (humanity), Divinity is as the light within a lantern. In relation to the soil of the hearts, it

is the quickening shower. In relation to the spiritual growth of the trees, it is the vernal breeze; and in relation to the recovery of the diseased body politic, it is a quick acting remedy, because it is the cause of the oneness of the world of humanity. It is love among all mankind. It is a bond which unites all the religions. It is the unity which welds together all the races. It is the connection between all the countries. It is universal peace among the nations. It is universal peace among all the peoples. It is the universal peace which will bring together all nationalities. And undoubtedly it is the spirit of the world. It is the light of the world. Likewise, it is an impetus to the promulgation of knowledge, and it is the cause of agreement of religion with science and reason.

All the nations of the world today are subject to certain superstitions which animate them along the line of prejudice, hatred and rancor. These superstitions are the cause of warfare and battle. For blind imitations of religion are ever various and unreal; but the teachings of BAHĀ'O'LLĀH are reality itself, and reality is the fundamental basis of all the divine religions. Hence these teachings are the very cause of uniting all humanity. They are the cause of love among the hearts of men, for they are reality.

The teachings of BAHĀ'O'LLĀH are likewise concerned with good conduct, and good conduct is the greatest effulgence of the All-Glorious.

Unless ethics be improved, the world of humanity will be incapable of true advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, becoming a place of the effulgences of the Merciful, becoming a mirror reflecting the bestowals of God. Thereby the world of humanity will become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, real progress and advancement will not be possible.

His Holiness BAHĀ'O'LLĀH, addressing all mankind, says: "*Ye are all the leaves of one tree and the fruits of one branch.*" This signifies that the world of humanity is representative of one tree, and all mankind representative of its leaves, its blossoms and its fruits. Therefore, all the inhabitants of the earth have grown through their attachment to this tree and all are reared and nurtured through the shower of divine mercy. It is self-evident that

this teaching is the very spirit of this age. It is life-giving, because through love it animates the people, and it casts alienation utterly aside. It brings all into friendship and unity.

Among the teachings of BAHĀ'O'LLĀH is one requiring man, under all conditions and circumstances, to be forgiving, to love his enemy and to consider an ill-wisher as a well-wisher. *Not that he should consider one as being an enemy and then put up with him, or to simply endure him, or to consider one as inimical and be forbearing toward him. This is declared to be hypocrisy. This love is not real.* Nay, rather, you must see your enemies as friends, ill-wishers as well-wishers and treat them accordingly. That is to say, your love and kindness must be *real*. Your well-wishing must be reality, not merely forbearance, for forbearance, if not of the heart, is hypocrisy. The people of Reality* will not accept it.

Among the teachings of BAHĀ'O'LLĀH is one on sacrifice. Man must arrive at the point of sacrifice; and the station of sacrifice is that of complete severance—that is, his possessions, his comforts, even his *life* must be sacrificed for humanity. Until man arrives at such a station, he is deprived of the effulgences of God and from the bestowals of the Merciful, and from the breaths of the Holy Spirit, which, in this radiant century, have become apparent and resplendent.

And among the teachings of BAHĀ'O'LLĀH is one relative to the fact that God has created man to yield some fruit from his being, or existence, an eternal fruit, an everlasting result. If the world of humanity be confined to the short space of material life here, if man should devote his energies to temporary results—for the life of this world is short, the blessings of this world are temporary, the virtues of the world of nature are temporary, the happiness of the world of nature is temporary—*this* cannot be called fruitage, because it is temporary and hence useless. Nay, rather, man must be a blessed tree bearing eternal fruits. Thus everlasting spirituality may be his.

The real fruit of the human tree is everlasting, and that is the *love for God*, that is the *knowledge of God*, that is *service to the world of humanity*, that is *kindness to all mankind*, and that is endeavoring and striving for the *material and spiritual—or ideal—development of the world of man*. This is the

*Meaning, the people of God.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Chicago (September 27, 1913) Masheyat

No. 11

TABLET FROM ABDUL-BAHA CONCERNING "BACKBITING."

In this issue of the STAR OF THE WEST is given Abdul-Baha's definition of "hypocrisy"—see page 191.

Below we print a Tablet, recently revealed by him concerning "backbiting."

* * * * *

Tablet to Doctor M. G. Skinner, Washington, D. C.

HE IS GOD!

O thou my doctor!

Thy letter was received. Thou hast written regarding thy aims. How blessed are these aims, especially the prevention of backbiting! I hope that you may become confirmed therein, because the worst human quality and *the most great sin is backbiting*; more especially when it emanates from the tongues of the believers of God. If some means were devised so that the doors of backbiting could be shut eternally and each one of the believers of God unsealed his tongue in the praise of the other, then the teachings of His Holiness BAHÁ'O'LLAH would be spread, the hearts illuminated, the spirits glorified and the human world would attain to everlasting felicity.

I hope that the believers of God will shun completely backbiting, each one praising the other cordially and believe that *backbiting is the cause of Divine wrath*, to such an extent that if a person backbites to the extent of one word, he may become dishonored among all

the people, because the most hateful characteristic of man is fault-finding. One must expose the praiseworthy qualities of the souls and not their evil attributes. The friends must overlook their shortcomings and faults and speak only of their virtues and not their defects.

It is related that His Holiness Christ—May my life be a sacrifice to Him!—one day, accompanied by His apostles, passed by the corpse of a dead animal. One of them said: "How putrid has this animal become!" The other exclaimed: "How it is deformed!" A third cried out: "What a stench! How cadaverous looking!" But His Holiness Christ said: "Look at its teeth! How white they are!" Consider, that He did not look at all at the defects of that animal; nay, rather, He searched well until He found the beautiful white teeth. He observed only the whiteness of the teeth and overlooked entirely the deformity of the body, the dissolution of its organs and the bad odor.

This is the attribute of the children of the Kingdom. This is the conduct and the manner of the real Bahais. I hope that all the believers will attain to this lofty station.

Upon thee and upon them be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 12, 1913, Ramleh, Egypt.

THE MASHRAK-EL-AZKAR IN AMERICA: SUGGESTIONS.

IN the glorious ode "To The Center of the Covenant," published in this issue of the STAR OF THE WEST, is declared that one of the mighty deeds of Abdul-Baha is that of "Builder of the Temple of the LORD."

He has already accomplished its erection in the East—we refer to the Mashrak-el-Azkar in Ishkabad, Russia—and it is evident "to those who can bear the knowledge" that he will accomplish its erection in the West—upon the spot shown in the illustration, situated at Chicago, U. S. A.

Abdul-Baha has expressed the wish that the

Abdul-Baha declares: "These Great Days are swiftly passing; and once gone they can never be recalled."
THE EDITORS.

* * * * *

LETTER FROM MONTREAL.

36 St. Mark Street, Montreal, Canada.

Sept. 13th, 1913.

To the STAR OF THE WEST.

Dear friends in El-Baha:—Our delegate to the Convention held at New York has given his report to the Montreal friends. After discussing that part of it relating to raising money for building the Mashrak-el-Azkar, the Assem-



Photograph of tent erected on the site of the Mashrak-el-Azkar at Chicago, May 2, 1909, in which was celebrated the Feast of Rizwan. This celebration was held in response to the wish of Abdul-Baha. An * denotes Mr. Thornton Chase, who conducted the services. It was the climax of his years of service to the Cause in Chicago. In his address he referred to the tent as the first step in the evolution of the Temple of Worship in the plan of God for His chosen people—the Tabernacle of the Israelites in the wilderness.

building shall not be undertaken until the land is paid for. If the suggestions in the following letter from Montreal, Canada, should be carried out the remaining indebtedness—\$6,000.00—would be cleared in five weeks.

It is privilege and a unique opportunity to contribute toward the purchase of the land on which is to stand the first Mashrak-el-Azkar in the western hemisphere, and we trust that every reader of the STAR OF THE WEST who has not contributed will do so while there is yet opportunity.

The minimum of that opportunity can be as great as the "widow's mite"; and the maximum—only \$6,000.00.

bly agreed to hold itself responsible for a minimum contribution of one dollar (\$1.00) per month from each of its members, at the same time leaving every member free to give such an amount as he or she may be able to afford.

It is expressly understood that any member unable to contribute \$1.00 a month shall give any sum however small, and that the larger contributions of other members will cover (or exceed) the monthly average of the assembly as a whole.

The Treasurer of the assembly receives the contributions confidentially and forwards the total amount collected to Mrs. Corinne True on the nineteenth of every month.

Should this meet with the approval of other assemblies, and should they wish to co-operate

in carrying out such a plan, the result would be that not less than sixty thousand (\$60,000) a year would flow into the Treasury of the Mashrak-el-Azkar.

A copy of this letter is being sent to all of the Assemblies, and to the STAR OF THE WEST.

We shall be happy to hear from you in this

connection, and to what you decide. All the Montreal friends unite in sending Bahai love and greetings, and I am

Faithfully your brother in the Cause,

G. THOMPSON,

Montreal Treasurer and Secretary for the Mashrak-el-Azkar.

THE GREATEST NAME.

By THORNTON CHASE.

“**E**L-ABHA” is the Greatest Name of God revealed to us in this age. God, the Infinite, who is above ascent or descent, beyond perception, knowledge or comprehension, is nameless as far as man is concerned. A name of anything expresses the qualities or manifestations of that thing. The essence of nothing whatever is known. The essence of everything is nameless. Therefore, the Greatest Name of God is the Name of His highest manifested attributes. The highest appearance of Himself which can be perceived by any creature anywhere in existence—that Name is “EL-ABHA.” Its meaning is Splendor or The Most Shining Glory. It is The Most Holy Outpouring, The Radiant Energy from the Unseen, Unknown Infinite Entity. Anything to appear must have some one to see it. No creature of existence can ever see the Infinite and, therefore, it is impossible for the Infinite to have a name; but the Highest Quality or Manifestation of that Infinite, which can be perceived by any creature in existence, can have a name and that name is “ABHA.” It is Light.

“BAHA” is the same name on a different

plane. “BAHA” is the name of the Manifestation in humanity to human kind. “ABHA” is the name of that Manifestation in His Heavens or Spiritual Spheres.

“EL-ABHA” is the highest, superlative Manifestation that can be perceived only by the highest possible existences.

God, the Infinite, is the Pre-Existent, which does not mean as to time, but as the Cause of causes. He is not a part of existence. He, Himself, is outside of all existences, but manifests Himself through all existence as the light from a flame manifests itself throughout a crystalline room.

He, unknown in Himself, manifests His Glory through His chosen and prepared Representative in existence. That Representative among mankind is *BAHA'O'LLAH*, the Glory of God, the WORD Incarnate, the visible humanized Word. Above it is the Glory of God, the Word Invisible, Light Itself.

“*Allaho Abha*” is the Greeting of the Greatest Name. It is the Greeting of the Supreme Kingdom. “*Ya Baha el-Abha*” is an exclamation. It means: O Thou, the Glory of the Most Glorious!

ABDUL-BAHA'S “WELCOME” TO CALIFORNIA.

[Continued from page 191]

everlasting fruit. This is the divine effulgence. This is the divine bestowal. This is the everlasting life.

The teachings are lengthy, but I state them briefly, and from these brief statements, which are fundamental, you must learn the full teachings.

Praise be to God! We have assembled here,

and the cause of our gathering here is the love of God. Praise be to God! The hearts are kind toward each other and the heavenly radiance is resplendent.

I am hopeful that the hearts may be moved, the souls may be attracted, and that all will act in accordance with the teachings of *BAHA'O'LLAH*.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on “Capacity and Attainment,” delivered before the New Thought conference held in New York, 1912; (2) Tablet pertaining to “Universal Peace” sent to Fifth International Congress in Scotland; (3) a word from Abdul-Baha regard-

ing “Untrustworthiness and Unfaithfulness”; (4) Talk by Abdul-Baha on “Oneness of the Contingent Beings,” given at the home of Mrs. A. Parsons, Dublin, N. H.; (5) Tablet on the sin of “Backbiting” to Dr. Skinner, of Washington, D. C.; (6) poem by Badi-ol-Memalik, of Lohizan, Persia; (7) news from Ramleh.

کمال است اگر الان نیست یک روزی حاصل خواهد بود پس
در جمع کائنات اسرار جمیع کائنات هست به بیند چه بعد از وجود
است دیگر و بعد از ظهور این نه و این اسرار الهی است که میانه
کائنات چنین ارتباط و چنین اتحاد و چنین هویتی برقرار کرده
همچو شیء واحد است هر چند اسرار و هویتی نصیب داده
است این است که از بعضی کائنات ابراهامی نیست تا پیش
انتقال است انتقال از تن به بر تنه مثلاً این انسان فوت
میشود اجزاء او معدوم نمیشود ان اجزاء فردیه انتقال یافته
دیگر میکند پس از برای وجود انسانی نیست وجودی
است هر شیء حی و زنده است موجودات نهایتش این
است انتقال از مقامی بمقام دیگر دارد و تا آنکه کائنات
در جمع مراتب سیر نکند کمال حاصل نمی شود کمال از سیر در
جمع مراتب حاصل می شود و حال آنکه این مسئله واضح و شریف
است عجیب است که بعضی نفوس گمان می کنند که روح انسان
معدوم می شود با وجود اینکه جسد انسان که اجزای ترکیبی
است باقی است چگونه می شود که روح مجرد انسان
معدوم گردد ؟ مقصد از بیان وضوح و اعلام وحدت عالم
وجود است که جمیع کائنات عبارت از جمیع کائنات است هر ذره
کالات جمیع ذرات را دارد و هر ذره که جسم این قسم است عرض
عوارضات یعنی یک روز ترکیب می شود یک روز تحلیل
می گردد با وجود این برقرارات دیگر روح انسان که مقدس
از ترکیب و تحلیل است چگونه است بر حال واحد است و تغییر و
تبدیلی در آن نیست و روح مجرد است ترکیب ندارد و چون
ترکیب ندارد تحلیل ندارد ملاحظه نمایند که مواهب
الهی بجهت ما بشکریه این مواهب الهی باید
اولاً در عالم انسانی نهایت الفت و محبت را با هم داشته
باشیم و با یکدیگر ارتباط داشته باشیم و همچنین بدانیم
که قطرات یک دریایم و اشعه یک آفتاب با این یک
ایم و یاصین یک گلستان اتمام یک شجریم و بندگان یک
خدا باید بجهت این مواهب بشکر کنید و در این مسئله خیلی

نکته غایب و هر قدر بیشتر در آن تعمق نمایند فکر آن وسیع تر
می شود و مطلع بر اسرار کائنات میگردد لهذا در حق شما
دعا میکنم که خدا ابواب غایتش را بر وجه شما باز کند
و این ابرهای او هام زائل گردد شمس حقیقت تابد
اسرار ملکوت الهی ظاهر شود و پرتو فیوضات الهی طریح
نماید و این تاریکی عالم طبیعت محو گردد و آنچه را که انبیاء
بشانت دادند در این قرن ظاهر و آشکار شود

غیبت

لوح مبارک در مسئله " غیبت "
واشنگتن دکتر اسکینر علیه بحاء الله الاهی
هو الله

ای دکتور نامه تو رسید نوایای خویش را مرقوم نموده بوی
چه قدر این نوایا مبارک است علی الخصوص عدم غیبت ایمن
چنان است که بان مرفق شوی زیرا بدترین خلق انسانی
و گناه عظیم غیبت نفوس است علی الخصوص صدور از رعیت
الهی اگر نوعی میشود که ابواب غیبت سدود میشود
و هر یکی از اجزای الهی ستایش دیگران را میبرد از وقت
تعالیم حضرت بهاء الله نشر می یافت قلب پر نور می گشت
روحها بیانی میشد عالم انسانی سعادت ابری می یافت
ایمن چنان است که اجزای الهی بکلی از غیبت بیزار شوند
و هر یک ستایش یکدیگر نمایند و غیبت را سبب نعت الهی
بدانند تا بدوجه رسد که هر نفسی اگر کلمه غیبت نماید
در بین جمیع اجبار سوا شود زیرا بغرض ترین اطلاق
عیب جزا است باید قوی مدافع نفوس نموده تبس
عیر بناس بقدر امکان باید از عیب چشم پوشید و از کمال
نفوس بچشکند نه از نقائص آنها
گویند حضرت مسیح روحی له الفداء روزی با حواری
بر حیوان مرده گذشتند یکی گفت این حیوان چه تده

۳
تفهم نمود و لا همه یکسانست حالان از وحدت عالم وجود

تکلم

این معلولست که جمیع کائنات کریم البرهان از ذیه است
و این اجزا از ذیه چون جمیع شرود یک کائناتی وجود یابد مثلا
اجزای ذیه جمیع شده و لکن انشای خلق کرده اما این اجزا
ذیه به حالت وحدت و در هر حال این اجزا انسان تباری می شود بلکه
اجزای کائنات دیگر می شود مثلا اجزای این گل تباری می شود بلکه
بعد بدین چیز تباری می شود بلکه جنین این انسان می شود بلکه
چیز بدین خصیقه می شود بلکه جنین بزرگی می شود لهذا متصلان
اجزای ذیه را اگر کائناتی دیگر می یابد این جنین فرد یک روزی
جاریست بوی روز انتقال به عالم نبات میکند و کائنات نبات
سپاید یک روز این جنین از انتقال به عالم حیوان میکند یک
روز انتقال به عالم انسان می یابد یک روز انتقال به کائنات دیگر
میکند لهذا هر جنین از اجزای ذیه کائنات در صورت انشای
انتقال میکند یک روز زود دریا است یک روز در دهان است
یک روز در دهان است یک روز باران است یک روز در میان است
یک روز در سنگ است بوی روز انسان است یک روز در حیوان است
یعنی جمیع کائنات انتقال می نماید و در کائناتی که اولی دارد
مثلا در عالم انسان کائنات دارد در عالم حیوان کمال
حیوان دارد و در کائنات کائنات مقصد آنکه هر حیوانی
از اجزاء در صورت انشای انتقال می نماید و در صورت
کالی دارد پس جمیع کائنات یک است و وحدت مضاف است
یعنی کائناتی نیمه معنی کائناتی نهایش هر جنین از اجزای کائنات
در جمیع این ترتیب می رود که در این است که کالی الهی
گفته اند در صورتی کالی هر چیزی هست هیچ چیزی در مرتبه نیست
مثلا آلات و صورتی از اجزای این جناد فی الحقیقه کالی انشای وجود
است زیرا این جزای البتة به عالم انسان انتقال نماید مثلا
بعضی از نباتات انتقال میکند آن نباتات انسان نیزه انتقال نماید
انسان میکند کالی انشای انسان را می یابد و لابد مرتبه این
انتقال محقق یابد و نیز این حرکت که این ذره جناد جمیع جمیع

وحدت عالم امکان

ظلمت این که حضرت علی (ع) در موضوع "وحدت عالم امکان" فرموده
و این موضوع ۲ شماره را در روزنامه "تلاش" در شماره ۱۹۱۰ به شرح زیر
ملاحظه فرمایید ابتدا آنجی که در جدولی از بزرگان و مؤلفان آن مکتوب که
در این نقطه و کلمات برای تاسف آن آمده اند

خوشتر آمدید و خیلی خوشتر آمدید از این احساس است
که در عالم امکان پیدا شده است باید خدا را شکر کرد زیرا در صورتی
که در عالم امکان یکی از بزرگان و آثار و اطراف از آن بزرگان
شمرند و بنابر زیرا تفهیمات جاهلیه زیاد بود الحمد لله و این
توجه فرمایید این بزرگواران و هادیه شده و این برهان از آن حقیقت
سازگاریست ملتین و با یکدیگر الفت می کنند اهالی شرقی و غربی
با هم یکی می گردند و می بینند و در نهایت محبت و محبت می نمایند مثل
این جمعیت ما که جمیع شرقی و غربی است و با همال همی جمعیت فرقی
نیافته و در هیچ ملاحظه کنند آیا اهالی شرقی و غربی
آیند و در این محبت با هم یکی می گردند و این از محبت است
این ترتیب است زیرا در این ترتیب و وحدت عالم امکان شده
و چنانچه جمله اساسا به هر صورت بجهت الله و وحدت عالم انسان
است بخیر که برای شما از وحدت عالم امکان صحبت می نماید که جمیع
کائنات یک است و این ملاحظه دار و وحدت را توسیع دهیم
و وحدت عالم انسان را توضیح دهیم و بانکه در حق می گویند که جمیع بشر
یک است این اعتقادات انسان این اعتقادات تجسسی این اعتقادات
و لکن این اعتقادات سیاسی این اعتقادات مذہبی اینها همه
اهم است در عالم الهی این اعتقادات نیست جمیع بشر یک است
این است که حضرت بجا از الله خطاب به عالم انسان فرموده میفرماید که
همه بزرگ و کوچک و ثریب و فقیر از یک صفت و یک خستیدند
لهذا باید با یکدیگر در نهایت الفت و اتحاد باشید ولی اگر
چنانچه نافرمانی باشد با یکدیگر تا کامل شود و اگر خطیئه
بر روی باشد باید به عالم که اگر چنانچه نادانی باشد باید

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سالی دوازدهم قرن
ماه شصت و سه

مَجَلَّةُ النَّجْمِ

۱۳۲۹

صفحه اول
جلد چهارم
شماره یازدهم
قیمت اشتراك
سپتامبر ۲۷ -

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگونی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقاوق این دین عموی خواهد نوشت و مقالات مفید که موافق سبیل و اداره ات قبول و تشریح هر کس در

استیعجابك وقابليت

نظری ببارک حضرت عبدالبهاء در رساله "استعداد و قابلیت" در کارنگی پال در جلوی کفر انرا افکار جدید جمعیت بیشتر از ۱۵۰۰ نفر در شهر نیویورک امریکا ۱۴ آوریل ۱۹۱۳

من انزل ملك بعیده آدمم تا این مجامع را به بینم از مشاهده این مجامع بسیار سرور و بهجت آنکه در هر مجامعی جمعی می بینم که با هم در نهایت محبت و الفتند ان جمله این جمع محترم است که الحمد لله نفوس در نهایت مطهری و دوداد در فکر ترقیند هم چنانکه این جمع در کمال الفت و وفاقند امیدوارم جمیع عالم با هم الفت یابند افکار اتحاد و اتفاق دلیل بر فیض الهی است زیرا انوار وحدت فیاض در جمیع اشیا و ظاهرات و بر کل می تابد و فیوضات محیط بر کل است عالم خلق بمثابة ارض است و فیوضات هست الهیه مانند شمس بر کل تجلی نموده نهایت این است که مجالی و ممالی مختلف است استعدادات متفاوت است اما فیوض نور واحد است و تجلی تجلی واحد جمیع کائنات مستفیض از شمس واحد است کائناتی ان کائنات نیست که مستفیض نباشد شمس یکوات اما استعداد کائنات مختلف است کائناتی مثل سنگ سیاه است پر تری نگردد کائناتی مثل آینه است و ان تاب در نهایت ظهور در اطراف

کند البته باید قلوب را صیقل داد تا استعداد جلوه حاصل نماید باید بگوئیم که استعداد حاصل شود تا فیوض الهی در نهایت جلوه ظهور نماید و این استعداد وقتی حاصل شود که قلوب در نهایت صفا و نفوس در کمال تقاد و یگانگی مشاهده شود انوقت تجلی شمس حقیقت نهایت جلوه و تأثیر نماید و آثار و انوار شمس در کل دیده شود لهذا باید نفسی را محروم دید نفسی را نباید حقیر شمرد نهایت این است که باید تربیت شوند و صفایا یابند تا انرا الهی در نهایت قربت ظاهر شود و وحدت عالم انشا ظاهر نماید پس هر چه بهجت بیشتر شمس حقیقت جلوه اش زیادتر زیرا انظم فیض الهی محبت است این است که تا محبت حاصل نشود هیچ فیضی حصول نیابد جمیع اینای الهی که میشینند که بین نوع انشا محبت ظاهر شود حضرت مسیح جمیع بلا یا تحمل فرمود و حضرت بهاء الله کند و نجیر و پنجاه سال غمی و زندان قبول فرمود تا قلوب صفت محبت الله گردد پس ما باید بجان و دل بکشیم تا محبت در بین کل ظاهر شود جمیع قلوب بشری و غرب مرتبط گردد جمیع نفوس محبت یکدیگر شوند زیرا جمیع ان محبت پرندگان بهره و زند شمس حقیقت یکی است و آن مرکز انوار است هر چه توجه بیشتر شود فیوض الهیه زیادتر گردد . شصت سال پیش در زمانیکه در شرق اختلاف بسیار بود و ملان احزاب با هم الیام نداشتند مذاهجه گفته دشمن یکدیگر بودند و همیشه با یکدیگر در جنگ و جدال بودند حضرت بهاء الله

مجله

۱۳۲۹

از شیخ کاغذی امیریکا

شماره یازدهم - ماه شوال

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STAR OF THE WEST

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ABDUL-BAHA, "THE CENTER OF THE COVENANT," IN CALIFORNIA.

ABDUL-BAHA talking to four students from India attending the University of California at Berkeley—Mirza Mahmood interpreting. From right to left—Dr. Ameen U. Fareed; Mirza Ali Akbar; Mirza Mahmood; Mirza Ahmad Sohrab; ABDUL-BAHA; students. Photograph taken at Oakland, California, October 12, 1912.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ABDUL-BAHA AT THE NINETEEN-DAY FEAST*

Held October 16, 1912, at the home of Mrs. Helen S. Goodall, Oakland, California.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun.

PRAISE be to God! you are the guests of Mrs. Goodall. With the utmost love has she prepared this feast, and every kind of food is before you. The effulgence of the mercy of BAHÁ'O'LLAH is resplendent. The hearts are attracted to the love of God. The eyes are turning toward the Kingdom of ABHA.

This is a heavenly feast, an excellent meeting. Surely this is praiseworthy. The Supreme Concourse now is beholding this assemblage, proclaiming aloud: "*Blessed are ye! Blessed are ye! Blessed are ye who are the servants of BAHÁ'O'LLAH! Blessed are ye who are the manifestors of faith! Blessed are ye who have such radiant countenances! Blessed are ye whose hearts are like unto rose gardens!*"

Consider what a great bounty has been bestowed upon you, what a favor has been revealed unto you, that Abdul-Baha is now walking about amongst you commemorating BAHÁ'O'LLAH! In the utmost of love am I walking about and greeting each and all of you.

Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues. The physical, or material susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love. But spiritual susceptibilities, namely, real love and heavenly fraternity, emanate through di-

vine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality.

Praise be to God! you are imbued with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. It is the bounty of the Kingdom which has summoned you here. It is the Most Great Guidance which has called you here. It is the power of attraction which has drawn you together here, and it is the bestowal of the Kingdom of ABHA which has invited you to this feast. These are spiritual susceptibilities, and these are emanations of the conscience. Because of these susceptibilities, this radiant youth is seated here, and in the utmost of love I am patting him on the shoulder.

I am happy to see you gathered here in love. Please continue eating while I talk.

His Holiness Christ, on a certain eve, invited His disciples to His table, and while seated at that table He gave certain admonitions and precepts unto them. As a result of the benediction and admonitions, the supper was called the "Lord's Supper." Inasmuch as there was present the material bread, and likewise the heavenly manna which was descending upon them, it was verily the Lord's Supper.

Now this evening you have gathered in this assemblage and are seated at this bounteous table. Praise be to God! the material food is prepared for you. The heavenly manna also is present for you, and that consists of the love of God and the knowledge of God. You are turned toward the Kingdom of God, and you are overshadowed beneath His providence. The eternal bounty encompasses you all, and the light everlasting is all-surrounding.

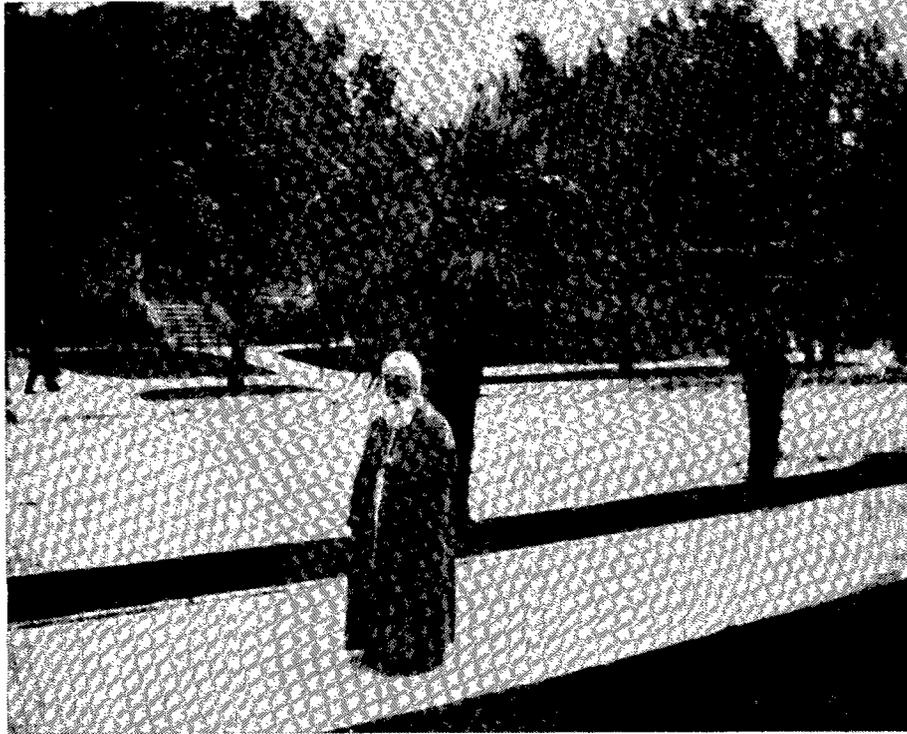
This table, likewise, is heavenly in character.

*At this feast there were present about one hundred and twenty-five friends from the Bay cities, Portland, Seattle and Spokane. When all were seated at the tables, Abdul-Baha, radiant with joy, passed through the spacious rooms fragrant with flowers, speaking as he walked about.

This food is manna from heaven. I hope earnestly that the results of the Lord's Supper—that supper which was in the utmost of love and fellowship and severance from all else save God—may be realized at this supper also. Thus may you associate one with the other in perfect fellowship and friendship, and may all of you rejoice in many such feasts. Thus may the hearts be exhilarated and the faces be turned to the Kingdom of ABHA. Then will you be instrumental in reconciling

In a word, His Holiness BAHÁ'ÓLLÁH shone forth from the Horizon of the Orient, even as the sun, casting a radiance over the world. During His lifetime He did not rest a moment, nor did He repose comfortably one night. He suffered many trials. He was a prisoner. He was enchained. He was exiled. All these ordeals did He endure in order that perfect fellowship and love should blend the hearts together.

Praise be to God! the labors of BAHÁ'ÓLLÁH



Abdul-Baha walking in front of the home of Mrs. Goodall, October 12, 1912

all the religions and all the races, and in creating a bond that will unite all the nations of the world. Thus, in the center of the world, shall be pitched the tent of the oneness of humanity, and the standard of universal peace shall be unfurled and wave throughout the world. Then in the future there will be, no doubt as to this supper being the Lord's supper, for it is productive of love and fellowship, and will become the cause of the illumination of the world. Every supper that is productive of love and unity, the cause of radiance throughout the world, of international peace and of the solidarity of man, is undoubtedly the Lord's supper.

have not been in vain, for among your hearts love has been created. All of you are together in the utmost of love. I hope that you will be the cause of transforming the whole world of man into a feast like unto this, wherein the hearts of all shall be welded together, the lives of all shall be glad-tidings. The world of humanity then will become as a tree, and all men as its branches, twigs, blossoms and fruits. This is my wish and desire.

In the utmost of joy partake of this feast.

Benediction

[After the feast, Abdul-Baha stood on the

[Continued on page 209]

THE VISIT OF ABDUL-BAHA TO MR. CHARLES TINSLEY

San Francisco, California, October 10, 1912.

[Mr. Tinsley (colored) was recovering from an accident]

ABDUL-BAHA:—How are you? I am very glad to see you.

Mr. Tinsley:—I am well excepting this broken leg which has kept me in bed a long time. I am impatient to be up and out to work for the Cause.

ABDUL-BAHA:—You must not be sad. This affliction will make you spiritually stronger. Do not be sad. Cheer up! Praise be to God, you are dear to me. I will tell you a story:—

A certain ruler wished to appoint one of his subjects to a high office; so, in order to train him, the ruler cast him into prison and caused him to suffer much. The man was surprised at this, for he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this he was hanged on the gallows until

he was nearly dead. After he recovered he asked the ruler, "If you love me, why did you do these things?" The ruler replied: "I wish to make you prime minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so I wish you to become perfect."

[To Mr. Tinsley] Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause.

You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

"THIS IS ONE OF THE MEANINGS OF SACRIFICE"

Talk by Abdul-Baha to one of the friends, October 22, 1912.

GOD will assist you. One of the great prophets of the Orient, one of the worthies of the East, called Ali, says, that whosoever seeks after anything and is serious about it, will find it. Seek and ye shall find. Whosoever knocks at any door and is persistent about it, there is no doubt that the door will be opened unto him.

Now, as long as you are interested in the Movement, and interested seriously, and you are investigating reality, you are the lover of reality, there is no doubt that you will attain.

When man dedicates his life to a cause, he must dedicate entirely, then he is really dedicated. It is not through word, but through deed. One must dedicate his life completely, fully, in reality, just as the dead branch sacrifices its life to the fire, and just as the oil sacrifices its life to give light. This is the great station—the station of sacrifice. There is no greater station than this.

In Oriental language, there is the expression, "May my life be a sacrifice to you," and a man writing a hundred letters a day might use these words a hundred times and yet he would not sacrifice anything for his friend. But this is a custom—a usage. Everybody who writes a letter to his friend says "May

my life be a sacrifice to you," and perhaps he does not realize the meaning at all.

The station of sacrifice is the great foundation. When you read the Old and New Testament, you will find that constantly the word "sacrifice" is mentioned. It is recorded that the Israelites sacrificed sheep so that their sins might be forgiven. In the time of Adam, Cain made sacrifice of sheaves of wheat and Abel made sacrifice of sheep. Now this is a symbol, and this word extended after the time of Christ.

What is the symbol? Just as the sheep sacrificed its life, likewise this natural state of man, which is the animalistic state, must be sacrificed. How should it be sacrificed? The vices of the animalistic state of man must be entirely annihilated, and he must be characterized with divine virtues. It was a symbol and before His Holiness Christ appeared, all the Israelitish prophets made sacrifice of animals. This was a mystery of that higher sacrifice and when Christ came he said, I will sacrifice myself for the sake of the salvation of all. What did He mean? He meant to change their characters, and in this way make them heavenly, in this way make them God-like, spiritual and divine.

This is one of the meanings of sacrifice.

INTERVIEW BETWEEN ABDUL-BAHA AND A SAN FRANCISCO
NEWSPAPER REPORTER.

To a correspondent of *The Examiner*, October 3, 1912. This interview was published next day in a form almost unrecognizable.

From the Diary of Mirza Ahmad Sohrab.

CORRESPONDENT: Are you pleased with the United States?

ABDUL-BAHA: The continent of America is most progressive. The means of instructions are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. The wealth is on an upward tendency. Its government is democratic. Its advancement is unceasing. Its nation is hospitable. Its people are loyal, energetic and noble. Its inhabitants are free and the lovers of liberty. Its men are civilized and its women are cultured, refined and idealistic. On the other hand, all these advantages are on the material plane, and I observe the majority of the people are submerged in the sea of materialism and agnosticism. The natural civilization is well-nigh perfect; but it is in need of the civilization of heaven—Divine civilization.

Correspondent: What do you mean by "Divine civilization"?

ABDUL-BAHA: Divine civilization is the light. Material civilization is the lamp. Material civilization is the body; in itself it is not sufficient, and humanity from every standpoint stands in sore need of divine civilization. Natural civilization insures material welfare and prosperity; Divine civilization vouchsafes to man ideal virtues. Material civilization serves the physical world; divine civilization serves the world of morality. Divine civilization is a symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the discovery of the reality of phenomena. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidences. Divine civilization is Eternal Life. Divine civilization is the immortality of the soul. Divine civilization is the Breath of the Holy Spirit. Divine civilization is heavenly wisdom. Divine civilization is the reality of all the Teachings of the ancient prophets. Divine civilization is Universal Peace and the oneness of the world of humanity. The Holy manifestations of God have been the founders of Divine civilization, the first Teachers of mankind, and the spreaders of the fragrances of holiness and sanctity amongst the children of men.

Correspondent: Are you satisfied with the American people?

ABDUL-BAHA: The American people are a stranger-loving people. All nations are welcomed in their midst. They give to everyone the right of living and the pursuit of happiness. Here no one feels a foreigner, I am satisfied with all of them.

Correspondent: I have heard that you advocate the complete equality of men and women. This radical teaching coming from an Oriental thinker is of great interest and supreme significance. Just at this juncture the California women are clamoring for the right to vote for all the national and state officials, and your opinion on this important question will be greatly appreciated by the people.

ABDUL-BAHA: The question of equality between men and women has made greater advancement in America than elsewhere, and day by day it is assuming greater importance and becoming nearer to realization. However, as long as complete equality does not exist between male and female, the world of humanity will not make extraordinary progress. The woman is an important column, and there is another equally important. If we aim to have a durable building, the foundations of both columns must be laid very deep. The women are the first teachers and instructors of the small children. They teach them and inculcate morality in their minds and hearts. Later they go to universities for higher education and specialization. Now if the teacher or instructor is deficient, how can the scholar be properly trained? Therefore, it is proven that the culture and refinement of the men are intensified and will bloom and attain to perfect fruition when the women are equally educated and given the same educational facilities. Consequently the women must enjoy all the learning they are able to assimilate, in order that they may reach to the same level as men. The same privileges and opportunities must be conferred upon women;—so that just as they share together life and its responsibilities, they may also share with him the same virtues of the world of humanity. Undoubtedly partnership in education and culture presupposes equality in rights. The world of humanity has two wings, one wing male, the other wing female.

Both wings must become strong, so that mankind may soar to the empyrean realms of its destined perfection. But if one wing is left weak and the other strong, its upward flight will be slow. God hath created both human. They share together and in common all the faculties. No one is endowed with special privileges. How can *we* make a distinction which is unknown in the sight of God? We must follow the policy of God.

Moreover, there is male and female in the vegetable kingdom. They are on an equal footing. Inherently they enjoy suffrage and there is no distinction between them. Likewise in the animal kingdom the right of suffrage and equality is enjoyed without any feeling of superiority of privilege. Therefore, it is well known that there is no distinction of gender in the vegetable and animal kingdoms, although they are deprived of the faculty of reasoning, and they have not the power of distinguishing. How can we, who are confirmed with the bestowal of reason, and enjoy all the facilities with which man is distinguished from the animal, act in this manner and build these false barriers? Many women have appeared who have won for themselves fame and name, for the versatility of their intellects and the brilliancy of their thoughts. Amongst the Bahai women many have shown remarkable capability in literature, sciences and arts, and have rendered distinguished service in every department of life.

In history many capable women appear who have displayed special genius in government and political administration, such as Semiramis; Zenobia, Queen of Palmyra, and Queen Victoria, of England. In the religious world,—the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman achieved the signal victory. During the Christian dispensation the apostles became agitated after the Crucifixion of Jesus; even Peter denied Him thrice, but Mary Magdalene became the cause of their becoming firm and steadfast. In the Religion of BAHÁ' O'LLÁH, Kurat-el-Ayn and many other Persian women demonstrated their knowledge and wisdom to such an extent that even the men were astonished, and listened to their advices and lectures.

Correspondent: What is your object in coming to America?

ABDUL-BAHA: I have come to America to promote the ideal of Universal Peace and the solidarity of the human race. I have not come for pleasure or as a tourist.

Correspondent: What do you think about women's fashions?

ABDUL-BAHA: We do not look upon the dresses of women, whether or not they are of the latest mode. We are not the judge of fashions. We rather judge the wearer of dresses. If she be chaste, if she be cultured, if she be characterized with heavenly morality, and if she be favored at the Threshold of God, she is honored and respected by us, no matter what manner of dress she wears. We have nothing to do with the ever-changing world of modes.

Correspondent: What is the greatest thing you have seen in America?

ABDUL-BAHA: The greatest thing I have seen in America is its freedom. In reality this is a free nation and a democratic government.

Correspondent: What is your opinion about Turkey and the Balkan War?

ABDUL-BAHA: We have nothing to do with war. We are advocates of peace. Speak to us about the condition of peace. Go to diplomatists and militarists and ask their opinion about this war. But as regards peace: In the world of humanity there is no more important affair, no weightier cause. It is conducive to the well-being of the world of creation; the means of the prosperity of the nations; the reason of eternal friendship between the people; the cause of solidarity between the East and the West; the promoter of real freedom, and the Most Eminent Favor of His Highness the Almighty. We must all strive to upraise the flag of international peace, the oneness of the world of humanity and the spiritual brotherhood of mankind.

[The correspondent tried to ask a few more questions, but Abdul-Baha interrupted him by this final statement while putting his hand on his shoulder and kissing his face:]

Consider how much I love thee, and to what extent I respect Mr. Hearst, that notwithstanding the fatigue coming over me as the result of a very busy day, I have answered all thy questions.

OUR PERSIAN SECTION this issue contains: (1) Address by Abdul-Baha on the "Oneness of Divinity," delivered at the First Unitarian Church, Philadelphia, Pa.; (2) Tablet regarding "Divine Guidance"; (3) Tablet regarding a

gathering of Jewish and Mohammedan women; (4) Tablet pertaining to "Calamities in the Path of God"; (5) Tablet to the Parsee friends; (6) Tablet regarding teaching; (7) glad-tidings from Kamleh, Egypt.

STAR OF THE WEST

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No. 12

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENT.

THE financial secretary is glad to announce that there is on hand \$1,665.99, with a promise of \$1,000 from a friend, making \$2,665.99 toward the final payment of \$6,000.

A cement sidewalk is now under construction in Linden Avenue, in compliance with instructions received from the Village of Wilmette. The cost will be about \$300.

The following is an extract from a Tablet to Mrs. Maxwell, of Montreal, translated June 18, 1913:

O thou daughter of the Kingdom!

As to the matter of the building of the Mashrek-el-Azkar, that is, the matter of be-

ginning the building thereof: An important (or considerable) sum of money must decidedly be prepared in order that work may be begun; that is, at least two or three hundred thousand dollars must be ready. And, *most assuredly*, if it be built in the Days of the Covenant, it will be more joyful and more heart-rejoicing; but this is difficult.

Now be ye engaged in collecting contributions.

(Signed) ABDUL-BAHA ABBAS.

[The above is an extract from a Tablet written in Abdul-Baha's own hand and translated and received by Ali Kuli Khan on June 18, 1913.]

CORINNE TRUE, *Financial Secretary*,

"THE LOFTY SUMMIT OF UNCHANGING PURPOSE."

Words of Abdul-Baha to Lua Getsinger, Ramleh, Egypt, August 19, 1913.

From the Diary of Mirza Ahmad Sohrab.

THOU must be firm and unshakable in thy purpose; and never, never let any outward circumstances worry thee. I am sending thee to India to accomplish certain definite results. Thou must enter that country with a never-failing spirituality, a radiant faith, an eternal enthusiasm, an inextinguishable fire, a solid conviction, in order that thou mayest achieve those services for which I am sending thee. Let not thy heart be troubled. If thou goest away with this unchanging condition of invariability of inner state, thou shalt see the doors of confirmation open before thy face, thy life will be a crown of heavenly roses, and thou shalt find thyself in the highest station of triumph.

Strive day and night to attain to this exalted state. Look at me! Thou dost not know a thousandth part of the difficulties and seemingly unsurmountable passes that rise daily before my eyes. I do not heed them; I am

walking in my chosen highway; I know the destination. Hundreds of storms and tempests may rage furiously around my head; hundreds of *Titanics* may sink to the bottom of the sea, the mad waves may rise to the roof of heaven; all these will not change my purpose, will not disturb me in the least; I will not look either to the right or to the left; I am looking ahead, far, far. Piercing through the impenetrable darkness of the night, the howling winds, the raging storms, I see the glorious Light beckoning me forward, forward. The balmy weather is coming, and the voyager shall land safely.

Kurat-et-Ayn had attained to this supreme state. When they brought her the terrible news of the martyrdom of the Bahais, she did not waver; it did not make any difference to her; she also had chosen her path, she knew her goal, and when they imparted to her the news of her impending death, no one could

[Continued on page 210]

ABDUL-BAHA AT THE NINETEEN-DAY FEAST

[Continued from page 204]

balcony of the stairway and, raising his hands in blessing, pronounced a benediction.]

O kind Lord, verily this assemblage is longing for Thee and loving Thy beauty. Verily, these friends are set aglow with the fire of Thy love and are joyful because of Thy presence. They have turned to Thy kingdom, seeking naught but Thy good pleasure, desiring naught but to pursue Thy pathway, and seek-

splendor, waft over them the breeze of Thy providence, and pour upon them the rain of bestowals from the clouds of Thy generosity. Thus these souls, like the flowers of the rose garden, shall grow in verdure and freshness, and among all mankind shall they be redolent of delightful fragrance.

O Lord, confirm them all in Thy service, and aid them in guiding others to Thee.



Abdul-Baha with the children on the steps of the home of Mrs. Goodall, October 12, 1912.

ing naught save Thy good will. Not a day passes but they are occupied with Thy commemoration and are ever ready to serve Thee.

O God, illumine these hearts. O God, make joyous these lives. O Lord, suffer these souls to attain to the superlative degree of spirituality in the world of humanity. O Lord, suffer these souls to become truly distinguished, and make them the manifestors of Thy favor and the recipients of Thy good gifts. Shine upon them with Thy radiant

Brighten the eyes through witnessing Thy great signs; fill the ears with harmonies through Thy melodies; and refresh the nostrils through the fragrances of Thy Kingdom. Confer upon these souls the life everlasting, gathering them all together beneath the tabernacle of the oneness of the world of humanity.

Verily, Thou art the Almighty! Verily, Thou art the Powerful! Verily, Thou art the Giver of good gifts!

A SILVER VASE in commemoration of the visit of Abdul-Baha to America, is to be placed in the Holy Tomb of BAHÁ'Ó'LLAH. By the earnest solicitation of Mr. Edward Kinney and about thirty of the New York Bahais, the gracious permission of the Centre of the Covenant, Abdul-Baha, was given this project after he had declined personal gifts. All who desire may contribute any

sum to this sacred purpose. It is preferred that the contributions be sent through the Treasurer of the various Bahai centres of America. When this is not possible, it can be sent direct to Mrs. Edward Kinney, 276 West 86th street, or to Mr. James F. Brittingham, 894 Prospect avenue, New York City, who is acting as the Treasurer of the fund.

"THE LOFTY SUMMIT OF UNCHANGING PURPOSE."

[Continued from page 208]

see any trace of sorrow in her face; she was rather happier.

Although she never cared for dress, that day she wore her best white silk dress and jewelry and perfumed herself with the most fragrant attar of roses. She hailed the chamber of death as a happy bride entering the nuptial bower of the bridegroom.

To this lofty summit of unchanging purpose thou must attain; like Kurat-el-Ayn, nothing must shake thy firm faith.

"I AM SUMMONING YOU TO THE WORLD OF THE KINGDOM."

Words of Abdul-Baha to Howard MacNutt, after the *Titanic* disaster.

A GREAT steamship has been lost at sea. Today newspaper accounts of the *Titanic** are reflecting the sorrow and mourning of the whole world, all the power of man, all his pride and the skill of human invention were helpless against the power of the sea. Men of great wealth, men of prominence and celebrity, likewise men who were unimportant and unknown in the eye of the world,—all have found the same tomb under the waves. If this fate marked the end of human accomplishment, if this death was oblivion to human hopes and possibilities, the whole world might mourn. Unless the soul of man is quickened by the breaths of the Holy Spirit and he becomes vivified by the life of the Supreme Kingdom, all his powers, efforts and accomplishments are in vain. Look about you as we ride in this automobile. Shall any of these things you are now looking upon remain or endure? If you possessed all you could wish for,—these great buildings, wealth, luxury, the pleasures of life in this world, would any of these things increase your eternal happiness or insure you everlasting existence? I am summoning you to the world of the Kingdom. I am calling you away from this world. Nothing you can ever think of here will remain. You, yourself, will pass away as the roses wither at the touch of winter's breath. I wish for you heavenly happiness. I am praying that the confirmations of God may descend upon you, that you may become His servant, that you may go forth to save mankind from the bondage of this mortal

world. I wish you to escape from this hell of materialism. Be not occupied with material things. Have no anxiety about your affairs. You are under the protection of BAHÁ'Ó'LLAH, —in His service. Live in the spiritual world as I do. Think of nothing else.

Look out upon this great city through which we are passing. Then think of the wealthy men entombed in the ocean's depths. The powers of man in material civilization are wonderful, but all his accomplishments are as nothing,—he, himself, is as non-existent unless he upbuilds in himself the civilization spiritual. Abdul-Baha has no other thought than this. This is his heart, his soul, his station, his service,—to quicken mankind with Divine breaths and walk in the pathway of the Heavenly Kingdom.

When I was a young man I was devoted to music. So charmed and delighted was I with it that even an Arab clapping two sticks together in rude rhythm gave me great pleasure. Now my love for these things has gone completely. On the steamship crossing the sea a great modern orchestra played each night. The passengers listened to it with the deepest interest and enjoyment. But although the music was the very finest, the orchestra modern and most excellent, I found it occupied and disturbed my thoughts to such an extent that I retired to quiet reflection upon spiritual things.

I wish you to live in the world of the Spirit—to see the Divine Reality in everything,—to behold the illumination of the world of the Kingdom beyond and within the gloomy mask of this mortal existence. For the world of the Kingdom is a world of Lights, a world of happiness, a world of accomplishment, the real and eternal world. [After a long pause,—looking reflectively out the window] I was asked to sail upon the *Titanic*, but my heart did not prompt me to do so.

*The *Titanic* was the largest steamship ever built. She was 882 feet long, 96 feet wide, displacing 45,000 tons. Her luxurious appointments included a theatre seating 1,200, a church somewhat smaller, a ballroom accommodating 500 couples, beautiful salons, palm courts, gymnasium, bowling alley, tennis court and a swimming pool. She could accommodate nearly 4,000 passengers and carried a crew of 860. She set forth on her first and fatal voyage from Southampton, England, April 10, 1912, the pride of her builders and an admiring world. At 11:40 p. m., Sunday, April 14, she grazed a mammoth iceberg, tore open her hull, and in two and one-half hours sank in 2,000 fathoms, taking over 1,500 souls to a watery grave.—*The Editors*.

<p>سنگاران زندگانی کردند تا آنکه آفتاب جهان افروز حقیقت از افق ایران طلوع نمود پرتو عنایت بر پاریسیان انداخت آن گروه پژمرده زنده و تر و تازه شدند و آن قوم حقیر عزت امیر یافتند و روز بروز در ترقی بودند و ابواب فلاح و بفتح از جمع چهار باز و حال بعضی کفران نعمت نمودند و از الطاف جمال میالک غافل گشتند این ترقی و عزت از حسن تدبیر خویش شمرند لهذا این ایام تزلزل عظیمی بر ارکان پاریسیان در طهران افتاد سار برعکس گشت امیدوارم باز بیدار شوند تا دوباره پرتو عنایت بدخشند و الطاف بی پایان شامل گردد و الا کار چیست است عبد البهاء عباس</p>	<p>رحمن در آن شهر چنان جلوه می نماید که جمیع نفوس ببان بستایش بکشند و نیز امید چنان است که آن ورقه مجذبه وقتی بزایت عتیبه مقدسه فاخر اما حال خدمت و تبلیغ پروان عليك البهاء الايهي ع ع</p>
<p>جمال میالک غافل گشتند این ترقی و عزت از حسن تدبیر خویش شمرند لهذا این ایام تزلزل عظیمی بر ارکان پاریسیان در طهران افتاد سار برعکس گشت امیدوارم باز بیدار شوند تا دوباره پرتو عنایت بدخشند و الطاف بی پایان شامل گردد و الا کار چیست است عبد البهاء عباس</p>	<p>بلایا در سبیل الهی لوح مبارک در مسئله "بلایا در سبیل الهی" هو الله ای دو خاتمه همدم و همراز المده لله در گشتن الهی پرور از مزدید و مملکت راز بی بریدید و مطهر الطاف حضرت بی نیاز گشتید اما شامات و ملامت بدخواهان شنیدید و اذیت زیاد کشیدید و ستم ما را سنگسار چشیدید ولی چون در سبیل رب جلیل بود این زهر شهید بود و این درد درمان نظر بی پایان حال نمائید این بلایا را نتیجه عطا یای الهی است و این ملامت و شتمات را ستایش و نیایش و پرستش در پی عاقبت واضح و آشکار گردد عليك البهاء الايهي ع ع</p>
<p>تبلیغ امر الله لوح مقدس در مسئله "تبلیغ امر الله" هو الله ای ثابت بر پیمان در نهایت وجد سر به باش و بگر از نزد غفور پروردان که المده لله نطقی منصور و فائق بستایش حضرت و پیغمبر و تبلیغ ممدوح و شکور و بدان که امروز بر بلوغ اولکوت ابهی بنام اهل تبلیغ صادر امید چنان است که مفتی شوی و بسبب هدایت جم غفیر و گری این است مذهب الهی این است عزت ابدی این است خیر سوری طیبی لا ثم طوبی عليك البهاء الايهي ع ع</p>	<p>بلایا در سبیل الهی لوح مبارک در مسئله "بلایا در سبیل الهی" هو الله ای دو خاتمه همدم و همراز المده لله در گشتن الهی پرور از مزدید و مملکت راز بی بریدید و مطهر الطاف حضرت بی نیاز گشتید اما شامات و ملامت بدخواهان شنیدید و اذیت زیاد کشیدید و ستم ما را سنگسار چشیدید ولی چون در سبیل رب جلیل بود این زهر شهید بود و این درد درمان نظر بی پایان حال نمائید این بلایا را نتیجه عطا یای الهی است و این ملامت و شتمات را ستایش و نیایش و پرستش در پی عاقبت واضح و آشکار گردد عليك البهاء الايهي ع ع</p>
<p>بشارت عظمی از ملائک از تأییدت نکوت ابهی سرور و صحت همگی مبارک حضرت عبد البهاء هر روزی بهتر و برتر است و از این بشارت اهل بهاء در فوج و بهجت عظمی و جمیع اهل قفایه سرور و اولی اعلی</p>	<p>یا ازان فارسین لوح مقدس برای یاران فارسین هو الله ای یاران مهربان عبد البهاء هنر و سید سال بود که اختر هستی فارسین در مغرب نیستی ستاری گشته بود از انظار یکی افتاده بودند پریشان و بی سر و سامان و اسیر دست تجاوز</p>

بپر ما بیدار از اوهامات گزینیم خرقی حقیقت کنیم آنچه را که دیدیم مطابق حقیقت است قبول نمایم و آنچه را علم تصدیق نمی کند عقل قبول نمی کند حقیقت نیست تعالیهات این تعالیه را باید دور بیندازیم و متمسک به حقیقت نمایم و دینی را که مطابق عقل و علم است قبول کنیم و چون چنین شود بکلی اختلاف نماند و جمیع عالمه واحد ملت واحد جنس واحد وطن واحد سیاست واحد احساسات واحد و تربیت واحد گردیم

مناجات

پروردگارا آمرزگارا این بندگان را پناه تویی واقف اسلر و نگاه تویی جمیع ما عاجزیم و تو مقتدر و توانا جمیع ما گناهکاریم و تویی غافر الذنب و رحیم و رحمن پروردگار نظر بقصر ما نمائ با فضل و موهبت خویش معامله کن خطا ما بسیار است ولی بحر رحمت تری پایان عجز ما بسیار است و لکن تائید و توفیق تو آشکارا پس تائید ده توفیق بخش و ما را بر آنچه سزایم در نگاه تو است موفق نما دلها ما روشن کن و چشمها ما بینا نما و گوشها ما شنوا کن مردگان ما زنده نما و مردیضان ما شفا بخش فقیران ما غنی نما و خائفان ما امنیت بخش و ما را در ملکوت خویش قبول نما و بنور هدایت روشن کن تویی مقتدر تویی توانا تویی کریم تویی رحمن و تویی مهربان .

موهبت عظیمه پروردانید البتة از عهد شکر بنیائید زیرا شکر پایان دلخ و این موهبت بی پایان است چه بسیار نفوس آرزوی این بود موعود را داشتند ولی نیافتند و چه هزاران نفوس که نهایت ریاضت کشیدند و در لیم موعود محروم ماندند ملاحظه کنید که چه عنایتی خدا در حق شما نمود بدون تعب بمقتصدید بدون قطع همرا از دریای عذبات نر نشدید بدون ریاضت از چشمه هدایت چشیدید این موهبتی است عظیم اگر انسان قصه آن بداند و الا در نزد بخردان چه هدایت چه ضلالت هر دو یکسان است کسی که تشنگی ندارد حلاوت عذبات ندارد و هم چنین خاک شود زار از انقباض ابریهایی چه بهره ای و شجره یابسه را از باران نیسانی چه نصیبی حمد کند خدا را که شما بهره یافتید و محرم ملکوت اسلر گشتید و علم الهی را ع ع

اجتماع امان کلیمی و وقتانی

لوح مبارک یکی از مبلغه های ایرانی در مسئله اجتماع امان کلیمی و وقتانی
 هوالله
 ای حضرت ملکوتی نامه شما رسید فی الحقیقه صد لسانی معانی بود نهایت تبث و تصریح از مضامین واضح بسیار سب و سرگرددید که الحمد لله ان سرگشته سودائی وان مفتون و شیدائی در نهایت انجذاب مشغول به تبلیغ و نشر نجات است علی الصغر و بقره که دلالت بر اجتماع امان کلیمی و امان وقتانی در محفل واحد و ترتیل آیات توحید و تسبیح و تهلیل رب مجید داشت عبد البهائم و مهر زبانی تحسین آن انجن نورانی می نماید که در قات موفات در محفل اجتماع و با یکدیگر در نهایت محبت الفت می نمایند امیدم چنان است که امان

هدایت الهی

لوح مقدس در مسئله "هدایت الهی"
 هوالله
 ای نفوس مبارکه در عالم وجود هیچ موهبتی باقی و برقرار نه و هیچ نعمتی پایدار نیست مگر هدایت الهی اینست موهبت ابدی الحمد لله بان فائز شدید اگر هزاران سال زندگانی نمانید و هزاران زبان بکشائید و بشکرانه این

و همچنین وحدت نوع را اعلام نمود که نساء و جلال کل در
حقوق مساوی بی هیچ وجه امتیازی در میان نیست زیرا هیچ
انسانند فقط احتیاج به تربیت دارند اگر نساء مانند جلال
تربیت شوند هیچ شبهه نیست که امتیازی نخواهد ماند
زیرا عالم انسانی مانند طيور محتاج بدو جنس است یکی
اناث و یکی ذکور مرغ باید بال پرواز نتواند نقص يك بال
نسب و بال دیگر است عالم بشر عبارت از دو دست
است چون دستی ناقص ماند دست کامل هم از وظیفه
خویش باز ماند خدا جمیع بشر را خلق کرده جمیع را عقل
و دانش عنایت فرموده جمیع را دو چشم و دو گوش داده
دو دست و دو پا عطا کرده در میان امتیازی نگذاشته است
لهذا چرا باید نساء از جلال پست باشند عدالت الهی قبول
نمی کند عدل الهی کل را مساوی خلق فرموده در نزد خدا ذکور
و اناث نیست هر کس قلبش پاک تر عملش بهتر در نزد خدا
مقبول تر خواه مرد باشد خواه زن چه بسیار زنان پیدا
شده اند که فخر جلال برده اند مثل حضرت مریم که فخر جلال
بود و مریم مجدلیه غیبه جلال بود مریم ام یقویب قدره
جبال بود آسیه دختر فرعون فخر جلال بود سائرین مریم
فخر جلال بود و همچنین اثال انهابیسا است حضرت فاطمه
شمع ایچن نساء بود حضرت قرع العین کوکب روشن کرد
و در این عصر ایوم در ایران زنانی هستند که فخر جلال اند
عالمند شاعریند واقفند در نهایت شجاعت هستند و
تربیت نساء اعظم و اهم از تربیت جبال است زیرا این دختر
روزی مادران شوند و اطفال را مادر تربیت می کند اول معلم
اطفال مادرانند لهذا باید در نهایت کمال و علم و فضل باشند
تا بتوانند دیرین را تربیت کنند و اگر مادران ناقص باشند اطفال
نادران و جاهل گردند

همین طرد حضرت بهاء الله وحدت تربیت را اعلان
نموده که بجهت اتحاد عالم انسانی لازم است که جمیع بشر
یک تربیت شوند جبال و نساء دختر و پسر تربیت واحد گردند

و چون تربیت در جمیع مدارس يك نوع گردد ارتباط نامیزد بشر
حاصل شود و چون نوع بشر يك نوع تعلیم باید وحدت جلال
و نساء اعلان گردد و بنیان جنگ و جدال برافتد و بدون
تحقیق این مسائل ممکن نیست زیرا اختلاف تربیت مرث
جنگ و نزاع مساوت حقوق بین ذکور و اناث مانع حرب
و قتال است زیرا نسوان را هیچ جنگ و جدال نشوند
این جوانان در نزد مادران خیلی عزیزند هر کس را عقبتش
که انهاد میدان قتال فرشته و خون خود را بریزند جوانان
که بیست سال مادر در نهایت رحمت و مشقت تربیت نموده
آیا راهی خواهد شد که در میدان حرب پاره پاره گردد هیچ
مادری راهی نمی شود ولو هر اوهاماتی بعنوان محبت وطن
و وحدت سیاسی و وحدت جنس و وحدت نژاد و وحدت
مملکت اظهار دارند و بگویند که این جوانان باید بروند و برای
این اوهامات کشته شوند لهذا وقتی که اعلان مساوات
بین زن و مرد شد یقین است که حرب ایران بشتر برداشته
خواهد شد و هیچ اطفال انسانی ندای اوهام نخواهند کرد
و از جمله تقالیبی که حضرت بهاء الله اعلان کرد این بود
که باید دین مطابق علم و عقل باشد علم تصدیق دین
نماید و دین تصدیق علم و هر دو بیکدیگر ارتباط تامه
یابند این اصل حقیقت است و اما اگر مسئله انساائل
دینی مخالف عقل باشد مخالف علم باشد ان وهم حضرت
چه قدر از این دیاهای اوهام در قرون ماضی میج
زد اوهامات ملت رومان را ملاحظه کنید که اساس
دین آنها بود اوهامات ملت یونان را ملاحظه کنید که
اساس دین آنها بود اوهامات مصریون را ملاحظه کنید
که اساس دین آنها بود و ایضا جمیع مخالف عقل مخالف علم
لهذا حال واضح و آشکار گردید که اوهام بود ولی در نهایت
در نهایت تمسک بودند مثلا مصریان قدیم چون در نزد
انها ذکر صنی از احصام آنها می شد و پیش چشمشان
سجده می نمودند و حال آنکه يك پاچه سنگ بود

<p>اینست سخن گفتن با یکدیگر در جنگ و نزاع بر بندند در جمع وقتی حضرت بجا آید الله از اوقات شرق ظاهر گشت و اعلان و عدت فیضات الهیه و عدت انسانیه فرمود که جمع بدش بزرگان یک خداوندند و جمع از غیر یاری الاری و خود نیافته خداوندند و جمع همان است و جمع را می پرورد بهر جنبی بر هر زنی بر هر تنی مهربان است و جمع را بر زنی سید صد و جمع را می پروردند و جمع را حفظ کند و با جمع با الطاف معامله می نماید مادام که خدا بخواهد مهربان است با چنانا مهربان باشم مادام خدا با یکی با وفا است ما چو را بی وفا باشم مادام خدا با یکی بر عت معامله کند ما چو را بپور بغضب معامله کنیم این است سیاست الهیه البته اعظم از سیاست بشریه است زیرا بشر هر چه عاقل باشد نمک نیست که سیاست او اعظم از سیاست الهی باشد پس ما با خدا سیاست الهی کنیم و جمع را جمل و جمل را دست داشته باشیم و جمع مهربان باشیم و جمع را بر یک تکم کرده پس یک و خشت داریم زیرا جمع از ضلالت بیخاندان و جمع از اولاد بیخادم اصلاح بیک دنیا و جمع سینه بدو چون جمع در پناه باید خدا در نیاید است که یکی مهربان است با همه عالمی بود جاهل است باید تنگ کرد و خصلت است باید سبب کرد بپوش است باید هم بشا فرود و عدت از انسانها انعام کرد . و همچنین عدت ادیان را نیز جمع و اولاد الویه انسانهاست و حقیقت است و حقیقت تعدد قبل کند حقیقت یک است است جمع انبیا و حقیقت که حقیقت نباشد باطل است چون است حقیقت است اولاد انبیا ان ادیان الهی یکی است نهایت این است که تا یکی بیان آید آداب و رسم و زوایای پید شده این تقلید انبیا است نیست این حادث است بدعت است چون این تقلید مختلف است سبب خستردن ادیان شده اما اگر سا این تقلید را دور بیندازیم و حقیقت اساس ادیان الهی</p>	<p>چگونه ستانند انسان عدود و غیر یکی بود بل اولاد کند همه نیست کم توانند تصور انسان را با زیر آنچه بهتر انسان آید این عدود است و حقیقت الهیة تا عدود و این حقیقت الوهیت اضافه و مجرد بر جمع کائنات فرموده مذهب او در عالم انسان ظاهر انسان در عالم عدود مانند انزالات متشر چون اولاد له ملاخفه میکند او را بر هر اثرش بر جمع انبیا تا نبیه همین طریق است فقیه یک است بر جمع کائنات نبیه و کن سر است کائنات تعدد است استمدادشان تفاوت است هر یک بند استمداد خودیش انزالات استفاضه دارد سنگین پرتوی انزالات دارد انجا پرتوی انزالات در حیرانات پرتوی انزالات دارد و چرخ انزالات تربیت شده انزالات فقیه یک است و کائنات کماله بشریه مثل آینه که شمشیر تمام قوت در ان نشان نموده و کالات انزالات در ان ظاهر و کما ی شود حرارت و ضیاء انزالات در ان هر دو است نهانه حکما انزالات یکند این را با، نظامه بشریه هستند که ان حقیقت الوهیت حکایت می کنند مانند انزالات که در ان ظواهر است و صورت و مثال انزالات سماوات در ان ظاهرین طرح صورت و مثال شمسه حقیقت در ان حقیقت ظاهر معتمد ظواهر انزالات است که انزالات سماوات ترک کرده آینه در ان آینه جا گرفته زیرا حقیقت الوهیت را صمد و نوری نیت و عمل و فریض نیست معتمد و نوره انزالات و کما است همیشه در مرکز تقدیر است زیرا تقدیر و نیت از پاره حقیقت الوهیت نیست تقدیر و نیت و انزالات از حال و اولاد خصائص حقیقت صادر شده است در وقتی که در بلاد شرقی افتخار نشود بر عدود و نزاع و عدال عظیم بناهیب میل با یکدیگر جنگ و عدال داشته</p>
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تحقیق کنیم یقین است که تعدد می شسیم

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این جرید بر حسب تاریخ بهائی هر روز یک بار چاپ و توزیع میگردد و در نهایت آزادی در مسائل بگائگی پیش و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد کرد.

وَجَدْتَهُ لَوْ هَيِّتَ

بنیبر محدود نماید ما فقر محفیم و حقیقت الوهیت غناء
 صرف فقر محت چگونه احاطه بقناء مطلق کند ما عجز
 صفریم و حقیقت الوهیت قدرت محض عجز صرف چگونه
 تواند بقدرت محض پی برد . کائناتی که مرکب از عناصر
 همیشه در انقلاب و انتقال از حال به حال چگونه میتواند که
 تصور حقیقت را بکند که حی قیوم و قدیم است یقین است

خطاب مبارک حضرت عبدالبهاء در اوّل کلبسیا متحدین در
 شهر فیلا دلفیا امریکا صبح کیشنبه ۹ جون ۱۹۱۲ ساعت ۱۱
 جلوی هشت صد نفر نفوس مرد و زن که کل مجزگ گشتند

من از مالک بعین شرق می آیم مملکت که همیشه
 نور آسمان در آن طلوع نموده مملکت که مظاهر تقدیریه
 از آن ظاهر شده که محل ظهور قدرت الهیه بوده و در
 و مقصود این است که بلکه انشاء الله ارباب الهی مابین
 شرق و غرب حاصل شود عبت الهیه جهلین را احاطه
 کند فن انیت الهیه هر دو اظلم را روشن نماید نجات
 روح القدس جمیع را زنده کند لهذا تضرع بدینگاه الهی
 می کنم که این شرق و غرب را یک اظلم فرماید و این
 ادیان را یک دین نماید این نفوس را یک نفس کند
 جمیع بمنزله انوار یک شمس و امواج یک دریا گردند جمیع
 در جوان یک بوستان شوند و کل اوراق و انهار یک
 گلستان گردند

حقیقت الوهیت وحدت محض است و مقدس
 و منزله ان ادراك کائنات زیرا ادراك کائنات محدود
 و حقیقت الوهیت نامحدود چگونه محدود میتواند احاطه

خبر ندارد و حال آنکه هر دو حادث و لی تفاوت مراتب
 سبب هم ادراك است زیرا رتبه انشا بلند و رتبه نبات
 پست است پس چگونه میتواند حقیقت بشریه ادراك حقیقت

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Chicago (November 4, 1913) Kudrat

No. 13

ADDRESS BY ABDUL-BAHA DELIVERED AT DENVER.

September 24, 1912, 8 p. m., at the home of Mrs. Roberts.

Abdul-Baha and party arrived in Denver at 1:10 p. m., taking apartments at the Shirley hotel.

HOW are all; are you all happy? I have come to visit you from far away lands. Consider how much I have longed to see you, for I have crossed the great Atlantic ocean and traversed long distances to come hither. In a condition of frail body incapable of enduring even one day's journey, this long distance was endured for this visit. Praise be to God! at last we have reached Denver, and here we visit you all.

What a good gathering this is, worthy of thanksgiving; for a meeting of this kind is peerless. Every gathering is brought about through some material interest; it is either based upon political motives or commercial interests, or the dissemination of education, or the execution of some order or system; but this gathering of ours is for no other purpose save the Kingdom of God—hence it is matchless and peerless. The hearts have turned to God; the spirits are exalted through the glad-tidings of God; the attentions are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally most important. But we must arise to discharge our duties for this purpose, for this is an assemblage the attention of which is directed toward the Kingdom of God. Therefore, all the individual members thereof must be in the utmost of love and fellowship, the utmost of humility and submissiveness, and the utmost state of attentiveness toward the Kingdom of God—thus may our meeting be an example of the meetings in the Supreme Kingdom.

In brief, here is my statement to you: *Praise be to God! We are living in a century of light. Praise be to God! We are contemporaneous with the Day of the Divine Effulgence. Praise be to God! We are alive in this day of the Manifestation of Love (Baha). Praise be to God, that we are alive*

in the day of the out-pouring of Divine Bounty. Praise be to God! We are living in a day of innate joy and motion. Praise be to God! We are living in a day wherein the lights have upraised progress throughout the East and West. How many holy souls there were in past times who longed to be present in this century, passing through nights and days of lamentation, yearning to be here, longing to the utmost; but ours is the good gift from the Lord. Out of His good mercy and absolute virtue has He given it to us; even as His Holiness, Christ, has declared: "Verily, many are they who are called, but few are they who are chosen."

Verily, many are they who are called, but few are they who are chosen! God has chosen you for His love; God has chosen you for His knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating the reality; God has chosen you for the purpose of promulgating international peace; God has chosen you for the progress and development of mankind; God has chosen you for the dissemination and praise of true education; God has chosen you for the expression of love towards all mankind; God has chosen you for the removal of prejudice; God has chosen you to bind together all hearts; God has chosen you to be the cause of giving light to the world of humanity. In a word, the doors of His grace are open to us, wide open, but we must try; we must be attentive towards God; we must be occupied with the service of the world of humanity; we must be more alert and mindful; we must appreciate the bestowals of God, and we must conform to this ever.

You observe how darkness is overspread in the world today. In every corner of the earth there is warfare of some kind, and in some parts there is actual rapine present, mankind

being submerged in the sea of materialism, and all occupied with the world. They entertain no thought save that of the possession of this earth, having no desire save this fleeting mortal world. Man's utmost desire seems to be to obtain for himself a livelihood, comfort of mortal type and to be content with simply the physical enjoyments which constitute the happiness of the world of the animals, and not the happiness of the human world.

The honor of man is dependent upon another type; the happiness of man is of another kind; the benediction of man is of another type; the joy of man is through the glad-tidings of God. The honor of man is through the attainment of the knowledge of God, the happiness of man is through the Love of God, and man's greatness is dependent upon his servitude to God. The utmost development of man is in being ushered into the Kingdom; and the result of human existence is the quintessence of eternal existence. If man becomes bereft of these Divine bestowals, and if his joy and happiness be confined to the material kind, then what distinction or difference is there between the animal and man, for the animal happiness is greater in magnitude, as its means of livelihood are more feasible! Man must strive in order to acquire natural livelihood, and in order that he may be comfortable; but man's need is in the acquisition of the Bounties of God. If, from the bounties of God, spiritual susceptibilities, and spiritual glad-tidings, man becomes bereft, his life in this world has not yielded any worthy fruitage; but, together with the physical life, he should be possessed of the spiritual life; together with the physical comforts he should enjoy spiritual comfort; with the bodily pleasures he should enjoy Divine pleasures; then man may be worthy of the title man, then will man be the kind of man of whom it was said, "*He is after our own image and likeness*"—because the image of the Merciful consists of the attributes of the Kingdom. If in his soul there be no fruits of the Kingdom, then man is not after the image and likeness of God; but if there are, he should be the recipient of the ideal bestowals, and should acquire the fire of the Love of God. If his morals be spiritual in character and if his efforts be heavenly in type, and if his conduct be that of the Kingdom, then is man after the image and likeness of God; otherwise he is the image and likeness of satan. Therefore,

His Holiness, Christ, said: "*Ye shall know them by their fruits.*"

What are the fruits of the human world? They are the fruits of man. If man be bereft of those fruits, he is precisely like a tree, fruitless, and the man whose effort is lofty, who has self-reliance, will not be content with suffering his life to be entirely animal in type. He will seek to be one of the Kingdom, he will long to be in heaven, though he might be walking on earth; though his outward visage be earthly in form, he will endeavor to have his real, innate visage that of heaven. Until this station be attained by man, his life will be utterly devoid of results. The span of life will pass away, in eating, drinking and sleeping, and then this life will be left with no results, no fruits, no traces, no illumination, no potency, no spirituality, no life everlasting, and no arrival at the plane of the utmost attainments of the human world! Hence you must thank God that your efforts are great, that your endeavors are worthy, that your attention is towards the Kingdom of God, and that your utmost intention, or desire, is the acquisition of the efforts of the human world.

Therefore, you must act in accordance with these requisites. Man may be a Bahai, but he may be Bahai in name only; but if he is in reality a Bahai, he will arise to achieve deeds which are proofs decisive concerning the validity of his being a Bahai. And what are they? They are as follows:

Love to all mankind; sincerity towards all humanity; the spreading of the principles concerning the oneness of the world of humanity; philanthropic life for all mankind; and that consists in being set aglow with the fire of the Love of God, which consists in the attainment to the Knowledge of God, and that which is towards the general welfare.

This evening we were speaking of the Persian friends and their utmost fellowship towards each other. They manifest such love that they can be called lovers. For example, if one of the friends of God were to arrive in this city, all his friends would be joyous about it, and they would assemble together in a meeting with him. If he were ill, they would care for him; if he were sad, they would comfort him. From every standpoint they would care for him to such a degree as to give one to understand that there is a relationship amongst them. All other nations are astounded at this relationship. They inquire as to the character

PERSIAN-AMERICAN
EDUCATIONAL
SOCIETY.

DR. S. I. MOODY, the representative of the Society in Teheran, has recently sent in the yearly averages of the scholars in the Tarbiat schools, which are appended. She reports that a very earnest effort is being made to establish higher grades. Two societies have offered to assist materially. Mahfil Morateb offer one hundred tomans per month (about \$100.00) for four months, and Hahfil Fashdigh offer seven tomans per month for one year. Dr. Moody has subscribed fifty tomans and also pays one toman per month on rent of the girls' school. During the last year she has also paid forty tomans rent for Dabestan Dooshezigan Vatan School. Thus the wide-awake condition and earnestness at that end of the line is proven.

The young men of Persia who need advanced work should also be cared for in our own school. It is earnestly hoped that a highly qualified man be sent out soon.

It appears that the information given in the report published recently about the examinations at the University, was based upon a misapprehension. The correct figures were 21 boys of Tarbiat School received diplomas; 59 boys from all other schools.



Ali Mohamad
[Mrs. Parsons]

Aga Nasratollah
[Mr. Stauss]

SCHOLARSHIP LIST, P. A. E. S.

YEARLY AVER.	AMER. NO.	PERSIAN NO.	SCHOLARSHIP	NAME OF SCHOLAR
89	1	1	William Remy	Ezatollah
91	2	2	Miss Nellie Hope Lloyd	Aga Ezatollah
..	3	3	Mrs. M. Lesley O'Keeffe	Nasrollah Khan, (ill, passed by teachers without exam.)
75	4	28	Mrs. J. C. deLagnel	Rahmatollah
84	5	4	Cincinnati Assembly	Ayn ed Din Khan
85	6	29	Mrs. May Maxwell	Mirza Enayatollah
86	7	5	Miss Flora Raymond	Nosratollah
88	8	6	Miss Charlotte Segler	Aga Enayatullah
89	9	7	Mrs. Jacox	Habibollah
90	10	8	{ Mrs. C. S. Coles Mr. L. G. Gregory }	{ Abol Gasem }
86	11	11	Mme. Dreyfus-Barney	Aga Habib
82	12	9	Mr. Joseph Stauss	Aga Nasrollah
83	13	12	Mr. and Mrs. H. L. Goodale	Mirza Azizollah
87	14	13	"Zorah"	Godratollah
87	15	14	Abdul Aziz	Abdul Peiman
90	16	15	Mrs. Mary Pomeroy	Nourillah
87	17	16	Mrs. J. F. Roberts	Aga Aziz
86	18	17	Cincinnati Assembly	Hossein Aga
..	19	18	Mr. and Mrs. A. B. Killius	
76	20	19	Mr. Daniel Jenkyn	Zabieollah

YEARLY AVER.	AMER. NO.	PERSIAN NO.	SCHOLARSHIP	NAME OF SCHOLAR
88	21	20	{ Miss Lillian James Mr. O'Connell Mr. Coyne	} Aga Jalal
90	22	21	Denver Assembly	Aga Mahmoud
87	23	22	{ Miss G. Buikema Miss P. Casselberry Mrs. E. W. Russell	} Masha'allah
84	24	23	{ Mrs. E. Olsen Mrs. C. Harrison	} Aga Azizollah
82	25	24	Mr. Louis Keller	Abdullah Kan
82	26	25	Baltimore Assembly	Mirza Ruhollah
86	27	27	Miss B. R. Smith	Mirza Vajieollah
80	28	30	Mrs. Jennie Bonds	Javad Aga
89	29	33	{ Miss Josephine Nelson Mrs. Ida Brush Mrs. Mary Grayson	} Mehdi Khan
92	30	45	Mr. J. W. Latimer	Hossein Khan
86	31	31	Portland Assembly	Masha'allah
89	32	32	Philadelphia Assembly	Mahmoud Khan
88	33	10	Mrs. Agnes S. Parsons	Mirza Foad
87	34	34	Seattle Assembly	Mirza Abdul Hossein
94	35	70	Mrs. Helen S. Goodall	Shams ol Molluk
89	36	36	Seattle Assembly	Aga Sadra
84	37	37	Mrs. Wolfstill	Hak Verdi
93	38	26	Portland Assembly	Mirza Nureddin
new	39	39	Mrs. E. R. Boyle	Hadji Ismail (3 months in school—no examination)
84	40	40	Miss M. Billet	Aziz Aga
84	41	41	Mrs. Gannett	Farajullah Khan
85	42	42	Mr. J. D. Bosch	Abbas Aga
93	43	43	Mr. George Latimer	Rahman Khan
84	44	44	Mr. Arthur James	Abdul Mesak
92	45	56	Miss Dorothy Hoar	Sabetha Khanoum
79	46	46	Mr. C. B. Nourse	Ezatollah
94	47	67	Miss K. E. Nourse	Malakootieh Khanom
83	48	48	Mr. P. H. Nourse	Mehdi Gholi Khan
94	49	49	Mrs. Agnes S. Parsons	Shokat Khanom
70	50	50	Mrs. Leo P. Perron [Arna True]	Bedhjat Khanom
70	51	58	Mrs. W. H. Hoar	Moneera Khanom
88	52	52	Mr. W. H. Hoar	Nosratullah
81	53	53	Madame Cheron	Aga Kamal
94	54	54	Honolulu Assembly	Ahmed Aga
new	55	55	Mrs. E. R. Boyle	Fatimeh Khanom (3 months)
87	56	59	Kenosha Woman's Assembly	Javad Khan
90	57	57	Pasadena Assembly	Roghia Khanom
92	58	61	{ Hashmatullah N. R. Vakil	} Levon Thadecossian
91	59	51	Mr. Mountfort Mills	Mirza Abdul Raheem
85	60	60	Los Angeles Assembly	Ali Akbar Khan
89	61	38	Mr. and Mrs. Killius	Ali Reza Khan
82	62	47	Mr. Frank D. Clark	Ibrahim
87	63	62	Mrs. Frank D. Clark	Ali Mohammed

YEARLY AVER.	AMER. NO.	PERSIAN NO.	SCHOLARSHIP	NAME OF SCHOLAR						
93	64	64	Spokane Assembly	Monireh Khanom						
90	65	65	Miss Helen Hoar	Jabaroutieh Khanom						
92	66	66	Woman's Bahai Unity, N. Y.	Khanom Khanoma						
94	67	63	Tropico Assembly	Mirza Raheem Khan						
84	68	68	Mr. J. H. Behrens	Mirza Hassan						
70	69	69	Mrs. Rice-Wray	Maliheh Khanom*						
89	70	71	Cincinnati Assembly	Nasriyeh Khanom						
85	71	72	Mr. and Mrs. J. H. Hannen	Toobah Khanom						
86	72	35	Miss E. Stewart	Mirza Hadietullah						
88	73	73	<table border="0"> <tr> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">}</td> <td>Mrs. E. B. Rabb</td> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">}</td> <td>Shahzadeh Baghum</td> </tr> <tr> <td>Mrs. A. G. Stewart</td> </tr> <tr> <td>Mrs. A. L. Libby</td> </tr> </table>	}	Mrs. E. B. Rabb	}	Shahzadeh Baghum	Mrs. A. G. Stewart	Mrs. A. L. Libby	
}	Mrs. E. B. Rabb	}	Shahzadeh Baghum							
	Mrs. A. G. Stewart									
	Mrs. A. L. Libby									
60	74	74	Mr. E. B. Rabb	Mohtaram Khanom						
new	75	75	Mr. Lars Johnson	Fatollah**						
new	76	76	Mme. Vheron	Hadjieh***						
new	77	77	Mrs. Evangeline E. Dunlop	Farochlagha						
new	78	78	Montreal Assembly	Baghieh****						

* Rouhangese Khanom, married; Malich substituted by request.
 ** Fatollah was ill and had no books for some weeks.
 *** Hadjieh—3 months, 90.
 **** Baghieh—selected June, 1913,—3 months. Average, 91.

The Society is approved by Abdul-Baha, who has repeatedly urged its importance—particularly in the matter of keeping up the scholarships. The eyes of the Orient are upon us, he says, to the end that America may keep its promises in this respect.

Every cent of the \$18.00 annual scholarship payments goes to Persia.

Most faithfully yours,

JOSEPH H. HANNEN,
 Executive Secretary.

"IT IS HOPED A RADIANT PALACE MAY BE PREPARED FOR THEE!"

Recent Tablet from Abdul-Baha to a Christian Minister at Washington, D. C.

HE IS GOD!

O respected personage, thou seeker of Reality!

Thy letter was received. It was not a letter but a mirror in which was reflected the images of Reality. Therefore, through its reading and perusal the happiness of the heart was obtained. If the earthly house is destroyed, be thou not sad—may the palace of the Kingdom be up-raised!

O thou bird of Reality! If thy terrestrial nest is ruined, be thou not unhappy—the heavenly nest is destined for thee. His Holiness, the Christ, the Holy Manifestations and the apostles possessed no nest whatsoever in this mortal world but in the universe of God, a glorious palace. It is hoped that through the Divine Bestowal, in a lofty station, in the universe of God, a radiant palace may become prepared for thee.

Consider that the palaces of former kings, from the day of Adam to the present time, are destroyed and ravaged by the relentless hand of time, but the towering palace of the believers of God are eternally built and never subject to

destruction. Reflect carefully and thou shalt observe that all the foundations are uprooted but the foundation of the apostles of Jesus, which is becoming firmer and loftier day by day.

It is my hope that thou shalt likewise lay the basis of such a lofty palace. The foundation of this palace is to summon the people to the Call of the Kingdom of God; its galleries are the Principles of BAHÁ'Ó'LLÁH and its decorations the writings of the world of humanity; its radiant lamps are the lights of the Divine Kingdom.

Therefore, strive as much as thou canst to quicken the dead souls, to guide the erring ones, to cause to drink those who are thirsty and invite those who are hungry to sit around the heavenly table and partake of the Divine Food.

Upon thee be BAHÁ-EL-ABHÁ!

(Signed) ABDUL BAHÁ ABBAS.

Translated by Mirza Ahmad Sohrab, Sept. 13, 1913, Ramieh, Egypt.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (November 4, 1913) Kudrat

No. 13

THE MASHRAK-EL-AZKAR IN AMERICA: BAHAIS OF GERMANY OBSERVE THE NINTH OF THE MONTH.

THE following communication has been received by Mrs. Corinne True, Chicago, from the Bahais in the vicinity of Stuttgart, Germany:

“To our beloved Bahai sister and all the

friends in Chicago: Bahai love and greetings from this meeting at Zuffenhausen, which is held on the ninth of every month, that we may be united with all the believers in supplication for the Mashrak-el-Azkar.”

C. Wiedemann

M. Wiedemann

Max Bender

Marie Schmid

Maria Schweizer

Chlorshiel Nur

Julie Staebler

Anna Koestlin

Christiane Wannke

F. Schweizer

Gustav Eger

A. Mueller

Mrs. A. Mueller

Amalie Fingerle

P. Scheuermann

AUTHORSHIP OF WRITINGS OF BAHA'O'LLAH ATTRIBUTED TO SOMEONE ELSE.

IN A LETTER just received from Mirza Ahmad Sohrab, Ramleh, Egypt, he writes as follows:

“Enclosed you will find Mr. August J. Stenstrand's pamphlet, *Call to Behaists*, No. 3,* which, as you know, is full of mistakes and unqualified falsehood, the author in such a shameless manner attributing the “Ighan,” “Tajalleyat,” “Seven Valleys,” “Hidden Words,” etc., to Ezal. This booklet was brought to the attention of Abdul-Baha and he

*NOTE—Pamphlet entitled, “Key to the Heaven of the Beyan or a Third Call of Attention to the Behaists or Babists of America.”

told me to write to America that an emphatic answer be given to this man and published in the STAR OF THE WEST. I believe this is the third time that this man has published this booklet and has scattered it among the friends. It is now high time to stop it. All those who are familiar with the writings of Ezal know that his composition was most childish, and today there are many volumes of such of his writings in the National Museum of London, which are being transcribed by the friends. These writings are a jumbled, confused, meaningless composition. When a man comes out so shamelessly and pretends that the indisputable Tablets and Books of BAHA'O'LLAH be-

long to someone else it is time for the believers to refute such falsehoods."

While an emphatic answer is being written to this pamphlet, we refer anyone who may be confused, to "The Brilliant Proof," written by Mirza Abul Fazl, and published by Abdul-

Baha during his sojourn in America, which is an answer to the criticisms of an ill-wisher of BAHÁ'Ó'LLAH and Abdul-Baha. It is distributed by the Bahai Publishing Society, 5205 Jefferson Avenue, Chicago. Price, 15 cents.

The Editors.

FIRST ANNIVERSARY OF THE PASSING OF THORNTON CHASE.

Los Angeles Bahais hold services in their Assembly Hall and at the grave.

IN loving compliance with the request of Abdul-Baha, the friends in Los Angeles and vicinity celebrated the first anniversary of the passing of our brother, Thornton Chase. A party of ten went to the grave on the afternoon of September 30th, decorated the grave with flowers and spent an hour in prayer and communion.

The following Sunday a memorial service was held at the hall in Los Angeles, reading the Tablets and Utterances revealed by Abdul-Baha for our brother, and recounting his services in the Cause.

On Sunday, October 19th, being the anniversary of the visit of Abdul-Baha to the grave of Mr. Chase, a service was held at the hall, the talks of Abdul-Baha delivered in Los Angeles a year ago being read. Then we went to Inglewood Cemetery and laid our loving tributes upon the grave of the departed, also a wreath of immortelles from the Chicago Assembly, after which a half hour was spent in prayer and reading of the Hidden Words he loved so well.

As we entered the cemetery the sun, a ball of fire just above the horizon, shed a radiance over the landscape impossible to describe. So quiet and peaceful, so beautiful is that spot, it seems more like heaven than earth. As we came out, the sun had set, but the golden glow of the western sky flooded the distant hills and the lawn-like stretches of low lands at our feet. As we turned to gaze behind us at the beautiful cemetery we had left, that wonderful glow was over all. Indeed, we felt, as we boarded the car, that we were going back into the busy world of activity from the portals of heaven. All felt the benediction of that Presence in those two visits, that we had been baptized anew with the Spirit, and went forth resolving to emulate the virtues of our brother who had so gloriously attained and served the Cause so well.

We give you below extracts from two hitherto unpublished talks of Abdul-Baha, while in

Los Angeles, in regard to our brother. The first is from his talk given on Saturday night, October 19, 1912, the evening of the day of the visit of Abdul-Baha to this sacred spot, and the second is the closing words of his final talk on Sunday, October 20, 1912. H. C. W.

WORDS OF ABDUL-BAHA.

I came from San Francisco to see you and to visit Mr. Chase's grave. Truly, Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during his lifetime. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could, he endeavored to guide the people. You will never forget him, may you ever pray for him, be ever respectful to his family, and be a source of comfort to them. As many times as possible—at least once a year—you should make it a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will it be happy. The friends of God must be kind to one another, whether it be in life or after death.

* * *

The deceased, his honor Mr. Chase, was a blessed soul; he was a holy reality. His station in this life was not known. Yesterday I took a special trip and visited his tomb. At the time of visiting his tomb I found wonderful spirituality. *You must celebrate yearly, annually, the day of his departure from this life, and all of you, on my behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.** Mention the services he has rendered, read passages from his words, and

*NOTE—It would seem from this statement that Abdul-Baha desires either or both of the days to be remembered: (1) The day of the departure of Thornton Chase, September 30, 1912; (2) the day of the visit of Abdul-Baha to the grave, October 19, 1912.—*The Editors.*

explain the history of his life. This is my wish. I have arranged that there may be placed a tombstone on his resting place, and have written a sentence that may be engraved on that stone. For I loved Mr. Chase very much indeed. His heart was pure. He had no other aim except service to the Cause; he had no other thought except the thought of the Kingdom. Therefore he was very near to me, and

at the threshold of BAHÁ'ÓLLAH he was accepted. The Blessed Perfection has invited him to His Kingdom. At this very moment he is submerged in the Sea of His Bounty.

Now, I say good-bye to all of you. At five o'clock I leave the hotel. But I will never forget you. You will ever be in my memory. I will ever pray for you and beg assistance and confirmation for you.

ADDRESS BY ABDUL-BAHA DELIVERED AT DENVER.

[Continued from page 220]

of this love. What love exists among the Bahá'ís! What unity obtains among these Bahá'ís! What agreement there is among these Bahá'ís! And what a well-wishing spirit is there among them! All envy it, and all long that such love may be witnessed elsewhere, and that such a bond may be established everywhere. Therefore, to you my first admonition will be this: Associate most kindly with all. Be as one family. All of you should pursue this same pathway. Let your intentions be one, that your love may affect and permeate other nations, so that other nations may all love one another, and all shall attain to this oneness.

The world of humanity is quite dark—you are the ones to be radiant candles. The world of humanity is very poor—you must be the treasury of the Kingdom. The world of humanity is exceedingly debased—you must be the cause of its exoneration. The world of humanity is quite bereft—you must endeavor to give it an impetus and progress in advancement, and according to the teachings of Baha, each individual member of humanity must ye love and be kind to, as well as yourselves.

The first sign of faith is Love. The purpose of the Holy Divine manifestations of the prophets is Love; the creation of phe-

nomena is based upon love; the life of phenomena is due to love; the radiance of the world is due to love; the well-being of humanity is based upon love; the happiness of mankind is based upon love. Therefore, I admonish you, strive within the human world that the Light of Love may be diffused. All the people of the world are thinking of warfare, you must be peace makers; all the nations of the world are engaged with themselves, are egoists, you should be thoughtful of others. All the nations of the world are neglectful, you must be mindful; all people are asleep, you should be awake and alert. Thus may each one of you, like unto a star, sparkle from the Eternal Horizon of Glory. This is my wish for you. This is my happiness, and therein lies my utmost comfort and well being; and for the attainment of these purposes I have come long distances; and praise be to God! I have attended this meeting.

* * *

[Dr. Fareed interprets.—“He is very much pleased with this meeting, and says it is very good, very good, for this meeting was meant to be for the commemoration of God, and the desire of all is good. Praise be to God! Praise be to God!”]

EXTRACT FROM A LETTER FROM RANGOON, INDIA.

The expected visit of Abdul-Baha to our soil has stirred the believers and all anxiously await any communication that might be received direct from him concerning it at any time. A recent Tablet announces the advent to India and Burma of two American Bahai ladies and an American Bahai doctor whom we welcome most sincerely; indeed an Oriental mind, so sentimental in its nature, feels in-

clined to regard these American friends as forerunners of Abdul-Baha. We congratulate our American brothers and sisters for the recognition their meritorious services to the Cause of El-Baha have been receiving at the Supreme Threshold.

(Signed) SYED JANAB RI,

Sec'y Bahai Assembly of Rangoon.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on “The Glad-Tidings of the Blessed Perfection” given at Mrs. Phillips’ Studio, New York city; (2) Talk by Abdul-Baha delivered before the Congress of Unitarians, con-

vened at Boston; (3) Tablet in answer to congratulations for Abdul-Baha’s return to the Orient; (4) Announcement of printing and distribution of the “Seven Valleys” in India, by Jiwa; (5) Tablet revealed for Jiwa; (6) Poem by Bassar.

و به همین شیراز سرای روحی جناب آقا ستم پروردگار
 خرم شاهی . و در نزد جناب آقا همین خداداد
 و شرکا . و سایر بلاد هم بجهت و توسط کمپانی
 شرکت برادران پارسی در هر محل موجود است
 جمیع برادران و همشیرکان معنوی و روحانی حیا
 اینکه این کتاب مبارک مذکور را مطالبه نمایند
 ولی بشروط اینکه بخدمت آیت الله العظمی
 و تقوی که سردار اعظم است پیشه کنند
 و این جام جم بنوشیم و بنوشانیم قسم بذات حق که اگر
 بحق یقین آنچه شایسته و بایسته این روز فرود
 بجای داریم تا الله روح القدس غلبه نماید و این عالم
 ظلمانی نورانی گردد و این خاکدان فانی جنت ابری
 شود و این خلق خوی وحشی و درندگی بصفت
 حسانی تبدیل و پیوند خواهد شد **لَا إِلَهَ إِلَّا أَنْتَ حَيُّ**
الْقَيُّومُ

مِنْ كَلَامِهِ صَلَّى

حضرت علی (ع) تا از اروپا پاکشید خاک آن کشورها آه و و او بیاکشید
 خطه امیرک شد تا یک تا شد شهر برون آه هر دل تعلیم برین کتب مینا کشید
 کشور پاریس و وز خورد و وزرگ بر فلک افغانسان زین توده فر کشید
 چون ز لالان مرکز پیمان جدش چهل را نالهای العراق از منطن گویا کشید
 ساغر برون و پرا اندر فرنگ آمد حرکت تاصلا می خورد با نغمه احلی کشید
 شد بجز آن بحر عظیم وارد پورت سید از شغف آن سرزمین آوار پاری کشید
 دیگر امیرک چو انا لانهانی از فراق شاپیمان خست کار او با امیرک کشید
 زین پیس چون مشو لطفها انقذات کر خالت ای اروپا غصن ابرها کشید
 غصن عظیم هر ترویج تعلیم بجهت بکر زد و امن خود آستین بالا کشید
 غیر سراندر در عالم کد امین مظهره یک جهان را کرد بر پا خست بر هر کشید
 نگاه مشرق گاه مغرب گه جنوب و گه شمال حملین بارگران را بکه و تمها کشید
 جدر امنه ای آفتاب و زجرا و چکر کرد صحرای کربلا کشش جاهل و دانا کشید
 آری آن روزی که گوید حضرت علی (ع) جان شبابون و رنگ خند و چهره او کشید
 خاک باید ما بر زمین روز و شب که دست چشمها را منتظر بر جانب کشید
 وقت آن شد که جمال پشانش برده را بجهت آفتاب رو خورن تن بالا کشید
 موسم آن شد که از غنیمت مشرق آید کوشش شد اقامت را ز خاکسوسه خروش کشید
 که شود ذرات مشرق آباد بالند از شرف عاشقان گویند دلبر بر سر می کشید
 ای بھالی تکرم در کشور ما زندان مرکز عهده علم بر قبه بیضا کشید
 خادم بصائر عشرت حال شمس عهد لیل که از اشتیاق روی کمال واکشید

فانی بنمای دوستان دوست بمان بهرام جمیع
 خرم شاهی تاریخ ۲۳ شهر شوال المکرم ۱۳۳۱
 از هندوستان بسمت خاک پاک ایران براه تو
 و شیراز به بند عانم تا ما بر کرا خواهد رسید یک
 (نجف باختر) این کتاب مستطاب را زیارت
 کردیم فی الحقیقه در ترتیب طبعش خیلی حمت
 نمودند امیدواریم که حضرت جمیع باز موفق
 شوند تا کتابهای دیگر به طبع برسند
 ما هم اکثر کتب امریه بزبان انگلیسی داریم
 این هم لوح مبارک که با افتخار جناب بمان بهرام
 جمیع خرم شاهی نازل شده درج می نمایم

هُوَ اللهُ

ای طالب نورهد جهانیان در ظلمت بی پایان
 و در بحر غفلت مستغرق اقا تورا مجاهده پیروی

(دکتر ضیاء بغدادی)

۴ تعالیم الهی است آنرا انتشار دهیم و بموجب آن عمل نمایم تا بین بشر اخوت روحانی عمومی نشر گردد و این جزو نبوت روح القدس نشود سعادت فاسوقی در این است عزت لاهوتی درین است و در جمیع مراتب استفاضه از فیض ابدی در این است اعلان صلح عمومی در این است وحدت عالم انسانی در این است باین قوت روح القدس قرن نور تکوین کرد و نجاح و فلاح حاصل شود و عموم بشر متحد گردند جمیع اوطان یک وطن گردد جمیع ملل ملت واحد سازند و از برای عالم انسانی منقبتی بالاتر از این نیست

الحمد لله در این قرن علوم ترقی نموده فنون ترقی نموده حریت ترقی نموده عدالت ترقی نموده لهذا سزاوار این عنایات ربانی گردیده و قرن تاسیس صلح عمومی و وحدت عالم انسانی شده

در آن کشور درخشیده و نسیم عنایت وزیده و قلم بر یاران دل هتزلناست این سبب سرور است زیرا عبد البهاء را نهایت آرزو چنین بود که آن دیار مشکبانه گردد و آن اقلیم مشکوک سراج محبت الله شود زیرا موطن حضرت بهاء الله است

رَبِّ وَرَجَائِي اِنِّي اَبْتَهَلُ اَبْتَهَالِ الْعَالِي اِلَى الْمَلِيكِ الْمُتَعَالِي وَاذْعُرُّكَ بِلِسَانِ حَالِي اَنْ تَنْزِلَ كُلِّي بَرَكَهٖ عَلٰى مَوْطِنٍ مَّظْهَرِ نَفْسِكَ حَتَّى تَشْتَشْرِفَ اَرْضَهُ بِاَنْوَارِ اَحَدِيَّتِكَ وَتَبْعَطُرَ اَرْجَاهُ بِنَفْعَاتِ طِبْعَتِكَ مِنْ حَدِيْقَةِ رَحْمَتِكَ وَتَرْفَعِ الصُّمُوحَ بِالْمُهَيْلِ وَالْكَلْبُورِ اِلَى مَلَكُوتِكَ الْاَعْلٰى سُبْحَانَ رَبِّ الْعَالَمِيْنَ رَبِّ لَوْزِ اَنْصَابِهِمْ بِمِشَاهِدَةِ الْاَنْوَارِ وَطِبِّ نَفْسِهِمْ بِمَوْضِعَاتِ مَلَكُوتِ الْاَسْمَاءِ وَاشْرَحِ صُدُوْرَهُمْ فِي الْعَسْوِيِّ وَالْاَكْبَادِ اِنَّكَ اَنْتَ الرَّبُّ الْجَلِيْلُ وَاِنَّكَ اَنْتَ الرَّحْمٰنُ الرَّحِيْمُ ع

کتاب مقدس
هفت ولدی

مژده بان اعلان نیک اختری
از دست ربان که برآید که از عهده شکرش بدرآید
بعد از حمد و ستایش حضرت یزدان مهربان
و نعت و نیایش مکرر میثاق و محبوب آفاق و دعای
بقا و کل نوع انسان خدمت جمیع احبب الهی و برادر
معنوی و همشیرگان روحانی معروض اینکه در این
ایام بجهت توامان کتاب مبارک [هفت ولدی]
در بمبئی نجات خوشحط و بچاپ اعلی و جلدشده
پروشد بجاهی و برشده بجاه بن نیزه و قید بارگاه
مخلص نیت و بحقیقت نام پاکتر بلاد خاک پاک قدس
ایران نهستاده شد خصوصاً طهران و قزوین اداره
شرکت برادران پارسه .

لوح مبارک

لوح مبارک در جواب تهنیت ورود بشرق
هو الله
ای نفوس مبارکه : تهنیت ورود رسید و نجات
سرور از احساسات وجدانیه یاران الهی حاصل گردید
ولی تهنیت تبریک عبد البهاء وقتی است که بصورت
آستان مقدس موفق گردد و شرط خدمت بجا
آورد تا مجال از این موهبت کبری بهره و نصیب
یافت بلکه بدعای یاران در استقبال حرکت
مذبحی تمام انوقت جای تهنیت و تبریک است
ولی از موطن حضرت مقصود اقلیم از نذران
خبرهای خوش می رسد که الحی الله انوار شفق

<p>۳ است انبیا فوق طاقت بشر صدمات کشیدند عدا ها دیدند بعضی از آنها شهید شدند بعضی گرفت کشتند تا آن اساس الهی را تأسیس نمودند ولی مدتی گذشت که آن اساس حقیقت از میان رفت تقالیدی بمیان آمد و چون آن تقالید مختلف بود لهذا سبب اختلاف و نزاع بین بشر شد جدال و قتال بمیان آمد اما انبیا بکلی از این تقالیدی خبر بلکه بیزار زیرا انبیا الهی مؤسس حقیقت بودند حال اگر ملل عالم ترک تقالید کنند و خرق حقیقت نمایند متفق و متحد شوند و حقیقت یکی است و حقیقت تعدد قبول نکند و حقیقت نورانیست ۱ ترقی جسمانی . ۲ ترقی روحانی .</p>	<p>توسید است و اساس وحدت عالم انسانی اما تقالید سبب تفریق بشر و مورث محاربه و جدال است جمیع ادیان که مدح و مفاوید الیوم نسبت از تقالید آباء و اجداد است شخصی که پدرش یهودی بود او هم یهودی است اگر پدرش مسیحی بود او نیز مسیحی آنکه اگر پدرش بودائی بود او نیز بودائی و اگر پدرش زردشتی بود او نیز زردشتی این پسران جمیعاً تقلید آباء میکنند ابداً خرقی حقیقت نمی نمایند و چون خرقی حقیقت نمی کنند در تحت تقالید مانده اند از این تقالید سبب شده که بکلی عالم انسانی فحش گردیده و تا این تقالید زایل نشود اتحاد و اتفاق حاصل نکند و تا این تقالید محو نشود اسایش و راحت عالم انسانی جلوه ننماید پس حقیقت ادیان الهی باید تجدید گردد زیرا هر دین بمنزله دانه بود انبات شد اغصان و اوراد پیدا کرد شکوفه و ثمر بار آورد حال آن درخت کهنه گردیده برگها ریخته آن شجر از ثمر باز مانده بلکه پوسیده شده دیگر تشبیه آن فائده ندارد پس باید دانه را دوباره بکاریم زیرا اساس ادیان الهی یکی است اگر بشر دست از تقالید بردارد جمیع ملل</p>
<p>ترقی جسمانی سبب راحت معیشت است . اما ترقی روحانی سبب عزت عالم انسانی زیرا خدمت بعالم اخلاق می نماید مدنیست جسمانی سبب سعادت دنیوی است اما مدنیست الهیه سبب عزت ابدیه بشر انبیا الهی تأسیس مدنیست روحانیه نمودند خدمت بعالم اخلاق کردند تأسیس اخوت روحانی نمودند و اخوت بر چند قسم است :-</p>	<p>اخوت عائله است . اخوت وطن است . اخوت جنس است . اخوت آداب است . اخوت لسان است . و لکن این اخوتها قلع و قمع نزاع و قتال بین بشر نمی نماید و لکن از اخوت روحانی که نسبت از روح القدس است ایجاب تام بین بشر حاصل شود بکلی اساس خنک قلع و قمع گردد ام مختلفه لایک ملت نماید اوطان متعدده را بدین وطن کند زیرا تأسیس وحدت عالم انسانی نماید خدمت بصلح عمومی کند لهذا باید ما بر اساس ادیان الهی پی بریم و این تقالید را فراموش کنیم آنچه حقیقت</p>

گردید و آثار باقیه ببار آید زیرا این عصر جمالی است
 بهای الهی است موسم گل و ریحان است و هنگام سیر
 و خرمی قدر انرا بدانید شب و روز سعی نمائید تا این
 قلوب کمال محبت حاصل شود و در نهایت اتحاد باشید
 چه که هر قدر اتحاد زیاد گردد تأیید بیشتر شود ملاطفت
 نمائید من باین سن و این ضعف محیط اعظم را
 طی کردم تا در وجوه شماها انوار محبت الله شاهد
 نمایم و روح محبت الله در قلوبتان نافذ بنم و شماها
 را در نهایت اتحاد یابم زیرا شما کلهای یک تنگتائید
 اوراق یک تجرید و اوراق یک آفتاب لهذا نهایت صبح
 می نمایم و از برای شما عزت ابدی می خواهم و موهبت
 سرمدی می جویم و در حق شما دعای کنم امروز روزیست
 که هیچ فرمایش نمی شود امروز روزیست که ذکرش
 بقلم الماس نوشته خواهد شد

اگر غیر تحریک ماند افسرده گردد و پشمرده شود
 زیرا فیوضات الهیه مستمر است مادام فیوضات الهیه
 مستمر است دین باید در نشو و نما باشد وقت کنید
 که جمیع امور تجدید یافته است زیرا این قرن نورانی
 قرن تجدید جمیع اشیا است علوم و فنون تجدید یافته
 است صنایع بدایع تجدید یافته است قوانین و نظامات
 تجدید یافته است آداب و رسوم تجدید یافته است
 افکار تجدید یافته است حتی علوم قرون ماضیه ابد
 امروز نمی ندارد قوانین قرون ماضیه نمی ندارد
 عادات قدیمه نمی ندارد زیرا این قرن قرن معجزات
 قرن ظهور حقیقت است و آفتاب درخشنده قرن
 ماضیه است قدری در علوم نظر کنید آیا فنون
 قرون ماضیه امروز نمی دارد و یا قوانین طبیعه
 قدیمه امروز نمی دارد و یا نظامات استبداد ادوار
 عتیقه امروز نمی دارد واضح است که هیچ یک نمی
 ندارد با وجود این چگونه تقالید ادیان ماضیه
 امروز نمی دارد تقالیدی که منبعث از او هلم بوده
 نه اساس انبیای الهی آیا ممکن است امروز فاندی
 بجشد علی الخصوص در نزد اهل عقل و علم زیرا
 نظری کنند که این تقالید مطابق حقیقت و علم
 نیست بلکه وهم است لهذا مادیرین را بهانه عظیم
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 نمودند و فضائل عالم انسانی را ترویج کردند تا انبیاء
 انبیاء سبجیات بشر بود سبب نورانی عالم انشا بود
 ولی نهایت اسف در این است که بکلی تغییر و تبدیل
 یافت آن حقایق که انبیاء بصدمات و بیانات عظیمه
 نشر نمودند بواسطه تقالید انبیان فرست هر یک

خطابه مبارک

خطابه مبارک حضرت عبدالجبار در حضور کنگره مؤحدین
 در بوستن امریکا شب چهارشنبه ساعت ششم ۲۲ می ۱۹۱۲

امشب من از راه تان رسیدم خسته هستم
 با وجود این مختصری صحبت میکنم زیرا جمعی محترمی بنیتم
 در این محضر حاضر و برخود فضل میدانم که صحبت بدایم
 ملاحظه نمائید که جمیع کائنات تحریک است زیرا
 حرکت دلیل بر وجود است سکون دلیل موت است
 کائناتی که تحریک می بینید آن زنده است و هر کائناتی که
 غیر تحریک یابید مرده است جمیع کائنات در نشو و نما
 ابداً سکون ندارد از جمله کائنات معقوله دین است
 دین باید تحریک باشد و روز بروز نشو و نما نماید

بجشد علی الخصوص در نزد اهل عقل و علم زیرا
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جَنَابِ خَيْر

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این مجریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانهگی بشر و وحدت ادیان و انشای علوم و فنون و ترفن و تربیت اطفال و پیشرفت امر حضرت بهاء و الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد کرد

نشانی قرن جمال ممالک

این قرن قرن جمال و باریک است این عصر عصر نور است این دور دور نیست که جمیع انبیاء خیر دادند ایام تخم افشانی است ایام غیر است فیضات الهی در پی است هر کس نمی بیند شقایق حقایق برود و آن محبت الله است معرفت الله است فیضات آسمانی است عدل عمومی است صلح اکبر است وحدت عالم انسانی

نطق مبارک حضرت عبدالبهاء در تصویرخانه سر فیلیپ در نیویورک امریکا در حضور جمعیت زیاد از اجناب و مبتدیان ۱۲ آوریل سنه ۱۹۱۳

امروز روز خوبی بود در این عالم ناسوت سرور برای من نمائند جز ملاقات اجناب دیگر در این عالم هیچ چیز مرا سرور نمی نماید چه از جهت جسمانی چه روحانی سرور من بملاقات اجناب و نشر نجات الله است لهذا امروز بسیار بسرور گذشت چرا تا بیاید ملکوتی بی پای میرسد و ملاقات اجناب در پی میشود اما حال سرور من در اینست که به سیم شماها بموجب تعالیم بهاء الله قیام دارید و عمل مینمایید و با قلبی محبت به محبت الله و روحی مهتر بنجات الله و جانی زنده بروح القدس و صیای جمال مبارک عالمید . اول تعلم حضرت بهاء الله محبت است که باید بین بشر نهایت محبت حاصل شود زیرا محبت بندگان الهی محبت الله است و خدمت بعالم انسانی است لهذا تضرع ملکوت الهی کردم که شما مانند ستاره از افق محبت الله بدرخشید قدر این ایام را بدانید

است اگر چنین تخمی را فتنی در این عالم بیندازد در جمیع عوالم الهی برکت یابد الیوم جمیع اهل عالم منهدم در شهوات مشغول اغراض نفسانی اند سلب نفیض و عداوت در فکر محو و اضحلال یکدیگر ندرت خواهد بکنی یکدیگر را محو نمایند کفر شما جمعی هستید که جز محبت بعموم مقصدی ندارید و غیر از خدمت بفرخ بشر آرزوی نخواهید پس باید جمیع قوی بگردید و بموجب تعالیم بهاء الله عمل کنید با جمیع بشر محبت و بیگانگی معامله کنید تا این تخم پاک برود برکت آسمانی یابد انوار ملکوت تباید و فیضات الهی کامل گردد قدر این فیض را بدانید بجان و دل بکشید تا انوار و آثار بهاء الله از اعمال و زقار و گفتار تان ظاهر شود بقسمی که کل شهادت دهند که شما بهائی حقیقی هستید اگر چنین نمائید سعادت ابدیه برای شماست و فیض الهیه متواتر نازل بر شما تا هر یک شجر مبارکی

مختار

۱۳۲۹ • ۲ • ۲



از شیخانو امریکا

شماره سیزدهم مالاذی القعدا

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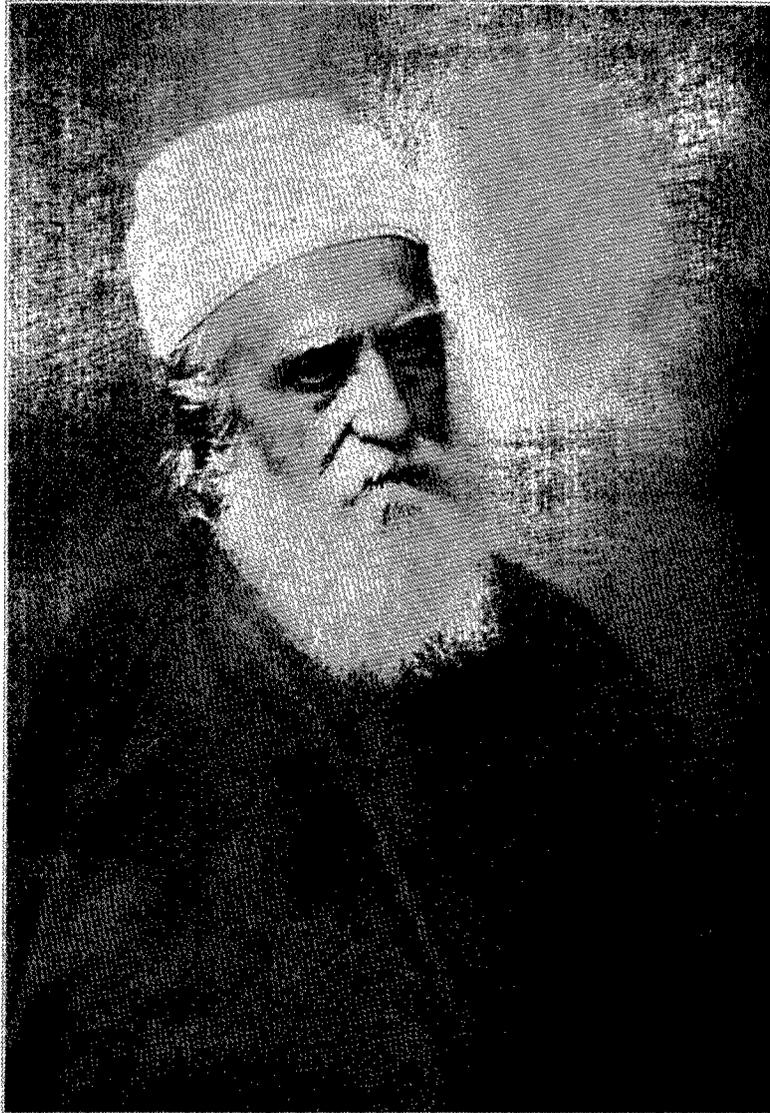
Vol. IV Chicago, November 23, 1913 No. 14

STAR OF THE WEST

Special "Center of The Covenant" issue

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THE CENTER OF THE COVENANT
THE GREATEST BRANCH
ABDUL-BAHA ABBAS

معيه افلاكه نامو لعلسان و لسان و سبب يرا به عظيم عظيم
 تا فرمايد انطوريما الزمان و كما والافس اجانوسه لعل
 و هو كتابه لعل في المثل فوجدوا لعل را به الذي اوشحبت
 من صلا لعل لعل معقول ان را به ميانه عظيم عظيم
 بعد كذا و اعطوا لعل لعل من مندنا وانا لعل لعل
 الكريم

"When the ocean of My Presence
hath disappeared and the Book of Origin
is achieved to the end, turn your faces
toward Him Whom God Hath Purposed,
who hath branched from this Pre-Existent
Root." — Words of BAHÁ'O'LLAH.

لعل
عبد

He Is The Most Great, The El-ABHA!

THIS is *THE BRANCH* that hath extended from the Bower of Thy Oneness and from the *TREE* of Thy Unity. Thou beholdest Him, O My GOD, gazing unto Thee and holding fast to the Rope of Thy Providence. Preserve Him in the neighborhood of Thy Mercy!

Thou knowest, O My GOD that, verily, I have chosen Him only because Thou hast chosen Him; I have elected Him only because Thou hast elected Him. Therefore, assist Him by the Hosts of Thy Heaven and earth. Help Thou, O My GOD, whosoever may help Him; choose whosoever may choose Him; strengthen whosoever may advance toward Him; and reject whosoever may deny Him and desire Him not!

O My LORD! Thou beholdest My Pen moving and My Limbs trembling in this moment of Revelation. I beg of Thee by My craving in Thy Love, and My yearning for the declaration of Thy Command, to ordain for Him and His lovers that which Thou hast ordained for Thy messengers and the trusted ones of Thy Revelation.

Verily, Thou art the Powerful, the Mighty!

REVEALED BY *BAHA'O'LLAH* TO *ABDUL-BAHA*

FROM THE TABLET OF *THE BRANCH*.

REVEALED BY *BAHA'O'LLAH*.

Say: Verily the Ocean of Pre-existence hath *branched* forth from this Most Great Ocean. Blessed, therefore, is he who abides upon its shores (*THE BRANCH*), and is of those who are established thereon. Verily this Most Sacred Temple of *ABHA*—the *BRANCH OF HOLINESS*—hath branched forth from the *Sadrat-el-Muntaha*; Blessed is whosoever has sought shelter beneath it* and is of those who rest therein!

Say: Verily the *BRANCH OF COMMAND* hath sprung forth from this *ROOT* which *GOD* hath firmly planted in the ground of the Will, the *LIMB* of which hath been elevated to a station which encompasses all existence. Therefore, exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw nigh unto it and taste the fruits of its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and *GOD* hath adorned it with the Mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through it, the people shall praise their Lord, the Mighty, the Powerful, the Wise; and that, through it, they shall glorify their Creator and sanctify the Self of *GOD* which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye *GOD* for its Manifestation (*THE BRANCH*), for verily it (*THE BRANCH*) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto *GOD* and whosoever turneth away from him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, he is the Remembrance of *GOD* amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of *GOD*, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth *GOD*, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the *Rizwan* from his roses and be not of those who are deprived. Appreciate the Bounty of *GOD* upon you and be not veiled therefrom—and verily We have sent him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of *THE BRANCH* are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of *GOD*, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

**The Branch* referred to in this Tablet as "it."

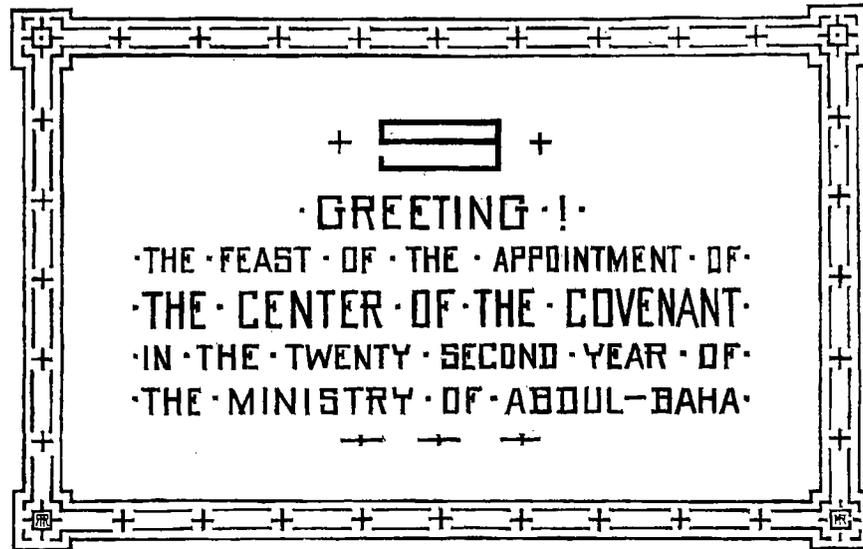
STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Kowl 1, 69 (November 23, 1913)

No. 14



“THE COVENANT” AND “THE CENTER OF THE COVENANT”

AS the twenty-sixth of November is known among the Bahais as the “Feast of the Appointment of the Center of the Covenant,” the STAR OF THE WEST—following its procedure of last year—devotes this issue to a presentation of the important subject of THE COVENANT and THE CENTER OF THE COVENANT.

During Abdul-Baha’s sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of turning to the appointed Center and remaining firm therein, saying:—

“Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.”

“In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter’s faith. When he mentioned his faith, His Holiness said, ‘thou art Peter’—which means rock—‘and upon this rock will I build my church.’ This was a sanction of Peter’s faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter’s faith.

“But in this Dispensation of the Blessed Beauty (BAHA'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament

with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (BAHA'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says is right, or correct; and every person must obey THE BRANCH with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything [i. e., "the words must be according to what has proceeded from the Mouth of the Will of God and is recorded in Tablets"] Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'O'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted in regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted in regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted in regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted in regard to The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted in regard to the Blessed Beauty, BAHA'O'LLAH, that BAHA'O'LLAH was the Promised One of His Holiness The Bab. His Holiness BAHA'O'LLAH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTRE OF HIS COVENANT, and that the Promised One of BAHA'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHA'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHA'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.*

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHA'O'LLAH in these countries, and that the teachings of BAHA'O'LLAH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!"

The Editors.

FROM THE *KITAB-EL-AH'D*—"BOOK OF THE COVENANT"

The Will and Testament of BAHA'O'LLAH.

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise and glitter:—

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not at its seeming differences. *This is the TESTAMENT OF GOD, that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabeen), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, The *Akdas*:—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom GOD hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

REVEALED BY *BAHA'O'LLAH* FOR *ABDUL-BAHA*

AT ACCA, SYRIA.

O Thou MY GREATEST BRANCH!

Thy letter was surely presented before this Oppressed One, and I heard that which Thou hast communed with GOD, the Lord of the worlds.

Verily, We have ordained Thee the Guardian of all the creatures, and a Protection to all those in the heavens and earths, and a Fortress to those who believe in GOD, the One, the Omniscient!

I beg of God to protect them by Thee; to enrich them by Thee; to nourish them by Thee; and to reveal to Thee that which is the Dawning-point of riches to the people of Creation, and the Ocean of Generosity to those in the world, and the Rising-point of Favor to all nations. Verily, He is the Powerful, the All-Knowing, and the Wise!

I beg of Him to water the earth and all that is in it by Thee, that there may spring up from it the Flowers of Wisdom and Revelation and the Hyacinths of science and knowledge.

Verily, He is the Friend to those who love Him, and an Assistant to those who commune with Him!

There is no GOD but He, the Mighty and the Magnified!

REVEALED BY *BAHA'O'LLAH* TO *ABDUL-BAHA*WHEN *ABDUL-BAHA* WAS IN BEYROUT, SYRIA.

Praise be unto Him! who honored the land of Beyrout with the feet of Him around whom all the Names revolve. Therefore, all the (created) atoms have announced good tidings unto all the contingent beings, that the Sun of the Beauty of the *Greatest* and *Majestic* BRANCH of GOD, the Most Weighty and Well Made Mystery of GOD, hath arisen, dawned, appeared, gleamed and shone forth from the Door of the Prison (Acca) and its Horizon, and advanced to the former place (Beyrout). Therefore, the prison land is darkened, while the former is rejoiced.

Exalted! Exalted! is our Lord GOD, the Creator of all things and the Maker of Heaven, by whose Power the Gate of the Prison is opened,—the opening of which fulfilled that which was formerly revealed in the Tablets.

Verily, He is Powerful to do that which He pleases; the Kingdom of Emanation is within His Grasp! He is the Powerful, the Knowing, the Wise!

Blessed is the land which is honored with His footsteps!

Blessed is the eye which is illuminated by His Beauty; the ear which is favored with hearing His Voice; the heart which has tasted the sweetness of His Love; the breast which is dilated by commemorating Him; the pen which moves in praising Him; and the Tablet which bears His Signs!

I beg of GOD, the Exalted, the Most High, to cause us to attain His visit ere long.

Verily, He is the Hearer, the Powerful, the Answerer!

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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No. 14

"BRING THEM TOGETHER AGAIN, O LORD, BY THE POWER OF THY COVENANT!"

Bring them together again, O Lord, by the power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another. O Lord, cause to descend upon them quietness and tranquillity! Shower upon them the Clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the Spiritual! O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou art the Generous, the Merciful, and the Benevolent.

—ABDUL-BAHA.

TABLET REVEALED BY ABDUL-BAHA TO MR. ROY C. WILHELM.

Upon whom be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou, my dear son!

Thy letter, dated July 3, 1913, was received. Its contents indicated the firmness and steadfastness of the believers of God and told of the holding of a divine meeting in your radiant, charming country place. Praise be to God, that that day was spent in the utmost joy and happiness. That annual memorial meeting will be the souvenir of Abdul-Baha, especially when it is passed with infinite delight and gladness.*

The confirmation of the Kingdom of ABHA

*Refers to a Feast given at West Englewood, N. J., June 29, 1913, by the Bahais of New York city and vicinity, in commemoration of the Feast given by Abdul-Baha on the same date in 1912—see the STAR OF THE WEST, No. 8, Vol. III.—*The Editors.*

shall descend uninterruptedly upon those souls who are firm in *The Covenant*. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohammed Ali, on account of the violation of *The Covenant*, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament have fallen into a well of degradation, and yet they are not awakened. This Covenant is *The Covenant* of His Holiness BAHÁ'O'LLAH. Now its importance is not.

known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

Consider that during the life of Christ—

thank thou God, that—praise be to Him!—in the garden of *The Covenant* thou art like a fragrant hyacinth and in the congregation of the love of God like an ignited candle.

Convey the wonderful ABHA greeting to his

THE confirmation of the Kingdom of ABHA shall descend uninterruptedly upon those souls who are firm in *THE COVENANT*. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohammed Ali, on account of the violation of *THE COVENANT*, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament, have fallen into a well of degradation, and yet they are not awakened.

This Covenant is *THE COVENANT* of His Holiness BAHÁ'O'LLAH. Now, its importance is not known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

—ABDUL-BAHA ABBAS.

(may my life be a sacrifice to Him!)—His Cause had no importance whatsoever; nay, rather the people scoffed and ridiculed Him and according to the Text of the Gospel, they called Him, Beezlebub. Now you can see the importance which it had later. In short,

honor Mr. Harris and his honor Mr. Hoar and all the believers in God.***

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 2, 1913, Ramleh, Egypt.

OUR PERSIAN SECTION this issue contains: (1) new photograph of Abdul-Baba; (2) address by Abdul-Baha, "The Return of the Divine Springtime," delivered in New York city; (3) talk by Abdul-Baha given to some American Bahais at Ramleh, Egypt;

(4) article by Charles Mason Remey, "Service in the Kingdom"; (5) glad-tidings from Egypt, by M. Abul Kassim Gulestaneh; (6) news from the Bahai assembly of Mandalay, Burma, by Seyed Moustafa; (7) celebration of the Birthday of BAHÁ'O'LLAH.

SERVICE IN THE KINGDOM.

This article was approved by The Center of the Covenant, and some copies in both English and Persian were spread in 1906.

IN the teachings of Aḥd-ul-Baha is found recurring and recurring the command to SERVE; to go forth and teach and spread the glad tidings of the coming of the Kingdom*; and together with this command is his promise to all, that through doing this, his bidding, they will receive Divine confirmation and spiritual strength.

In physical man the heart is the center of the life of the body, and from it is sent forth the blood which feeds and nourishes every part of the body. In like manner is Abdul-Baha the heart and center of the body of believers in the world.

The Bahai Faith is THE COVENANT which is in this day established upon the earth, and Abdul-Baha is The Center of this COVENANT. From him all members of it receive spiritual force and sustenance.

As the organs which make up the physical body of man are dependent upon connection with the heart in order that they may receive life force, so are the believers—composing the spiritual body of The Faith—dependent upon their connection with Abdul-Baha; for through Him and through Him *only*, can they receive the spiritual force and sustenance necessary for their growth and development in The Kingdom.

Regarding the organs of the physical body, one sees two factors in their various workings, namely, a receiving of energy and force, and a giving off of the same. The organs receive the life force from the heart and give it off according to their various functions; however, as soon as the supply of blood is cut off, the organ ceases to function and to give off energy; and, again, as soon as an organ ceases to do its work properly, the supply of life force from the heart is diminished. This is a law of nature in the physical realm which governs the healthy action of every member of the physical body.

Now consider the body of the faithful believers: If any one member severs his connection with The Center of THE COVENANT—from whom all receive their spiritual force—he ceases to be a living and active member of the body; and, again, if he be not working and performing his function in The Kingdom, the supply of spiritual sustenance flowing to him from The Center of THE COVENANT will be diminished in proportion as he fails to perform his work.

The well-being of any organ of the human body depends upon its continued action, and upon this also depends the well-being of the human body as a whole. So it is also with the body of believers. Each one has a special and a necessary work to perform, and his own salvation, as well as the general welfare of the body as a whole, depends upon his performing this duty.

In this day the believers are being tested and tried. There are great forces in the world working against them, and only the strong and steadfast ones will be able to stand. The only way by which one can obtain spiritual force and vitality to arise above all conditions and to attain to divine development of soul is through carrying out most minutely this command of Abdul-Baha, to work and to go forth to teach and to spread The Kingdom.

All are standing in the "eleventh hour" of this Great Day, and no one knows when the great world tests, of which Abdul-Baha has so often spoken, will be upon "the faithful." When these calamities descend, there will no longer be any time to consider ways and means for carrying out his commands.

So, now, while there is yet time, let all arise with steadfastness of purpose to carry out the Holy Command to SERVE, in order to establish themselves as faithful servants in The Lord's Vineyard.

CHARLES MASON REMEY.

Washington, D. C., January, 1906.

*i. e., that the Kingdom has come.

الانجزیهایان صید

تعلیم جناب فاضل حضرت آقا سید مصطفی

این فانی در ملک بر ما مفتخر بخدمت بندگان آستان مبارک است. اللهم الحمد للفضل وغنائتس شامله حال فی جمیع الاحوال ولا یقطع حمتش منبسط در بیط غبره و لکل نصیب علی حسب ما شاء و ما اراد و ذلك من غیر استحقاق محض فضل فائز و تنعمیم .

الله الحمد امر الله در جمیع اقطار و اشطار هندی و ستان و بر ما در نهایت ترقی و تفرات جناب آقا محمد رضا شیرازی بی ۱۱ پس از تکمیل علوم فزونی در بیستی سفری بایران رفته و معاودت به هند نموده سیاحتی در همه مدن و دیار کرده اعلای علم و شایق و امر الله را در هر انجمن فرموده با کامیابی تمام فتح و ظفر نمایان باز نمود بمرکز خود شان که کراچی سند است نموده مشغول بتدریس در مدرسه اسلام کراچی و تبلیغ هندی .

و الله الحمد مودت و مرفق در هر حال می باشد و منجی بلوح مبارک از یارین و خصوص این خدمت که دیداند در بهر چهارشنبه ۷ ماه می ۱۹۱۳ جناب

مرحوم متصاعد الی الله آقا محمد سلیمان عرف کربچت که رئیس انجمن این محل بودند بافتن ملکوت ابروی صعود نمودند و در بهر دیگر که ۸ ماه مذکور و یوم پنجشنبه

بود مدفون شدند ایشان در خدمت احبابی آمریک و ایران که با سر مبارک حضرت مولانا لوری ارواح العالمین فداء برای تبلیغ امر الله باین صناعات تشریف آورده اند معروف اند و از روزیکه با بیلن بظهور حق فایز در خدمت آستانه مبارک در کمال جانفشانی و ثبات و غیرت و محبت و رحمت و سرگرمی

مشغول بودند در سن ۱۱ سالگی صعود فرموده از اینکه چون شایان در احباب احدی نبوده که باین اوصاف و نفرت امتیاز بین الاحیاء داشته باشد از فراق ایشان همه دوستان متالم و محزون می باشند ولی چون در کمال ایمان و استقامت و وثاقت بر عهد و پیمان حضرت رحمن بسلامتی تمام از این جهان که گذرگاه محض است بجهان باقی جاویدانی شتافتند جای حزن و اندوه نبوده چه که مرت و فناء در نیاید و این اوصاف و اخلاق سزده حمیده و محبت و رضا بر جمیع احباب برگزیده جاوید و پاینده می ماند .

تخیر باختر : - ان خدا خدایم که وجود آقا سید مصطفی را از کل مکر و محفوظ فرماید فی الحقیقه سالهای سال گذشته و ایشان مانند شیر الیه در میدان خدمت امر الله جویان می نمایند و در اطراف هندوستان و بر ما به نشر نجات الله مشغولند .

به جناب آقا محمد رضا شیرازی تهنیت می نمایم که شکر الله به همین خدمتی موفقت شدند این است فخر اهل بها و سرور مسکان ملکوت اعلی خیر صعود آقا محمد سلیمان علیه عنایه الرحمن سبب حزن قلبی بایران گردیده است ولی ما مطمئن هستیم که :-

اِذَا مَاتَ مَسَاءٌ قَامَ سَیِّدٌ
قَوْلٌ لِّمَا قَالَ الْكِرَامُ فَعُولٌ

عِدْمَوْلِمَاكَ

در ۱۲ این ماه نو قمر که عید سعید تولد جمال قدیم حضرت جبار الله می باشد فی کل غرب جمیعاً ان روز متولد شد در کمال الله حرف نموده و به اجبای عزیز شرق تبرک و تهنیتی می نمایند

دکتر ضیاء بغدادی

تیم آقا میرزا ابراهیم گمگشت از عزیز امام آمد
 الحمد لله بخش حقیقت انسانی قدیرت عظمی
 کمال اشراق بر اهل امکان تابنده و درخشان و
 انوار سعادت و بشارت انجمن بین مجرب الما این
 ساطع کواخ است آثار بیانات بیباک حضرت
 مولی الی در عالم انبیا ظاهر و پدید آمدنیات
 بدیهه که روح این عصر و نثر این قرن است و معروف
 در بیان اهل عالم جا می و سایر است انکار کلام
 شریقه بجهت اسم اعظم و مع عمومی و وحدت عالم
 انسانی و اتحاد و الفت حقیقی عالم بشی حله که است
 وقتی است که اهل جهان کمال همت و وقار و هیبت
 اهل عالم قیام و کمال ام با برانجه ضمیر صلاح و سبب
 فلاح و فلاح است آگاه و دلالت نمائید تا همت
 یکجا چه کنند و از افتد امتنان چه ظاهر و عیان
 حضرت مولی الی در اوهنا و جواهر کلام این
 شکر و لا اظهر قلم در ششبه هشتم نوقس بعد
 از نظرها اندک کند میر پاکشتی و روانی توهم پروریت
 سعید و نهروند روز یکشنبه نهم ساعت نه
 پوریت سعید بود و بیاید بیاید بیوقت جمیع یاق
 و غیر توابعه شش تا آن گشت تکرات غرق قلب
 جان ثار ان سلم روح و در بیان وحدت جا و دل
 سید و کفر و وکل ان انبیا بخت سعادت و جمود
 میاید سمر و شکرمه نورد همه خاضع و ملامت
 و سایریم و امید و ایم کمال همت و بخت پس
 از چند روز تغییر آید و هر آمو رجعت برود و زایل
 ✽
 بخش باخت :- خوبی رسید که جناب
 آقا سید علی اکبر نجفی بر حسب مطالب عالم از
 اسلامبول گشته الحمد لله سید و معروف
 هستند هیچ کوی جز نشر اخبارات الله در اندر

که روی پای خود ایستاد و با سخنانند منتظر کسی بر اسطه
 آن کسی فاد در خنده شد که حق در کجا و با آنکه الهی
 دریافت کند این است که ما نوقس مطالب و توبه پیدائش
 در سیدان بتوق و صفای روح منوط است عمل نموده و
 کمال وقت این است بر بیان حضرت عبد الباقا که کل برای
 اشتغال با راه تکویت و بت تمام لاهوت قیام نموده و از
 صف و مکتب قائم تمام ماها استاد ام و رسالت این
 ام علم هیچ کس و دانست بر وقت آمدن این امتحان های
 شدید که مصیبت مولی که آن نموده اند و از ارج کرنا پیش
 امتحان مشاهده شد و حق که این شد در تارال نشر انوقت
 وقت نیست برای مطالعه نمردن بعون آورده اند و بیچار
 لایزال چون هنوز وقت هست کل با بستی با کار لاسر
 ثروت قیام قائم و امر مقدس محوریت را قبول یا در
 و چون خادمان باوقای کرستی نموده اند تا کتبیم
 بخش باخت :- چون این و قر با عرض مقصود
 محمد یحیی زرتاده در لوح جناب شایران انست
 جاری و نوبت :- ای ثابت بر بیان و رفته
 مختصی در باب خدمت تکویتی و رسال و از ان انتشار
 مناسته بودی مطالعه کردید و عیان اجناس انشای
 دهه ۰۰۰۰ ع
 بخش باخت :- جناب ستر می تقریبا نه ماه است
 که در شرق و غرب امریکا سفر میکنند چنانچه هر روز
 رفته است محمد تبلیغ امر الله و نشر اخبارات الله با آنکه
 بالله فیه

بشارت انوار حصص

صورت تکرات مبارک از پرست سعید روز ۱۹۱۳
 محمد تقی اصفهان مرجهش بحص
 العبد بیرونک علیم علیان جمعا صفتی حمیده
 تجاس

نفس خارج تبلیغ شوند وصیت امر الله بگوش
 همه برسد واحباء الهی تربیت شوند اخلاق
 پیدا کنند نورانی شوند روحانی گردند اذن ملکوت
 در قلوب آنها بنابد تا در همه چیز ممتاز از دیگران
 شوند بجز اخلاق از همه ممتاز شوند بصیقه
 از همه ممتاز گردند و به مخالفت نفس و هوی متعلق
 و متصف شوند جمعشان آرزویشان رضای
 الهی باشد بکلی از خود نافی شوند تا آنکه
 حیات ابدی یابند و بهائی حقیقی گردند .
 مقصود من این بود که محل این سفر تریقت
 کردم بکلی این جسم من آب شده مثل آنکه جمیع اعضا
 از هم دیگر پاشیده گشته امیدوارم که از این
 نجات من شرمی حاصل گردد .

عبودیت در ملکوت

بقلم جناب ستر چارلز ماسن ری می علیه بحاء الله

در مقام حضرت مولی عبدالبهاء مکرر حکم
 عبودیت ملاحظه می گردد که برای تعلیم دادن و انتشار نمودن
 بشاوات ملکوت الهی قیام بایستی کرد و مع این حکم چنان
 وعده شده است که کل بواسطه بجای آوردن این امر
 بمرم تا ایادت الهی و قوه روحانی بر آنها نازل خواهد
 شد .
 و انسان طبیعی قلب مرکز حیات جسد است و از این
 نقطه خونی که خوراک و پرورش میدهد هر چیزی از بدن
 را در جریان است بهین قسم حضرت مولی قلب
 و مرکز جسد احبای عالم است دین بهاء الله عهودی است
 که در این بیم بزوجه غیر برقرار شده است و حضرت
 مرکز این عهد است و از او تمام اعضای این دین مانده

روحانی و خوراک ملکوتی اخذ می نمایند همان قسم که
 اجزاء جسد جسمانی ترکیب این هیئت انسانی را میکنند
 و بدون استثناء برای اخذ قوه حیات تبدیل معلقند
 برین وضع احباء که جسد روحانی عالم را ترکیب می نمایند
 معلقند بحضرت مولی زیرا بواسطه آن و بواسطه
 او فقط آنها قادر خواهند شد که حیات روحانی خود را
 که لازم است برای نمودن ترقی در ملکوت اخذ کنند چون
 در اعضای جسم انسانی مداخله و کرده شخص می بیند که دو
 قوه فعالیت است در اجزاء مختلفه یکی قوه دریافت نمودن
 ماده حیات و قوه نافی عطا نمودن و توزیع کردن آن قوه حیات
 اجزاء جسد است قلب قوه حیات دریافت می کند و از آنجا
 اعمال مختلفه شان به اطراف جاری میگردند ولی بجهت
 اینکه خون قطع شود اعضاء بدن هم فی الفور عمل
 خود را قطع نموده و بی قوه می شوند و دوباره بجز اینکه
 یک عضو از بدن اعمال در فعالیتش اتفاق افتد این امر
 و برین است که قوه حیات که از قلب می رسد نقطه پدید آمدن است
 این ناموس طبیعت است در عالم طبیعی که اعمال سالمانه هر عضو
 جسد را حکم است حال جسد احباء را تا بین ملاحظه
 فرمایید که این عضوی از این جسد را بطنه خود را با مرکز قلب قطع
 کند که تمام مانده روح از او دریافت می کند و دیگر یکی از اعضای
 صحیح و سالم و فعال این جسد نیست و دوباره آنگاه او کار نکند و
 در ملکوت الله عمل خود را بجای نیاورد مانده است که نزول عطا یا است
 بر او از کتبتیان روحان قطع خواهد گذشت زیرا این عهد با اهل این دوران
 اعمال خود نبود محض هر یک از اعضا جسد است است بر فعالیت
 دائمی آن و بر روی سامن این ناموس صحت تمام جسد ساخته شده است
 همین نوع است جسد احباء هر کدام یک کار مخصوصی دارند که برای
 نجات خودش بعمل بیاورد و همچنین صحت و سلامت جسد کامل متعلق
 است بر اینکه هر نفر کار و عمل خودش را بحس وجه بجای آورد .
 در این بیم احباء امتحان می شوند قوی عظیمه در عالم است که برضت
 آنها در کار است و فقط آن کسانی که ثابت و مستقیم هستند قادرند

رجعت بهار الهی

نطق مبارک حضرت عبدالجبار در منزل رجعت بهار الهی در خانه مستر و مسر حاج جوری مورخ ۱۳ آوریل ۱۹۱۲ در شهر نیویورک امریکا در حضور ازدهام عظیمی از زیار و انصار

اشجار بارور گردید و از نیم غایت سبز و خرم ماند پر برك و شكوفه شوید مانند دخت خشك نباشید كه هر قدم بازلان بهار بارور نیم جان پرور و زرد ابدان اثری ظاهر نشود پس نهالهای جنت ابروی باشید و گلهای گلشن الهی گردید در نهایت خرمی و طراوت باشید و فیض ابدی زنده شوید و حیات پاینده یابید دوباره [برای شما دعا کنیم]

ایام ظهور مظاهر مقدسه بهار الهی است ایضا قلب سبز و خرم نباید گلهای حقایق بشکند اشجار وجود انسانی پرمشود انهارا سر جاری گردد و چشمه عرفان بجوشد و از باران نسیان الهی عالم وجود تازه و تجدید گردد اما چون مدتی گذرد کم کم حقایق الهی فراموش شود قلبی تیره ماند و نفوس مانند مرده گردند فیض الهی منقطع شود و اسرار باقی در بین نفوس گم شود لهذا بیانه بهار بزدانی جلوه نماید باران رحمت ببارد نجات غایت مبرور کند عالم وجود را زنده گرداند حدیقه عرفان پر شکوفه شود اشجار وجود آثار آبدار دهد بار می چون مدتی بود باز نجات الهی منقطع شد آن کمالات مانده روحانی مغلوب گردید مادام غلبه کرده عالم امکان مانند جسم بی روح گشته اثری از بهار نماند پس حضرت بهاء الله ظاهر شد بهار الهی تجدید فرمود همان نجات بزرگ آمد هر که ابر با رسیدن گرفت همان فیض احاطه نمود حال روز بروز عالم انسانی در ترقی است و نیم جدید در هبوب اشجار وجود خرم است و انهارا سر جاری است فیض مکتوب محیط است تأییدات جمال ابروی مؤید است و نفقات روح القدس جان بخش است

بیانات مبارک

بیانات مبارک حضرت عبدالجبار بجهت چند نفر از جهانیان آمریکا که برای تشرف بحضور تازه وارد شده اند آماه نو فبر ۱۹۱۳ در مصر

بسیار خوش آمدید مانند مادر اینجا مانند عبادت است امید داریم که نتایج عظیم حاصل نماید جمیع نفوس خوابند و شما بیدار همه مشغول بدنیاهستند ولی شما مشغول بخدا این موهبت عظیمه است از برای هر کس ممکن نیست اینست که حضرت مسیح میفرماید دعوت شده گان بسیارند ولی تشخیص قلیل اما حالا معلوم نیست بعد ظاهر می شود مؤمنین به حضرت مسیح مجتمع می شدند ولی کسی اهمیت نمی داد بعد معلوم گشت که چه قدر اهمیت دارد حالا هم اجتماع ما موجب ظاهر اهمیتی ندارد و کمن بعد مصله خواهد گشت

این سفر با مرادیک که من نمودم و این سفر با جعبه را که طی کردم مقصودم این بود که

امید داریم در این بهار الهی فیض ابدی جوید حیات آسمانی یابید در گلشن امکان

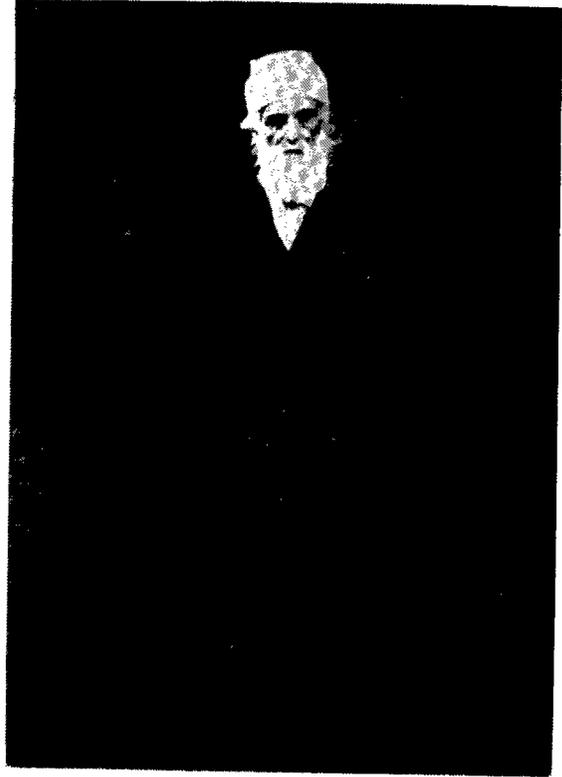
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ماه قولش

مَجَلَّةُ الْبَحْثِ

صفحه اول
جلد چهارم
شماره چهارم
قیمت اشتراك
ماه نوامبر ۲۳

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهائش آری در مسائل گوناگونی
بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف
جهان و ترویج حقایق این دین عموی خواهد نوشت و مقالات مفید که موافق سبک اداریست قبول و نشر خواهد گردید

مرکز الميثاق عبدالبهاء



THE CENTER OF THE COVENANT.

مجله

۱۳۲۹



شیخاغو امریکا

شماره چهاردهم سال شانزدهم

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- ۲ نطق مبارک حضرت عبدالبهاء در سکه "حجت بحار الای"
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Vol. IV Chicago, December 12, 1913 No. 15

STAR OF THE WEST

Special "Teaching" Issue

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IF you are sincere in your love for me, then love and serve the believers of God; then love and serve your fellow-men.

These days, I do not feel very well. My remedy is to hear that the believers love each other. Any other news makes me sick and unhappy. Let everyone speak to me about love and I will love him more. The friends must be real peacemakers; not stirrers up of strife nor sowers of seeds of discord, nor acting with superiority one over another.

I am now growing old. O, very old! All through my life I have carried on my back, gladly, the burdens of the believers; but now I ever anticipate hearing the good news of service actually accomplished by them. Save this, I have no other joy in the world.

Will they not make me happy?

Will they not answer my call, when the shadow of the last night of my earthly life is falling slowly across my path?

Will they not arise with superhuman energy and united effort to spread the Cause and impart to me new vigor?

Will they not listen to me?

How my heart leaps with joy when I hear the friends love each other, always overlooking one another's small mistakes; and that they are forgiving their enemies!

—*ABDUL-BAHA.*

This photograph of Abdul-Baha was taken on the eve of his departure from Budapest to Vienna.
The words were uttered at Ramleh, Egypt, October 28, 1913.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Massa'el 1, 69 (December 12, 1913)

No. 15

THAT which is THE MOST IMPORTANT OF ALL THE AFFAIRS IN THIS DAY is to TEACH THE CAUSE OF GOD!

You must engage in the diffusion of the Fragrances of GOD, so that ye may impart life to the worlds, illumine the dark regions, confer new existence upon these mouldering, dead bodies, make intelligent and mindful these negligent hearts. Thus may they free themselves from this nether world and soar toward the Universe of the Almighty!

—ABDUL-BAHA.

From Tablet to Albert R. Windust, Chicago.
Translated Oct. 23, 1913, Ramleh, Egypt.

A CALL TO TEACHING!

Extracts from the "Diary of Mirza Ahmad Sohrab"

This is the Divine Season of Seed Sowing

IT is not my duty to command particular persons to arise and *teach the Cause*.

Whosoever arises to spread the Word and performs this service, will behold the Doors of Confirmation are open wide before his face. *This is the season of teaching*, and therefore it will yield results. In every season, something will be productive. If, during the seed-sowing time, we want to gather the harvest, we shall fail. If, at the time of irrigating, we desire to do something else, failure will be the result.

"Now, this is the Divine season of seed-sowing. Every Bahai must become a heavenly cultivator. If, at this season, he performs the prayers of all the past and future ages, it will yield no fruit. My primal object of this long trip was to show, by deed, to the friends of God, that *this is the season of teaching* the Cause. Although Acca and Haifa [Syria] are the headquarters of the Cause, and I should stay there and from those Centers administer the affairs of the Cause, yet I left everything and traveled throughout the earth to herald the coming of the Kingdom of ABHA.

"Any person desiring to be surrounded by the Confirmation of the Blessed Perfection

[BAHA'O'LLAH], must arise and *teach the Cause*.

"This is the Path!"

Words of ABDUL-BAHA.
From the "Diary of Mirza Ahmad Sohrab,"
July 2, 1913.

We Must Be Up and Doing

The Bahai Cause is much in need of real, earnest workers; workers who will surmount all opposition, meeting the antagonist as a firm rock before the blowing of the winds of tests and storms of trial. How many trees are uprooted by one tempestuous wind and how many ships have been wrecked by one storm!

There are many lands athirst for the Water of Life; let the friends of God irrigate them with the vernal showers now descending from the Kingdom of ABHA. There are many souls hungry for the Heavenly Bread; we must invite them to the Banquet of the Lord. The lethargic must become active, the sleeping ones must be awakened; the dispirited ones receive a share of the inexhaustible Favours, and the sweet music of the Supreme Concourse be heard.

We must be up and doing some kind of service, no matter how slight it is. Praise be

to God! that the Orb of the Centre of the Covenant is shining and His Mercy is all-encompassing. He is teaching us, and gently and lovingly guides us in the right path. We all hope to serve him in some way or another; to win his good pleasure by sincerely walking in his footsteps; to become the signs of his love; the embodiment of his compassion, and the humble followers of his eternal law.

From the "Diary of Mirza Ahmad Sohrab,"
July 3, 1913.

The Cause of BAHĀ'O'LLĀH is the Solvent for All Problems

Whether we live in the East or in the West, the invisible Power of BAHĀ'O'LLĀH is unifying our scattered forces and training us for the service of His Kingdom—the kingdom of universal love and inter-racial amity. Today, the world of humanity is in need of this Power more than at any other time. The keen competition which is carried on by the captains of industry and finance; the discontent and social unrest of the laboring classes; the bigotry and extreme fanaticism of religionists; the heat and bitterness with which fantastic controversies are upheld between sectarians; the spirit of superiority with which some nations look upon others; the lust of conquest and the desire for the extension of territory; the social and political rivalries between nations and governments, and the hatred and enmity existing between the different races—all these antagonistic forces clashing against each other, apparently aggravate the situation and make "confusion worse confounded."

But the Power of the Blessed Perfection has come to stay, bringing healing under its wide, outstretched wings. *This Power alone is the solvent for all these puzzling problems.* There may be found here and there some medicine to give temporary relief; but the lasting and permanent cure is the Bahai Power, which unites all peoples and sets at naught their seeming differences. This Power alone transforms the hearts, inspires the spirits, uplifts the minds, reveals the secrets of Love and unfurls the Banner of Divine Brotherhood.

From the "Diary of Mirza Ahmad Sohrab,"
July 5, 1913.

The Power of the Cause

"The glad-tidings of the Kingdom of ABHA are effective over the hard stone and resuscitates the dried bones. Like unto the downpouring of the vernal shower, they cause the growth of roses and hyacinths, jasamines and jonquils out of the black soil! Although the inhabitants of that city are submerged in the sea of materialism and it may take some time before they are awakened, yet the Melody of the Kingdom of ABHA shall finally quicken them; the Cup of the Love of God will become full to overflowing, impart a wonderful exhilaration and allay the thirst of the thirsty ones."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 11, 1913.

The Basis of Bahai Public Teaching

"The basis of the Call [i. e., teaching and delivering addresses] must be the Oneness of the world of humanity, so that the religious fanaticism, sectarian bias, racial prejudice and political prejudice may be removed and all mankind may enter under the uni-colored tent of the Oneness of the World of Humanity, the hearts may affiliate with each other, the souls be attracted, and the East and the West may embrace each other. This must be the basis of your addresses in public meetings."

How Great Movements Have Advanced

"All great movements have advanced through altruism, selflessness, and self-sacrifice, and *not through the interchange of public opinion.* It is my hope that all of us may arise with the greatest power to serve this most important Cause (Universal Peace) and become the means of the welfare of the world of humanity."

Extracts from Tablets by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 12, 1913.

Concerning Temporal and Eternal Sovereignty

"Know thou, verily, I say unto thee that the conditions of this mortal world, even if it be the kingship of the whole expanse of this globe, is ephemeral. It is an illusion. It is ended in nothing; neither does it contain any results, nor, in the estimation of God, is it equal to the wing of a mosquito.

"Where are the kings and the queens? Where are the palaces and their mistresses? Where are the imperial thrones and jewelled crowns? Where are the mighty rulers of Persia, Greece and Rome? Verily, their palaces are in ruin and desolation, their thrones

destroyed, and their crowns thrown to the dust.

"But the signs of any one of the maid-servants of God who arose in the diffusion of the Fragrances of God, serving the Kingdom of God, summoning the people to the Word of God, are widely spread eternally and handed down through centuries and cycles; her dawn is ever luminous; her star always shining; her flag continually flying; her station divinely glorified; her crown scintillating; her message living; her fame immortal; her voice resonant, her spirit in the apex of the Kingdom and her effulgence in the horizon of the Realm of Might.

"I beg of God to make thee one of these maid-servants."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 14, 1913.

The Superlative Degree of Success and Prosperity

"O ye believers of God! Supplicate and entreat at the Threshold of the Almighty to confirm you in the diffusion of the Fragrances of Holiness which are wafting from the direction of the Garden of God. Blow ye over all creation like the breezes of the early morn, and impart ye freshness and verdancy, through the Power of Truth, upon the flowers, sweet hyacinths and the roses of the garden of existence. This is the quintessence of meeting

and the superlative degree of success and prosperity—for it causes the attainment of man to the Kingdom of ABHA, attracts him to the Sacred Court of His Highness the Almighty, and suffers him to reach the Sublime Presence of the Powerful and Omnipotent Lord."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 21, 1913.

Attracting Souls to the Kingdom of ABHA

"If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the Teachings of BAHÁ'O'LLAH, and that is:—real love for the world of humanity and the utmost of kindness for the believers of God. This real love, like unto the magnetic power, attracts the Divine confirmations."

"If a soul calls the people to the Kingdom of God according to the Principles of BAHÁ'O'LLAH, there will be many listeners. First one must teach by deeds; then speak The Word! First one must become thirsty; then the salubrious water be offered. No matter how delicious the water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort so that the people may become thirsty; then cause them to quaff from the Divine Chalice."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 24, 1913.

The Editors.

CERTAIN NEW TEACHINGS OF THE BAHAI REVELATION NOT FOUND IN THE RELIGIOUS BOOKS OF THE PAST.

Address by Abdul-Baha at 780 West End Avenue, New York City, December 2, 1912.

Ish'te'al Ebn-Kalanter interpreter; stenographic notes by Esther Foster.

YOU are all welcome! This is a good assemblage. Praise be to God, the hearts are directed to the Kingdom of ABHA! The souls are rejoiced by the glad-tidings of God. This is an excellent gathering.

This evening I wish to speak to you concerning the special teachings of BAHÁ'O'LLAH. All the teachings which have been given during the past days and ages are to be found in the Revelation of BAHÁ'O'LLAH; but in addition to those, this Revelation has certain new teachings which are not to be found in any of the religious books of the past. I shall now refer to some of the new teachings given by BAHÁ'O'LLAH; as for the rest of them you may obtain them from the Tablets and Epistles

written by BAHÁ'O'LLAH, for the new teachings given by BAHÁ'O'LLAH are many.

While in the *Hidden Words* we read concerning that which has descended upon the Prophets of the past,* yet there are in the *Hidden Words* teachings which are new and particular to this Revelation. Then the Tablet of the *Glad-Tidings* revealed by BAHÁ'O'LLAH contains special teachings. The Tablet by

*Refers to the introductory paragraph of the *Hidden Words*, as follows: "This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfil *The Covenant of GOD*; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."

BAHA'O'LLAH called, *The Words of Paradise*, contains special teachings. Again the Tablet of *Tajalliat* contains special teachings by BAHA'O'LLAH. Similarly, all the other Tablets of BAHA'O'LLAH contain new teachings which have not been revealed in any Books and Epistles of the past Prophets. Likewise in the *Book of Akdas* there are new teachings which are not to be found in any of the past Books or Epistles. When you peruse those teachings you shall comprehend this fact.

Now I shall speak of a few of those teachings. For instance, the Oneness of the world of humanity is one of the teachings of BAHA'O'LLAH, for BAHA'O'LLAH addresses Himself to the world of men, saying, "Ye are all leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. Thus BAHA'O'LLAH presented the Oneness of the world of humanity, while in all past religious Books and Epistles, the world of humanity has been divided into two parts: one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other half as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of their Creator, and the other half were considered as objects of the wrath of their Maker.

But His Holiness, BAHA'O'LLAH, proclaimed the Oneness of the world of humanity, and this teaching is specialized to the teachings of BAHA'O'LLAH, for He submerged all mankind in the Sea of Divine Generosity. At most some of the people are asleep, they need to be awakened; some of them are ill, they need to be healed; some are children, they need to be trained. In a word: this teaching is a special one of the teachings of BAHA'O'LLAH.

As to the second teaching which is a new one given by BAHA'O'LLAH: it is the injunction to investigate Truth,—that is, no man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth;—whereas the religion of forefathers and ancestors is based upon blind imitation, while man should investigate the Truth. This again is one of the teachings of BAHA'O'LLAH.

The third teaching of BAHA'O'LLAH, which is

new for this Day, is that the foundation of all the Religions of God is One, and that Oneness is the Truth, and the Truth is but One, and it cannot be made plural. This teaching is again special to BAHA'O'LLAH.

The fourth teaching of BAHA'O'LLAH, which is special for this Day, is that religion must be the cause of unity, harmony and accord amongst men. If religion be the cause of in-harmony, or leads to separating men one from the other, and creates conflict amongst them, then irreligion is better than that religion. This again is likewise one of the teachings of BAHA'O'LLAH.

The fifth teaching of BAHA'O'LLAH, which is new for this Day, is that religion must be in accord with science and reason. If religion is not in conformity with science and reason, then it is superstition. This is one of the teachings of BAHA'O'LLAH. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with judgment or human reason.

The sixth new teaching of BAHA'O'LLAH is the equality between men and women. This is peculiar to the teachings of BAHA'O'LLAH, for all other religions placed men above women.

The seventh of the teachings of BAHA'O'LLAH, which is new for this Day, is that prejudice and fanaticism, whether religious, sectarian, sectional, denominational or patriotic,—are destructive of the foundation of the human solidarity, so that man should release himself from such bonds in order that the Oneness of the world of humanity might become manifest.

The eighth of His teachings is Universal Peace; that all men and nations shall make peace amongst them; that there shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal Peace amongst the denizens of all regions. This is one of the special characteristics of the Revelation of BAHA'O'LLAH.

The ninth of these special teachings is that all mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. This again is one of the special characteristics of the teachings of BAHA'O'LLAH.

The tenth teaching is the solution of the economic question. For no religious books of the past Prophets speak of the economic

question, while the economic problem has been thoroughly solved in the teachings of BAHÁ'O'LLAH.

The eleventh teaching is the organization called, The House of Justice, which is endowed with a political as well as a religious aspect. It embodies both aspects, and it is protected by the Preserving Power of BAHÁ'O'LLAH Himself. A Universal or World House of Justice shall be organized. That which it orders shall be the Truth in explaining the Commands of BAHÁ'O'LLAH, and that which the House of Justice ordains concerning the Commands of BAHÁ'O'LLAH shall be obeyed by all. But that will be the House of Justice organized from amongst the members of the Houses of Justice of the whole world, and all men shall be under the supervision of that House of Justice.

As to the most Great Characteristic,—and it is a specific teaching of the Revelation of BAHÁ'O'LLAH and not given by any of the Prophets of the past,—it is the teaching concerning The Center of The Covenant. By giving the teaching concerning The Centre of The Covenant He made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of thing, He entered into a Covenant with all the people of the world, indicating the Person or the Interpreter of His teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings. Thus the "Book of the Covenant" and the Testament of BAHÁ'O'LLAH is the means of preventing such a possibility, for whoever shall say a word from his own self shall be degraded. Be ye cognizant of this. Beware lest anyone shall secretly say anything to you against this! There are some people of self-will and self-desire who do not communicate their selfish intentions to you in a clear language. They secretly and by insinuation do this. They praise a certain individual, saying such an individual is so and so, is wise, is learned, is perfect, he was glorified in the presence of BAHÁ'O'LLAH, or in an insidious way they make this statement. Or they may take you one by one into a dark corner of a room and convey to you these things by certain innuendoes. Be ye aware! For His Holiness Christ has said that no one hides the lamp under a bushel.

The purpose is this that some people shall come before you in order to secure something in their own favor. Be ye greatly upon your guard, so that no one may infringe upon the Oneness of BAHÁ'O'LLAH'S Cause. Praise be to God! BAHÁ'O'LLAH left nothing unsaid! He explained everything. He left no room for anything further to be said. Yet, still there are souls—some persons—who, for the sake of personal profit and interest, will attempt to sow the seeds of sedition. Whoever may say a thing, whoever praises an individual, ask him to give you a written proof concerning the praise he offers of that individual. Let him show you a trace from the pen of The Center of the Covenant substantiating his praise of that certain individual; otherwise, say to him that you are not allowed to give heed to the words of everyone. Say, "You may love a person today and praise him, tomorrow another, and the next day still another. We cannot afford to listen to this or that individual. Where is your document? Where is your authority from the pen of the Center of the Covenant?"

My purpose is to convey to you that it is your duty to guard the Religion of God, so that none shall be able to assail it either outwardly or inwardly. If you see injurious teachings coming from an individual, no matter who that individual may be, even though he be my own son, know ye verily that I am quit of him. If you see anyone speaking against The Covenant, even though he be my own son, know ye that I am averse to him. If a person speaks falsehoods, know ye that I am quit of him. He who covets things worldly and seeks after his own desire to accumulate the riches of this world, and is looking at the hand of the people to give him something, know ye that I am quit of such an one.

But when you see a person living up to the teachings of BAHÁ'O'LLAH, living up to the teachings in the *Hidden Words*, know ye that verily I proclaim that he is of me,—know ye that he belongs to BAHÁ'O'LLAH. If you see anyone whose deeds and conduct are contrary to, and not in conformity with the good pleasure of the Blessed Perfection, and are not in conformity with the requirements in the *Hidden Words*, let that be the criterion, your standard by which to judge that person. If you find anyone opposed to the Spirit of these teachings, know ye that I am quit of him, no matter who he may be. This is the Truth.

[Continued on page 258]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the Leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Massa'el 1, 69 (December 12, 1913)

No. 15

THE MOST IMPORTANT WORK

Words of Abdul-Baha to a little group of Americans in Paris

*I have planted the Seeds in America. You must nurture them and care for them. If you do this, they will yield an abundant harvest * * * * You must arise with superhuman strength to spread the teachings for the Cause is GREAT; and whosoever shall arise in this Day to TEACH, know that he will be assisted by the Divine Concourse. This is not the day of silence! It is the day of the Proclamation of the Kingdom! It is not the day of rest. We must, ACT, ACT, ACT!*

Words of Abdul-Baha uttered in England, January 16, 1913

ALL the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of BAHÁ'Ó'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom.

I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

I enter all meetings, all churches, so that the Cause may be spread. When the MOST IMPORTANT work is before our sight, we must let go the *Important* one.

If the meetings or Spiritual Assembly has

any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls!

Now is the time of laying the foundation. Now we must gather brick, stone, wood, iron, and other building materials! This is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits?

Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

The Command of GOD in this Day

VERILY, GOD hath made it incumbent upon every soul to deliver His Cause [spread *The Message*] according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens *one soul* in this Cause is like unto one quickening all the servants and the LORD shall bring him forth in the day of resurrection* into the Rizwan [Paradise] of Oneness adorned with the Mantle of Himself, the Protector, the Mighty, the Generous!

Thus will ye assist your LORD, and *naught else save this shall ever be mentioned in this Day before GOD*, your LORD, and the LORD of your forefathers!

—BAHA'O'LLAH.
From *The Tablet of The Branch*.

*"Day of resurrection" here refers to the day of the departure or ascension of the soul from the body.

CERTAIN NEW TEACHINGS OF THE BAHAI REVELATION
NOT FOUND IN THE RELIGIOUS BOOKS OF THE PAST

[Continued from page 255]

In short, the purpose is that the teachings of BAHÁ'O'LLAH are many. Were I to speak to you concerning them until morning they would not be exhausted. I have explained to you some of them. You can read the rest in the Tablets of BAHÁ'O'LLAH. In a word; some have asked the question as to what are the new things that BAHÁ'O'LLAH has taught, and

were I to continue to tell you more of these new teachings the subject would not be exhausted even if I spoke all night. I therefore pray to God to strengthen you in good deeds. I pray to God to confirm you, in order that you may live in accord with the teachings of BAHÁ'O'LLAH.

Upon ye be BAHÁ-EL-ABHÁ!

EXHORTATION

O PEOPLE! *The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men.*

Wake up and hear the Voice of GOD calling from all parts of the Supreme World—"Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe."

Now is the time! Now is the Accepted Time!

Look ye at the time of Christ:—had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him.

And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER, whose coming Christ foretold, has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors?

Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples.

These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life.

These Great Days are swiftly passing; and once gone they can never be recalled. So, while the Rays of the Sun of Truth are still shining and THE CENTER OF THE COVENANT OF GOD is manifest, let us go forth to work.

ABDUL-BAHA.

CABLEGRAM FROM ABDUL-BAHA.

Bagdadi, Chicago:

Acca, Syria.

Arrived safely Holy Land. ABBAS.

Dec. 10th.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. M. S. MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 65 cents each. These are disc records and can be used upon various phonographs.

Tablets to assemblies in the Orient regarding Abdul-Baha's sojourn in America and Europe; (2) progress of the Cause of God in Stuttgart, Germany; (3) Tablet revealed for the "Purity Assembly" in Arastan; (4) news from Yazd by F. F. Teerandaz; (5) the Feast of The Center of The Covenant; (6) "Glad-tidings"—a cablegram from Acca, Syria.

OUR PERSIAN SECTION this issue contains: (1)

نجم باختر

<p>والا بدون اجازه از مرکز شتاق هرگز اجابای آمریکا تبراش نخواهند کرد این اذن از خود حضرت عبدالبهاء گرفته می شود . اکثر تلامذ که در اینجا تحصیل علم میکنند اگر اهل شان مقتدرند و اسباب معیشت فراهم نباشد آنوقت خود تلامذ به کسب می پردازند یعنی هم درس میخوانند و هم در یک کاری مشغول میشوند و باین واسطه مصروف ایشان را در می آورند .</p>	<p>نامه پرداخت ولی مفصل و مطول ممکن نه جمع باران را از دل و جان در شتاق بی پایا می و بکنیم البهاء الأبهی ع ع</p>
<p>عبدالجبار بن محمد شتاق</p>	<p>از بزرگ تعلیم جناب فیروز و فرخ تیر انداز علیه سلام الله</p>
<p>نوفمبر ۲۶ در موقع عید جلوس میمنت مانوس حضرت عبدالبهاء ارواح الآجیاء و لعرض عبودیتیه العذآء بها نیان محافل روحانی آمریک نجیث و ثنا حضور ائمه یاران الهی و اما و رحمن شرق می فرستند و کتل را به ورود این بوم مبارک و به طلوع این عید سعید تبریک می گویند و از همی قلب ثناخوان آن آغاز می هستند .</p>	<p>از تأییدات حضرت بردان و قوه جاذبه کلمه الله امید واری هست که باین زودی ها باب آزادی در این مملکت منفتح شود پس دیگر هیچ آرزوی باقی نیست مگر وقت آن است که مکر خدمت و همت بر بسته و هر یک مشغول بخدتی شویم تا این عالم ظلمانی نورانی شود و این کلنج ویران گلشن برین گردد زیرا حق سبحانه و تعالی میفرماید "طیبر روح اگر در این موسم بهاری و قیام الهی بایده نغمات رحمانی بر شاخسار توحید نسازند چگونه بیاسایند و منتظر چه موسمی و چه فصلی پس از بهار خزان است و پس از اودی بهشت فصل ری پر خمار"</p>
<p>بیشات عظمی</p>	<p>اینکه سابق از جوانان اجاب مرقوم رفته بود که آیا ممکن است بان صفحات آمده تکمیل تحصیل نمایند تا بتوانند در خدمت بامری مشغول شوند جواب مرقوم فرموده بودید که باید اذن و اجازه از حضور مبارک گرفته شود و لوح و امضای مبارک را داشته باشند در صورت تحصیل اجازه و امضای مبارک مرقوم فرمایند که بچه نوع ممکن است بان صفحات آیند و آیا از چه مرکزی ساعدی بانها خواهد شد ؟ نجم باختر :- امر مبارک این است که هر کس بخزاهد به امریکایا باید اذن داشته باشد</p>
<p>ترجمه تکرار مبارک :- عکا دسمبر ۱۰ - ۱۹۱۳ بغدادی شکاف 803 WEST MADISON بسلامت باض اقدس رسیدیم «عباس» نجم باختر :- وَصَلِّ عَلَى غَضَبِهِ ذَلِكَ الْمَرْبِيُّ أَنَا عَمَّا لَمَّا أَعْلَاكَ رَبِّي فَشَرَفًا وَفَصَالًا لِلدَّجِي وَأَحَبُّ إِلَيَّ سَعْفَن قَلْبِي وَلَكِنْ حَبِّ مَنْ سَكَنَ الدِّيَارَ</p>	

دکتر جتاء بغدادی

نامه شماسید ولی عبدالبهاء از شدت آلام و محن سفر صحرای و دیرا و عدم راحت و سعی و کوشش شب و روز و خطابه‌های مفصل و جواب مسائل غامضه و عدم راحت لیل و نهار گرفتار لرزش شدید شد روی و ذائقه قلبی و جسمی فی سبیل البهائیه فداء این است فضل پروردگار این است موهبت بی شمار این است عنایت جمال مبارک این است توفیقات حضرت احدیت ولی کالید ضعیف و بنیه نحیف تحمل چنین تعب شدید نموده بعد از ورود باقلیم مصر ضعف و ناتوانی مزدا گردید از تحریر بیان داشت ولی بفضل و موهبت جمال قدیم روی لأجابه الفداء چند روزی است بهتر

در لوح دیگر میفرمایند :-

در این سفر شب و روز مشغولیت بدرجه فایز بود که ابدان حضرت تقریر نمود لهذا قصور حاصل یافت حال با وجود نقاهت چون فضی هست بنگارش جواب پر بخشیم جمال مبارک روی لأجابه الفداء ما ترتیب نفرمودند و پرورش ندادند که راحتی کنیم تا بنحی رسم باشد اما فی کنیم یا کار فی غایت در زنگان ایام بسر بردند و ما را تربیت فرمودند که از پادشاه ناکامی سست گردیم و تحمل هر مشقت و بلا غایتیم تا در طینت ما نیت صادق خدمت با سران الله سرشته گردد و در جوار نقیض اختیار کردیم دی نیاسایم و راحت بخوریم جمیع یاران الهی را تحت ابع ابروی برشا و عذر نکایت منفرده بخواه زیرا نقاهت مزاج مانع است از طول سفر جسم را تحملی نمائند است دیروز و امروز احوالم بهتر است با وجود این تقاریر مفصله متع است

لَوْحٌ مِّمَّا لَكَ

در راستن محافل تقدیس و تنزیه .

هو الله

ای یاران مهربان عبدالبهاء تهلوقه از ریح گلشن ابروی الحمد لله معطر است و نفوس مبارک آن کشور را روی و خوبی نمود ریح خوش از آن اقلیم استنشامی گردد فی الحقیقه یا لکن الهی مجذبت پذیرا خشنود و خیمه عبودیت برافراختند و بقدر امکان در نزدیک آستان قصور نمی نمایند این است که موفقی و مؤیدند از الطاف حضرت یحیی امید چنان است که روز بروز بر ترقی افزایند و محافل تقدیس و تنزیه بپایانند و در ظل عنایت جمال مبارک روی لأجابه الفداء بیاسایند در تشکیل مدرسه همت فوق العاده نمودند امیدوارم که آن مدرسه از هر جهت تکامل گردد تا صیت و صوتش با نفاق سسد عبدالبهاء از خستگی این سفر باختر اعضایش متلاشی در این چند روز قدر بهبودی حاصل لهذا تجریر این

افراد البهائیه استوتو کانه لایان

در یکی از الواح میفرمایند :- بسیار استایش از دو دوست المانی و اطریشی نموده بودی بیایر و بر استوت

در این سفر بی پایان چون یاد یاران بخاطر می گذشت
سفر حضرت می شد سرد و محیی حاصل می گشت سخت
و خسته گی بر احوال و آسوده گی مبدل می شد
و تضرع بمملکت جلال می گشت که ای دلبر مهربان
یاران را منس دل و جان باش در هر دمی از هر
الطاف شبی نمی بفرست و در هر نفسی باده تازه
بنوشان می پرست بگردان تا جام صبهای الهی
بدست گیرند و طالبان راست کنند و عاشقان را
نشئه باده الت بچشند مقصود این است که
در این سفر جمیع یا عبد البهائم موجود بودید و
مقابل دیده شهود در این مدت آوازه گی و بی سر
و سامانی نغمه این مرغ نافرمانی بعبان آسمان می رسید
و فریاد یا بهاء الاهی گوشزد جهانیان می گشت
حال دیگر نوبت با حیا آمد من خواشوش شما مانند
سروش در جوش و خروش آید تا غافلان را به
هوش آید

در لوح دیگر میفرمایند :-

بعد از مراجعت از اروپا انشده شقت و آلام سفر و بی
سروستای تقاضای شدید دست داد حال بفضل و عنایت
جمال مبارک حقی حاصل لهذا تجویز این نامه پرداخته تا بدانی که
یاران الهی در هیچ حالتی فراموش نشوند چه در ایام اعتلال
و چه در ایام اعتدال حال یارایا استیلا الهی روشن و سلوک عبد
گیرند و شب و روز به تبلیغ امر الله گوشند و بی حالنی که
عبد البهائم در لیک کابود زیرا خود مبلغ باید در وقت تبلیغ
تأثر باشد بیانش مانند شعله آتش تا کلامش را شکر کند
و پرده حجابات نفس و هوا بسوزاند و باید در نهایت
و خشنوع باشد تا دیگران متنبه گردند و باید در نهایت
محویت و فنا باشد تا باهنگ مدالعی تبلیغ کند و الا تأثیر
نماید

در لوح دیگر میفرمایند :-

بجده الله بفضل و موهبت جمال الهی از اقلیاریت و پامراجعت
بکشور افریقا کردم ایامی چند در این صفحات بگشودم زیرا
از طول سفر و طوفان دریا و هواها مختلف کنی و جویایریکا
و مسافت در ایام اوقیا روزی در لیزت قیام در پاریس
ایامی در المانیا اوقاتی در وینا و روزهای در بوداپست
هر ساعت در جانی و متصلانطق و خطابی با وجود علی
مراج شب و روز مشغول تدا و هیچ در محافل عظمی و
کنائس کبری لهذا جسد تری قتل این شقاوت نامتناهی
نمرده علیل و ضعیف گشته ولی بفضل و عنایت جمال الهی
این دوروزه بهتر است قدری سخت یافته چون باغ
زیاد در تخمیر بود لهذا تصور گردید ولی یاران نورانی
هر دم در مساحت و جلالی جلوه می داشتند و همواره
بخاطر می گذشتند حال چون اندکی فرصت حاصل شد
بگزارش این نامه پرداختم تا از هر جهت بعیودیت
احتیاطی لری پردازم و سبب هر قلوبی که در این است
نهایت آرزوی عبد البهائم با حق در این سفر در هر گوشه
استعداد استماع کلمه حاصل در ممالک وسیعه خاور و پیشتر
از پیشتر صحبت الهی بلند گشته لهذا باید احتیاطی الهی در
این عید فانی گیرند می نیاسانید آرام بخوبیت حمد
در نهایت بشاشت و بشارت باشند و به تبلیغ امر الله
پردازند از هیچ واقعه محزون نشوند و از هیچ
مصادمه ملول نگردند بیخ الهی حوادث عظیمه ایستاد
نمانند در ایام بر احوال و نسبت و ترنمه حال و عدم آفات
هر بناسی خیرالتاس گردد البته سرور است عزیزان
است ممنون است صبر راست و قوراست زیرا از
هر جهت صبر راست ولی نبه صادق بهاء الله
ثابت عهد و راسخ یشاق است در محیط اعظم در طوفان
بلا و شدت بلا یا مانند گل شکفته و مانند بلبل نغمه
و ترانه سراید احتیاطی الهی را مسلک این باید

در لوح دیگر میفرمایند :-

در لوح دیگر میفرمایند :-

نالہ و نغان از عدم اس سال مکاتب عبدالبہار
نمودہ ہوید چہاں سال عبدالبہار در حق موقوف
ولی نہایت آرزوی آن داشت کہ در جمیع بلاد فریاد
ترانہ اعلان کلمہ اللہ نماید و زبان بہ تبلیغ بکشد
چون از بند وحصہ آزاد شد بی اختیار بپردہ
شستافتہ ہر کوی ہر کوی زد و باہر خوشنویس لکھنؤ
نمود در حق بی بیغہ و ترانہ بی پرداخت و مانند
مرغ سحر کلماتک یا بہار الہی بلند نمود و در ہر
انجمن آہنگ یا علی الاعلی بنواخت و در جمیع بلاد
غیب سیر کرد و چہ بزد

در لوح دیگر میفرمایند :-

ان طول سفر در مجرور و مشقات عظیمہ
شام و سحر و عدم راحت و بی خوابی و خطابت
مفصل در مجامع عمومی ضعف و اغلال جسمانی
حاصل از طلوع آفتاب تا نیمہ شب در امریکا
یا سؤل و جواب و یا نطق و خطاب از عدم
موافقت ہوا و تب عصبی ہر روز این قالب بگرا
تقل نمودہ و نہایت ضعف و انحراف رسید لهذا
از ورود پورت سعید تا بحال حجت بکلی مختل و قوی
زائل ولی چند روز است در رملہ قوی حاصل
و تخریر ممکن گشتہ لهذا مشغول بنوشتن گشتہ
جمع لجنای الہی از قبل عبد البہار نہایت محبت
و اشتیاق ابلاغ دار شب و روز بیاد دوستانم
و سرباستانم و طلب تأیید ملکوت ابروی می نمایم امید
چنان است کہ من بعد مکاتبات مسلسل شد و بعضی
و عنایت جمال مبارک قلم ب حرکت آید و با این مکاتبہ
شود و تلافی ما فات گردد ...

در لوح دیگر میفرمایند :-

چندی بود کہ عبدالبہار بسبب تقریر از تخریر

باز مانده بود زیرا متصل صحبت می داشت ہر
با مدادی فریادی زد و ہر شامی ارم نداشت
و در شبانگاہ و بنگاہ در عبادتگاہ یار و اغیار
بشارت بہ ظہور ملکوت اسرری داد پس اگر
مساحہ و جواب شد از عدم فرصت و مہلت
بودہ والاہیشہ در نظریہ از الطاف حق قدیر
امید و طید کہ این مدت مدیدہ شما منبری علیہ جدید
شود یعنی شوق و ولری تازہ بیایی و شعلہ فی اندازہ
زنی تا آوازہ محبت تو بجمع آفاق رسد ...

در لوح دیگر میفرمایند :-

بعد از مدتی سیر کرد و بیابان و سفر در محیط
و دریا از غرب بشرق مراجعت نمودم و وارد اقلیم
قدیم یوسف کنعان گشتم ولی ہزاران سوس کہ در
این سفر مفصل بخندتی موقوف نہ و جز صحبت راحتی
نیافتہ ہر عنایات جمال مبارک روحی لاکھنؤ الفداء
دریای بی پایان بود ولی من در خدمت بقطر موقوف
نشدم لهذا جز شرمساری و نخلت باستان مقدس
ہدیہ دار معافی نیاوردم بلکہ عون و عنایت او در
آئینہ بعبودیتی موقوف فرماید

در لوح دیگر میفرمایند :-

الحمد للہ از باختر سری خاور شتافتہم هر چند
در غرب توفیق خدمتی حاصل نشد امید دارم کہ در
شہر شایبہ نفسی در عبودیت آستان برآرم پرتو
سیمس حقیقت در نہایت اشراق است ولی آئینہ
قلب این آوارہ گان پرزنگی و غبار با وجود این
چگونہ اشراق چنانکہ باید و شاید جلوہ در آفاق
کند ولی قوی قدیر در کار است و نصرت
ملا اعلی بیای می رسد و جنود ملکوت ابروی
فتحات عظیمہ می کند ...

در لوح دیگر میفرمایند :-

نجم باختر

۱۳۲۹ ۲۰



از شیکاگو

شماره پانزدهم مالا محرم

فهرست مندرجات

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- ۲ امرالله در استوت کارت آلمات .
- ۳ لوح مبارک برای عاقل تقدیس و تنزیه در آراستن
- ۴ اندرزد قلم خلیب هر روز و فرخ نیراندازن .
- ۵ عید جلوس مرزین مشاف
- ۶ بشارت عظمی ترجمه تکلیف مبارک از حکما

Address : *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

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HE IS GOD!

*O ye children of the Kingdom!**

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year.* Therefore, it is very blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war, be discarded and modern politics founded on peace, raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new bounty descend; the New Tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; all national anthems harmonized into one melody.

Then this material realm will be Paradise, the earth Heaven, and the world of satan become the world of angels.

—ABDUL BAHA ABBAS.

*Revealed for the American Bahais, who, in 62 (1906), had sent Abdul-Baha a Naurooz (New Year's) greeting.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Sharaf 1, 69 (December 31, 1913)

No. 16

"LET THE NEW FOLLOW THE NEW!"

A presentation of "The Covenant of God" as the only Source of Divine Knowledge to mankind, and the necessity of turning to the "Point" of its Manifestation in this "New Day."

By CHARLES MASON REMEY.

IN CONTACTING with the Bahais in various parts of the country, one realizes that there is a point which the friends must understand thoroughly themselves before they can really teach the Cause, confirm others in the faith and bring them to the realization of the New Covenant, and its Center who is now upon earth in the person of Abdul-Baha. This point is: that the Bahai Cause is *The Covenant of God*, not merely one of many phases of Universal Truth (as some say), but that The Covenant of ABHA is *The Truth—the only Living Truth today!*

* * *

Another point is regarding the "Oneness and the Singleness" of God. For years our teachers have been proclaiming and explaining that part of the teaching concerning the *Oneness* of God's Revelation to mankind and with evident and good results, too, for it attracts souls and confirms them in the truth of their own past religion, whichever it may be. The truth of the Divine inspiration of each and all of the Holy Messengers, the founders of the world's religions, is most acceptable to the minds of men, for through the light of the teachings of BAHÁ'O'LLAH people are now seeing all of the Divine Revelations of the past to be as parts in the foundation of the one great spiritual whole, the completed structure which they now find realized in this, the latest and greatest of God's Revelations to the world—the Bahai Revelation.

When one sees the foundation of a house being laid, the functions of its various parts are not apparent; but when the superstructure is completed and one sees the entire building as designed by the architect, then he understands that each part of the foundation has a relation with every other part of the edifice, each being an organic, or necessary, part of the

whole. So it is with religion. One can only understand the Revelations of the past, and their relation one with another, as he comes into the knowledge of The Bahai Revelation, for in the Bahai Cause all past religions are explained and completed. One sees that all Revelations come from one source—which is "The Word of God"; all are parts of the One Great Cause of God, established down through the ages in the hearts of men, the present-day Bahai Revelation being the completion of the plan of the Great Divine Architect, for the Spiritual Unity, quickening and solidarity of all religions—the Kingdom of God upon earth.

Thus, briefly, do we understand the *Oneness* of God's Truth.

Now there is the second part of the teaching in question, namely: The *Singleness* of God. This phase we are now realizing and understanding to a greater degree than ever before, through the spiritual awakening caused by the presence in our midst of The Center of The Covenant, Abdul-Baha, during his recent travels in America.

We understand that the Manifestation of the "Word of God" to the world (through which, and through which only, man becomes spiritually quickened and knows God) is One Spirit and is ever *single* in its manifestations to humanity. That is to say: That the one "Word of God"—which is not a creation of God, but an emanation from His Infinitude—manifests successively and singly through the various chosen prophets or Divine Mouthpieces sent to the people of the world.

Thus the "Word of God" in its *Singleness* manifested through Abraham, Moses, Jesus, Mohammed, the Bab—the "first point" of the new cycle—and BAHÁ'O'LLAH.

And now the fruit and the Power of the Spirit of the Word of God, as revealed in

BAHA'O'LLAH is manifest to all the world through the life of servitude to humanity of The Center of The Covenant—he who calls himself Abdul-Baha. Abdul-Baha is *The Center* from which the spiritual effulgence (which appeared in these "latter days" in the blessed person of BAHÁ'O'LLAH) is now being reflected to the world. Abdul-Baha's word is *The Truth*; his teaching differentiates between error and Truth. He is the Unique *Center* of guidance and illumination for all mankind.*

* * *

By virtue of *The Singleness of God*, "the Word" is manifest through but one chosen individual at a time. As the phenomenal sun in the heavens is but one sun, though it appears each day at a different point upon the horizon, so is the Sun of Truth—which is "The Word of God"—one and the same throughout all time, notwithstanding that its points of appearance are successively many. The foundation and the Cause of God in the world today is this same Spiritual Sun shining in its *Singleness*, its rays going forth to the people of the whole earth from a new point, and this point is the revelation of God's New Covenant upon earth.

Although the phenomenal sun has shone throughout the ages of the past, yet in order that we may be warmed and lighted by its rays, we must turn to it in its position in the heavens of *today*. It shone in the past for the world of the past. It shines today for the people of today! If the people of today refuse the sun's light and energy, shutting themselves off from its light, saying that the light and energy given off from the sun in seasons past is all they desire, they would be in manifest physical loss. They would die! In like manner are those in manifest spiritual loss who cling to "the letter" and to the memories of the light of the spiritual days of the past and who refuse to recognize "The Word of God" manifest in this day; for as it was in ages past, so it is in this day, the Divine manifestation of *The Day* is the unique source of spiritual life in the world. Therefore, it is evi-

*NOTE—It should not be construed from this paragraph and other statements in this article that Abdul-Baha is understood to be a manifestation of the Word of God, independent of the Revelation of BAHÁ'O'LLAH. The cycle of BAHÁ'O'LLAH extends for one thousand or thousands of years from 1844 A. D.; but it is unique in that the "Most Great Characteristic" of the New Covenant is the appointing of a *Center*, which now is in the person of Abdul-Baha, and after him shall be vested in the Universal House of Justice for a period of one thousand or thousands of years. (See page 238, issue No. 14, Vol. IV, STAR OF THE WEST.)—*The Editors*.

dent that the Manifestation of this day is the *only* source of spiritual life for this day and dispensation, which is that of God's Kingdom upon earth.

The physical world receives from the physical sun each day sufficient physical force and energy to sustain it until the coming of the next day, when a fresh supply is given. In like manner, the outpouring of Divine energy, force and life proceeds from the Sun of "The Word of God." With each Manifestation a supply of spiritual energy and force is given sufficient for the needs of that day, or dispensation. Then with the completion of that epoch and the advent of a new day of revelation, the former revelations are found to have become exhausted and are insufficient for the needs of the people, for if the people do not turn to the light of the new Manifestation, they find themselves in manifest loss. They become as spiritually dead souls, because the spiritual sources of the past, having fulfilled their mission, have become exhausted and are no longer sources of light for humanity;—nay, rather, that same light is again manifest in the world, but now is shining from a new dawning-point, for "The Word of God" is *Single* and no longer shines from the dawning-points of former cycles.

Thus, Moses in His age, was the only source of guidance to the people, but with the coming of Jesus the Christ, a new day dawned; for when God manifested through Jesus, the day of Moses ended. Those who loved the Divine Light of the teachings of Moses were attracted to Jesus and believed in Him for in Him they found the same Divine Light of God which formerly had existed in Moses. Upon the other hand, those in whom the spirit of Moses had not penetrated, those who saw only "the letter" or the external side of His teachings, those who refused to look toward the new point of Revelation which was in Jesus—were entirely cut off from the source of Divine Light. They cut themselves off from the Christ and became spiritually dead because they refused the living Truth, "The Word of God," the Christ as manifested in Jesus, and they were in darkness.

In like manner, in this day there are those who say, "What need have we for The New Covenant of ABHA? Have we not Jesus? We want no other!" Indeed these people are in great loss, for they cling to "the letter" of the teachings of the Christian dispensation and not to the Divine Light which emanated from Christ's Holy Person.

In this, the day of The New Covenant, the *real* Christians are those who have within their souls the love and the light of Christ, and when they hear the Bahai Message, they respond to the Call of the New Covenant, for they see and recognize the New Covenant to be the return of the same Christ, "The Word of God," which has ever been the One Light of the world throughout all ages. Those in whose souls the love of God does not exist are as spiritually dead, they being Christians in name only. Christ said: "My sheep shall know my voice." Those who really are of Him in spirit know and recognize His voice, for in them is living the Truth of Christ. The people who cling to the outer forms of the dispensation of Jesus, and who refuse the Light of God in its new point of manifestation, these, like the Jews of old who rejected Christ, are in great loss.

* * *

The Revelation of Jesus was for His own dispensation—that of "The Son." But now the apostolic age is finished and completed, and a new Revelation has appeared. Now, the Revelation of Jesus is no longer the Point of guidance to the world as it was in the past, for now the same *Christ*, which was in Jesus, is again manifest in the Bahai Revelation, and those who desire the light, must now turn to God in His New Manifestation. Christ said, "I have many things to tell you, but ye cannot bear them now." This is the time for us to know those things. Now we are in the Day of "The Word" manifesting as THE FATHER, *The Father* of whom "The Son" and all the Prophets testified, and promised. If we refuse the Father, we also refuse the Son, and all of the prophets. We are then in total darkness, for we are refusing the Revelation of the present day and dispensation, which is the end of the Revelations of the past and the beginning of a new order of things upon earth.

In the parable of "The Lord of the Vineyard" (Matt. xxI: 33) Christ spoke of the prophets of God who were rejected by the world. He spoke of the coming of "The Son" who would be rejected and slain. (Here Jesus was prophesying of His own rejection by the world and of His crucifixion.) Then Jesus speaks of this "Latter day" coming, saying: "When the Lord, therefore, of the vineyard cometh, what will He do unto those husbandmen?" "They say unto him, He will miserably destroy those wicked men and will let out His vineyard unto other husbandmen, which shall render Him the fruit in their seasons." This

is one of the holy prophecies wherein is promised the coming of the Mighty Manifestation of God to the Earth, and the establishment of His Kingdom triumphant upon earth.

* * *

The physical seasons of the year are symbolic or typical of the seasons or phases of a dispensation of "The Word of God."

In the springtime, physical life is poured out upon the earth, and all things in which there is life awake to a greater and more active physical life, while new plants and shrubs spring up upon all sides out from the hitherto sterile and lifeless earth. Shortly comes the time of fruition, and summer is at hand; then the decline of the physical forces as autumn arrives. With the winter coldness comes a cessation of physical activities and much disintegration and death in the vegetable world, while those trees, shrubs, etc., in which life remains are not productive of fruits as they were in the springtime and summer. Then again comes the springtime and with the coming of the warm sun and rain those trees and plants in which physical life exists, manifest new life—stretching out their branches and putting forth new leaves to receive the life-giving rays of light proceeding from the sun, now returned with all of its former life-giving power and strength.

Upon the other hand, those dead trees and shrubs, in which life has become extinct, and which but a short time before, outwardly appeared to be as perfect as those in which there was life, under these new conditions of springtime, disintegrate and decay with great rapidity.

Thus the dead and the living trees and shrubs stand side by side throughout the winter, and the casual observer sees them as being equal until the coming of springtime and then the outward differentiation takes place.

In like manner is the coming of the springtime of the dispensation of God's Truth upon earth. Through the shining forth of the *Spiritual Sun of Truth*—which is "The Word of God" manifested in The Temple of Chosen Man—the people of the world, as they turn to the point of Revelation, are quickened with Divine Life and bring forth in their lives the fruits of God's Kingdom; then in turn those souls sow the spiritual seeds in the hearts of others, quickening the souls of spiritually dead humanity with a new spiritual life.

Then, as time goes on, creed, form and dogma dominate and the spirit of the religion

becomes exhausted, the people grow cold in faith; religion becomes material instead of spiritual in proportion as the temporal power of its institution increases. This is the winter season of a religious dispensation; a time of spiritual famine in the land! Then arrives another Springtime of Spirituality. The Sun of Truth again appears in its *Singleness* from another dawning-point upon the spiritual horizon, and a new Divine day, or dispensation, is assured in the One, same, Single and Eternal Word of God again going forth to humanity from a new point of Divine Manifestation. God's Message in its Oneness and Singleness is again given to all peoples great and small. His Word creates Divine susceptibilities and quickens souls hitherto dead, while those in whom the love of God exists, spring into new life, for they are those who are of Him, and in whose hearts abides His love; while other souls apparently as good, and often from the world's standpoint apparently better, do not respond. Those who do not respond, have no life in them; they remain in a condition of spiritual death which is one of Divine darkness or winter, and even the revealed Truth of the past avails them nothing. The world soon sees such souls in manifest loss, for even in this world are the spiritually alive and the spiritually dead souls differentiated one from another. There is but One Source of Divine Light. It is a *single* source.

Humanity has no choice of dawning-points. There is but One in each age. God appoints and prescribes the way. Man can accept and he may reject or refuse and thus cut himself off! Sacred history proves this point. For example: when God's Word was manifested in Jesus the Christ, it was the best of the people, from the world's standpoint, who refused Him; while those who were of no worldly account accepted Him and became the pillars of His cause. Theirs was the Divine blessing, and we find mention made of them down through the ages, while the worldly great of those days are in disfavor or entirely forgotten, because they preferred the former to those present-day Revelations, and thus became entirely deprived of the Truth.

Another important point is that in springtime the dead trees and plants in which there is no life are cleared away and consigned to the fire. So is the coming of a new day of Revelation: the people who are spiritually alive, are given more life, while all of the dead religions and philosophies, like dead wood, must be discarded. If this is not done, the

past teachings will become a hindrance and a stumbling block to the growth of the New Cause, for were this year's tree held within the confines of the dimensions of its growth of last year, it could not expand nor grow. It must be free to develop the life within it to manifest without restriction.

So it is with the newly quickened souls in each Divine dispensation. They must detach themselves absolutely from all the philosophies, creeds and theologies of the past, so that the Spirit of God working and developing in their souls may grow according to the wisdom and laws of God, and not fear the scars and wounds of the stifling effects of human limitations.

* * *

There are two aspects to every Divine Revelation: (1) The purely spiritual Light or Divine teaching. This is ever one and the same, eternal and unchangeable. (2) The commands, laws and ordinances laid upon the people by the Manifestation. These are unchangeable during each dispensation, but end with the close of the dispensation and the beginning of a new dispensation.

Each Manifestation has manifested the one eternal and *single* Truth, and each has applied that Truth to the world according to commands, laws and ordinances always commensurate with the conditions of humanity to which He ministered. The spiritual welfare of the people in each age has depended upon their discarding all past ordinances, and teachings of former dispensations (save those which may have been required or reiterated by the Manifestation of the day), and by adhering only and wholly to His commands.

The seed takes root in the earth which is disintegrated from the hard, stony substances of the earth's surface. A seed will not grow when embedded in a perfect and beautiful stone. The stone must first sacrifice its condition of hardness and mineral perfection and become as dust before the seed will grow therein.

So it is with the seed of the Word of God. When this seed is offered to one of a hard heart, it does not take root—no, like the seed of the plant it grows only in prepared soil. This soil it finds in the souls of those who through sorrow and tribulation have been crushed and broken and who, like soft, rich earth, are penetrable and can absorb the water of the spiritual life which is The Love of God. There are those who have forsaken human aspirations and desire God, and are

glad to free themselves from the hard and cold condition of humanity. These seek only the life-giving teachings of the living Truth. Stones offer no sustenance to growing plants—rather, in a stony garden only weeds will grow.

BAHA'O'LLAH wrote: *"In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the Crown of Severance, and his Temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions, that it may receive the light of Assurance, and that it may perceive the Glory of God."*

Bahais must carry out this command implicitly and be severed from all and everything of the past—things both good and bad—everything. The established forms of the past, though good and profitable in their own days, are in this day detrimental to spiritual growth; unless these be ordered by the New Covenant, the ordinances of the New Covenant being perfectly adapted to the conditions of this new age.

When a community is fed upon foods which do not contain the living nourishment necessary to sustain life, or when the community is given impure water to drink—sickness and disease break out. In like manner, when in a spiritual assembly of friends, teachings other than those of the New Covenant are taught, a spiritual sickness falls upon that assemblage, and the people fail to attain to divine confirmation, and cease to attract people to the Kingdom.

We must all understand that with the coming of the New Covenant all teachings of the past ARE PAST, and that in this new Day of God only that which is revealed by the Supreme Pen, BAHÁ'O'LLAH, and that which issues from The Center of The Covenant, Abdul-Baha, is spiritual food for the people and is to be taught.

The teachings and institutions of the past Revelations were necessary in their days, and in those days were spiritual food for the people; but now all is changed. A new age has come and with it new and living spiritual food in great abundance. The Center of The Covenant is now supplying all the world with the living food and drink of the Kingdom of God.

* * *

In the strata of the earth we find the fossil

remains of the vegetation of past ages. These were once luscious and afforded good food for animals and man, but now who of us would eat these stony remains?

If we would thus differentiate between living and dead physical foods which have to do with the nourishment and life of the physical body, how much more careful ought we to be in choosing for our souls the living spiritual food of Divine Revelation of the New Covenant, pure and free from the dead teachings of the past, from which (like the fossils in the crust of the earth) the spirit of life has departed, leaving only the outer form or shell.

The coming of spring does not put life into the dead fossils, neither does the Manifestation of God have to do with the theologies and creeds of the past. Like the vegetable fossils, the religious forms of the past must be discarded.

* * *

I recall, some years ago, attending a free religious session at which a young Bahai teacher just returned home to America from India, had been asked to proclaim the Bahai Message. A large number of people were gathered together and our young friend gave a most beautiful address, explaining the Holy Cause successively from the view-points of each of the great religions of the past, and explaining how, in this day, the same "Word of God" which had created the religions of the past, each in its own day, was again manifest in the world creating the great universal religion which is God's Kingdom upon earth. He gave a comprehensive talk. It contained food for spiritual thought, and it gladdened and attracted the hearts of the people. Whereupon as soon as he had finished speaking the person presiding over the meeting, in a very delightful, pleasant and friendly manner, called the attention of the audience to the fact that the platform of those meetings stood for all teachings past as well as present, and thereupon she asked one who was present, to speak, a teacher of the most ancient of this world's philosophical systems.

This person arose and in a manner, which apparently seemed in sympathy with the Bahai address, quietly and persistently loaded the minds of the audience with so much of his ancient theology, that the effect of the Bahai address was quite counteracted, and the audience left the place in a confused state of mind.

Although at various times Bahai teachers spoke from that platform, there were few re-

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Sharaf 1, 69 (December 31, 1913)

No. 16

THE MASHRAK-EL-AZKAR IN AMERICA: FUNDS IN HAND TO MEET REMAINING INDEBTEDNESS ON SITE.

"The Mashrak-el-Azkar at Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this Structure may be raised and completed."—Abdul-Baha.

* * *

IT SHOULD be a matter of great happiness to all Bahais that the funds to meet the remaining indebtedness on the site for the first Mashrak-el-Azkar in the Western world, are in hand.

The significance of this event cannot be realized at this time.

This site includes not only the large tract but also the strip of land on the lake shore, which gives to the whole a fine perspective from the lake as well as the desired outlook from the land.

The total expenditure for this site has been:

Main tract	\$34,500
Lake shore tract	17,000
Total	\$51,500

There is remaining in the treasury after the last payment and interest, \$978.70 toward the building fund.

Abdul-Baha says (see page 208, issue No. 12, Vol. IV, STAR OF THE WEST) that the sum of two or three hundred thousand dollars should be raised in order to begin building operations.

What a priceless piece of ground is this site, dedicated by the hands of "The Orb of The Covenant," and blessed by his holy feet! This is a blessing whose worth will unfold more and more, as the world comes into the knowledge of the station of Abdul-Baha.

BAHAI TEMPLE UNITY,
Corinne True, *Financial-Secretary*.

"THE MODERN SOCIAL RELIGION"

A new book by Mr. Horace Holley

MR. Horace Holley, a Bahai now located at Paris, has written and recently published a book pertaining to the Bahai Movement, entitled *The Modern Social Religion*. Mr. Holley will be remembered by the Bahais as the author of the pamphlet, *With*

Abdul-Baha in Thonon—a delightful contribution to the ever increasing Bahai literature printed in English.

The publishers—Messrs. Sidgwick & Jackson, Ltd., 3 Adam Street, Adelphi, London, W. C.—say that Mr. Holley shows it fills

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A WORD PICTURE OF THE "OLD" WORLD.

LOOK thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and the vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revellers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In one place thou wilt behold the wanton and soiled decorations, and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery,—and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals, statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize falacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis, and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach himself to the purity, nobility and splendor of the world which endures.

—ABDUL-BAHA ABBAS.

"LET THE NEW FOLLOW THE NEW!"

[Continued from page 271]

sults of a lasting nature, and all because those who upheld the platform insisted always in mixing with the Truth of The New Covenant the old forms and teachings of the past.

* * *

Abdul-Baha commands that nothing but *reality* be taught. There is but one reality in the world today and that is the *New Covenant*. As one travels through the various Bahai Assemblies it is clear to see that in those centers where the people have *clung exclusively* to the teachings of BAHÁ'Ó'LLAH, shutting out from the meetings the very mention of all else, in those places there has been growth and fruition, fragrance and spirituality, because the people have been nourished upon the pure life-giving spiritual food of "The Word of God," and consequently have grown in the grace of the Kingdom.

The Center of The Covenant is the Divine physician to the world besides whom there is none other. That which proceeds from him is the Word of God, and is to be obeyed. If it is not obeyed souls suffer; they deprive themselves of the bounty and blessings of God.

Every command of The Center of The Covenant is to be obeyed implicitly. If anyone fails to follow, he deprives himself and is in manifest spiritual loss.

Now, in this day, it has been revealed by The Center of The Covenant that the Message of the New Covenant is to be proclaimed and taught to the world. Of late this command has flowed frequently from the pen of Abdul-Baha.

All true Bahais must now arise to obey this call. Those who arise have the promise of the confirmations of heaven. If they do not arise, the blessings will pass from them to others whom God will raise up to do His work.

Abdul-Baha assures us that this is the day for sowing the spiritual seed of God's Word in the hearts of the people, so let us all arise to do the bidding of The Center of God's Covenant, to spread the glad-tidings of the coming of the Messiah and the establishment of His Kingdom among men.

Humbly yours in the service of The Center of The Covenant.

Charles Mason Remey.

"THE MODERN SOCIAL RELIGION"

[Continued from page 272]

a great want that the world has half unconsciously begun to feel; that in words adapted from Tolstoy—himself an interested student of the Movement—it "will substitute for corrupted religion and the system of domination which proceeds therefrom, the true Religion, the basis of equality between men and of the true liberty." The price is five shillings net.

Regarding this publication, Abdul-Baha, says:

To Mr. Horace Holley, author of the Bahai work, *The Modern Social Religion*.

HE IS GOD!

O thou son of the Kingdom!

A copy of the book written by thee and forwarded to this spot was received. The friends are engaged in reading it. They praise and

commend your book most highly and appreciatively, God willing, it will be translated and I will likewise read it. Thank thou God that thou art confirmed and assisted; thy aim is to render service to the Kingdom of ABHA, and thy object is the promotion of the Teachings of BAHÁ'Ó'LLAH. Although the glory and greatness of this service is not known for the present, but in future ages it shall assume most great importance and will attract the attention of the most great scholars. Therefore, strive more and more as much as thou canst in this service, so that it may become the cause of thy everlasting glory and in the Kingdom of ABHA thou mayst shine like unto a star.

Upon thee be Baha-EI-ABHA!

(Signed) ABDUL-BAHA ABBAS.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to the Secretary of the Sixth Congress of International Freedom of Religions; (2) talk by Abdul-Baha on the proofs of the existence of

Divinity, given at Paris, France; (3) supplication of T. K. Cheyne, M.A., D.D., of Oxford, England, to Abdul-Baha; (4) article by Mirza Enayet'Ullah Sohrab on the "Struggle of Existence and the Bahai Cause."

بنا بر قاعده تنازع بقا اقوام و طبقات ضعیفه را در مقابل
 قوا و سیاست خرد مقهور و مغلوب بلکه اغلب معدوم میکند
 و تاریخ نیست مگر شرح وقایع تنازع بقا ما بین اقوام بشری
 و ملان مملکت ترقی کرد سایر اقوام و ملل را اسیر و عبید خود
 نمود ثنای ملیون هارا وسیله بقای خود شدند
 در سنه صد و چهل نه الی صد و چهل و شش قبل
 از میلاد ماکس کاتوک یکی از سرداران روم ایتالیا
 بود در موقع سفارتش به کار تاج که فعلاً اسمش از
 صحنه جغرافیا پاک و معدوم شده چون مشاهده بقا
 مادی و مدنی کار تاج را نمود عرف عصیت و حمت
 حیوانیت ان بی حمت مجروش آمد و فراهم نمودن آب
 خرابیان مملکت و معدوم نمودن نام قوت و حمت
 خون ملیونها را بر خورد و فزیه وطن پرستی خود
 حتم و لازم دانست و چون به روم مراجعت نمود
 داخل دارالشورای روم شده جمعیت را بصدای
 بلند مخاطب ساخت و گفت " اگر روم دولتی
 بقای طلبد کار تاج باید خراب شود " و عاقبت پس
 از چندین محاربات سخت و چند ماه محاصره کار تاج
 را خراب کردند و کوررها نفوس کان لم یکن
 شیئا مذکور اسم هستی و استقلال شان از صحنه
 روزگار پاک شد این عبارت " کار تاج باید خراب شود "
 سرشت سیاست اروپا و دلیل قاطع طبعیون در اثبات
 فلسفه تنازع بقا گردید .
 و اما نسبت امریهائی به تنازع بقا چیست
 حضرت بهاء الله جل جلاله و شأنه می فرماید :
 " نزاع و جدال شان انسان نبوده و نخواهد بود "
 حضرت عبد البهار ارواحاله الفدای می فرماید :
 " تنازع بقا از خصائص حیوانات حشریه است "
 پس مسلم است که امریهائی تنازع بقا را در مورد انشا
 تصویب و تصدیق نمی نماید بلکه در آیات کثیره این

نزاعها و مجادلات انسانی را منع و رد می کند و چند سئوال
 را که مازید لای غایم اشکاری نماید که حکم و صلح الهیه در
 رد و جلوگیری از تنازع بقا چه قدر نافع و مفید باحوال بشریات
 و مخالفت با ان اوامر الهیه پایه و انداز مفید نافع انسانی است
 اولاً آیا اگر انسان در تحت قوانین موضوعه قطع نظر از جمیع
 تعقیبات جنسی و طوفی و دینی نموده مستراند در همه جای عالم
 خود را متناسب ساخته تحصیل معاش و ضروریات
 حیوانیه نماید یا خیر آیا ملیون ملیون از اهالی اروپا
 به بر جدید امریکا مهاجرت نمودند از ثروت عالم کم شد
 و یا بر استحکام و زیادتیش افزود آیا اگر هزار نفر از
 ایران مهاجرت کنند و در زراعت و صنعت و تجارت
 و تربیت خود و ایرانیان بزرگ حمت بکارند چه ضرری وارد خواهد
 آمد اگر این دست هائیکه در اضمحلال و فقر انرا نشانی
 مهارت پیدا کرده در بقا و حیای آن حیدت و فعالیت خرج دهند
 چه خواهد شد آیا اگر این ثروت و کثرتی که در اعلم و حمت
 ثروت و کثرت از میان می رود در کثیر و تحصیل ان صرف شود
 در مستهای بک ثروت انسان زیاد تر شده یا
 کمتر آیا اگر این ثروتی که دست و استین برای نجات خون هزاران
 بی گناهان با کاذبه کرم حمت برای معاونت و مساعدت ملیونها
 بیچارگان برینند چه مفرقی حاصل شود آیا با همه این ترتیب
 افکار و عقول و قنآن نرسیده که از قیاسات موهومی
 تنازع بقا که تقلید از حیوانات است انسان بیرون آید
 آری آن وقتی خواهد بود که جمیع افکار و عقول اقتباس کمال از
 عقل کل الهی حضرت بهاء الله نمایند تا اساس عمری
 حصول یابد و ان نظام تام صورت گیرد کما قال تبارک
 و تعالی " ان الذین اوتوا بصائر من الله یرون حدیث
 الله السبب الاعظم لنظر العالم و حفظ الامم "

چاه است و راه و دیده بینا و آفتاب
 تا آدی نکالا کند پیش پای خویش

دکتر ضیاء بضاجی

<p>بنایات ضعیفه را در زیر از نفست اعتدیه مجرم و در بالای آنرا کاستاب از ارضیه آفتاب عالمان مخرج می دارد و تپتیا بزرگ و سیاه سرک پیچه قوی نموده و استیزان را زده خوراک خود را اگر گشت صبرنا ناکت مصلحت را در راه اند عقاب و شاهها ز جیخا لخدود را از خود بگریز و کیشک همیشه رنگین و خدینس دارند شیر خلمی مگرش بی هوش را در پیچه خود نرم کرده و خندان از قوم خود را از بلع ممالک صغیر تعیین نموده این دسته ایوا آن دسته صنعا را هلاک نموده از میان می برند و این زود سنان آن زیرستان را فانی و خود را باقی می خورند این میدان جنگ را طبیعتی قانع بقا نام نهاده اند یعنی اگران قویه برای بقای خود از غذای نبردستان ناگزیر هستند و در این میانه زمان بجای با هم توی صادم و لا کله و لکن غلب صورت بگیرد .</p>	<p>۳ ایشان ظاهر شده و ضامن خود . هم چنین چلیم در شب سر راست که صحنه شامه نرود بلع بن است . صحت من می گذارم که با مردم زیاد معاشرت کم و با کما کما می چند نفر از دوستان را ملاقات نکند . من گمان می کنم که آنچه بخورد از الونون بینی که باید بد و شاد و هنر ضامن باشد که با امر بجای را قبول کنند . ولی کسی مستطیر بود که نفسی نیست پرلس گردد . من بخوبی تمام نیست پرلس با بلع ساسا ابرو صانیش دوست می دارم انهم خایه در گشت داشت و کن صراقتی نه که می گوید فوت من در ضعف کما عمل شود من میدانم که در وقت در وقت با ابا قدری حاصل نمیشود و کن در این ایام جسم خود را بی صدم نگار باز داشته اند . در نهایت دلبری دعا می گوید ستر تر تر و جیش نال نموده بودید خدایم نگاه کاه کتاب بلع مبارک را بخوانم فی الحقیقه شما با عالم را بدین می رسید لازم همان نوع که شما سبباید و توفیق و کبریا می شودید خداوند شما را تا بسید نماید با نهایت محبت در بر بقرار الله که در آن عیان می شود است (۲۸) روحانی پرورشید</p>
<p>بنایات ضعیفه را در زیر از نفست اعتدیه مجرم و در بالای آنرا کاستاب از ارضیه آفتاب عالمان مخرج می دارد و تپتیا بزرگ و سیاه سرک پیچه قوی نموده و استیزان را زده خوراک خود را اگر گشت صبرنا ناکت مصلحت را در راه اند عقاب و شاهها ز جیخا لخدود را از خود بگریز و کیشک همیشه رنگین و خدینس دارند شیر خلمی مگرش بی هوش را در پیچه خود نرم کرده و خندان از قوم خود را از بلع ممالک صغیر تعیین نموده این دسته ایوا آن دسته صنعا را هلاک نموده از میان می برند و این زود سنان آن زیرستان را فانی و خود را باقی می خورند این میدان جنگ را طبیعتی قانع بقا نام نهاده اند یعنی اگران قویه برای بقای خود از غذای نبردستان ناگزیر هستند و در این میانه زمان بجای با هم توی صادم و لا کله و لکن غلب صورت بگیرد .</p>	<p>۴ بنایات ضعیفه را در زیر از نفست اعتدیه مجرم و در بالای آنرا کاستاب از ارضیه آفتاب عالمان مخرج می دارد و تپتیا بزرگ و سیاه سرک پیچه قوی نموده و استیزان را زده خوراک خود را اگر گشت صبرنا ناکت مصلحت را در راه اند عقاب و شاهها ز جیخا لخدود را از خود بگریز و کیشک همیشه رنگین و خدینس دارند شیر خلمی مگرش بی هوش را در پیچه خود نرم کرده و خندان از قوم خود را از بلع ممالک صغیر تعیین نموده این دسته ایوا آن دسته صنعا را هلاک نموده از میان می برند و این زود سنان آن زیرستان را فانی و خود را باقی می خورند این میدان جنگ را طبیعتی قانع بقا نام نهاده اند یعنی اگران قویه برای بقای خود از غذای نبردستان ناگزیر هستند و در این میانه زمان بجای با هم توی صادم و لا کله و لکن غلب صورت بگیرد .</p>

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 اما عناصر بسیطه باقی و برقرار و بی ترکیبیت باقی می ماند پس معلوم و مسلم شد ترکیب عناصر بسیطه سبب حیات است و تحلیل آن انعدام و محلت و بی انضمام اصلیه باقی و برقرار چرا که بسیط است و شیئی بسیطه مدیه نمی شود اما ترکیب تحلیلی می شود یعنی وجود کائنات از ترکیب است و انعدام از تحلیل و این مسئله کلیت نه اعتقادی فرق است بین مسائل اعتقادی و فنیه اعتقادی به سمرعات تقلیدی است اما مسائل عقلیه مؤید بر همین قاطعه لهذا فتا ثاب است که وجود کائنات عبارت از ترکیب است و قضا عبارت از تحلیل مادون گویند مادام وجود کائنات از ترکیب است و انعدام از تحلیل و گرچه احتیاجی بجالو حی قدير چه که کائنات نامتناهی بصورت نامتناهی ترکیب می شود و از هر ترکیب کائی موجود گردد .

و وجود اشیاء باراده حی قدير است .
 این یکی از دلائل است و چون این مسئله بسیار مهم است باید در آن فکر کنید و در میان خود مذاکره نمائید زیرا هر چه بیشتر فکر کنید بیشتر مطلع بر تفاصيل می شوید حمد کنید خدا را که قوی بشما عنایت فرموده که می توانید اینگونه مسائل را درک کنید

مؤرخه ۲۳ اکتبر ۱۹۱۳
 الله ابھی

دوست محبوب و هادی من
 خواهی کرد وقتی که در خانه عزیزت قدیم ما شمارا در دنیا نوازش در آغوش گرفتید همیشه در نظر بوده و موردت قوت قوه حافظه است و بکلی معتقدیم آتم که این مبنی بر مشیت الهی بود لازم نبود برای من که معتقد بر این امر میبگردم زیرا حقائق را که شما تعلیم و شرح می دهید بر حسب نیاز زندگی نمودم آنچه که من می خواستم و شما عنایت نمودید حیات شخصی بود [مثل حیات خودتان] که جمیع امالش را فدای حقیقت نموده است و در خدمت محبت بر نوع انسان بیکر شد مانند حیات خارق العاده حضرت بهاء الله محبت سر عالم است و من سعی می کنم که در این حیات محبت زندگی نمایم و شمارا دائما تایید و تحسین هم چنین شمارا تشکر می کنم بجهت اینکه جناب آقایان علی اکبر را ملاقات نمودم زیرا بسیار دوستی و محبت مرا کمک نمودند بی نهایت مرا تایید نموده اند و چه شخصاً و چه عملاً تشکرات صمیمانه خود را نسبت

اما الهی ترین جواب دهند که ترکیب بر سه قسم است یا ترکیب تصادفی است یا ترکیب الزامی است یا ترکیب ارادی چهارم ندارد زیرا ترکیب حصردی در این سه قسم است اگر بگوئیم این ترکیب تصادفی است واضح البطلان است چه که معلول بی علت نمی شود لابد معلول علت دارد و این تصادفی و البطلان است و هر کس این را ادعا می نماید ترکیب ذاتی الزامی است یعنی این ترکیب مقتضای ذاتی هر کائی و لزوم ذاتی این عناصر است مثلاً حرارت لزوم ذاتی آتش است و رطوبت لزوم ذاتی آب پس اگر این ترکیب لزوم ذاتی باشد دیگر انفکاک ندارد چنانچه ممکن نیست حرارت از آتش و رطوبت از آب انفکاک یابد مادام این ترکیب لزوم ذاتی است این انفکاک ممکن نیست پس این هم نیست چه اگر این ترکیب کائنات لزوم ذاتی بود دیگر تحلیل نداشت لهذا الزامی هم نیست باقی چه ماند ترکیب ارادی یعنی این ترکیب کائنات

<p>۲ بتابد شرق و غرب روشن شود جنوب و شمال دست در آغوش یکدیگر گردد جمع ادیان حقیقت جو شود و حقیقت گو گردد و یک تاسیسات ابدیه در عالم انسانی گذاشته شود و بنیان وحدت عالم انسانی روز بروز ارتقاع یابد این است آرزو عین آواره و از خدا از برای شما آید و توفیق طلبیم تا سرفق با همی گردید که از بدایت عالم در نظر منع و مستحیل بود و لکن در این قرن نوزدهم در نهایت کمال و مجال تحقق یافت و علیکم التحیه و التشاء عبد الهجاء عباس</p>	<p>۳ که هیچ ربطی با اساس دین الهی ندارد و چون این تقالید مختلف است از اختلاف جدال حاصل و جدال استری بقتال گردد خون بپاره گان ریخته شود اموال بتالان و تاراج رود و اطفال بکس و اسیر مانند دین که باید سب الفت باشد مورد کفایت شود دین که باید شهادت فائق باشد زهر قاتل گردد دین که باید سب نوزادیت عالم انسانی باشد سبب ظلمات شده است دین که سبب حیات ابدی است سبب نجات گشته پس تا این تقالید در دست است و این دام ترور در شصت از دین جز مضرت بعالم انسانی حصول نپذیرد پس باید این تقالید کهنه بپوش را که معمول به ادیان است بتماماً ریخت و ترقی اساس ادیان الهی کرد و چون اساس ادیان الهی یکی است حقیقت است و حقیقت تعدد و تفریق قبول نماید لهذا الفت و اتحاد نام بر جمع ادیان حاصل شود دین الهی در نهایت کمال و مجال در این عالم انسانی جلوه نماید .</p>
<p>برهان بر وجود الوهیت نطق مبارک حضرت عبد الهجاء در رسد "برهان وجود الوهیت" در پاریس روز ۹ فوریه ۱۹۱۳</p>	<p>انسانی حصول نپذیرد پس باید این تقالید کهنه بپوش را که معمول به ادیان است بتماماً ریخت و ترقی اساس ادیان الهی کرد و چون اساس ادیان الهی یکی است حقیقت است و حقیقت تعدد و تفریق قبول نماید لهذا الفت و اتحاد نام بر جمع ادیان حاصل شود دین الهی در نهایت کمال و مجال در این عالم انسانی جلوه نماید .</p>
<p>هو الله امروز شخصی از وجود الوهیت سؤال کرد که چه برهان بر وجود الوهیت دارید چه که فاس برد و قسمند قسمی معترف بالوهیتند و قسمی منکر لهذا امروز بدلیلی از دلائل عقیده میز اهم اثبات وجود الوهیت تمام زیرا دلائل نقلیه را میدانید و نزد کل معلوم است . در جمیع کائنات موجود چون نظری کنیم می بینیم هر کجائی از کائنات از ترکیب عناصر منفرد پیداشده مثلا عناصر و اجزاء فرجه ترکیب شده و از آن انسان پیداشته عناصر بسطی ترکیب شده و از آن این گل پیداکرده اجزاء فردی ترکیب گشته و این سنگ پیداشده خلاصه جمیع کائنات وجودشان از ترکیب است و چون این ترکیب تحلیل شود آن موت و انعدام است</p>	<p>پس این کنگره محترم باید این پرده های تقالید را ببرد این ذواندرا از میان بردارد این ابرهای تاریک را متلاش کند تا شمس حقیقت در نهایت درخشندگی از افق ابدی جلوه نماید الحمد لله این قرن قرن علم است این قرن قرن حقیقت است عقول ترقی یافته افکار توسعه بسته ادراکات شدید گشته لمسنا بسیار دقیق شده اکتشافات عالم را فرا گرفته است عظیم بجهت جلوه وحدت عالم انسانی حاصل شده اگر این کنگره محترم چنانکه باید و شاید بترویج مقاصد خیریه پردازد و این تقالیدی که در دست ادیان است و مخالف اساس الهی زائل نماید جهان جهان دیگر گردد عالم ناسوتی جهات مکتوبی شود عالم انسانی جلوه گاه حقیقت گردد و نور آفتاب جهان بالادراو</p>

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ماه شرف ۱۳۳۲

مَجَلَّةُ الْخَبْرِ

۱۳۲۹

صفحه اول
جلد چهارم
شماره شانزدهم
قیمت اشتراك
دسمبر ۳۱

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا در میان بندگان
بش و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان
و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبیل اداره است قبول و نشر خواهد کرد

فَوْجِ مَسَارِكِ

پاریس
مشرقی کنگره ششمین المللی آزادی
خواهان ادیان که از ۱۶ ماه جولای الی ۲۲ سنه ۱۹۱۳
در پاریس منعقد گردید.

هوالله

دوست عزیزم خیرها - نامه شمار سید و مفتی
سبب ورود و جدان گردید زیرا دلالت می کرد که جمعی از
خیر خواهان عالم انسانی همت گماشته اند که کنگره ادیان
تشکیل نمایند تا سبب الفت بین ادیان شوند و حقیقت
دین و اساس ادیان الهی آشکار گردد و سنن قوام نمایند
این مقصد جلیلی است زیرا خدمت بعالم انسانی است
و این سخنان روحانی است امیدوارم که آن انجمن
موفق بر تالیف قلوب اهل عالم گردد و سبب صلح بین ادیان
نشود تا بیگانگی در عالم انسانی نماید جمیع ادیان عالم
بیگانگی یعنی وحدت عالم انسانی در آیند و بسیار آرزو
داشتم که در این کنگره بین المللی حاضر گردم ولی افسوس
که در مصمم و ضعف بنیه و استیلاء ارض مانع
از حضور است لهذا بکمال نخلت عنبر از حضوری
تمام و چند سطر در این خصوص می نگارم .
عقلاء پیش که معتقدان حقیقت اند در نزد آنان

واضح و مسلم است که مقصد از ظهور در مظاهر مقدسه
الهیة و انزال کتب و تأسیس دین الهی الفیض
است و محبت بین عموم افراد انسانی دین اساس وحدت
روحانیه است وحدت افکار است وحدت عقاید است
است وحدت ادیان است و روابط مغزیه بین
عموم افراد تا عقول و قلوب بتربیت الهی نشو و نما
نمایند و حقیقت کنند و مقامات عالیه کالاتی
رسند و مدنیت الهیه تأسیس گردد زیرا در عالم
وجود دو مدنیت است یکی مدنیت طبیعی مادی که
خدمت بعالم اجسام نماید و دیگری مدنیت الهی که
خدمت بعالم اخلاق می نماید بر اساس مدنیت مادی
عقلاء بشرند و مؤسس مدنیت الهیه مظاهر مقدسه
الهی دین اساس مدنیت الهیه است مدنیت مادی
بمنزله جسم است و مدنیت الهیه بمنزله روح جسم
بی روح مرده است و در نهایت هلاکت و تلفات
باشد .

تا آنکه مقصد از دین روابط ضروریه وحدت عالم
انسانی است و این است اساس دین الهی این است
فیض الهی این است تعالیم و تأسیس الهی این
است نور حیات ابدی هزار افسوس که این اساسین
متروک و محجوب جمیع ادیان ولی تقالیدی ایجاد کرده اند

نجمت

۱۳۲۹ ۲



سینکغو اخیگ

شماره نشان دهم ماه سنه المظفر

فهرست مندرجات

- ۱ لوح مبارک از برای منشی کنگره ششم بین المللی آزادی خواهان اودیان در پاریس
- ۲ نطق مبارک حضرت عبداللہ "در سئله" برهان بر وجود الوهیت" در پاریس
- ۳ عرضیه پروفیسر جین از اسکفرد انگلستان
- ۴ تنازع بقا و امریانی بقلم آامیر زعنایت الله سہراب

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

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TABLET OF "GLAD-TIDINGS TO THE JEWS"
WORDS OF *BAHA'O'LLAH* ["*The Glory of GOD*"] ADDRESSED
TO THE CHILDREN OF ISRAEL THROUGHOUT THE WORLD

He is the Powerful, the Mighty, the Self-Subsistent!

REJOICE! REJOICE! O Children of Israel, in the graces of the
Manifestation of the Glorious LORD*

Thanks and praise be unto God, that the Sun of Truth hath
dawned upon the horizon of Unity, and it is dispersing and expelling
the darkness of differences and oppression.

Now, the flowers of significance [i. e., the explanations of mysteries]
have blossomed upon the Branch of Generosities, and the Nightingale of
the invisible Flower-Garden hath left its Nest; the dwellers of the Holy
Place have adorned the plane of the earth with profuse benefits, and
have illumined the feasting-place of nearness with every variety of
ornament.

Blessed is the brave one who, with a firm step, walks out of the
corridors of intimacy [i. e., his old religious restrictions and limitations]
and takes a place in the ranks of the lovers of GOD and men; that he
may become enlisted among the faithful and assured ones, the truthful
and holy ones; that he may be constantly promoted in both worlds and
ever favored with eternal exaltation.

O ye possessors of sight! With the inner eyes contemplate the
Horizon of the world, that ye may behold the Mount of Sinai and the
Country of Safety resplendent through the Light of GOD and radiating
with the Manifestation of the LORD! Look not in the least with the
eyes of the unbelievers and the wicked ones, for verily they are blinded
by the world and cannot behold eternity.

Peace be upon him who followeth Guidance!

—*BAHA'O'LLAH.*

Translated from the Persian by Mirza Yuhanna Dawud,
London, March, 1911

* See Isaiah 40:5. "And the Glory of the LORD shall be revealed."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Sultan 1, 69 (January 19, 1914)

No. 17

LETTER FROM THE JEWISH BAHAIS OF TEHERAN TO THE CHRISTIAN BAHAIS OF CHICAGO

ALLAH'O'ABHA!

Teheran, Persia, June 2, 1903.

To the brilliant House of Spirituality of the Bahais of Chicago,
from the Spiritual Assembly of Israelites of Teheran:

PRAISE and thanksgiving unto the Desired One, who by the burning light of Divinity and Truth of our High LORD ["The First Point"—the BAB], and by the Godly Rays of our Adored LORD, the Blessed Perfection and the Greatest Name, El-BAHA [BAHA'O'LLAH], and by the fragrance of the pure servitude of the Revolving-Place of all Names, ABDUL-BAHA (May the souls of all the creatures be devoted in sacrifice for him!)—conducted these wanderers of the desert of astonishment to the Destination and Place of Truth; made them drink from the Source of Guidance, and brought them near to the Plains of Knowledge of the Rising-Place of the Manifestation and the Speaker in the Mount of Sinai. Therefore, unto Him be praise and thanks for that which He has bestowed upon us!

We are the same people who, in the last part of the cycle of Moses, were exposed to blindness and ignorance and deprived from the Manifestation of the LORD, Jesus Christ, and did not understand the fragrance of the Holy Ghost, and our society became dispersed and separated from our brothers and friends.

When Mohammed appeared our eyes and hearts did not become bright from the Light of his guidance; so we rejected and protested against him, until the Eternal Light of the Blessed Perfection [BAHA'O'LLAH] enlightened the world with His Great Epiphanies: Then His grace and favor had pity on these wanderers, and awakened us and made us watchful: Then He led us with the great signs and the strong proofs of the Old and New Testaments and the Koran. He put peace and salvation among the nations, for no one of the Manifestations had such great power of influence as was with El-BAHA.

The prophets had prophesied of this omnipo-

tence—that it could not be found in others than He, Himself, [saying]:—

"And many people shall go and say: Come ye and let us go up to the mountain of the LORD, to the house of the LORD of Jacob; and He will teach us of His ways, and we will go in His paths; for out of Zion shall go forth the law, and the Word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more"—as it is prophesied in Isaiah 2: 3, 4.

"Sing unto the LORD, for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isaiah 12: 5, 6.)

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." (Isaiah 46:13.)

"Behold, the LORD God will come with strong hand, and His arm shall rule for Him . . . and He shall carry them in His bosom, and shall gently lead those that are with young." (Isaiah 40:10, 11.)

"Again the word of the LORD of hosts came to me, saying: Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD, I am returned unto Zion; and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain." (Zechariah 8:1-3.)

[Continued on page 289]

The following letters, which appeared in *The Egyptian Gazette*, were sent by "The Center of The Covenant" for reproduction in the STAR OF THE WEST—*The Editors*.

PROFESSOR VAMBERY AND THE BAHAI RELIGION

[Reprinted from *The Egyptian Gazette*, Sept. 24, 1913]

PROFESSOR VAMBERY AND THE BAHAI RELIGION.

REMARKABLE LETTER TO ABBAS EFFENDI.

To the Editor "*Egyptian Gazette*."

Sir:—In view of the recent death of that distinguished scholar and orientalist, Arminius Vambery, I feel that the subjoined letter, sent only a few weeks before his death to Abdul-Baha (Abbas Effendi), becomes a historical document of worldwide interest and importance. This hitherto unpublished letter I am happily permitted to make public.

Written in Persian its exquisite diction and courtesy reveal how thoroughly this wonderful scholar inherently understood the heart of the religious East and how fully he sympathized with all truly noble aims. To many Vambery was perhaps known only as a brilliant and indefatigable anthropologist and researcher into hidden origins; to others, who know the infinite complexities of life and thought in the Near East, he meant a great deal more. His strenuously active life comprised more knowledge based on experience than is generally to be found in the career of three ordinary diplomatists. His linguistic attainments were remarkable, for he spoke and wrote over fifteen languages.

Naturally his judgment on men and things was therefore remarkable for its penetrative accuracy and shrewdness and for four years he worked as special adviser to the ex-Sultan, Abdul Hamid. A particularly hard youth, fought in such bewildering surroundings as Turkey, Persia and the Balkans present, gave

him unequalled opportunities for observation and study.

Concerning religious philosophy he could enter into discussions with the best and especially on Islamic theology, whether Persian or Arabian, he spoke with an intimate and immediate knowledge that inspired great respect among the learned mullahs. Many are the biographical sketches that have appeared on this extraordinary genius from time to time in European reviews and now many more will be surely presented; but it may be doubted whether any will reveal the inner soul and high aspirations of this scholar at a ripe old age as do the contents of the following communication. We seem to feel the glow of a flame that flashed out from the heart of one who had always searched to find a great truth, a compelling conviction, and that this glad experience had finally been accorded and he was satisfied.

The memorable meeting between Abdul-Baha and the professor took place in Buda Pesth last April where the great Bahai Master met with an ovation on the part of scholars, orientalist and social reformers. On the return of Abdul-Baha to Egypt he wrote to Vambery, sending him a gift, and the following letter was the reply. For the information of those who are unfamiliar with Eastern expressions I may add that the style is, in Islam, only adopted by the religiously learned and only used towards a supremely great teacher or leader.

Believe me, yours, etc.,

J. STANNARD.

Ramleh, September 22.

LETTER TO ABDUL-BAHA FROM PROFESSOR VAMBERY

I FORWARD this humble petition to the sanctified and holy presence of Abdul-Baha Abbas who is the centre of knowledge, famous throughout the world and beloved by all mankind. O thou noble friend who art conferring guidance upon humanity, may my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant and the rug which you have forwarded came safely to hand.

The time of the meeting with your excellency and the memory of the benediction of your presence, recurred to the memory of this servant and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islam, yet have I never met so lofty a character and so exalted a personage as your excellency and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first hand information and experience, entered into the ranks of various religions; that is, outwardly I became a Jew, Christian, Mohammedan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all these religions have become the instruments of tyranny and oppression in the hands of rulers and governors and that they are the causes of the destruction of the world of humanity.

Considering these evil results, every person is forced by necessity to enlist himself on the side of your excellency and accept with joy the prospect of a fundamental basis for a universal religion of God being laid through your efforts.

I have seen the father of your excellency from afar. I have realized the self-sacrifice and noble courage of his son and I am lost in admiration.

For the principles and aims of your excellency I express the utmost respect and devotion and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

VAMBERY.

ARMINIUS VAMBERY

Extracts from the Diary of Mirza Ahmad Sohrab, September 23, 1913

PROFESSOR VAMBERY,—whose letter to Abdul-Baha is published herewith—was well known all over Europe on account of his travels in the interior of Asia and his writings. He was born in Hungary, at the village of Duna-Szerdahaly, in March, 1832. His father was a Jew in humble circumstances. He was apprenticed at the age of twelve to a dress-maker, but having acquired some book learning, he presently became tutor to a publican's son. By enduring much privation, he had, by the time he was sixteen, mastered several other languages, beside Latin. Four years later he went to Constantinople, where he was engaged as a tutor by Hossein-el-Dein Pasha. In 1858 he brought out a German-Turkish dictionary.

He had now lived so long in the East that

he could pass for an Osmanli, and in 1862 he started on his long and arduous journey to Central Asia. He distinguished himself as a dervish, assuming this disguise at Teheran, with a knowledge of the Persian and Turkish and with careful practice not only of the customs of Orientals generally, but also of the ways of the dervishes, the mendicant friars of Islam. He made his way to Khive, where he was granted two audiences by the Khan. The Amir (Prince) of Bokhara heard suspicious stories of the traveler, but having seen Rashid Effendi, as Vambéry called himself, to be a good Moslem and all that he professed to be, dismissed him with handsome presents.

On his return to Europe, Vambéry paid a visit to England, where he met with a recep-

tion, both from the geographers and the public. His first account of his "Travels and Adventures in Central Asia" was published in London in 1864, and had a large circulation. He also wrote a "History of Bokhara," based chiefly on the works of Persian and Arabic historians.

In recognition of his linguistic attainments, Vambéry was appointed Professor of Oriental Languages at Budapest. He frequently visited England, and seldom missed an opportunity of giving his opinions, in European periodicals, on any new development of Eastern and Middle Eastern politics.

During the visit of Abdul-Baha to Budapest, he met him twice, and once he called at the hotel to return the visit. His knowledge of Oriental languages, especially Persian, Arabic and Turkish, was amazing.

He was a pleasant-looking old man, rather short of stature and with wrinkled face on account of his great age. In the course of conversation with Abdul-Baha, he said: "*For many years have I been following your teachings, and ever longed to meet you. I admire more than anything else your supreme courage, that at this advanced age you have left everything and are traveling all over the world to spread your humane principles. You are doing a great work. Your work will be crowned*

with success because your sincerity, unwavering faith and high ideals have stamped themselves upon the minds of the world's thinkers." His last words as Abdul-Baha bade him farewell in his drawing-room and library were these: "I hope to hear from you. Please, when you return to the East, send me the Writings and Treatises of your Father, and I will do everything to spread them in Europe. The more these principles are spread, the nearer will we be to the age of Peace and Brotherhood."

The story of how Vambéry, physically afflicted—for he was lame—fought for existence against hunger and persecution, and gradually mounted the ladder of fame, furnishes one of the most remarkable pages in the history of the Jewish race. At school, Vambéry once said: "Hunger, mockery and insult—I experienced them all in turn; but the greatest misery was not capable of darkening the serene sky of youthful mirth for more than a few minutes, and even my healthy color returned after a short interval of bodily collapse."

He was well received at the English Court, both in the reign of Queen Victoria and that of King Edward. On the occasion of his seventieth birthday, i. e., in 1902, His Majesty conferred upon him the title of Commander of the Victorian Order. —The Editors.

LETTER TO ABDUL-BAHA FROM PROFESSOR CHEYNE OF OXFORD, ENGLAND

IN presenting the letter of Professor Cheyne, we quote the following from *The Christian Commonwealth*, believing that the Bahais who are not acquainted with the personality and wide influence of this man, may better appreciate his letter to Abdul-Baha:

"PROFESSOR CHEYNE.

"AN APPRECIATION AND A REVIEW.

"The Mines of Isaiah Re-explored. By Rev. T. K. Cheyne, D. Litt.

"A pathetic picture, and a startling inspiration too, both come with this fresh book from the revered, masterly scholar. We think of him as sitting, almost physically helpless, beside his books and his writing. Even the power of speech fails him oftentimes, and the fingers almost refuse to guide the pen. And yet, a marvel it is, he writes a new volume almost every year; and big books they all are, for the publishers tell us he cannot write a little one. And that pen pours forth still the same beauty of style, and the immense wealth of knowledge of Hebrew literature. He seems to know many a prophet by heart, and many

a psalm. But above all impressive is his unmeasured devotion to that literature, to the story of its people, and to the light that might shine from it, and from its divine heart to us. One wonders whether it be not already time for some monument to such learning to be erected by us all whom he has calmly, steadily, fearlessly inspired even when we have not always agreed with all he has written. Would it not be fine if one or two who have attacked him harshly should lead in founding some prize in his honour? . . ."

* * *

TABLET FROM ABDUL-BAHA TO PROF. CHEYNE.

In answer to the letter of Prof. Cheyne, Abdul-Baha revealed a Tablet, from which we are permitted to quote the following:

"O thou, my spiritual philosopher!

"Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality. . . . There were many Doctors

amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a

and co-partner in the perfection of the Kingdom." (Signed) ABDUL-BAHA ABBAS.

* * *

Also the following extracts from an article, "Is Christianity the Final Religion?" by Professor Cheyne, published in *The Christian*

ALLAHO'ABHA!

To Abdul-Baha,

Oxford, Oct. 23, 1913.

My Beloved Friend and Guide:

I cannot forget your tender embrace when you were with me in my study in the dear old house (which we have since left). It has been a constant source of strength in memory and I fully believe it was by the will of God. There was no need for me to be "converted," because I already lived by the truths which you are always insisting on. What I wanted, and what you gave, was the example of a life (yours was) devoted entirely to the Truth, and the sense of brotherly love, to which I may fitly add the extraordinary life of BAHÁ'O'LLAH.

Love is the secret of the universe, and in love I aspire to live. You help me constantly.

I thank you also, with all my heart, for empowering the admirable Mirza Ali Akbar to help me in my search for Truth. He has been, and is, of great service to me and I shall express my gratitude to him both in private and in public.

It is a great pleasure to have Hashmatullah so near.

My state of health does not allow me to go into "society," but I do see a few friends from time to time.

I fear that university circles are not likely to be open-minded enough to receive the message of Baháism. But who would have expected a Saul to become a Paul?

St. Paul's teaching appeals to me by its "mysticism." He too had a "thorn in the flesh," but he heard a voice saying, "My strength is made perfect in weakness."

I trust—rather, I know—that your inward strength remains undiminished. But you have worked, our Brother, the body very hard of late!

With reverential love in EL-ABHA, in which my dear wife joins, I am, beloved Friend and Guide,

(Signed) (Ruhani) F. K. CHEYNE.

P. S.—I read with much sympathy your prayer for Thornton Chase, and from time to time I turn to the volume of American Tablets. You have indeed, like St. Paul, "the care of all the churches." May you be helped with that same help which you are empowered to convey to others!

The above letter from Professor Cheyne was sent by "The Center of The Covenant" for reproduction in the STAR OF THE WEST.—The Editors.

natural philosopher, but a divine philosopher.

"It is likewise my hope that in the future the East and the West may become conscious that thou wert a divine philosopher and a herald to the Kingdom. . . . Thy respected wife in reality deserves the utmost consideration. . . . Praise be to God that she is also thy co-worker

Commonwealth, may be of interest at this time.

The italics are ours:

"IS CHRISTIANITY THE FINAL RELIGION?"

"Christianity is not, and does not—according to the best apologists—claim to be the final re-

[Continued on page 290]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

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Sultan 1, 69 (January 19, 1914)

No. 17

"ONE THOUSAND JEWS HAVE JUST ACCEPTED THE 'BLESSED PERFECTION' AS THEIR 'MESSIAH!'"

Letter received by Mary Lesch, Chicago

Dear Ones in the Father's Kingdom!

Haifa, December 2, 1913.

We are in Haifa and see the holy family every day. . . . We heard last evening that Abdul-Baha and Secretaries will be here today, so everybody is happy. The family has not seen him since his return from America, therefore they are making great preparations for his coming. While at the household yesterday, I met a number of Persian Bahais, and there were forty to dinner the night before.

One thousand Jews have just accepted the "Blessed Perfection" as their "Messiah!" Let the good work go on. . . .

Everybody wishes to be remembered to all the American Bahais. . . .

Lovingly yours in His Name,

CLARA B. WISE.

ABDUL-BAHA'S RETURN TO THE HOLY LAND

Letter received by Charles Mason Remy

Dear friends:

Haifa, Syria, December 27, 1913.

The home coming of Abdul-Baha, after an absence of three years and four months, was a real festival. Such excitement and happiness as reigned in the holy household can only be imagined. I felt greatly blessed to be here at such a time. In Abdul-Baha's house, there is a very large central room around which are the other rooms, and in it Persian rugs were spread and tables placed upon which were fruits and sweets.

Abdul-Baha did not come ashore until dusk, although the steamship entered the harbor about 2 o'clock p. m. (Strange to say, as the steamer bearing the Lord of mankind entered

port, two warships—one French, the other German—came in also. The Messenger of Peace was accompanied by ships of war! Quite a strange coincidence.) While waiting for Abdul-Baha, the holy ladies, the eleven Persian pilgrims, as many children, four American pilgrims, and many other Bahais—about forty in all—chanted prayers and Tablets, while the faces beamed with the happiness of expectation.

When Abdul-Baha's voice was heard as he entered, the moment was intense—and as he passed through to his room, all heads were bowed. In a few moments he returned to wel-

[Continued on page 290]

LETTER FROM THE JEWISH BAHAIS OF TEHERAN TO THE CHRISTIAN BAHAIS OF CHICAGO
 [Continued from page 283]

There are a great many such proofs and utterances in the Old Testament. But He manifested more and greater than they had prophesied. His Words have penetrated throughout the earth, and the Voice of the Greatness of the Blessed Perfection has sounded through the whole world. We believed in His Cause through these proofs of the Books of

and busy ourselves in proclaiming and spreading the fragrances of His Cause; give life to the dead and healing to the sick; make united the East and the West, and, unheeding the distance between, be always informed of each other as if we were in the same house and home, so that our love and union may increase.

To all the sincere believers and members of



"CONSORT WITH ALL THE PEOPLE OF RELIGIONS WITH JOY AND FRAGRANCE"

AMONG the countless midnight gatherings held throughout America to usher in the year 1914, the gathering illustrated above stands unique and deeply significant. It was the occasion of a banquet given by the Society of Art and Education—a club of Jewish young people in the city of Chicago—to which a number of the Bahais were invited. On a previous occasion the Glad-Tidings of the Appearance of the Promised One had been delivered to them by Dr. Zia M. Bagdadi, and they had expressed a desire to meet some of the friends. Seated at the table were people of many nationalities, including a Japanese and a Persian. The meeting was vibrant with sincere fellowship and genuine cordiality. Speeches were made by officers and members of the Society and by the Bahais. In reality, it was an added testimony to the power of the Word of BAHÁ'Ó'LLAH, which had made it possible for different religionists to "consort with joy and fragrance."

the Prophets; we joined with our friends; united with those who were our enemies and, putting away the differences, made nature and religion as one. And thus we praise Him at all times that we have received such great favor.

We brothers must determine to stand firm in *The Covenant* and the Cause of GOD, and beg for aid and assistance; ask for merit,

the luminous House of Spirituality we send our greeting, and hoping that we may hear from you soon, we are

Your loving brothers,

The servants of Abdul-Baha.

THE ISRAELITISH BAHAIS OF TEHERAN.

Received August 27, 1903.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 85 cents each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.

ESPERANTO

DURING Abdul-Baha's trip through America, England, and Europe, he frequently spoke regarding the principle of BAHÁ' O'LLAH of one Universal Auxiliary Language, even naming this language to be Esperanto. He expressed a desire that all who possibly can should work with zeal for the spread of this neutral tongue.

Now, the Bahais of many cities in the Occident are studying Esperanto with fervor. In Chicago, Mr. F. G. Morin, President of the United States Esperanto Association, through a deep sense of duty, and out of high regard for the Bahais and the behests of Abdul-Baha, is freely giving his time, teaching a class of some forty of the Bahai friends.

The Language is very easily acquired. Its simpleness, conciseness, unambiguousness, and yet its beauty, and the varied possibilities of construction, are unequaled by any of the existing languages.

The Secretary of the Association, Miss J. E. Hamand, of Schaller, Iowa, writes that it is her supreme wish to aid, in every form or manner, anyone interested in Esperanto.

May the Bahais fittingly, quickly come to the front, and be in the first ranks in the onward march of Esperanto, thereby hastening the spread of the Principles of BAHÁ' O'LLAH in this darkened age of confused tongues.

ESPERANTO COMMITTEE.

ABDUL-BAHA'S RETURN TO THE HOLY LAND

[Continued from page 288]

come all. He sat in a chair at one end of the room, and most of the believers sat on the floor. Abdul-Baha was tired so remained but a short time, and after a prayer chanted by his daughter Zia Khanum, went to his room.

Then the ladies vacated so that the men might enter. To see the faces of those sturdy, earnest men—faces that spoke the fervor of their faith, the earnestness and resoluteness of their purpose—was something to remember. I am sure not an eye was dry; old and young, with happiness filling their hearts, could not refrain from exhibiting their emotion. He welcomed them, and seating himself on the

floor, spoke to them a short time, after which he retired. . . . There were old, tried veterans, whose lives have been devoted to the Cause, and courageous, aspiring youths, who may, some of them, make valiant workers of devotion. How I wish I could see as many American men gathered around his feet and expressing what these Persians expressed!

Abdul-Baha seems to feel best at Acca. He left here the second day after his arrival, remained eight days, then came to Haifa for a week and is again at Acca.

Yours, in the service of The Center of The Covenant,
H. EMOGENE HOAGG.

LETTER TO ABDUL-BAHA FROM PROFESSOR CHEYNE OF OXFORD, ENGLAND

[Continued from page 287]

legion. It is an introduction to all truth. . . .

"The religion of Jesus, then, is not a final but an ever-expanding religion. Not only modern apologists say this, but virtually the greatest geniuses of the early period. How is this? The answer is that there has been in Christendom a succession of religious-minded seekers after truth who have aimed at extending further and further the boundaries of knowledge. To this belonged in early times the great company of Gnostic theosophists; to this belong in our own days, though without official sanction, many of the leaders of natural science, philosophy, and history, including the ancillary study of philology. Yes, these are all prophets; they declare the thoughts of God; they preserve us from the heresy of finality. . . .

"Of none of the great religions can it be said that its expansion is complete. . . .

"As is the case with Christianity, some of the best possessions [of Judaism] are contributed by heretics. The hope of the future synagogue is with a reformed Judaism. . . . Like Christianity, too, it is hampered by Biblical criticism.

"As Professor Jowett said, Biblical criticism is a phase of the Church's life which has to be passed through. *As the same sagacious critic said, the Babite (Bahai) Movement may not impossibly turn out to have the promise of the future.* He, too, thought that Christianity was not the final religion."

—The Editors.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on SS. *Cedric*, when en route to America; (2) announcement to Oriental subscribers of the STAR OF THE WEST; (3) regarding funds in hand to

meet indebtedness on site for the Mashrak-el-Azkar in America; (4) banquet of Jewish young people's Society of Art and Education, Chicago; (5) Najame Bakhtar [STAR OF THE WEST].

نجم باختر

شرق الاکار در عشق آباد فی الحقیقه یاران بنیان وحدت انسا گذاشتند تا آن بنیامند گردید و همچنین حال الحمد لله از جمع انعام عالم بقدر امکان اعانت یابی بشرق الاکار باریک ارسال می گردد شما هیچ یاران الهی بمنزیت عبدالبهادر در خصوصه بلاغ دارید فی الحقیقه این محنت یاران شایان شکر نیست است زیرا از طهران و خراسان و شیراز و جوم و طران و غیره حقا و صحت و قری خرات و شیراز و یزد اعانت رساله گردید این انفاق و سبیل نیر آفاق بسبب سرور قلوب روحانیان است و از بیم آدم تا بحال چنین امری واقع نشده که از اقصی بلاد آسیا اعانت بجهت اقصی بلاد آمریکا ارسال گردد از رنگون اعانت به سیکاغ و از جوم شیراز و غیره القری بر شیر اعانه بشرق الاکار در قطب امریک و شود این نسبت مگر بعون و عنایت جمال مبارک و تأیید و توفیق آن شمس حقیقت و حضرت و معارف ان نیر اشراق که انا قیما را با طعنا فرموده العزة الربیع الجود و العظمة لذلك الخیر المودود و القدره و التوفیق علی التعمیر الذی جعل الاقان تحدد و یجمع کما یجمع فی اثن السجود : اللهم انی لک الفضل الذی لک الحمد و الحمد لک انما انعمت علی هؤلاء الفقراء و اوتیت هؤلاء الضعفاء فی کرم حیف ظنک و حمایک و وقفتهم علی خدمتک و ابدتهم علی عبودیه عتبتک العالیة و رب قدرت و اولیهم و انفسهم فی سبیلک و انعمت فی محبتک و لم یغتر و اسیا و لم یالوا جهودا فی کسب امدادک و امداد کلک و اشاعة ذکرتک بین عبادک و اظهار ما ترک بین خلقک انک انت القوی المقدر الموقر العظیم و انت انت الرحمن الرحیم ع ع

نجم باختر

نجم باختر از عموم ایادی امرالله و تبلیغ سرق خواست ی نماید که گاه گاهی مقالات امریه و خطابه های مفید باین اداره ارسال فرمائید تا در این جریه چاپ شود و به جمیع اطراف جهان منتشر گردد و سبب اکامی و هدایت خلق شود امسال که فقط اشعار از بعضی دوستان رسید امید داریم که من بعد استدالیات بلغیه و مقالات حکیمه از سایر جنابان برسد . و هم چنین عنایه و خواهیم از قصور و تقصیر در نوشتن جوابهای مکاتیب متعدده که جمع شده است و این تاخیر نیست مگر از عدم وضت و وجود معاون بلکه انشاء الله در آینده تلاقی مافات شود و بر واجبات قیام نمائیم !

کلیمیان آفرینک

الحبه تفسیر شجرة ایه قد صحیح است که ازینک دانه دخت بلکه درختهای شود! تقریبا سه سال پیش ازین عبد تبلیغ دو صبه از یهود موفق گشته هر دو خواهند و اصل شان از روسیه یکی الان کترات و دیگری نقاش و معلولت حال بواسطه این دو نفس نجیب البین تربیت و توفیق کلیمیان سیکاغو اسم این عبد را شنیدند و دعوت کردند که خطابه ای در مجمع شان القا نمائیم با کمال بمنزیت دعوت را قبول فرموده

نجم باختر

نجم باختر از عموم ایادی امرالله و تبلیغ سرق خواست ی نماید که گاه گاهی مقالات امریه و خطابه های مفید باین اداره ارسال فرمائید تا در این جریه چاپ شود و به جمیع اطراف جهان منتشر گردد و سبب اکامی و هدایت خلق شود امسال که فقط اشعار از بعضی دوستان رسید امید داریم که من بعد استدالیات بلغیه و مقالات حکیمه از سایر جنابان برسد . و هم چنین عنایه و خواهیم از قصور و تقصیر در نوشتن جوابهای مکاتیب متعدده که جمع شده است و این تاخیر نیست مگر از عدم وضت و وجود معاون بلکه انشاء الله در آینده تلاقی مافات شود و بر واجبات قیام نمائیم !

ذکر ضیاء بغدادی

۱۰. نزل ۹ زنجان ۲ کرمانه ۹ خنقال ۹ بنجر ۱۱
 کرمان ۱۹ لاهیجان ۲۰ ابر ۱ صوبه بلاق ۱ بناب ۱ لر ۱
 برجنه ۱۵ دوسه خیروان ۵ سرفنده ۱۵ بزم ۵ تقییر
 سلیمان ۸ خوفه ۱ برلم علی ۱ مرو ۱ قهقهه ۳ ایوان ۱ باکو ۱
 عشق آباد ۱۷ اوکچ ۱ بدستان کلک ۹ بمبی ۲۳ سلسله
 ترک سرتیه عکاه میما ۱۰ یاقا ۲ بیروت ۱۱ اکندرونه ۱۵
 غنشاب ۲ بغداد ۶ مصر قاهره ۱۶ اکندریه ۳
 ولی تاجال به بعضی شهرهای دیگر مرستاده که هنوز جز
 رسیده و همچنین شهرهای مافوق در هر پرسته بیشتر از عدد
 مشترکین مرستاده شده است و از این جهت بخارج اداره زیاد
 شده است لهذا رجای نماید که بزودی اگر مایل اشتراکند خبر
 دهنه که بعد از عید نوروز بغیر از مشترکین نزد نفسی دیگر
 مرستاده نخواهد شد اما فقط وجهی که تاجال دریافت
 کردید صد و پنجاه و شش و الی و هشت و شست پس از کل
 و کلام و مشترکین رجای نماید که حقوق سالنامه را براسطه
 بنگ شاهنشاهی برات لندن با اسم ^{اشتیقاظر یا} انویریک خرید ارسال
 بنمایند که نهایت امتنان حاصل خواهد گشت و بر هر
 کس واضح است که مؤسسین این جریه را در هیچ موقع فکر
 منفعت نموده و نخواهد بود فقط مقصد خدمت بامر الله
 و نشر فحاشات الله است

حواله الله

ای امین ربانی در عالم ایجاد جمیع کائنات در نهایت
 ارتباط و از این ارتباط تعاون و تقاضا حاصل و تعاون
 و تقاضا سبب بقا حیات اگر تعاون و تقاضا دقیقه می
 از حقایق اشیا برداشته گردد جمیع کائنات انحلال یابد و
 هیاهو مینشاند گردد شد از نفس حیوانات اعضهائی که
 ایوم تعبیر بهید و رجن و کاربون می نمایند منتشر این
 سبب حیات نباتات و از نباتات و اشجار اعضهائی منتشر
 که تعبیر به او کسین می نمایند و این سبب حیات و بقا حیات
 و نفس علی ذلک تعاون و تقاضا در جمیع کائنات حاصل
 و همچنین اعظم تعاون بین نفع انشا است که بدون آن رهاست
 و معیشت و زندگی بکلی مستحیل زیرا هر نفسی بنفس بدون
 معاونت سایر نفع ابدی زندگی نتواند بلکه حیات و سرگردان
 گردد و بالخصوص بین اجزای الهی که آنرا روابط معنوی و صورتی
 هر دو حاصل این ارتباط حقیقی است که تعاون و تقاضا
 و تقاضا ز لوازم ذاتیه آن است بدون آن مستحیل و محال زیرا
 اجزای الهی ریاضتیک حقیقه اند و امواجیک مجرید پنجم یک
 آسمان و پر تریک آفتاب از جهت وحدت ذاتیه و وحدت
 نورانیته و وحدت ایمانیته و وحدت صوریه محقق نبات حال
 یاران عزیزها نهایت آمال و آرزو بنای مشرق الاکار است
 و چون در آن خطه و دیار بناگران و قیمت دار مبلغ مؤثر
 باید تا تأسیس بنیان خانه و قصور گردد تا چه رسد به بنیای
 مشرق الاکار که باید در نهایت علی و سمو و انتظام باشد
 پس یاران الهی باید از هر کار باعانت برخیزند و بجان و دل
 در این مورد اتفاق نمایند تا در جریان شایع و عیان گردد
 که بخواهند آن شرف و تریکمیک خاندان دارند و روابطیک در دنیا
 ترک و تاجیک و فرس و امیریک دهند و از تریکمیک بچند یک
 جیش دارند و بدون طیش بمعانیت و معاوضت یکدیگر برخیزند
 و این عمل برورد در دنگاه و بختغور تقبول و مجرب در تأسیس

زمین مشرق الاکار

این زمین مبارک که در بهترین عمده های شیکافو
 و برکنار دریاچه شیکان واقع است از جمیع دین
 خلاص شده و علاوه بر این مبلغ دو هزار دالر در
 صندوق موجود است امیدوار هستیم
 که عنقریب به ساختن اساس شروع خواهد شد
 قیمت این زمین پنجاه و یک هزار و پانصد دالر است
 یکی از الواح مبارکه که در خصوص مشرق الاکار
 نازل شده است درج می نمایم :-

مجاختر

<p>۳ و هر امری در نهایت ثروت است فقیرم در این صورت ضرورت باشد اما تفاوت درجات باید حفظ نمود زیرا نمی شود جمع کنند باشد تا من تعلیم حضرت بهاء الله : آنکه عالم انشا الهی ترقی طبیعی نماید باز محتاج نفقات روح القدس است و تا حاصل کوشش کند بقوه عقل اسباب تربیت نفس فراهم نماید اما فلاسفه هر چند تربیت نمود و نفوس قلیله نمودند لکن تربیت عمومی نتوانستند هر ترقی از تربیت فوق الماده عمومی عاجز است مگر قوه روح القدس مثلاً حضرت مسیح بتوسط روح القدس تربیت عمومی نمود و ملل مختلفه را الفت داد تا امت کلان را جسیبیان و رومیان و یونان و شرق را هم مخلوقه بتوسط روح القدس الفت یافتند پس عالم انشا محتاج این قوه الهی است تا از جهت علم و عقل و هم از جهت روحانیت ترقی نماید دانش و سیاست طبیعی در اکثر موارد سبب تفرقه و اختلافات چنانچه بر حسب رأی بعضی از ساینس و فلاسفه یونان و رومیان ایرانیان اختلاف انداخته تا قوت بگیرند و این سبب شد که چندین سال ایرانیان متفرق بودند اما روح القدس اتحاد و اتفاق شد پس ما باید بگوئیم تا جمیع اقالم اقلیم واحد شود عالم انسانی مانند یک کله است و شان آنها خداوند مادام شان بکل مهربان است چنانچه با یکدیگر در نزاع باشد باید رضای چنین شان مهربانی را فراموش نمود او برای الفت خواست ما چرا تفرقه خواهیم انبیا و اولیا را فرستاد تا همه متفق شویم چنانچه اختلاف نمائیم</p>	<p>۳ باشد اگر غنی در نهایت ثروت است فقیرم در این صورت ضرورت باشد اما تفاوت درجات باید حفظ نمود زیرا نمی شود جمع کنند باشد تا من تعلیم حضرت بهاء الله : آنکه عالم انشا الهی ترقی طبیعی نماید باز محتاج نفقات روح القدس است و تا حاصل کوشش کند بقوه عقل اسباب تربیت نفس فراهم نماید اما فلاسفه هر چند تربیت نمود و نفوس قلیله نمودند لکن تربیت عمومی نتوانستند هر ترقی از تربیت فوق الماده عمومی عاجز است مگر قوه روح القدس مثلاً حضرت مسیح بتوسط روح القدس تربیت عمومی نمود و ملل مختلفه را الفت داد تا امت کلان را جسیبیان و رومیان و یونان و شرق را هم مخلوقه بتوسط روح القدس الفت یافتند پس عالم انشا محتاج این قوه الهی است تا از جهت علم و عقل و هم از جهت روحانیت ترقی نماید دانش و سیاست طبیعی در اکثر موارد سبب تفرقه و اختلافات چنانچه بر حسب رأی بعضی از ساینس و فلاسفه یونان و رومیان ایرانیان اختلاف انداخته تا قوت بگیرند و این سبب شد که چندین سال ایرانیان متفرق بودند اما روح القدس اتحاد و اتفاق شد پس ما باید بگوئیم تا جمیع اقالم اقلیم واحد شود عالم انسانی مانند یک کله است و شان آنها خداوند مادام شان بکل مهربان است چنانچه با یکدیگر در نزاع باشد باید رضای چنین شان مهربانی را فراموش نمود او برای الفت خواست ما چرا تفرقه خواهیم انبیا و اولیا را فرستاد تا همه متفق شویم چنانچه اختلاف نمائیم</p>
<h2 style="text-align: center;">اعلان</h2> <p>در این مقام بهائیان شرق را همه از هم قلب و نفقات سرور و فرح بشارت میدهم که الحمد لله در این قرن نورانی هیئت جامعه بهائی دارای چریع گردید و به نشر بیانات الهی و تعالیم سبحانی مؤید و موفق گشت و در کمال آزادی به چاپ و توزیع مجله مجاختر در نقاط جهان قائم نمود حال قریب سه سال است که قسمت فارسی شروع شد اما مقصود از این اعلان مخصوص آنکه بچند کلمه بهائیان شرق را از ترقی مجله مجاختر در این مدت مخبر سازیم زیرا این روزنامه محقر از جهت خادم حقیقی آنهاست و بجهت اتحاد و اتفاق بهائیان خاور و باختر از منصبه غیب بعرصه ظهور رقم گذارده و معلوم است که جمیع یاران از این خیر سرور شده حمد و ثنای الهی را بجا خواهند آورد که در این مدت قلیل این ترقی ممکن گردید و محضر آنکه هر یک از آقایان محترم از اوضاع داخلی این اداره مطلع گردید عرض می شود که جمیع مشترکین شرق تا بحال به بیشتر از هزار نفر رسیده که بر حسب شهرها از این قرار است : —</p> <p>شیراز ۵۰ بندرعباس ۹ آبدیه ۱۳ اورمیه ۹ طهران ۱۲۵ شبه ۳۰ سنج ۷ قزوین ۳۵ بزد ۵۰ همدان ۳۲ سمنان کاشان ۱۱ رشت ۶۰ تبریز ۳۵ همدان ۴۰ نجف آباد ۱۰</p>	<p>۳ باشد اگر غنی در نهایت ثروت است فقیرم در این صورت ضرورت باشد اما تفاوت درجات باید حفظ نمود زیرا نمی شود جمع کنند باشد تا من تعلیم حضرت بهاء الله : آنکه عالم انشا الهی ترقی طبیعی نماید باز محتاج نفقات روح القدس است و تا حاصل کوشش کند بقوه عقل اسباب تربیت نفس فراهم نماید اما فلاسفه هر چند تربیت نمود و نفوس قلیله نمودند لکن تربیت عمومی نتوانستند هر ترقی از تربیت فوق الماده عمومی عاجز است مگر قوه روح القدس مثلاً حضرت مسیح بتوسط روح القدس تربیت عمومی نمود و ملل مختلفه را الفت داد تا امت کلان را جسیبیان و رومیان و یونان و شرق را هم مخلوقه بتوسط روح القدس الفت یافتند پس عالم انشا محتاج این قوه الهی است تا از جهت علم و عقل و هم از جهت روحانیت ترقی نماید دانش و سیاست طبیعی در اکثر موارد سبب تفرقه و اختلافات چنانچه بر حسب رأی بعضی از ساینس و فلاسفه یونان و رومیان ایرانیان اختلاف انداخته تا قوت بگیرند و این سبب شد که چندین سال ایرانیان متفرق بودند اما روح القدس اتحاد و اتفاق شد پس ما باید بگوئیم تا جمیع اقالم اقلیم واحد شود عالم انسانی مانند یک کله است و شان آنها خداوند مادام شان بکل مهربان است چنانچه با یکدیگر در نزاع باشد باید رضای چنین شان مهربانی را فراموش نمود او برای الفت خواست ما چرا تفرقه خواهیم انبیا و اولیا را فرستاد تا همه متفق شویم چنانچه اختلاف نمائیم</p>

صفحه اول
جلد چهارم
شماره هفتم
قیمت اشتراك
جانوری ۱۹

مَجَلَّةُ الْبَاحِثِ

PAG 1
VOL IV
N: 17
سالی دوازده ولایت
ماه سلطان ۱۳۲۹

این مجله بر حسب تاریخ بیهائی هر نوزده روز چاپ و توزیع میگردد و در بنها تیشائی در مسائل جنگائی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توفیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک او را قبول و نشر خواهد کرد

خُطَابَةُ مِیَّارِکَ

خطابه مبارک حضرت عبدالعزیز و رکشتی سدیک
هویت ستار لاین کپانی در سفر بامریکا شب ۱۵ مارچ ۱۹۱۲

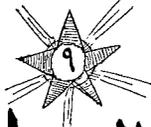
چه که این در تنگی سزاوار عالم میرانی است نه عالم انسانی
انچه شایسته انسان است محبت است حب و جدال
سزاوار حیوانات درنده است و حیوانات درنده برای
قوت ضروری بقدر لزومی درند اما انسان برای قوت

ضعوری نیست بلکه بجهت شهرت و اظهار قدرت و ظهور
سطوت و صولات انسان آلت درنده گی ندارد یعنی
چنگال و دندان کج مانند گرگ و سگ ندارد بلکه آلت
دانه خوری و مین خوری دارد با وجود این درنده و خونخوار
است و همچنین حیوانات جنس خود را نمیدرند بلکه
حیواناتی میدرند که طعمه آنهاست شیر بچه خود را نمیدرند
اما بسیاری از پادشاهان حتی فرزندان خود را کشتند
پس انسانها فظلم از حیوان درنده تر است لهذا جمیع انبیا
برای تربیت تحت آمدند و دین الهی اساس الفت و محبت بود
اما هژرانسوس که آنچه سبب الفت و محبت بود علت عداوت
مزدوند و هر وقت حرب واقع شد یا هر چیزی بود یا حرب
دینی یا هر سیاسی یا حرب طریقی با آنکه نوع انشاهه یک
چنینند جمیع سلاطه آمدند و جمیع اهل بن و وطنند و هر چه
باشد ؟ بخواهید نمایند ؟ خلاصی را این جنبه خلق نمود
و عالم ارض را یک کوه آتزیه و کل را یک سلاطه خلق کرده آیا
سزاوار است ممالک یکدیگر را خراب کنند و نفس یکدیگر را
هداک نمایند ؟ ملاحظه کنید یک مادر بچاه چه قدر خون

مخدر را که در این محفل اجناس مختلفه جمعند درینجا
ما اهل شرق و شما اهل غرب همین الفت و اجتماع نموده است
که الفت شرق و غرب ممکن است زیرا اول خلقی محبت است
شکندار که اسباب محبت و الفت برای ما فراهم آمده است
چون برکات نظر فرمایم ببینیم هر کائی دارای کمالی است
چادد برای کمالی است نبات دارای کمالی است اما عالم نبات
کالات جمادی را دارد و فضلا عن ذلك دارای کالات نبات است
و هم چنین حیوان کالات نباتی را دارد و فضلا عن ذلك کالات
حیوانی را داراست اما انسان که اشرف جمیع مخلوقات است و
جام جمیع کالات مشترکه و کالای خصوصی است و چون نظر تاریخ
ببشر کنیم از بدایت الی الان عالم انسانی رویه تکامل است هر
چند کالاتش نامی و دست اما تا حال به ترقی تام و درجه
بلوغ نرسیده و در قرون اولی و قرون وسطی و قرون اخیر
همیشه جنگ و جدال یا در میان دو دولت یا در میان دو
ملت یا در میان دو دین و مذهب بوده خطر انسانی
در هر وقتی ویران شده صد هزاران پسران بی پروا گشته صد
هزار مادری بی پسر شدند لهذا عالم انکشافت در کمال نرسیده

نجمتار

۱۳۲۹ ۲



از شیکانغوا فیک

شماره هفدهم ملاحظه الحرام

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۴. شجر باختر

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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INTRODUCTORY WORDS OF THE
KITAB-EL-AKDAS —“THE MOST HOLY BOOK”
REVEALED BY BAHÁ'O'LLAH



In His Name, the Ruler over what was and is!

VERILY, the first thing which GOD hath ordained unto the servants is the knowledge of the Dawning-Place of His Command, which was the Station of Himself in the World of Command and Creation!—[that is, the knowledge of Baha,* who is the Manifestation of GOD in the world].

Whosoever attaineth thereunto hath attained unto all good; and he who is deprived thereof is indeed of the people of error—even though he bringeth all good actions.

And when this Most Glorious Station, and this Most Lofty Horizon, hath been attained, it behooveth every one to follow that whereunto he is commanded on the part of the Supreme Object, because these two things are inseparable: one of them will not be accepted without the other. This is what the Day-Spring of Inspiration hath decreed! Verily those who are given vision from GOD will regard the Ordinances of GOD as the greatest means to the order of the world and the preservation of the nations—and those who are careless, are of the vile and worthless.

Verily, We have Commanded you to restrain the desires of passion and lust, and not violate that which was written by the Supreme Pen;* for it is indeed the Spirit of Life to whomsoever is in the realm of creation. The Seas of Wisdom [inspired utterances] and Beyan [Revelation] have moved, because the breath of the Merciful hath breathed.

Avail yourselves of this opportunity, O people of intelligence! Verily, those who have violated The Covenant of GOD in His Commandments, and turned backwards [became backsliders] are of the people of error before GOD, the Independent, the Exalted!

O people of the earth! Know that My Commandments are assuredly the lamps of My Grace amongst My servants, and the keys of My Mercy for the creatures.

Thus hath the matter been recalled from the Heaven of the Primal Will of your LORD, the Ruler of all Religions.

Should any one come in contact with the delight of Beyan [Revelation]—which hath come from the Mouth of The Will of The Merciful—he would expend all that he possesses, even should it be all the treasures of the earth, for the sake of establishing one Command of His Commandments, that shine from the Horizon of Grace and Goodness.

Say! From My Ordinances emanateth the scent of My Garment, and by them the standards of victory will be hoisted on the tops of mountains and hills. The Tongue of My Might, in the realm of My Greatness, hath addressed My creatures, saying: “FOLLOW MY ORDINANCES FOR THE LOVE OF MY PERFECTION!”

* Baha'o'llah.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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FAITH—KNOWLEDGE—PRAYER—OBEDIENCE

From *The Bahai Revelation* by Thornton Chase

FAITH in God is not intellectual yielding to argument through being convinced that certain statements are correct, but it is rather from a hunger of the soul, a knowledge of personal helplessness and the perception of a possible Mighty Helpfulness. Faith cannot rely on any man, but in God only; the required help must come from a higher power than man. The soul is craving that which does not pertain to humanity in itself. The

nate Word, the human Manifestation of His Will. *Therefore, man must seek and find the Manifestation of God, believe in Him, accept His Word, obey His Commands, and follow Him in the pathway of sacrifice.* The Manifestation of God may be always known, because He provides the kind of help which the seeking soul requires, heart-help, spirit-help, creating help.

Man is a praying creature. When he finds

[Continued from previous page]

Blessed is a lover who findeth the scent of the Beloved from this WORD, wherefrom emanateth the Fragrance of Grace, in such wise that to describe them is beyond the power of mind. . . .

Think ye not that We have revealed the Ordinances unto you; rather We have opened the Seal of the Sealed Wine, with the Fingers of Might and Potency, whereunto will bear witness that which was revealed by the Pen of Inspiration. Reflect on this, O people of ideas! . . .

THE FIRST ORDINANCE IN KITAB-EL-AKDAS

Prayer and fasting are incumbent upon you after maturity—as a Command on the part of your LORD, and the LORD of your forefathers. The sick, the aged, and the infirm are excused, as a favor on His part. Verily, He is The Pardoner, The Bounteous!

—BAHA'O'LLAH.

latent spark of divine longing is awaking to seek its promise, and it turns heavenward for the dawn of hope. It is looking for its Father, God.

Therefore, it is necessary that man shall have some knowledge of God, and for this he must turn toward the "Face" of God. "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst: 'Seek ye my face'; my heart said unto thee, 'Thy face, Lord, will I seek.'" (Ps. 27:8.) *His "Face" is the revelation of Himself in the realm of existence, where man dwells.* All the existence declares God and teaches of Him, but the heart-knowledge, the living knowledge, comes through His Incar-

himself in need, as he does from the moment of his birth, he strives by all means at his command to "pray" for help. All through his life he seeks aid from others; he is always in need, always begging for assistance. When he is awakened through any means to the hunger and helplessness of his soul, he hesitates not to pray to God, and, whatever may be thought of the action and working of prayer, it causes man to turn toward God and make it possible for God to answer him. Prayer changes his attitude from self-ward to God-ward.

If he prays for things that pertain to his worldly affairs, his spirit is not turned toward God, but toward himself. His prayer must

be "in the Name of God," that is, in accord with the divine Word. The Name of the Manifestation of God signifies divine attributes; therefore, to ask "in His Name" means according to his nature and instructions, which are the nature and instructions of God. *No prayer is prayer to God unless it be in God's way*, according to His Word, and with a sincere desire for His Will to be done regardless of the personal will. Prayer, in its essence, is the abandonment of the personal will in favor of the Will of God. And such prayer God answers, because it is in agreement with His law and can be answered.

God asks man to pray to Him. He has given freely everything for the necessities of human life. He has filled the lands and waters with foods and taught man how to cultivate and use them; He has given the forests and all materials for shelter, the cotton and the wool, and enabled man to mould them for his comfort; He has given the reasoning faculties that man may progress in material welfare and exercise the ethical and moral knowledges offered to him; He has given conceptions of beauty that man may seek for more than the physical dimensions of existence; and He has implanted the perception of higher possibilities and a desire for eternal destinies, that man may turn his face toward the Infinite.

All of these have been without the asking, but for the greater, spiritual things, God tells man to pray that in so doing he may recognize his need, prove the reality of his desire, and put himself into the only attitude in which he can receive. One must face forward and hold out his hand if he would have the gift; he must meet the donor part way; otherwise there is no real gift. He who is in need will pray. He who hesitates to supplicate God for His most valuable treasures is standing in the station of pride, or has not awakened to their worth and his own need. . . .

God demands obedience. It is not for man to question God's commands. A little thought shows that all the ordinances of God, expressed by His Manifestation, are for the uplifting and good of man; how then can he question the methods revealed from the same Source? The Scriptures throughout lay stress upon obedience as of the utmost importance in the sight of God, and he who would attain the higher blessings should welcome the opportunities to obey. Everything in existence is under law, and all things obey freely, except man, who has been granted ability to disobey even God, and to obey himself. Man is always a servant; he obeys something; how much better for him to serve the Wise One, the True One, the Beautiful One, instead of his own ignorance and greed! "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.)

The whole sin and consequent degradation of the Jewish people was their disobedience to God. He called them again and again to be His people. "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you." (Jer. 7:23.) "Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so shall it be well unto thee, and thy soul shall live." (Jer. 38:20.) . . .

Obedience, then, is to the Manifestation of God, in whatever age he may appear.

The Voice of God, speaking through BAHÁ' O'LLAH [in this Millennial Age], says: "*O Son of Existence! Keep My Commands for love of Me, and deny thyself thine own desires if thou wishest My Pleasure.*" "*O Son of Man! Neglect not My Laws if thou lovest My Beauty, and forget not My Counsels if thou art hopeful to attain My Will.*"

THE MYSTERIES OF PRAYER

From *Sacred Mysteries* by Mirza Assad'ullah

ONE of the commandments which exists in every religion is prayer.

What is the benefit of prayer, that man should stand or kneel three or five times a day and read or chant certain words?

We answer, there is no doubt that the ordinances and precepts of God are for the purpose of promoting humanity to a higher station. Therefore, the benefit of praying must

be something which elevates man to a lofty and spiritual station, and to set him free from the prison of this immortal world of nature.

In explaining this subject, we cannot but hold to the Utterances of God, which descended through the tongues of His Mouthpieces and Prophets:

God says: "The act of praying is a pillar of religion." That is, religion is likened

unto a tent, and the act of prayer unto the pillar thereof. If the pillar falls down, the whole tent will drop! In another place, He says, "Prayer is like the sight of the eyes in the Cause of God." Also, "If the prayer of the sincere believer is accepted and answered,

it is better for the patient to simply obey the physician, use the medicine, in order to recover from his sickness.

Now, the Divine Doctor, God, knows the sicknesses of the spirit of humanity, which is imprisoned in this material body. The ordi-

ONE OF THE MANY PRAYERS REVEALED BY BAHÁ'O'LLAH

THE OBLIGATORY DAILY PRAYER.

While washing the hands, say:

O MY GOD! Strengthen my hands to take Thy Book with such firmness that the hosts of the world shall not prevent them! Then protect them from claiming that which is not their own. Verily, Thou art the Powerful, the Mighty!

While washing the face, say:

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

Stand, facing the East, and say:

GOD hath testified that there is no **GOD** but Him. The Command and the Creation are His. He hath manifested the Dawning-Point of Revelation, and the Speaker of the Mount, through whom the Supreme Horizon shone, the Sadrat-el-Montaha* spoke, and the Voice proclaimed between earth and Heaven: "THE KING HATH COME! THE KINGDOM AND POWER AND GLORY AND MAJESTY ARE TO HIM, THE LORD OF MANKIND, THE RULER OF THE THRONE AND OF THE DUST!"**

Bowing down, with hands upon the knees, say:

Thou art glorified above my praise and that of others: Holy above my mention and that of all in the Heavens and earth!

Standing, with hands outstretched forward and upward, say:

O my GOD! Disappoint him not, who by the fingers of hope held to the train of Thy Mercy and Bounty, **O Thou,** who art most merciful of the merciful!

Sitting down, say:

I confess Thy Oneness and Singleness and that Thou art **GOD:** There is no **GOD** but Thee! Thou hast manifested Thy Command, fulfilled Thy Covenant, and opened the gate of Thy Bounty to all who are in the Heavens and upon the earth. Prayer and peace, praise and glory be, upon Thy beloved, who were not prevented by the deeds of the people from turning unto Thee, and who offered what they had for the hope of what Thou hast. Verily, Thou art the Merciful, the Forgiving!

* Sadrat-el-Montaha (the furthestmost Tree) refers to a tree, planted by the Arabs in ancient times at the end of a road, to serve as a guide. Here it refers to the Manifestation of God.

**See St. Matt. 6:9-13. The promise of the coming of the Kingdom contained in the "Lord's Prayer," is here declared by BAHÁ'O'LLAH to be fulfilled.
—The Editors.

verily, all the rest of his acts and deeds will be accepted; and if his prayers are not accepted, verily, all the rest of his acts will be disapproved and rejected."

These Divine ordinances are like the remedies and medicines which the skillful doctor gives to the patient (the sick). Consequently,

manances and precepts [given through His Mouth-pieces and Prophets] are the remedies for the sicknesses and one of the ordinances is—"to pray."

God says: "Prayer prevents the human being from disapproved and foul actions." That is to say, the remedy, which delivers the man

from the foul acts disapproved by the human intellect and caused by passion and satanic desires, is—praying to God. That is, if he continues to pray, he will overcome these evil habits!

That is why His Holiness, the Blessed Perfection [BAHA'O'LLAH], in the *Kitab-el-Akdas*, commands everyone to pray.

Therefore, it is made evident that the first benefit is derived by the one who offers the prayer. This will save him from committing foul acts and from pursuing lustful desires. And it is certain that by leaving or abandoning the disapproved habits, the human soul is elevated to a holy and lofty station, and it is saved from the prison of the world of nature.

* * *

Another question: When praying, is it necessary to follow forms and customs laid down, or will it suffice to turn the attention of only the heart toward God?

Let it be known, first, that the commands for prayer are those of God, therefore, no one has authority to object or question why these forms are commanded, because God alone is cognizant of the mysteries contained within the ordinances; and, second, that the precepts and commands appearing in the Heavenly Books ought to be followed *exactly* as they are given, inasmuch as they are for certain purposes in accord with wisdom.

To illustrate: A physician gives medicine to his patient and prescribes that he shall take the medicine at certain fixed hours. If the patient should take that medicine all at once it would undoubtedly harm him, and perhaps cause other illnesses. This would be the fault of the patient, as he had not strictly followed the orders of the doctor. The Divine Commandments are likened to those of a physician, as they are for the healing of spiritual sicknesses. The servants of God should follow the Commandments as they are written in the Book, so that they may gain the desired result and be protected from injuries.

There is no doubt that the essence of prayer is the turning one's heart under all circumstances toward God. The great importance of turning the heart toward God, being understood, why should special material actions be necessary? If prayer in its essence consists of the approaching God with the heart, why should it be needful to mention Him with the tongue?

The answer is as follows: The aim, the intention of turning the heart, the tongue, the

limbs, the members of the body toward God in worship is this: that the prayer of the man to God shall be with his *whole being*, and that *all of his members* shall take part in the act of worship. His heart should turn to God; his tongue should mention His Name; his limbs should bend in humbleness and his whole body should show obedience and servitude. Thus, the light of prayer may shine through the lamp of *his whole soul, spirit, intellect and body*; not that the heart alone shall be enlightened with the light of prayer but that every part of the man shall share in that illumination.

If the spirit approaches the Presence of God and the body is not partaker therein, it is as though one should worship in dreams while his body were asleep. If, however, the body acts in prayer, while the spirit is directed elsewhere, it would be like the movements of a child without thought, and thus aimless. But when the spirit, heart, tongue and all the members unite in worshipping God, then it will be as a perfect man performing an important act with reason and intellect.

Consequently, the first principle of prayer is the turning of one's heart to God. Second—the united and harmonious action of all the parts and members.

* * *

Let it be known that, in each cycle, the Holy Being of the Manifestation is the *reality* of prayer, inasmuch as he is the clear Mirror reflecting the Supreme God. The "First Point," the BAB (May my soul be a sacrifice to him!) said: "Prayer, in its prime reality, is a name for the Manifestation of God." For example: In the cycle of his holiness, Jesus Christ, he was the real prayer: In the time of Mohammed, he was the reality of prayer: In the great Day of "Him-whom-God-Shall-Manifest," the Blessed Perfection is the perfection of prayer.*

* * *

Therefore, it is seen that one of the doors, through which one may enter the Kingdom, and attain the meeting of God, is prayer, but it should be offered exactly according to the rules laid down in the heavenly Books. *Today the firm ones in the Cause of God and His Covenant must thank God and give glory to Him that they have been awakened from the sleep of negligence.* They have heard the call to the Real Prayer from the blessed tongue of ABDUL-BAHA, have arisen to render service

*See editorial, page 304.

to the Cause of God, and have endeavored to promulgate his Verses widely.

Now, in thanksgiving for this great mercy, we must strive to offer the real prayer, rather than merely the literal one. We must realize the true meaning thereof; that is—we should

clothe ourselves with the attributes of the Blessed Perfection and become adorned with the divine qualities of His Mystery and The Center of His Covenant, that we may be of the few who are "chosen," and not merely of the many who are "called."

"WHY PRAY?"

From a *Tablet* revealed by "The Center of The Covenant," Abdul-Baha

KNOW thou verily these Divine Teachings are heavenly and spiritual. They penetrate in the heart as the penetration of the heat of the sun, the outpouring of clouds and the blowing of vernal winds at morning-time upon the trees. When the lights (of these Teachings) arose, they became spread, just as the shining dawn spreads upon the horizons. These wonderful traces shall surely appear throughout all regions and their lights will shine forth during centuries and ages forevermore.

As to thy question: "*Why pray? What is the wisdom thereof? For God has established everything and executes the affairs after the best order, and He ordains everything according to a becoming measure and puts things in their (proper) places with the greatest propriety and perfection—therefore, what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?*"

Know thou, verily, it is becoming of a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks Bounty from His Ocean, this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul and an exaltation for his being.

Therefore, during thy supplication to God and thy reciting, "Thy Name is my healing"—consider how thine heart is cheered up, thy soul delighted by the spirit of the Love of God, and thy mind becomes attracted to the Kingdom of God! By these attractions, one's ability and capacity increase. When the vessel is widened the water increaseth, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants (i. e., praying).

THE MYSTERY OF FASTING

From *Sacred Mysteries* by Mirza Assad'ullah

KNOW thou that Fasting is a command given in all the Holy Books in all times.

The outward appearance thereof is restraining the self from that which is prohibited in the Books.

Special times are appointed and particular forms are ordained by every religion. The Zoroastrians have certain forms, the Jews have others; the Christians, the Mohammedans, each differ in their forms, and the Bahais have forms of fasting differing from all former religions. These apparent or outward differences were according to the exigencies of the times when given.

The outward fruit of fasting is the preservation of the material health through the purifying of the body once a year. The inward fruits pertain to the other states of existence.

In the world of *soul* its fruit is the sanctifying of the soul from the animal qualities and

clothing it with the intellectual attributes, thereby releasing the soul from the lower human nature.

In the world of *mind*, it is the process of filtering, sifting out the dust and taints and dross of the self, and soaring to the Spiritual and Divine Kingdoms.

In the world of *spirit*, it is the longing, the aspiring to the stations of Divinity, and attaining to the meeting of God in both this world and those to come after death.

Thus one of the doors, through which one may attain to the meeting of God and entrance into His Kingdom, is fasting; *but success depends upon following the forms prescribed in the Heavenly Book.*

* * *

Another important point is this: Whoever, in this day, is firm and steadfast in The Covenant of the Blessed Perfection and keeps

[Continued on page 306]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Mulk 1, 69 (February 7, 1914)

No. 18

“HE IS THE WORSHIPPED ONE OF ALL!”

“Regarding the phrase ‘HE IS GOD!’ written above the Tablets. By this Word is intended that no one hath any access to the Invisible Essence. The way is barred and the road is impassable. In this world all men must turn their faces toward ‘Him-whom-God-shall-Manifest.’ He is the Dawning-place of Divinity and the Manifestation of Deity. He is the Ultimate Goal, the Adored One of all and the Worshipped One of all. Otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination woven by man—consequently, it returns finally to the realm of suppositions and conjectures.”

—ABDUL-BAHA.

THE Reality of the Divine Entity is holy above comprehension, beyond definition, and far from the reach of imagination, for that which is imagined is finite, of man; while the Divine Entity is Infinite.

It is evident, then, that what is imagined is a phantasm of the creature (i. e., mankind), and is not the Creator—for the Essence of Divinity is beyond human imagination. Therefore, people worship an imagination, for they have conceived a “God” in the realm of imagination and “Him” they worship.

If you ask a soul when he is praying, “Whom art thou worshipping?” he will say, “God.” “Which God?” “The God of my conception”—when, *in truth, what he imagines is not GOD.* Hence, people are worshippers of imaginations and ideals.

Consequently, there is no pathway for man

except the Holy Manifestation, for as has been said, the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideas.

That which can be brought into the world of ideas is the Holy and Divine Manifestation. *Further than this, MAN HAS NO OTHER POINT FOR CONCENTRATION.* If he exceed that bound, it will be an imagination.

Therefore, in this world the Holy Being of the Manifestation is in reality the “Adored One of all and the Worshipped One of all.” In a word: “HE IS GOD!”*

—The Editors.

*See definition of the phrase “HE IS GOD!” in *Table Talks by Abdul-Baha*, compiled by Mrs. Corinne True; also, *Tablets of Abdul-Baha*, pages 485 and 562; also editorial, “A Word to the Reader,” in No. 14, Vol. III, STAR OF THE WEST.

THE DIVINE WISDOM IN FASTING

From *Table Talks by Abdul-Baha*, by Mrs. Corinne True

QUESTION: What Divine wisdom is there in fasting?

Answer: The Divine wisdom in fasting is manifold. Among them is this: As during those days [*i. e.* the period of fasting which the followers afterward observe] the Manifestation of the Sun of Reality, through Divine inspiration, is engaged in the descent [revealing] of Verses, the instituting of Divine Law and the arrangement of teachings, through excessive occupation and intense attraction there remains no condition or time for eating and drinking. For example, when his holiness Moses went to Mount Tur (Sinai) and there engaged in instituting the Law of God, he fasted forty days. For the purpose

admonition and the commemoration of their state, it became incumbent upon the people to fast during those days. For every sincere soul who has a beloved longs to experience that state in which his beloved is. If his beloved is in a state of sorrow, he desires sorrow; if in a state of joy, he desires joy; if in a state of rest, he desires rest; if in a state of trouble, he desires trouble.

Now, since in this Millennial Day, his holiness the Supreme [the BAB] fasted many days, and the Blessed Beauty [BAHA'O'LLAH] took but little food or drink, it becomes necessary that the friends should follow that example. For thus saith He in the *Tablet of Visitation*: "They, the believers, have followed that which

THE Bahai month of fasting begins March 2d and continues until March 20th, inclusive. The rules for fasting—in *Kitab-el-Akdas*—are as follows: Eating and drinking should cease before the rising of the sun until the setting thereof. The traveler, the sick, the aged, the infirm, pregnant women, nursing mothers and children are free from this obligation.

of awakening and admonishing the people of Israel, fasting was enjoined upon them.

Likewise, his holiness Christ, in the beginning of instituting the Spiritual Law, the systematizing of the teachings and the arrangement of counsels, for forty days abstained from eating and drinking. In the beginning the disciples and Christians fasted. Later the assemblages of the chief Christians changed fasting into lenten observances.

Likewise the *Koran* having descended in the month Ramazan, fasting during that month became a duty.

In like manner his holiness the Supreme [the BAB], in the beginning of the Manifestation, through the excessive effect of descending Verses, passed days in which his nourishment was reduced to tea only.

Likewise, the Blessed Beauty [BAHA'O'LLAH], when busy with instituting the Divine Teachings and during the days when the Verses [the Word of God] descended continuously, through the great effect of the Verses and the throbbing of the heart, took no food except the least amount.

The purpose is this: In order to follow the Divine Manifestations and for the purpose of

they were commanded, for love of Thee."

This is one wisdom of the wisdoms of fasting.

The second wisdom is this: Fasting is the cause of awakening man. The heart becomes tender and the spirituality of man increases. This is produced by the fact that man's thoughts will be confined to the commemoration of God, and through this awakening and stimulation surely ideal advancements follow.

Third wisdom: Fasting is of two kinds, material and spiritual. The material fasting is abstaining from food or drink, that is, from the appetites of the body. But spiritual, ideal fasting is this, that man abstain from selfish passions, from negligence and from satanic animal traits. Therefore, material fasting is a token of the spiritual fasting. That is: "*O God! as I am fasting from the appetites of the body and not occupied with eating and drinking, even so purify and make holy my heart and my life from aught else save Thy Love, and protect and preserve my soul from self-passions and animal traits. Thus may the spirit associate with the Fragrances of Holiness and fast from everything else save Thy mention.*"

O GOD, verily I ask Thee, by Thy Name, by which Thou hast heard the call of the passionate lovers, the cry of the yearning ones, the loud voices of the near ones, the tender sigh of the sincere, and ordained the hope of the desiring ones and granted them what they desired by Thy Bounty and Benevolence, and by the Names by which the Sea of Forgiveness rolled before Thy Face and the Cloud of Generosity showered upon Thy sincere servants, to APPOINT FOR HIM WHO ADVANCES TOWARD THEE AND FASTS BY THINE ORDER, THE RECOMPENSE OF THOSE WHO SPEAK NOT SAVE BY THY PERMISSION AND WHO GIVE UP WHAT THEY HAVE IN THY CAUSE AND LOVE.

Thou seest me, O my God, holding to Thy Name, the Holy, the Shining, the Precious, the Greatest, the Highest, the ABHA!—and clinging to the Train of Thy Robe, which is being grasped by all those of the life to come and the present one!

From the *Prayer of the Dawn*, revealed by BAHÁ'O'LLAH.

THE MYSTERY OF FASTING

[Continued from page 303]

himself from turning to aught else save *The Center of His Covenant*, ABDUL-BAHA, is of those who fast. Therefore, it is incumbent that man shall adorn himself with the attributes of his highness, ABDUL-BAHA, and shall follow his example in dealing with the people of the world. He must consider the benefits of others rather than his own. He must consider the promotion of the Word of God, and the spreading of His Fragrances, even as the material gain of business, the cause of wealth and the capital of his prosperity.

* * *

Nothing, after prayer, will cause the development of the spirit, save fasting. The "First Point," the BAB, ordained for all the people to fast until they should reach the age of forty-two, but the Blessed Perfection [BAHA'O'LLAH] said: "We love fasting! Unless the people become old and weak, they should fast." Thus the limit for fasting was appointed. One should begin to observe the fast from the age of fifteen, and continue the observance of it until the body may become too weak to do so without injury. His Holiness, the Blessed Perfection, used to fast throughout the set time every year.

In the *Kitab-el-Akdas* the rules for fasting

are as follows: Eating and drinking should cease before the rising of the sun and until the setting thereof. The traveler, the sick, pregnant women and nursing mothers are free from this obligation.

* * *

In Mark, 9:7-29, is related the story of the afflicted child who was brought to Jesus by the disciples after their vain efforts to cast out from him the spirit which tormented him and of his being healed by Jesus, who said, in reply to a question from the disciples, that: "This kind can come forth by nothing but by prayer and fasting."

Thus Jesus taught that fasting and praying give strength to the spirit of man, so that it may become enabled to heal the different violent and strong sicknesses which possess him.

* * *

The results and fruits of these acts are innumerable, but the few that have been mentioned are the principal ones. We ask the Merciful Lord that this blessed act may become a cause of quenching the fires of lustfulness, animosity and hatred.

Peace be upon him who follows and carries out the Commands revealed in the Heavenly Books!

OUR PERSIAN SECTION

This issue contains: (1) Talk by Abdul-Baha, delivered to pilgrims at Haifa, Syria; (2) Tablet to Professor Cheyne, Oxford; (3) Delivering The Message of the Kingdom At-

tracts the Confirmations of God; (4) Delightful News from Haifa; (5) Good News from Chicago; (6) The Danesh School of Mesched, Persia.

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THE DANESH SCHOOL, MESHED, PERSIA.
 Until the last two years the Bahais in Meshed, Persia, were so persecuted that it was impossible for a number of four persons to meet in one place. But now, they are so free that they have established a school for children.... (Edits.)

معلمانی که دانش مشهد ایران

این کس لطفال معلمی اند که هر کس بر حال شهید اطلاع دارد میدانند که تبدیل الاخر غیر
 لایض امکان نداشت تا دو سه سال قبل در محلی چهار نفر بهائی جمع شوند که هرگاه مطلع میشدند همه
 فرج اسباب فساد موجود بود و حال امنیت بدجه سید است که معلمانه بهائی با کریم از این
 پی برید که چه قدر ترقی کرده است مشهد و در محسوس در همان محله جسر گریتم و اطفال را
 آتماز کرده سرودهای خوب تعقیب شد ناظر این معلمانه جناب آقا میرزا هدایت الله خان
 احمد بزرگوار

محمد باقر : این است تأییدات ملا اعلی . امید داریم که در جمیع شهرهای ایران مدارس عظیمه تاسیس
 شود . آقا میرزا هدایت الله خان و حضرت فاضل قاضی از هم فواد نصیب بینایم و از برای عموم نرند ترقیات
 ملکیه و مکتوبیه سائر اولیم و در حقستان این مناجات را با کمال تبتل و تقصیر و تباهال میخوانیم
 اللَّهُمَّ اغْنِ الْفُقَرَاءَ وَصَعِّبْ عَلَى الْغَنِيِّينَ وَاجْعَلْ لِي مِنَ الْعُرْفَانِ وَدَخَلْنَا فِي مَلَكُوتِكَ مُنْذَرِعُونَ الْأَطْفَالَ
 وَتَضَعُ إِلَيْكَ فِي اللَّيْلِ وَالنَّهَارِ رَيْبَ شَيْءٍ قَدْ سَأَلْنَا عَلَى دِينِكَ وَاحْفَظْنَا فِي حِصْنِ حِفْظِكَ وَ
 اطعمنا من مائدة السماء واجعلنا آيات الرزق وسبح القوي واتدنا بعلامتك ملكوتك يا رب العبروت و
 الكبرياء انك انت اكريم العظم الرحيم ع ع

دکتر ضياء بغدادی

<p>۴ ترویج رعایت سعادت ابدیه است نه دون آن</p>	<p>۴ ملکوت محرم اما تر الحمد لله شمع پرورشهاگشتی و جهان ملکوت پی بردی سیر در زمین نمایان پرواز دای علمای یون</p>
<p>حقیقا سوره الحمد لله صحت مزاج دلبر پیمان در این ایام بی نهایت خوب است و هر شب بیانات مفصل بجهت آفرین میفرمایند مافزین دسته دسته از طرف شرق چه از اسلام چه از رضای چه از یهود و چه از زردشتی واردی شوند و دلها را از دیدار جمال جانان رشک کلدن و چین می نمایند جای همه خالی و نمایان است</p>	<p>بسیار بودند ولی زینتی بودند آشناسن پولس آسمانی شد زیرا پرواز داشت در زمانش کسی او را شناخت بگه در نهایت تحقیر و ابتلا ایام بسربرد بعد معلوم شد که او مرغ زینتی نبود آسمانی بود فیلسوف طبی نبود فیلسوف الهی بود من نیز چنانست که در استقبال شرق و غرب آگاه گردند که تو فیلسوف الهی بردی و نادای ملکوت الله سنت پرلر هر چند عالم بود ولی چون خبر از سیح گرفت بگلی فلسفه را خروش کرد عمل از سیح شد چنانچه در کاتبش ذکر می نماید و من نیز در حق تو چنین امید وارم که مولا ز تو الله گردی و اول نادای در مخطه و دما رشوی تا از حق حقیقه الی انو بد مانند ستاره بدخشی هم محرمهات فی الحقیقه سزا و سر نهایت عایتست و در نزد من از جمیع اهل باطن عالم ممتاز فی الحقیقه کامل و عاقل و حقیقت پرست است ان نیز الحمد لله در فضائل ملکوتی با تو شریک و سریم علیک التحیه و التناز ﴿عبدالله عباس﴾</p>
<p>شکاکو امریکا در این ایام مجلسی خصوصی در این شهر از برای اعضای لجنه اجرائیه شرق الاذکار تشکیل شد که در خصوص کاتقائشان هفتم انجن عموی جهانی امریک مشورت و مذاکره نمایند قرار بر این شد که کاتقائشان اسال که در ایام عید سعید رضوان واقع می شود در شکاکو منعقد خواهد گردید</p>	<p>نخبه یا ختر : عرضه پرورش چینی در شماره شانزده چاپ شده است</p>
<p>الحمد لله در جمیع ممالک امریک احبابی الهی در نهایت سرور و فرح هستند همه مشغول بنا محبت الله و مشغول به ترویج دین الله علی الخضر در این شهر عظیم نجات حب سنتراست و روح اتحاد و یگانگی ظاهر و آشکار بعضی از مفسدین که سالهای سال مشغول فساد بودند الان از قوه عهد و پیمان معدوم صرف شدند نه اسمی نه رسمی و نه نتیجه ای ! طریقه لغو رفیقان</p>	<p>تبلیغ جاذبه تالیفات جذاب میرزا محمود زرقانی از حد اقدس مرقوم نموده که از وصایای مؤکده که این اوقات مکرر از لسان مبارک صادر و نازل اهمیت اشتغال احباب است در تبلیغ امر الله که این جاذبه تالیفات و جالب جمیع مناقبه فیوضات است و بدون این هیچ نفسی تأیید نیابد و در هیچ امری توفیق مجزید و همچنین میفرمایند نفوسیکه با فکارتشخصیه و یا امور سیاسیه خود را مشغول نموده سب ذلت و خسران ملت و امت چه که وظیفه روحانیان</p>

تاساخته شود بیاید در صعبنا طهوری که میل داید نماز
و دعا بخوانید شبیه ماها و یکشنبه مال شما

چین تشریف دست دوم فرمودند
خوش آمدید صفا آوردید . . . گفتیم اخبار داد و قیمت کنیم
وکن با نجا کم است اللهم زد هم وبارکله! بعضی وقتها
در اروپا و ایگاشوفی میگردم چون میدیدم یکقدمه سرگردان
بودند و میگفتند این امر چطور ترقی خواهد کرد این ریش سفیدها
ایرانی این ایرانیها این خیالات را میگردند میدانستم که اینها
بگینند دنیا دنیای دیگرشهرات الآن زمانی که این نمودند آ
باشد گذشته است لهذا در بین صحبت بیانی میگردم که
وقتیکه مسیح را بر صلیب زدند دوازده نفر شاگرد داشت
یکی اول سه دفعه انکار کرد و دیگری بجهت دراهم
معدوده اول فریفت با وجود این حال بنسب که چه اهمیتی
پیدا کرده است . اما جمال مبارك در وقت صعود افتاد
بیک کرور نفس بودند که جان خود را فدای او میکردند این
فکرها که شما دارید در همان اوقات بود حتی بدجهتی حضرت
مسیح احویت نمیدادند که معلوم نیست کجا او را دفن کردند این
قد بر لغتانی بود بعد از صد سال سنت هلن فرست
با یض مقدس و بعضی نفس بجهت نافع شخصیه آمدند
پیش او که ما اینجا را کنیم چوبی که حضرت مسیح را به دار زدند
پیدا کردیم این بود اساتیر حضرت مسیح حتی قبر بریم و چوبی
هم معلوم نیست حضرت کاتولیکها میگویند که قبر پطرس
و پطرس در صفا است و از خود کسها میگویند که در اظاکه
است بدجهتی بی اهمیتی بود که یکی از فلاسفه آن زمان
که کبابی بر ضد مسیح نوشته است میگوید که این شخص مسیح ابد و جرم
نداشته و همچنین آدمی نبوده است این را پطرس و پطرس دست
کرده اند یک شخصی از مجرمین در اورشلیم بدار زدند بعد
اینها بجهت نافع خود او را مسیح کردند الحمد لله که در
ایام جمال مبارك امرش در آفاق شهرت یافت و جمع آثار

حتی اخبار اظاهرو صوریات
ایرانی ها میگفتند که ایران چه خواهد شد؟ من گفتم که این
تفاضلی که الآن در میان است اسباب دمار است این اختلافات
این امر را بجهت یکی دو نکات و یکی معتدل اینها روز بروز
ایران را ویران میکنند شما قیاس کنید حالت حالیه ایران
را با ده سال قبل این اختلافات ایران را ویران کرده است
و روز بروز بیشتر میشود . میگفتند مستقبل چه
چه نفع است؟ گفتم مستقبل ایران را به یک مثل
از برای شما میگویم بعد خودتان قیاس کنید این دلیل کافی
وافی است

این مکه یکقطعه سنگستان است وادی غیر ذی
زرع ابد کجای در آن نمیرود آن صحرا حواری شن زلزله است
و در نهایت کجا قابل ایکه آباد شود نیست از سنگستان
و شن تراجا آب چه خواهد روید کفن بجهت اینکه
وطن حضرت رسول بود این سنگستان این سنگلاخ
قبله آفاق شد جمع آفاق روبا و سجد میکند دیگر
از این نفهید که مستقبل ایران چه خواهد شد این نمون
است این سنگلاخ بجهت اینکه وطن حضرت رسول بود
قبله آفاق شد اما ایران که سبزه است خرم است
گلهای خوب دارد هرایش لطیف است ما کش عذیر
است از این قیاس کنید که چه خواهد شد این میزان
کافی است . .

لَوْحٌ مِّبَالِكٍ

اکسفر پرورش چمن روحا علیه بحار الله الامجی
هو الله
ای فیلسوف روحانی من نامه شما سیدة الحقیقه
مضمون بیغ بود زیرا دلالت بر حق حقیقت و انصاف
داشت پرورش در عالم بسیار موجود و اکثر از حقیقت

نخبه خیر

<p>بی اضافی است از هر یک که میگویند ما دشمن سب هستیم ما که جامانان لاف دای و میکنیم دشمن هستیم و آنها دوست ؟ آنها که با من سب در نهایت خوشی در نهایت فرح و سرور و ننگار میکنند و در هر گاه مانند قصور منزل دارند میگویند ما دوست هستیم و حالیکه شعور ضرور در شرب و کجا هستند !</p> <p>یک شخصی بود میان نقاشان اعظم علماء از کاتولیکها که او را کار نیال میگویند و در میان ارتودکسها پاتریک میگویند چنانکه بعد از پا پا کار نیال است این کار نیال در ایریکای خلیه معتبر و با نفوذ است چون کاتولیکها در ایریکای نیاد هستند و معتقدند خلیه پاپی من شدند که این شخص دشمن سب است و در محافل و مجالس میگفتند که دشمن سب آمده است هادم بنیان سب است محبت شریعت سب است من هیچ نمیگفتم هر چه میآمدند میگفتند که چنین و چنان میگویند ابداً گوش ندادم تا اینکه در شهر دینور وارد شدم گفتند که دیروز پرورزیک مظاهر دینی شده است کار نیال آمده است تا کلیسای تازه ای را که ساخته اند باز نماید در کسودن کلیسای خیلی با تشنه و بدبوی آمده است و بظلمت و جدال داخل شده است ! تاچی صبح بر سر صولجان صبح در مدت لباسهای حریر و زینت در تن و جمیع کتیشها که هرگز بودند بچلایان کلاه ها و لباسها طلا کانی آمدند بار این حشمت کار نیال و این اقتدار و خیلی در انتظار جلوه کرده بود زیرا در وقتیکه وارد کلیسای شده پانزده هزار نفر سجده نمودند بعضی از مطالیکها ذکر میگویند که فی الحقیقه نمایش دینی بود من دیدم که از حد تجاوز کرده گذشت جمعیتی شد آنچه فتم صحبت داشتم صحبت مفضل شد گفتم حضرت ایجا آدم از قرآن سب نمایش دینی غلطی در اینجا واقع شده است یک نمایشی که مش و نظیر نداشته است این نمایش نظیر نمایشی است که حضرت سب در اولیوم کرد و حضرت کار نیال در دیوار اظهار نمود فقط یک فرق حرفی است میان در آن نمایش الهی آسمانی بر سر حضرت سب تاچی اظهار بود که در این نمایش بر سر حضرت کار نیال تاچی جمع در آن نمایش البسه حضرت سب پاره پاره بود در این نمایش البسه حضرت</p>	<p>کار نیال هر روز زینت در آن نمایش کسانیکه همراه حضرت سب بودند همواره در مصیبت و بلا بودند این نمایش نفسی که با کار نیال بودند در کمال عزت و افتخار در آن نمایش جمیع مردم سب لعن میکردند و در این نمایش جمیع نفوس صلاه و تعریف و توصیف در آن نمایش خضوع و خشوع و تذلل و انکسار و بتول و ابتهال بود در این نمایش عظمت و ثروت و اقتدار آن نمایش بر روی صلیب بود این نمایش بر روی محب در نهایت ترین فرق همین قدر بود</p> <p>و اقتدارم چقدر نادان هستند تعریف میکردند که چقدر نمایش خوبی بود گفتم حضرت سب جمیع صدمات و زاریها و مصائب و بلاها را بکشید و لیل و نهار در توبه این بیباکها نهایی نوا خود کشت گیاه بر سر شجر چراغش ستاره ها آسمان هر روز در یک چوکی سرگردان ملا حضرت در خلیه حشمت و ثروت در هر جا بزرگ که بهترین قصور است که میگویند ما شاگردان سب هستیم شاگرد باید متابعت مملکت تا جمیع اطوار و رفتار و مطابق تعالیم است اد باشد و لاینها دستکاهی دارند اوقات و ساعات بسیار دارند شب و روز زینت در جمیع شهرات که آن فحاشات انقطاع حضرت سب ؟</p> <p>کسانیکه در ایریکای ما با تمسک کردند بیهود بودند حقیقتاً محافل خوبی تشکیل کردند و مراد عورت نمودند و من رفتم صحبت کردم بسیار سرور شدند و بی نهایت اظهار فرح نمودند در سافرانسیکو جمیع اطوار سرور فرح نمودند هیچ این ایرادها نبود بعد از این صحبتها خاتم گفت ما کمان میکردیم که شرق خرابیوش شده بود معلوم است که شرق شرقی است این صحبتها که شنیدیم مثل صحبتهای بنیاد و آبا جلیله پیش آ و در جبهه تاثیر کرد که کاغذی آمده است که این صحبتها که در معبد بیهود شد تأثیرش با نذر نی بود که چون کلیسای نصایح خریدند خاتم آمده است پیش کشیش کلیسا گفته است که کلیسای شما خراب شده است و چندین طول سکشد</p>
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ماه ملک سنه

مَجَلَّةُ الْبَاحِثِ

۱۳۲۹

صفحة اول
جلد چهارم
شماره هشتم
قیمت اشتراك
۷ قوریه

این مجریه بر حسب تبلیغ جهانی هر نوزده روز چاپ تیریز میگرد و در نهایت آردی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در طرف جهان و توضیح حقاوقین دین عمومی خواهد نوشت و مقالات تمفید که موافق سبک داره است قبل و نشر خواهد کرد

نُطُوقُ مَبَّارِكٍ

نطق مبارک حضرت عبد البهاء روح ماسواه فدا است در حینا و روحی که جمعی از مسافرن ایرانی بر دو شصت و دو نوبت مشرف شدند شب شنبه ۲۴ محرم الحرام ۱۳۳۲

امروز مفتی میگفت که فی الحقیقه این صحبتها که در جهان بدو خیلی او همامت را زائل کرد " آخو چقدر بی ادبانی است ! در کنیسه یهود بقول فیلسوف و امبری که در بوداپست بود و بیهم یک از ادیان معتقد نبود و سالهای سال در اسلامبول و افغانستان و ترکستان و ایران سفر کرده بود و السن این مالک را

خوش آمدید احوال شما چگونه است از بس از صبح تا بحال من حرف زده ام دیگر قوت نمانده است بعضی وقت ها صحبت فرض میشود که اگر انسان نکند عند الله مسکرات امروز از آن روزها بود با وجود آنکه هیچ حال نداشتم مفضلاً صحبت ها داشتم زیرا صحبت داشتن فرض بود

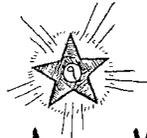
بخوبی میدانست بمن گفت که از یک چیز خیلی متعجب و حیران شدم من که امبری هستم جرئت نمیکنم و نمیتوانم در کلیتاً ایهود اسم مسیح را با احترام بگویم ولی شما با این شجاعت و با این قوت در عیب یهود اثبات نمودید که مسیح کلمه الله و روح الله بود "

در این صفحات از القاناتی که بر نغز شده بود در قلوب اینا این القانات استقرار داشت بعد هم این روایات شهرت یافته بود یک قدری از صحبت های که در اروپا و امریکا شده بود و در جلد پیشتر یافته بود برای آنها بیان نمودم که این طرز نیست که آنها فهمیده اند شدگان نموندند که ما دشمن حضرت رسول هستیم ولی این همه صحبتها که در کتاس و معابد یهود در اثبات حقایق حضرت رسول گردید بعضی از این سرفه ها هم ها را رفع نمود

در امریکا پایاها بعضی اعلانها کردند که این شخص دشمن مسیح است و در وقت ورود با امریکا در جرایم چاپ نمودند که دشمن مسیح وارد شده حتی در واشنگتون در کلیسای کرم غفیری حاضر بودند و صحبت شد چون از کلیسا بیرون آمدند رساله ای نوشته بودند چند ورق که این بهایان دشمن مسیح هستند بیان او را خراب میکنند مسیحی که جانش فدای مکره آبا جاز است که ما او را برای این شخص رها کنیم حتی بسته ای از این اوراق را در کالسه من انداختند لیکن هیچکس کوشش نمیداد و جمع اظهار سرور و محبت نمیدادند

نجم باختر

۱۳۲۹ ۲



از شیکانغو عزیزبکا

شماره هشتمم مابین اول

فهرست مندرجات

- ۱ تطبیق برای سافین دجینا
- ۲ لوح مبارک برای پروفیسر چینی و کنگر
- ۳ تبلیغ جادب تائیدات
- ۴ اخبارت خوش از صیما
- ۵ از شیکانغو
- ۶ معلمانہ دانش در مشهد

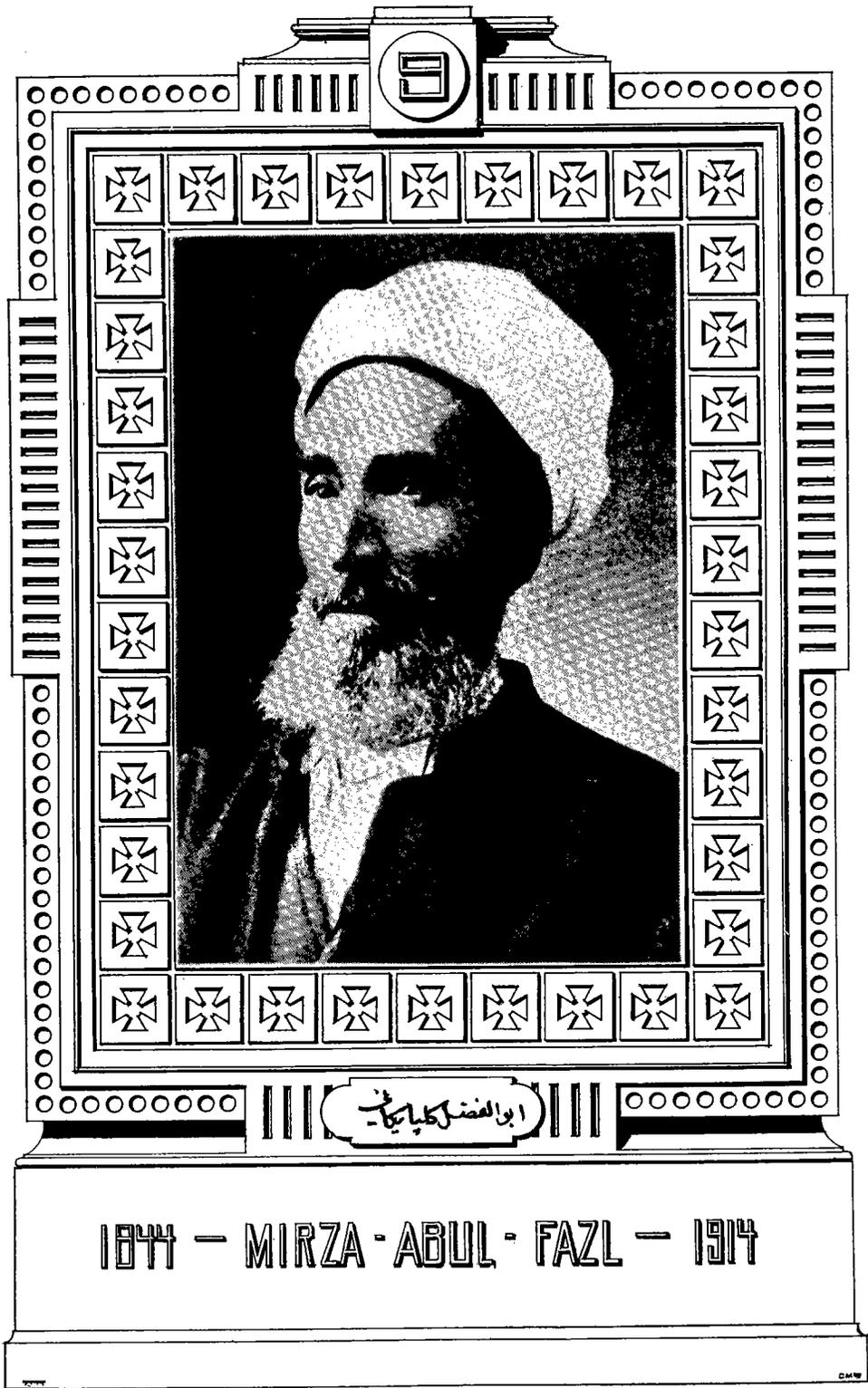
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Vol. IV Chicago, March 2, 1914 No. 19

STAR OF THE WEST

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ابوالفضل کبابیہ

1844 - MIRZA - ABUL - FAZL - 1914

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IV

Ola 1, 69 (March 2, 1914)

No. 19

THE DEATH OF MIRZA ABUL-FAZL

"VERILY THE EYES HAVE SHED TEARS AND THE HEARTS HAVE BURNED BECAUSE OF THIS GREAT AFFLICTION. BE YE POSSESSED WITH THE BEAUTY OF PATIENCE IN THIS MIGHTY CALAMITY."

Telegram from *ABDUL-BAHA*
referring to the death of Abul-Fazl

A FEW days before Abdul-Baha's departure from Egypt to the Holy Land, Mirza Abul-Fazl went to Cairo. During the month of January, which is the coldest in Cairo, his strength failed rapidly and when finally confined to his bed, he was transferred to the house of one of the friends, Aga Mohammad Taki of Esphahan, where he was attended by the best physicians and nurses procurable. But he never rallied, and died on Wednesday, January 21, at four o'clock in the afternoon. The attending nurse said that as he expired she heard him say, "*Khoda! Khoda!*" [God! God!]. With these words of greeting he joined Him in whose service he had so long labored.

The doctor pronounced death due to endocarditis—i. e., inflammation of the lining membrane of the heart.

Although he had passed the allotted years of three score and ten, it was hard for us to believe this busy life ended. As no one had ever met him without hearing him utter a few words of wisdom, it was difficult to realize that the spirit had indeed departed from the body that lay before us, silent and irresponsible, yet smiling and beautiful.

A telegram was sent to Abdul-Baha notifying him of the death of Mirza Abul-Fazl, and the answer, quoted above, came immediately.

The body of our beloved teacher was carried on the shoulders of the Bahais of Egypt, from the house of Aga Mohammad Taki to the cemetery on the hill and laid in the tomb owned by Mirza Haji Hassan Khorassani. The tomb is a large room, in the center of which the remains were laid, and fragrant narcissus blossoms were scattered on his resting place. The friends chanted Tablets and many eyes were wet with tears.

And thus, on January 22nd, while the Egyptian people were celebrating the inauguration of the Legislative Council in one end of the city of Cairo, at the other end, on a hill, a group of old and young men, Persians and Egyptians, were mourning the departure of a soul well loved throughout the East.

According to the Moslem custom, a large tent was erected in front of Aga Mohammad Taki's house, in memorium of the deceased, and people gathered there during the night to hear the Koran read by the sheiks.

At Port Said, Alexandria and Acca the friends gathered and read Tablets and Communes. Plans are being made to hold a memorial meeting in Cairo on the fortieth day after Mirza Abul-Fazl's departure.

HUSSEIN A. AFNAN.

Egypt, February 2, 1914.

"Verily, I have come from God and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate."

Inscription on ring placed on finger of the departed.

A GLIMPSE OF MIRZA ABUL-FAZL AT RAMLEH

By ISABEL FRASER

A GLIMPSE into the last days of Mirza Abul-Fazl, as I saw him at Ramleh, a suburb of Alexandria, Egypt, last autumn, may be of interest.

When Abdul-Baha settled at Ramleh, he desired to have his old friend, Mirza Abul-Fazl, near him. To do so he rented the upper part of a two-story house set in a garden of date palms. To have provided a more pretentious place would not have been at all in accordance with Mirza Abul-Fazl's modest habits. Here he lived alone. At first, Abdul-Baha secured a cook who was to act as personal caretaker, for Mirza Abul-Fazl's health was failing and he needed such an attendant.

But sick or well, the old philosopher was a hermit. He loved his circle of friends, and he also loved his hours of solitude and contemplation. He was not used to having anybody constantly around administering to what he regarded as merely trivial needs; but he soon discovered a way to compromise with the unaccustomed situation. One day when Abdul-Baha called, he found his venerable friend waiting upon the servant and treating him as though he were an honored guest. Seeing that this was only an added burden to Mirza Abul-Fazl, he had the man dismissed.

Mirza Abul-Fazl's quarters resembled an unkept library. There were books on every conceivable shelf and table, and even the floor was littered with volumes and papers. His place was a rendezvous for the learned sheiks and Mohammedan mullahs of the ancient city of Alexandria; for he was looked upon as an authority on history, Persian literature, higher criticism and comparative religions.

His favorite outing was a visit to the house of Abdul-Baha's secretaries which was just around the corner, and which beside housing the secretaries, was used as a guest-house for visiting pilgrims to Abdul-Baha. Here he would sit on the spacious veranda; the news would go forth and soon a little group would be gathered about him. On Friday afternoons a body of young native students from Alexandria came to him for lessons in the Sacred Books of BAHÁ'U'LLAH.

To the many who were accorded the rare privilege of meeting this man of letters, both during his stay in America and on their pilgrimages to the East, I need not speak of his peculiar personal charm. With all his book

learning he was not at all "bookish." Gifted with one of those rare minds that explore all the channels of life with equal grace and facility—the same dignity and impressiveness with which he discussed a verse of the Koran with the learned sheiks, he put into the meeting of some sojourning American; often finishing with a personal pleasantry, for he was a ready humorist and made his guests instantly at ease. He had the placidness of a child and the air of one who was never in a hurry and had plenty of time to make radiantly happy the place where God had placed him.

That was his attitude toward the world; but in the presence of The Center of The Covenant, Abdul-Baha, with head bowed and downcast eyes, he became the essence of humility. Even his voice, in answer to Abdul-Baha's questions, became low and subdued. Never have I seen such a perfect and instantaneous agreement of mind and body to express humility.

One day when I was at his house, there were about twenty sheiks who had come over from Alexandria to visit him. One who seemed to be the leader was a very learned and gorgeously attired young sheik, who said with some pride that he had been educated in the oldest university in the world. He was the editor of a magazine in Alexandria and had come to interview Mirza Abul-Fazl, who for more than an hour had been listened to with absorbed attention. His talk was interspersed with an occasional jest and his sharp eye would glance from one face to another to see if his point was understood. One might imagine the learned devotees in the early Christian era listening like this to the eloquence of St. Paul.

Suddenly Abdul-Baha appeared. Mirza Abul-Fazl faced the door, the rest of us had our backs to it and did not see him; there was a moment of silence and Mirza Abul-Fazl stood with his head bowed, his whole attitude changed. He immediately became the most humble and respectful of servitors. Then quickly arranging a chair for Abdul-Baha, he told him in a low voice, in answer to his questions, the subject under discussion.

Abdul-Baha continued the subject, which was on the independent search for reality, further emphasizing the great necessity of investigating truth with a mind unbiased by theology or the limitations of other minds.

At the house of Mirza Abul-Fazl he was an almost daily visitor. Whenever inquiry was made for Abbas Effendi, as the natives all call Abdul-Baha, the conjecture invariably was that he was probably to be found either at the house of Mirza Abul-Fazl or in the rose garden, opposite, dictating Tablets.

Abdul-Baha's love for his old friend, who for years had suffered banishment, imprisonment and persecution for his faith, was re-

marked by all. He said of him one day: "*Such men as Mirza Abul-Fazl already belong to the Divine Concurrence. All his interests are centered on the spiritual horizon rather than on this transitory phantasmagoria. All his efforts are turned toward the heavenly kingdom. He has no other thought. Such souls are aided by heavenly confirmations.*"

Chicago, February 26, 1914.

MIRZA ABUL-FAZL

By ISH'TE'A'L EBN-KALANTER

MIRZA ABUL-FAZL was born in 1844, in Gulpaygan, a small Persian town, founded by Humay, the daughter of Darius I. The family to which his parents belonged was one of the most distinguished of that city, and, even to the present time, is well known for learning and knowledge. His father, Mirza-Reza, was one of the most noted Shi'ite doctors of religion in Persia; he died in 1871, at the age of seventy.

In the prime of youth, Mirza Abul-Fazl traveled to Isfahan and Irak, with the object of perfecting his studies. Even in his boyhood he was noted for intelligence, sound memory, and diligence in discovering subtle scientific points, to such an extent that these qualities seemed to the people supernatural.

Before he was twenty-two years of age, Mirza Abul-Fazl had perfected himself in the branches of Arabic learning, such as grammar, rhetoric, etymology and composition; although Arabic is a foreign language to Persians. In accordance with the wishes of his father, he also acquired a perfect knowledge of Mohammedan theology and laws. At the same time he studied mathematics, algebra, arithmetic, geometry, and astronomy according to the Ptolemaic system. He also mastered the Aristotelian as well as the rational Mohammedan philosophy.

In October, 1873, he left the town of Gulpaygan and went to Teheran, the capital of Persia, where he took up his residence. A short time after his arrival, he was appointed the superintendent and professor of one of the oldest first class Arabic Universities of Teheran, named the "School of Hakim-Hashem." There, students of different sciences gathered around him and attended his lectures.

In 1875 he became acquainted with a merchant named Aga-Abdul-Kerim of Isfahan, an adherent of the Bahai Religion. As this mer-

chant found Mirza Abul-Fazl sagacious and free from prejudice, he invited him to investigate his religion. Although Aga-Abdul-Kerim had no schooling, yet he possessed a shrewd, acute mind and an excellent character. He arranged interviews for Mirza Abul-Fazl with learned Bahai teachers, such as his holiness the great Nabil, entitled "The Learned One of Ka'een," the late Haji Mohammed-Ismael of Kashan, entitled "Zabih" [sacrificed], Aga-Mirza-Heydar-Ali of Ardistan, and others. They continued the controversy and religious and scientific debate during eight months. Finally, in September, 1876, after this ample discussion and tedious argument, Mirza Abul-Fazl, finding himself unable to refute and resist the proofs and demonstrations of the Bahais, and esteeming the evidences of this movement stronger than the proofs of other religions, acknowledged and embraced the truth of the Religion of BAHÁ'OLLAH, and became a convert to it.

When Mirza Abul-Fazl acknowledged the truth of this religion, and, on account of the straightforwardness for which he was noted, could not conceal his belief, he openly propounded proofs and arguments of the truth of Bahaism, in his lectures to the students. Consequently, enemies who were jealous of him, always waiting to accomplish his downfall, availed themselves of this opportunity to speak of him in the presence of the clergy and prominent statesmen of Teheran. The clergy denounced him, and, in December of the same year, he was arrested and put in chains by the command of Prince Kamran-Mirza, entitled "Nayeb-Essultana" (Prince Regent), the third son of the late Nasser-Ed-Din Shah, who was then the governor of Teheran, Guilan and Mazanderan. This imprisonment lasted about five months. As a result of this imprisonment he lost all the property which he had inherited

from his father. At the end of five months, he and other Bahais imprisoned with him on account of their faith, were released, owing to the efforts of the late Haji-Mirza-Hussien-Khan, entitled Mushire-Dawla, who was then Minister of War. Upon his release, the clergy of Teheran tried their utmost to persuade him to verbally acknowledge Mohammedanism, and not to openly uphold the truth of the Bahai Religion. To this he would not agree, and patiently endured the most violent persecutions and afflictions rather than accede to the clergy and statesmen. Afterward he gained his living by means of his pen, and diligently labored in spreading the Bahai Religion.

In 1300 A. H. (1882 A. D.), came a great historical calamity. Large numbers of Bahais were arrested in various Persian cities, for now this religion had become very prevalent throughout Persia and the Caucasus. A considerable number of the nobility, comprising Mohammedans, Jews, Zoroastrians, Nusseyrites, et al., had embraced it with the utmost sincerity, and even did not recant when in danger of their lives. Consequently the fire of envy and hatred flamed anew in the clergy and statesmen of Teheran, who considered themselves defenders of the first-named religion. They agreed with the Prince Kamran-Mirza to persecute the Bahais. So they falsely accused and calumniated them before the Shah. Also in Resht, Isfahan and Mazanderan, most of the clergy and statesmen determined to eradicate the Bahais, and arrested a great number. Among these were Mirza Abul-Fazl, who was arrested in Teheran, along with a multitude of the Bahais of prominence, merchants, traders, et al. He was confined for about one month in the house of the Prince, and several controversial meetings and debates were held in the presence of the Prince, concerning this Religion.

The opponents of the Bahais, consisting principally of members of the royal family, religious doctors and statesmen, constantly accused them of sedition and plots. Great efforts were made to alienate the mind of the Shah from them and to persuade him to decree their suppression and slaughter. But as they could not be charged with any violation of the laws of the Government, the Shah became convinced of their innocence, and would not consent to sentence them to death, but commanded them to be put in chains in the royal prison. Thus Mirza Abul-Fazl and a number of the staunch Bahais were imprisoned in chains and fetters

for twenty-two months, subject to rigorous distress and hardship. During most of this time, nobody was allowed to see them. Twenty-four of them were, for fourteen days, chained to two long, heavy chains in a dark underground dungeon. Mirza Abul-Fazl relates that for about six months they received daily news of the plots and intrigues of their enemies, and expected death at any moment, having entirely resigned themselves to the will of God.

After the lapse of twenty-two months, the falseness of the accusations of the enemy was proven to the Shah, and he commanded that the prisoners should be set free.

Released from this rigorous imprisonment, Mirza Abul-Fazl took up his residence in the village of Gholo-hak, one of the well-known and delightful summer resorts of Teheran, where he remained about seven months, engaged in lecturing and writing. Again the Prince found excuse for his arrest, a third time. He was imprisoned for six months in the royal building named Otake-Nezam (the military department), whence he was released February 5th, 1886.

* * *

For about thirty years, Mirza Abul-Fazl traveled in remote countries. He journeyed northward through Persia, Turkey, the Caucasus, Tartary and Russia, as far as Moscow; eastward as far as the confines of China and Kash-Kar; to Syria and Egypt; and in 1901-1902 made a trip through Western Europe and America. During his arduous travels, he everywhere secured a good name for himself and his countrymen; he consorted with the men of learning of different religions, nationalities and schools; and acquired a vast range of knowledge which it would have been impossible to attain without undertaking extensive and toilsome journeys.

In 1303 A. H. (1886 A. D.), he received the Tablet written by BAHÁ'Ó'LLAH in 1300 A. H., in which he was commanded to travel for the purpose of teaching the Word of God; and during his distant journeys, undertaken in compliance with this Command, many holy Tablets were revealed in praise of his strength and fidelity to the Cause.

While travelling, he has written numerous books, being considered a standard writer in ancient and modern Persian, as well as in Arabic. In 1892, Mirza Abul-Fazl wrote, in Samarkand, the book entitled *Fassl-ul-Khetab* (Conclusive Proof), in answer to questions asked by Mirza-Heydar-Ali of Tabriz, one of the learned

men of Azerbeyjan. This book he wrote in the style of the doctors of theology, and in the introduction is given an account of the controversy in Samarkand between himself and Dr. Marcard Assadorian, a Protestant teacher, in a meeting held by men of learning.

In 1898, he wrote the book of *El-Farayed* in Persian, in compliance with the command of Abdul-Baha. In this work, he answers the objections of Sheikh-Abdus-Salam, entitled Sheikh-El-Islam (a Mohammedan pontiff) of Tiflis. The same year, he wrote the book of *Dorar-ul-Babeyeh* (The Brilliant Pearls), in Arabic, in answer to Dr. Noor-Edin of India.

During the years 1901 and 1902, while sojourning in America, Mirza Abul-Fazl wrote the *Hujaj-ul-Baheyyeh* (The Bahai Proofs), which was translated into English by Ish'te'a'l Ebn-Kalanter, and published at that time. This work is well known to the scholars and thinkers of the Western world.

As late as December, 1911, he wrote a scholarly answer to an opponent of the Bahai Cause, known as *Burhāne Lāmé* (The Brilliant Proof), which was published by The Center of The Covenant, Abdul-Baha, while in America.

His other epistles and pamphlets, which are scattered in all parts, are too numerous for mention in this article.

* * *

One of the theories originated by Mirza Abul-Fazl was the "Proof of Stability," in demonstrating the Essence of the Self-existent One. This is one of the greatest and clearest logical arguments for proving the Divine validity of the religions and demonstrating the Essence of the Almighty. By a single rational proof, it demonstrates both the existence of God and the truth of the true Prophets. He first propounded this argument in the book of *Fassl-ul-Khetab*, in 1892, and for the second time, in the book of *El-Farayed*, in 1897.

He was the first one of the Bahais who demonstrated by rational and logical arguments, that miracles are not sufficient to prove the truth of the Manifestations of God. He was the first one who clearly explained the purpose of what was spoken by the Prophets, in the Holy Scriptures, as to the "words being sealed," to be opened at the "last days."* He was also the first to explain that the great religions of the world which have changed and governed the conditions of society, are seven in number; and that the "seven heavens" is a term by which the Prophets have symbolized the Divine religions. Before Mirza Abul-Fazl propounded his theory, the point was not understood, for this number was not spoken of in the Divine Books and Tablets, nor in historical works.

He was the first one who demonstrated by rational proofs, why the Pagan religions are considered as polytheism, although they owe their origin to the Almighty, and acknowledge one God. For if by worshipping images, people are to be considered as polytheists, the Greek Church and Roman Catholics must also be considered such, while they are in reality, the "people of the Book," and believers in Divine Unity and true Religion.

Mirza Abul-Fazl had a wonderful genius in explaining subtle philosophical points, which skill was his specialty. He himself thought that he received this gift as a fulfillment of the prayer which the Blessed Perfection [BAHA'O'LLAH] made for him in a Tablet written to Haji-Mohammed-Kazen of Isfahan. It is as follows:—"I beg of God to enable Fazl (Mirza Abul-Fazl) to teach His Truth, and to unveil that which is hidden and treasured in His Knowledge, with wisdom and explanation. Verily He is the Mighty, the Bestower!"

*BAHA'O'LLAH declared: "Verily, We have opened the seal of the 'sealed Wine.'"

MEMORIAL MEETING FOR MIRZA ABUL-FAZL

On Sunday night, February 1, the spacious parlors of Mme. de Lagnel's apartment were quite filled with the Bahais of Washington, D. C., who assembled in a meeting of Memorial for Mirza Abul-Fazl. Many present had been taught by this great soul. Ish'te'a'l Ebn-Kalanter and Mme. Dreyfus-Barney were the speakers of the evening. Brief addresses were also made by others who had known Mirza Abul-Fazl, including Mrs. F. J. Woodward. Prayers were chanted by Ghodsea Ashraf and by Ish'te'a'l Ebn-Kalanter. The utmost spirit-

uality and unity prevailed, and an undercurrent of deep reverence pervaded the meeting.

On Wednesday night, February 4, at the Washington Conservatory of Music, the Memorial was continued. The Chairman, Mr. Wm. P. Ripley, delivered an eloquent appreciation, and others, including Mrs. Pauline A. Hannen, Mrs. Eleanor Sargent, Mr. Louis G. Gregory and Mr. Hannen, gave tributes. Some present who are not yet believers were greatly impressed.

JOSEPH H. HANNEN.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (Signed) ABDUL-BAHA ABBAS.

ANNOUNCEMENT—Beginning with Volume V, the STAR OF THE WEST will be issued with a Cover, the pages will be numbered consecutively and an index to the volume made at the end of the year for the benefit of those who preserve the issues with the intention of binding them in book form. As we have no revenue from advertising it is evident that we are dependent upon subscriptions, the price of which we have found it necessary to increase, beginning with the next issue, March 21st, to \$1.50 per year and 15 cents per copy.

Believing all will unite in this endeavor to increase the effectiveness of the STAR OF THE WEST, we are

Yours in The Center of The Covenant,

THE BAHAI NEWS SERVICE

Vol. IV

Ola 1, 69 (March 2, 1914)

No. 19

MASHRAK-EL-AZKAR CONVENTION TO BE HELD IN CHICAGO

KNOW thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran: "Those who believe in God and the Last Day, shall build the Temples of God." It is incumbent upon thee, and upon all, to put forth the best efforts in these days, in building this glorious Temple: raising the tumult of commemoration therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united in this Great Cause, so that ye may be confirmed by the Divine Bounty and Merciful Spirit; become increased with energy and power, gain a recompense and estimation. I implore God, and supplicate to Him to make your feet firm in the straight path and the upright Way.

—ABDUL-BAHA.

From Tablet to Claudia Stuart Coles, received in September, 1911.

REGARDING the mid-winter meeting of the Executive Board of Bahai Temple Unity held recently in Chicago:

The members of the Board came together with an entirely new feeling, due no doubt to the fact that the great task begun five years ago had been successfully carried out—that of paying for the site on which is to stand the first Mashrak-el-Azkar in America—and that they must face the next step in this glorious undertaking.

From the pen of The Center of The Covenant, Abdul-Baha, has gone forth instructions to prepare a sum of from two to three hundred thousand dollars before beginning the buildings of the Mashrak-el-Azkar. To this work of gathering contributions for the mentioned sum, should the friends address themselves.

Communications from the Board will, from time to time, go to the various Assemblies of the country, informing them of the progress of the work, thereby stimulating and encourag-

[Continued on page 322]

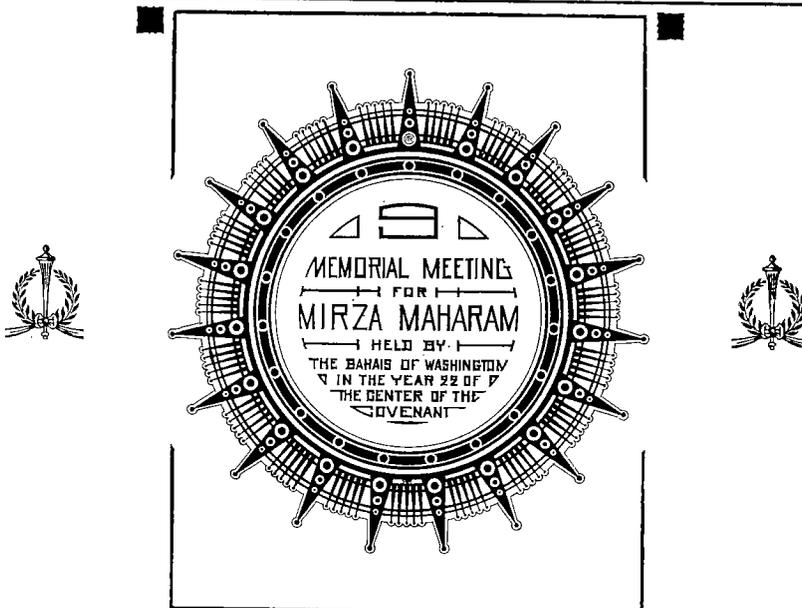
IN MEMORIUM

MIRZA MAHARAM

THOSE who have passed on through death, have a sphere of their own. It is not removed from ours. Their work—the work of the Kingdom—is ours; but it is sanctified from what we call time and place. Those who have ascended have different attributes from those who are still on earth, yet, there is no real separation.

In prayer there is a mingling of station, a mingling of condition. Pray for them, as they pray for you! When you do not know it, and are in receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. But there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation.

—ABDUL-BAHA



ON the evening of January 29th, the Bahais of Washington, D. C., assembled to honor the memory of Mirza Maharam, who died recently in India.

Mr. Charles Mason Remy made a beautiful drawing commemorating the occasion—a reproduction of which, on a small scale, is presented herewith. Appropriate words of greeting and sympathy, in keeping with the spirit of this wonderful cycle of BAHÁ'Ó'LLAH and The Center of His Covenant, were written on the reverse side of the drawing, incorporating the words of Abdul-Baha which are shown in the above panel. It was signed by thirty-four of the friends, and forwarded to the Bahais in India.

DR. MINNIE E. CALLAWAY—Died January 5, 1914, at Denver, Colo. She was one of the early believers in the Cause in America.

HENRY T. CHAMPNEY—Died November 17, 1913, at New York city.

MRS. CLARA HALL—Died in January, 1914, at Boston, Mass.

LEW E. ROCK—Died January 12, 1914, at Chicago, Ill.

FINETTE S. SEELYE—Died January 29, 1914, at New York city.

ADELADE STUBER—Died February 27, 1914, at Cincinnati, Ohio.

MASHRAK-EL-AZKAR CONVENTION TO BE HELD IN CHICAGO

[Continued from page 320]

ing all; also that the Convention will be held in Chicago this year and the information pertaining thereto.

The east of America was blest last year by the Convention held in New York city, and the west will receive an outpouring of the Spirit when the Convention of 1915 is held in San Francisco—God willing; so the Executive Board felt the middle west was entitled to the Convention this year.

It was thought a jubilee celebration might be held in gratitude for the accomplishment of clearing the sacred land of the Mashrak-el-Azkar from all indebtedness, for surely, as the friends gather on the land dedicated by the hands of the Great Orb of The Covenant and

purchased by the voluntary contributions poured into the heart of this continent from all the countries of the globe, a pentecostal baptism must pour out upon the hearts of those who gather at the site of the "mother" Mashrak-el-Azkar.

The members present at this session were Messrs. Hall, Wilhelm, Ashton, Jacobsen and Mesdames Parmerton and True. The last day's session was favored by a visit from Mr. Ralston, of San Francisco assembly, who was passing through Chicago on his way home from the east.

A balance of \$1,800.00 was in the treasury.

CORINNE TRUE, *Financial Secretary.*

PERSIAN-AMERICAN EDUCATIONAL SOCIETY

Since the last report, which appeared in No. 13, STAR OF THE WEST, the following additional Scholarships have been subscribed:

Abbas Ally Butt Cashmiree, Rangoon, Burma
Noor Mohammed Butt Cashmiree, Rangoon, Burma.

Khoda Baksh, Rangoon, Burma.

Cape Town Circle, Cape Town, S. Africa.

Mr. Olaf Pary, New York Mills, Minn.

Mrs. Olaf Pary, New York Mills, Minn.

Charles Mason Remy, Washington, D. C.

Dr. Susan I. Moody sends the following:

ACCOUNT OF FAMINE FUND

Received from America, April 1, 1912..	\$600.00
Donated by Dr. Moody	65.00
	<u>\$665.00</u>

DISBURSEMENTS

April 5, 1912, through Zoekler.....	\$125.00
June 1, 1912, through Dr. Funk.....	200.00
Aug. 1, 1912, through Habibollah.....	50.00
Aug. 1, 1912, through Dr. Mohamad Khan	50.00
April 1, 1913, check to Tarbiat School..	100.00
Dec. 31, 1913, check to Tarbiat School..	140.00
	<u>\$665.00</u>

Telegrams and bank expenses..... 2.70
(Paid by Dr. Moody.)

Account closed December 31, 1913.

Unexpended balance turned over to Tarbiat School by authority of American donors—
J. H. H.

Faithfully yours,

JOSEPH H. HANNEN.

ESPERANTO

To our many Bahai friends who would respond to the earnest appeal of Abdul-Baha to learn the International Language we would say that with the aid of the *Jones' Esperanto Manual* (25c) used hand in hand with the new propaganda journal, *The Esperanto Monthly*, Volume I, Esperanto can be thoroughly learned with or without a teacher.

Owing to its masterful simplicity, logical construction, and use of international roots at

once recognized by the student, thousands throughout the world learn the language alone and are enabled to correspond with their fellowmen the world over.

The United States Esperanto Association (Miss J. E. Hamand, Secretary, Schaller, Ia.,) can supply the text-books mentioned and is ready and anxious to render every possible service to all who desire to study the language.

OUR PERSIAN SECTION this issue contains: (1) Tablet to Mirza Abul-Fazl; (2) Departure of Mirza Abul-Fazl; (3) Arabic letter in his regards; (4) Departure of Mirza

Maharam; (5) Talk by Abdul-Baha on "The soul and its everlastingness," delivered in Boston; (6) the month of fasting; (7) announcement; (8) the STAR OF THE WEST

<p>بنات جسمی دیگر نیست و بسبب عالم محدود و روشن میگوید که عالم حیوان و انسان وجودی ندارد حال آنکه ما علم احساسی بنات دلیل بر آن است که عالم حیوانی و انسانی وجود ندارد پس همه احساسات بشر دلیل بر عدم عالم روح نیست دلیل بر موت روح نیست زیرا هر مادیون مافوق خود را نمیفهمند عالم جماد عالم بنات را نمیفهمد عالم بنات عالم حیوان را درک نمیتواند عالم حیوان عالم انسانی را نمیداند چون ما در عالم انسانی نظر کنیم بهمان دلایل انسان ناقص از عالم روح که از مجردات است خبر ندارد مگر بدلائل عقلیه و چون در عالم روح داخل گردیم میبینیم که وجودی دارد و محقق و روشن حقیقی دارد و در مثل اینکه این جماد چون عالم بنات رسد میبیند که قوه نایبه دارد و چون بنات عالم حیوان رسد به تحقق میآید که قوه حساسه دارد و چون حیوان عالم انسانی رسد میفهمد که قوه عقلیه دارد و چون انسان در عالم روحانی داخل گردد درک میکند که روح مانند شمس برقرار است ابدی است باقی است و موجود و برقرار است</p>	<p>هرگز و بقصد سال قبل بود آن سلطنت تشریفاتی است این اثر است و اثر بزرگی مقدم مرتب نشود اثر را لابد وجود مؤثر باید دلیل رابع مردن چه چیز است؟ مردن اینست که قوی جسمانی انسان مختل شود چشمش ببیند گوشش نشنود قوت درک که نماند وجودش حرکت ننماید با وجود این مشاهده بنماییم که در وقت خواب با وجود آنکه قوی جسمانی انسانی مختل میشود باز میشود ادراک میکند احساس بنمایند این معلوم است که روح است که میبیند و جمیع قوا را در رحال آنکه قوی جسمی مفقود است پس بقای قوی روح منوط بجمد نیست دلیل خامس جسم انسان ضعیف میشود فرده میشود مریض میگردد همت پیدا میکند ولی روح بر حالت اول خود برقرار است چون جسم ضعیف شود روح ضعیف نمیشود و چون جسم فربه گردد روح ترقی نماید جسم مریض شود روح مریض نمیشود جسم همت یابد روح همت نیابد پس معلوم شد که غیر از این جسم در حقیقی دیگر در جسد انسانی هست که ابداً تغییر نمیدارد و مریض نمیشود و اغلب اوقات با خود مشورت مینماید آن کی است که بشمارای میدهد؟ مثل آنست که انسانی بحیثیت مقابل شما نشسته است و شما صحبت کنید وقتی که فکر میکنید با کی صحبت میکنید؟ یقیناً است که روح است آمیم بر آنکه بعضی میگویند ما روح را نمی بینیم صحیح است زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهورات باید جسد باشد اگر جسم است روح نیست آن ملاحظه میکنید این کائنات بناتی انسان را میبینید مندا همیشه در ذلالتند و در نمیکند کجی از عالم انسانی خبر ندارند و از این عالم مافوق و جبراً در عالم خود میگویند که جز عالم بنات عالمی دیگر نیست مافوق</p>
<p>شکر ضیاع امروز که اول شهر صیام است احتیاطاً هر که معذور نیستند روزی بگویند و قلوبشان بزرگوار شود و انکارشان با اعمال خیریه و خدمت مردم بشر روز بروز در تن آید است و تا چه قدر در عیال است اگر جمیع ملایم امر کنند که اهالی آن ملک زود تر و یاد بر تر غذا بخورند ممکن نیست که گوشت دهند ولی از آن طرف کلمه حضرت بجا و الله آن با کمال روح و عیان روزی آید</p>	<p>دلیل ششم شما در راهی فکر میکنید و اغلب اوقات با خود مشورت مینماید آن کی است که بشمارای میدهد؟ مثل آنست که انسانی بحیثیت مقابل شما نشسته است و شما صحبت کنید وقتی که فکر میکنید با کی صحبت میکنید؟ یقیناً است که روح است آمیم بر آنکه بعضی میگویند ما روح را نمی بینیم صحیح است زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهورات باید جسد باشد اگر جسم است روح نیست آن ملاحظه میکنید این کائنات بناتی انسان را میبینید مندا همیشه در ذلالتند و در نمیکند کجی از عالم انسانی خبر ندارند و از این عالم مافوق و جبراً در عالم خود میگویند که جز عالم بنات عالمی دیگر نیست مافوق</p>
<p>اعلان از عن حضرت شکرین در شرق چاک که وجه اشتراک بر ملت نیک شهنشاهی بالذکر گرفته و یک سر به شیکاگو میزنند سگان روستا و ترکستان اگر برین ممکن نمیشود منات ارسال نمایند</p>	<p>بناتی انسان را میبینید مندا همیشه در ذلالتند و در نمیکند کجی از عالم انسانی خبر ندارند و از این عالم مافوق و جبراً در عالم خود میگویند که جز عالم بنات عالمی دیگر نیست مافوق</p>
<p>مخبر باختر تمام با هم در چهارم را در اول میگذرانند و در سال آینده باره جریده بخوانند و در دنیا برودند</p>	<p>بناتی انسان را میبینید مندا همیشه در ذلالتند و در نمیکند کجی از عالم انسانی خبر ندارند و از این عالم مافوق و جبراً در عالم خود میگویند که جز عالم بنات عالمی دیگر نیست مافوق</p>

چون روح با اصل از ترکیب عناصر نیست لهذا
تخلیل ندارد زیرا هر ترکیبی را تخلیل و چون روح
را ترکیب نه تخلیل ندارد

دلیل نانی

هر يك از كائنات را در تحقق صورتی شد با صورت
مثلاً با صورت مربع با صورت شمس با صورت ستاره
و جمیع این صور متعده در يك كائن خارج در زمان
واحد تحقق نیابد و ممكن نیست که آن كائن بصورت
ناشناهی تحقق یابد صورت مثلث در کانی آن بود
صورت مربع نیابد صورت مربع صورت شمس بخوبی
صورت شمس صورت سوس صورت حاصل کند آن كائن
واحد یا مثلث است یا مربع یا شمس لهذا در انتقال
از صورت بصورت دیگر تغییر و تبدیل حاصل گردد و نشان
و انقلاب ظهور یابد و چون ملاحظه کنیم در يك
میثاقیم که روح انسانی در آن واحد تحقق بصورت
ناشناهیست صورت مثلث صورت مربع صورت
شمس صورت سوس و صورت شمس روح بکل
تحقق و در حین عقل موجود و انتقال از صورتی
بصورت دیگر ندارد لهذا عقل و روح متلاشی نشود

زیرا اگر در کائنات آنچه بخوبی صورت مربع را
مثلث بشانیم باید اولاً بکلی خراب کنیم تا دیگری را
بتوانیم ترتیب بمانیم اما روح دالی جمیع صورت
و کامل و تمام است لهذا ممکن نیست که متقلب بصورت
دیگر گردد این است که تغییر و تبدیلی در آن پیدا
نمیشود و الا باید باقی و برقرار است این دلیل عقلی
است

دلیل ثالث

در جمیع کائنات اول وجود است بعد از آن
اشرح حقیقی ندارد اما ملاحظه میکنید نفسی که
دو هزار سال پیش بودند هنوز آثارشان بی
در پی پیدا گردد و مانند آفتاب نباید حضرت حج

قوله لا اله الا الله العظيم اقلام احتراى قلبى ايها الاخوين
الصادقين من محسبكم الصادق الامين في ربيع الاول
1357

اقامین از شجره

پیش از ورود این ابناء خزانه خبر صعود حضرت
مبلغ فاضل معظم اقامین را هم رسید هر کسی که
این وجود محترم را دیده است شهادت میدهد
که يك كوكب در سما امر الله بود عليه الحمد والثناء
كل من عليها فان ويبقى وجهه برك ذوالجلال والاکرام
باغی آنچه که ذکر شده است از حقیقت فرق ظاهری
و خلق این جسم تنای ولی معتقد اهل بها در بقای روح
اینست:

بقای روح

نطق مبارک حضرت عبد الجبار در رساله
"بقای روح" در شربتن اپکار روز شنبه ساعت پنج و نیم
۲۶ ماه می ۱۹۱۲

مسئله بقای روح را فعلاً در کتب مقدسه خوانده
دیگر کنیم نیست که من مجدد آن گویم شنیده و خوانده بود
حالی از برای شما دلائل عقلی میگویم تا مطابقت کتاب مقدس
شود زیرا کتاب مقدس ناطقت که روح انسانی باقی است
و حال ما دلائل برعانی برای شما اقامه میکنم

دلیل اول

این واقع است که کافه کائنات جسمانی مرکب از عناصر است
و از هر ترکیبی يك کانی موجود شده است مثلاً از ترکیب
این گل موجود شده است و این شکل را پیدا کرده است
چون این ترکیب تخلیل شود آن فناست و هر ترکیب لابد
تخلیل منتهی شود اما اگر کانی ترکیب عناصر جسمانی نباشد
این تخلیل ندرج موت ندارد بلکه حیات اندر حیات است

۳ اوقات خود را چه زیر سلاسل و اغلال و چه در تحمل ثقات اسفار بعیده و چه در بین تألیف کتب و رسائل عدیده و چه در توفیح حقائق روحیه و مادیه در مجال سعی و اهتمام در خدمت امر الله و نصرت عهد الله صرف نمودند و در مدت عمر از احدی خواهشی از هیچ جهت جز طلب خیر و محبت و اتفاق نفرمودند بلکه کثیری از جوهر علم و لافقی از برای عالم انسانی گذاشتند .
چون این خبر موجبش به سمع اصحابی الهی رسید جمعی از مصروفان سکنتیه و پورت سعید حاضر شدند و در نهایت توقیر و احترام و عقید و اکرام به تشییع جنازه مبارکشان رفتند و بانگ و نوحات الهیه و آیات قرآنی از خانه آقا میرزا محمد تقی در مصر برداشتند و در مطب اطلاق است که مختص است به جناب حاج میرزا حسن خراسانی آن هیکل نورانی استقرای یافت

البته بر جمیع واضح است که صعود حضرت مذکور در حضور مبارک بسیار مؤثر واقع گشت و لکن به اظراف فرمودند از جمله :-

”م . . . رجوش . محمد تقی اصفهانی قد درفت العیون و احترقت القلوب من حبه المصیبه الکبری علیکم بالصبر الجلیل فی هذه الرزیه العظمی“ (عباس)
و ختم بسیار بزرگی باشکوهی در بیت مبارک گرفتند و جمعیت کافه دوستان و مسافین در این ختم حزین فائز و تبادلت حرفات عالین امر فرمودند و بعد هم مجلسی از برای آما و التهن منعقد گردید و قلوب کل بزرگ آن بزرگوار مشغول گشت و همچنین در محافل مهمه امیریکا و سایر قطعات عالم ختم باسم و یادگاری آن مرحوم گرفتند خداوند مهربان بروح مقدس آن پاک و طینت عنایت فرماید بآنچه که شایسته مجرحت و غفران و رأفت و فضل خداوندی اوست !!

مجاختر خدمت دوستان جمیعا در این مصیبت عظمی تعزیت گوید و سآ و بقضاء الله و تسلیما الامر ان الله و انما الیه راجعون

مکتوب عمر بنی
تعلیم جناب العالم الفاضل الشیخ امین افندی الجلیه از این مکتوب معلوم میشود که حضرت آقا میرزا ابوالفضل در نزد علماء عرب چه مقامی داشتند

اسکندرون . . . حسین افندی اقبال علی افندی حاکم سادق الاما جد : ما زال للهیر منی بمصابئه وانا اقبلها واصبر علیها و ما رایت نفسی فلیل الجلد واهی الغزیه اکثر منی فی هذه اللیلة لیله طالعه اشوم لیله من انصر لیا لی عمری لیله اخذت فیها نسی سید و سید کل من ادعی السیاده ابوالفضل ولم الفضل ینح الفضل و کل الفضل فلن اقدم تعزیتی من غیر تعزیه نعم سلوتنا مولی الوری و هو عزائنا و علیه مدار اعتمادنا و لکن من یؤمنی علی عمری و هو واسطی بل سبب حیاتی حاک یا الله من اللدین بعد من برد صدقات العرب و الشرق من الحما بر و اللدقا تر من القناس و القلم من بعد یکشف لنا ما اعلم و لا یخسر لان تعترف من البحر سادق ارجوکم تعزیتی و تسلیتی فاتی فی اشکالات الیاس اللهم قرب ایام لقیاه و اعذق میاغیب رحمتک علی جدت حواء و انزل له المنزل الذی یلحق بحیاه ما مات ابوالفضل کان ذکره حی ابدا و روضه ترفرف فوق هذا العالم اللهم رحمتک ارحم و صبرک علی هذا المصابی العظیم و الرزیه الجسیم فای عین لا تمع و ای قلب لا یقطع و ای جلد یغیب اما امر هذا المصاب ان الله و انما الیه راجعون فلم یبق لنا غیر مولی الوری فعلیه نعلق اماننا و نرجوان لانی فیہ ما یلذنا فهناک العویل و هناك عظمی المصابی فلا حول و لا

<p>معرض خواهند نمود اگر چنانچه موافق رای واقع شد بنظر جنین میاید که وجود الحرف ششم جدید خواهد شد در صورت تقسیم برعزمت بنظر چنان میاید که اول بنیابت تربت طاهره مشرف شریف بعد عام آن سمت گردید و الرجح والبهاء والتأعلیک بنیابت استحال مرقوم شد عنقریب فایده (عبده عباس) رساله استدلالیه که انضمام آن جان پاک بود قرآ وتداوت شد بشکرانیت الطان حضرت احدیت لثا کشودیم که بنیادین تکوینت ایمان نفوس سعادت فرموده که بجهادیت جمیع فرق عالم قیام نمایند و نطق و بیان و قوت برهان نشان را در جمیع ملل عالم ماثر و مقارن بنیاد نشکره علی ما انطقک بشانه واقلمک علی بیان برهان و اثبات حجه و دلالتله و اظهار امر بین تکوینت خلقت و لو کان للناس اذان ولعیة و عقول تکیة و نفوس مطمئنة و قلوب صافیة لکنتم هذه الرسالة و انی لا نقرع الی الله ان یجعل آیه الهدی و رایة التقی و منار العرفان و مطلع الایمان و مهد الطریق و الدال علی سوا السبیل بین ملاء الوجود و قائد جنود الحیات فی ملکوت الشهود انه سوبد من یشاء و انه لعلی کل شیء قدير و البهاء علیک ع ع</p>	<p>۲ مقصود این است که در رساله ایقان هیکل نشی را بمنزله حجاب شمرده اند و حقیقت فریانه را بمنزله آفتاب و حینئذ تشهدون ان لا اله الا الله انبیا علی حجاب السماء یقولون و حیدر عظیم عبارت الخلیل را بیان گونه تفسیر و تاویل فرموده اند پر حال وقت شعله و اشتعال است و هنگام نذر انجذاب وقت آنست چون بحر و جوش آید و چون حجاب در برت و غروش و چون حمامه حدیقه و فاد زرقه و ترانه بکوشد و چون طیر سما و بقاء در تیره و فرا آید ای بلبلان گلزار هدایت و ای هدهدان سبای عنایت و قوت جوش و غرش است و هنگام نغمه و آهنگ است و لنتک من شنید و محزون و در خون محسید پرواز ما اوج علا فایده و آله آواز در گلشنه می نمایند قصد سبای سخن کنید و آهنگ می اید حضرت عتات اگر در این بهار الهی نغمه نشانی در چه موسی آغاز سازن فایده و بگلهای معانی همدم و همراز گردید یا ایا الفضل این اشتعال نام سردتک و این اشراق انوار محبتک و این امواج بحر عرفانک و این نسائم و انوار و این نغمات الشارة للآذان و این تقالیم المعطره لمشا اهل الامکان این حذیقه قلبک و این سعه صدقک و این بشارة و رحمتک و این اشتعال جنودتک و این شعله قیامتک مع الشکرین و لو کان فی هذه الايام الممودة من سنة العمور ممدوحه ممدوده فاخرج من زاویه الحول و افسد صبح القبول و طر فی هذا الفضاء الالهی و ادخل حدیقه امر الله بعبادک علی نش و رابع قدسه و علاء کله قیاماً تزلزل به اکران الشکر و یرتعدیه ذل انوار الاحجاب عن الالجاب و تعلم معالم العرفان و تتشیر اعلام الایمان و تخفق ربات البیان و یرتفع شرع الحیاة فی سفینه النجاه علی بحر الامکان جناب القاسم محمد در خصوص حرکت انقضت بصحان معنی تفصیلی مرقوم نموده اند جناب قاسم میرزا عزیز الله قاضی</p>
<p>صغور آقا میرزا ابوالفضل در بیست و چهارم شهر صفر ۱۳۳۳ که مطابق ۲۱ جانویه ۱۹۱۴ م تلگراف ناگواهی از مصر رسید که حضرت فاضل مخیر و زاهد مدتی منقطع جناب قاسم میرزا ابوالفضل کلبا یکی بکمال تذکر و هوشیاری این دار فانی را وداع و بعالم باقی صعود فرمودند فی الحقیقه قلوب دوستک را بریان نمودند چه که وجودی بود بی مثل و بی نظیر و جمیع شؤون ممتاز بودند و در طول عمر جمیع اوقات</p>	<p>صغور آقا میرزا ابوالفضل در بیست و چهارم شهر صفر ۱۳۳۳ که مطابق ۲۱ جانویه ۱۹۱۴ م تلگراف ناگواهی از مصر رسید که حضرت فاضل مخیر و زاهد مدتی منقطع جناب قاسم میرزا ابوالفضل کلبا یکی بکمال تذکر و هوشیاری این دار فانی را وداع و بعالم باقی صعود فرمودند فی الحقیقه قلوب دوستک را بریان نمودند چه که وجودی بود بی مثل و بی نظیر و جمیع شؤون ممتاز بودند و در طول عمر جمیع اوقات</p>

صفحة اول
جلد چهارم
شماره نوزدهم
قیمت اشتراك
(ملا) مایچ ۲

مَجَلَّةُ الْبَحْرِ

PAGE 1
VOL. IV
No: - 19
سالی دوازده قران
ماه علاء ۷

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل کجائی بشر و وحدت دیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و قلم را غنیمت موقوفه سیادت او است قبول و نشر خواهد کردید

لَوْحٌ مِّبْرَکٌ

لوح مبارک که بعد از صعود جمال قدم جل ذکره الاعظم از برای من اورک لقاء رب اقا میرزا ابوالفضل نازل شده است

هو الابی

یا ابا الفضائل و ائمه و اجدید چندی است که بری معانی انریاض قلبان معین عرفان بتمام مشتاقان نرسیده و حرارت حرکت شوقیه شعلاش بر زمین دلهای دوستان حقیقی نرسیده و حال آنکه مکتوب مفصلی در بیان حرقت از فرقت عبور آفاق ارسال شد دلیل و صراط ظهور نمود و اشاره قبول شهود نگشت معلوم است که این اضردگی و پرتو دگی از شدت احتراق از فراق محبوب آفاق است و این خموفت از کثرت تاثرات در عصیت کبری و کفن انوار شمس حقیقت را افوی نه و امواج بحر اعظم را سکونی و کجونی نیست فیضات ملکوتی الهی مستمر است و تجلیات جبروت اعلی مترادف ابرنسیان عنایت فاضل است و شریان بحیث الله در خسد امکان نادرین تائید از فیض ابهی متابع است و توفیق از حضرت کبریا متواتر اگر آن آفتاب قدر از افق اولی که افق امکان است غایب است از افق اعطال و کلام اگر احوال ابصار بشر بسبب حاجت

از مشاهده آفتاب حقیقت نورانی حروم و ممنوع و محجب بود حال آن حجاب که در هر عهد و عصر وسیله انکار بود کشف الظنم گردید چه که در جمیع اعیان ظهور کرد که مظاهر احدیتش از مطلع امکان طالع شدند بهای اعظمان این بود که میگفتند " اِنَّمَا اُنْزِلَتْ بِشْرٌ مِّثْلًا " و مَا هَذَا اِلَّا بَشْرٌ مِّثْلُكُمْ خلاصه ظهور آن مظاهر احدیت را از مطلع بشریت علت بطلان میسرند و سبب انکار میگردند و بعد از صعود مؤمن و مؤمن میشدند زیرا بظاهر شمع بشری ملاحظه نمیکردند لهذا منتهی وقت و برآیند و بیج الهی میشدند و منظر " وَلَبَّكُ الْيَوْمَ حَدِيدٌ " میگشتند چنانچه اگر ملاحظه بفرمایید مشهود میگردد که در جمیع اعصار علاء کلمه الله بمدان صعود شائق اولی ابراق اعلی گردید چه که ناس فقط ایمان بغیب را خورشید دارند و دلگشتر شمردند در جمیع اعیان در هر ظهور انکار نمودند و استبکار ورزیدند و بهانه جستند و دلانده او هلم اشیا کردند و چون ملاحظه میگردند که شخصی به یکل بشری ظاهر و مشاجرت جسمانی دارند از موهبت ربانی محبت میمانند چون بصیر شیطان که نظر در جسم خاکی طلسم ترابی حضرت آدم کرد و از آن کنز پایان که اعظم موهبت الهیه است و شرف نعت انسانی است کور و نابینا شد " وَخَلَقْنَا مِنْ نَارٍ وَخَلَقْتُمْ مِنْ طِينٍ " گفت .

نجمه

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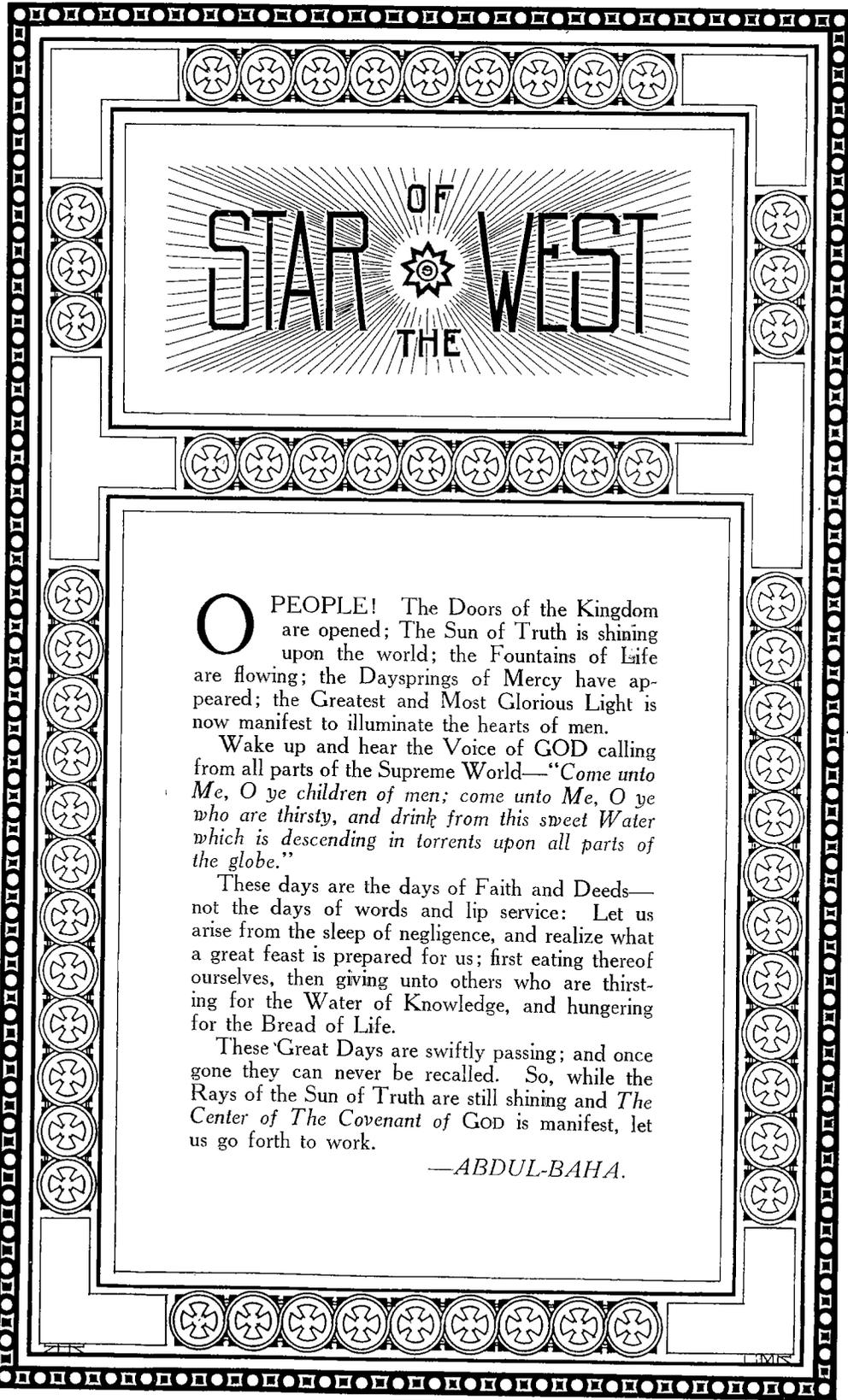
اشيكاغو امريکا

شماره نوزدهم مائيه الثاني

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Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.



STAR OF WEST
THE

PEOPLE! The Doors of the Kingdom are opened; The Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men.

Wake up and hear the Voice of GOD calling from all parts of the Supreme World—"Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe."

These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life.

These Great Days are swiftly passing; and once gone they can never be recalled. So, while the Rays of the Sun of Truth are still shining and *The Center of The Covenant of GOD* is manifest, let us go forth to work.

—ABDUL-BAHA.



"IT IS PART OF THE DIVINE WISDOM THAT I SHOULD KEEP SILENT FOR A TIME"

His Holiness ABDUL-BAHA—and in His Presence a gathering of pilgrims to, and residents of, the Holy Land—at the shrine of the BAB on Mount Carmel. The first photograph ever taken of ABDUL-BAHA in the Holy Land

اول کسی است که در کربلا در خطبه القدس برداشته شده است
 جعفر بن محمد بن ابی طالب

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V

Baha' 1, 70 (March 21, 1914)

No. 1

"TODAY, DIVINE POWERS REINFORCE THE SOULS WHO ARE
SPREADING THE CAUSE OF GOD!"

*Abdul-Baha's Message to the Bahais throughout the world, delivered at the
Tomb of BAHÁ'O'LLAH, December 25, 1913.*

IT is part of the Divine Wisdom that I should keep silent for a time! All that was required of me, that is, to raise my voice in the churches, synagogues, conventions, and meetings,* calling the attention of the people to the Kingdom of God and the appearance of BAHÁ'O'LLAH—praise be to God! through the confirmation of the Blessed Perfection—is accomplished. Now it is the turn of the believers of God. Now I am ever expecting to hear the sweet voice of the friends raised and the watchword, "Ya-Bahá-el-ABHA!" reaching the ear of the heart and spirit.

Those souls who have become subservient to the will of God as manifested in the life and teachings of BAHÁ'O'LLAH must know of a certainty that they attract unto themselves heavenly confirmation and assistance. Now, existence upon the Sacred Threshold is the magnet whereby aid is attracted. The more the believers humble themselves at the Divine Threshold, the more powerful and universal will be the descent of the Holy Spirit of new dedication upon them. The more they strive to teach souls the greater will be their power of sanctification and attraction.

Today divine powers reinforce the souls who are spreading the Cause of God. Whoever walks upon this highway is confirmed; those who appear now as dried plants will be changed into fruitful trees. God's blessing will rest upon all who enlist in the service. They are the flowers of the garden of ABHA—they must breathe forth their fragrance! . . . They are the trees planted by the sacred hand of BAHÁ'O'LLAH in the orchard of the Kingdom. He hath watered you with the rivers of His knowledge and hath protected you from winds and storms.

I hope that each one of you may become a tree laden with delicious fruits for the healing of the nations!

* In Europe and America.

A GLIMPSE OF ABDUL-BAHA ON MOUNT CARMEL

By M. M. HOLBACH in *The Christian Commonwealth*.

I WRITE this by a window that looks across an orange garden to the slopes of Mount Carmel, which rises almost abruptly beyond the red-roofed houses of the German colony. The "Mount of God" is but a hill in comparison with the mighty Alps, yet how great is its fascination, how beautiful it appears now in the moonlight! From time immemorial it has been the home of the prophets. It is here that Abdul-Baha dwells today, and the simple Germans who left their native land to await

"the second coming" of their Lord upon this mountain, are his neighbors! In my ears is the sound of the sea, for the blue Mediterranean laps the shores of Carmel, and across the bay Akka gleams white in the moonlight. "The greatest Prison" it was called when BAHÁ'O'LLAH dwelt there, a prisoner in a penal city. But a blessing surely rests upon it now, for the sun seems ever to shine there when the sea and the sky are grey. The soil upon which its houses are built has been many times soaked

in blood. Christian and Saracen massacred one another there in turn. Many prisoners have languished there since Napoleon's pride was humbled by his failure to take "the petty town" which yet he designated "the key to the East."

Since his return from Egypt, five weeks ago, Abdul-Baha has more than once visited Akka and remained some time, visiting old friends who knew him in the days of his imprisonment. During one of his visits there he sent for the American Bahais who are making a pilgrimage to the Holy Land, that with him they might visit the Tomb of BAHÁ'ÓLLAH. Another day the Persian pilgrims were sent for, of whom a contingent have now returned to their native land. They left yesterday, on their long journey to Hamadan, the old capital of Persia, proceeding first by train to Damascus, thence to Aleppo, and from there by carriage and on horseback, the journey occupying three weeks. All those who have left are Jews!

It was my privilege to be present at two farewell gatherings given in their honor, which I

shall never forget. At the first the men assembled at the Tomb of the Bab, which occupies a commanding position on the slope of Mount Carmel, and is a striking object from my window soon after dawn, when the rays of the rising sun illumine it. The tomb is surrounded by a garden on a terrace on the mountain side, and the building has several chambers. In the largest of these about fifty to sixty Bahais were assembled on the occasion to which I refer—Jews, Zoroastrians, Mohammedans, and Christians—to listen to an address by Abdul-Baha. While he was speaking tea was served by the giver of the feast. Then all proceeded to an inner chamber, which in turn led to the tomb proper, and here the Tablets were chanted by one of the pilgrims, a very learned mullah and great orator. The reverence of the Oriental Bahais for Abdul-Baha must be witnessed to be understood. When he came down the mountain side clad in his flowing robe and white turban, and followed by his disciples from far and near, the scene was truly Biblical.

Haifa, January 8, 1914.

THE FEAST OF NAUROOZ: MARCH TWENTY-FIRST

THE BAHAI NEW YEAR'S DAY

A talk given by Abdul-Baha, Friday evening, March 21, 1913, at 14 rue Greuze, Paris

Mons. Hippolyte Dreyfus-Barney interpreting

I AM extremely glad to see you on this Naurooz occasion. This day is considered holy by the Persians. . . . From time immemorial this day has been consecrated for in this there is a symbol.

At this moment the sun appears at the meridian and the day and night are equal. Until today the North Pole has been in darkness. Today the sun appears on the horizon of the North Pole. Today the sun rises and sets at the equator and the two hemispheres are equally illumined. This sacred day, when the sun illumines equally the whole earth, is called the equinox, and the equinox is the symbol of the Manifestation of God. The Sun of Truth rises on the horizon of Divine Mercy and sends forth its rays. This day is consecrated to commemorate it. It is the beginning of spring. When the sun appears at the equinox, it causes a movement in all living things. The mineral world is set in motion, plants begin to shoot, the desert is changed into a prairie, trees bud and every living thing responds, including the bodies of animals and men.

The rising of the sun at the equinox is the

symbol of life, and likewise it is the symbol of the Divine Manifestations of God, for the rising of the Sun of Truth in the Heaven of Divine Bounty established the signal of Life for the world. The human reality begins to live, our thoughts are transformed and our intelligence is quickened. The Sun of Truth bestows Eternal Life, just as the solar sun is the cause of terrestrial life.

The day of the appearance of God's Manifestations on earth must be a sacred day when man must commemorate God in prayer and praise. Among the ancient Persians this day was looked upon as the holy day of the year and on it hospitals and charitable institutions were founded. Collections for the poor are made on this day and every effort is put forth so that it may not be allowed to pass without leaving some divine traces. Throughout Persia one sees the historical traces of this sacred day by the many good works that have commemorated it.

* * *

I am spending this New Year's day in Paris. I hope for considerable results from this fact.

I hope that a powerful influence may remain in your hearts, signs of eternal joy and happiness that will illumine the lights of the Kingdom in this city. May the breezes of the Holy

Spirit breathe upon you that your intelligence may progress and your souls be joyful in God. Thus will you become real and eternal beings, shining in the Divine Kingdom.

**“DO NOT UNLOOSE YOUR TONGUES SAVE FOR CONVEYING
THE MESSAGE!”**

From a Tablet revealed by Abdul-Baha

NOW you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution, and expend day and night in the promotion of the Religion of God. *Do not unloose your tongues save for conveying the Message!* Do not behold save the Kingdom of ABHA! Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme Horizon. Do ye not search for any other delicacy save the Heavenly Food, and do ye not hope for any other sweetness save the love of the Beauty of ABHA.

Praise be to God, that the Standard of Victory is unfurled over that region, and the fame of The Covenant has reached the ear of every wise and intelligent person.

Spiritual means are prepared. The Merciful Table is spread and the Banquet and the Feast

of the LORD is inexhaustible. Now is the time of attraction and ecstasy!—so that region may become wholly illumined and that worthless dust be changed into fragrant musk.

I declare by the Blessed Perfection [BAHA'O'LLAH]—May my life be a sacrifice to His believers—that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the veils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious LORD sung!

SHOW YE AN EFFORT! WORK UNCEASINGLY! LABOR DILIGENTLY;—so that the Everlasting Bounty be realized, Eternal Life be destined, and the nostrils be perfumed with the Holy Fragrances!

**“TRAVEL AND SPREAD FAR AND WIDE THE
TEACHINGS OF GOD!”**

ABDUL-BAHA'S INSTRUCTIONS TO BAHAI TEACHERS

“Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audiences.”

Words of Abdul-Baha to Mrs. Stannard before her departure for India.

CONSECRATE all thy time to the service of the Kingdom of God and the propagation of its principles. Let thine own supreme concern be the promotion of the Word of God. Thou wilt ever be surrounded by the invisible angels of Confirmations and they will always come to thy assistance. Whenever thou dost enter a meeting, raise thy voice and say:

“O ye believers of God! This day is the day of your attraction! This day is the day in which you must diffuse the Fragrances of God! This day is the day that you must unfurl the Banner of the Kingdom of ABHA! This day is the day of Peace and Concord! This day is the day of the proclamation of the oneness of the world of humanity! This day is the day of forgiveness and leniency! This day is the

day of Truth and righteousness! This day is the day of conciliation and beatitude! This day is the day of awakening and enkindlement! Waste not your precious time in fault-finding and back-biting. Polish the surface of the mirrors of your hearts from the dross of human frailties. If you live according to the standard of other communities, then what difference does there exist between you and them? BAHÁ'O'LLAH has summoned you to such a lofty summit the very thought of which is too dazzling a prospect! He has not chosen you to be satisfied with water and clay!”

Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audiences into the congregations of the elect and set aglow in their hearts the

fire of the Love of God. Exalt thy ambition! Universalize thy ideals! Spread thy wings of compassion over all the regions of the globe. If some people come to thee alone complaining against each other, don't listen to them, don't let them breathe the faults of others in thy presence. Tell them: "I have not come here to engage my time with these things. I am not a judge. *I have come to summon the people to the Kingdom of ABHA, to call you to unity and accord, to raise the dead, make mindful those who are unaware, awaken those who are asleep, breathe new life into the mouldering bones and sound the trumpet of resurrection!* Friends! It is high time for you to throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. Your time is too costly to be expended on these trifling events. You are made in the image and likeness of God. Your birthright is more valuable than all the treasures of the empires.

Arise with heart and soul and let not these golden days slip by without results! This day is the day of the splendors of the Sun of Reality! This day is the day of the Lord of the Kingdom! This day is the day of the fulfillment of glorious promises! This day is the day of joy and fragrance!"

Petty bickerings and jealousies make one lose all the traces of spirituality, ex-communicate a person from the divine company of the worthy ones, submerge one in the sea of phantasms, suffer one to become cold and pessimistic and throw him headlong into the depths of despair and hopelessness! You must not listen to anyone speaking about another; because no sooner do you listen to one than you must listen to someone else, and thus the circle will be enlarged endlessly. Therefore, say to them: "O friends! Let us come together, forget all our self-thoughts and be in one accord, and cry at the top of our voices, '*Ya-Baha-El-ABHA!*'"

"This Call shall fill the East and the West, and will continue throughout ages and cycles!"

Extract from a Tablet revealed by Abdul-Baha.

IT is very acceptable and seasonable that thou hast taken this voyage. The Apostles of His Holiness Christ were always traveling and calling the people to the Kingdom of God. Consequently, walk thou in their footsteps. Travel thou to every country and under all circumstances raise the Call of the Kingdom of God. Mankind, like unto children, are satisfied with water and clay, and love to play with their

play-things. Their ambitions are very inferior. Praise be to God! that thou hast a lofty ambition; therefore *arise* in calling the people to the Kingdom of God.

This Call shall fill the East and the West, and will continue throughout all ages and cycles. It is endless. That is why in this day, the wise and perceiving souls exalt the ideal and engage in heralding the Kingdom of God!"

"The Progress of the Cause depends upon the Energy and Wisdom of the Teachers."

Words of Abdul-Baha to Mirza-Ali-Akbar on the eve of the latter's departure for Constantinople.

THOU hast been with me for a long time, and I have grown to love thee very much. When I love people I do not tell them to their faces. You know how much I love Mirza-Abul-Fazl and Haji-Mirza-Heydar-Ali, but I have seldom told them to their faces. I am sending thee away. Thou art not alone. The hosts of the Supreme Concourse are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me I must completely rest. . . . When I hear good news from the believers, then my health is improved. Now if thou longest to see me in good condition, go away and serve the Cause and instruct the souls. The news of thy spiritual conquest will make me well. Wherever thou goest, an-

nounce the wonderful Bahai greeting to the teachers of the Cause, and tell them on my behalf:

"The responsibility of the steady progress of the Cause depends upon you! You are the physicians of the sick body of the world of humanity! You must not stay anywhere for a long time. Travel ye from land to land like the Apostles of Christ, and carry with you the glad-tidings of the kingdom of ABHA to the remotest corners of the earth!

"Why are ye silent? SHOUT! Why are ye sitting? MOVE! Why are ye quiet? STIR! This is not the day of rest and comfort. Travel ye constantly, and spread far and wide the Teachings of God! Like unto the stars arise

ye every day from a horizon. Like unto the nightingales, sing every day from a different rose-bush. Like unto the breeze, waft every morning from a garden. Do not stay a long time anywhere.

"Let the world profit by your teachings and learn from your examples! My health consists in the progress of the Cause, and *the progress of the Cause depends upon the energy and wisdom of the teachers!*"

"Speak with Moderation"

Abdul-Baha's instructions to Mr. Charles Mason Remey on the eve of the latter's departure for Europe.

THROUGH whichever country thou goest, speak thou with *moderation*. Call the people to the oneness of the world of humanity; the dawn of the Sun of Reality from the horizon of Persia; the *servitude* of

Abdul-Baha, and then explain the *Centership* of The Covenant—and *no more*. . . . Speak in accordance with that which I used to speak in the meetings, i. e., speak with *moderation*."

(Signed) ABDUL-BAHA ABBAS.

"WORKING IN THIS MANNER SHALL BEAR FRUIT"

Extract from a Tablet to the Persian Bahais, revealed by Abdul-Baha.

CONSIDER how Abdul-Baha forgot all thoughts and mentions and turned his face towards the countries and empires, cities and villages, mountains and deserts of the West. *Day and night he was engaged in teaching the Cause and conveying the Message*. The principle upon which his trip [throughout Europe and America] was directed was this verse:

"O God! Make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal, unchangeable condition in Thy Service!"

He sought no rest, neither did he breathe one breath of comfort. Notwithstanding the weakness of constitution, the infirmity of the body and the nervous fever, every night I was in a city, and each day among a community. Although at times I could not speak one word before large audiences, I delivered lengthy addresses. *Working in this manner shall bear fruit*.

"BE IN THE UTMOST OF LOVE AND AFFECTION WITH ALL MANKIND!"

Abdul-Baha's Exhortation to the Bahais just before his departure from America, delivered at 780 West End Avenue, New York city, December 2, 1912.

Ish'te'a'l Ebn-Kalantar, interpreter; stenographic notes by Miss Edna McKinney.

THESE days are the days of my farewell to you, because on the fifth day of the month I am sailing, so these constitute the latter days of my stay amongst you. Wherever I went in this country I returned always to New York city. I have, therefore, been in New York four or five times, and now I am going away from here to the Orient. It is difficult for me to return here again, except if it be the will of God. I must therefore give unto you my instructions and exhortations today, and those exhortations are no other than the teachings of BAHÁ'Ó'LLAH.

The first amongst those exhortations is that ye must all be in the utmost of love and affection with *all* mankind. You must not exalt

yourselves above others, you must consider all as equal unto yourselves, recognize them all as the servants of one God, and you must know that God is compassionate towards all, you must love all from the utmost depth of your hearts, you must prefer all religionists, you must love all the races, and you must be kind towards the people of all nationalities. You shall by no manner of means prefer yourselves before others. You must by no means speak humiliatingly of any other nationality, you must praise all. No soul amongst you must pollute his tongue by speaking evil of any other. Each amongst you must praise the other. You must even praise each nation. You must praise all the individuals amongst mankind. You must

[Continued on page 10]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Baha' 1, 70 (March 21, 1914)

No. 1

CORRECTION:

The meaning of the writer of the letter published in the STAR OF THE WEST, No 17, VOL. IV, was not that one thousand Jews have just accepted this Revelation. She wished to convey the idea that for the last few years

about one thousand Jews have, little by little, accepted this Cause in Teheran and its vicinity. She writes this statement to be published in the STAR OF THE WEST in order to remove this misunderstanding.

(Signed) CLARA B. WISE."

ALLAHO'ABHA!

NAUROOZ GREETING

This is the seventieth year of the Millenium.

If the seventieth year of the Christian era was a prototype of this year of the Baha' era, it is a year fraught with significance. In that year was fulfilled what Christ foretold of Jerusalem. See St. Matt. xxiv:2. The city was destroyed, the people scattered, the Temple was consumed by fire, and not one stone was left upon another—significant, no doubt, of the culmination of the old order of things.

We feel that there is a parallel between the two eras because of the conditions confronting the people of the world today. If so, mankind will be swept by conflicting emotions and tend to go to extremes.

In the midst of such crucial conditions the Bahais are called upon to proclaim the glad-tidings of the Kingdom come on earth, and to manifest the characteristics of the people of the Most Great Peace.

The Center of The Covenant, Abdul-Baha,

is calling souls to travel and spread The Message of the Kingdom far and wide.

It is the spirit of the hour.

He has said that if there were a more important work than this to be done, he would be doing it.

But he also states that the progress of the Cause depends upon the *wisdom* as well as the energy and enthusiasm of the teachers; that they should speak with *moderation*, and follow the method of procedure he employed while in America, namely:

1. Speak with *moderation*.
2. Call the people to the oneness of the world of humanity.
3. Announce the appearance of the Sun of Truth (The "Word of God" manifest in the flesh) from the horizon of Persia.
4. Mention the *servitude* of Abdul-Baha.
5. Then explain the *Centership* of The Covenant.

The STAR OF THE WEST will also endeavor to follow this procedure, and publish in its columns, articles, news, Tablets, etc., "which may be the means of attracting the hearts of the seekers and conducive to the happiness of the hearts of the friends; also that its

Cause of BAHĀ'O'LLĀH is for the whole world and not for one section to the exclusion of another. It is all-inclusive, and all the peoples of the world shall taste "this sweet Water which is descending in torrents upon all parts of the globe!"
—*The Editors.*

IF a soul calls the people to the Kingdom of God *according to the Teachings of BAHĀ'O'LLĀH*, there will be many listeners.

First, one must teach by deeds; then speak the word! One must become thirsty; then the salubrious Water be offered. No matter how delicious the Water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort, so that the people may become thirsty; then cause them to quaff from the Divine Chalice.

Extract from Tablet revealed by
—*ABDUL-BAHA*

contents may correspond with the facts (reality)."

It is hoped that during this year the Bahais will, with one voice and one ultimate purpose, make an extraordinary endeavor in proclaiming The Message and teaching new souls. The

OUR PERSIAN SECTION, this issue, contains: (1) Address delivered by Abdul-Baha at Leland Stanford University, San Francisco, California; (2) Utterances regarding Mirza Abul-Fazl; (3) Words of BAHĀ'O'LLĀH; (4) the Feast of Naurooz; (5) the fifth year of the STAR OF THE WEST.

ANNOUNCEMENT OF ANNUAL CONVENTION

To the Bahai Assemblies of America:
Greetings in the Cause of God!

Dear brothers and sisters:—In accordance with the provision of Article 6 of the Constitution of Bahai Temple Unity, the Executive Board of the Unity announces that the Annual Convention of the Unity will be held in the City of Chicago, April 25th to April 28th, 1914, inclusive.

The Chicago Assembly most cordially invites the delegates and visiting friends to be present at the Feast of Rizwan to be held Saturday evening, April 25th, and to the Sunday meeting of the Assembly to be held April 26th, 1914, in the Masonic Temple, corner Randolph and State streets. The Reception Committee will confer with all delegates and friends on arrangements.

The first business session of the Convention will be held at 10 a. m., April 27th, in accord-

ance with Article 4 of the Constitution. You are asked to elect your delegate and to entrust him or her with full power to represent your Assembly in all matters that may come before the Convention for its consideration. You are further urgently requested to elect your delegate and report through your Secretary his or her due election and name to the Secretary of this Board, Bernard M. Jacobsen, 556 Howland Ave., Kenosha, Wis., before the 20th day of April, 1914, in order that the comfort of visiting delegates and friends may be provided for.

Hoping you will all endeavor to make this the Banner Convention, with Bahai greetings to all,

We are your servants,

EXECUTIVE BOARD OF BAHAI TEMPLE UNITY,
Bernard M. Jacobsen, Secretary.

March 14, 1914.

ONE day, when Abdul-Baha was very tired, he said to several young Bahais who came to see him: "My work is done. The tree of my life has yielded its fruits. I have set a fire in the world. Your duty is to add to its flame. My sons, it is now your turn. The members of my bodily constitution are well-nigh disintegrated. You are young, and your blood is pure; your intelligence is keen. You can bear the difficulties of this life. I would like to remain silent for some time, and listen to the incoming news of those who are endeavoring to spread the Fragrances of God. How far shall they succeed? How will they promote the Word of God? How will they raise the melodies and sing the songs of 'Ya-Baha-El-ABHA!?' Assuredly the Blessed Perfection is with such souls. They shall see with their own eyes the Confirmations of BAHÁ'U'L-LAH; just as I saw them when addressing large gatherings in churches and temples. I saw them hovering like the birds of paradise!"

—From the Diary of Mirza Ahmad Sohrab, December 11, 1913.

"BE IN THE UTMOST OF LOVE AND AFFECTION WITH ALL MANKIND!"

[Continued from page 7]

even recognize as friends your enemies, you must consider your evil wishers as your well wishers. You must not see evil as evil and then compromise, for so to compromise with or treat in a smooth way the one upon whom you look as an enemy is hypocrisy; this is not allowable. You must consider your enemies as your friends, and your evil wishers as your well wishers, and then treat them accordingly. You must act in such a way that your heart may be free from hatred towards anyone, your heart must not be offended with anyone. If anyone commits an error and a wrong towards you, you must instantly forgive him. You must not complain of anyone. You must not reprimand anyone, and if you give anyone admonition or advice let your advice be offered in such a way as not to be found heavy to the hearer.

Let all your thoughts be turned toward the rejoicing of hearts. Beware! Beware! Lest you offend any heart. Each one amongst you must, as much as is possible for him or for her, assist the world of humanity, be the cause of bringing solace to each sad one, assist every weak one, be helpful to every indigent one, be a caretaker of every sick one, be the cause of glory to every humble one, be the cause of shelter to every one assailed with fear.

In brief, let each one amongst you be like unto a lamp shining forth with the light of the virtues of the world of humanity. Let each amongst you be trustworthy, be sincere, affectionate, chaste—be full of chastity. Let each one amongst you be illumined, be spiritual, be divine, be glorious, be of God, and *be a Bahai!*

مخبختر

<p>و بر سر آنها مطلع بمقام حکماي کف و نلاستفاه المومطلع بود همچ تولیع ام کاه جمع فضلا احرار حتى صریحا اعتراف کردند که این شخص فاصله است مع هذا نفعه وجود در او نبود چه قدر چه سبیل بجال مبارک صدقات بدایا و زیاده هیچ را نمی داشت در طهران همیشه در زیر تهدید بود تا آنکه بجز افتاد در ایام ناصر الدین با وجود آن تهور ناصر الدین شاه و نائب السلطنه در نهایت استعفا و ثبوت اعتراف کرد و آنچه باید و شاید بیان نمود صدقاتش بد خورد تا بد قدرت او را بخان داد و کونین ابا از او ذکر اینها را نشنیدیم جز اینکه روزی ذکر میکرد که انصاف از است که بیان شیخ حقا یرد سبب طیبی آن فریاد شد بعد از آنکه هر یک ماها سوال کردند هر کدام بحکم صحبت میکردیم جواب میدادیم نائب السلطنه بپول نمیکرد لهذا اطمینان حاصل نمیشد تا آنکه آقا ملا خا آمد و بسیار وضع و بیع تمام عقائد ما را ذکر کرد و گفت تمام جلال مبارک را بیست نماز ایالت برخواست غانم کرد بعد گفت من حقیقت را برای شما گفتم جمع امور بر این ضوابط است که میگویم ولی انرفضا عنو میر بجال مبارک ما را منع کرده است باری چون ما بحکم صحبت میدادیم و آقا شیخ رضا بدون پرده لهذا نائب السلطنه از او اطمینان حاصل نموده یقین کرده که اگر نتواند در میان بود خود آقا شیخ رضا سیکف این سبب غایت باشد روزی که جناب ارباب الفضائل ذکر حسب می نمودند اینها گفتند دیگر بی هیچ وجه از خبر خود صحت نگردد همین قدر گفتند جناب بدایا خا چنین صحبت نموده نه آنکه من جهت کشیم یا صدقه می خوردم فقط دستايش آقا شیخ رضا این حکایات را می گفتند با کسی او را کسی بود که قلبا تصابیح با او تعلق داشت سراج این بود نور هد بود که بود کلام نجیب بود بلایع مجوی بود مزاج دیگر حکمت الهی چنین افتضاح کرد لیسرا الا ان بعضی برضانه و ضمیر علی بدایا طری له و کلوا و اخلص وجهه لله رب العالمین</p>	<p>ربه و در خدمت لایحه العلیا و بطرفه طلعات العز و من الاط و بعاش انبیاء الله و اولیایه و بتکلم معهم و یصبر علیهم ما ورد علیه فی سبیل الله رب العالمین لویطلع احد علی ما قد علمه و یعلم الله رب العرش و العرش استقل فی الخین شرقا لذلک لایقام الا نفع الا نفع الا نفع الا نفع</p> <p style="text-align: center;">ایضا قوله ان اصل</p> <p>لعمري ان الله اشرفنا انزل روح سبب تقيان عالم و علماء عالم است ایشانند ماه وجود و علا غنمی از تیر تکلهورات و صنایع عالم بهم نظر استجاب و تبتک الاضن هیچ شیئی از اشیا بی سبب و علت و سبب وجود نه و سبب اعظم ارواح مجرده بوده و خواهد بود</p>
<p style="text-align: center;">عبدالنور</p> <p>در این روز مبارک بهائیان شرق و غرب را بخدمت مخبر باختر تبریک ایبع ایچی میگویند و از برای کل دعای مقدر حضرت عبدالبهار از هم فواد میخوانند قوله الاصل :- " اسئل الله ان یبارک هذا العید السعيد على المجمع و یؤتیهم بتايد جدید ان ربی لعلى کل شیء قدیر</p>	<p>که دند هر کدام بحکم صحبت میکردیم جواب میدادیم نائب السلطنه بپول نمیکرد لهذا اطمینان حاصل نمیشد تا آنکه آقا ملا خا آمد و بسیار وضع و بیع تمام عقائد ما را ذکر کرد و گفت تمام جلال مبارک را بیست نماز ایالت برخواست غانم کرد بعد گفت من حقیقت را برای شما گفتم جمع امور بر این ضوابط است که میگویم ولی انرفضا عنو میر بجال مبارک ما را منع کرده است باری چون ما بحکم صحبت میدادیم و آقا شیخ رضا بدون پرده لهذا نائب السلطنه از او اطمینان حاصل نموده یقین کرده که اگر نتواند در میان بود خود آقا شیخ رضا سیکف این سبب غایت باشد روزی که جناب ارباب الفضائل ذکر حسب می نمودند اینها گفتند دیگر بی هیچ وجه از خبر خود صحت نگردد همین قدر گفتند جناب بدایا خا چنین صحبت نموده نه آنکه من جهت کشیم یا صدقه می خوردم فقط دستايش آقا شیخ رضا این حکایات را می گفتند با کسی او را کسی بود که قلبا تصابیح با او تعلق داشت سراج این بود نور هد بود که بود کلام نجیب بود بلایع مجوی بود مزاج دیگر حکمت الهی چنین افتضاح کرد لیسرا الا ان بعضی برضانه و ضمیر علی بدایا طری له و کلوا و اخلص وجهه لله رب العالمین</p>
<p style="text-align: center;">سکال پنجم</p> <p>الحمد لله که پنجم باختر سال چهارم را در اوج نموده و در سال پنجم داخل شده و امید و طید دارد که منظور نظر پایان گردد و مشمول همت بزرگواران ثابان برپیمان تاد خدمت الله و نشر نجات الله دولت و ثبات نماید و چون جلد تازه از برای این جریده دست گردیم و مصاریف نماید ترشد لهذا فقط پانزده سنت به قیمت اشتراك اضافه نمودیم و جای اغیر از عمی و کلاه و مشترکین ایستکه وجه ابونه سال گذشته را یک سرب شکیلا غوار سال نمانند و اگر باز مائل اشتراك هستند بدون تعویق المذاع فرمایند و کم مزید الشکر</p>	<p style="text-align: center;">من کلام حضرت بهاء الله</p> <p>له و کلوا و اخلص وجهه لله رب العالمین</p>

(دکتیاء بغدادی)

فروغ آید بسیار صادق بود خلی صادق بود ابدان غش
 داشت آنا عجب هم گذشت تماش در استدلال امر مبارک
 فکرش و فکرش و فکرش سانش جمیع با ثبات امر مبارک بود قاعده
 این بود که از جمیع ظاهر مشغول بجز برود کسی را قبول نمیکرد
 بعد از ظهر هر کس میرفت قبول میکرد خانهای فرنگی ذکر میکردند
 چون این روزهای فرنگی بسیار مصر میشوند و خیلی سوالات میکنند
 اما میرزا ابراهیم مشغول مخرج بود اسرالات آنها بتنگ
 آسه بود نمیتوانست تحمل کند چند نفر از روزهای فرنگی گفتند
 ما قسیم آنها در بختانه انسان در زیدیم جواب نشدید امر کردید
 فریمیم که داخل است می در زیدیم می آخر با انگلیس
 فرمودند " ابو الفضل فوت هیتر " گفتند ما از
 خنده عیش کریم خود ششام بنا کردند بخندیدون برگشتم
 از وجهش نور بسیارید چه قدر نورانی بود قلبش روشن بود
 حکمت الهی عجیبت انشا حیران میماند انشا حیران میماند با وجود
 اینکه انگونه نفوس مثل دریا خند معلوم است از برای او این غایت
 قصوری است نتهای مراتب وجود است این نور از برای او حیث
 عطی بود از برای انشا همتی اعظم ازین است که اعالم وجود بود
 ولی کسیکه با او انس داشتند محبت داشتند محزون میشوند
 انشا همی بود آنچه بود صمیمی بود ابد هیچ روزی نداشت
 همه اش صمیمی بود مثلاً اگر با انسانی محبت داشت در قلبش بیشتر
 محبت میکرد اگر انشا را وصف می نمود در قلبش بیشتر وصف میکرد
 اگر با انشا الفت می نمود در قلبش بیشتر الفت می نمود صمیمی بود شوق
 نبود اگر انشا نکند میشد نمیتوانست با او حرف بزند میل میداد
 غریب است یکی از اشا اوقات مصر مشتاق شد که او را ملاقات
 کند قبول نکرد بعد از آن واسطه رفت نزد انشا گفت چه را قبول
 نمی فرمایید جواب دادند از او خوشتر نمی آید که این روزی او همه
 ندارد زیرا اگر آن روز حقیقت بود خدا در قلب من محبت او را میداد
 هر چه هست نمی توانم با او از روی محبت و صداقت ملاقات کنم بجز آنکه
 او را بنیمن هیچ آوده با من عالم نبود بیهی چیز آوده نگشت به محبت
 دل بستگی داشت نه بجز دیگر مجرد بود مجرد بود منقطع عالم

مکتوبی روایت بود شیخ الاسلام قفقازیه روی بر این امر نوشته
 بود بعضی از اصحاب و جوار بنو شدند شیخ الاسلام در آنانی نوشت
 بعد از آن آقا میرزا ابوالفضل جواب شافی وافی نوشت نفسش
 قطع شد نفسش قطع شد خلی بانم بود مزه ایجات
 که میبایست خلی طالب کتابا و بودند آخری اصحاب با آنها
 گفتند که خوب شماها با بی هستی چه را این کتاب را اینقدر
 میفرسید گفتند خوب است که الهای در حق حضرت گفته است
 ما بجهت این استدلالها میفرماییم

ایضا

نظم مبارک در جواری مقام علی در محفل تعزیت صاحب زرا ابو الفضل
 که اجتهاد امریکا مرتباً نموده بودند عمر ۱۳ فوریه ۱۹۱۴
 فی الحقیقه صعود حضرت ابی الفضل علیه السلام بود از برای اهل بها
 در جمیع عالمات نیا هجائی که اهل بها اقامت دارند از این نصیب میخورند
 تأثیر غیری در نفوس احباب نمود زیرا جمیع بدن و جان او را دوست
 میداشتند روح کل با و میخیزد بود فی الحقیقه سزاوار این غایات
 بود فی الحقیقه سزاوار بود سبحان الله در این شخص اید آنچه فی الخ
 هو نمود جمیع افکار و دکاتش خدمت بانشا الهی بود هیچ فکری
 نداشت مگر آنکه موفق شود با تامل برهان ساطع و دلیل واضح
 واضح و بیان جلیل جمیع عمرش در اثبات امر الله صرف شد انشا
 چون کتاب در اینچنین کلمه فی پیدا نمیکند که دلیل بر وجود یا دلیل
 بر علم باشد کلمه من ندارد مگر باقتضای عبارت که من میگویم
 چنین است یا چنان و لکن کلمه فی که من چنین کردم یا چنان کردم
 یا چنان شایسته چنین برهان آفامه کردم ابدان دارد از روش که در
 ظل جمال مبارک وارد شد از هر چیزی گذشت از هر کتابی استون
 منقطع شدند راحت میطلبند نه امر محبت نه شهرت بخیر است
 و نه نام و نه انزوا داشت نفس عالی بود تا آن نفس اخفقت
 باستان مقدس می نمود چقدر شخص فاضل بود چه قدر عالم بود
 چه قدر مطلع بود چه قدر در کتب جمیع ملل و امم عالم متبوع بود
 انکب جمیع ادیان اطلاع داشت انکب حضرت زود است کتب
 فارسیان تمامها اطلاع داشت تورات و انجیل را جمیعاً و تفصیلاً

خباختر

۴
 سید خجسته چون یکدیگر را بریزید خاتم آن یکدیگر را خرد کنید شماها سید
 ماها صاحب بنیم کاپیتان جنرالیم دیگران میگفتند چرا مملکت ما را
 خراب کنید؟ جواب شنیدند که شماها آلمانید ما فرانسه ایم
 ولی سبب این همه این جنگها در قصور یک نفر خود شغول بودند
 از سر و سرخ خود بریدند اما خورهای بیچاره کان ریخته می شد
 بر لوجه؟ بل کانکا رو همه که این ملت فرانسه است آن دولت
 آلمان است حال آنکه هر دو آدم اند هر دو اعضا یک اند هر دو
 با یکسانند این عنوان وطن را سبب این همه خونریزیها میکنند حال آنکه
 آنکه این وطن یک وطن است بر صلح باید در جمیع اوطان حقوق در خدمت
 با هم خلق کرده یعنی انشا خلق کرده این که ارض وطن کل است حالا
 ما آمده ایم یک خط و همیه فرض کرده ایم در صورتیکه این خطوط
 هم محض است این که تقسیم آلمان است دیگر هر کفتم فرانسه است پیام
 گویم این وطن آلمان مقدس است سر از پرستش است سر از حمایت
 و آن قطعه دیگر مملکت بر است مردم مانع یک گشته شوند اما انشا
 باید تا این که در اطفال و زنان نشل بر شود چرا؟ بجهت این
 خط و همیه انشا خونریزی نماید و آباء نفع خود را بکشد!
 بجهت چه؟ بجهت تعلق این خال سیه و حال آنکه چند روز است
 در خال خال رنگانی نموده و بعد قبر بر آوست این را آوست که بجهت
 این قبر بجهت همه خونریزی می آیم این خال و اجسام ما را الی ابد در شکم
 خود مخفی خواهد کرد خاک قبر ما است چرا جنگ و جدال بر این
 بر این می آیم این چه جهالت است این چه نادانی است این چه
 بی فکری است
 امید و ام که جمیع ملل در نهایت محبت و الفت مانند مالله
 چون برادران و خواهران و مادران و پدران با یکدیگر در
 کمال محبت و تفکاتی نموده و کارهای کنند

۴
 امروز یک خبر بسیار خوش رسید خلیفه عظمی و الحقیقه بسیار شخص
 جلیله بود انجم جهان نادر بود نمیشود نفی که انجم جهات
 کامل باشد چنانچه آقا سر اید علی باید ترجمه حال و احوال در الحقیقه
 در نهایت انقطاع بود در نهایت شوق و استقامت بر اهل الله بود ابد
 تعلق بر چیزی نداشت از روزی که این شخص مرتضی شد تا اینها
 همیشه شغول خدمت اهل الله بود یا تبلیغ میکرد و یا تحریر می نمود هیچ
 تعلق با این عالم نداشت چه قدر فاضل و متبحر و کتب بود از هر
 ملتی آگاه بود از این هر چه نمی مطلع بود سهیم و رشیک من در
 عبرتستان مقدس بود در وقت اعلان سبب تسلیم من بود انشا
 اطمینان را از هر جهت از او داشتم هر نفسی روی بر اهل زمین است
 حواله با او میکردم جوانمندی و شوق چه قدر خاضع و خاشع بود آنچه
 گویم که این شخص یک خادمی در خدمت قبول نکرد الا آنکه
 خودش خدمت اجبارا بکنند خود شوقی در دست میکرد جمیع احوال
 اینها رویتیکه در نظرش می آمدند خودش خدمت میکرد باضعف
 جسم و فاخرش و ناتوانی و قبا وجود اینها برخواست و چاروت
 میکرد و خدمت می نمود جمیع نکویشان بود که حضرات انجمن و سرور
 باشند بهر غرضی که باشد در این مدت کلمه من از او نشنیدم
 من نگفتم یا من نوشتم میگفت خدمت ایشا عرض کردم خدمت احوال
 عرض کردم ابد آن کلمه فی از او صادر نمیشد که من علمی دارم با اهل
 دارم فی الحقیقه محو و فانی بود در آستانه مقصد انقطاع بود ابد
 آنچه وجود از او استشمام میشد دیگر حکمت با لفظه چیز ناقص
 کرده است چنانچه جز صیقلیت فکر چهل و یک ساله باری فرجام
 زود جمیع احوال الهی در اجماع شویید و مناجات بکنید من هم در
 اینجا شغول حوا هم بود

ایضا

نطق مبارک در بیت مبارک روز ۲۲ ژانویه ۱۹۱۴
 فی الحقیقه مصیبت جناب ابرو الفضا اصبحت عظیمه است هر
 چند انشا می خواهد خودش از دست بدهد تسلی نماید چه قدر خوب است
 که انشا چنین باشد تا آنکه قلوب جمیع احوال از جهت خند و یاد و گریه
 در اسکندریه هر وقت که در سیادتک میشدم میرفتم با او ملاقات میکردم

میرزا ابوالفضل

بیانات مبارک حضرت عبد البهاء در باره تصاعد الی ملکوت
 الله حضرت ابوالفضائل علیه رحمة الله و رضوانه
 بتاريخ ۲۱ ژانویه ۱۹۱۴

خبیختر

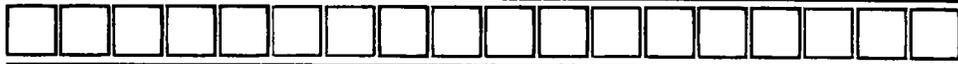
ی پوشیم و این بنیان الهی را هر چه کنیم و این اساس الهی را از پایه براندازیم
 و حال آنکه اسیر طبیعت هستیم خود مان را اسیر طبیعت میکنیم و باقی
 طبیعت حرکت میکنیم زیرا در طبیعت نزاع در قیاس است اگر انشا را تیرت
 نشود از مقتضای طبیعت نزاع و جدال است جمیع مکاتیب این همه
 مدبرین همت چه تا سبب شده است بجهت آنکه انشا از مقتضای
 طبیعت غافل باشد انقراض طبیعت خلاص شود و کالای تصور بر پیدا
 کند ملاحظه کنید که اگر این زمین را بحال طبیعت بگذرید خارشا
 می شود علاوه بر بیهوده می روید و کنز چون تربیت شود زمین پاک
 گردد و فیض و برکت عظیمی حاصل گردد این گونه ها را اگر با لطیف
 گدازد جنگلی می شود ابداد حیات در آن روید و چون تربیت
 شود باغ گردد و نیکه بخشد و ثمر دهد انواع گل و گیاهین حاصل
 گردد پس عالم انشا سزاوار نیست که اسیر طبیعت باشد و لهذا
 محتاج تربیت است علی الحشر تربیت الهی ظاهر و مقصد الهی بر بی بودند
 بافتا الهی بودند تا این جنگلها طبیعت را باغشا با ثمر نمایه خارشا را
 کلشا نمایند پس کلیف انشا چه چیز است ؟ انشا باید در ظل
 مرغ حقیقی خود را از فائز طبیعت نجات داده و بفضائل مغرب تصف
 کرده حال اجازت است که ما این مواهب الهیه را بفضائل مغرب تربیت
 طبیعت کنیم ؟ و حال آنکه خداوند خود میداده که قوانین طبیعت را بشکنیم
 و شمشیر از دست طبیعت گرفته بر فز طبیعت زیم آیا اجازت است که
 خود را اسیر طبیعت نمایم و بموجب انشا طبیعت که نزاع قیاس است مانند
 این حیوانات درنده همدگر را بیهیم و فوجی زندگانی کنیم که فرق با این انشا
 و حیوان نماند اینست که فی الحقیقه بهتر از این زندگانی نمی شود از برای
 عالم انشا حقا برتری در این نیست از برای عالم انشا وحشی برتری از جنگ
 نیست زیرا سبب غضب الهی است زیرا سبب عدم بیان الهی است .
 الحمد لله که من خودم را در مجموعی می بینم که جمیع صلح برینند و صلح
 جمیع در انشا صلح عمومی است جمیع افکارشان در وحدت عالم
 انشا است جمیع خادم حقیقی نوع بشرین و از خدا می خواهند که شماها
 تا بید و توفیق بخشند تا هر یک از شماها علامه عصر شود و
 دانش علوم گردد و سبب اعلان علم شود و سبب ابتلا برین قیاس بشر
 گردد زیرا حضرت جبار الله پنجاه سال پیش اعلان عمومی بین دول صلح

عمومی بین ملل صلح عمومی بین ادیان صلح عمومی بین قایم کرد و فرمود که
 است و ادیان الهی یکی است جمیع ادیان سبب نزاع و قیاس است لکن
 اختلاف در تعالید است چون از تعالید مختلف است سبب نزاع و قیاس است
 اما اگر تحقیق حقیقه تعالید ادیان الهی شود جمیع ادیان متحد و متحد گردند
 دین با سبب الفت و اتحاد گردد سبب باطنی باطنی بیشتر شود اگر
 دین سبب نزاع و جدال گردد البته بی دینی بهتر از دین است زیرا
 عدم شیء مقرر بهتر از وجود آن است دین علاج الهی است در دنیا
 هر دو نوع انشا است مهم هر دو حیات و لی اگر سزاوار
 شود و سبب جنگ و جدال گردد و سبب غرور بیشتر شود البته بی دینی
 به از دین است . و همچنین نوع صلح عمومی بین دول و ملل از صلح
 نمود و مصلحت جنگ را بنا کرد زیرا نوع انشا باقیم هستند جمیع
 سدیله آدم ماند و آدم یکی است جمیع اطفال ایلیا پیر مانند و عظامیک
 عالمه نهایتش از آنست که با عالمه بزنگات در عالمه اجناس
 متغلفه تصور نتوان نمود اگر چنین تصور ممکن بود میتوانستیم
 بگویم اختلاف نوعی با وی مادامیکه همه اعضا با عالمه هستند
 امر متغلفه نیست لهذا انشا انشا انشا انشا انشا انشا انشا انشا
 و انشا انشا است و این انشا است و دیگری روس است این انشا است
 و دیگری امریکای است اینها تمامها او همام است همه انسانند
 همه خلق خداوندند همه یک سلاله اند همه اولاد آدمند
 اینها تقبیرات همه است . اما تعصب و طینه که از اخیه
 مطهر انشا است و یکی است متعدد نیست نوع انشا را وطن
 واحد است یک واحد و همه انشا انشا انشا انشا انشا انشا انشا
 اختراع کرده اند و در میان بشر جنگ و قتال انداخته و قتل شده
 شهادت بود مقصودش انشا انشا انشا انشا انشا انشا انشا
 پرستی را الله مقاصد خود نمودند خودشان تصور عاقلان را
 میکردند و هر نعمتی بهره میبردند غذاها لذیذ میخوردند و درختها
 پرند و پرنیان میخوابیدند در باغها ملوک سیر و سیاحت می نمودند
 و هر وقت لایح میلاد در تالارها میرقص داخل شده با نغمه
 ماه روی میرقصیدند و گوش میبستی دلپذیر میدادند اما به این بخیران
 بلین عیبها بر این پناه ها بر این دهقانها میگفتند بروید در

مختصر

کمال انشا دارد پس واضح شد که هر چه زدی انکشافات انتقال در صورت
 انکشاف دارد و در هر صورت کالی دارد از این واضح شد که کائنات بکواس عالم
 وجود و احد است پس چون در وجود کائنات وحدت است دیگر معلوم است که
 در عالم انشا چه وحدت است از هر هز است که وحدت اندر وحدت است
 مبدأ و انتهای وجود وحدت است با وجود این وحدت عالم انشا جمع
 کائنات یا اجزای است که در عالم انکشاف و جدالی باشد با وجود که انکشاف
 است زیرا که لا تجزای دارد جسم است و کالی انکشاف دارد قوه نامیه دارد
 و کالی انکشاف دارد قوه حیوانیه دارد و کالی انکشاف دارد که عقل سلیم است
 با وجود این وحدت عظیمه یا اجزای است که نزع و جدالی کند اجزای است که هر
 وقت نماید جمیع کائنات با یکدیگر می کنند جمیع عناصر با یکدیگر می کنند
 انشا که اشرف کائنات است یا اجزای است که نزع و جدالی نماید استغفر الله
 ملاحظه کنید که این عناصر کائنات و قوه با هم التیام دارند حیوانیه است
 لطافت است نورانی است لحت و سایش است الا در انکشاف که ملاحظه
 کنید جمیع با یکدیگر می کنند از انکشاف این جمیع است آری با خالص است
 با یکدیگر می کنند و چون در دفع صادمه حاصل می شود رزله می شود
 رزله سانسو می شود ادقی مصادمه حیوانیه می شود و می خورد
 و این همه مقدرات حاصل می گردد و حال آنکه در عالم اجزای دیگر ملاحظه نماید
 انقضای در عالم انشا چه قدر بیا اجزای می شود علی الخصوص که
 خداوند انسان را بعقل اختصاص داده و این عقل اشرف کائنات است
 فالحقیقه قوه انسانی که انکشافی است و از ظاهر و حیوانیه است مثلاً
 ملاحظه کنید که جمیع کائنات اسیر طبیعت است جمیع در قوه انکشافی است
 ابتدا قوه انکشافی است و بعد از آنکه مثلاً انکشافی است اسیر طبیعت است
 از قوه انکشافی است و بعد از آنکه مثلاً انکشافی است و بعد از آنکه مثلاً انکشافی است
 جمیع اسیر طبیعت اند از قوه انکشافی است و بعد از آنکه مثلاً انکشافی است
 جمیع اشرف کائنات است طبیعت است جمیع حیوانیه دنیا از انکشافی است از
 قوه انکشافی است و بعد از آنکه مثلاً انکشافی است و بعد از آنکه مثلاً انکشافی است
 مؤید بعقل است و عقل جمیع اجزای است که الهی است قوه انکشافی است
 می کنند و هم می بیند مثلاً قوه انکشافی است و بعد از آنکه مثلاً انکشافی است
 و کالی انکشافی است که نزع می شود در هر روز می کند ماهی
 می شود در هر روز می کند کشتی می سازد در هر روز می کند ماهی

این علوم و فنون که شما دارید و در انکشافی است و در انکشافی است
 اسیر طبیعت بود بقانون طبیعت باید استوار باشد و کالی انکشافی است
 این قانون را شکست و حقایق اشیا را کشف نمود و از هر چه می خورد
 شهر و آورد و این علوم پدید شد و این مخالف قوه انکشافی است مثلاً
 قوه برقیه این را سراسر می کند قوه طبیعت است باید پنهان باشد که عقل
 انکشافی این را کشف کرد و قوه انکشافی است و از هر چه می خورد
 شهر و آورد و این قوه عاصمه را آورده در این شیشه حبس کرده است
 این خارق العاده است از مخالف طبیعت است غریب و بی قوه و بی قوه
 نمایان می نماید این بحر است انشا صوت را می گوید و در فنون علم می کند
 و حال آنکه صورت باید زیاد باشد زیرا قوه انکشافی است و از هر چه می خورد
 همین است انکشافی است و قوه انکشافی است و قوه انکشافی است
 باشد که عقل انشا که عظیم جمیع الهی است از قوه انکشافی است و از هر چه می خورد
 و این اسیر طبیعت است از نگاه اسیر طبیعت است نمایان می شود
 با چنین قوه الهی که کوفه جان است که ما مثل در نه ها با شیم
 مثل این که با یکدیگر می بینیم و فریاد یکیش بر سر آید این
 سزاوار عالم انشا است اگر حیوان در نه می کند می خورد طبیعت است
 عقل ندارد که فرقی میان ظلم و عدالت دهد قوه همین ندارد و کالی انکشافی است
 در نه که نمایان می شود طبیعت نیست طبیعت است که در نه است حال آری
 سزاوار است که چنین وجودی بی عقلی است که انکشافی است و از هر چه می خورد
 است با چنین نگاه عالیه با وجود این همه علم و فنون با وجود این همه
 عظیمه با وجود این آثار عقلیه با وجود این همه ادیان با وجود این همه
 انکشافات باز داخل می شود از جهل کفر خود یکدیگر را بریزند
 و حال آنکه انکشافی الهی است بی شکی نیست اگر انکشافی را
 خراب کنی لابد صاحبخانه مکتب می شود پس کوفه انکشافی است
 الهی خراب می کند هیچ شبهه نیست که سبب خصلت است
 خداوند انشا را شیوه عقل نموده و بر جمیع اشیا آیه آیه داده و موهب
 کلیه مخصوص نموده عقل داده ادراک داده قوه حافظه داده قوه متخذه
 داده حس حسنه ظاهر داده ارجمه موهب عظیمه داده ا
 خداوند انشا را مصلحت فضا نموده تا آنکه مانند شمس روشن شود
 سبب آنکه در سبب آیه باشد حال اما جمیع این موهب چشم



THE EVERLASTING GLORY
of the friends, and the heavenly sub-
limity of the believers, *is to teach the Cause
of GOD, to spread the Fragrances of GOD,
and to Promote the Word of GOD!*

I hope you may become assisted and
confirmed therein. Then you will become
a member of the congregation of the elect
and a light in the Divine Assemblage.

Extract from Tablet revealed by
—*ABDUL-BAHA*

See Book of Daniel, chapt. 12, verse 2





BAHAIS OF BOMBAY, INDIA

مجلس بهائیان
در بمبئی ہندوستان

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

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No. 2

"ONCE THE PRINCIPLES OF THE BAHAI MOVEMENT ARE KNOWN IN INDIA, IT WILL SPREAD LIKE WILDFIRE!"

Extracts from the Diary of Mirza Ahmad Sohrab, dated Mount Carmel, January, 1914.

AN INDIAN Mohammedan Prince, who is traveling in the Holy Land with a retinue of servants, called this afternoon on Abdul-Baha. He was accompanied by the English Consul. He asked many questions, to all of which Abdul-Baha gave satisfactory answers. He spoke with him in detail on the oneness of the world of humanity and the fundamental unity of all the religions. He had heard of the Movement in India, and therefore was delighted to come to the source and see "the Man who has freed humanity from dead dogmas and spiritless doctrines." He stayed for more than an hour, and when he left he carried with him the blessing of the spiritual contact, and was imbued with His love of mankind.

In the course of conversation, this Indian Prince invited Abdul-Baha to visit that sect-beridden country and diffuse far and wide the fragrances of the teachings of universal love and fellowship. *"India needs these principles of tolerance and liberalism more than any other country in the world.* That thickly populated kingdom is a hot-bed of religious prejudices. The sphere of their thoughts is very contracted, and although there are some acute thinkers and practical reformers in their midst, the mass of the community frown at any suggestions or rules which change in the slightest degree their mode of living. The weight of immemorial customs has fallen on their necks like the rusty chains of ages, and while the corroding marks are imprinted on their emaciated bodies, they hug the chains more closely. In order to gain the freedom of their limbs and the suppleness of their bodies, they must throw away these chains of superstitions and dogmas and fraternize cheerfully and joyfully with all the nations of the earth, irrespective of religion and race."

* * * * *

After a silence, Abdul-Baha said: "The cohorts of the Kingdom of ABHA are engaged in uninterrupted conquest. They are gaining victory after victory. God willing, Mrs. Stannard shall win many signal triumphs in India. Once the Principles of the Bahai Movement are known in India, it will spread all over that country like wildfire. . . . Mrs. Stannard has dedicated her life to the Cause. She knows neither rest nor comfort. She does not sit tranquilly for one moment. Although she has a steady income, yet out of that she gives to the poor and the needy. She entertains no other idea save the service of the Kingdom and the promotion of the Cause. She is assisted by the Confirmations of God. There are certain persons whose ambitions are lofty. They are not satisfied with petty services and small things. They do not soil their wings with water and clay. Their highest aim is to adorn their inner beings with the infinite perfections of the celestial world. Thus the most cherished desire of Mrs. Stannard is to spend the remaining years of her life in the spread of the Cause and service to humanity."

INDIA

The entire area of India is about one-third the size of Europe.

The total population exceeds 300,000,000. In India four times the population of the United States live in a territory only half as large. Of every five persons in the world one lives in the Indian empire.

It is said that eight hundred thousand persons die every month in India.

There are 147 distinct languages in use in India.

There are over 2,300 castes and tribes and 50,000,000 are classified as outcasts.

Nine-tenths of the population live in villages.

There are only twenty-nine cities with 100,000 population or more, and only 2 per cent of the population live in these cities.

One hundred and ninety-one millions of the population are supported by agriculture. India is the largest exporter of rice in the world. Her system of irrigation is first in the world.

India's trade has developed during the last half century from \$300,000,000 to over \$1,400,000,000.

There are 32,000 miles of railroad in operation carrying 330,000,000 passengers annually at five miles for 1 cent; also there are 72,000 miles of telegraph lines.

"INDIA NEEDS THESE PRINCIPLES OF TOLERATION AND LIBERALISM"

Extracts from an Address delivered by Abdul-Baha in New York city, December 2, 1912.
[The complete Address was published in the STAR OF THE WEST, No. 15, Vol. IV]

ALL the teachings which have been given during the past dispensations are to be found in the Revelation of BAHÁ'O'LLAH; but in addition to those, this Revelation has certain new teachings which are not found in any of the religious books of the past.

I shall now refer to some of the new teachings given by BAHÁ'O'LLAH; as for the rest of them you may obtain them from the Tablets and Books* written by BAHÁ'O'LLAH:—

Oneness of the World of Humanity

The Oneness of the world of humanity is one of the teachings of BAHÁ'O'LLAH, for BAHÁ'O'LLAH addresses Himself to the world of men, saying, "Ye are all leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. Thus, BAHÁ'O'LLAH presented the Oneness of the world of humanity, while in all past religious Books and Epistles, the world of humanity has been divided into two parts; one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other half as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of their Creator, and the other half were considered as objects of the wrath of their Maker. But His Holiness, BAHÁ'O'LLAH, proclaimed the Oneness of the world of humanity, and this teaching is specialized to the teachings of BAHÁ'O'LLAH, for He submerged all mankind in the Sea of Divine Generosity. At most some of the people are asleep, they need to be awakened; some of them are ill, they need to be healed; some are children, they need to be

trained. In a word: this teaching is a special one of the teachings of BAHÁ'O'LLAH.

Independent Investigation of Truth

As to the second teaching which is a new one given by BAHÁ'O'LLAH, it is the injunction to investigate Truth,—that is, no man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth;—whereas the religion of forefathers and ancestors is based upon blind imitation, while man should investigate the Truth. This again is one of the teachings of BAHÁ'O'LLAH. •

The Foundation of all Religions is One

The third teaching of BAHÁ'O'LLAH, which is new for this Day, is that the foundation of all the Religions of God is One, and that Oneness is the Truth, and the Truth is but One, and it cannot be made plural. This teaching is again special to BAHÁ'O'LLAH.

Religion must be the Cause of Unity

The fourth teaching of BAHÁ'O'LLAH, which is special for this Day, is that religion must be the cause of unity, harmony and accord amongst men. If religion be the cause of in-harmony, or leads to separating men one from the other, and creates conflict amongst them, then irreligion is better than that religion. This again is likewise one of the teachings of BAHÁ'O'LLAH.

Religion must be in accord with Science and Reason

The fifth teaching of BAHÁ'O'LLAH, which is new for this Day, is that religion must be in accord with science and reason. If religion is not in conformity with science and reason, then it is superstition. This is one of the teachings of BAHÁ'O'LLAH. Down to the present day it has been customary for man to accept a thing because it was called religion,

* See Tablets and Books entitled: "Hidden Words," "Tablet of Glad-Tidings," "Words of Paradise," "Tablet of Tajalliat," "Kitab-el-Akdas," etc.

even though it were not in accord with judgment or human reason.

Equality between Men and Women

The sixth new teaching of BAHĀ'O'LLĀH is the equality between men and women. This is peculiar to the teachings of BAHĀ'O'LLĀH, for all other religions placed men above women.

Prejudice of all kinds must be forgotten

The seventh of the teachings of BAHĀ'O'LLĀH, which is new for this Day, is that prejudice and fanaticism, whether religious, sectarian, sectional, denominational or patriotic,—are destructive of the foundation of the human solidarity, so that man should release himself from such bonds in order that the Openness of the world of humanity might become manifest.

Universal Peace

The eighth of His teachings is Universal Peace; that all men and nations shall make peace amongst them; that there shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal Peace amongst the denizens of all regions. This is one of the special characteristics of the Revelation of BAHĀ'O'LLĀH.

All Mankind should partake of Knowledge and Education

The ninth of these special teachings is that all mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. This again is one of the special characteristics of the teachings of BAHĀ'O'LLĀH.

Solution of the Economic Problem

The tenth teaching is the solution of the economic question. For no religious books of the past Prophets speak of the economic question, while the economic problem has been

thoroughly solved in the teachings of BAHĀ'O'LLĀH.

Organization of The House of Justice

The eleventh teaching is the organization called The House of Justice, which is endowed with a political as well as a religious aspect. It embodies both aspects, and it is protected by the Preserving Power of BAHĀ'O'LLĀH Himself. A Universal or World House of Justice shall be organized. That which it orders shall be the Truth in explaining the Commands of BAHĀ'O'LLĀH, and that which the House of Justice ordains concerning the Commands of BAHĀ'O'LLĀH shall be obeyed by all. But that will be the House of Justice organized from amongst the members of the Houses of Justice of the whole world, and all men shall be under the supervision of that House of Justice.

The Center of the Covenant

As to the most Great Characteristic,—and it is a specific teaching of the Revelation of BAHĀ'O'LLĀH and not given by any of the Prophets of the past,—it is the teaching concerning The Center of The Covenant. By giving the teaching concerning The Centre of The Covenant He made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of thing, He entered into a Covenant with all the people of the world, indicating the Person or the Interpreter of His teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings. Thus the "Book of the Covenant" and the Testament of BAHĀ'O'LLĀH is the means of preventing such a possibility.

In short, the teachings of BAHĀ'O'LLĀH are many. Were I to speak to you concerning them until morning they would not be exhausted. I have outlined to you some of them. You can read the rest in the Books of BAHĀ'O'LLĀH.

THE WORK IN INDIA

A LECTURE was delivered by Mrs. Getsinger at the Theosophical Society hall in Surat, on the 22nd of January, on "Purity and Divinity," and on the 19th, she met some important personage and had a lengthy interview with him, and he was very much attracted to the Cause. Dr. and Mrs. Getsinger left Surat on the 24th.

In Bombay they were kept busy meeting people of various creeds, in addition to the

public lectures delivered. On the 24th, Mrs. Getsinger spoke for an hour in the Pratana Mandir hall on, "The Bahāi Movement—Its Rise and Progress." Mrs. Stannard followed and spoke for ten minutes.

On January 28th, Dr. Getsinger spoke to the students of the Theistic Society here, on "The Uplift of Humanity."

On February 1st, Mrs. Getsinger spoke in the Bahāi hall on "The Universal Aspect of

the Bahāi Movement;" on February 4th, she addressed the students of the Theistic Society on "Individual Spiritual Progress," and on the 6th, she spoke in the Theosophical hall, on the "Messengers of God."

On the 7th of February, Mrs. Stannard spoke in the same hall on "The Mission of Religions."

On the 8th, Mrs. Getsinger went to the Ideal Seminary boys' school, distributed prizes to the students and spoke on "Service as an Act of Worship."

Mrs. Stannard left Bombay on the 10th for Madras. There she spent about five days. Through the Editor of *The New Reformer*, D. Gopaul Chetty, she was invited by the Theistic Society of Madras and the next day she delivered a lecture before the Bramo-Somajis in their hall.

Later, Mrs. Stannard went to Calcutta to invite the people to the blessed Table of ABHA.

N. R. Vakil.

[The Theistic Conference of 1913, was held in Karachi, India, December 25th to the 28th, inclusive. Mrs. J. Stannard represented the Bahāi Movement. The following article is reprinted from *The Sind Gazette*, India, issue of December 30th. It was reproduced in the February issue of *The New Reformer*, Madras, India.—THE EDITORS.]

WHAT THE BAHAI SAYS TO THE THEIST

Mrs. Stannard at the Karachi Conference—An Interesting Exposition.

From a Correspondent.

AT the meeting in Karachi of the All-India Theistic Conference—the object of which was to assemble representatives of all creeds whose basis is belief in God, with the object of promoting inter-religious union and amity—an address was delivered by Mrs. Stannard, the Bahāi teacher now touring India, as follows:—

"Personally, I stand for one of the greatest Movements towards unity in spirit and deed that history presents in our day under the name of religion. I allude to the great Persian reformation called the Bahāi Movement. The founder or revealer of its teachings, born in the dawning years of the 19th century, ushered in the spiritual renaissance of his most downfallen country and promulgated ethics that stand today a movement of love and wisdom for the universal good.

"His message is spreading rapidly over great areas of land in the Middle East, the Russian borderland, Europe and America.

"The great liberal speech delivered by your venerable President, Dr. Sunderland, was a special pleasure for the hearing of Bahāi souls, for we listened to the perfect expressions of these Bahāi ideals and beliefs grandly echoed by a far Western brother. Today wherever Bahāis are found able to meet adherents to the principles enunciated by your movement, rest assured of the joyful hand-clasp, the glad greeting which only attuned minds can give to one another. Today those who work for the unification of races and religions are the guardians of Truth and Peace. Our plat-

form is your platform, your ideals ours. In standing for union and brotherhood we stand for the greatest force in the world, the irresistible one of love.

Living in a wonderful era in the world's history, we witness the early developments of a new and holy dispensation. Another and higher step in the great spiral of evolution has been entered upon and we are on the threshold of great and glorious human possibilities. Consciousness is being quickened by a truer sense of man's duty to man. The Sun of Truth is piercing through the veils of ignorance and bigotry, and those of us who stand free to express the light within, are almost dazzled by the splendor of what we know must come to advance humanity. Already we feel the heat of the great fire that brotherly love shall ultimately kindle in every clime—and I for one am sure the future is radiant with joy and hope.

"While touching now this happy string I am unable to forget the great ones of the past, the noble army of pioneers in every land and race, often martyrs to great causes! Those leaders towards the higher freedom who prepared the way we now tread in this great tolerant time! All hail! to those unconquerable souls! All hail to those brave ones who sacrificed all for truth and righteousness.

"To them was the burden and heat of the day; to us the softer pastures and time of fruitage! Let us now offer them the incense of remembrance.

"Perhaps Bahāis are especially qualified to

utter a word of gratitude for such souls since most of us know something of the desperate and tragic circumstances from which this great Persian message of Love and Unity emerged. Not since the days of early religious persecutions have we a parallel to the awful cruelties to which these Persian Theists were subjected. Appalled, we learn again of man's inhumanity to man. Appalled and awed we have to know that over 20,000 is the roll call of souls crushed and tortured out of existence in Persia. And why, we may ask? Because they preached and practiced exactly what you here in this hall are saying and thinking today unmolested. They died for daring to raise a voice in the interests of liberal religion, for daring to raise the standard of progress and unity. God's noble army of pioneers belonging to that ancient Indo-Iranian race, Babis, or Bahais, perished for the ideals of truth and religious reform. Surely will the eternal Word raise up to their glory and self sacrifice an indestructible monument of love, one which the future races shall acclaim with reverence wherever history shall mention the term Bahäi. 'They were the friends of God and their death hath not been in vain,' may be the inscription.

"One point more of high importance I should crave permission to touch upon before I conclude, viz., the question of woman's advance in our future schemes of progress and unity. Here again can Persian womanhood show that our eastern sisters were equal in every respect to their men when stupendous calls of duty and courage were made. Acts of unparalleled heroism were manifested on the part of wives, sisters, mothers in the Bahäi cause. Rightly,

has this new dispensation been designated as the dawn of the woman's era and while in the West she is struggling for economic and constitutional rights, in the East her claims to advance are of the more spiritual order.

"The greatest woman of her day (and ours) was the martyred poetess and philosopher of Persia, Kuratul'Ain, follower of the Báb and co-worker to usher in His gospel.

"She has been frequently styled the 'Joan of Arc' of Persia. Before meeting with a barbarous death at the hands of the ill-wishers, she braved calumny and family ruin in her stand for equal privileges in religious instruction for her sex, and in the emancipation of their lives from the legalized slavery of their position. Her determination to speak upon deep religious themes to hearers of the opposite sex (doctors in theology) brought her, like her sister in earlier Greek times, the wonderful Hypatia, to a savage end. Let the glorious fame of such heroines enable us to realize that the woman too may rise to unexpected heights and she should be helped to utilize her own particular powers for the benefit of the social life. To keep the future mothers of the race in ignorance, ineptitude or bigotry is to stultify and rob man of half his forces for good.

"In these days girl children should receive as much educative attention as boys so that the mind of the mother may be able to help and not hamper the growing minds of her children. This problem of raising the standard of female education on practical lines in the East is one for you here to think out and act upon."

[Editorial in *The Sind Gazette*, December 24, 1913.]

A rather remarkable visitor to Karachi—far more remarkable than any of the Congress and Conference dignitaries—is Mrs. Stannard, the Bahäi missionary. This gifted lady, who has studied all the religions of the world, and all the philosophies, and has come to the conclusion, not that they are all wrong, but that they are all right, has a new gospel to preach—not her own, but that of her Master, Abdul-Bahä, the head of the Bahäi religious movement.

[From *The Bombay Chronicle*, February 7, 1914.]

TENETS OF BAHAIISM

Lectures in Bombay.

TWO more lectures on the teachings and principles of the Bahäi Movement were delivered recently at the Persian Hall in Forbes Street, by Mrs. Stannard and Mrs. Getsinger. Elucidations upon the tenets of the faith as these touch the religious and humanitarian standpoint may be summarized as

declaring the essential unity of all religions and the oneness of humanity. Religious, and social unrest generally went together, declared one of the speakers, and so the social teachings laid down by BAHÄ'O'LLAH, the founder, reveal the rare genius of combining social ethics with religious law.

[Continued on page 26]

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Jalal 1, 70 (April 9, 1914)

No. 2

PROGRAM OF ANNUAL CONVENTION: CHICAGO, APRIL 25th-28th

"In Eshkabad, the believers of God made the erection of the Temple conducive to affinity and unity, so that it really became the cause of openness of the Word. Ye, also, make the erection of the Temple in America conducive to the unity and oneness of the believers—of the maid-servants and servants of the Merciful—so that with one thought and one aim they engage themselves in the building of the Temple."

Extract from Tablet revealed by Abdul-Baha.

SATURDAY, APRIL 25

Headquarters—Great Northern Hotel, Dearborn and Jackson Streets, from 9 a. m. to 6 p. m.
Luncheon for active and honorary members of the Executive Board of Bahai Temple Unity, at the home of Mrs. Corinne True, 5338 Kenmore Avenue, at 12 o'clock; followed by a Reception from 4 to 6 p. m., to delegates, visiting friends and the Chicago Bahai Assembly.

Feast of El-Rizwan, in the "Noontide Club," corner of Michigan and 12th Street, second floor, at 8 p. m.

SUNDAY, APRIL 26

Morning—An opportunity for the friends to visit the Mashrak-el-Azkar grounds, 11 a. m.

Afternoon—A public sacred service, held in St. John's Hall, Masonic Temple at 3 p. m.

MONDAY, APRIL 27

Sessions of the Convention of the Bahai Temple Unity, held morning and afternoon, in Corinthian hall, Masonic Temple.
Public Meeting—Assembly hall, Northwestern University building, southeast corner Lake and Dearborn streets, second floor, at 8 p. m.

TUESDAY, APRIL 28

Sessions of the Convention held morning and afternoon, in Corinthian hall, Masonic Temple.
Public Meeting—Assembly hall, Northwestern University building 8 p. m.

"THE NEW REFORMER."

A letter from N. R. Vakil, of India, states that D. Gopaul Chetty, the editor of *The New Reformer*, published in Madras, has helped the Cause greatly through publishing articles on the Revelation. It has been suggested that a few friends in different parts, who can afford to do so, subscribe for the magazine. The

subscription is about two dollars per year.

OUR PERSIAN SECTION this issue contains: Talk by Abdul-Baha for a London publication; (2) Tablet to Sheikh Mohei-el-Din; (3) Address by Sheikh Mohei-el-Din; (4) Poetic record of the death of Mirza Abul-Fazl; (5) Significance of Religion; (6) Science and Character; (7) War and Peace.

“THOU SHALT UNFURL THE STANDARD OF SPIRITUALITY
IN THE HEAVENLY UNIVERSE!”

IT IS several months since the New York Assembly was offered an audience room in the Parish House of St. Mark's Episcopal church, this city, for Sunday afternoon meetings, with the entire freedom of the platform, limited only to constructive methods.

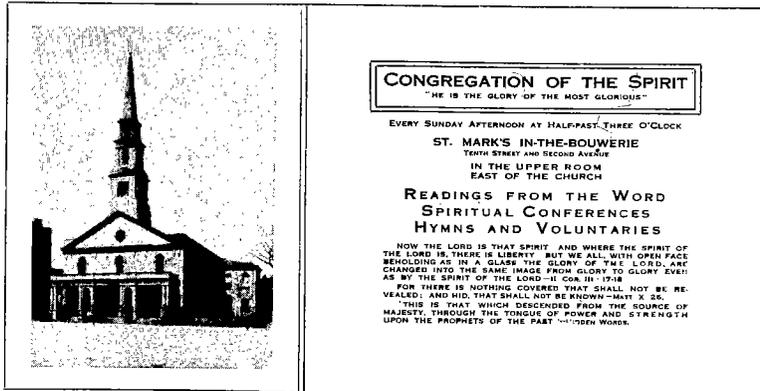
The Center of the Covenant, His Holiness, Abdul-Bahā, was cabled to for counsel, and his cabled reply was: “Accept invitation, Church Episcopal. Hold Sunday afternoon meetings.” An immediate acceptance of this invitation followed.

Beautiful meetings are now held there every Sunday afternoon.

Following is a Tablet recently received by our brother Mr. Kinney, through whom this invitation was most unexpectedly tendered to

world of humanity and be ordained as the high priest of the Church of the Kingdom. All the ministers will be submerged under one of those periodic waves of the earth, leaving behind no name and no trace, but thou shalt unfurl the standard of spirituality in the heavenly universe of Heaven, extolling and magnifying the Lord of mankind with the music of the Kingdom. Thank thou God that thou hast attained to this most great Bestowal.

In short, O thou my Mr. Kinney, O thou my spiritual child! Whatever deems advisable concur with him and put in practice, and occupy your time with the diffusion of the Fragrances of God. Announce the utmost kindness to thy respected wife and all the friends.



the New York Assembly, and who wrote (as well as cabled) of it to the presence of the Center of the Covenant. This Tablet is his reply:

To Mr. Wafa Kinney, New York City.
Upon him be BAHĀ'O'LLĀH EL-ABHĀ!
HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received and its contents perused with the utmost of attention.

Convey infinite love and kindness on my behalf to and say to him: Praise be to God that He hath chosen thee from amongst the ministers so that thou may'st hearken to the call of the Kingdom of God, listen to the heavenly Melody, behold the Light of Reality, act according to the advices of His Holiness the Christ, promulgate the principles of BAHĀ'O'LLĀH, become the cause of the illumination of the

Up to the present time, as a result of this long journey to America, my constitution was in the utmost state of weakness and feebleness, consequently I could not carry the weight of correspondence. As at the present writing the condition of my nerves is better and materially improved, therefore I am writing thee this epistle.

Upon thee be BAHĀ EL-ABHĀ!

(Signed) ABDUL-BAHĀ ABBAS.

Translated by Mirza Ahmad Sohrab, February 23rd, 1914, Mount Carmel, Haifa, Syria.

We ask the prayers of all the friends that through this opened door we may become confirmed to bear the Light of this “Morn of Knowledge,” and to turn many hearts to the Holy Fragrance of “the Branch which has branched from the Ancient Root.”

Isabella D. Brittingham.

TENETS OF BĀHAISM

[Continued from page 23]

The following points dealt with by the lecturers may perhaps be cited as the most noteworthy:—

There shall be no priesthood of the paid or professional order.

Monogamy is enjoined; asceticism or the hermit life in monasteries is forbidden.

Education is to be universal and the rich or childless shall educate the children of the poor.

The female child is to receive equal attention in this matter and equality of the sexes declared.

Work is looked upon as an act of worship, and is to be found for all, for mendicity is forbidden. The words written by the Founder are as follows: "This is the day of deeds. In this day deeds are preferable to words. Deeds reveal the station of the man and he whose words exceed his deeds verily, his non-being is better than his being."

Brotherhood among the Bahāis, we are told, is regarded as absolutely indispensable, irrespective of race, color, or religion, and there must be no pretentious mental attitude, but a real and living philosophy of life. All Moslems, Christians, Jews, or Zoroastrian Bahāis should fraternize as one family, for they practice the two great Bahāi ideals of unity and love.

We learn that all the edicts of BĀHA'O'LLAH were laid down and revealed fifty years ago. It is therefore interesting to find that He declared a universal language was to be evolved or chosen as an intermediary agent towards the better understanding of peoples; also that a court of arbitration should be formed on international lines against war—turning the Bahāi attitude of religions amity upon these problems, since they declare that all founders of religions were chosen speakers for the good enlightenment of people.

An argument presented by Abdul-Bahā on this subject when in the West was cited as typical. We are told not to mistake the lamp for the Light. Lamps or light carriers are many and diverse whether in size, quality or form, but light is essentially the same. It varies only according to the degree allowed it by the vehicle of its manifestation, whether as a candle or an electric arc lamp. The world should consider great religious founders or thinkers as light-bearers and what they teach should be the object of worship. The wisdom with which they illumine their time and race should be remembered, not their personalities. Religions degenerate, because it is the invariable tendency in humanity to forget principles enunciated by Founders and worship the material or historic aspect, neglecting the light intended to be used. Light being one, it stands for the analogy of truth, and all religions are woven around identically similar principles.

The Bahāis believe that teachers of these higher orders come under Divine will in times of greatest human needs and have their predestined time and place. Since life may be symbolized as a tree, BĀHA'O'LLAH declared humanity to be the leaves, flowers and fruit thereof, and in time humanity will consider it as rationally inconceivable to fight and kill one another as it would be for the leaves and branches of a tree to quarrel with its blossoms and fruit.

The Bahāis consider that the world has entered on a new cycle and that all the teachings of this Persian seer are ultimately destined to work out for the good of the social and spiritual whole. It may perhaps be mentioned that the word or title "BĀHA'O'LLAH" means a quality or descriptive term signifying "Glory or Splendor" (of God) and Abdul-Bahā his son as "Servant of the Glory."

A WORD OF APPRECIATION FROM INDIA.

"The STAR OF THE WEST is, indeed, a true nightingale of the Rose-garden of ABHA and its beloved notes vibrate with the messages of the Beloved of all in the heavens and earths. Its contents give one renewed vigor to advance steadfastly on the Path which leads to the glorious realm of ABHA, and the holy words of The Center of The Covenant that

it promulgates, keep one always keyed up in the field of service in His Most Beloved Cause The STAR is awaited as a star of hope and when it arrives, its rays penetrate in the minds of those who await its arrival with expectant hearts."

The Bahāi Assembly of Rangoon.

March 16, 1914.

حصه ظهور آرد تربیت دهقان حبه را خرد کند
وخت باغیان دانه برادخت کرن نماید لطف اربطال
دستان را باوج رفیع بنامد و عنایت مرفی کوک و حقیرا
بر سر بر اثر نشاند پس واضح و برهن کردید که عقل
اصل فطرت تنفا و تاست و تربیت را نیز حکمی عظیم و تالیفی
شدید اگر مرفی نباشد جمیع نفوس هوش مانند و اگر
معلم نباشد اطفال کل مانند حشرات گردان است
که در کما الالهی در این دور بهر بیع تعلیم و تربیت امر
اجباریست نه اختیاری یعنی بر پدر و مادر فرض
عنایت که دختر و پسر را بنهایت همت تعلیم و تربیت نمایند
و از پستان عرقان شیر دهند و در آموزش علوم و معارف
پرورش بخشند و اگر در این خصوص قصور کنند در نزد
دیعیور مأخوذ و مذموم و مذکورند و این نگاه
است غیر مغفور زیرا آن طفل بیچاره را آزار صحیحی
جهالت کنند و بدبخت و گرفتار و معذب نمایند -
«ما حرام الحیات» طفل مظلوم اسیر جهل و غرور و نادان
روی بشود ماند و البته اگر در سن کودکی از این جهان حلت
نماید بهتر و خوش تر است در این مقام موت بهتر از حیات
و صلاکت بهتر از نجاست و عدم خوشتر از وجود و قبر
بهتر از قصه و تنگنای کور مطهر بهتر از بیت مملوک زیرا
در نزد خلق هزار و ذلیل و در نزد حق تقیم ذلیل و در
حال تجرد و شرمسار و در میان امتحان مغلوب و مذموم
صفار و کبار این چه بدبختی است و این چه ذلت آید
است پس باید ابعای الهی و امام جانی بجان و دل
اطفال را تربیت نمایند و در دستان فضل و کمال تعلیم
نمایند در این خصوص ابد افتور نکنند و قصور نخواهند
البته طفل را اگر بکشند بهتر از این است که جاهل
بگذراند زیرا طفل مصمم که قاتل بقا نفس گوناگون گردد و در
نزد حق مواخذ و سزاوار و در نزد خلق مذموم و برود
این چه گناهت و این چه اشتباه اول تکلیف یاری الهی

و امام جانی آن است که **«بای و بچکان»** در تربیت
و تعلیم اطفال از ذکور و اناث کرشد و دختران مانند
پسرانند ابدافرق بنسبت جهل هر دو مذموم و نادان
هر دو نفع مبغض **«و هل یستوی الذین یعلمون و الذین
لا یعلمون ؟»** در حق هر دو قسم امر محتمم اگر بدین
نظر گردد تربیت و تعلیم دختران لازم تر از پسران است زیرا
این بنات وقتی آید که مادر گردند و اولاد پرورش دهند
اول مرد طفل مادر است زیرا لطف مانند شاخه
سبز و تر هر طور تربیت نشود نشو و نما نماید اگر تربیت
راست گردد راست شود و اگر کج کج شود و تا نهایت
عمر بران مزاج سلوک نمایند پس ثابت و برهن شد که
دختر بی تعلیم و تربیت چون مادر گردد سبب محرومی و
ونادانی و عدم تربیت اطفالی کثیر شود ای یا الهی
و امام جحان تعلیم و علم بصرف قاطع جمال مبارک فرض است
هر کس قصور نماید از موهبت کبری محروم ماند ز بهار
ز بهار اگر فتر نمایند البته بجان بکشید که اطفال محروم
را علی الخصوص دختران را تعلیم و تربیت نمایند هیچ عذر
در این مقام مقبول نه تا عزت ابدیه و علویت سرمدیه در
انجن اهل بهمانند شش می جلوه و طبع نماید و قلب
عبد البهائم سرور و ممنون شود و علیکم بحکم الاممی
﴿ع﴾

صلح و حرب

فی الحقیقه دو نمایش عظیمی در آن واحد در دنیا
وقوع یافته از یک جهت ملاحظه میشود که
جوش حرب و اساطیل جنگی ایالات متحد بر سمت
مملکت مکسیک دیده شب و روز از افواه طویب
و تفک الآت خیره خیه میبارد و از یک جهت نمایند
بها بیان از جمیع ولایات و جزایر بحر قاصد شیکاگو هستند
که علم صلح و یگانگی و وحدت عالم انظار بلند نمایند

«دکتر ضیاء بغدادی»

بخیر باختر

کتابت فصیح و موافق حضرت بهاء الله عامل در روشن
 نموده و خوشبختانه این تاج فخر را بزرگترین درین نهاد .
 تکلیف ما بهائیان چنانست که تا بتوانیم عالم را بقوه حلاق
 ادای نمائیم و خیمه احکام روحانیه حضرت بهاء الله را بر
 فراخیم تا سعادت ابدی از برای عالم مهیا گردد و نعمت
 بیخ بکشاید و بهترین وسایل از برای انشا او سران حضرت
 هانا تربیت اطفال است چه مسلم است این طفل بزرگتر
 و طفل پرور گردند و نظر با اهمیت تربیت است که حضرت
 مولای الهی عبدالبهاء میفرماید " اگر طفل را زنده بگویند
 بجز از آنست که او را جاهل و نادان گذارید " لذا جمعی
 از بندگان حضرت بهاء الله در طهران در پنج سال قبل
 همت گماشته که اطفال بهائیان را در روزهای تعطیل
 که در جمعه است به فصیح و موافق حضرت بهاء الله
 تربیت نمایند و خوشبختانه حسن نیت آنها کار را ترقی داد
 تا این که امروز در طهران اغلب از اطفال بهائیان در درگاه
 جمعه در مجالس متعدده به تلاوت آیات و مناجات و صحبت
 و مطالب اخلاقی مشغولند و تا بحال دو دفعه در مجلس غی
 امتحان داده و نتیجه زحمات خود را تقدیم حضور احباب نمودند
 و حال معلوم آنها در یک مجلس خصوصی هفته یک دفعه
 ملاقات مینمایند و در تربیت دروس اخلاقی که از آیات تشکیل
 یافته مذاکره مینمایند و در یک جلسه امتحان که از جمیع
 محافل نمایندگان حاضر بودند و ائمه الله و کتوموری
 و دکتر کلاک و سر کسیر حضور داشتند
 نصر الله بزرگوار

بخیر باختر :- چون سئله تربیت اطفال از اهم
 امورات لهذا یکی از الواج مقدسه که در این خصوص
 نازل شده بود درج می نماید

هو الله

ای احباب الهی و امان رحمانی صبور عقلاء برانند که تفاوت عقول
 و آراء از تفاوت تربیت و تعلیم داریست یعنی عقول داخل است

است و تربیت و تعلیم اربیب کرد که عقول متفاوت
 نشود و ادراکات متباین و این تفاوت در فطرت
 نیست بلکه در تربیت و تعلیم است و امتیاز دینی از
 نفسی نیست لهذا نفع بشر عمده استعداد وصول با علی
 المقامات دارند و برهان بر این اقامه نمایند که حال
 مملکتی نظیر آفریقا جمع مانند و حوش ضایع و حیوانات
 بریه بی عقل و دانشند و کل و حوش یک نفسند
 و معدن در مابین آنان موجود نه و بعکس آن
 ملاحظه مینمایند که مالک ممدنه جمع اهل آنها
 آداب و حسن اطوار و تعاون و تقاضا و رحمت در آن
 و عقل سلیم هستند لامدود و قیل پس معلوم محقق شد
 علو و رفوع عقول و ادراکات از تربیت و تعلیم و عدم آنست
 شاخ کج بتربیت است شود و میوه بری جنگل تربیت
 شود و شخم زدن بی تعلیم و آنگاه در عالم قوحش و بغیر
 دانا جهان تمدن گردد و علیل بطبابت شفا یابد و فقیر
 بتعلم فن تجارت غنی شود و تابع بسبب کلاک است
 عظیم گردد و شخص ذلیل بتربیت تربیان حاضیة حصول
 باوچ رفیع رسد این است برهان آنان اینها نیز
 و صدیق این را میفرمایند که تربیت نهایت تأثیر
 و بیشتر دارد ولی میفرمایند عقول و ادراکات در اصل
 فطرت نیز متفاوت است و این امر بدیهی است قابل انکار
 نه چنانکه ملاحظه مینمایم اطفالی هم سن و هم وطن
 هم جنس بلکه از یک خاندان در وقت تربیت یک شخص
 پرورش یابند با وجود این عقول و ادراکاتشان متفاوت
 یکی ترقی سریع نماید و یکی پرتو تعلیم بطبی گیرد و یکی در راه
 درجه تدقی ماند خزون هر چه تربیت شود لولولالا
 نکرده و سنگ سیاه گوهر جهان تاب نشود و حظل
 و زرقم بتعلیم و تربیت شجره مبارک نکرده یعنی تربیت
 گوهر انسانی را تبدیل نکند و کثر تأثیر کلی نماید و بقیه نافع
 آنچه در حقیقت انسان از کالات و استعداد مند می شود

<p>کمال انتظام باشد حدود انسانی در جمیع شئون معین و مشخص گردد (بقیه دارد) همیت تهنیت</p>	<p>مفید سیات دیانت است که شامل مکافات است و شامل مجازات بیم جانان است انسان را از خصال ناپسندیده دور نماید و امید مکافاتش با ظهور جمیع مجبور فریاد دیانت است که کافل سعادت بشری است و مورد خصال قدسیه دیانت است که مؤلف بین قبولیت و نتیج نتایج مطلوب کدام قوه است که ملل مختلفه و اقوام متنوعه را در بساط وحدت مجتمع و مؤلف نماید جز قوه دیانت لواقتقت ما فی الارض جمیعاً ما الفی فی قلبهم و کما لله لفریضهم خلاصه آنکه دیانت بهترین در تمام ارض و عیالات و خوشترین تکیه اتحاد قبایل و ملل فتوحاً قال العیمر :-</p>
<p>علم و اخلاق قره جمله باینه: « لعمر الله سیف الاخلاق والاداب احد من سیف الحدید » این علم نزد جمیع حکا است که وقتی عالم به منتهی درجه سعادت و نیک محقق می رسد که شاهدی مثال اتحاد در جمیع بشری جلو نماید و در بساط چهره اختلاف در پس که عدم محقق گردد و آخرین وسیله از برای تأسیس اساس حکم اتحاد و تزیین عالم و برین کن اختلاف همانا دو قوه است یکی علم و دیگری اخلاق چه علم و در بیان این دو لغزیم یک دیگر هستند و یا آنکه دو قوه هستند بیانات شی و طرق مختلفه در استدلال دارند و پس از تحقیقات زیاد بعلوم و عملیات درجیات کثیر ایشانرا محقق و برهن گشته که هر یک از این دو قوه عظیمه بنفسه مستقل و در تسهیل مرام قائم بالذات و گفته اند علم عبارت است از دانستن حسن و خلق سجیح بکار بردن آن که بدین دو شاهد مقصود در عالم بشر جلو که شود بالاخره اتفاق جمیع حکما و عملیات که مایه ترقی و نجات همت همانا این دو قوه سابق الذکرات بواسطه علم انسان کشف مکتوبات طبیعت کند و حاکم بر طبیعت گردد و خود را از ملات طبیعت ظالمه نجات دهد و بر اسطه صحت اخلاق بدون اجبار و قهر خارج از پلیس و مستحفظ و فقط انزاعی ملکات انسانیه و برکت شرافت وجدانیه انتظام نفع و تمیث امور جمعه دهد پس مسلم گشت که خیمه نظم عالم بدین دو ستون ثابت و برپا است یکی علم و دیگری اخلاق حسنه و در این فرزند عظیم و کرم</p>	<p>جان جاوید روح ایمانست و در نیم جهانیان جانست حضر حفظ و حصار الهی قلعه استوار ایمانست خسر و ملا نظهر و یاطن حافظ انکار و نهانست مایه الجمع انفرادی بشر مایه الفصل و حشر و حیلست مطمئن من آمن بالله شمشیر من انکی بسویر در این مقام بهترین بیان است آیات کتاب دساتیر در نامه شمشور زردشت آیه ۴۴ - برکت دوست نمیکند که فرزندان یونان میگویند در این جهان پنجین چرا باید بگو و خشور از آن باید که مردمان در کار زندگانی و زینت بهم نیاز مندند پس ایشانرا کن برینست از بر بستکان و بر نهادن که همه بر آن همدستان باشند تا ستم و دوا رستد و بانی شود و دهان جهان باید و این بر بستکان از پیش بزوان باید تا همه کسان آنرا پذیرند بدین فرزند خشور انگیزه شود (انتهی) و بالجمله از این اشارات معلوم شد که جمیع بشری ناگزیر است از قانونی عادلانه که کل ما بقوم به البشر انسیاسیات و معنیات و تهذیب اخلاق و تعدیل اطوار و ترک عادات ناشایسته و رفع مضرات حفظ حقوق متبادله و حصول صفات کامله طر بر طبق آن قانون داده شود و در زندگانی تا با انجام درخت آن قانون در</p>

عقل این سبیل جلیل و هادئین طریق تقسیم بوده اند و حدیث مشهوری است
رسول و هادئ سبیل علیه الصلوة والسلام "بقتل انامه مکالمه"
الاحلاق" بر طاعت قاطع و تحصیل این علم بسته بنزله نصیر قلب
سیر و ترقی حقیقت و تدریج مسائل معضله الهیه است نه و قرآند
صرفیه و تخریج و قیاس منطقیه و اشکالهاست باین مقصد
این است بر هر نفسی از آنها که درک و فضا ابرجوع حضرت ابی
الفضل علیه السلام نموده و با نور علم و معارف او نور و مستفید شده و
الحقیقه از تلامذۀ آن مرحوم محسوس لایم و واجب است که قدر بعد
بهر صفات حمیده و اخلاق حمیده و خدمات جلیله عظیمه آن مرحوم نموده
و تا بعد آن در اشتغال و اشتغال و انجذاب بوده و عزیز محمد ص
ما این بنوعی در این راه و در سالک بوده باشیم که هر فرد از افراد فانی
منظور فضائل و مرکز آثار پر نور او باشیم و لایفک تأییدات غیبیه
و توفیقات سماوی بیای می رسد و نسام جان بخش جهان از روضه
رضوان میوزد و چون مدایق مساعد کل و نظریه اشرف الوری
کافی و کافی فی نظام احوال الله تبارک و تعالی بنیاد و یوقفاً للمیجه
و یرضاه — فی ۱۸ ربيع الاول سنة ۱۳۳۲

در میان هیئت بشری تقنین و تشریع و تأسیس و توضع شه باشد
از برای حفظ حدود و حقوق و شرف بشریت و اگر چه عین تعریف
مانند استغنی میاید و از بیان لزوم آن چه که نفس تعریف تسلیم
لایم است زیرا وظائف انانیت بدون یک هموار است او آ
نشود و امور دویۀ حیات من دون قانونی چنین اوله
نگردد و ولی چون این تعریف لزوم اجمالی را حاضر است لهذا
بطور تفصیل میگویم که بر هر ذی دلالتی بر هر است که نوع
انسان همیشه محتاج است باری که دایع و ذوالی باشد و دایع
فضائل تا حقیقت انانیه از آرایش دما میگزارد و هیئت
بشریه به آرایش عاقلی شود مدال بر سر برگردد و اخلاق
چهره مهندی شود نقاد امکانیه تخفیف یابد و خصایر
انسانیه تخیل گردد سحابیۀ ظلم و عدوان متلاشی شود
و آفتاب نصیر عدل و احسان متاطع گردد و نوع انسا با کمال
محبت و احسان با یکدیگر راه معاشرت پویند و از مجانبت و منافقان
سخن نگویند در شاکت حیات انانیه را با بی نظری نگریزند
تعدد دست داری در گنجد و هر گاه تصور کنیم که این فضائل
بجز خود را در یک انسا حاصل شود و یا آن ذوالی در آنها
از کوان زائل گردد این تصور است باطل :

تایخ صعون ابوالفضل
انظرم فصل آق میرزا محمد تقی ناظم خراسانی در تذکره
بدیل بر بها و اله ابوالفضل زبیران هر که بینی به ابوالفضل
ذغش حکمت و تاریخ و ادبیات بگفتند اهل عالم زه ابوالفضل
زاستلال برهان دلایل نمود خصم را سابه ابوالفضل
ز شوق طلعت محبوبش ابها و شد از نیای دون مکره ابوالفضل
بتایخ صعونش گفت ناظمین $\frac{941}{941} \frac{941}{941} \frac{941}{941} \frac{941}{941} \frac{941}{941}$

ان كنت تطمع في حصيدة خالد
يهنات تضرب في حديد يابرد
بلکه اقبال بشر به شر بیشتر است تا توجه او بخیر و انصاف
او در مشورت نفسانیه از مسلمات اولیه است الا در صورتیکه
مانع و رادع از بر او موجود شود و این پس وضع است که مانع
و رادعی بهتر و موثرتر از عقائد دینیه و قواعد الهیه یافت
نمیشود زیرا هر رادعی فقط مؤثر و نظیر هر اول است نه
در بلطن جمهر و ولی قوه قویۀ دیانت مؤثر در قلب و وجدان
است و فاقد حقیقت و باطن انسان بقسمی که در زوایا
خلایق انسان را انفضاء و سیات ممانعت نماید و بفضائل
و حسنات دلالت نماید و دیانت است که دایمی و عدد و عدل
است و شاملیم و امید و عدش فاند حسنات است و در شاکت

دیانت
دیانت یعنی چه و لزومیت آن برای چیست
دین در لغت بمعنی جز است و در عرف متدینین عبارتست از
احکام و آداب و قوانین و رسوم که بتوسط یکی از انبیاء و مظاهر الهیه

در بیان جمهر و ولی قوه قویۀ دیانت مؤثر در قلب و وجدان
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۲ در هر سخن تلاوت آیات و ساجات و اشعار خود و تطبیق در آنها
بلاغت بفرمائید تا جمیع حاضرین بوجد و نشاط آیند و قلب
جمیع تجزید گردد و یقین بدانند که تأییدات الهیه پیاپی میرسد
اعتماد من بوندانم آن استاذ بی نهایت است و علیک البهائم
علیهما و عباس

خطابه غزل

جناب شیخ محی الدین در محفل روحانی مسرتادوت فرمود
اقل عباد و کمترین بندگان آستان من له الحمد والفضل
والکبریاء فانی فی الدین صبری شدی با کمال خضوع و خشوع
حضید احتیاجم آری و حاضرین محفل روحانی محبتهم الغداء
مرا شایسته را جنابست و رود لوح و بیان مبارک که در آن ذکر
الذکر مصیبت متصاعدی الله استاذی مرحوم حضرت ابو
الفضائل است معروف میبارد اینکه هر چند
خطاب لوح مبارک توجه بخیر فانی است و کفن فی الحقیقه مفا
و رجوع آن متوجه بشطرح عم بلامنه حضرت متصاعدی الله
مرحوم بام الفضائل علیه جماعه الله و روحی روحه و مقامه الغداء
میباشد و از آنکه جمیع ماها هر یک بقدر وسعت و فراخ حال
و استعداد خود از فضائل و مسائل علمیه و اطلاعات تاریخیه و قیسی
از انوار روحیه آن مرحوم مستفید شده شکی و شبهه فی نیست
لهذا بر همه ماها واجبست حتی آنکان قدم تقدم بر روی خدمت
جلیله آن مرحوم نموده و بنهایت انقطاع و تقلب قام بر خدمت
و جان تار و طریق محبت الله باشیم و هر یک از ایشان باید بتاییدات
غیبیه جمال الهی جل ذکره و حسن عنایت و توجهات من اراده الله
مانند شمع جمیع پر شعله و انوار باشیم و بدین تجزیم و بجان بگوئیم و بنده
محبت الله هر انفرده و بر نموده فی راس و زمین و خورشید آورده و بخیر
باخبر و غافلان را بنهایت حکمت و موعظه حسنه و حسن بیان برود
براه عبودیت جهان آشنانمرد و باعالم انکو و کرد و پاکیزه و صدوق
و وفا و خلوص تمام با هر فردی از افراد عالم معاش و مصاحب و دوست
و صدیق جم باشیم و با نام اوقات و شفقت و مهربانی غبار کورست

از صفحات خراطی برهنه مسح و زانو خود و قلب را بجزات محبت
صفر بشطرح محبوس با مکان منفرد و توجه داشته و اعظم و اهم
آمال کل باید انشاء الله در انزال اساس بفض و عداوت و تقصیب
و بیگانهگی و سوء تفاهم و هدم بیان ضغینه و بغضادین عمود نام
باشد و روابط الفت و مودت را بر هر نحو برده ثابت و محکم بدین
و در جلی تر آید ما دیده و معتویه نسبت جمیع خلق سالی و مساعد
باشیم الحمد لله حی قدیر بقدرت کامله خود همه از این راه ها را

نهایت وضوح بین موضع فرموده و عقاید **الایم کلمتک**
نقص نداشتند و بقوه عفت و اقتدار و مانع سوء تفاهم را ازین رو
و همه را مهسان خوان بیدریغ انعام و احسان بی پایان خود فرموده
و بعلم شناختن خود ما را آگاه و مطلع بر معلم فرموده لهذا حاضرین
و شایسته نیست پس از تعلم و درک انکوفه انوار و غایات جهان خود
بی علم و بی اطلاع تصور نمایم و فقدان بعضی از علوم که منبجست انما
او همام کرده است آن را من حیث خود وجود و عدم جید و جمید
نمایم و حال آنکه جمیع ارباب علوم و فنون ظاهر و پدید معرفت الله
هه او همام صرفند و طنون تحت کسی که در بیان علم و معرفت
الهی ستم شده باشد ابد شایسته و لائق نیست خود را بجهت
جهل و نادانی نسبت دهد نهایت فرقی ایست هر کس تندی برود
او امر الهیه را بیشتر داشته باشد علمش و فهمش و در کمالش
و فتوحاتش بیشتر است و آیه کریمه **القول لله و یحکم الله**
۳ وان الکریم عند الله القام باز بر این مطلب بفرمایم
و معام و صول الی الله انقطاع حرفات غماری الله و زانو
راه تنی الله و خشیه الله برده و هست شد شخصی هر
چند دارای علوم و فنون گوناگون بوده باشد و کفن از علم
بمعلم بی بهره و از خشیه الله فایغ و غافل باشد البته آن علم
و فنون شمر نخواهد شد متن او مثل شجره کبریا گسترده و کفن
از شرفی بهره و محروم معلم است و برین ظل آن شجره حیدر
منتفع و تمتع نخواهند شد و کلت غایب فنون معرفت و تعلم
دین و آئین صحیح و تهنید اخلاق و تمدین صفات و تصف
بودن با خلاق چنانچه است جمیع انبیا علیهم السلام

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سالیک ذالرومی		قیمت اشتراك
ماه جلال سنة		۹ آپریل

این جریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانه بشرو و وحدت ادیان و ترویج صلح عمومی و تربیتا طهارت و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب است قبل و نشر خواهد کرد

قارین جریده و انجمن لندن هو الله

الحمد لله صبح حقیقت دمید و انوار بر آفتاب امید جمیع کائنات
در حرکات هر دم حیاتی تازه حاصل و هر روز آفتاب محیب
باهر باید که خفته کان بیدار شوند و غافلان هر شیار
گردند و وقت آن است که کوران بینا شوند و کوران شنو گردند
و گنگان گویا شوند و مرده ها زنده گردند تا آثار مواهب ابروت
عظیم در جهان آشکار شود و سرور به عظیم جمیع قلوب را
احاطه کند انوار محبت دل و جان بنا بد که ظلمات افکار و
قلوب بکلی نایل گردد جانان خوش باد **علیه السلام**

این آفتاب فلک انبیا اشراق بر آفاق است و جمیع
کائنات از ضیه بقیض تربیتش در نشو و فلانت اگر
حرارت و اشراق آفتاب نبود طبقات کراض تشکیل نمیشد
و معادن کریمه تکون عیافت و این خاک سیاه قوه انبات
غیبت و عالم نبات برورش عیافت و عالم حیوان نشو و فلانت
و عالم انسان در کوه ارض محقق عیافت جمیع این مختلایش

لوح مبارک باقی رجناب فضا نواب آقا شیخ محی الدین علیجهان ۹ سر جنب شیخ محی الدین سنندجی علیجهان الله هو الله

ای شمع محبت الله مصیبت حضرت ابی الفضائل
حتی اهل باگراه قدس را محزون و دلخون نمود نه چنان تأثیری در دل
و جان حاصل که بقل و لسان بیان توان نمود و کین الحمد لله مثل
شماها اندامیندی یاد کار گذشت شبهه نیست که شما نیز قدم بقدم
پیری اضرابید نمود و سراج اورا روشن خواهد کرد ایند باید
آنجناب در جمیع اصبا و انجن اصفا لسانی ناطق و بر حال کلام
و انجلی و اخی و بیانی فصیح و نطقی بلع ظاهر و آشکار نماید البته

از فیض آفتاب است که آیتی از آیات قدرت حضرت پروردگار
است و چون از نقطه اعتدال اشراق نماید جهان جهان
دیگر گردد و اولیم حلیه خضر آرزو شد و جمیع اشجار برگ و
شکوفه نماید و شهر و روان بخشد و در عروق و اعصاب
هر ذی روی خون برکت آید حیات جدیدی باید قوتی از قوت
کند و همچنین شمس حقیقت که کوی کلام عالم عقول و ارواح و
نفوس است و تیر اعظم جهان افکار و قلوب مرتب حقیقت
نوع انسان است و سبب نشو و فلان ارواح و عقول و نفوس
آن کوی که از این طلوع و غروب و نقطه اعتدالی و خط
استوائی و بروج متعدد فی حال مدفا است که آن بر اعظم
افزودد بود جهان عقول و نفوس تا ایله شده بود قوت نشو و فلان
و جدانی بکلی مفقر گذشته بود اکتشافات عقلی منتهی شده بود

PRAISE be to Thee, O GOD of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day, wherein the River of Life streamed forth from the finger of Thy Generosity, and the Fountain of Revelation and Unity became manifest by Thy Manifestation, to all who are in Thy earth and Heaven.

O GOD! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. . . . Thou hast called it "The Day of God!" Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy Name, saying:—

"Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!"

—BAHA'O'LLAH.



“Then the Orb of The Covenant dawned . . . the glorious 'Branch extended from the Ancient Root' arose to promote the Word of the KING of the Day of Judgment”

Jewish, Zoroastrian and Mohammedan pilgrims in the Presence of ABDUL-BAHA in front of his house at Haifa, Syria. This is the second group picture of Agha Baha taken in the Middle East.

حضرت عبدالهائى
 ودر حضور جمعی از مسافران و مجاورین ارض مقدسه

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Jamal 1, 70 (April 28, 1914)

No. 3

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and His Glory shall be seen upon thee"—Isaiah 60:2.

THE "GLOOMY NIGHT" AND THE "DAY OF GOD"

A BRIEF PRESENTATION OF THE BAHAI MESSAGE.

From *The Bahai Proofs*, by Mirza Abul-Fazl.

○ PEOPLE! when ye carefully consider the world, ye will perceive that all the nations of the ancient world have been totally incrustated by false worship of paganism and Sabeanism; the darkness of imaginations and fictitious ideas has prevailed in every region, and entangling beliefs and evil customs accumulated in every clime. Inasmuch as the above-mentioned nations were ignorant of the meanings and original purposes of the texts revealed in the Heavenly Books, such as "ascent" and "descent," "return" and "restitution," "heaven" and "earth," "sun," "moon" and "stars," "resurrection," "death" and "life," and many similar words which were upon the lips of the prophets since the ancient days, and were uttered by the Tongues of God from the foundation of the world; and as they understood such words according to their literal sense; therefore these nations fell into the gulf of the fictitious beliefs of paganism. Among these pagan notions were transmigration of souls, transformation of embodiments, worship of stars, animals and trees, services of genii, controlling spirits and other ruinous practices and pernicious beliefs,—which facts are evident to every informed historian, and to every student and archæologist.

As the gloom of fictitious and superstitious beliefs prevailed in all parts of the world; as the clouds of ruinous practices, the dusk of pernicious actions, densely enwrapped all regions, and veils of suspicion hung upon every side; and as the earth was entirely covered by darkness upon darkness therefore the prophets—Peace be upon them!—have interpreted that long duration as the "gloomy night," and the time of its disappearance as the "bright morning," "the day when it shineth."

MOSES

The Great Lord Moses the "Interlocutor," was the first one who arose in that dark and gloomy period and announced to the Israelitish people the coming termination of that long night. He proclaimed the advent of the glorious "Day of God." He taught them the Unity of God; made known to them the way of worshipping God; implanted in their hearts the expectation of the arrival of the "Day of God," and explained to them the signs, symbols, tokens and wonders thereof. So also in the past days, Abraham, who was entitled, Zoroaster, appeared in Persian regions and taught the Parsee nation the worship of the merciful God, abolishing idolatry from among them, announcing the coming of the "Hour," reminding them of the future Resurrection, explaining the signs and tokens thereof, and unveiling the appointed time. Moreover, he clearly stated to them that, verily, the Sun of the promised Beauty should dawn from the horizon of the East, and that the blessed Sadrat would spring forth from a well-rooted tree of Persia. But, as at that time the hours of gloomy night were still far from the dawning-place of Manifestation, the false imaginary beliefs and pernicious worship of paganism prevailed even among the Hebraic and Persian nations; thus the worship of God was mingled with fire-worship, and the kings of Judea and Ephraim associated with nations rooted in paganism, such as the Egyptians, Phoenicians, Assyrians, Chaldeans and Greeks, because the latter had assumed dominion over the lands of Palestine and the inhabitants thereof. On this account the Hebrews were compelled to live under the laws of these governments, to obey their kings, adore their demons and worship their idols. Yet, among them, the Israelitish prophets, such as David, Isaiah, Jeremiah, Daniel, Zechariah and others—Peace be upon them!—were, during fifteen hundred years, reminding the

people of the coming of the "Day of God," and reviving hopes in their hearts of the "Manifestation of God." So these prophets were, in their cycles, as beaming stars which shone forth from the uttermost horizon of heaven; as lamps enkindled and aflame in the gloomy and obscure night.

CHRIST

In that way many generations passed, until the glorious Saviour arose and the brilliant star dawned from the horizon of Galilee. Then the planet of the Son shone from among the posterity of Abraham, the melodies of the Gospels pealed forth and the descent of calamities upon the children of Israel drew nigh. Our Lord Christ—Upon him is Glory and Grandeur!—arose and cried with loudest voice:—

"Repent ye, for the Kingdom of God is at hand!"

"Awaken and be mindful! The Hour of the Coming of the Kingdom of God approacheth!"

"Blessed are the pure in heart, for they shall see God!"

"Blessed are the peacemakers, for they shall be called the children of God!"

Likewise, during His lifetime, He was continually reminding them of the approach of the "promised Day," renewing and establishing the Signs of the Appearance of the Beauty of the Adored One, which had been prophesied by the prophets of Israel.

Christ declared that in "that Day" He will sit upon the right hand of His (the Father's) Throne; will be authorized to make His commands effective; will be established upon the Seat of His Glory, and become the Shepherd of His sheep, through His Permission. He—Exalted is He!—heralded the approach of the Great "Hour," the Mighty Day of Resurrection, until He ascended to the Supreme Friend. Then Apostles arose to spread His Cause and promote His Word, until all the European regions were illuminated by the lights of His Command, and became purified from the filth of paganism.

MOHAMMED

Six centuries elapsed after the departure of Christ, until the Beams of Dawn appeared from Arabian horizons and the shining of the Morning Light was transmitted from the direction of Hedjas. The greatest signs of the "Hour" appeared and the mightiest tokens of the "Day of Judgment" became manifest. Mohammed arose, crying out with the loudest call:—*"The Sentence of God will surely come (to be executed); wherefore do not hasten it!"* This voice was heard from heaven:—*"The time of their accounts hath drawn nigh unto the people, while they are turning away therefrom!"* He clearly stated that the "gloomy night" had expired and the dawning of the Sun of Truth from the Supreme Horizon was at hand. Through the light of His word and the power of His prophethood He illumined great nations and multitudes, from the remotest parts of Africa to the distant East; peoples who knew nothing concerning Unity and had tasted no drop from the fountain of Oneness; those who had denied the Prophets and falsely accused the Chosen Ones. The Word of Mohammed and His prophetic testimony drove them out of the darkness of paganism toward the Light of the Worship of God. Thus they were turned from denial of Prophets to belief in the line of holy messengers from Adam to Jesus, the Spirit of God.

Mohammed announced to them *the coming of the "Day of God,"* and made with them a covenant to expect the descent of the Spirit (Christ) from the Heaven of the command of God. But He also clearly stated that the Precursor, who shall arise before His descent, to prepare the way before that "coming," will come forth from His (Mohammed's) posterity; that through the Spirit (Christ) God will fill the earth with equity after it had been filled with injustice, and illuminate all regions with justice after they had been darkened by tyranny. Then He established books of traditions and prophecies, and filled pages with signs and tokens.

THE BAB

The earth of enlightenment rolled around its axis for 1260 years, until the "Hour" drew nigh and the appointed time arrived. Then the Star of Guidance dawned, the Planet of Purity shone forth, the Fountains of Knowledge gushed out in one of the best lands of the Orient, and the Tree of Grace was ignited in the city of Shiraz, the chief town of the province of Fars. The Most Great BAB (Gate) arose, preaching to the multitudes and peoples, heralding again the expiration of the "gloomy night," foreshadowing and clearly declaring the coming of the great and dreadful "Day of God." He raised this call betwixt

the Heaven and earth:—"Rejoice! Rejoice! The Morn of Guidance hath indeed appeared, the 'gloomy night' hath cleared away, and the Dawning of the Beauty of God, EL-ABHA, is at hand! The spring-time of the Return of the Realities of Regeneration hath come!" All regions trembled with this most sweet call and the Resurrection appeared through the supreme Message.

BAHA'O'LLAH

Then dawned the Sun of the Beauty of the Promised One; then rose and beamed the Orb of the Face of the Adored One. The "Hour" arrived, the Resurrection came, the trumpet sounded and the dawn of the Manifestation shone forth. BAH'A'O'LLAH-EL-ABHA (The Glory of God the Most Glorious) arose; the Beauty of the Supreme God appeared and called out with a Voice that filled all regions, causing the "seven strata of the earth" to tremble:—

"Now the Promised God hath indeed come, the Beauty of the Adored One hath appeared, the appointed 'Day of God' hath dawned and His irrefutable and glorious Command hath arisen! The LORD hath descended in the shadow of clouds; the earth is shining with the Light of the Face of its LORD, the Bestower; the Bridge is extended, the Book is appointed, the curtain is lifted and the veil is removed! Showers of Verses have fallen, branches of Knowledge have put forth leaves and become flourishing in all directions! The 'dead have arisen and the lifeless are resurrected!'"

The rivers of Knowledge and Enlightenment have flowed from His Supreme Pen and He hath broken the seal of the "Sealed Wine" with His Generous Fingers. He hath explained in His Holy Tablets the realities of the Words of the Prophets, and hath disclosed in His precious Writings the meanings of the symbols of the Elect, until all the seals of the Prophets have been opened and the aims of the Messengers became unveiled to the possessors of pure hearts. He instituted new laws which are destined to unite all nations and multitudes; issued a glorious Command which will bring together all religions and creeds, enjoined His Saints to love all nations and exhorted them to serve all the people of the world. During His last days He wrote the *Kitab-el-Ah'd* (The Book of the Covenant, Testament or Will) with His blessed Fingers, in which He clearly stated and appointed the "Center of the Covenant," directing peoples to the Orb of the Universe.

The torrent of His Verses and the shower of His Graces abundantly poured down, until the time of Disappearance drew nigh, and the Sun of Truth was concealed in the veil of Absence. The LORD ascended to the Supreme Court of His Might, and His blessed Identity was hidden in His invisible furthest Essence. This calamitous event and lamentable disaster happened on the 2nd of the month Zulka'da, 1309 A. H., which corresponds to the 28th of May, 1892 A. D.

ABDUL-BAHA

When the Sun of Guidance was set and the rustle of the Sadrat-el-Muntaha* hushed, then the Orb of the Covenant dawned and the "Moon" of the Testament appeared with the utmost brilliancy and effulgence. The glorious "Branch extended from the Ancient Root," His Holiness Abdul-Baha, arose to promote the Word of the KING of the Day of Judgment, and now He is crying and heralding throughout all regions:

"The Judgment of God hath come; respond ye, respond ye unto the call of God!

"Hearken ye, hearken ye to the Melodies of God! Inhale ye the Fragrances of God!"

"Be illumined, be illumined with the lights of the Face of BAH'A'O'LLAH!

The promises of the Prophets have already been fulfilled, the prophecies of the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the LORD of the creatures!"

* * *

For this Day is no other than "the end of the ages;" no other than the illumination of the horizons of earth, both East and West, with the Lights of the Forgiving LORD; no other than the changing of darkness into light, and of sorrow into joy and gladness; whereby hearts are cheered, souls are tranquilized, eyes are consoled and breasts are dilated.

This is the Day of God!

*A tree planted by the Arabs at the end of the road to guide the traveler. Here it refers to the Manifestation of God.

[From *Jam-e-Jamsied*, Calcutta, March 28, 1914]

A MESSAGE TO THE SONS OF MAZDA

NEW LIGHT IN THE WORLD

By Prof. E. C. Getsinger, Ph. D. (Professor of Original Research and Physics), U. S. A.

AMERICA is considered to be the melting pot where all discoveries, theories, philosophies, religions and claims of any special sort, are put into the crucible of investigation and finally given their true value by the individual; for the American nation is composed of a people of independent thought,—the result of their splendid educational system.

Consequently, when an American student comes to these shores, it is a rather strange sensation for him to find that the educated classes—Parsees, Hindus and Mohammedans—are settled in a state of satisfaction, non-seeking, non-searching, except in some prescribed channels, and aim at maintaining sacred traditions. Any new light must pass a prescribed test founded upon old views. With an American a new light stands upon its own merits regardless of preconceived ideas, and therein lies their success in getting at things.

It is rather strange, then, from an American viewpoint, that the Parsees, excepting a few, are entirely ignorant of a Persian movement, which is of such vast moment to the Parsee community, and that in America they *have* accepted the Bahäi faith by hundreds, and that it is the Americans who are spreading this Faith in all parts of the world.

And even those few Parsees who have heard or looked into the matter were oblivious to the possibilities of a spiritual force that lies underneath the outward momentum.

When the Americans heard of this Bahäi Movement in 1898, they sent several delegations, one from New York, one from Chicago, and one from San Francisco, composed of from six to fourteen persons each, to visit the prison city of Acca (Syria) and investigate the truth of the matter from the lips of the prisoner himself, Abdul-Bahä. All reported favorably and the Bahäi Faith has since spread in America by leaps and bounds, the numbers being beyond computation.

In Persia, the Bahäis are numbered by the thousands and represent Mohammedans, both Sunnites and Shiites—Parsees, Jews and Christians. Religious hatred is dissolved by pure love, and each respects the religion of the other; so that whole cities in Persia are of the Bahäi

Faith, and all this has happened by easy stages, without the sword of religious coercion, but by toleration and brotherly love.

That the Bahäi Faith is of the greatest moment to the Parsee community can well be seen, for as soon as just one more step in Persia is made by this Movement, then the Parsee can remove his Sacred Fire back to its native home again, and worship in peace and safety, for religious toleration is one of the greatest Bahäi Laws, and I am saying this as an American Bahäi, who has intimately observed and known this faith for the past sixteen years. Liberty and fairplay is dear to every American, even if the drama of injustice is played in foreign lands; but at the same time we also expect that those mostly interested (Parsees) in the establishment of righteousness in Persia, should bestir themselves a little.

About a year ago, a delegation, or party, of Parsees went to Persia to observe the trend of safety for investment, etc., and not to study Bahäi influences. But upon returning they reported unfavourably on all points, except, that the only hope for Persia lies in the Bahäi Faith and its spread among the Persians. One of the party repeated this to me about two months ago. And yet, if this is the Parsee's only hope, then why not lend more than a mere silent sympathy to that hope? The Persian Mohammedans have laid down thousands of lives—this is common historical knowledge—in order that their country be redeemed, and by these sacrifices the Parsees also are benefited.

Why have not the Parsees also sent a delegation to Palestine to investigate the matter at its fountain head? When the Americans did so it was only for truth's sake, and not because they have any other interests in the Parsee motherland. The American Bahäis have established schools in Persia, have sent American teachers to those schools and to them are admitted the children of every religion.

Some of the greatest scholars, writers, statesmen, travelers and humanitarians of our day have written most favourably of the Bahäi Movement and Faith, and volumes sufficient

to fill a library are already extant from the pens of those men and women, most of them, while not pronounced Baháís, are able to see the great influence of Baháísm upon the entire social and economic problems of this age.

When Prof. Edward G. Browne, of Cambridge, visited BAHÁ'O'LLAH (the founder) in the prison city, Acca, in 1892, this scholar in his own subsequent book on Baháísm, admits that the spiritual force that emanated from BAHÁ'O'LLAH (Splendor of God), caused him to fall to his knees in His Presence, when BAHÁ'O'LLAH spoke the words that have since rung around the earth:

"We desire but the good of the world and the happiness of the nations, that all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened. That diversity of religion shall cease and difference of races be annulled. So it shall be. These fruitless strifes, these ruinous wars shall pass away and the 'Most Great Peace' shall come; and for this are we a prisoner and an exile."

Thus did the "Prisoner of Acca" speak on the fortieth year of his exile and imprisonment; and is there any hopeless tone in that speech after forty years of oppression and tyranny?

Among the vast number of authors and writers on Baháísm, I will mention just a few, whose books lie before me:

Horace Holley, London, author of "The Modern Social Religion." In that book, page 8, he says:

"Originating in Persia only a generation ago, the Movement has already penetrated far to the East and West, its followers numbering millions of men and women, who represent every religion, philosophy, race, class and color. It is the Baháí teaching which extends religion so as to include modern science, economic conditions and morality . . . in terms of our social evolution."

This book and others are on sale in Bombay book shops.

The venerable Professor Vambéry, one of the greatest scholars of modern times, honored by Kings and Emperors, just a few weeks before his death wrote to Abdul-Baha (the present leader), a long letter of sympathy and love, from which I give brief excerpts:

"I forward this humble petition to the sanctified and holy presence of Abdul-Baha, who is famous throughout the world and beloved by all mankind. Although I have traveled through many countries and cities of Islam, yet have I never met so lofty a character and so exalted a personage as your Ex-

cellency, and I can bear witness that it is not possible to find such another . . . I am hoping that the ideals and accomplishments of your Excellency may be crowned with success. Considering these results, every person is forced by necessity to enlist himself on the side of your Excellency and accept with joy the prospect of a fundamental basis for a Universal Religion of God . . . and if God the Most High, confers long life, I will be able to serve you under all conditions.

"(Signed) VAMBERY."

Professor Cheyne, of Oxford, England, wrote to Abdul-Baha in these endearing terms:

October 23, 1913.

My Beloved Friend and Guide:—I cannot forget your tender embrace when you were with me in my study. It has been a constant source of strength in memory and I fully believe it was the will of God. You help me constantly. With reverential love in EL-ABHA, in which my dear wife joins, I am, beloved friend and guide,

(Signed) F. K. CHEYNE.

(Published in the STAR OF THE WEST, Chicago, U. S. A.)

Bernard Temple, (now Editor of *The Sind Gazette*, Karachi) read a paper before the Royal Society of Arts, London, "Persia and the Regeneration," which was published in that Society's Journal, saying:

"Sometimes the world has had cause to regret its inattention. Europe, at the present time (1910), is not showing itself regardful of the rise of the new religious movement, called 'Baháísm' of Persia. . . . Shiah and Sunhi Mohammedans in large numbers have been converted. In European Turkey, and more notably in Asiatic Turkey, they are increasing yearly. I conversed with some in Bagdad. In Egypt they are becoming numerous; also Morocco, Algeria, Tunis and Tripoli and the Northern Provinces of India. I have met Baháís in Bombay, Karachi, Quetta, Peshawar, Rawalpindi, Lahore, Delhi and Lucknow. Converts from among the Sikhs of Amritsar, and the Brahmans of Benares; among the Buddhists of Ceylon, Burmah and Siam; amongst the Taoists of China and Shintoists of Japan.

"Many Persian Jews in Teheran have become Baháís and I have attended some of their meetings. In Hamadan, one of the oldest Jewish settlements in the world, at least a third of the Jewish community has openly gone over to the Movement. No Christian missionary to the Jews in any part of the world can boast a triumph equal to this. . . . A more intellectual form of Baháísm has expanded into Europe, in Russia, Germany, France and England. In Baku I found a large number; in London, Manchester, Liverpool, Edinburgh and Glasgow an appreciable number. The United States of America promises to become a great western stronghold of Baháísm; also Quebec, Montreal and Toronto, in Canada.

"Before going further perhaps I ought to state that I am not a Baháí.

"All this world-wide spreading while the founders were behind prison walls!

"The followers of BAHÁ'O'LLAH already include members of the ruling family of Persia—Viziers, Deputies, Governors of Provinces and several Mulahs!"

[Continued on page 41]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future, thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Jamal 1, 70 (April 28, 1914)

No. 3

THE BREAKING DOWN OF CASTE

[From *The Christian Commonwealth*]

AMONG the Bahāi pilgrims now at Haifa are a group of Indians—among whom is a young Hindu of high caste—who by crossing the sea and living in the pilgrim house with Zoroastrians, Jews, and Mohammedans have crossed the rubicon and broken down the wall of caste which presents such an impenetrable barrier to the Christian missionary.

It is extraordinarily interesting to talk to these Indians and get an insight into their minds. One, a lawyer by profession, explained to me that they avoid as much as possible all reference to religion, lest discussion should open a door to the investigation of Christianity, so that the faith of his forefathers was to him a mere form. Yet he said there is in the Hindu scriptures a prophecy that whenever irreligion prevails on earth, a new prophet will arise to re-establish religion. Another of the pilgrims here is a master of the upper form in a Government school in India, in which 75 per cent of the pupils are Mohammedans. It is inevitable that the liberal spirit of this man, filled with high ideals of brotherhood and internationalism, should permeate the minds of his pupils, even though he does not teach them religion, and thus these future citizens of our Indian Empire may be saved from the dangers of so-called "nationalism" and freed from the hide-bound prejudice of creed. Thus the Bahāi spirit is today everywhere leavening the minds

of men and ushering in the new era of peace and goodwill.

Abdul-Baha is now visiting Acca and living in the house of BAHĀ'O'LLAH, close to the prison where he was brought as a child with his saintly father, and the seventy Persian exiles who were banished with their leader to the Turkish penal settlement forty-six years ago.

It is wonderful to see the venerable figure of the revered Bahāi leader passing through the narrow streets of this ancient town, where he lived for forty years as a political prisoner, and to note the deep respect with which he is saluted by the Turkish officials and the officers of the garrison from the Governor downward, who visit him constantly and listen with the deepest attention to his words. "The Master" does not teach in Syria as he did in the West, but he goes about doing good, and Mohammedans and Christians alike share his benefactions. From sunrise often till midnight he works, in spite of broken health, never sparing himself if there is a wrong to be righted or a suffering to be relieved. To Christians who regard Abdul-Baha with impartial and sympathetic eyes, this wonderful selfless life cannot fail to recall that life whose tragic termination on Calvary the whole Christian world recalls today.

M. HOLBACH.

Acca, Good Friday.

L E S T W E F O R G E T

TODAY the nations of the world are self-engaged — occupied with mortal and transitory accomplishments—consumed by the fires of passion and self. Self is dominant; enmity and animosity prevail. Nations and peoples are thinking only of their worldly interests and outcomes. The clash of war and din of strife is heard among them.

But the Friends of the Blessed Perfection (BAHA'O'LLAH) have no thoughts save the thoughts of heaven and the Love of God. Therefore, you must without delay employ your powers in spreading the effulgent glow of the Love of God and so order your lives that you may be known and seen as examples of its radiance. *You must deal with all in loving kindness in order that this precious seed (of the Teachings of the Blessed Perfection) entrusted to your planting may continue to grow and bring forth its perfect fruit.*

The Love and Mercy of God will accomplish this through you if you have love in your own heart.

Extract from Address delivered by
—ABDUL-BAHA

A MESSAGE TO THE SONS OF MAZDA

[Continued from page 39]

The observations of Bernard Temple are first hand. He is a renowned orientalist and traveler. No comments are necessary on his words.

S. A. Kapadia, Editor of *The Wisdom of the East Series*, in "The Splendor of God," says on page 2:

"Wherever Baháís meet they meet on common ground, throwing aside all antagonisms of the Past, they rejoice in the glad communion of the present . . . Brotherhood among them is not merely a 'maybe,' it is a visible fact. Buddhists and Mohammedans, Hindus and Zoroastrians, Jews and Christians, sit at one board in amity, eat of one dish, and offer united thanksgiving to one Giver—the result of the light of 'The Glory of the God' (BAHA'O'LLAH).

"Illumined by this light, men are no longer blinded by fear of one another, fear is utterly cast out by this light towards which Baháísm bids all men to turn.

"Visitors to Abdul-Baha at his home in Acca, are of many tongues and many nations. . . . Many opposing people and professions eat at the table together and he himself waits upon his guests in sacred service to his fellowmen. . . . A light that cannot fail to rend asunder the veil of separation and enable man to see and love man regardless of nation, origin, color, caste or creed. This light of love shows man to man as he is."

This is a word for Baháísm by the Editors of a religious series, that prove them to be experts in discernment of the inner life of the individual religions, ancient and modern.

In a recent article in *The Christian Commonwealth*, London, and reprinted in the February number of *The New Reformer*, Madras, Mr. George. G. Andre, F. G. S., writes:

"No religious Movement has touched the spiritual life of the modern world so closely as that which is

associated with the Bab, BAHÁ'O'LLAH, and his son Abdul-Baha. Persian, and its origin in the nineteenth century, in seventy years has spread all over the world. It stands out among other Movements as the form of the renovating force in the spiritual life of the world. We have in the Baháí teaching a regenerative force which may change the form of human society in a way and in a degree of which we can have in the present confused state of things, no adequate conception."

"The Baháí Revelation may be rightly described as the greatest religious Movement of recent times. A Movement which reckons its martyrs by tens of thousand and the numbers of its adherents by millions. The first impression made on one is that its name 'Baháí,' is a suggestion of a purified form of Mohammedanism. But though associated in its origin with the faith of Islam, as Christianity was with Judaism, yet it is a distinct and independent Movement—the answer to religious and social necessity. That part which the Baháí Movement is destined to play in the spiritual life of the world, is to be a saviour of the Great Religions. . . . A crisis has been reached in the religions of the world and men's hearts are failing them in fear.

"BAHÁ'O'LLAH did not profess to found a new religion in the ordinary acceptance of the word, that is, an organized religious system adapted to the needs of a particular race of people, but to broaden the basis of each man's faith and to strengthen it.

"The essence of all religions is the love of God, and to discover the way to the Kingdom one must travel upon it. The people of Baha must teach by their lives and manifest the light of God in their deeds," says Abdul-Baha."

The Christian Commonwealth is circulated in all parts of the world and has over a half-million readers. Thus showing the wide circle of sympathy that is manifested from many sources for the Baháí Movement and its aims. The foregoing from the pens of eminent men, and recognized as peers in their fields of labor, testifies that the Baháí Movement is practically a "world renovating" fact; that it is actually a "Millennium period" already on the ascendant; that it is a "Resurrection" of spirituality already on the wing; that it is a "day of Righteousness and Judgment" already at hand.

Nothing with even a semblance to these principles has arisen nor gone forth out of Persia during 2500 years, which in the least bears traces of Zoroastrian prophetic fulfillment as does the Baháí Revelation—already an established fact throughout the world, and ac-

knowledged as such by the most distinguished men of affairs in all countries, regardless of their religious convictions.

In the face of these facts, is it not presumptuous on my part to call the attention of the Parsee community to an event, already history, which possibly might be "the long desired Millennium" of Shah Bahram and Soshans?

It is true, that the Parsee community is small and for its own self-preservation and protection, the Parsees must set about their community a certain conservatism, and look askance at new cults and philosophies. But it must also remember that when we shut others out, we likewise shut ourselves in; and besides Baháism is no cult, philosophy, nor new religion. It is the religion of the prophets of Iran—as promised since ancient times and has come in our day to all who can believe these glad-tidings.

Neither American nor English Baháís have any interest in the advancement of Persia toward a habitable country, aside from humanity. But the Parsees have an interest that has slumbered for centuries in their hearts, and a hope that has never waned. And now since the Persian Baháís (statement of the delegation) have cleared away the lurking danger, and given the Parsees a light on the path, a new hope almost realized, is it then too much to ask you, my fellowmen in Mazda, to also form a delegation to investigate Baháism and see what relationship it has to your own expectations of the "Resurrection of Righteousness?"

I have met some of your learned men—in fact, too learned—who have heard, have read, have formed opinions about it, but only from exterior sources, have judged a world Movement by the air bubbles churned by the struggle.

Consequently, should my humble suggestion of an investigating delegation be followed, then please do not make the same "topheavy"; but look to the spirit in men's souls. That is, those who can discern things wrought of God and His Spirit.

E. C. GETSINGER.

THE TALKS OF ABDUL-BAHA given in Paris have been published in German under the title, "Evangelium der Liebe und des Friedens für unsere Zeit" — von Abdul-Baha Abbás. Price 1 mark, 20 pfennings (29c); cloth bound, 2 marks (48c). Postage 6c additional. Order

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OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha before the Atheists' Club in San Francisco, Cal.; (2) Poem by Mirza Mahmood.

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دکتر ضیاء بقاعی

تربیته بدم بزینم نترسی شد و حیران و سرگردان
 حقیقتی مفقود میگردد و در شرف میگویند که اگر این
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 نطفه کرم است بعد از صورت بهیستی انتقال میکند تا باین
 صورت مینماید و در حالیکه کرم بود باز انشا بوده نوعیت
 محفوظ مانده است همین حلقه که میگویند مفقود است
 برهان بر آن است که انشا هیچ وقت حیران نبوده چه طور
 میشود که همه این حلقات موجود و نطفه مفقود باشد
 و این عمر گران مایه راضی پیدا کردن این حلقه مینماید مسلم
 است که هیچ وقت پیدا نمیشود **کرده** ۱۱
 مقصود اینهاست که فلسفه شرق عالم انشا را امتحان
 از حیوان دانسته اند برهان آنکه حیوانات اسیر طبیعتند
 جمیع کائنات اسیر طبیعت است اما باین عظمت اسیر طبیعت
 است این نجوم ناسخ اسیر طبیعت است عالم نبات
 اسیر طبیعت است عالم جماد و عالم حیوان اسیر طبیعت است
 جمیع اینها از قانون طبیعت بعد از سرزدن تجاوز نمیکند و در
 در پیچه طبیعت اسیرند این آفتاب باین بزرگی نمیتواند ذره
 از قانون طبیعت تجاوز کند اما انشا قانون طبیعت را

نمیکند شد انشا از بروج خلالات و این قانون طبیعت
 را نمیکند در هوا پرواز میکند قانون طبیعت را نمیکند
 بر روی دیبا مینازد قوه الکتریک که قوه عاصی است و کوه
 دو قسمت میکند انشا آن را در تحت قدرت خود در
 آورده و در شیشه حبس میکند این خرق قانون طبیعت
 است بجز قانون طبیعت انشا انبساطش میتواند هزار قدم
 بخوابد کند و از این قانون طبیعت را خرق نموده در یک قدم
 با شرف و غر بجا میبرد این صوت بقانون طبیعت حرکت
 و لا در یک آنت حبس مینماید بقانون طبیعت صورت انشا
 صد قدم میرود اما انشا یک آنی ایجاد میکند تا صد فک
 بخوابد مینماید خلاصه جمیع این ضایع معهوده جمیع این
 اکتشافات معهوده جمیع این اختراعات معهوده اینها جمیع
 اسرار طبیعت است و بقانون طبیعت باید بکنیم و سرور باشد
 و این قوه عاقله انشا قانون طبیعت را نمیکند اکتشافات
 همه این ضایع را میکند این اسرار طبیعت را انجیز نهایان
 برصه شهردی آورد و این مخالف قانون طبیعت است
 انشا اردت طبیعت شمشیر گرفتار و بر فرق طبیعت مینماید
 این قوه در انشا مافوق طبیعت است و اگر این قوه مافوق
 طبیعت نبود نمیتوانست قوانین طبیعت را بشکند ملاحظه
 میکنیم که طبیعت شمر ندارد انشا شعور دارد طبیعت
 قوه مدبره ندارد انشا قوه مدبره دارد طبیعت اراده
 ندارد انشا اراده دارد پس واضح شد که لایق
 انشا هست که در طبیعت نیست و اگر بگوئیم که حقیقت
 عقلیه انشا از عالم طبیعت است مثل آن است که بگوئیم جز
 کالایق را داراست که کل محمود از آن است یا ممکن است که
 قطره کالایق داشته باشد که دریا نداشته باشد کجاست
 که برگ کالایق داشته باشد که درخت نداشته باشد
 پس واضح و مشهود شد که عقل انشا قوه دیگر است
 شده دیگر است عالم دیگر است نظیر قوای حیوانی نیست
 و لکن استغراب در این است که با وجود آنکه در انشا

<p>معتقولات شامه خطه کنیده که این کثافات سماوی را بقوه حسابه کرده این را بقوه معتقوله کرده این ضایع را بقوه حسابه اختراع کرده بل بواسطه قوه عقلیه این علم موجوده را انسان بقوه حسابه کشف نموده جمیع این علوم را بواسطه قوه عقلیه ظاهر و باهر نموده خلاصه آثار عقل انشا ظاهر و باهر و انشا انشائات بواسطه این قوه عقلیه پس عالم حیوانی غیر از عالم انشائات و لکن فلاسفه غریب استدلال کرده اند که انشا عالم حیوان آمده است و اول حیوانات "سالمه" بوده است در دریای بوده اند بعد از عالم آب بعالم خارج آمده است حیوان شده است بعد دست و پای پیدا کرده است اول چهارپایه شده است بعد آنده حیوان دوپایه است و آن حیوان دوپایه انشائات و با این شکل و سیماهای انشا آمده است از صورت بصورت انتقال یافته است و میگویند این سگ خلقیت مانند حلقه تغییری است که یکدیگر مربوط است اما این انشا بین پرنده یک حلقه مفقود شد آنچه پرنده را عظیم و فلاسفه توجه کرده اند و بعضیها جمیع عضوها را از عقول این سگ الی الان حلقه مفقود شده را نتوانسته اند پیدا کنند و حال آنکه برهان عظیمشان این است که اعضای شامه ات اعضای شامه در بعضی حیوانات که بواسطه تغییر و در صورت حال آن اعضا مفقود شده است مثلا ما در یک عضو شامه را در که معلوم است و دلیل بر آن است که دست و پا داشته اما چون در سوراخ ماوی که قشر و در زیر زمین محتاج بدست و پانیت نهایت کم آن عضو تخلیل رفته و اعضا شامه موجود است و این دلالت بر آن میکند که بگوئی دست و پا داشته همچنین در انشا عضو شامه است که اول شکل دیگر داشته حال شکل آن تغییر کرده حتی در جسم انشا دست و پا و غیره و بعضی هست که اشاره بر آن است که بگوئی دم داشته و بعد برپا ایستاده و کم کم او دم محوشه باین وضع فلان</p>	<p>فلاسفه عزیز میگویند انسان حیوانات و لکن فلاسفه شرق ظن را سطو و افلاطون و فلاسفه اینان میگویند کلیه عالم موجود به دو عالم تخیل میشود یعنی دو عالم عظیم عالم دیگر مثل جاد و نبات اهیت ندارد و این دو عالم یکی عالم حیوان که عالم طبیعات و دیگری عالم انشائات که عالم عقلات انسان همان حیوان بعقل و همچنین در کائنات انسان به دو قسم است محسوس و محقول اما احسان حیوان یکی است محسوس زیرا محقول است که حیوان جز از محسوس ادراک نمیکند اما انشا ادراک دارد بیکه ادراک محسوس مثل اینکه قندیل را قندیل ببیند بیکه ادراک محقول مثل سائل یا هبته مثل کرکوت یا هر بن امر عقول است مثل مرکز شمس این امر محقول است شخص و عقل احقیقت معتقوله است نه محسوسه جمیع حقایق معنویه حقایق معتقوله است محسوس بیت مثل انشا عالم است نفس علم حقیقت معتقوله است و چون علم حقیقت معتقوله است هر قدر در جرد و دماغ آن شخص عاقل را بگردید علم را نیاید پس ادراک انشا در نوع است حقائق معتقوله و حقایق محسوسه اما حیوان جز محسوس چنین دیگر ادراک نمیکند مثلا عالم حیوان ممکن نست که کرده و یا مثلا ادراک کند ممکن نیست در اروا کشف امری که نماید ممکن نیست حقایق حقیقه را از عالم بی عالم شهود آورد مثل از قوه الکتریک این واضح است که عالم حیوان نمیتواند این اختراعاته اکتشف کند عالم حیوان عقول این علم و قوت را بهرجه شهود می آورد عالم حیوان عقول بأسر و کمالش بی برد عالم حیوان عقول ماده این نیز پیدا کند عالم حیوان عقول اند قوه معناطیسیه را کشف کند زیرا قوای عقلیه در حیوان نیست حیوان تمامه اسیر است است و اعدای محسوسات کثرت است یعنی قادر بر این نیست که تصور معقول را کند لهذا اسیر محسوسات است اما کمال بری انشائات که هم ادراک محسوسات دارد و هم ادراک</p>
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سالی يك والونيم
ماه جمال ۷

نخبه اختر

صفحه اول
جلد پنجم
شماره سوم
قیمت اشتراك
۲۸ ماه آوریل

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیکانگه اشتر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و ترویج حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

نظریات

نظریات حضرت عبدالبهاء در مجلس محلول لندن
شهر سانفرانسیسکو کالیفورنیا آمریکا در ۱۹۱۲

بگوید و چوب خط میکند نمیتوان گفت ببران تام است اعظم قوای حساسه قوه باصوات این قوه باصه سرایت آب مینماید و ابتدا در آن شبهه ندارد و حال آنکه وجود ندارد قوه باصه صوریه در آینه را موجود مینماید و لکن عقل میگوید وجود ندارد قوه باصه آفتاب را تحریک مینماید و جمیع این تخم نامتناهی را طائفه حوله ارض مینماید و حال آنکه آفتاب حرکت نکند و ارض حول خودش میگردد قوه باصه ارض را سلح مینماید ولی قوه عقليه کشف میکند که که است قوه باصه این اجسام عقليه در فضاهات را جسم صغیر مینماید و لکن عقل حکم میکند که این اجسام کبریه قوه باصه نقطه جواله را دارا مینماید و حال آنکه دائره وجود ندارد قوه باصه ساحل را تحریک مینماید و حال آنکه کشتی در حرکات خلاصه دلائل کثیره آورده اند که نمیتوان گفت شیء محسوس محقق است پس خطای قوه باصه ثابت شد با وجود این خطا چگونه میتوانیم بگوئیم که حس صحیح است پس معلوم شد که میزان حس ناقص و میزان عقل کامل است باید حقیقت هر شیء را میزان عقل ما را نترسیم زیرا میزان عقل میزان تام است و هر شیء معقول حقیقت دارد لهذا آنان جمیع مسائل را میزان عقل ما را نترسیم و میگویند که حس معاوضت عقل میکند حس الهی است از برای عقل که بواسطه آن غری حقایق اشیا را میکند ولی میزان عقل

مشرب برض بودم احوال خود نبود لکن محض حجتی که بشما دارم با وجود علی مزاج آدم هم علیل بودم و هم خسته و نشسته ام که شما مجعی دارید و غری حقیقت مینماید و از تقالید آزادید و میخواهید بحقیقت سائل پی برید همتان بلند است بتعالید قدیه تثبیت ندیدید لهذا مناسب دانستم که بیان فلسفه شرق و غرب بنمایم و تفاوت میان این دو فلسفه را عرض دارم میزان ادراک در نزد فلاسفه غرب حس است و ایشان این است که هر شیء محسوس حقیقت است یعنی در محسوس شک و شبهه نیست مثلاً این فنیل را فنیل مینماید این مکان را مکان مینماید این آفتاب را آفتاب مینماید این صحرای احرار مینماید این است ادراک حقیقت هر چیزی را که بقوای حساسه ادراک میکنیم در آن ابد شبهه نیست بلکه حقیقت ثابت است اما در نزد فلاسفه شرق علی الخصوص فلاسفه یونان و ایران میزان ادراک عقل بوده است و برهان ثابت است که حس خطا

HE IS GOD!

O thou herald of the Kingdom of God!

Thy detailed letter was received. Its contents indicated that thou didst travel in the cities of America and visited the friends of God until thou didst reach the general Convention held in Chicago for the building of the Mashrak-el-Azkar. In thy letter thou hast written in praise and commendation of the illumination of that Convention. Truly, I say, the Convention of the Bahai delegates in Chicago was a heavenly gathering and confirmed by Divine Assistance. The Splendor of the Kingdom of ABHA shone forth and the soul-refreshing Breeze wafted from the direction of Providence. It was an Effulgence from the Rays of the Sun of Truth that the friends of God gathered in that illumined Assembly with the utmost love, unity and concord. The intentions of everyone were reinforced by Divine Confirmation, the aim of everyone was service in the Cause of God, servitude in the Threshold of the Almighty and the erection of the Mashrak-el-Azkar.

The results of that Convention in the future will be far-reaching and most important, and evident signs shall become manifest. As it was the first general Bahai Convention in America, it displayed wonderful influence. The gathering of that illumined Assembly in such a short space of time would have been impossible without the Power of the Divine Covenant and Testament. But The Covenant has such a great sway that it astonishes the minds. In every region the sign of the Power of the Covenant is apparent and manifest.

For instance: In Persia the fire of revolution blazed in such wise that all communities, government and nation became afflicted with the most severe trials; but the Power of the Covenant protected the Bahai friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the Religion of God and the diffusion of the Word of God. Now all the parties in Persia are wondering how the people of Baha were guarded and protected.

Praise be to God! that in Teheran, and all the provinces of Persia, the Call of God has been raised, the Ensign of the Covenant has been unfurled, the cry of "*Ya-Baha-el-ABHA!*" has been heard and the melody of the Kingdom of ABHA has been promulgated among the people of intelligence.

—*ABDUL-BAHA ABBAS.*

Extract from a Tablet to Mr. Howard
MacNutt, translated by Mirza Ahmad
Sohrab, August 14, 1909.



THE FIRST GENERAL BAHAI CONVENTION IN AMERICA: CORINTHIAN HALL, MASONIC TEMPLE, CHICAGO, MARCH 21, 1909.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Azamat 1, 70 (May 17, 1914)

No. 4

[FIRST ARTICLE]

SIXTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

CHICAGO, APRIL 25-28, 1914

By ALFRED E. LUNT

"Verily, the founding of the Mashrak-el-Azkar will mark the inception of the Kingdom of God on earth. It is the evident standard waving in the center of that great continent of America. Its gates will be flung wide to mankind; prejudice towards none, love for all."

—ABDUL-BAHA ABBAS.

EAST and west, Atlantic and Pacific, north and south met in loving union when the Bahai delegates, hastening from all parts of the Occident, assembled in Chicago, Saturday, April 25th, 1914, for the Sixth Annual Convention of Bahai Temple Unity. Seattle and Spokane shook hands with Boston and New York, likewise Montreal with Washington and Cincinnati, while the representatives of the more central cities sat down together in family counsel. Far away London sent its greetings in the much enjoyed presence of Miss Jack, and the beloved Egyptian village of Ramleh, dear to the heart of every Bahai, was brought near by the presence of Mrs. Isabel Frazer, a pilgrim recently returned from that favored spot.

But these Conventions, unique and peerless in the assemblies of mankind, possess a quality more significant than the mere gathering of a few score of people from all parts of America. For the invisible but potent threads of love—the susceptibilities of the hearts of thousands—are carried by each delegate, each, as it were, a winged messenger harnessed to a hundred shimmering threads streaming out from the Assembly at home, until as the delegates meet in the Convention city the spiritual eye sees a vast network stretching far and wide in every direction; threads which are woven into the "robe of love," concerning which His Holiness BAHÁ'O'LLAH has counselled the believers to "sew." And these threads are vibrant with life without which the Convention would be as nothing, for the life of the Convention is the life of the hearts of all, those hearts which in turn are pulsating with the Divine Life pouring forth from the Dayspring of Mercy, the Sun of Truth and Reality. Therefore these Conventions have neither latitude nor longitude,

nor are they limited geographically, but in them the Oneness of God, and the oneness of humanity must be realized—for in reality this network of love, which is here spoken of, has no termination in the Occidental Assemblies, but rather girdles the earth, entering all the continents and countries and finding its center in that Holy Threshold which is also its source.

* * *

The Chicago Committee, with characteristic hospitality, engaged headquarters at the Great Northern Hotel throughout Saturday for the convenience of arriving delegates and friends. At 12 o'clock noon, Mrs. Corinne True welcomed active and honorary members of the Unity at her home, 5338 Kenmore Avenue, where a delightful luncheon was served, followed by a business session of the Executive Board, until at 4 o'clock Mrs. True opened her doors wide for the stream of delegates, visiting friends and the many members of the Chicago Assembly who attended the reception announced for that hour. Here passed more than two hours of renewing interrupted friendships, the exchange of the news of the Cause in various regions, and a right happy time. Refreshments and music added to the good cheer, and happy, shining faces furnished proof that the Glad-tidings, which were the real cause of this meeting, were in each heart.

At the corner of Michigan Avenue and Twelfth Street, far down town, on the second floor of a large building is the "Noontide Club." At this spot, at 8 o'clock p. m., a large company of the friends sat down at long tables to celebrate the 50th anniversary of the Feast of El-Rizwan. This gathering was in charge of the Chicago Assembly, and was presided over by Mr. Albert R. Windust, whom all know and love as one of the editors of the

STAR OF THE WEST. The room was large and brightly lighted, and the repast bounteous and palatable. Chairman Windust opened with the Words of the Center of the Covenant—"O People, the doors of the Kingdom are opened"—then appropriately and warmly welcomed the visiting delegates, and the following responded, in the order named, to the invitation of the Chairman: Mrs. Geary of Seattle, Wash., Miss Edna McKinney of Malden, Mass., Mrs. Nellie Phillips of Los Angeles, Mr. William H. Hoar of Jersey City, N. J., Mrs. Lincoln of Brooklyn, Mr. Alfred E. Lunt of Boston, Mr. Louis G. Gregory of Washington, D. C., Mrs. Christ Olsen of Racine, Wis., Mrs. Nels Peterson of Fruitport, Mich., Mrs. Kate Ives of Salem, Mass., Mr. Edward B. Kinney of New York, Mrs. Annie L. Pamerton of Cincinnati, Miss Marion E. Jack of London, England, Miss Elsie Pomeroy of Montreal, Mrs. West of Spokane, Wash., Mrs. George L. Drum of Baltimore, Mrs. Frank Spink of Muskegon, Mich., Miss Cora E. Gray of Urbana, Ill., and Mr. Albert H. Hall of Minneapolis. In all, nineteen contributed a few words direct from their hearts, in most cases bringing the loving greetings from each Assembly to Chicago, giving a brief account of the conditions in the Cause in each place and adding some special thought of joy, exhortation and love to this feast of good things, thus preparing the hearts for the meetings to follow.

Sunday morning at 11 o'clock was the scheduled time for the gathering of the people on the Mashrak-el-Azkar grounds in Wilmette. As the groups assembled from their different locations, thoughts and memories turned backward two years to that occasion (whose meaning will ever wax greater) when His Holiness Abdul-Baha lifted up his blessed voice at the dedication of these grounds, saying: "*The Power which has gathered you here is truly a colossal Power. It is the extraordinary Power; it is a Divine Power which gathers you hither. It is the Divine Favor of BAHÁ'ÓLLAH which gathered you together.*" Never did the air seem balmier, or the sunlight more brilliant—while just over the rise incomparable Lake Michigan shone and gleamed, sending forth its unrivalled coloring, and all in motion with the light breezes. Is it too much to say that as the years pass, and generations march on, even this beautiful picture will gradually fade in the memory and will no more be known—while ever increasing in power and significance, furnishing the real motive and reason for all these anniversaries that are to come, will stand the figure

of Him whose love has brought us together, who came "out of the East"—"out of prison"—to this far country, setting up here His Banner of Divine Love which is the true sovereignty, and on this spot uttered words of dedication concerning that great symbol of the oneness of humanity—the Mashrak-el-Azkar?

There was no formal service on this occasion. The worship was of an inner rather than an outer nature. Presently, Mr. Albert H. Hall, Chairman of the Temple Unity, called the friends together near the spot designated as the center of the Edifice, and after a few words of explanation, read most impressively a portion from the *Surat-ul-Hykl*. Perhaps never did the meaning of that most profound discourse penetrate the understanding more than on this occasion. Itself a discourse of the Temple, the depth and profundity of the thought seemed to clear, and as the expressions of the *Surat* addressed to: "O Temple of Holiness" (pp. 41, 42); "O Heart of this Temple" (p. 43); "O thou Foot of this Temple: We have created Thee from the iron—be straightforward in the way of thy Lord that through Thee will be straightened the feet of the devotees in the Path of Thy Lord the Precious, the Wise" (p. 39) were read, the mind seemed to grasp more definitely than before something of the meaning of the words of His Holiness Abdul-Baha when he said that "The Mashrak-el-Azkar represents the Body of the Manifestation."

At 3 p. m. the first public meeting was held in Sts. John Hall, Masonic Temple. This took the form of a sacred service, with Mr. Charles H. Greenleaf presiding. The hall was full and contained many seekers, and also many of the Chicago Assembly who had not previously appeared at the earlier gatherings. All were happy. The opening was a piano number entitled "Peace, Sweet Peace," by Miss Lillian James, following which the congregation sang "Great Day of God." Chairman Greenleaf then read from the *Hidden Words* the beautiful paragraphs beginning—"O Son of Spirit, I have created thee rich: why dost thou make thyself poor? Noble have I made thee: why dost thou degrade thyself?" etc. "O Son of Man Thou art My Possession, and My Possession shall never be destroyed: why art thou in fear of thy destruction? Thou art My Light and My Light shall never become extinct: why dost thou dread extinction? Thou art My Glory (BAHA) and My Glory shall not be veiled: Thou art My Garment and My Garment shall never be outworn. Therefore abide in thy

love to Me, that thou mayest find Me in the Highest Horizon."

Also from the *Words of Wisdom*, and the stirring prayer "The Day of God," closing with the words—"Praise be unto Thee, O Desire of the nations. Praise be to Thee, O Beloved of the hearts of the yearning." After this followed silent prayer and the playing of the "Benediction" softly.

Mme. Ragna Linné then sweetly sang "Behold, I stand at the door and knock." Mr. Greenleaf then launched into his opening address, beginning with these impressive words—"Just a word to those who may not be familiar with the Revelation of BAHÁ'U'LLÁH, the LORD of mankind, who has come again in this age in fulfillment of promise and prophecy." He then alluded to the fact that in the Bahai gatherings the word "stranger" has no place, for in this day all are friends (referring to the new faces present). "This meeting today is certainly significant, for gathered here today are delegates and representatives from many Assemblies all over this broad land, from Honolulu, from Canada, from England." They are assembled here in Convention to accomplish a certain definite purpose and that purpose is to promote and further the building of a great Temple, a great Mashrak-el-Azkar which in its symbolism, in its nine sides, points to Unity, the unity of the entire human race. The invitation is extended to all without regard to race, color or creed, to enter its portals and there worship God in the silence after the dictates of the conscience and heart. This is the universal aim of this wonderful Revelation. In the hospice, the hospitals, the schools and various other institutions included in this Edifice are exemplified and set forth the great fact that he who would climb the heights to God, who would ascend to that for which he was created, must apply *in deeds and actions* the strength and inspiration he receives as he journeys in the Land of the Spirit. Why therefore is this not worthy of your investigation, of your prayerful attention? Now we want to hear from these friends from the different parts and I only regret that I cannot call upon them all, because, dear friends, this is the day when heart speaks to heart, and I know all of these delegates have a message for you from the depths of their experiences and their hearts."

The congregation then joined in singing "Tell the Wondrous Story," after which the Chairman called upon Mr. Alfred E. Lunt of Boston.

Mr. Lunt began by saying—"It is surely a wonderful privilege to be here and bring to you the message of love, of fellowship and of co-operation from Boston." He referred to the faithful labors of the Chicago Assembly in the advancement of the Cause for so many years, as the Assembly which first heard the Call in this country, and to the days when he had the privilege of attending the meeting in Chicago [in 1909] when "our dearly loved and lamented brother Chase was here and sat before you as your presiding officer—the great love that he brought. I am sure he is very happy today. . . . From Boston I would bring you the greetings of the hearts. . . . The work there began back in 1906, but I think only within the last few years, has the Assembly been really founded in steadfastness. When Abdul-Baha came to Boston in the spring of 1912 he brought with him that wonderful cup of love and severance, that pure blessing which has quickened every Assembly in this country and from that moment Boston began to flourish as a rose in the desert. He said to us: 'I pray God that you may become as a rose-garden'—and we have prayed that this might be made possible, and we have realized in the months that have gone by since he said farewell that he has recreated the Boston Assembly, for from that moment the hearts of the believers began to pulsate as one heart, the lives began to be lived as one life, to walk with the same feet, living in 'one land.' Thus is coming the realization of the sweet Word—'This handful of dust the world is one home.' This is the nucleus of one great family, and as that love and unity became concentrated in the hearts of the people great results appeared, for the attraction of the hearts began to draw those souls who were ready to hear the Message, and from all parts they came. . . . With this priceless gift of Unity, let us look to its source. Abdul-Baha is the great Heart of the world today, the center of God's Covenant. From him is streaming the spiritual Life-force which is comparable to the circulation of the blood in man. Therefore, until we unite and permit the Life-blood of the Center of the Covenant to reach into our lives, to complete the circulation, we are retarding the wonderful fulfillment he has promised, we are withholding the bounties of God from the people, we are hindering the fulfillment and completion of this great Edifice, the Mashrak-el-Azkar. Therefore he has placed a great and solemn duty upon every one of us to show forth such unity and love, to do away with

diverse opinions, to the degree that health-bestowing Life-force shall pulsate in every one of our hearts, and accomplish its divine purpose."

Mrs. Annie L. Parmerton, of Cincinnati, next called upon, gave loving greetings, then asked to be excused, having spoken the previous evening.

Mr. William H. Hoar, representing Jersey City, then spoke, and beautifully referred to his early experiences in Bahai work in Chicago, saying: "Chicago is to me the house of my father. My thought today is, in the words of the Holy One, 'O son, give Me thy heart.' For man has only his heart to give. All else God has for Himself, for He is the ruler over all the earth 'and all that therein is.' Nevertheless through the freedom of the will which He has bestowed upon man, man possesses power to withhold his heart from God. This is a tremendous fact, yet how sad a thing it can become. So, as we came penniless and naked into the world, our hearts our only possession, controlling only this rarest of treasures, the free-will, let us now render up the only thing we can—give our hearts, to God; and if this be done rest assured that this country will be swept from East to West by the power of the Holy Spirit." . . .

Mrs. Mariam Haney of Washington, D. C., followed with a rare collection of passages from the Holy Writings of BAHÁ'ÓLLÁH and Abdul-Baha. Speaking of the outer separation of the friends in the different cities she said: "Bahais have a conscious realization of spiritual union, and we are happy that God mercifully permits us to feel and acknowledge the spiritual relationship. . . . What then gives a Bahai the courage to crystallize words into deeds? A Bahai takes the Word of God revealed today by BAHÁ'ÓLLÁH and Abdul-Baha and feeds his soul upon it. That Word has in it a creative power which resurrects, recreates, transforms. Through the power of the Life-giving utterances, they are possessed of courage and long to put into practice the Commands and Exhortations of the Living LORD. Listen to this Word of BAHÁ'ÓLLÁH: 'Hear the Voice of God and do not compare this Day with any other Day, neither the wonderful sweet Words of God with any other words; look to the apparent matters with thine own eye, and do not follow anyone in knowing the Greatest and Brilliant Orb.' And again, this wonderful Word of Abdul-Baha: 'We must regard the blood of man as sacred. We must not shed the holy blood of man for

the paltry earth. We must all agree upon one fundamental principle. That principle is the oneness of the kingdom of humanity. In this age BAHÁ'ÓLLÁH has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh, Divine Out-breathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise because the *confirmations of the Holy Spirit are descending like unto torrents. A new era of Divine Consciousness is upon us.* The world of humanity is going through a process of transformation. *A new race is being developed.* The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of Universal Consciousness is being profoundly felt by all men.'" . . .

Mrs. Haney closed with a striking account of Abdul-Baha's closing words before leaving America, when after speaking of the events in the Balkans and the absence in the hearts of the people there of the spirit of brotherly love, he turned to the Bahais present and said—"But what excuse will you have to offer before God, for you are informed of the Mysteries?"

Our colored brother, Mr. Louis G. Gregory of Washington, D. C., gladdened all present by a few words spoken in his always impressive manner. He said in part: "I can only testify to the renewed inspiration, and the high privilege I feel in being in this presence. The illumined faces here, souls who have made sacrifices in the Path of God, in whose lives are reflected the virtues of the Supreme One in this Day, give me greater courage than ever. I shall take from here and carry to my humble duties fresh inspiration. The only successful soul in this Day of Wonder is he who treads in the Path of God. We are commanded by BAHÁ'ÓLLÁH and Abdul-Baha to that which, viewed from the human standpoint, is impossible. But the light of genius comes to him who accepts the Divine strength and power. Then nothing the world gives can deter or discourage us. Those who follow God shall partake of God-like attributes." . . .

As delegate from New York City, Mr. Edward B. Kinney responded by saying: "It seems as if my better self had already spoken through the lips of those who have preceded. Here soul speaks to soul and all are as one family and speak with the same tongue. So, they have spoken my thought. In all the Assemblies we find this power of unity growing. We find the translation of this glory into the

life itself. Each of us feels uplifted by what is being accomplished by you and by every Assembly." Mr. Kinney then told most feelingly of the little, sweet-natured old man in one of the cities who first turned his back on the churches and became a "mere nebulous believer" in the God of imagination, who dwelt beyond the stars—then was attracted to the Cause, but losing heart after this until Abdul-Baha revived him and told him to go back to the church, and how through this there came a voluntary reaching out from this church to the Bahais, and a community of common purpose established. And the speaker pointed the lesson this taught by showing that in all this time the head of the church had been watching the Bahais to note their lives, and their purity, and that he had become satisfied that here was something far beyond mere pretension. So, concluded Mr. Kinney, "we are being watched. Let us be worthy of this attention."

Now followed Mrs. Kate Ives of Salem, Mass., who spoke of the contribution to the Cause which that old colonial city and its neighbor, Beverly, had already furnished, giving the names of those reared there who had arisen in service, and asking the prayers of all that by another Convention, Salem, "the old witch city," might be able to send to the 1915 Convention a report of great work accomplished.

Mme. Linné sweetly and powerfully sang "The New Jerusalem," and the Chairman called upon Mrs. Claudia S. Coles of Washington, D. C. Mrs. Coles read a prayer of Abdul-Baha, then presented a paper emphasizing the message and realization that comes to us from a study of the Bible, we who come from the Christian root: "then find the message in the Jewish root from which Christianity budded." This she exemplified by quotations from the apostles, in the Gospel, and from the Hebrew prophets, showing references among others to the "Branch of God." Mrs. Coles then spoke of the "prepared soul" as the keen and shining chisel, differing from other perhaps equally good instruments by the fact that this prepared one was quickened to its fullest usefulness by having fitted itself, through the Great Bestowal, to the notch (of service) and, in addition, put itself into entire subjection to the "compressed air" (the Divine Power) which guided it.

Mrs. Geary of Seattle, Wash., although her words were few, brought the fragrances of

the great garden of the west, which has welcomed the Bahai spirit with such happiness. She told us that the friends of the west send their love, and ask the prayers of all for their advancement.

The closing speaker was Mr. Albert H. Hall of Minneapolis. He began by saying: "We are all spirit this afternoon. How quickly we respond to spirit. . . . Do we realize that all are our brothers without preference or choice? It's going to be hard to lift up that standard in this country. For in Congress it is regarded as Holy Writ that the white man is supreme. No greater blasphemy was ever current. Conceive the insult we give to God whom it is claimed is a God of preference." Mr. Hall then in his inimitable, convincing way gave a really remarkable interpretation of the Biblical story of Jonah, pointing out with logic and accuracy the lesson taught by this ancient account. Particularly he laid stress upon how the Divine Love reaches out to the lowly and the uncultured among His people, by quoting from the Book of Jonah how God spoke to the Prophet concerning His Favor upon those inhabitants of Nineveh, "men and women who know not right hand from left, and many cattle," and that He had spared that city because of these lowly ones. "If He prefers any, He prefers those who are at the bottom, those who have not the temporal but have sacrificed this to the eternal. Not pride but humility is the lesson of the perfect social state." . . .

The meeting closed with the congregation joining in "The Benediction" with Prelude, by Mme. Linné.

* * *

Of the details of the Convention itself, held in Corinthian Hall, Masonic Temple, mornings and afternoons of Monday and Tuesday, the readers of the STAR OF THE WEST will be informed in a forthcoming issue. In all the gatherings, whether business sessions or social and public meetings, the spirit of oneness held sway, and at times the power which these Conventions know so well—that rare thrill of the life of the Kingdom, so indescribable, so pure and holy—poured down upon all. To many, the most powerful moments were those when the delegates arose to tell the simple yet wonderful tale of the spread of the Cause in a distant city, or how the Fire of Divine Love was uniting the hearts of the friends, and especially when the dearly beloved ones from Racine, Fruitport, Kenosha and nearby points, their

[Continued on page 58]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. V

Azamat 1, 70 (May 17, 1914)

No. 4

THE MASHRAK-EL-AZKAR IN AMERICA: A CALL

CAN we of today comprehend or realize the miracles that are taking place in the Bahai world? One of the greatest of miracles was witnessed at the Mashrak-el-Azkar Convention when delegates from so many parts of the world gathered to celebrate the Fiftieth or Golden Anniversary of the Declaration of BAHÁ'Ó'LLAH to the world.

Minds are unable to grasp the tremendous transpositions that have occurred in the Bahai Cause during that half-century. Fifty years ago, BAHÁ'Ó'LLAH, in exile and banishment, called to the kings and rulers of the earth to obey God. His Epistles of warning were not heeded and many of them lost their crowns because they did not listen to God's Mouth-piece, as He had foretold.

Today, if we go to Europe, we will find the Cause of this Exiled Prisoner growing and spreading. Likewise, in Asia, in Africa, and in America—the “new world” to the peoples of the other continents—in every state of the United States, from coast to coast, has His Teaching been heard and in the great metropolis of Chicago His followers gathered during this Feast of El-Rizwan on a beautiful tract of land purchased by the loving offerings of men and women from all parts of the globe, upon which is to be erected a Supreme House of Worship.

Truly, the Power of God alone could cause this great miracle. But more is to be accomplished through this same Creative Power, and that is: the erection of the Building. The followers of BAHÁ'Ó'LLAH should not pause a

moment in the great endeavor to complete the Mashrak-el-Azkar. Abdul-Baha says, “the most important thing in this day is the *SPEEDY ERECTION* of the Edifice. Its mystery is great and cannot be unveiled as yet. In the future it will be made plain.”

A promise has come direct from Abdul-Baha that he will return to America. He told Zeenat Khanum, when leaving his presence, not to feel sad, that he would see her in America. Shall we sit idly by and allow the golden moments to be wasted on non-essential matters? Will we be found unprepared, when the Orb of the Covenant returns to America?

A stated amount as a building fund has been named. Is not this in itself a call to the Bahais, singly and collectively, to make every effort possible to raise the fund? It is a call to activity. Work, work, work!—so that the “Greatest Branch” of God may dedicate the foundation and lay the corner-stone of this Edifice and pronounce a blessing upon it that will give it a superlative degree of importance throughout countless ages.

May the Fiftieth year of the Declaration of BAHÁ'Ó'LLAH be fitly commemorated by deeds according to His wish and Command.

In order to make our present financial system more business-like and safe, all remittances should be made payable to Bahai Temple Unity.

Respectfully submitted,

CORINNE TRUE, Financial Secretary of
Bahai Temple Unity, 5338 Kenmore
Avenue, Chicago.

"O ye believers of God! We are sending to America, the maid-servant of God, Zeenat Khanum, with Mrs. Wise. She is on her way to Chicago. Unquestionably, all the friends of God will exercise the utmost consideration to Zeenat Khanum." ABDUL-BAHA ABBAS.



Dr. Zia M. Bagdadi and his bride, Zeenat Khanum

Photo by Sykes
Chicago

ZEENAT KHANUM

ZEENAT KHANUM arrived in Montreal, Canada, April 29, 1914, where Dr. Bagdadi was awaiting her. It was the wish of Abdul-Baha that they should be married in the home of Mr. and Mrs. Maxwell of that city. The minister who officiated at the ceremony astonished all by reading from the Bahai Writings, and the couple repeated the holy verse from *Kitab-el-Akdas*, pertaining to the Law of the Bahai marriage: "*Verily, in God we all are pleased.*" Then Dr. Bagdadi, his bride and Mrs. Wise took the train for Chicago, the latter stopping in Detroit.

When the couple arrived in Chicago they were received by a number of the Bahais and some of the delegates to the Convention, and welcomed with the Bahai greeting, "*Allaho'*

Abha!" The spirit of joy was manifest in the faces of all the friends.

On the following Sunday evening a reception in their honor was held at the home of Mr. and Mrs. George Lesch. All the friends were present; communes were read and a Persian dinner was served. The chanting of the bride was a delightful feature of the occasion, which was in accord with Abdul-Baha's wish that she should chant in all the gatherings of the Bahais.

Zeenat Khanum is the daughter of Hossein Aga, who was the personal attendant of Abdul-Baha. His father's name was Haji Ali Asghar, and he was one of the prominent merchants of Tabriz and an old, earnest Bahai. He and his family migrated to Adrianople and were most happy to live near the Blessed Perfec-

tion [BAHA'O'LLAH]. When the question of BAHÁ'O'LLAH'S exile to another distant point was rumored abroad, Haji Ali Asghar went to BAHÁ'O'LLAH and supplicated that he and his family be included in the company. When the exiled party reached the pestilential town of Acca, the authorities lodged them in the military barracks. Hossein Aga at this time was a young man, and was detailed by the Blessed Perfection to the personal service of Abdul-Baha. When Abdul-Baha received guests—as he was wont to do at all times—Hossein Aga was there to serve refreshments.

At that time there lived in Acca a Bahai by the name of Mohammed Ibrahim Ameer—a Bahai veteran who took an active part in the famous events of Nayreez and whose history alone makes a book. Years before he had left Persia and migrated to Bagdad to look in the face of BAHÁ'O'LLAH, and from that time on he never left Him. In the household of BAHÁ'O'LLAH there lived a lovely girl, and after leaving the military barracks she was selected as the future wife of Mohammed Ibrahim Ameer. Quietly they were married, and years rolled on, each year adding its quota of happiness. From this marriage a girl was born, she was given the fascinating name of Badi-eh Khanum, and under the protecting wing of the Blessed Perfection she grew up.

Thus during all these years Hossein Aga and this girl, Badi-eh Khanum, had been developing and advancing toward one common destiny. They became engaged, and in due time were married. They lived together most happily, the husband continuing his services at the court of Abdul-Baha. In the course of time God blessed them with six fine children, three boys and three girls. They are all living. The names of the boys are Mohammed, Ahmad and Ata, and the girls' names are Fatemah Khanum, Zeenat Khanum and Habour Khanum. The eldest daughter, Fatemah Khanum, on the feast of Naurooz, March 21st, was married to Mirza Ali Akbar, who was with Abdul-Baha

in America and whom all know and love very much. The next daughter, Zeenat Khanum, is the subject of this article, and the youngest of all, Habour Khanum, is attending the College in Beirut.

Zeenat Khanum is a beautiful and charming young woman. There is no doubt that her arrival in America and her stay among the Bahais will be an added impetus toward the unity of the East and the West. Brought up in the calm, infinitely delicate atmosphere of the Holy Family, imbued with the spiritual beauty of the divine life of Abdul-Baha, filled with the dreams and silence of the magic East, she will make many hearts happy. The inner life of a spiritual-hearted Eastern woman is a garden of imperishable flowers. It is deep, calm and balanced. Her gentle ideals and thoughts are "of a delicacy of perception so fine and subtle that language itself is too coarse to express their miraculous shadings and discriminations." It is a rose the "fragrant loveliness" of which perfumes all the nostrils. "It is a revelation of indefinable things—of a beauty and strength in repose, of an iridescent mistiness which subdues and softens the form and color of all things seen, of a silence that is not cold and empty, but faintly musical and tinted, of a sound beyond all hearing and a vision beyond all sight."

Abdul-Baha says: "I have trained Zeenat Khanum, and having confidence in her, therefore, I sent her to America; also because the daughters of Hossein Aga are my daughters. Moreover, after this I have hopes in her that, God willing, she will become the 'Zeenat' (adornment) of America."

* * *

On behalf of all the Bahais in America and throughout the Bahai world, the STAR OF THE WEST extends congratulations to its fellow-worker, Dr. Zia M. Bagdadi and greetings and love to his bride, Zeenat Khanum.

—The Editors.

SIXTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

[Continued from page 55]

faces shining, added their treasure, crystal clear, to the testimony in His Love. Though the words of their mouths were not eloquent as eloquence is judged in the halls of learn-

[NOTE—To be continued in No. 5 issue]

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha pertaining to the Oneness of Divinity; (2) Mirza Mahmood Zargam; (3) the School of Tarbiat; (4) progress of the Cause in America; (5) trans-

lation of Article concerning the Cause which appeared in a Buda-Pest, Hungary, newspaper; (6) article from another Hungarian newspaper; (7) news from the Holy Land.

<p>عالم انسانی شمیم مردم افتد از خطابه ایشان شادمان شد که بسیار دست زدند و اظهار سرور نمودند مسترا کنند و ایسرهن که شخصی از کشتیها عزمم کا تو لیکه است بعبارت شیرین این مهمان محترم معرفت نمود و آخر مجلس بان انجانب خود و حضار اظهار تشکر و محبت صمیمی از تعالیم عالیله صادره از فرم این معلم جلیل شرف نمود .</p>	<p>انصافاً ترجمه روزنامه نیوز پیزر جنرال بدست ۱۲ اپریل ۱۹۱۳ عبدالبهاء عیاشین حضرت عبدالبهاء عباس رئیس امر بایران در شب دو تالار پاریس هنگام خطابیه فی اواخر مرداد مجلس جلیل که مخصوص ایشان میباشده بود و در حضرت عبدالبهاء حکایات الف لیله و لیله در انظار محسوسه و کثرت تشیف فوای این شهر شده اند تا تعالیم اتحاد و محبت این نوع انسان ترویج نمایند رؤسای شهر و زنان و مردان محترم همه با لباسهای فاخر برای استماع خطابیه ایشان حاضر شده بودند عجب تر این بود که اشخاصی از منصبان حربیه مفتون مسائل صلح بودند و جمعی از عقلائی کاردان این مملکت نیز حضور داشتند در صحفه خطابیه حضرت عبدالبهاء با محاسن و عمامه سفید و لباسهای بلند شرقی استادانه نطق می فرمودند همینه شرقی ایشان بر همه نمایان بود و جمعی از بیرونیها و اعیان در صحفه اطراف ایشان نشسته بودند و صورتشان و بیاناتشان بسیار سلیس و ملیح و چنین معلومی شد که از خاندانی هستند که قرون ماضیه دارای تانت و کیاست بوده اند و عائله نجیبه جلیله ابرار و از جمله تعالیمی که بیان فرمودند صلح عمومی و تساوی حقوق رجال و نسا بود و اینکه اختلاف مایه محامات و محبت و اتحاد است حیات و در انسان قوه روحانیه باید غالب بر قوه حیوانیه باشد زیرا در زندگی شأن حیوان است مگر در انسان برای قوت می مرد و می خورد اگر ما اول بیایم می کشیم اما اگر شخصی هزار انسان را در ساعتی غرق خون نماید اول شجاع گوئیم این جای اسفاست ما انکه باید در صلح و صلاح کوشیم و سبب رحمت و سعادت</p>
<p>از ارض مقدسه بقلم جناب آقا میرزا علی اکبر نجفی اصفهانی علیه سلام الله</p>	
<p>” الحمد لله هیکل انور الطهر حضرت مولانا الوری روحی لفر دانتیه الفداء کال سلاحتی را دارند و تقریباً یک هفته است تشریف بروند به طبریه . مسافرت هر روز دسته وارد می شوند یک قیامت است آنانکه تازه وارد می شوند با وجد و سرور بی پایت آنانکه مرخصند با چشم گریان می روند و همچنین تلامذه مدرسه کلمه بیروت آمدند و بکمال روح و سر جان شرف شدند تا قضین که مرده بودند از این عبور مسافرت دیگر نفس از ایشان قطع شده است “ نجم باختر : از احباب الهی که شرف هفتد القاس دعا دارچ چشمه روشن . و آنکه مرخصند انشاء الله سبب سعادت ما شوند و اما اهل النقص ” الذي نقصنا العهد يلعنه الملك والملائك “</p>	

دکتر ضیاء بغدادی

هو الله

ای شهناز خوش آواز نام و چه رسیده حال چنانکه
از هر مقلی خطابه‌های احباء الله را غنیمت میدانند و در چنان
خوشی نشر میکنند ملاحظه کن قوه امر الله را که بیگانگان مثل
دوستان ترویج امر الله مینمایند و اتفاق میکنند و حال اگر جوانی
نستند و در هر چه یک از عطا هر قدر که امر الله بقوت روز
بها و الله بنوده و این اختصاص حضرت بها دارد که یا در دنیا
بستانش امر او پرورده اند و مؤمن و غیر مؤمن معترف بظمت
این امر هستند و هذا من فضل ربی و علیک البها، الاهی
عبدالبهاء و عباس

صدای روزنامه

ترجمه روزنامه پسر لایه بد است همکاری "مجرستان" بزبان
المانی طبع شده نمره ۷۵ سال ۶

پسران بهائی که در شرق برای تعدیل افکار و ملاقا ظاهرین
شیخه خطابه‌ای در آنجا رفتیم یا همان اواخر هند فرود شدیم
فارس که بواسطه پیروفسر جوانی ترجمه خواهد شد این
دین جدید تقلید یا ملاپرستی نیست هر چند در سواد
دینیته نادر و تعالیمش ساده است و عمل بان سر
ممنوع است پیروان آن بسیار و منوعه‌شان را
معین نمیشود کرد یکی از تعالیم او امر وحدت عالم انسانی است
و دیگر اتحاد ادیان و موستسارین امر والدانشان حضرت
بها و الله از بزرگان ایران بوده اند و پیش از این باب
در سنه ۱۸۴۴ در ۲۳ ماه قی ظاهر شد هر آن
پیروان این شهید و مقول شد ولی بالعکس این شهادت
سبب تقویت این امر شد و بواسطه حضرت بها و الله این امر
در سایر بلاد نیز منتشر شد اما برای نشر این تعالیم حضرت
بها و الله بلیات و صدمات شدید دیدند و چنانکه
افتادند و در سنه ۱۸۹۲ صعود فرمودند و حضرت

عبدالبهاء بین و جانانین ایشان گشتند و در انقلاب و
مشروطه ترکی عبدالبهاء آنرا شدند و این امر انتشار
عظیم یافت ملل مختلفه از ممالک متعدد امریک و انگلند
ترکستان عربستان مسلمان یهود مجوس و نصاری
در ظل این شخص جلیل جمع شدند ایشان اظهار معجزه یا
شفای امراض نمیکند ولی بواسطه بیانات روحی عقول
و نفوس را صحت و ترقی میدهند علی الخصوص بران قوه
جذباتی که در ایشان است هر شخصی منقلب میشود لکن
ضعیفه و بعضی ملل را شفا میدهد و اما عظمای این
در اتحاد عموم است که نفوس از طرق مختلفه در این شاهراه
روحی وارد میشوند و ترک خود پرستی و غرور میکنند

حضرت عبدالبهاء سرور روحا تعلیم میدهند و اینکه
باید جمیع خدمت نفع بشر نمایند در خیر خواستگاری انسان
بگوشند همچنین باید ترک تقالید و ادبام دینه نمایند
و قلبه را از کلاش عداوت بیگانگی پاک کنند تا شرق و غرب
مانند دو دلبان در آغوش شوند خیمه صلح عمومی عالم
افزاید در این امر رهبایت نیست باید بواسطه
اعمال خیریه انسا امتان باشد بدیجه یکم اگر یکی از شماها
وارد شهر شود باید در خیر خواهی صلح و سلام ارجل امتان
باشد تا جمیع شهادت دهند که این شخص فی الحقیقه
بهائی است با اعمال ثابت نمایند که بهائی حقیقی است !
بجهت نشر این تعالیم حضرت عبدالبهاء ببدایست قریب
آوردند و انجمن بهائی در جمیع بلاد مستعد است
و این تعالیم را بالسن مختلفه ترجمه و نشر مینمایند
ما باید قدر دانیم که این شخص جلیل با این کبریا
پس از مسافت امریکا کالیفرنیا و بلاد دیگر وارد بقایا
شدند با چهار نفر خدام که یکی از آنها میرزا احمد سر برایتی
و بعد از ورود دکتر گیس و این و مستر گاس کونر
رئیس دارالفنون و پیروفسر جرمانس و عزیز محمد خوش آمد
در ورود مبارک که تشرف حاصل نمودند

مدیریت مدارس کلاس اول

ضرورت امر تعلیم و تربیت و اهمیت احکام قولی علی امری نیست که امروز
بر احکام مجهول باشد تا در این رشته و موضع بسبب بیان
و جلب اذهان حاجت افتد و بنا بر این در لزوم و وجوب این
امر مهم هر چه گفته شود از قبیل اظهار بر بهایات خواهد بود
و البته بر ضمایر اولی البصائر پوشیده نیست که مدرسه
مبارک تربیت از بدو افتتاح تا کونین با اثر نفعات و یائیدت
الهیة طوری بر مدایج کمال افزوده که آوازه شگفتی گوشتد
عموم و ورود زیانها شده و این مسئله نیز چندین بوضوح
پیرسته که تفریح آن تقویلی بی اصل است و اندکی وقت و توجه
بیش از چند دقیقه کتابت حقیقت این معنی را ظاهر می سازد
اینک همیشه در بنحو اختصار خاطر مبارک معارف پرورند
دوست را تشکر می شویم که با ارسال هیئت مدیره این مدرسه
اعلان بر شش کلاس ابتدائی شرع تشکیل کلاسهای
متوسط علی کرده و با وجود حصول همه قسم موانع دو

سال آن را بطور ناقص تاسیس نمود و مسال حسب اللزوم
در صدور آن بر آمده که نواقص آن دو کلاس را تکمیل کرده
و بعلاوه با جاز و تصویب وزارت جلیله معارف دو کلاس
دیگر نیز بر آن بیفزاید و معلوم است که در صورت عدم
قدرت مجبور خواهد بود که بکلی از کلاسهای متوسط صرف
نظر کرده بر همان طبقات ابتدائی اکتفا نماید و با جزئی دقت واضح
می شود که هر قدر در تشکیل این چند کلاس برای مدرسه تربیت
سورت استحکام استحکام اساس است اغلال آن بهمان انداز
مایه ضرور خواهد بود بنا بر تخمین عاد لانه عیالنا علاء بر کسر
بود چه کلاسهای ابتدائی که محتاج با اصلاح است اولاً
یکصد تومان برای انجام این مقصود بر فراج سابق مدرسه
اضافه می شود و بدیهی است که موفقیت چنین امر جلیل
بدون تعاون و معاضدت ارباب نیالعالیه صورت پذیرد
علیهذا هیئت مدیره مدرسه مبارک تربیت بر آنست که افعال

در احکام و نظیمه مفروضه خود تذکره باشد قبوض امانت
تربیت داده و با نهایت احترام از همه خواهان تربیت طلبت
تأییداتهم تقاضای نماید که ولو با اعانت مبلغی قلیل خود را
سرهم این خیر کثیر فرموده و خریدن نوبیات الهیه را
در تقویت این نیت جالب شود این مسئله را نیز برای
تذکره عرض می نمایم که مدرسه مبارک تربیت صورت
اندخل و خرج مدرسه برای مزید اطلاع اطمینان د
آخر هر سال طبع نموده منتشر خواهد ساخت در
خاتمه قول از حضرت احدیت جلت عظمته سموات رفقا
غیبیه را در از دیاد اتحاد و استحکام روابط قلوب
بر بان و جان و دل ملت می نمایم

مجله باختر : امید داریم که مدرسه مبارک
تربیت فرق العاده ترقی کند ولی " انبرای امور ظاهر
اسباب ظاهر لازم است " لهذا مساعدت هیئت
مدیره این مدرسه بر همه واجبات والله لا
یضیع اجر المحسنین .

تربیتی امر الله ذریعاً

اعلان بر اینکه اصحابی الهی شب و روز بتبلیغ امر الله
مشغولند اغیار هم بی اختیار از فعالیم حضرت
بهاء الله و بیانات حضرت عبدالهفاء منجرب شدند
و در محلات علیه و آدیه و جرائد یومیة خودشان
هر چه بدست شان می رسد از مقالاتی است که جمیع
باین امر عظیمه دارد به کمال ممنونیت چاپ و منتشر
می نمایند و هذامن معجزات هذالظهور الجدید
ولوحی مبارکی در این خصوص این ایام با افتخار
امه الله مس ویت (شهرنارم) نازل شده است
قوله الاحلی :-

شکافوا الله شهرنارم مس ویت عیلمها بجا الله الاهی

مناجات

خدایند مهربانایا کجا میمانگم آن آستان
 تویم هیچ در غل و صمنایت تو آفتاب محبت
 بر کاشق لبها نیت بر کلبه سازه العافیت کمال
 است و نفلت از حق کل جمع عافانه و زمان و کمال
 بنظر کرمت منتظر داری ای پروردگار الطاف
 بی پایان شامگون نوره نیت برافروز چشمها روشن
 کن دلها سرمد لیدی بخش نغمه سوره صبح تازه
 و حیات بدید اهرام فرما ابدی جانان کجا نزل
 تابانان و ظل عیانت کل را میگردن جمع را شوق
 نمان تا جمیع انوار یک شمس شوند امواج بزرگ دریا
 گردند آثار یک شجره شوند انوار یک چینه نشین
 انوار یک نسیم با هم تنان آیند انوار یک انوار آفتاب نمایند
 تکی دهنده و بخشنده و خاناتا.



خیمه پناخت و این خطاط ببارک در قلب
 موحیدین بسیار مژزش واقع شده علی الخضر
 رؤس بحر و نشان دست ببارک گرفته و پناه نیت
 انناس معروف و ناشسته که در خانه نشان نشین
 ببرند و یک ساعتی استراحت فرمایند اینست که
 با هم تشریف ببردند و در آنجا رؤس کتابی تقدیم
 حضور نمود که دعای بدست اطهر حضرت علی کرم
 رقم شود فوراً این مناجات را بخوانند و در آنجا

پرویز کارا پاکیزه دانا سخن ترا که که و محمد
 پیوده گشت و جلا نعم و با قطع شد تا اگر ما این
 اقلیم صمیم و در این کشم نام و نشان تو بر زبان
 ما نینم حق در این کلیسا مانند اهلما آند و بگفت
 خداوند اهل این کلیسا را بخند
 تو محمود

ایستادن استفاانه بنمانند و کارا را در حاکم کردن نیز عمل علی بن

نیز عمل نماید هر چند با استمداد ولی شمس کی است
 ارشاد نماید همچنین با استمداد ولی شمس کی است
 فی نهان الیه کی است حقیقت کی است نور و صلوات
 که بر ما با ارشاد نمود حال بعضی عاشق آتایند عیالی
 افرا در آینه بینند تقید بر ما ندرند تقید آتایند
 دارند و هر آینه که باشد آفتاب به بر بستند اما
 آنها که آینه را ببینند از شاهده آفتاب در آینه
 دیگر مریضند شد آنها یکی مرگت سر همه را دیدند
 و سخن بودند چون آفتاب در حرکت استی ارشاد نمود
 معنی مبررات موسی شدند عاشق آفتاب بنیزند
 انوار حقیقت را در آفتاب عیسی ندیدند لهذا محمد
 ما ندند و حال آنکه شمس حقیقت در آفتاب عیسی وی
 استراشاد بود و انوارش ظاهرش با وجود انوار هم
 پیدا شدت بگرات موسی بند و مردم از شاهده آتایند
 حقیقت خلاصه شمس بر صلوات و نور نور
 واحد و جمیع حکمات یکسان ارشاد بنماید و هر کجا می
 ان از فرضی پس ما باید انرا بر بیستیم از هر آینه کی
 که باشد تعجبی نداشته باشیم زیرا که بعضی جامع حقیقت
 است چون ارشاد و صلوات لهذا با بد صافی انرا نیز
 مستغنی از نور را هم گردند و ان ارشاد و صلوات جامع
 ایست که جمیع را جمیع نماید این نیز چون انرا است شمس
 حقیقت جمیع بشر را روشن نموده چشمها را ببارک کرده
 گشاهارا نشان نموده نفس را زنده نموده ماه را
 در نهان است با شمس چه که کلست منقذ از یک شمس
 هستیم و انرا با یک شمس بر یکتابیه بلکه این نوع
 شش هزار ساله انرا نشود این خمی نیز بیجا تمام کرد این
 تقیبات بطرف شود این عمل و قها انضام بدشته
 شده و بحجت الله تا بدید کل با هم بر یکدیگر تا جمیع
 در ظل خیمه رحمت عالم انظار احسانیم و در سایه علم

صفحه اول
جلد پنجم
شماره چهارم
قیمت اشتراك
می ۱۷

بیتناختار

۱۳۲۹

PAGE I
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N: 4
سالی یازدهم و نهمین
ماه عظمیٰ ۱۳۲۹

این مجریه بر حسب تاریخ بنیانی هر نهمده روز چاپ و توزیع میگردد و در نهان آن ازادی در مسائل بیگانه گشتی بیشتر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در امر جهان و ترویج حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبیل ادره است قبول و نشر خواهد کرد دید

وَجَدَ لَيْسَ الْهَيْهَ

نطق مبارک حضرت عبد البهاء در کلیسای موحیدین
در مونتکلیر امریکا ۱۲ ماه مرسنه ۱۹۱۲

و بصراطلاعی حاصل نماید مادام در عالم خلق که عالم
حدوث است تفاوت مراتب مانع از ادراک است
پس چگونه حقیقت انسانی که مخلوق و حادث است
متواند ادراک حقیقت الهیه کند این ممکن نیست
چرا که حقیقت الهیه مقدس از ادراک است از این
گذشته آنچه بتصور آید محاط است [و حقیقت
الهیه محیط] آیا ممکن است محاط ادراک محیط نماید
این ممکن نیست که حقیقت انسانی محیط و حقیقت
الهیه محاط باشد حال آنکه انشا محاط حقیقت
الهیه محیط است پس آنچه بتصور آید آن
الوهیت نیست زیرا حقیقت الوهیت بتصور نمی آید
لهذا حجت کلیه الهیه مظاهر مقدسه را مبعوث
می نماید و تجلیات ناتناهی بر آن مظاهر الهیه اشرف
می نماید و آنها را واسطه فیض می نماید
این مظاهر مقدسه که انبیا هستند مانند فرشتگانند
و حقیقت الوهیت مانند آفتاب که در اشراق بر آنها
می تابد و مرایا استفاضة از آن شمس حقیقت می تابد
لکن آفتاب از علو خود نزول ننموده و در مرایا و خوراک کرده
نهایت مرایا در نهایت صفا و قابلیت استعدا دست
مرایا از عالم اخلاص است و حقیقت الوهیت از هیچ
تقدیس است هر چند حرارت آفتاب می تابد و مرایا از آن

در این جمع محترم میخواهم ذکر از وحدانیت الهیه کنم
این مطلب که حقیقت حادثه نمیتواند ادراک
حقیقت قدیمه نماید . چون ملاحظه در کتابت
میکنیم میبینیم تفاوت مراتب مانع از ادراک مقامات است
مثلا عالم جماد هر چند ترقی کند خبری از عالم نبات ندارد عالم
نبات هر قدر پیشرفت نماید از عالم حیوان خبر نگیرد چون
هر چه ترقی کند تصور ادراک سمع و بصر نتواند زیرا از
حاصله او خارج است هر چند وجود دارد و از عالم
انسان بجز چه که عالم انشا مافوق اوست لهذا هر چه
ترقی کند ادراک حقیقت انسانی نمیتواند تفاوت مراتب
مانع از ادراک است پس هر رتبه ماده در رتبه مافوق
را ادراک نکند حال آنکه جمیع درجه خلاقند چه
جماد و چه نبات و چه حیوان و چه انسان لکن تفاوت
مراتب مانع از ادراک مثلا وجود این نبات موجود
و ما را مطلع چرا که مافوق او هستیم لکن این نبات
از ما خبر ندارد و هر قدر ترقی کند ممکن نیست از جمیع

*"THIS MASHRAK-EL-AZKAR IS THE FIRST DIVINE INSTITUTE
IN AMERICA"*

Through Dr. Fareed, to the Secretaries of the Convention of Delegates for the Mashrak-el-Azkar, Charles Ioas and Gertrude Buikema, Chicago.

HE IS GOD!

O ye two candles of the Meeting of the Friends!

The secretary in the meeting of the spiritual ones must be shining as a candle, for he is the medium for communicating thoughts and the explanation of Mysteries.

Praise be to God that the Convention of the delegates for the Mashrak-el-Azkar was held in perfect order and that the members assembled in that spiritual meeting with radiant faces, heavenly hearts, merciful spirits and the glad-tidings of the Kingdom, and consulted and deliberated respecting the founding of the Mashrak-el-Azkar.

Although hereafter thousands of Mashrak-el-Azkars will be founded, yet as this Mashrak-el-Azkar is the first Divine Institute in America, therefore it is very important and its *results* and *fruits* are endless. Soon will some of its results become known and evident.

In brief: The delegates who congregated in that lordly Assemblage and engaged in the service of the Divine Kingdom must give thanks night and day, for they were thus aided and confirmed and left a "footprint" (trace) of which eternity is an inherent quality.

Although the importance of this Divine Institute is not very evident now, yet in the future it will be clear and plain as the sun.

Upon ye be BAHÁ-EL-ABHÁ!

—ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed,
Haifa, Syria, July 20, 1909.



ششمین مجمع عمومی بهائیان آمریکا در زمین مشترک آزکار

Delegates and friends attending Sixth Annual Convention of Bahai Temple Unity gathered on the site of the first Mashrak-el-Azkar to be erected in America.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 5

[From *The North Shore Review*, May 16, 1914.]

THE BAHAI TEMPLE AT WILMETTE* TO BE BUILT WITH MONEY FROM EVERY RACE, CLIME AND RELIGION UNDER THE SUN.

By ISABEL FRASER

"The Bahai Movement is not an organization. You can never organize the Bahai Cause. THE BAHAI MOVEMENT IS THE SPIRIT OF THIS AGE. It is the essence of all the highest ideals of this century. The Bahai Cause is an INCLUSIVE MOVEMENT: The teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et. al., find their highest aims in this Cause. Even the Socialists and philosophers find their theories fully developed in this Movement."

—ABDUL-BAHA.

"OPEN ye the gates of the Temple to all mankind," is the command of the Bahai leader, Abdul-Baha Abbas, whose teachings are today drawing together all nations, races and creeds. The Temple soon to be erected at Wilmette typifies the first visible fruits of this teaching in America. It is called the Mashrak-el-Azkar, which means "The Dawning-place of praises," and these praises are to be sounded through the medium of worship plus activity, for the inner temple, or house of worship, is to be surrounded by such practical accessories as a hospital, hospice for travelers, school for the study of higher sciences, orphanage, etc.

It is to be a new departure architecturally, for it is to be built on the plan of nine. Abdul-Baha on his recent journey to America gave a graphic word picture of the structure as follows: "The Mashrak-el-Azkar will be like a beautiful bouquet. The central lofty edifice will have nine sides surrounded by nine avenues interlacing nine gardens where nine fountains will play. There will be nine gateways and columns and the nine will also be carried out in the galleries and dome. The mystery of this edifice is great, and cannot be unveiled yet, but its erection is the most important undertaking of this day.

"The Chicago Temple is the mother Mashrak-el-Azkar of America, and in coming centuries many Mashrak-el-Azkars in other cities will

be the offspring. Think not that this Temple will be like the hundred thousand gigantic temples you see about you. The more the world aspires to a perfect civilization the more the matter of co-operation and mutual assistance becomes manifest. More and more is it evident that the continuance of humanity depends upon this inter-relationship. The Mashrak-el-Azkar, which is the greatest of the divine foundations on this earth, will be the means for mutual help under all conditions whether in the degrees of truth and significance or in the stations of the material world, for the doors of these places are to be open for all sects—no differentiation. Because, with one thought and one aim ye are engaging yourselves in the building of this temple, O ye servants and maidservants of the Merciful, know verily that this great project will be conducive to the union and affinity of all the children of man. Know ye that when this Temple of God shall be built in Chicago, it will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power."

WORLD-UNITING EFFORT.

The following supplication, couched in the beautiful oriental imagery that distinguishes the Bahai Revelation, shows in no uncertain way the deep spiritual love that Abdul-Baha, though in far-away Acca in the Holy Land, is

* Wilmette is a suburb to the north of Chicago, which in the course of a few years will, undoubtedly, become a part of the metropolis. The building to be erected is known as the Chicago Temple.—*The Editors*.

directing toward this gigantic world-uniting effort which is to bud into fruition in the center of America on the shores of our inland lakes:

"O Lord, make these holy souls who have arisen to build this Temple the dawning points of light and the manifestors of Thy signs. Make each a leading cornerstone in this great edifice, a pillar of its pillars, for Thou art the Helper, the Supporter, the Rewarder! These souls have arisen to serve Thee well, and have begun their servitude. Confirm, aid and encourage each by the promise of Thy divine favors and make them of the elect. Verily, Thou art the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer and the Seer!

"O God! O God! I implore Thee with throbbing heart and streaming tears, to aid each one who endeavors for the erection of the House of the LORD, the building wherein Thy Name is mentioned every morn and eve. Send down Thy benediction on whomsoever endeavors for the uprising of this Edifice among the sects and religions, and confirm him in every good deed of mankind; open the doors of riches and wealth unto him and make him an inheritor of the treasures of the kingdom which perishes not; make him the sign of giving among the peoples and reinforce him by the sea of Thy generosity and bounty, which is surging with the waves of grace and favor. Verily, Thou art the Generous, the Merciful and the Bountiful!"

It is interesting to note in passing, Mr. Carnegie's recent munificent gift of several millions for promoting religious unity throughout the world and especially for the purpose of bringing about a more complete understanding between the religions of the East and West, a subject in which Mr. Carnegie is vitally interested.

A recent communication from Mr. M. M. Holbach, an extensive traveler throughout the East, who is now visiting Abdul-Baha in Palestine, bears on the temple subject. He writes of the Bahai temple at Eskabad, which is the first of its kind in the world's history. He says:

SIGN OF THE TIMES.

"The Mashrak-el-Azkar, or Bahai temple, at Eskabad, is indeed a sign of the times. That Russia should have permitted its erection is little short of a miracle. That the first church in the world erected not for the worship of sect or community, but for the members of all churches and all sects to meet in union,

should be in a country we have always associated with religious intolerance, gives food for thought.

"Thirty-three years ago the first Bahai teacher went to Eskabad. The now populous city had not then come into existence. Eskabad was merely a camp of 60,000 soldiers in the wilderness.

"Aza Mohammed Riza, the present guardian of the temple, was the teacher who carried the Bahai gospel of peace and brotherhood to military Eskabad. He was a mason by trade, and in company with a fellow workman, also from Persia, who shared the new faith, he worked with his hands at building the new town, but at the same time he built even better than he knew, for from this small beginning has sprung the thriving Bahai community, which is roughly estimated at 1,000 persons, who, stimulated by a donation of 2,000 rubles from Abdul-Baha himself, have given so liberally of their worldly goods that Eskabad can claim forever the proud distinction of having erected the first Temple of Peace in the world.

"At first the Russian government refused permission for the erection of the temple, and a special petition was sent by the Bahais direct to the Czar, who had the matter inquired into, and, finding that so far from there being anything political in the background, the followers of BAHÁ'O'LLAH are enjoined never to take up arms or join in any revolutionary movement against the state, gave the required permission. The Russian government sealed its approval when the Governor of Eskabad—Koropatkan, who afterward distinguished himself as general in the Russian-Japanese war—came in state to lay the foundation stone and deposited a silver box containing papers descriptive of the circumstances relating to the building. At this same ceremony the highest representatives of the different religious bodies in Eskabad—Christians, Mohammedans, Jews and Armenians—were present by invitation.

"Speaking of this the other day, Abdul-Baha said: 'Praise be to God! that BAHÁ'O'LLAH has broken the barriers of religious prejudice. He has commanded all the Bahais to consort with those of other religions and nationality with the utmost love and kindness and fellowship. They are all the fruits of one tree and the leaves of one branch. * * * We must make religion the cause of love and affiliation, and not the means of controversy and strife. Praise be to God! that we are all the children of the Kingdom.'"

[SECOND ARTICLE]

SIXTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

CHICAGO, APRIL 25-28, 1914

By ALFRED E. LUNT

FROM the opening of the Convention at 10 o'clock Monday to its close, Tuesday afternoon, there was life and result. Chairman Hall, in his opening address, was especially happy in his presentation of the special problems of the year. His address was replete with epigrams, among them this: "The necessity of consultation is ever present. This is the glorification of the democracy of the common mind when that mind is unified by God;" and "vibrations don't amount to a fig unless you transform them into muscular action."

All felt the seriousness and new responsibilities of this Convention, now that the land is free and clear, and the way open for the building itself. Last year, the endeavor of the New York Convention was largely towards formulating and adopting a practical program which should suggest, and also provide the much needed machinery for more systematized and regular giving for those freely desiring to give to this Edifice. This year, the splendid report of Financial Secretary, Corinne True, showed that this plan has been fruitful, and held great promise for the future. But the Convention this year realized that the plan and method, although essential, was wholly dependent upon the degree of severance attained by the whole body of believers. The call today is for severance and purification to a degree not yet known. That the Mashrak-el-Azkar is not to be built by concentrating on money, but on that detachment which is commanded: "Walk in the Path of thy Lord; then eat of every fruit." The supreme thought of the Convention, perhaps more felt than expressed, was that the real attraction, the real victory in the building of the Temple was to be ushered in with that moment when the souls emerge from the prison of the self, put on the Robe of Life, and through that victory become worthy to receive from the real Treasury every necessary means. As the Mashrak-el-Azkar is the type of the real man, of utmost purity and clearness, those only who have attained to that station of severance are really worthy to arise to its service—and if through Mercy we are permitted, though falling far short of this attainment, to serve this Edifice, there can be but one way to render adequate thanksgiving and that is by an ever increasing

purification,—thus may we become fitted to enter the Holy of Holies of that Temple. In the language of the *Hidden Words*: "O My Friend! Thou art the sun of the heaven of My Holiness; defile not thyself with the eclipse of the world. Tear asunder the veil of negligence, that thou mayst emerge from behind the veil, become uncovered from the cloud and array all beings with the robe of Life."

This Convention had the distinction of meeting in the 50th year of the Declaration of BAHÁ'O'LLAH in the Garden of Rizwan, and the 70th year since the Bab's clear Call was raised. Although you are to have the details in another issue, it may not be amiss to speak of several noteworthy moments in the proceedings of the two days business sessions. As always, the call of the Assemblies, and the response of delegates opened a happy current, and once again the various members of this great big family gave evidences of their real fraternity. Then, following the happy precedent of other years, though needing no precedent, was the cablegram to His Holiness Abdul-Baha, as follows: "*Bahai Unity Convention Chicago sends heavenly greetings, supplicating and longing for guidance towards perfect servitude to Holy Threshold of Center of Covenant.*" This was one of the really rare moments. It exemplified the spirit of the Convention, and marked the entrance of the work into that hoped-for Path.

All were impressed with the reading of a letter from a priest of the Old Catholic Church, residing in Europe. It seemed indeed like an answer to that powerful Tablet of BAHÁ'O'LLAH's to the Christian clergy, the *Láwh-el-Akdas*.

Yet another stirring moment was when the telegram to the President of the United States was sent. This word, wholly severed from any trace of political thought, or hint, aroused the Convention by its significant quotations from the Creative Word of BAHÁ'O'LLAH, saying: "*Be the cause of comfort and the promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Let not man glory in this that he loves his country: let him rather glory in this that he loves his kind.*" And again, "*In our hearts is the cer-*

tainty that only through this realization of the essential oneness of humanity is that Universal Peace toward which you strive, attainable."

Nor did the Convention forget its much missed and dearly beloved Dr. Zia M. Bagdadi and his new bride, sending a wire to them: "ABHA greetings from Convention to Zeenat and Zia." Messrs. Remy and Latimer, from Paris, and San Francisco and Denver Assemblies likewise sent telegrams of greeting, among others to the Convention. Miss Marion E. Jack gave a progressive account of the work in London and England.

* * *

At 8 p. m. on Monday evening, the 27th, the second public meeting was held in Assembly Hall in the Northwestern University Building in Lake Street. The large and attractive hall was well filled when Chairman Hall opened the proceedings with a most powerful and convincing discourse on the Oneness of the World of Humanity.

Mrs. Mariam Haney was then called upon and gave a beautiful paper, replete with penetrating quotations from the Words of Abdul-Baha. "Can you paint upon the page of the world the ideal pictures of the Supreme Course? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint these ideal pictures upon the Tablet of Existence with the brush of deeds. The Holy, Divine Manifestations are all Heavenly Artists. Upon the canvas of creation, with the brush of their deeds and *lives* and *actions* they paint immortal pictures which cannot be found in any art museum of Europe and America; but you find the masterpieces of these Spiritual Artists in the *hearts*." With reference to this Mrs. Haney said: "The Bahais have a single purpose. That purpose is to spread the Light of Truth in this dark world by word and by deed for they are striving to walk in the path paved by the One through whom is coming to the world today all there is of real Life, real Light, and Love—the Center of the Covenant of God—and this Divine Educator gives forth the law first and then He lives it Himself first, thus travelling the path and paving the way for humanity."

The next speaker was Mr. Edward B. Kinney of New York. His address was full of sweetness and force. He spoke of the Divine, universal picture, prepared of God throughout the centuries, which, until the Day of Unfoldment came, seemed almost as a jumble of harmonies to the unseeing eye—when sud-

denly with a single touch of the Divine Artist in this Day a perfect and exquisite picture appears from out all these elements, all of which were necessary to the final unfoldment. Then of the First Point the Bab, of BAHÁ'O'LLAH, and of the Center of the Covenant who is on earth today, and must be reckoned with; of how their power and sweetness changes the lives of all who turn to them; of the three types of humanity and the way each approaches this Call; finally closing with a stirring invitation to the many present to investigate and consider carefully the proofs of the Cause. During the meeting, Mr. Kinney favored the audience with a chant, accompanying himself on the piano, and reciting from the *Hidden Words*. This was one of several occasions during the sessions when the congregations were delighted by his beautiful chanting.

Mr. Louis G. Gregory then spoke of the object of the Bahai Movement as divine unity of man with God, and the manifestation of this unity in brotherhood, confirming all that is good and true in every religion. That the differences between men, in the final analysis, is a difference of vision, while the difference between the savage and civilized man, in regard to what we call civilization, is entirely a difference of degree. He referred to the great contribution of the state of Illinois to the life of the race, in Abraham Lincoln; how Illinois was to the front of spiritual and practical ideals in granting the franchise to women, one of the Bahai foundations; then read from the *Hidden Words*, "O Children of Men! Do ye know why we have created ye from one clay? That none should glorify himself over the other," etc.

* * *

The final session of the Convention was the public meeting, the third of the series, held at the Assembly Hall, Northwestern University Building, on Tuesday evening. This gathering was more largely attended than any that had preceded it, and was a most impressive and fitting close for the Convention. Chairman Hall presiding, first called upon Mrs. Haney for a reading from the Tablets, and the Principles of the Bahai Revelation. Then Mr. Hall recounted the experiences in his own life with reference to the stages of development, then touchingly referred to the life of his father and of his strong faith in the things of the spirit, and of his passing away at the age of 81 on the 21st of March, in serene faith.

Then Mrs. W. Bryant Guy, alternate

delegate from Boston, spoke. Mrs. Guy, in an impressive talk, vibrant with life, testified to the results being accomplished in the world about us by the great humanitarian movements of the day, referring to Christian Science, Socialism, Woman's Suffrage, and others. "All these great and good movements will be merged into one glorious, refulgent light. They are in fact rays of the glorious Sun of Truth which is shining upon the world today through the Revelation of BAHÁ'O'LLAH, and we all feel tonight here with us the wonderful Life and Spirit of Him to whom all in the world are turning, Abdul-Baha the Center of the Covenant of God, whose Spirit is blessing us."

After a chant by Mr. Kinney, from the *Hidden Words*, again reiterating the thought of purification and renunciation: "Make firm Thy Love in our hearts, and then we can bear all the swords of the earth. . . . Were it not for trials in Thy Path we should not have appreciated Thy Love. O our Lord strengthen us to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art Loving, Thou art Bountiful."

The final speaker of the meeting, and the sessions, was Rev. Albert R. Vail, of Urbana, Ill., and in many respects his discourse was unique in penetrating power and beauty of utterance among all the eloquent addresses of the Convention. Certainly none better fitted to sum up the power and significance of the Bahai Movement could have been selected. At an early stage of the address, Chairman Hall possessed himself of the speaker's watch which he had used to keep his talk within limits, and by refusing to give it up accurately signified the strong desire of the audience to listen to Mr. Vail's beautiful exposition without imposing any limit of time. Unfortunately this talk was not taken down in detail. It was constructive and unusual in its constant draw-

ing the thought of the audience to the unmistakable reappearance in the world today of the Signs of the Divine Authority that was in Christ. With telling phrase, and great beauty of imagery, the speaker traced the proofs of Manifestation, showing the unity of these proofs in every age. In the unexampled martyrdoms of the nineteenth century in Persia, he pointed the lesson that only through a Divine Power, declared to them by Him whom they loved and followed could such events be possible. He emphasized the need of man for that Divine Authority and that in no other way could the great human problems reach solution. Throughout the address was the theme of the wonderful lives of the Bab, BAHÁ'O'LLAH and Abdul-Baha, their complete sacrifice, the life in prison, the chains, the victory, the Divine Love, and the Creative Power of their Words and Deeds in human hearts.

Full of the beautiful spirit of this discourse, the audience dispersed after singing "The Benediction"; and thus came to a close this Sixth Convention in America for the building of the Mashrak-el-Azkar. One could not better render in a few words the supreme lesson of this Convention, a lesson not confined to the ranks of the delegates but felt in every Bahai community in the West, than in the following stirring Prayer given by Abdul-Baha in a Tablet read at the first Convention held in America, in which He referred to those arising to serve the Cause of God:

"O my Lord, Make them Thy refulgent dawns which shine and gleam upon the Temple of Unity, so that they may be resuscitated from the tombs of negligence, unfurl the standard of virtue and chant the verses of self-abnegation and renunciation while hastening toward the altar of sacrifice. Verily Thou are especializing to Thy Mercy whomsoever Thou wilt and verily Thou are powerful in all things."

EXTRACT FROM MIRZA AHMAD SOHRAB'S DIARY, JANUARY 13, 1914.

Mr. and Mrs. Holbach had several questions to ask about the Mashrak-el-Azkar and its accessories. In answer Abdul-Baha said:

"When these institutions, college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the hand-maid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Nur 1, 70 (June 5, 1914)

No. 5

TO REITERATE:

A few weeks before the recent Convention, the Executive Board of Bahai Temple Unity, sent forth a Call to the Assemblies throughout America. It is reiterated herewith in substance, "lest we forget":

A large and beautiful site on the shores of Lake Michigan has been completely paid for, on which is to stand the first Mashrak-el-Azkar (in the western world) and a sum is already in hand toward the construction fund.

Marvelous and unique response of humanity to the Father's call!

Let there be no feeling of exultation, however. The speedy completion of this great work now makes its appeal to all lovers of God and man. If anyone who calls himself a Bahai, or one to whom this Word has come, calling all people and religions to Unity, who *has not contributed* to this Cause *systematically*, the privilege is *now extended* to participate in the construction of this foundation of spiritual Unity—a work which in the cycle of Adam has not been equalled.

Abdul-Baha has said, "If it be built in the days of the Covenant, it will be more joyful and more heart rejoicing, but this is difficult. Now be engaged in collecting contributions."

Let the privilege to give to this object be extended and the offerings enlarged, that no soul, old or young, may be denied the opportunity until the fund necessary for beginning

building operations—not less than \$200,000.00 to \$300,000.00—may be *in hand within a single year*.

A soul's giving to the Mashrak-el-Azkar, which Abdul-Baha has said "*is the most important work in America today*," is no favor to God; it is the *highest privilege of our day*. They of other ages had not this high opportunity. The days are speeding fast; the work is great. You are presented with the opportunity of bestowing your substance upon an *Eternal and Divine Object*.

Who has watched the newspapers of the day, wherein is mirrored the condition of the world in these perilous times, and not caught a glimpse of the *necessity* for the erection of such an Edifice as the Mashrak-el-Azkar—with its doors ever open to all, no matter of what race, color, sect or religion? In this crucial hour are not the hearts crying out for such a Door of Hope and Place of Refuge? To the discerning mind, such a Building stands for more than a sentiment; more than an ensign of a new era; it stands for the oneness of the world of humanity and the salvation of humankind. Therefore, it behooves every discerning one to assist to the limit of his ability.

—The Editors.

BAHAI STUDENTS OF BEIRUT VISIT ABDUL-BAHA

Syrian Protestant College, Beirut, Syria, May 2, 1914.
 Editors of STAR OF THE WEST:—Our Spiritual assembly of Beirut decided to begin to contribute to your honorable STAR OF THE WEST. This idea has been suggested by some prominent Bahais who thought and were persuaded that by contributing to your paper we can benefit the readers and subscribers and widen the sphere of their information regarding this part of the world.
 Our visit to the Holy Mountain offers an interesting subject as our first contribution; therefore, one of the students, Mr. Bushrui, consented to write an article about our latest visit to Haifa. Therein he gives a glimpse of the first day of our visit. . . . Hoping that it will be in accordance with your desire,
The Bahai Assembly of Beirut.

BEFORE the beginning of the Easter Vacation the Bahai students of the Syrian Protestant College at Beirut, felt that the best way to refresh the body and mind from the daily routine of life was to see the charming face of Abdul-Baha, the Center of the Covenant.

tion all the students had the great blessing of seeing the Beloved Abdul-Baha. The four parties were in the process of going and coming beginning from April 6th to April 22nd, which marks the resuming of the academic work for the remainder of the year.

O GOD! O God! I implore Thee with throbbing heart and streaming tears, to aid each one who endeavors for the erection of the House of the *LORD* (*Mashrak-el-Azkar*), the Building wherein Thy Name is mentioned every morn and eve. Send down Thy benediction on whomsoever endeavors for the uprising of this Edifice among the sects and religions, and confirm him in every good deed of mankind; open the doors of riches and wealth unto him and make him an inheritor of the treasures of the Kingdom which perish not; make him the sign of giving among the peoples and reinforce him by the sea of Thy generosity and bounty, which is surging with the waves of grace and favor.

Verily, Thou art the Generous, the Merciful and the Bountiful!

—*ABDUL-BAHA ABBAS.*

With this end in view, his permission for a visit to Haifa was solicited. The number of the Bahai students in the College is twenty-seven and the duration of the Easter vacation was sixteen days.

On account of the large number of pilgrims in Haifa coming from different parts of the world, wisdom demanded that we should form four parties, each of which could stay at Haifa for four days at least. This arrangement was convenient and during the sixteen days of vaca-

We have a Persian saying the purport of which is that you can never compare that which you have seen with what you have heard. This saying is especially true when one is blessed by seeing Abdul-Baha. It is almost impossible to utter what one sees. You are in a spiritual environment, surrounded by it, feel it, and yet unable to express it. This is naturally expected, for how can the inward feelings and emotions be expressed in words? The environment in which Abdul-Baha is found is spiritual

and those who desire to appreciate it must appreciate it spiritually. Therefore, it is very hard to describe what one observes in the presence of Abdul-Baha and even if one tries to express it he will find that there are many things left unsaid. But we must bear in mind that that which cannot be comprehended wholly must not be neglected wholly; we must persistently and earnestly do our best to see into it and understand as much as we can.

Let me describe what impressed me during my stay at Haifa: Imagine yourself on board a steamer. It is an April afternoon, the sun is just beginning to set; the beautiful rays of light shooting like arrows towards the East and being reflected from far off villages in the mountains enhanced by the beauty of the green meadows of the plain of Esdraeleon. The boat anchors and you go ashore. You see a group of people, most of whom you do not know by face, but no sooner do you set your foot on land than you find yourself embraced by them, each bidding you welcome as lovingly as a father or mother or brother. You are so much impressed by this sight that you not only lose yourself but you do not know what becomes of your baggage. One thing you observe, and that is the willingness of each individual to serve you as much as he can. Thus you start towards the house of the Abdul-Baha situated at the foot of Mt. Carmel. As you advance you remember the word of the Hebrew Prophets that in "the Day of the LORD" nations will clasp the hands of one another and march towards Zion.

You enter a house full of different kinds of flowers—nature is indeed full of joy; birds are singing and humming bees, flying from one flower to another, prepare to go to their hives for rest. Twilight advances and all things are

at peace. Should man, the noblest of all creatures, remain worried and in confusion? No; God has glorified us with the presence of Abdul-Baha. We seek his face and he is our Shepherd. His rod and staff comforts us.

Suddenly, a voice is heard. A general hush comes over the pilgrims and "the Master" enters. He welcomes all and bids them take their seats. He begins to talk and all are eyes and ears. His words strike the right note in each man's life and this you can easily see from the expression of their faces. After an hour or so they are dismissed and the meeting is adjourned. The pilgrims start for the pilgrim's house on the top of Mount Carmel.

Here is an interesting scene: the Hindu, the Zoroastrian, the Jew, the Moslem and the atheist start singing songs of joy, praising BAHÁ'O'LLAH that, through His Grace, they were enabled to meet on the common-ground of Unity.

As I said before you can never express what you have observed—you can only touch a part.

I spent sixteen glorious days in Haifa. These days have made a deep impression on my mind and I shall never forget them. These days greatly stimulated the students of this College. We feel that there is a wide world open before us wherein we can serve the Cause and so we strain every nerve and sinew to become worthy servants of Abdul-Baha, to sacrifice our souls in his footsteps. For the realization of this hope we eagerly beg our Bahai brothers and sisters to pray that we may be confirmed and strengthened; that we may know that after all the Great University where we can really become efficient contributors to social welfare is the wonderful Institution of His Holiness, BAHÁ'O'LLAH, wherein Abdul-Baha, at present, is the Great Professor.

BADI BUSHRUI.

NEWS FROM TEHERAN

We have established twelve centres for teaching girls the foundation principles of the Bahai Revelation—the teachers met on Saturday last. Such dear, sweet young people. How I wish all could know them personally. They talk over difficulties and receive impetus for work. In about a month we will hold a large meeting for examining the various centers. The boys have had similar classes for three years and their examination this year was a great success. It was held two weeks ago in a large and beautiful garden outside the city walls. There were be-

tween three and four hundred boys present. The visitors were much interested and before leaving subscribed about 300 tomans for the Tarbiat School. Prizes were given, and each child received a small bag of nokle; tea and ice cream were also served. During the afternoon a young man came who had just returned from Acca. He was surrounded, embraced and questioned as with glowing face he was welcomed and greeted by all.

SUSAN I. MOODY.

Teheran, May 11, 1914.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha delivered in the Unitarian Church, Montreal, Canada; (2) "Obedience and Actions (or Deeds)" Mirza Hedayet-Allah Esphahani; (3) Article from the Bahai students of Beirut College; (4) Commune for Doctors M. Saleh, Zia M. Bagdadi and Riad Effendi; (5) Utterances of BAHÁ'O'LLAH regarding Mount Carmel; (6) Sixth Annual Bahai Convention in America; (7) Convention of the American women.

مخبر

۵
 اعمال کیمیائی که انشا محسوس دارد بترا بولطه الفاظ جلوه داد
 انشا محاط و رعایات می شود احساس روحانی نماید معجزات عاقلان و
 و بیان آن حالت و عوامل روحانی است اقتضا طبیعی آن این است زیرا
 چگونه ممکن است عالم و کیفیاتی که نثر از لفظ و عبارات حکمت و الفاظ
 در آورد عیسی که حضرت عبدالباقا در آن مقیم است روحانی است
 هر کس هم بجزاهد آن محیط عالم را درک نماید و بدان تقریب
 باید جنیت آن عالم را بهر بلند مقصود از این عراض تا کید
 این عقیده است که بنین عیسان و جلیلی که در حضور اقدس شریک
 شخص حاصل می شود خیلی شکلات هر چه هم انشا بگوید آخر لاس
 می بیند بسایر جهات نگفته است فعلا چیزی که بیشتر در دنیا
 آفات در عیال باها موثر بود معروف می نامیم
 فرض کنید بر سطح جهات ایستاده اید طرف عصر روزی از آریل
 است آفتاب در کنار رویت و شعله آفتاب از آریل بعید بر کوهها
 اطراف تنگتر گردیده مایه در نزد جلوه و خضانت و لطافت صوری و رخ پر گل
 با جلگه حیفا و عکات - جهان لنگری اندازد اعجاز با ساحل
 پیاپی می شود در حقیقه با ساحل میرسد که در آن خلق می بیند که بر حسب
 هیچ آنها را نمی شناسد اما همیکه پای شما [باین] ساحل رسید می بیند
 در آن عرض بخت آنها نیست هر کس بشناختنیت ورود و خروج آمد می گوید که
 پس مادر و برادر از این پیشتر آمد و پذیرای چنان متاثر می شوید و رفت
 حال پیدا کنید که بکلی جز در آن مرش می نماند و غمت از این است و با متعلق
 جز در می کند فقط یک چیز محسوس می بیند آن این است که هر ذری از آن
 در آن است ظهور و این خاطر حاضر از بر خدمت خود شاهد می نماید با این حال
 بسمت بیست میبارک بحریب و روحانی حضرت عبدالباقا که در دانه کوه کل
 مقدس واقع است حرکت می نماید همیکه پیش می رود ثبوت و پیش گوئی
 آریا و بی اسرار را خاطر می آید که در بیم الرب و بی خدوند ظل مختلف
 عالم دست در دست یکدیگر بستم صیون حرکت می نمایند داخل خانه
 می شنید که غرق گل های ملون است طبیعت تمام است در دست پر نرها
 در عقیند پروانهها از کل بکلی دیگری پرند عطر و لذت خود را جمع کرده
 لانه و آشیانه خود می پرند شب می رسد و هر ذی حیوان بسمت حرکت از ساحل
 با تاملی قانع مایل می شود در آن حال آبی شود آنرا که خلقش متغیر

و بناهی با شقیب بر لغت هر ذی حیوانات غم و غصه و اضطراب
 بخود درآورد و با این تمامی که در آن حالات قانع نباشد و جز
 همیشه چیزی بجزاهد نه والله خداوند نیست و جود اقدس حضرت
 و لغای حضرت مولی الوری عبدالباقا روح الوجود له القدر بر است
 بنرگ گذاشته ما عاشق جمال مبارک اویم و او شایان مهر و
 ما ما شده مولای او نیز ما مولی است عصای انبیا و اولاد
 مات از کربک مهاجم نقش و هوی
 باشد در این ساعت اول شب یک دفعه سکوت محض همه را فر
 می گیرد بکرتبه شمع جالش تخیل میکند بر هر کس غیابی و بروز ملاطفت
 فرموده از جلوس میدهد شروع به نطق و بیان و فریاد در آن وقت
 همه اعضا حضار مبتدل بچشم و گوش می شود کلماتش چنان تأثیر و فخر
 در قلوب صیلت متمین می نماید که اثرش از هر کل ظاهر است بعد از
 یک ساعت آدوی که پیش با کمال مهر و جلالت در محض و غم زیند و مجلس
 ختم می شود شایرین بسا فرخنده را کمالی بقدس که می رود این بظن
 دلچسب است هندی و نمره شتی کیمی سیمی و سلمان می نمود و
 شکر خود بر سر دست در دست بخت یکدیگر با هم از دانه جبل
 بالا می روند با هم با تفتی اشعار سرور انگیز و شگفتانول صورت لعل
 و تجید و تسبیح و تکبیر بدگاه حضرت بها الله بلند است که آنها را در این
 ابرام عظیم در این سرزمین وحدت مجتمع فرمود و در آن مبارک مرکز مشایخ
 عظیمش ما وی داد
 در این آیام که محصل در این مدرسه هستیم و نظیره و طریقه حیات استخضر
 می بینیم نیز می آید و سیسی از برای خدمت با امر الله و عبودیت آستان
 مقدس من طایفه اوله الاما مرکز عهد و پیمان بنا الابه و پیشرات ازها
 با جمیع قریبی که هستیم که تحصیل خود را تمام کرده بلکه بدستگیری او می شود
 موفق گردیم قریبی بد کافش شروع - بر لحصول این از روز و حصول
 با این مقصد عظیم محتاج با دعیه مؤثره برادران و خواهران برائی خود
 هستیم که از اثر و برکت انعام قدسیه آنان بخدمت نفع بشر که موجب
 رضایت خاطر مبارک است موفق گردیم در سعادت قدس
 محو و نابود شده خودی نه بنیم
 مترجم
 عزیز الله بها کسر

جمع خداوند نیست تمام فرموده همچنانکه در کلمات کنیز
 [حضرت جبار الله] میفرماید " عرسنا بدینکه
 و یکی برده های بیان ششم و پنهان بود بدانان الهی
 و الا نجره چیف شیخ نیر حال در دست ظاهر و پیرا
 شدت می دهم و دستها که نعت تمام و تحت کامل و برهان
 و دلیل ثابت بعد یکجاست شاعران اذ افلاجه طاهره و کمالیک
 نعت النبیه علیهم وکی من فی السعیرت و الا ضیق و اده
 سینه ریت الکالیف "

حاله ای عاشقان برسد الهی ولی و الهام آن دلبر قاری
 وقت آن است که همت بر آن گزاشد که روی ساقی برون
 و چنان سعادت و نهار سپرد نیز اگر چنین فقی و کبریا هم
 اذ فاق و دیگر بدست نیاریم انحضرت موالاتی و غیب کل

خداهان بوده و هست
 عددی که اگر سر خود بی بندگی کن بگردم
 که سرا بگرد تو . جو در جزایر جانمی

انصرف الایمان یهاتنی بهروت
 قول آنکه که تامل عبد ایست شریع شده در سره بجا

در التزلزل ایچکای و بیرون دیدم برون و سیه این برون بیخ
 حسیک چنان ریختا و مدله حیات در دست تمام سال و نایت جمال
 افرین بر آفاق که بر شایان روح الویوه از اندر است الهی است
 اعلاء جان که دیدم که کل اندر که عله آنها به بیست
 ی حسه در غیب که ارادتش شازده در دست نیت کاشق
 شوند بنا بر کثرت جمعیت نایب که انجمن وقت و وطن ها
 مختلف در صیبه ابر سخر انعت جمع حکمت و تلاطم صیبه انا انصا
 نموده که لایق به چنان قسمت بنتم شده دلچیز که هر قسمتی چنان بود
 شیخ نعت لسان مفتوح و ششم باشد ترتیب و قدر بیکدیگر بود
 یا سوگند و بهر بی بیم دیده جان از نایت جمال افلاش
 و شش نغمه و از لایق نایت شش هفت شش یک کی بود و ناسه
 ویران حقیقت این مثل و تشرف و نایت شایسته شهور است

و نیز آنها که بیان حال است با یاقین دول و تالاست فقط
 بر اطله الکاعت نغز خون فغانی شایسته اول است و کن
 نیست که صبح و نهار با اینها مثل شود جز بر اطله الام
 نبرد آن نیز با که در لای هر جزایب در طانی طاعت است
 و مدح و ستایشها صفتنا عابدی که راست بدون نیز با ناه
 کاهی نیست جز طاعت و طهارت و داری نیست حرکت
 کلمه در حرف نکلیم " یا ان الایمان وجه بوجه
 من غیر ی لای طانی یا قی لا یزول اهد و کلمه در لای اول
 این کلمه در لای طانی که یقین که فی الامور ستر
 انزلنا فیها "

امر و جمیع اجتهاد الهی بایست تمام حرکات و اعمال
 مثل الایح اربو خاندان است شکر داده و عهد است آن که در کل
 نایم اگر چه ما سوزن ضعیفیم و اولیما بی برشت و
 نایب است ان درگاه فضل و رحمت و نایب شریع تالیف
 امر است اولی و نایب ظاهر بی باشد بایست صحت و هم
 نیز که سعادت و ضرر شکر تا ان وقت که موفق بود ستایشیم
 او الایح اول طاعت غزوه از نایب آن احسن نایب در کلات
 کسوفه که در است " ایچکای آن که طایفه و نایب طایفه مقربه
 بیجا تر از بی صدمه نایب جوهر کسند اما اعمال از غیبه که در وقت
 نفس و حسیک شود و بیست غزوه نایب در بی صدمه که می بر جزایر
 وجود در بیست صدمه و جز نایب نایب نایب و غیره
 عملی وقت نایب نایب است نایب حکمت و نایب ان نایب نایب
 است نایب نایب طریق القیاب "

انسان رخسار و نایب نایب نایب و در هر کس که در احوال
 کفایت با نیت و نایب نایب نایب اگر استقامت او که ضرر نایب
 ایست و نایب نایب نایب نایب نایب نایب نایب نایب نایب
 هر ان نایب نایب نایب نایب نایب نایب نایب نایب نایب
 شایسته نایب آن نایب نایب نایب نایب نایب نایب نایب نایب
 سیرت نایب
 نایب نایب نایب نایب نایب نایب نایب نایب نایب نایب نایب

روشنی چشمه و آن وحدت عالم انسانی و تقاضای
عمومات اسیدم شاهها شیبید که عرض معنی
در اینجا بداند که یعنی دولت ولایت یکجا شیبید اما انسانانی
لستند و غایبها را همانها بنید. اما ملک الهی شرفی و غیب
اصاله کند **منالجات**

پرو و گارا را بر این جمع بر توفیق دارند. مناجات
بسیک تر بنیدند در نهایت توفیق بکلوت تر بنیدند و طایفه
و غلبه بنیدند خدا را این جمع را بر این بنیاد بر معتقد
با از راهدایتا با آن کس تدبیر باشد توفیقاً نفس را شیبید
کن جمع را در حکمت خود و اخلاصاً و در دو جهان کما لکن
خدا را با اولیایم عزیز و با عبادیم معرفت غایتاً فقیریم ان
کنز کلک غنی ما علمیم شایسته ایکن خدایا بر خصا خود
کلاست غنا و ان شرفی نفس و هک معتمد دل خدا یا
ما را بر بخت خود با عدلها و بر جمع خلق بود با آن طایفه
بر خدمت عالم انک اکن تا بجمع بندگان خدمت غایتاً
جمع خدمت را دوست داریم و بجمع بشیر بر بان باشیم خدایا
توفیق مقدمه توفیق جمع توفیق غنمه و توفیق بزرگوار .

إِلَاحِيَّةٌ وَعَجَلٌ

بقلم حضرت فاضل آقا میرزا پیراسته الله صهیح

اسم است ای بجد الله و طهر لکن بیا خبر است و صفی
اندر هر محفل ملاقات و تبلیغ و غیره مستعد نگردد و ایضا
در نهایت حدیث سالی و خدمت هسته و فی الواقع
بایستی هم همین قسم باشند زیرا که بقدرة الهی عیان
و سعی و زوهم نموده و دست بر کوفی اجای الهی است
در کلمات کمترین ذکر است « و لوی جمع علتها
تو که در ناست خرابش شما » و دیگر خوب در این کلمات
چا که تفکر کنیم مشهود شد که امروزه جمع خرابها چکارا

امداد و وحدت صدق حوال و نشا و زبر که در روز هر
و در شبند و بندگان یکی اند نند نوز خدا که در اول
نبیت هر که پیش پا کرد و بحالش بهتر و نرزد خدمت بر
خوزه مرد باشد خواه نوز این تقاضا که الا که مشهور است
از تفاوت تربیت است زیرا که انسا مثل حوال تربیت غایتاً
اگر در حوال تربیت شوند و جمع مرئوسیت شایند نیز
هر دو در شبند و در جمع مرئوسیت ترك خدا تقاضا که نشانه
سابقاً - و وحدت لکن لازم است که انسا ایها نماید که
جمع بشیر خفیل آنرا نشا نمایند پس هنرمندی محتاج و لکن
است که خصمی بجمع می باشد زیرا که بیکدیگر بپسندیدانی
سبب نماند هم برین حال را نشا شود زیرا بجمع مرئوسیت
کل بینگان را و خداوند سوتنا هم سبب این خدایا انک
چون بران یکدیگر را بداند سوتنا هم نماید جمع با هم الفت
و بخت نمایند شرق و غرب اتحاد کند

ثاناً - عالم محتاج بر عبادت تا صومعه اعلان نشود
عالم ریخت نماید که در اول باید که کبری شکو نماید
تا انفتاد فاست و آن کج که بری استیج کنند و آن کج که بری فصل
نماید تا بجای برقی تا ان نماید

حضرت جبار الله بخواه سال پیش جمع ملوک نرشت جمع این
تایام و الارح ملوک الارح ساه مندرج و چهل سال پیش در
هند طبع و نشر شد تا تعقیب ما از ایشان بشیر محو کرد که اینک
تا بخت بجای الله نمودند با هم در نهایت الفت و تقاضا چو
دو بس در دوشوی مسی بر روی نرختی و سلطان همه
در نهایت الفت و پیچید جمع ملوک ایضا درباره فتح س
تاهم است

بیک منجید با بر ک آدم می نیم و ما نشی خیر محترم حکمت
عادل وقت در نهایت غایت است اخلاصی عمل هم که ان وقت
عاده و ملت غرتنه سبب نرشد اعدادی جمع عمومی و وحدت عالم
انک نشا و اسباب الفت است نشا نرشتی نماید که عالم

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بیتنا

۱۳۲۹

صفحه اول
جلد پنجم
شماره پنجم
قیمت اشتراك
پنجم جون

این جریده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایتاً تعدادی در مسائل یکایکی بشر و حد ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء و الله در اطراف جهان و ترویج حقایق این دین عسوی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد کردید

نُطْقُ مَبْرُكٍ

نطق مبارك حضرت عبدالجبار و کلیسیا موحدين مونترال
گنڊا اميركا اول ماه ستمبر سنه ۱۹۱۲

که تقالید بیان آمده که ابتدا دخی با اساس تعالیم انبیاء بود
چون این تقالید مختلف است لهذا سبب اختلاف شده و بین
بشر نزاع و جدال حاصل گشته و حرب و قتال با آن آمده
که بنیان الهی را خراب میکنند مانند حیوانات و زنده یکدیگر
و کشتن خانمان یکدیگر را خراب نمایند مملکت یکدیگر را ویران
می کنند خدا انسان را بجهت محبت خلق فرموده بمال انسان
تجارت محبت نموده بباغ کائنات محبت برده جمیع انبیا را
محبت برده اند حالاً انشا مقاومت ضایع الهی می کند با آنچه
مخالف ضمایع الهی است عمل نماید لهذا از بلیت تاریخ انبیا
عالم را محبت نموده همیشه حرب و قتال برده همیشه طوبی
همدیگر متنفر بوده و آنچه مخالف ضمایع الهیست عاملند هر
عبارت آنکه واقع و خوریزین یکا کرده یا منع از تعصب
بوده یا منع از تعصب جنسی بوده یا منع از تعصب نژادی
بوده یا منع از تعصب نژاد بوده لهذا عالم انشا همیشه در عدا
ات در شرق تعصب بسیار بود زیرا آزادی نبود چنان
تعصب بود که هیچ وجه آزادی نداشت ظلمت تقالید را محاکمه
بود جمیع طوائف و ادیان و اجناس در نهایت عدولت و
بودند در محو و قحط حضرت بهاء الله ظاهر شدند
[اولاً] اعلان وحدت عالم انشا فرموده که جمیع خلق
بندهگان خداوندند و جمیع ادیان و ظلمت محبت بزبان خدا
جمیع مهربان است جمیع دوستی دارد جمیع انبیا در تمام

خداوند عالم جمیع را از ترا خلق فرموده جمیع را از یک
خلق کرده کل را از یک سلاله خلق نموده جمیع را از یک
نوع خلق کرده و در ظلمت آسمان خلق نموده و در جمیع
احیاء اشتراک خلق فرموده هیچ تفاوتی نگذاشته جمیع
را یکساختن کرده جمیع را از حق و دهد جمیع میسر و براند
جمیع را حفظ و فریاد بجمیع مهربانست در هیچ فضل
و محبتی تفاوتی بین بشر نگذاشته انبیا را معبود فرموده
تعالیم الهی فرستاده و آن تعالیم الهی سبب الفت بین بشر است
سبب محبت بین قلوب است اعلان وحدت عالم انشا فرموده آنچه
را مانع اتحاد است مذمت و فریاد و هر چه سبب اتفاق
و اتحاد است مدح و نماید جمیع بشر را بر اتحاد در جمیع مراتب
تشریح و فریاد جمیع انبیا الهی بجهت محبت بین بشر
معروض شدند جمیع کتب الهی بجهت اتحاد عالم انشا نازل
شده جمیع انبیا خادم حقیقت بودند و تعالیم انبیا جمیع
حقیقت و حقیقت یکی است تعدد قبول نکند لهذا انبیا
ادیان الهی جمیع یکی است مکن با وجود این نهایت انبیا

“I AM ABDUL-BAHA, AND NO MORE”

TONIGHT, I desire to speak to you on a most important subject, which you must engrave on the tablets of your hearts like unto the engraving of pictures on adamantine rock, to the extent that you may never forget it, and as you travel through life will relate it to the believers of God.

It is this: The Holy, Divine Manifestations are unique and peerless. They are the arch-types of celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they foreshadow the perfections of the evolving humanity.

For example: during the dispensation of His Holiness Moses—Peace be upon Him—there was not a single human soul similar or like unto Him. He surpassed all the Holy Souls who came after Him, even the hosts of the Israelitish prophets. In a similar manner all the people who lived during the cycle of His Holiness Christ—May my life be a sacrifice to Him—were under His spiritual authority. They had no will of their own. He was the Sun and the others were the lamps. He was unique and peerless, the center and the focal point of the mighty forces. Everyone else was under His shadow. He was the Orb and the others were the stars. He was also unique and peerless. Everyone caught the rays of Light from Him, and was enkindled through His Fire. In a like manner was the epoch of His Holiness the BAB—May the life of aught else be a ransom to Him—and He was matchless and without a peer. All the rivers received their strength from that great sea.

Finally during the cycle of the Blessed Perfection [BAHA'O'LLAH]—May My life be a sacrifice to His believers—all are beneath His shadow. He is the Unique and Peerless One till the next Manifestation. It is, however, not definite that it will be 1000 years; it may be 2000, or 10,000 or 20,000 years; but it is definite that for the coming 1000 years there will appear no Manifestation; for 1000 years there shall arise no Sun. All the appearances will be beneath the shade of the Most Great Appearance; they will be as stars of guidance. All of them shall gather around this Fountain of Life; all of them will become illumined with the rays of this Sun; all of them will receive a share and a portion from this great Sea; all of them will become vivified with this soul imparting breeze and all of them will be under the down-pour of this rain. The aim is this: His Holiness the BAB gave the Glad-tidings concerning the Appearance of the Manifestation of God, and His Holiness, the Blessed Perfection, was the “Promised One” of all the nations and religions. The BAB was the “Morning Star,” heralding the glorious Dawn of the Sun of Reality. Now all of us are under Its shadow and receive the refulgent Bestowals from It.

I am Abdul-Baha and no more. I am not pleased with whomsoever praises me with any other title. I am the Servant at the Threshold of the Blessed Perfection.

tion, and I hope that this Servitude of mine will become acceptable. Whosoever mentions any other name save this will not please me at all. Abdul-Baha, and no more. No person must praise me except by this name: "*Abdul-Baha*."

The Blessed Perfection and the BAB are unique and peerless in this Dispensation, and until the next Manifestation. The belief, the opinion and the thoughts of all believers must revolve around this common Center. This oneness of belief must become fully realized so that in the future there may arise no differences. His Holiness the BAB was the "Morn of Guidance." The Blessed Perfection was the "Desired One" of all the religions and nations, and all of us are under the Blessed Shade, non-existent and evanescent. All of us are the servants of this Holy Threshold. All of us are the thralls—meek, humble and lowly. All of us receive the Light from that Sun of Reality. There is no other mention, no other quality, no other appellation for us save this. *I am Abdul-Baha*. The believers must be satisfied with this explanation so that I may be pleased with them. All of the friends must be united on this matter. Praise be to God! that up to this time, through the Favor and Providence of the Blessed Perfection, no other title or word save "*Abdul-Baha*" has appeared either from my tongue or pen. I hope that all the believers will walk in my footsteps so that I may become satisfied with all of them. Our highest aspiration must be this: that we may become confirmed to render some slight service in the Path of God. There is no greater station than this.

After the Departure of the Blessed Perfection and till the Appearance of the next Manifestation there is no other station save the *Station of Servitude*, pure and absolute. Not a servitude liable to interpretation; but an unconditional and unqualified servitude. This is the real fact. Whosoever expresses any other interpretation, I will not be pleased with him. This is my advice to you. This is my counsel to you. This is my desire. This is my good pleasure. This is my last request from all the believers of God! The balsam to my wound is servitude at the Holy Threshold. My Sadrat-el-Montaha is servitude at the Holy Threshold! My highest destination is servitude at the Holy Threshold! My Supreme Paradise is servitude at the Holy Threshold! My Spiritual Temple is servitude at the Holy Threshold! The Most Shining Crown is servitude at the Holy Threshold!

What diadem is more glorious than Servitude at the Holy Threshold? I hope that all of us will become assisted in this servitude. I hope each one of us will become confirmed in absolute humility and meekness at the Holy Threshold. This is the Delectable Paradise of the righteous ones! This is the ultimate desire of the believers! This is the Zenith of the hope of the favored ones!

—*ABDUL-BAHA ABBAS*.

Extract from the
Diary of Mirza Ahmad Sohrab
January 17, 1914

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V

Rahmat 1, 70 (June 24, 1914)

No. 6

ABDUL-BAHA'S VISIT TO PHILADELPHIA

JUNE 8-10, 1912

A brief description containing various Talks in the order in which they were delivered at the Hotel Rittenhouse; also Talk at the home of Mrs. Revell.

BY MISS EDNA MCKINNEY

ON the eighth day of June, nineteen hundred and twelve, Abdul-Baha, Center of the Covenant of BAHÁ'O'LLAH, quickened the sleeping body of Philadelphia by his presence. Abdul-Baha arrived from New York City at the Broad Street Station at six o'clock in the evening, and was met by a few of the Bahais. He was very tired and asked to go quickly to the hotel, the Rittenhouse, 22nd and Chestnut streets, where he was met by several newspaper reporters to whom he spoke but briefly. Accompanying Abdul-Baha was Mirza Ali Akbar, Dr. Ameen U. Fareed and Mirza Ahmad Sohrab.

Early Sunday morning the friends began to arrive at the hotel, and from ten on till late at night there was spread for all a wonderful feast. Each came and partook according to his desire and capacity, high and low, rich and poor, black and white—there is no distinction at the table of Abdul-Baha. This food brought Everlasting Life to all who feasted. Questions were asked and answered both in regard to personal matters and with regard to the work of the Cause in Philadelphia.

Abdul-Baha asked what was being done in Philadelphia. What meetings were held and how they were conducted. Mrs. Revell answered that meetings were held at the homes of the friends; also one public meeting each week in a hall; that the Nineteen-Day Feast was observed; and that at all meetings the teachings of BAHÁ'O'LLAH and Abdul-Baha were read in the endeavor to spread the blessed message of unity and love to all inquirers.

Abdul-Baha then said that Philadelphia would be glorified through the Spirit of BAHÁ'O'LLAH. He said, "Write this down, that on such a day, in such a room* Abdul-Baha told you these things."

*Sunday, June 9, 1912, in the small parlor of the Rittenhouse, suite 423; Abdul-Baha sat on a sofa in the northwest corner of the room.

He then went on to say:

"I have come to Philadelphia to breathe into you the spirit of BAHÁ'O'LLAH. My heart led me here.

"You must continue to keep the Nineteen-day Feast. It is very important,—very good. But when you present yourselves in the meetings, before entering them, free yourselves from all that you have in your hearts;—free your thoughts and minds from all else save God and speak from the heart—that all may make this a gathering of love;—make it the cause of illumination;—make it a gathering of attracted hearts; surround it with the lights of the Supreme Concourse. Thus may you be gathered together in the utmost love.

"Turn to God and say: *O God! dispel all those elements which are the cause of discord, and prepare for us those things which are the cause of unity and agreement! O God! cause to descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food! Prepare for us the food of love! Give to us the food of knowledge! Bestow upon us the food of Heavenly Illumination! In your heart remember these things and then enter the Unity Feast.*

"Each one of you must think how to make the other members of your assembly happy and pleased. Each one must consider all those who are present as better and greater than himself. Each one must consider himself less than the rest. Consider their station as high, and think of your own station as low. Should you act and live according to these behests; know verily and of a certainty, that such a Feast is indeed the Heavenly Food; that Supper is indeed the Lord's Supper. I am the servant of that gathering.

"This is the gospel I give to you."

Abdul-Baha then went to his room for a while.

Different ones were continually arriving and joining the little circle of friends for no one seemed willing to go away. In fact when some did start to leave, thinking that they were intruding upon another's opportunity, Abdul-Baha waved them back and said in English, "Be seated!"

Mr. William Remy came in about this time and when Abdul-Baha saw him, he greeted him most warmly.

"Your brother mentioned your name to me. You are greatly blessed by having such a brother. At present you do not know how greatly you are blessed, but you will see this with your own eyes. Your whole family will be glorified; they will be proud that they have such sons as Mr. Remy and yourself.

"Consider how the Disciples were treated. While they were alive people would not have anything to do with them, but later on they felt greatly glorified if they had even the remotest relationship with them. They became respected and revered;—even the earth that was touched by their feet. Now the people prostrate themselves before their tombs, but they were persecuted while they lived. At that time people did not like to be known as relatives of these Disciples of Christ.

"While I was traveling in Palestine I came across a stony piece of ground. I saw that a number of people had gathered around one stone, kissing it, weeping and supplicating. I asked one, 'What is this?' He told me that the Apostles of Christ, once upon a time, had passed by this place and sat upon these rocks, but there were so many rocks they did not know on which the Apostles had sat. Therefore they prostrated themselves before all of them that perchance they might come across and kiss the right stone. In their own day the people beat them, put them in prison, ridiculed them, exiled them from their own cities and finally martyred them. They even did not give permission that they might be buried in their own cemeteries. They were not willing to have the body of His Holiness Jesus Christ put in the Jews' cemetery. The Apostles went and bought a piece of land and interred him. Then the Jews took their refuse there. Later men came and built a great church over it. This was built by the mother of one of the Caesars, after three hundred years. Even up to this time in certain parts it is known as the Church of Refuse. This is really the Tomb of Christ. It was the place where all the refuse

of the city was gathered in the day of Christ. For three hundred years it continued in this manner. You can go now and see what wonderful change there is, see what a wonderful church is built, how many jewels and precious stones are collected there. The statue of Christ is bejeweled with all kinds of precious stones, so are the statues of Mary and others. How different the attitude of the people in the days of Manifestations. They persecute, deride and ridicule them, put a crown of thorns upon their heads, beat them in the street, spit in their faces and finally crucify them. But later on they worship their images, kiss the ground upon which they walked, or the stone upon which they sat. This is the attitude of the people."

During this time many people had been coming in and sitting down quietly. One of the ladies brought some flowers. Mrs. Boyle was arranging them in a vase, when Abdul-Baha said: "You are serving too much, Mrs. Boyle, you will get tired." Mrs. Boyle replied that it was a pleasure to be permitted to serve and that she wished Abdul-Baha's guests to see everything beautiful about him. Abdul-Baha said: "The guests are flowers themselves; they are the flowers of the rose-garden of God; they will never wither; they will not disappear; they have perennial beauty and fragrance for evermore." He then turned to Miss Washington and said, "I have come to visit you here, do you accept a guest?"

Dr. Kenneth E. Evans, Pastor of the Unitarian Church at which Abdul-Baha was to speak during the morning, was announced and Abdul-Baha left us for a few moments, telling us to remain seated. When he returned he was smiling. What a pleasure it is to see Abdul-Baha smile! One realized then the true force of happiness and showing to the world a brave, noble exterior expressing the reality of a heart full of love to all humanity. . . .

Abdul-Baha called a little girl to him and patted her hair, saying in English, "She is a very sweet daughter, a very sweet girl. Good daughter, very good, good daughter, good girl!"

After seating some late arrivals Abdul-Baha turned to one of the ladies and said:

"You are extremely welcome. Are you happy? I have come here to make you happy. I have come here to give you the Message of BAHÁ'ÓLLAH; that this Message may become the cause of your happiness.

"Like unto a dove I carry a Message with

me wherever I go. BAHÁ'O'LLAH has written a letter, a Message; He has put it on my wings; through His power He has made me to soar and I have brought that Message here.

"That letter contains the glad tidings of God; that letter is the call of the Kingdom; that letter is the heavenly signs; that letter brings you the glad-tidings that He, BAHÁ'O'LLAH has accepted you, elected you from among all His creatures and prepared you for the sake of His Love for the whole human world; so that all may be enlightened with the Light of the Kingdom, sing the verses of Oneness, become the cause of the illumination of the realm of humanity, the source of everlasting happiness, the spreader of the cause of international peace;—so that all may find the Oneness of the world of humanity, promulgate oneness of thought, lay the foundations of unity of religions, establish universal education, announce the idea of racial oneness, proclaim one race from every standpoint, and illuminate the world of man with the Lights of God. This is the Message. This is the letter which BAHÁ'O'LLAH has put upon my wings, and I give you that Message today. It is assured that if you accept the Message of the Blessed Perfection and live and act accordingly, you may bestow Everlasting Life upon the world of humanity.

"I have brought these flowers from the Orient so that you may perfume the Occident. This is a melody that I have brought from the East so that you may listen to it in the West. It is certain that you will listen to it. This harmony will stir the stones and even the plants; it will give hearing to the deaf, quicken heedless hearts and awaken the dead bodies; for this is the Melody of BAHÁ'O'LLAH."

Turning to one of the gentlemen, Abdul-Baha said: "How are you? You must speak now."

The gentleman replied that he had heard Abdul-Baha speak in Washington and had come to hear him again in Philadelphia; that he was glad indeed to see the East and the West so affiliated.

Abdul-Baha said: "We have become your relatives. The East and the West have embraced each other. God willing they will become one; the East will become the West and the West will become the East; both of them will become one.

"We desire to wipe this Atlantic away and connect these two continents, so that the sea

may not have any effect; it may not become the cause of separation, it may seem as though there was no Atlantic between the two hemispheres; that these two hemispheres be connected with each other; nay rather, they will be as one country. The East must become identical with the West and the West with the East. Do you think it is possible and it is good? It will be the age of the diamond; the diamond!"

Then the gentleman said, "God willing the wireless telegraph and the fast steamers will make this possible."

Abdul-Baha replied: "Don't say, 'God willing,' say 'I hope.' When that wireless telegraphy of the consciousness is established and communication is realized, it will be like the communion between the mind and the heart. Think what wonderful unity is between these two human organisms. It is uninterrupted. The communication between the heart and the mind is continual, uninterrupted, and noiseless. But what a great knowledge it has; although it is voiceless its voice fills the whole world. Wireless telegraphy is good, is perfect, for wireless telegraphy consists of the vibrations of the air, which is the medium of the message from one place to another, but the other wireless telegraphy is realized through the vibrations of the Love of God.

"You have great capability. This is truth that I speak to you. Your sympathies are great, you have rapidity of thought. Therefore it is my hope that you may practice the Teachings of BAHÁ'O'LLAH and live and act according to those principles. Teachings are revealed for the sake of practice and not for the sake of hearing or listening only. When man listens to certain teachings he must live them. To listen to the teachings is very easy, but it is difficult to bring them into our daily lives.

"It is easy to expound one thousand letters of teachings. It is still easier to listen to them, but it is difficult to put into practice one of them. Teachings are like an image reflected into a mirror. If these images find outward expression, wonderful results will be the outcome, but if they are only images in the mirror they remain valueless.

"His Holiness Jesus Christ brought blessed Teachings. He was the cause of the illumination of the world of man. He was the cause of Everlasting Life. He was the cause of the agreement of the sects of the world of humanity. He was the cause of the attainment of the good pleasure of the Manifest One, but His

teachings were more or less lost in the mirrors. All the books and libraries seek to bring these teachings fully into the outward realm of activity. If the teachings of His Holiness Jesus Christ had found full expression in the realm of visibility, this world would have become another world; it would have become the paradise of heaven; it would have become the image of the Kingdom.

"First, souls practice the teachings. These souls become the realization of the heaven of God; they illuminate the realm of man. Now it is my hope that you may become a perfect mirror reflecting the teachings of BAHÁ'O'LLAH; not only in the mirror, but finding outward expression. Every night, may you think, 'Which one of the teachings of BAHÁ'O'LLAH shall I put into my daily life tomorrow?' Should you become assisted in the practice of one of the teachings of the Blessed Perfection, thank God for it a thousand times,—that you have become helped and confirmed in that service. This is my hope for you."

The gentleman asked, "Is BAHÁ'O'LLAH the reincarnation of Jesus Christ?"

Abdul-Baha answered: "The Manifestation of the Essence of God is like unto the sun, which has different risings. The dawning places are different but the sun is always the same. The lamps are different but the light is one.

"Consider with the eye of reality. The aim of life is reality, and reality is one. Reality does not accept multiplicity. This is the essence of the teachings, and an established, self-evident fact. The light is the light no matter from what lamp it shines. The rose is the rose no matter from which rose-garden it comes. The fruit is the fruit no matter upon which tree it is produced. The breeze possesses life no matter from which direction it is wafted. Always think of the breeze and not of the direction. Look upon the flower and not upon the earth which has produced it. Look upon the light and not upon the lamp. Look upon the jewels and pearls, not upon the depths of the sea. Search and find the pearls from whatever sea they may come, whether eastern sea or western sea. Find the pearls, find the jewels from whichever mine they may be; whether it be the mine of the north or mine of the south. Consider the teachings. If they are truth hold fast to them; but if they are untruth throw them away.

"We cannot say that the Manifestations are

either greater or lesser. In order to make this distinction we must be greater than they. The only thing that we know is this—they are life. But to say that one is lesser and the other greater; this is beyond the comprehension of our intellects. In order to know that they are greater or lesser, we must surround them. But we are the surrounded, not the surrounder. We see that they bestow light,—that the rest of the world is illumined by them;—that is all. Do you not think that is the truth? We need a great teacher, a great professor to say that this teacher is inferior to the other teacher. We are all pupils. We only know that they are the teachers,—but so far as their degrees are concerned, we cannot comprehend them. If we want to do that we must be greater than they are, so that we may examine them and then find out which one has the greater knowledge. But as we are only pupils the only thing that we can find out and know is that they are teachers,—that they have brought certain teachings for the safety of the realm of the world."

AT THE UNITARIAN CHURCH.

Abdul-Baha with his party arrived at the church at eleven o'clock. The church was crowded and every available seat was taken. It was a most attentive audience which listened to those heavenly and humanitarian truths that morning.* The church seats about six or eight hundred. The pulpit is small and situated very near to the congregation. This was Children's Day and there were many bright young faces.

Dr. Evans introduced Abdul-Baha briefly and then gave over the morning to him. Dr. Fareed acted as interpreter. At the close of the service Abdul-Baha was asked to pronounce a Benediction, after which the people crowded around him and he shook hands with all. The party then returned to the hotel and the various friends went to their homes, only to return to the hotel as early as possible in the afternoon.

AFTERNOON AT THE HOTEL RITTENHOUSE.

On arriving at the hotel later in the day we found about fifty people in the little parlor. Abdul-Baha waved us into the room and bade us be seated. As there were no chairs we sat on the floor, which pleased Abdul-Baha very much. He said, "This is a cause of unity; see! the Occident is sitting on the floor like the Orient and the Orient is sitting on the chairs." He laughed quite heartily, and then proceeded

*See No. 7 issue of the STAR OF THE WEST.

with his discourse, which was in most part directed to a colored believer from Harrisburg, Pa.:—

“You have a good, pleasant country, excellent climate and polite, good mannered people. This is a populous country, and the prosperity of any country is dependent upon its people. One must not look at the house but at the dweller in the house. One must not look at the shell but at the pearl within the shell. One must not look at the garden but at the trees and flowers growing in the garden. If a country be in a state of the utmost prosperity but its people be without progress or perfections, it is valueless. If the dweller in the house be not worthy, no matter how excellent the house may be; if within the shell there be no pearls, of what use is the house, of what value is the delicacy of the shell itself? Now, we must endeavor in order that the delicate shells may contain brilliant pearls; these beautiful gardens produce fruitful trees. These brilliant pearls are the souls who are the lamps of the world of humanity, the fruitful trees of the divine garden, the stars of eternal glory. Strive that such souls may be found in your country.

“I hope that in this city there may arise some who shall be as lights on the Horizon of Reality; jewels in the crown of humanity, foundation stones in the divine temple of Oneness, lanterns of the Love of God. This is my hope, that in time so it shall be. Praise be to God! You have capacity, your intentions are sincere, you are turning to God, you seek for inspiration from the Kingdom, you are receptive and enjoy with spiritual intelligence. I hope that you may be of the ‘chosen ones.’

“In Washington, in many gatherings and meetings, we spoke of unity between the white and the colored races, presenting the subject with incontrovertible proofs and evidences. Whether logical proofs or traditional proofs, before God there is no distinction of white or colored. Whosoever has a pure heart, his deeds are better and more acceptable before the threshold of the Almighty, though he may be red or yellow. It is evident the colored and the white people belong to the same human family. In reality they are of the same human household in which colors, as in all departments of life, are used for adornment.

“If you enter a rose garden and find all the flowers of the same color there is no enjoyment; but when you see white roses, dark

roses, red and yellow—many kinds and colors, you will have perfect enjoyment. And why should not the same rule govern and prevail in the human family. For instance, in a flock of doves some are white, some are grey, some may be yellow or even red, but notwithstanding the difference in colors they live together in the utmost love and unity. Among the doves which belong to the animal kingdom, variety of color does not become a subject of discord; they dwell peacefully with each other. Is it then befitting that in the human family that difference of color should become the cause of strife? The dove knows that difference of colors does not harm it. Among horses some are red, some black, some white and some yellow, yet they are in the utmost affinity and accord. Most of the animals of the lower kingdom are of varied colors yet they associate peacefully, kind with kind. Is it befitting that man does not equal the birds? Indeed it is not.

“We said in the Washington addresses that the colored race must be very grateful to the white race and the white race kind and helpful to the colored race. The colored race must be very thankful because the men of the white race sacrificed their lives and became the cause of their freedom. This magnanimity cannot be forgotten. Furthermore, through this the white race became the cause of freedom for the colored race all over the world. The freedom of the colored race in America became the cause of freedom for the colored race in Africa and throughout the world. In Africa the colored race was grossly illtreated. Now they are free. This was because of the freedom enjoyed by the colored race in this country, and the freedom of the colored race in America was accomplished through the white race. The colored race should be grateful to the white; they should never forget this. Therefore we must endeavor so that day by day the love of God may increase in the world of humanity, the laws of man find the common bond strengthened, the virtues of the human world be developed and divine love shed its rays upon the mind of man until humanity becomes the manifestation of the rays of Divine Love.

“Everything which is the cause of the promotion of love must be encouraged, and on the other hand that which is the cause of hatred and enmity must be shunned. God has sent all His messengers and Prophets to establish love amongst humanity. All the Heavenly Books

[Continued on page 89]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Rahmat 1, 70 (June 24, 1914)

No. 6

PERSIAN-AMERICAN EDUCATIONAL SOCIETY

Dr. Moody sends a photograph, which I am enclosing, of three boys who are awaiting the favor of the Society. She writes about them as follows:

"These three boys who need tuition belong in the district of the Branch Tarbiat, and are free scholars at present. The father of center one is ill and poor, but manages to buy pencils and paper. The others live with old grandfather—no parents—very poor. Their brother is in Central Tarbiat on our list. I have advanced money for the pencils, etc., for these two."

We hope that the STAR OF THE WEST in an early edition can publish this photograph, with an appeal for benefactors for these boys. It has been found heretofore that the opportunity of seeing the boys who are in need has usually brought forth a generous response.

(Signed) JOSEPH H. HANNEN,
P. O. Box 192, Washington, D. C.



Three boys awaiting favor of Society
(Boy standing is paid for by parents)

NEWS FROM TEHERAN, PERSIA

I N TEHERAN there are meetings daily in every quarter of the city. There are several spiritual or working assemblies both of men and women separately, and notably among these is the "Mahfel-e Dars-e Akhlagh"—meeting or assembly of moral teachings,—whose work should prove interesting to readers of the STAR OF THE WEST.

This is a band of perhaps fifteen young men between twenty and thirty years of age, which

was established about five years ago and from the center here, as business or other affairs called members to other cities, branches were established and carried on—if not by the pioneer himself, by another selected from that particular city. So there are now branches in Mazandaran, Barfarush, Kashan, Kazvin, Esphahan and Hamadan. The latter was established by Agha Seyed Hassen-e Shearkat, who was one of the founders of the central

assembly here, and has worked there so effectively that that branch outnumbers the original one.

Meetings or classes are held here every Friday morning (the national day for religious observance) in five different quarters. The boys vary in age from the very smallest to eighteen years. Each class teacher has an assistant, while two go about supervising and inspecting from district to district. It is rather interesting to note that practically all these teachers are of Musselman origin, whether teaching in the Jewish, Zoroastrian or Mohammedan quarters. The boys collectively number about one hundred and fifty here in Teheran.

Six grades of work have been arranged:

FIRST—15 lessons in Persian, concerning the moral teachings of all the great prophets. The duties of a Bahai, etc.

SECOND—Lessons along the same lines but in Arabic.

THIRD—*Hidden Words* explained and memorized together with the Tablets of this Manifestation, BAHĀ'ŪLLĀH.

FOURTH—*The Ighan* and *Kitab-el-Akdas*.

FIFTH—*Mofavezat* (Mme. Dreyfus-Barney's "Some Answered Questions").

SIXTH—Hadji Sadr's Proofs. (Hadji Sadr is no longer living and this book is still in document form.)

After the noonday meal the teachers gather under the instruction of Mirza Ozeezollah Khan (Mostofi)—Arabic teacher in the Boys' Tarbiat schools and trained at Beyrout.

Later in the evening they consult together as to the matter and method of teaching.

Thus the entire day is given up to the work of the Cause and every effort is made to spread the Teachings. The president or chairman of this assembly, Mirza Neamatollah Khan, joined a football team in order to teach two or three Musselman members.

LILLIAN F. KAPPES.

ABDUL-BAHA'S VISIT TO PHILADELPHIA

[Continued from page 87]

are written for the sake of Love. All the prophets have borne trials and martyrdoms in order that Love may become established in the hearts of the children of God. The wise men and philosophers of every age have suffered and endured so that this Love might become reality. But ignorant, selfish man does not let it become a reality. Every day a veil is created; every day a new darkness is seen. Every day an impenetrable cloud appears so that the rays of the Sun of Truth are not manifest. One must live fortified against passion and desire. We must obey the command of God. We must live according to the Good Pleasure of the Lord. The Good Pleasure of the Lord lies in Love. The Good Pleasure of the Lord is the illumination of the world of humanity, and the illumination of the world of humanity is Love. I hope that all of you may become the manifestors of Divine Love. Like the angels may you become united! May you bloom like the flowers and trees in the garden! May you become fruitful like the trees in the orchard! So may you become Children of the Kingdom!"

After this talk Abdul-Baha went for a walk and the friends gradually disbursed. There were many people present to whom the teachings were new.

AT THE BAPTIST TEMPLE.

At eight o'clock Abdul-Baha arrived at the Baptist Temple, Broad and Berks streets. Dr. Conwell went forward and greeted him most cordially, taking both his hands in his own, and seated him with evident pleasure and joy. The collection had just been taken and Abdul-Baha directed Mirza Ahmad Sohrab to place money in the collection plate. This is Abdul-Baha's invariable custom. In every church where he has spoken he has given towards its support, according to the needs of that church.

The talk* that evening was long and complete, going into detail on many points. It was listened to by about 2,500 people. After the service, Abdul-Baha spent some time in Dr. Conwell's study, meeting different ones. Here again, as in the morning, the people crowded around him to feel the touch of his hand or hear a word from him. Such is the power of the Spirit of BAHĀ'ŪLLĀH.

The Monday morning newspapers had most favorable items, many of them taking sections of the Sunday talks at the two churches verbatim. The Spirit of BAHĀ'ŪLLĀH had already quickened the City of Philadelphia. Although Abdul-Baha's visit to this city covered but

*See No. 7 issue of the STAR OF THE WEST.

thirty-three hours, several thousand people heard him speak and many more read the blessed words in the papers.

AT THE HOME OF MRS. REVELL.

At 9:30 Monday morning, Abdul-Baha went to the home of Mrs. Mary J. Revell, where a meeting had been arranged. There were about fifty people present. Abdul-Baha went into every room of the home and seemed very happy. He sat in a rocker by the front window and spoke these blessed words to all:

"This is a meeting, the members of which are strung together like pearls and all the pearls are brilliant, for all are Bahais. The brilliancy of these pearls is not known for the present; their brilliancy will be known later on. Thank ye God that He has drawn you together through the Blessed Perfection. He has made you fruitful like unto trees. He has made you like unto a rose garden, the freshness of which will be known in the future. When the heat and rays of the Sun of Reality shine in the future, then the freshness and beauty of these flowers will be realized. In brief, render thanks to God, for your spirits are gladdened with the glad-tidings of God. Be forgetful of all other thoughts. Be filled with the Spirit of BAHÁ'O'LLAH. Your thoughts must be of BAHÁ'O'LLAH. Your mention must be of BAHÁ'O'LLAH. Your life must be devoted to BAHÁ'O'LLAH. Your firmness must be evident in BAHÁ'O'LLAH, for BAHÁ'O'LLAH has endured for your sake infinite vicissitudes. All His life He was subject to persecutions. During the nights, He was not at rest. He did not sleep in peace for one night,—not one. Never did He find peace and composure. All His life He was subject to persecution. All His life He was exiled. All His life He was imprisoned. Therefore we must be loyal to Him; turn our faces to Him; praise His mention in this world; expound His teachings; quicken people with His Spirit, so that His Heavenly Image may descend and His Heavenly Power affect the

hearts. Thus every day may we find a new spirit, every day may we make a new resolution, every day may we be confirmed and illumine the world of humanity. We must supplicate day and night, beg assistance and confirmation from His Holiness BAHÁ'O'LLAH that we may become pure mirrors, that the rays of sincerity may perfect them, the virtues of the human world appear, the moralities of the Kingdom be reflected and that we may attain the high station of happiness. This is my advice to you. This is my request for you. This is my hope for you."

All day Monday he gave private interviews. After the meeting in the morning at Mrs. Revell's home he met the friends who wished a personal word. After having seen most of them he slept for a few moments. Between one and two o'clock, two of the Bahais went to the hotel and found Abdul-Baha there alone. He talked to them in English. To one of them he said, "Why were you not at the Bahai home this morning? All the Bahais were there. You should have been at this Bahai home." He was smiling and very happy.

At three o'clock Abdul-Baha and his party took the train back to New York city. Although an indescribable feeling of sadness came over each and every one, still they know the Sun shall never set for Philadelphia again; she will go on and on until all promises are fulfilled, and the true spirit of "brotherly love" be fully realized. For Abdul-Baha has said so and his words give life and are creative.

* * *

And here we wish to urge that all spread the Blessed Message of BAHÁ'O'LLAH as much as possible, so that many more people may come to the Light of Reality. For it is a wonderful blessing and one that cannot be compared to anything else in all the world, even if one must travel far and under great difficulties to do so. The reward is far in excess of anything the heart or mind can conceive.

[A photograph of Abdul-Baha taken in Philadelphia was published in No. 6 issue, Vol. IV, STAR OF THE WEST]

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha, "Nature," at the home of Mr. and Mrs. Maxwell, Montreal, Canada; (2) utterances of Abdul-Baha on "Education of Children," given at Akka; (3) The "Crown of Persia"; (4) hardships and the high cost of living in Persia; (5) Tablet to the friends in Kashan, Persia; (6)

Tablet to the students of Vehdate Bashor School of that city; (7) glad-tidings from Kashan Assembly; (8) Tablet to the poor (Bowery Mission), New York City; (9) from the *Hidden Words*; (10) announcement to the subscribers to the STAR OF THE WEST in the Orient.

کسی که آن را بخواند نعمت الهی سیر گردند پس معلوم شد که ما فخر هر چند از نعمت دنیایی بهره ایم اما از خوان نعمت بیرون بهره و نصیب داریم هر چند در سز و خلق ذلیلیم در پیش خدا عزیزیم هر چند گرسنگیم از آنکه آسمانی بهره و نصیب داریم هر چند برهنه ایم بخلعت مرهبتی که مستقیم در خقی که آن باب و برک برهنه است از فیض بهاری سبز و خرم گردد یعنی که انکیه خالیست سینه نوحه برودن آمد اگر چنانچه رحمت و مشقتی در عالم ناسوت داریم کمن رحمت و آسایش در جهان لاهوت داریم اگر چنانچه چراغ نوری در لانه و آشیانه ما خاموش است لکن چراغ آسمانی داریم اگر از لانه دوری موهوم از خلوت و لذت معنوی نصیب موفود داریم جمیع انبیای الهی و مظاهر مقدسه است و تعلق بر لحت و آسایش و ثروت این جهان فانی نداشته جمیع حتی مسیح تاج فقر بر سر داشته و بکلیت ملکوت دل بسته بودند پس معلوم شد که فقر سبب ذلت انسانیت و ثروت سبب لحت و عزت عالم انسانه اگر چنین بود البته جمیع انبیای الهی بوی بودند حتی مسیح اول غنی عالم بود و حال آنکه در میان بستر انبیا داشت و در شب چنانچه از پنجم آسمان و طعامی از گیاه ارض پس واضح شد که فقر سبب ذلت نیست البته آن بود گویا میتوانست که از برای خود بهره سلطه بی باشد نعمت و ثروت مویا نماید ولی بجهت تضایع بد بکران و تسلی قلب و فقر با فقر دسبر و تاج فقر بر سر داشت و بظاهر بیسوسا مان بود و حضرت بهاء الله آیای در نهایت فقر کردند در دنیا چون در طهران روزی بیک نان داشت و بس دیگر فقر اعظم از این نمیشود و همچنین اوقات بیسوسا بر او گذشت که در نهایت عسرت بود و حال آنکه مقدم بر آن بود که اسباب لحت و وسعت معیشت فراهم آمد آنچه نروذ که در دست مردم روی زمین مینماید قطع از عالم خاک است چه معادن عظیمه از ذهب و فضه درین خاک در لطن ارض موجود چه بوی که نمینه که در زیر خاک مدفون ملاحظه کنید که ارض خاک ضعیف چه قدر ثروت دارد و عاقبت بختن پسترا تولید آرزوی

کند شکرت بنماید و ثروت لاهوت بطلبید و نعمت آسمانی بخریدید و دستها آسمانی منزل و مأوی کنید و آشیانه های الهی روخا بهره و نصیب گیرید شکر کنید خدا را که مورد عنایت حضرت سید احدیتید زیرا حضرت مسیح و فرزند طوبی المفقرا و اسید علم که از برای شما هارنق یومی نیز مهیا کرده و بیاید بهاء سهم و شریک در موهبتی که باشد ان خدا خواهد که از هر جهت از برای شما هارنق حاصل شود . اعزاز از برای ان از برای انان بنهایت بلاغت بخرانید و علیک البها الابرار عبد البها عباس

انکلمات مکتوبه

ای غنیای ارض : فقر امانت نند در میان شما پس از دست حفظ نمایید و بر لحت و فقر خود تمام نبردانید . ای مغروران با اموال فانیه : بدانید که غنا نیست مگر میان طالب و مطلوب و عاشق و معشوق هرگز غنی بر فقر قرب وارد نشود و معنی غنا تسلیم و خردمندگی و کزلی پس بیکبار است حال آن غنی که غنا از سگ و جادو منقش نماید و از دولت ابدی محروم شود و گوید قسم با ستم غمگین که نور آن غنی اهل آسمان را روشنی بخشد چنانچه شمس اهل زمین را . ای کز زمین : در فقر اضطراب نشاید و در غنا اطمینان نباید هر فقری را غنا بدید و هر غنا را غنا تعب و کمن فقر را غنا است و الله غنی است بیک حقیر شما بدید نیز که در غایت آن نعمت الله رخ بکشاید و در ایضا تمام انتم الفقرا و مسرور و کله مبارک [و الله هو الغنی] چون وضع صادق و اذین قولی باشد ظاهر و باهر و هویدا و اشکار شود و بر شتر قنایان گردید و معنی باید . ای سازج موی : حوصله باید گذاشت و بقناعه طایع شدن زیرا که لازمه این محرم بوده و قانع محبوب و مقبول . ای پیران تراب : انیسار الله محرم گاهی فقر را بکنید که ما از ان نعمت بهلاکت افتند و از سرور دولت نصیب یافتند الکر من خصله فنیفا لمن تراب من خصله

اعلام

نجیباخر از مشرکین عرب سالیک و الونیم میگردد و ما از مشرکین شرق بیک دالر یعنی دوازده قران قانع است بلکه باین واسطه همه ارا را بخلد

کند زیرا مطلع شمع جمعیت است باید از این انوار بیجا
 اقطار منتشر شود . جمیع عالم استعداد دارد فقط مبلغ
 لازم است اگر عالم استعداد نداشت نفس ظهور نمیشد نفس
 ظهور دلیل بر استعداد است **اگر عین استعداد داشته**
 باشد آفتاب طبع نمیکند **فقر طبع آفتاب دلیل بر استعداد**
 است که انطوع نتایج عظیمه خواص شد و معادن و نباتات
 و حیوانات پرورش خواهد یافت عالم مثل جسم انسانی است
 و امر الله شرف روح میماند تا جسم استعداد نداشته باشد در
 جلوه نماید نفس ظهور دلیل بر استعدادش است

ایضا از بیانات مبارک

سختی و گران بینی

سختی و گران بینی ناله و فغان نموده بودید آیا
 هیچ میدانی که ایرانیان چه کرده اند و هنوز غافلند
 در قوی بلاد امریکا نفوس بیدار شده اند و اهل ایران
 هنوز در خواب غفلت گرفتار سختی و گران بینی از بیانیست
 و معرفت هر بلای و سبب بلای شما دعا کنید که نفوس بیدار
 گردند و بیدارگاه پروردگار را یابند همه این سخنها هم
 باید و جمیع این دردها درمان جوید .

لَوْحٌ مِّبْرَکٌ

کاشان بواسطه جناب ناطقی اجابای الهی علیهم صلاوات الله علیهم
هو الله
 ای ایمان روحان عبد البهائم کاشان در ایام سابق تفوق بر جمیع بلاد
 در کثرت احبب داشت همیشه خبرها خوشتر میرسید از رؤسای
 بعضی ایرانیان بی وفای پروا رویا غلط نهاد و کجی نمودند
 تا آنکه بعون و عنایت جمال مبارک در این ایام حرکت نموده و شعله زده
 پس از این راه بیاید در این ایام بگردن خوار و تقاسم و رعایت کت
 و شرف و تعظیم روز بروز کاشان را ترقی داده تا آشیان طبعی قوی

گردد و شایان الطاف پابان شود امید چنین است
 حال ملاحظه نماید چه قدر عزیزید با وجود قافله مزاج و حالت
 آب و بخورابی شب مشغول باید ذکر شما هم و تجربه بر پاختم نماید
 که هیچ بلاد هیچ خلقی هیچ زحمتی عبد البهائم را از کار باز ندارد شما نیز
 بعون و عنایت جمال مبارک باید در نهایت نفع و انوار و عنایت
 پرورانید سه سال است که این عبد سرگشته که در هر است و در جمیع
 شهرها مشغول بنیواد یا بهای و الاچی در این مدت اکثر اوقات
 غلیل بود و کفایت ضعف و قوت علت او را از فراز و هیچ
 و هیچ باز نداشت تا آنکه با کندی رسید با این چند حرکت
 بسر برد حال با وجود قافله مزاج کمال قوت رو بسین میرود
 و نهایت آرزو آنیکه بعون و عنایت جمال مبارک و فضل نامتناهی
 الهی آنچه غایت آمال است حاصل شود و اسباب بلا جدید
 فراهم آید شما ای آبیای الهی باید روش نفوس مبارکی که در سبب
 جانفش نمودند و هر یک با علی علین عروج کردند بگردن کجی
 چیزی مازاد موش کنید چنانچه حضرت امیر مفرماند : -
 حتی اجعل اولادی کلها روحا و احدا و طایفه خدمتک
 اگر چنین نمایند در آنک زمان علم بین روح زند و نجات پروردگار
 بقاها امتنا بیاید و علیکم البهائم الابرار عبد البهائم

ایضا

کاشان بواسطه حضرت آواره ستمین مرد و در پیش علم حقا الله
هو الله
 ای نونها لان کلشن عبت الله و ای سبزهها نوزخیزن معرفت الله
 در فضل بهاس در طرف گلزار نهالانه اطراف بی اندیشه است
 و سبزه نوزخیزان فیه شکبیز شکوفه الطاف بیع است و بر
 و بدله ترقی سریع چون تماشا ایان بساحت گلزار گزند و بر طلعت
 انهار گزند مشایع عطش یابند و دماغی معسر خاطر عشا و جویند
 و دلی آزاد پسر شما که اهل دو حقه قدسیه و انمار سخن انیس
 باید در این موسم بیع و موی بیع ترقی سریع نماید و با وجود بیع تو
 بساحت بیع سمع کنید که ای بیع الاطاف لطیفی بدیع نما

سه سامان یافتند چنان ترغیب کردند که شهه آنان شدند
 حضرت عیسی علیه السلام ام غریب را تربیت کردند تا آنکه با علی
 درجه ترقیات رسیدند حضرت رسول علیه السلام را
 بادیه را تربیت کردند اعراب توحشه را تربیت کردند نفوس
 جاهله را تربیت کردند تا در جمیع مراتب وجود بمنتهی حده
 ترقی رسیدند که مرتباً عالیه اروپا فی الحقیقه مبدأ ترقی
 انجیل اندلس بود و طوائف بزیه الشام و مصر و بغداد
 که عرب بودند پس واقع و مشهود شد که اول مرتبی عالم
 انبیا هستند مرتبی کل هستند مرتبی عمومی هستند مرتبی عالم
 انشا هستند و هر کس بتربیت آنها بتعلیم اطفال پردازد
 متابعت انبیا و اولیای الهی کرده است

حکایت الهیه کردند و اوقف حقیقت شدند انحضرت مع و جمیع
 مظاهر مقدسه خبر گیرند و آبی شود از نفوس او کائنات از افرای
 عظیم تر باشد حضرت سح الهی بود آسمانی بود ملوک بود روحانی
 بود البتة و از این فیلسوفها برتر و فرمید هم عقل او بیشتر هم
 او را کشف فیتر هم توایش برتر هم شعورش بالا تر بود پس چه
 از هر چه تر گذشت از این حیات جسمانی گذشت از لجه گذشت از
 نعمت گذشت جمیع بدایا قبول نمود همه رزق ایا را تحمل نمود چرا حقیقه
 اینکه احسان روحا داشت قوه روح القدس داشت مشاهده ملکوت
 می نمود فیوضات الهی داشت قوه معنوی داشت روحانیت محض
 بود و همچنین جمیع مظاهر مقدسه الهیه

تربیت اطفال

بیانات مبارک حضرت عبدالمعز در خصوص تربیت اطفال
 در شب هفتم محرم ۳۲۸ هـ در مدینه مقدسه عکا و حضور حضرت

ایضا از بیانات مبارک تاج ایران

نوشته اند که میخواهند بعضی از سنگها تاج ایران را
 بفروشند تاج ایران عدل است نه سنگ اگر بترسند
 بر سر این مملکت تاجی از عدل بگذارند درست است تاج سنگ
 چه مری دارد سنگ است پادشاهان قبیله ایران اتفاقاً عدل
 کردند نه تاج سنگ ایران از جهت اینکه شمس حقیقت
 از افق ایران طالع شده باید کاری بکنند که اقلیم ایران تاج عالم
 بشود و آن وحدت عالم انسانی است و اتحاد و اتفاق عموم
 بشر آفتاب همه عالم رویت شود و هدایت کنند نفوس
 در خط استواست انشاء الله تعالی الهی شدت تأثیرش
 در ایران باشد ایرانیان بان فیض و فیروز بیشتر از دیگران
 فائز شوند در مشهوری از شهدا هستند و ستان
 آقا سید مصطفی نوشته است " بچاه شصت نفر یک دفعه
 مؤمن شده اند امروز مکتوبش سید ایرانیان باید نوز
 نمایند که دیگران فیض عظیم را از ظهور شمس حقیقت بیشتر
 بریند یعنی تعالیم الهیه در عالم سائر بیشتر از ایران تأثیر

تربیت اطفال خدمت بزرگ است باید که بتربیت الهی
 تربیت کرد که هوای دنیایند اطفال مثل شاخه تریمان شاخه
 تاج را هر طور بخواهی تربیت کنی شاخه کج تربیت است شود
 درخت جنگلی بتربیت بوستانی شود گیاه بی ثمر بتربیت با ثمر شود دانش
 جاهل بتعلیم دانا شود مرغ وحشی طیر دست آموز میشود عیا
 در ذره رام شوند تربیت خلی تا اثر دارد تا آنکه عظیم دارد جمیع انبیا
 بجهت تربیت بعرض شدند خلاصه تربیت سببهاست
 است تربیت سببهاست تربیت سببهاست تربیت سببهاست انشا
 و شمس تربیت انسان کامل میکند مزبله را تربیت کنی گلشن شود
 خاک را تربیت کنی گلزار شود سنگ را تربیت کنی گلزار شود سنگ را تربیت
 کنی لعل بچشان شود اینست که مرتبی لازم است بدون تربیت انشا
 انسانی شود انبیا اولیای عالمند حضرت عیسی علیه السلام فرم
 اسرائیل را تربیت جلیل کرد بعد از اینکه ذلیل آل فرعون بودند
 اسرائیل را امیر کرد فقیر بودند غنی شدند جاهل بودند عالم
 شده اند جبان بودند شجاع شدند سفیل و سرگردان بودند

مخبر

انسانی بود فرق میان فیلسوف کامل و شخص جاهل چیست
 این است که جاهل با طبیعت بیگانه اما فیلسوف با آن تربیت شده
 تا کاملاً گشته و لاهوت و بشریت خدا اینها را از برای این فرستاده
 کتابهای مجتهدین نازل گشته تفهات روح القدس بر این
 دیده ابراهیم کرم بر این فرستاده نموده الهامات غیبیه بر او
 این فرستاده قوی عقلیه بر این داده که مقصدهای طبیعت
 کامل گردد ظلمات خرد طبیعت را بشود جهل عالم طبیعت را
 گردد اخلاق مذمومه عالم طبیعت را بشود ظلم عالم طبیعت را
 گردد انبیا را جهت این سمعوت شدند تا نفوس بشر را
 تربیت الهی کنند تا از نور عالم طبیعت بختان دهند مثل
 انبیا مثل باغبانان است مثل خلق مثل جنگل و خارزار انبیا
 که باغبان الهی هستند انبیا انسانی تربیت میکنند شاخها
 کج را راست نمایند درختهای بی ثمر را با ثمر کنند جنگل را از
 بی باغ و گلستان نمایند و لا اگر عالم طبیعت روشن بود کامل بر
 تربیت لازم نبوده مدار لازم نبود مکاتب لازم نبود احتیاج باین
 صنایع نبود چه که کامل بود هیچ محتاج انبیا نبود زیرا عالم
 طبیعت کامل بود هیچ احتیاج معلم نبود زیرا عالم طبیعت کامل بود
 محتاج بکتاب نبود زیرا عالم طبیعت کامل بود هیچ احتیاج خدا
 نبود زیرا عالم طبیعت کامل بود همه اینها برای اینست که عالم طبیعت
 ناقص است این قطعه زمین آینه چه بود جنگل بود
 زمین خالی بود و این مقتضای طبیعت بود پر چه چیز او را
 آباد کرد عقل انسانی پس ناقص است عقول انبیا این
 نرد را کامل نماید بعد از آنکه زمین بود جنگل بود حال
 شود آباد شده پیش از آنکه کلیوس بیاید امیر کجا چه
 بود عالم طبیعت بود حال عالم انسان شده اگر عالم طبیعت
 کامل بود باید همان طور باشد حال ملاحظه کنید که اول
 تا طبیعت بود حال روشن شده اول طبیعت بود حال آباد
 شده جنگل بود حال بوستان شده اول خارستان حال
 گلستان گشته پر ثبات شد که عالم طبیعت ناقص است ظلمات
 اگر طبیعتی مترادف شود او را تربیت نکنیم بر حال طبیعی بگذاریم چه پیش

شبهه نیست بی ادراک و جاهل ایمان و حیوان خواهد
 بود در واسطه از قیام ملاحظه کنید که مثل حیوان بلکه
 پست تر از حیوانند پس ملاحظه نمائیم که تربیت الهی در
 عالم انبیا چه کرده عالم طبیعت عالم حیوانات است حیوان بر
 حال طبیعی باقی ولی حیوانات وحشی نه اهلی در میان جنگل
 بر حال طبیعی باقی کل در عالم طبیعتند تعلیم و تربیتی نیست در
 عالم حیوان هیچ اغلام و خطا خبری نیست حیوان از خدا خبر
 ندارد از عقل انبیا خبر ندارد از حق و خطا انبیا خبر ندارد
 حیوان انسان را نظیر خود تصور میکند ابدان انبیا را نمی بیند
 چرا بجهت آنکه بر حال طبیعی باقیست جمع حیوانات طبیعی
 هستند جمع مادیون مثل حیوانات حاصلات جنگل و خارزار است
 و خطا ندارند مگر خدا هستند هیچ خبر از خدا ندارند هیچ خبر
 از انبیا ندارند از حضرت الهی خبر ندارند جمع حیوانات نیز
 از تعالیم الهی خبرند جمع حیوانات اسیر میسوسانند فی
 الحقیقه نظیر فلاسفه این زبان می دانند چنانکه انبیا از
 خدا انبیا را حاصلات و خطا از فیض روح القدس انبیا و خطا
 الطبیعه خبر ندارند هر چه از برای این کالات بدون نجات
 فیلسوفها بعد از تحصیل بیست سال خدا انکار کرده قوای
 روح الهامات الهی را انکار نمایند حیوان بدون نجات فیض
 کالات مثل حضرت گاو که از هیچ چیز خبر ندارد از خدا
 خبر ندارد انبیا و خطا خبر ندارد جمع حیوانات از روح
 بهمنبرند این فیلسوفها نیز جز از عبرت سنجی ندارند
 نظیر حیوانات با وجود این بگویند ما فیلسوفیم زیرا از جمیع
 نمی دانیم حال آنکه حضرت گاو بدون تحصیل علم این فضیلت
 دارد در کمال تشخص این فرمی شود نظیر آنست که انسان
 از خدا خبر باید حاصل شود داشته باشد انوار الطبیعه
 خبر گیرد نظیر انسان اینست که از تفهات روح القدس بهره
 باید بخواند اینست که از تعالیم الهی خبر گیرد اینست
 نظیر انبیا و لای خبری فی نبیت جبرائیل نادانی جهل
 است آیا بشود فوسیکه در نهایت جهل هستند و لطف

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مخبرناختر

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این جریه به حسب طریح بهائی هرگز نهاده و نوزاد و توزیع میگردد و در نهایت آنرا در مسائل یکانگی شش و وصفت ایدان و ترویج صلح عمومی و تربیت اطفال و پیشرفت حضرت بهاء الله در اطراف جهان و ترویج حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداری است قبول و نشر خواهد گردید.

و نادان میماند مثل اهالی اواسط افریقا پس این عالم ظلمانی را هر وقت بخوایم نورانی کنیم تربیت مینمایم بی ادب بالوت میشود بد اخلاق خوش اخلاق میگردد اما اگر جهال طبیعت بگذاریم تربیت نکنیم بقیامت است از حیوان بدترند نوع خود فریادی کشند میدهند و میخورند پس معلوم شد که طبیعت را بحال خود بگذاریم ظلمانیت لهذا باید انسان از تربیت نمایم تا این انسان ظلمانی نورانی شود و این جاهل دانگردد بی ادبیا ادب شود ناقص کامل گردد بد اخلاق خوب اخلاق شود تا این حیوان انسان شود هیچ شبهه نیست انسان بدون تربیت از حیوان بدتر است پس معلوم شد عالم طبیعت ناقص است تربیت لازم است تا کامل شود جمیع فلاسفه که کورانه میگویند عالم طبیعت کامل است ملتفت نیستند که عالم طبیعت ناقص است باید تربیت کرد تا کامل گردد چرا تلامذه را در مدسه تربیت میکنند؟ مادام عالم طبیعت کامل است چرا تربیت مینمایند باید جمیع بشر را بگذارند خود تربیت میشوند جمیع این صنایع را از تربیت حاصل و ظاهر کرده اند زیرا این صنایع در عالم طبیعت نیستند این کشفات از تربیت حاصل شد مثلاً این قوه برقیه تلغراف فونوغراف تلغراف و سایر کشفات تجدید جمیع این تربیت ظاهر گشته اگر بشر تربیت نمیشد و بر حالت طبیعت و گذارند جمیع این صنایع جلوه نمینمود این مدتی این ترقیات در عالم

طبیعت
نطق مبارک حضرت عبدالبهاء در منزل طبیعت حضور
جمعی از بزرگان و ادیان در خانه مسکول در روز تیرا کندی
ایرکاشب ۳ سبتمبر ۱۹۱۲

ساعتی پیش چو لیلی ایجا آمد با او مذاکره کردم که طبیعت کامل است یا ناقص روشن است یا ناپاک آن بحث را بخوایم خلاصه کنیم
طبیعت مرتجیح الجمع یعنی عالم جسمانی چون بدقت نظر عالم طبیعت یکیم و بعضی امری در پی بریم ملاحظه میشود عالم طبیعت ناقص است ظلمانیت دقت نمائید اگر چه آنچه زین را ترک کنیم و بحال طبیعت بگذاریم خازن را گرد علفهای بیهوده بیرون آید اگر که هستی را ترک کنیم انجاری غیر پروراند جنگلات بی ثمر است بی نظام است پس بر عالم طبیعت ناپاک است باید آن را روشن کرد روشن نشود چه چیز است باینکه این چیزی که باقتضای طبیعت خاری بزرگ آورده علفهای بیهوده انبات نموده آن را ترک کنیم و تربیت نمایم تا کمالها معطر برسد و دانه های بارکت که رزق انسانیت بر روی چنگلها نیکه بحال طبیعی ظلمانی قیض و برکت ندارد تربیت میکنیم درختهای شمر را بارور مینمایم جنگل بود بوستان میکنیم در مزارع مستطعم مینمایم اول ظلمانی بود چون بوستان شد نورانی گشت و همچنین اگر انسان را بطبیعت ترک کنیم از حیوان بدتر میشود جاهل

*“ERE LONG THIS CALL WILL FILL THE
WORLD WITH ITS FRUITS”*

IT IS nearly two years and a half that I have been a wanderer over mountains and deserts and a traveler over seas and lands. The journey was extended to many climes. . . . The penetrative power of the Holy Cause has stirred the columns of the world. In many cities of America the Divine Call was raised. Likewise in the countries of Europe. In many churches, clubs, meetings and universities of America the Glad-Tidings of the Kingdom of ABHA were explained explicitly with a resonant voice, and no one arose in opposition. They listened most attentively and expressed their pleasure afterward. Ere long this Call shall yield the most glorious results and will fill the world with its fruits.

—*ABDUL-BAHA ABBAS*

Extract from Tablet to Persian Bahais

To the believers of God and the maid-servants of the Merciful, Philadelphia, upon them be BAHÁ'O'LLÁH'-EL-ABHÁ!

HE IS GOD!

O ye sons and daughters of the Kingdom!

* * * O ye friends and maid-servants of the Merciful! It is easy to advance toward the Kingdom, but it is difficult to remain firm and steadfast. Therefore, endeavor ye as much as ye can to make your faith firm like unto a well-rooted tree and produce blossoms and fruits. Neither be ye agitated on account of the blowing winds of tests and trials. The firmer the roots of the tree the greater its blossoms and fruits. Because the Apostles of Christ remained firm and steadfast they became assisted in the most great services and the confirmations of the Holy Spirit descended upon them uninterruptedly.

If ye seek the illumination of the Kingdom ye must arise with infinite resolution. Be ye not discouraged or lukewarm on account of troubles and vicissitudes. Show ye an effort so that that region may be illumined, the Kingdom of God may raise its tents and the breaths of the Holy Spirit may quicken the souls.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

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No. 7

ADDRESSES DELIVERED BY ABDUL-BAHA AT PHILADELPHIA

SUNDAY, JUNE 9, 1912

Dr. Ameen U. Fareed, interpreter; stenographic notes taken by Miss Edna McKinney

ADDRESS BY ABDUL-BAHA AT THE UNITARIAN CHURCH, 15TH AND GIRARD AVE., PHILADELPHIA, PA., SUNDAY MORNING, JUNE 9, 1912.

Dr. Kenneth E. Evans, Pastor, briefly introduced Abdul-Baha and in conclusion said: "We welcome to our church the dear soul of the East, who comes to us with his message of fraternity and faith."

ADDRESS BY ABDUL-BAHA.

I COME here from distant countries, from Oriental climes, from countries where the lights of Heaven have ever shone forth, from regions wherein the Manifestations of God have appeared and the radiance and power of God have become manifest. The intention and purpose of my visit is that perchance a bond of unity and agreement may be established between the East and the West, that Divine love may encompass all, Divine radiance enlighten both continents and the bounties of the Holy Spirit shall revivify all. Therefore I supplicate the threshold of God that the Orient and the Occident may become as one, that these various peoples shall become one people, that religions may become unified, that all souls may become as one soul, and that they may be as the waves which represent one sea. May they become as trees, as flowers and roses which adorn and beautify the same garden.

The realm of Divinity is an indivisible Oneness and wholly sanctified above human grasp. For the intellectual knowledge of creation is finite, whereas the comprehension of Divinity is infinite. How can the finite comprehend the infinite? We are utter poverty, whereas the Reality of Divinity is absolute wealth. How can utter poverty ever grasp absolute wealth? We are utter weakness, whereas the Reality of Divinity is absolute power. Utter weakness can never attain nor comprehend absolute power. The phenomenal beings which are captives

of certain limitations are ever subject to transformation and change from one condition to another. How can such phenomenal beings ever grasp the eternal, heavenly Reality? Assuredly it is an absolute impossibility, for when we study the creational world we see that the difference of degrees is a hindrance to such comprehension. An inferior degree can never comprehend a degree superior thereto. For example, the mineral can never comprehend the vegetable, no matter how far it shall advance. The vegetable, no matter how far it shall advance, cannot comprehend the reality of the animal kingdom. In other words, it cannot grasp a world that is endowed with the power of the senses. The animal, no matter how far it shall advance, cannot grasp the human reality, cannot attain the power of intelligence and ideation in man. Hence it becomes evident that difference in degree is ever an obstacle to comprehension; an inferior degree cannot comprehend a degree superior thereto. This flower, although it is so beautiful, fresh, fragrant and delicately scented—although in the vegetable kingdom it has attained perfection—nevertheless it cannot comprehend the human reality, it cannot possess sight and hearing; so it is unaware of the world of humanity, notwithstanding both man and the flower are accidental or conditional beings. The difference is the difference of degree. This is the cause of that non-comprehension, because the human degree is superior and the degree of the flower inferior.

This being so, how can the human reality, which is limited, ever comprehend the eternal unmanifest Creator? How can limited man ever comprehend the unlimited Lord? There is no doubt that he cannot, for whatever comes within the human power of ideation, within the mind of men, is man's limited conception, whereas the Divine realm is unlimited, infinite. But the Reality of Divinity has bestowed its bounties upon all the phenomenal world. The

Divine spiritualities are to be witnessed even in the contingent world. The Lights of God illumine the world of man like unto the sun which shines gloriously with all its effulgence upon the material world. The Sun of Reality is one, Its bestowal is one, Its heat is one, Its rays are one, It shines upon all the phenomenal world, but the world being composed of different degrees, comprehensions differ; each Kingdom according to its comprehension receiving the light and bounty of the Eternal Sun. The black stone receives the light of the material sun, the trees likewise receive that light, the animals are recipients of it. All are developed by the heat of that sun, for the sun is one and its bounty is one. The perfect soul of man, that is to say, the perfect individual is like unto a mirror wherein the Sun of Reality has become reflected. The perfections, the image and light of that sun have become reflected therein. Its heat and illumination are manifest. That soul is a perfect expression of the Sun.

These Mirrors to which I refer are the Messengers of God who tell the story of Divinity just as the outer sun becomes manifest in the material mirror, which reflects the image and light of the sun in the skies. In like manner, the image and light of the sun of Reality are manifest and evident in the mirrors of the Reality of the Manifestations of God. That is what his Holiness Jesus Christ meant when He said, "the Father is in the Son." The purpose is that the Reality of that Eternal Sun had become reflected with all Its glory in that Son. It does not signify that the Sun had descended from its place in Heaven or in any way effected an entrance into the mirror, for there is no entrance or exit for the Reality of Divinity; there is no ingress or egress, for it is Holy above all things and ever occupies Its sanctified station. Changes and transformations are not of the Reality of Divinity. Transformation from one condition to another applies to contingent realities.

At the time when there was the greatest strife, warfare and animosity, when conflict between religions and sects was prevalent, when races were warring with each other, when the differences were very great—at such a time as this, His Holiness BAHÁ'O'LLAH appeared from the Eastern horizon, promulgating the Oneness of Divinity and the oneness of humanity. He taught that all humanity were the servants of one God, that all have come into being through the bestowal of the one Creator. God is kind to all, God nurtures all, God provides

for all, He rears all, He protects all, and deals lovingly with all races of people. Inasmuch as God is kind to all, why should we be unkind? Inasmuch as God is loyal to all, why should we be disloyal? Inasmuch as God deals with all in mercy, why should we deal with animosity and hatred? This is the Divine policy, and surely it is greater than human policy. For no matter how sagacious humanity may be, it can never attain to a policy that is superior to God's. Therefore we must emulate the Divine policy. We must love all nations, all people; we must be kind to all. We must consider all as the leaves, branches and flowers of one tree. The children of one household, because all belong to the progeny of Adam. We are the waves of one sea; we are all the grass of the same meadow; we are the stars of the same Heaven, and all find shelter in the same Protector.

At most, one may be sick, that one must be treated; he may be ignorant, he must be educated; he may be asleep, he must be awakened; he may be dead, he must be made alive.

So BAHÁ'O'LLAH promulgated the oneness of human kind and the fundamental oneness of religion. He taught that the fundamentals of all the religions are one; that Reality is not multiple, Reality is One. The foundation underlying all the Divine precepts is that One Reality, It must needs be Reality, and Reality is One, not multiple. Therefore the foundations of the Divine Religions are one. But we can see that certain forms have come in, certain imitations of forms and ceremonies have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the Reality of the foundations we shall agree, because it is One and not multiple.

In proclaiming the oneness of mankind, BAHÁ'O'LLAH taught that men and women were both humankind and there is no distinction between them. The only difference which exists now is due to education. If women be educated equally with men, there is no doubt that distinction will disappear. The world of humanity has two wings—one is the female and the other the male. A bird cannot fly with one wing. If one wing be defective, the strong wing, the perfect wing, will not be capable of flying. The world of humanity has two hands. If one hand be defective, the hand which is perfect is also hindered and will be unable to discharge its duties.

God has created mankind. He has endowed all with perfections and intelligence, He has given all two hands and two feet, He has given all two eyes and two ears, no distinction has He made; no differentiation;—therefore why should women be inferior to men? The justice of God will not allow this. The justice of God has created them equal. In the estimation of God there is no gender. The one whose heart is purest, whose deeds are best, is acceptable in the estimation of God, be that one male or female. How often have certain women been the very pride of men;—for example Mary the mother of Jesus. She was the pride and glory of mankind. Mary Magdalene, Ayesah the daughter of Pharoah, Sarah the wife of Abraham and innumerable others have glorified the human race by their excellence. In this day there are certain women among the Bahais who far surpass men. They are wise, perfected, well informed, very progressive, most intelligent and the glory of men. They are far more courageous than men. When they speak in meetings the men listen to them with great respect. Furthermore, the education of women is much more important than the education of men, for these daughters will be mothers, and mothers rear the children. The first teachers of children are mothers. Therefore, they must be in a state of utmost perfection in order to be able to educate the sons. There are many provisions by BAHÁ'ÓLLAH in regard to this.

Therefore BAHÁ'ÓLLAH promulgated oneness of education, that is the need of one curriculum for both men and women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind. When all mankind shall receive the same education, and the equality of men and women be realized, the foundations of warfare will be utterly destroyed. Without this it is utterly impossible, because differences are conducive to strife and warfare. Equality between men and women is conducive to the abolition of warfare, because women will never be willing to sanction warfare. Sons are very dear to their mothers. Mothers will never allow them to go to the battlefield and shed their blood. Would a mother be willing to have a son whom she had reared for twenty years torn asunder on the battlefield? No mother would ever be willing. No matter in what cause they ask her to separate from her son, whether patriotism, the military policy, the glory of war,—mothers will not consent to this. Therefore when the

equality of men and women is perfectly realized and women shall obtain their rights, there is no doubt that warfare will entirely cease among mankind.

Among the other principles which BAHÁ'ÓLLAH inculcated was that science and religion must agree. Religion must be reasonable; it must perfectly agree with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly in the Reality. If questions of difference arise, which are both unreasonable and unscientific, these are outcome of pure imagination. How many superstitions of this character have arisen in past ages! Consider the imaginations and superstitions of the Roman people, which lay at the foundation of their religious beliefs! Consider the Greek nations and their religious superstitions! Consider the superstitions of the ancient Egyptians, which were the foundations of their beliefs! All these were contrary to reason and science. Therefore it is now evident that they were superstitions, but in times past they held to them most tenaciously. For example, a certain idol of the many idols of the ancient Egyptians was to them a perfected miracle, whereas in reality it was just a piece of stone. Science could not sanction that a piece of rock was a perfected miracle. Therefore this must have been superstition, and now it is evident that it was superstition. Therefore we must cast aside superstition and investigate Reality. That which we consider as reasonable and real shall be accepted, and that which science and reason cannot sanction, is not Reality but imitation. These imitations must be cast aside and we must hold tenaciously to Reality, agreeing with science, agreeing with reason. When we do that, differences will utterly disappear. All will become as one family, one people, one nation, and the same susceptibility and education shall be witnessed.

BENEDICTION.

O Lord! O Thou hope of people! Thou art the shelter of all these, Thy servants! Thou knowest the secrets and the mysteries! We are all sinners, and Thou are the shelter of sinners—the Merciful, the Clement! O Lord, look not at our shortcomings! Deal with us according to Thy grace and bestowal. Our shortcomings are many, but the Sea of Thy forgiveness is boundless. Therefore confirm and strengthen us. Aid us in that which will make us acceptable at Thy Threshold. Illumine

the hearts, make the eyes seeing, render the ears attentive, resuscitate the dead and heal the sick. Render the poor rich and the fugitive confident. Accept us in Thy Kingdom. Illuminate us with the light of kindness. Thou art the Generous! Thou art the Clement! Thou art the Kind!

* * *

ADDRESS GIVEN BY ABDUL-BAHA, SUNDAY EVENING, JUNE 9, 1912, AT THE BAPTIST TEMPLE, BROAD AND BERK STS., PHILADELPHIA,

INTRODUCTION BY DR. CONWELL.

THE text with which we greet the great teacher and prophet, Abdul-Baha Abbas, is to be found in the second book of Romans and the eleventh verse, "There is no respect of persons with God."

Our own people know well the history of Abdul-Baha; visitors are here who already know him; hence there is no necessity of any further introduction. We wish to hear of the efforts of those who have gone before him, and of his own splendid efforts in bringing about the unity of all mankind. I therefore give the time entirely to our friend, and the friend of humanity everywhere, Abdul-Baha Abbas of Persia; more recently of Palestine.

ADDRESS BY ABDUL-BAHA.

I have the utmost pleasure this evening in being present. Truly this is an assembly gathered together in the utmost condition of spiritually. I perceive the fragrance of spiritual susceptibilities of the Kingdom among you—devotion to God, sincere intention and spiritually. Glad Tidings!

From the beginning of the creation of Adam up to our day, there have been in the world of humanity two pathways,—one the natural or materialistic pathway, the other the religious pathway.

The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature;—it can do whatsoever it may desire. Whatsoever its proclivities may be, it can gratify them;—it is a captive of nature. The animal cannot deviate one hair's breadth from the natural pathway. It is utterly minus spiritual susceptibilities, it is utterly ignorant of the Divine Religion, it is utterly uninformed of the Kingdom of God. The animal has no part in the power of ideation or conscious intelligence; it is a captive

of sense perceptions; deprived of that which is beyond the plane of the senses. That which the eye of the animal sees, the ear hears, the nostrils sense and the taste detects,—that which it can feel by the sense of touch;—these are the five senses to which the animal is captive and subject. The result of these sensations are acceptable to him. But that which is beyond the sensibilities, that which is from the conscious pathway to the Kingdom of God, the spiritual susceptibilities, the Divine Religion,—of these the animal is completely unaware, for the animal is utterly a captive of nature.

One of the strangest things witnessed is that the materialists are proud of their natural proclivities. They state, that which is sensible or tangible is worthy of credence, but that which is not within the realm of the sense perceptions is unreasonable. By their own statements they are captives of the senses. Of the spiritual world they are uninformed: of the Divine Kingdom they are unaware; of the Divine bestowal they are unconscious. If this be a virtue, the animal has attained to a superlative degree, for the animal is absolutely unaware of and not at all in touch with the spiritual realm. The animal, too, would totally deny the existence of that which is beyond the senses. If we grant that to be subject to the senses is a virtue, then the animal is the most virtuous, for the animal is entirely bereft of that which lies beyond, entirely uninformed of the Kingdom of God, whereas God has deposited within the human creature a colossus of power whereby he can rule the world of nature.

Consider how all the phenomenal beings are captives of nature! This tremendous sun, the center of our solar system, is a captive of nature. These immense stars and planets, the great mountains, this globe—the earth, the mineral, the vegetable and all other kingdoms beneath the human are captives of nature, except man. Other phenomenal beings cannot deviate one hair's breadth from natural law. The sun with all its glory and greatness, millions of miles from this earth of ours, cannot deviate in the least degree from the law of nature; it cannot wander one inch from its orbit; it is a captive of the materialistic law of nature. But man is the ruler of nature. Consider: According to the law of nature man should remain upon the earth. But man transcends this law and soars aloft in airships, dives in submarines and sails upon the surface of the ocean. Man has been able to harness the tremendous energy of electricity and imprison

it in a small lamp. He can communicate from the East to the West in a moment. He is able to confine the voice in the phonograph. He is a dweller upon the earth, yet he penetrates the mysteries of the distant stars. He discovers the realities latent within the bosom of the earth, uncovers treasures and reveals secrets and mysteries of the phenomenal world, which, according to nature, should be the unfathomable and latent secrets. According to natural law they should remain hidden, but man through an ideal, invisible power can discover these realities and bring them forth from the invisible plane to the visible. This is contrary to nature's law.

Therefore it becomes evident that man is ruler over the province of nature. Nature is not advancing whereas man is progressing. Nature has no consciousness whereas man is endowed with it. Nature has no volition, it does things perforce whereas man possesses volition. Nature is incapable of discovering mysteries or realities whereas man is empowered to do so. Nature is not in touch with the realm of God whereas man is in tune therewith. Nature is uninformed of God but man is conscious of God. Man can acquire virtues whereas nature is bereft of them. Man can voluntarily discontinue vices whereas nature cannot. It is evident that man is more noble, superior to nature; that in him there is ideal power surpassing nature.

Man has consciousness and volition whereas nature is devoid; man is endowed with memory which nature lacks; man is endowed with the power of intelligence whereas nature is bereft; man is empowered with ideal attributes, and virtues whereof nature is utterly deprived. Hence man is nobler than nature because of the ideal force latent and manifest in him.

How strange then it seems that man, notwithstanding his endowment with these ideal powers, will descend to a level beneath him and adore that which is very inferior to his station. God has created such a holy spirit within him that he is the most noble of all contingent beings. In ignoring these virtues he becomes a captive of matter, considers matter as a god and denies that which lies beyond the natural plane. Is this virtue? This in its fullest truth is animalistic, for the animal realizes nothing but the natural. In fact the animal is the greater philosopher because it is utterly ignorant of the Kingdom of God, pos-

sesses no spiritual susceptibilities and is uninformed of the Heavenly World. In short, this is the pathway of nature.

The second pathway is that of religion, which is the pathway of the Divine realm. It involves the acquisition of praiseworthy attributes in the world of humanity, heavenly radiance and commendable actions. This pathway is conducive to the progress and uplift of the world. It is the source of the illumination of the world of humanity; the cause of human training and ethical improvement. It is the magnet which attracts the love of God, because of the knowledge of God it bestows. This is the foundation of the Holy Manifestations of God, for they are in reality the foundation of the Divine Religion of Oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues, and illumination of human kind.

But alas! that humanity is submerged so utterly in imitations, although the Reality of Divine Religion is ever the same. Most regrettable is it that superstitions have obscured the Reality, so that the world has become darkened and the illumination of Religion is not apparent. This darkness is conducive to differences because dogmas and rites are various and have become the cause of discord between the religious systems whereas Religion is for the unification of mankind. Religion is the cause of love amongst men, the cause of amity, the cause of the acquisition of praiseworthy qualities, but people have become submerged in the sea of imitation, and holding to these counterfeits, are utterly negligent of the Reality which unifies and are bereft of the radiance of Religion. They are holding to superstitions which are a heritage from their fathers and ancestors. To the extent that these imitations have caused darkness, they have taken away the light of Religion. That which was meant to be conducive of life has become conducive of death; that which was an evidence of knowledge has become a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be a cause of its degradation. Therefore the realm of the religionist has gradually disappeared and become darkened and the world of the materialist has daily advanced. For that which the former held to was no other than counterfeit or imitation, while holiness and sacred Reality of Religion was neglected and discarded.

[Continued on page 105]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Kalamat 1, 70 (July 13, 1914)

No. 7

(From Diary of Mirza Ahmad Sohrab, April 2, 1914)

"I AM WAITING, I AM PATIENTLY WAITING"

FRIENDS, the time is coming when I shall be no longer with you. I have done all that could be done. I have served the Cause of BAHA'O'LLAH to the utmost of my ability. I have labored night and day all the years of my life.

O how I long to see the believers shouldering the responsibilities of the Cause! This is the time of the proclamation of the Kingdom of ABHA! This is the hour of Union and Accord! This is the day of the spiritual harmony of the friends of God! All the resources of my physical strength are exhausted and the spirit of my life is the news of the Unity of the people of Baha. I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I might hear the songs of love and good-fellowship raised from the meetings of the believers. My days are numbered, and save this there is no joy left for me.

O how I yearn to see the friends united like unto a strand of shining pearls like the brilliant Pleiades, like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The Angel of the Kingdom of ABHA is calling to them; will they not hearken? The Messenger of the Covenant is pleading; will they not obey?

Ah me! I am waiting, waiting to hear the glad news that the believers are the embodiment of sincerity and loyalty, that they are the incarnation of love and amity and the visible symbols of unity and concord! Will they not rejoice my heart? Will they not satisfy my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call?

I am waiting. *I am patiently waiting!*

—ABDUL-BAHA ABBAS

ADDRESSES DELIVERED BY ABDUL-BAHA AT PHILADELPHIA

[Continued from page 103]

When the sun sets, it is the time for bats to fly. They soar because they are birds of the night. As the light of Religion became darkened, the materialistic birds began to fly. They are the bats of night. As the sun of religion sets it is their time for activity. The world has been darkened and clouds have spread over it.

His Holiness BAHÁ'O'LLAH has appeared from the eastern horizon. Like unto a sun He has come into the world. He has reflected the Reality of Divine Religion and dispelled the darkness of imitation. He has laid down the foundation for new Teachings, and thereby resuscitated the earth.

INVESTIGATION OF REALITY.

The first teaching of BAHÁ'O'LLAH is the investigation of Reality. Man must investigate Reality himself, forsaking imitation. As the nations of the world are pursuing certain imitations, and imitations are various, the differences have been productive of strife and warfare. So long as these imitations remain, the oneness of the world of humanity is impossible. Therefore we must investigate the Reality in order that through Its Light this darkness may be dispelled. For Reality is One Reality. It does not accept multiplicity or division. If all the nations of the world investigate Reality, they will agree and become united.

Many people and sects in Persia have investigated the Reality. They have become united and agreed and now live in a state of utmost unity and accord, agreement and love; there is no longer the least trace of strife or disagreement amongst them.

Consider! The Jews were expecting the appearance of the Messiah, looking forward to it with heart and soul. But because they were submerged in imitation, they did not believe in His Holiness Jesus Christ when He appeared, and finally arose against Him, even to the point of persecution. Had they investigated Reality, they would have accepted their promised Messiah. These blind imitations fill the world with darkness, cause warfare and become the cause of rancor and hatred. Therefore we must investigate Reality in order to extricate ourselves from all these conditions. Thus may our faces become illumined and may we find the pathway to the Kingdom of God.

UNITY OF MANKIND.

The second teaching of BAHÁ'O'LLAH concerns the unity of mankind. All mankind is

one family and all are the servants of God. God has created all; all are the children of God; God provides for all; God rears and nurtures all; God is kind to all. Why should we be unkind? This is the policy of God, the lights of which have shown up the whole world; His sun is shining upon all; His clouds send down rain upon all; His breezes refresh all. Therefore it becomes evident that human kind without exception is sheltered beneath His protection. At most some are imperfect, they must be perfected; some are ignorant, they must be taught; some are ill, they must be treated; some are asleep, they must be awakened. The child must not be oppressed because he is a child, he must be educated; the patient must not be neglected because he is sick, nay rather one must entertain compassion for him, he must be healed. This makes it evident that the animosity which exists between the religious systems must be dispelled, and conditions of love and amity be entertained by them all.

RELIGION THE CAUSE OF PEACE.

The third teaching of BAHÁ'O'LLAH is that Religion must be the cause of amity, the cause of unification and the nearness of God to man. If Religion be the cause of animosity and warfare, then surely non-religion is better than religion, and an irreligious man is better than one who is religious. Nay, on the contrary Religion must be the cause of love, a bond to unify all humanity, a message from God.

RELIGION AND SCIENCE MUST AGREE.

The fourth teaching of BAHÁ'O'LLAH is that Religion must correspond with science. For God has endowed man with mind or reason whereby he is required to determine the verity of propositions. If religious questions be contrary to the standards of science, they are no other than pure superstition and imagination. For the opposite of knowledge is ignorance. Unquestionably religion must agree with science. It must be reasonable in order that it may instil man with confidence. If a question be contrary to reason and science, it is impossible for man to attain confidence; he will always be vacillating.

Everything that nurtures prejudice, whether that prejudice be religious, sectarian, patriotic or political, is a destroyer of the firm foundation of humanity. Prejudice is the destroyer of human happiness, no matter what form it

assumes. Until existing prejudices pass away it is impossible for the world of humanity to advance. Everywhere we witness religious, racial, sectarian, patriotic or political bias and partisanship.

For six thousand years the world of humanity has been restless and the cause of its restlessness is prejudice. As long as prejudice remains, warfare will continue, animosity and hatred will prevail. Therefore if we seek to establish peace we must cast aside all these prejudices for otherwise it is impossible to find agreement and composure.

ECONOMIC READJUSTMENT.

Fifth: Among the teachings of BAHÁ'O'LLAH are principles which concern the readjustment of livelihood, that is to say, certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. In order that all human kind may be at ease, the readjustment of the economical situation is necessary and of the utmost importance; until this is effected happiness is impossible.

EQUALIZATION OF RIGHTS.

Sixth: The equalization of rights. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

EDUCATION OF ALL.

Seventh: The same education of all mankind is a necessity. All the standards of education in schools must be the same, that is to say the same curriculum should be followed and the basis of ethics should be one.

A UNIVERSAL LANGUAGE.

Eighth: The oneness of language, namely that a universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies of learning shall elect a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal

language. All will acquire the international language. This is one of the great factors in the unification of man.

EQUALITY OF MEN AND WOMEN.

Among the principles of BAHÁ'O'LLAH is one which concerns the equality of men and women;—that men and women are all the progeny of Adam. For female and the male gender are not particularized to humanity. Gender also exists in the vegetable and animal kingdoms, but without distinction or preference. Consider that in the vegetable kingdom there is no preference whatsoever between male and female; there is complete equality. Likewise in the animal kingdom, between male and the female there is no preference whatever; all are beneath the protection of God. Man is the noblest of creatures. Is it becoming that he should observe such distinction? Unquestionably it is not. The lack of progress and development by women has been due to the lack of equal education. If women had been educated equally with men, there is no doubt that they would be the peers of men, and that the capacities of the men would be acquired by them. The happiness of mankind will be realized when women advance equally with men. Then will it be complete.

PROTECTION OF THE HOLY SPIRIT.

The ninth principle which He set forth is that the world of humanity cannot truly advance through mere physical powers and intellectual attainments. Nay rather, in order that the world may really and wonderfully advance, the protection of the Holy Spirit is needed; the Divine Father must assist the human world to attain maturity. The human body is in need of material force, but the spirit has need of the Holy Spirit. Were it not for the protection of the Holy Spirit the human world would be extinguished. His Holiness Jesus Christ declared "Let the dead bury the dead." This statement of His Holiness indicates "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and it becomes manifest that the human spirit which is not protected beneath the Holy Spirit is dead. It is clear that the human spirit is in need of the resuscitation of the Holy Spirit, otherwise though materially advanced man cannot attain full and complete progress.

OUR PERSIAN SECTION this issue contains: (1) The necessity of an Educator; (2) the necessity of Unity; (3) the Lord tests mankind; (4) two kinds of Doctors; (5) "Admonish, for admonishing is beneficial to the believers"; (6) translation of article published in a Budapest newspaper—an echo of Abdul-Baha's visit; (7) the necessity of Religion—continued; (8) Bahai students graduate from Beyrut College; (9) news from the Holy Land.

مکتوبه میفرایند :-

﴿ اَيُّهَا الْاَيُّمُ عَرُوفُ بَعِيْتِهِمْ ﴾

چرا در ظاهر دعوی شبانی کنید و در باطن ذنب اغنام منتهی
شما شایسته قبول بیعت است که در ظاهر دعوی روشن است
و در باطن بیضلال و هلاکت کاروانهای مدینه و دیار شما

﴿ لَتَرْوِيحُكَ كِبَابُت ﴾

تابع ماقبله - که در شماره ۲ جلد ۵ چاپ شده است
از این اشارات معلوم شد که جمعیت بیشتر را ناکر است
از قانونی عادلانه که کل ما قیوم به البشر است و مدتی از زمین
اخلاق و تعدیل الطوار و ترک عادات مقته و حفظ حقوق تبادلی
طریقتی آن قانون اولی شود و دوری زندگان تا با نظام در وقت آن
قانون در حال انتظام باشد و حدود دانش و جمع شوند مخفی و روشن
باشد و آن قانون قانون انبیا و مظاهر کبریا است که باسم دین بر من
گشته و هذا الاسم طابن سما و هو متان سما و انزل روح
الحیوان حی به ارواح الازنا نسل الله ان یزیدنا علی التمسک
به انه ولی المؤمنین فی الآخرة و لا اولی و یکی از ثمرات محسوسه دنیا
این است که چون بدقت نظر کنیم مشاهده میکنیم که انسان از روح آ
کوبیده و حوادث امکانیه گزیده گزیده نیست و در حدود حوادث الهیه
تمام وقتا تر گردد بدجوری که هیچ امری نتواند تا لم ابراسکن و تا فرقی
سلبی باشد مگر همانند نسخه و بینه و اسید شویا آخری که بهترین
وسیله است از برای تحفیف و تسکین تا ملات کوبیده و تا افزای و نیویز
چنانکه در عوارض بلا و مواقع ابتلا از حد حاشیه مظهر سید است
حالاتیکه عبیه لنا طریقات یعنی در وقت ظهور قضایا و بروز زاریا
توجه بمید حی قدیر نموده و احوال را قلیل تا اثنا نگاشته بکمال
صبر و سکون و قناعت بکنه حضرت چون گذرانیم و آیه الایة کریمه
تَطْمِئِنُّ الْقُلُوبُ اِذَا نَزَلَ مِنْ رَبِّكَ الْخَبْرُ وَ لَوْ لَمْ يَلِكْ لَافْتَحَتْ
عَلَيْكُمْ وَاَنتُمْ حَرِيضُونَ اِنْ مَنَّا كُنْتُمْ بَعْدَ اَنْزَالِ الْوَحْيِ لَافْتَحَتْ
و بدقیته حبیب الله و کرم الیکل عسک جسته کرده با دوزخ را با
حصن حصین تسلیم و رضا مینموده و سبیل سوانح و موافق را

با تدبیر صبر و قناعت جوهری کرده اند و این بس واضح است
که بیرون جلالی چنین منبعت از اثرات و خاصیات دین است
و کمترین ثمره ظاهره فی که در این حالت بدست آید این است
که قلب مؤمن مشغول آنرا حوادث کوبیده تا تر گردد و لطفه بکبر
و وجدان او فرزند و لطیفه انسانیه از لطافت بیفتد ولی
و رفعتان دیانت به بیشتری ضرورتا تر گردد و افکار شویا
و لطیفه حقیقیه او در خطر افتد و مضررات ظاهره و معنی به حال
گردد پس دیانت اولین وسیله است برای تسکین و تسلیت
انصاف و فادان اشدا تا اثر در عوارض بلا ملاحظه شود
و ابروت تسلیت بر روی زمین سرد باشد و با جمله دیانت در
هر مقام اثری و در هر مرتبه ثمری است که این مقاله و جبین انجلی
ذکر آن نیست و چون برهن داشتیم که دیانت لازم و بهترین
اساس است برای انتظام عالم اکنون قلم را معترف میسازیم
بیکه تجدید دیانت . * محفل حنیف صحنه
۳۱۳

﴿ مُتَهَيِّانِ فَهَذَا سَيِّدُكَ كَلْبِي بِرَبْوَتِ ﴾

در ۱۷ ماه جون ۱۳۱۳ هجری قمری که تاریخ الفیض شدن حنیف
و کتر حبیب الله خدیجش و کتر ضاهان دیلم طب و جلیه گرفتند
و بدیع افندی بشری (ب.ع) شهادتنامه بکلین یوس علوم
نازگشته . مجله اختر به حضرات شرفان تهت برادر
تقدیم می نماید و از برای سلامتی نماند کرام بهائی نهایت
لا سائل وامل است . کلن تجدید *

﴿ اَخْبَارُ شَيْخِ اَقْدِسِينَ ﴾

جناب محمد افندی خلد حوم حسین آقا نوشته بودند که الحمد لله
در این ایام حضرت مولی الوری بعد از اقامت يك ماه نیم در طبریا
با کمال اقتدار و عظمت و جلال به حیفار رجعت فرمودند
و هوای طبریا چون خشک است بسیار بوجود میبارد
ساخته بود . و در ۶ ماه جولای جناب میرزا علی اکبر کرجی
با وروستان عامم با کوبه شدند نسل الله ان یزیدنا علی التمسک
دکتر ضیاء بغدادی

مَدَا اَز اَز وَا

تجزیه و زمانه میزبان مجله ۱۰ ماهه آپریل ۱۹۱۳ نمرة ۱۰
 شخصی جلیل ایرانی عبدالبهاء عباس پای تخته سنگ
 نزول اجلال فرمودند عبدالبهاء عباس شخصی جلیل و قابل
 و عالم و معلم روحانی و رئیس امر جهانی هستند و تعالیشان
 الفت و محبت و صلح بین نوع انسان است این پیام
 برای ترویج تعالیم این امر سازند و اکنون از مملکت
 آلمان با اینجا تشریف آورده اند در ممالک مدینه سفر
 کرده تا با استوت کجای تشریف فرماید همه جا حفظ
 داده اند و نفوس در نهایت طلب و اشتیاق استماع نمودند
 تا حال پیدایست تشریف آورده اند برای نرسیده که طالب
 فلسفه و علوم شرقی هستند حال غنیمت است که با شما
 خطا ایشان مشرف شوند ایشان بلشای فارسی صحبت
 میفرمایند و بلسطه دو مترجم ترجمه میشود و ایشان
 بظاهر نیز شخصی جلیل هستند از سن طفولیت عمر خود را
 وقف این امر نموده سالهای دوازده در حبس عبدالمجید بودند
 صرف محض ترویج این تعالیم که موافق این عصر است و
 ادیان و مذاهب بجهت این مقصد عزیز بلایای شدید
 دیده اند و در مملکت عثمانی اسیر و مدتها در حبس و مجرم
 بوده اند تا آنکه علم آزادی در ترکیه بلند شد و ایشان
 از حبس نجات یافته بدون ملاحظه راحت و محنت خود
 سفر نمودند این امر را به هزاران نفوس گوشزد فرمودند
 چه آیام حیات خود را فدای نشر این تعالیم نموده اند پس
 ایشان حضرت بجهت و الله از خاندان نجباء و بزرگان ایران
 بودند و مؤسس این امر بودند پس از تصدیق زیاد
 این انتشار یافت اهل ایران بعضی مؤمن و بعضی منکر
 شدند حضرت بجهت الله در قرین نوزدهم بعث
 شدند و مشاییشان باب در شهر تبریز شهید
 شد امروز بعد از ظهر نویسنده این چوبه در هتل
 رسته که بهترین هوتهای این شهر است مشرف شد

و با استماع بیاناتشان فائز و محاسن او را اینک بشنود
 شخص مجلل مستی را می بیند که از حق تعالی علمش حسین
 میشود با این سن در اطراف عالم مسافرت فرمودند
 و این تعالیم بقوت جوانی در سن پیری ترویج کردند
 محاسنشان سفید و عامه سفید دارند و گفتگویشان
 با هیمنه اناس این امر فرمودند امر عبادت روحانی
 سبب اناله تقالید و اوهام مذهبی و مردم صریح عمومی
 و وحدت عالم انسانی و تقاد ادیان و الفت بین اقوام
 و تساوی حقوق رجال و نساء و تحصیل علوم و فنون
 و تشکیل حکم کبری که اساس صلح بین ملل و امم دنیا است
 که کل باید بکریه ترک جنگ نمایند و فرمودند محضراً
 اساس ادیان الهی محبت است و الفت ..
 و برای تشریفات و مردشان جمعی مجتمع از جمله
 دکتر آگناس کونر که از اعضای پارلمان است و ستر
 ایکل منشی سفارت و پروفیسر جو مارتورجیولوس *

و امثال ذلك

نجف باختر : در روز خبر اعلان حرب ما بین دولت
 منسه "اوستیا هنگاری" و صرب رسید که شروع کرده
 به جنگ . حال که این آتش هنوز در استیاست و لا
 جمیع اروپ و خطر بسیار است صنعت و تجارت و کاسبان
 و خارجی همه مختل شده است و از این ضرر حتی به آمریکا
 رسیده است علی الخصوص بندر شهر نیویورک . عجیب است
 که سال گذشته حضرت عبدالبهاء بنفسه تشیع برده
 به هنگاری و جمیع احوال عالم انسانی دعوت فرمودند
 و به صلح عمومی و ترک جنگ تشویق کردند و پیغام الهی را
 تبلیغ نمودند و کمال کشتیهای محترم و رؤسای
 روحانی هنگاری تحریف به جنگ کردند و دعا و برکت به
 عساکر دادند . اما اینست امر مسیح که میفرمایند " مَنْ
 ضَلَّكَ عَلَى خَيْبِكَ لَا يَمِينُ فَوَلَّاهُ لَأَيُّسَرُ؟ *
 با حضرت بجهت الله در حق بنام فرستاده و کلمات

<p>﴿ فَاذْكُرُوا لِلَّهِ اَلَّذِينَ نَفَعُوا الْمُؤْمِنِينَ ﴾</p>	<p>﴿ وَصِفْ طَبِيبَانِ ﴾</p>
<p>که بر اهل بها و صاحبان عقل و ذوق ثابت و روشناس است که بهترین وسیله نجات من فی العالم و حیات بنی آدم عزت و ولادت ملت بهائی تبلیغ امر الله و ترویج تعالیم مقدسه حضرت بهاء الله است و ما بدین مقصد علی تقوایم رسید مگر آنکه اولاً افراد احباباً تبدیل افکار و تصفیه و تعدیل اخلاق و اطوار نمایند و بصادق بلغ نفسك ثم بلغ الناس فتأمل فرمایید تا اقوال و اعمال ایشان بپای هدایت دیگران شود و باعث تربیت بزرگان گردد و کلام دیگر آنکه باید بدانیم که وظائف حالیه احباب الله غیر از سنوات سابقه است چه که امر الله بواسطه مسأله تزیین حضرت عبدالبهاء بذات مقدس در اروپا و امریکا فرموده اند بک اجتهت تاز و اهمیت بی اندازه حاصل نموده و انتظار و دلایل انبصاف با کمال دقت و محاسبه اعمال اهل بها است که اگر موافق تعلیمات عالی الهیه باشد اقبال نمایند و هرگاه خدای نخواست از اجراء فرایض دنییه خود غفلت نمائیم بدیهی است سبب و بار غیاب شده ایم و ثانیاً باید خیلی دقت نمائیم تا بعضی از عبادت مذمومه ملل سابقه که بعد از چند یا چندین هزار سال در زمین آنها انشاء یافته باین رویها در میان احباب امر الله نشود که بدوشک نجات سابقین بجهت خود داد و دعاء مطهره شهدای مخلصین را بی ثمر میگذارد</p>	<p>خزین حضرت حکیم باشی علیه بها، الله الامیر هوالله ای حکیم الهی از بدلتی تا بیخ نایبنا هذا در دنیا در وصف طیبیان سوچود اطباء الهی و اطباء طبیعی و در کتب و صحف مذکور نفوس باکی طیبیان الهی بودند و تشخیص اراضی معنوی میفرمودند و بدیقات الهی معالجه میفرمودند آن طیبیان در دستان الهی تحصیل طیبیاتی کردند لهذا اراضی زمینه نفوس انسانی را بلکه علم بلکه آفاق را تشخیص میفرمودند و معالجه میفرمودند و همچنین طیبیان طبیعی بودند و نجات بسیار کشیدند بپایان ابراستار بودند و عللاً معالجه ابدان میفرمودند این دو فرقه هر دو خادم عالم انسانی بودند و فولاد عظیمه از هر دو وصف در میان و تو شکرتن خدا که طیب دل و جانی و حکیم جسم و ابدان در میان روحانی و داری و جانی و حی و علیان جسمانی را علاج و درستی بانی نمائی جامع دو طبایعی و حائز دو منقبت ابراست غیر هویت این است فضل و رحمت که تو را موفق گردست یاب و انبیا نموده و نظیر الطایف بی شمار فرموده جمیع نفوس خواه خردیش و خواه بیگانه که از تو بوی برور نموده آری این ملاقات شده کل از تو را فی و محنون و خوشنودند از این جهت عبدالبهاء تحبیطه خدمت تو بخورد و آرزوی موفقیت تو می نماید ای کاش من نیز از این خدمت نصیب داشتم و بهر فی میگرفتم لکن فی قصه بر حتمه من پیش از جمیع ابراست روحانی را تحت ابع ابری با کمال اشتیاق برسان و علیک</p>
<p>بهاء، الابری * عبد البهاء، عباس نجم باختر : قبل از ویلغ بساحت اقدس و ورود ابرید با بریکا از جمله بیانات مبارک این بود - که اگر شخصی فراطون این زبان باشد و ط از نجات الله محروم شود ابدش در فی ندارد ..</p>	<p>نجم باختر : حضرت طالعانی و برادر ایشان آقا میرزا امیر مرقوم فرموده بودند که نفوس و عرق جمعی پیدا شدند لافاً خذهم لومه لأم فی نشر التعلیم لالهیه و تبلیغ المقاصد الخیریه . بالله الله برهم</p>

<p>ساجد والجزيرة والشجر والبيت المعمور والقبر المطهر والسوى شكور تمتك بالعمرة الوفى التي لا انضمام لها وعليك البهاء الأبرى * عبد البهاء تقيس</p>	<p>الله وأنت كبرى ورحمت عظمى والفت باجمع ملل وصدقات وامانت وهر باني صميمي باجمع انرا ديشتر انهر ملل واولايد بنهايت دوستى وراستى وامانت وديانت والفت واما دعاه گردد حال اين صبح نوراني امرائه وان كوكب رجا دينانده آيا انصاف است که نعام اختلاف بين اجناس عدم اتحاد ستور و پنهان کرده لا والله بلکه جمع بابايد بيگانگان احسانا فمايم تاجه رسد باشتنا اغيارا بايد بپرستيم تاجه رسد بياس هذه شعيت الله ودين الله وامر الله في هذا القرن الجليل والعصر العظيم اميدم چنانست که اجناس را مانند چنين ستير انشاؤن کردند وهوره بدرگاه جماليت الجاننايم آن ياران مجاني را مرهبت سماوي خواهم که هر يك از اوقات تقديس چون تاره بدرخشند ومانند نسيم مهرب نفايت هارفسده و پشمرده في را روح حيات بخشند و البهاء الأبرى * ع ع</p>
<p>﴿ رَوْحِ انْسَانِي ﴾ آباده مرزا قابل هو الله</p> <p>اي بنده آستان مقدس نامه شما سيد در وقتي که در محيط اعظم مشاغل وغائل و تحاير مستغرت است جواب سئله في که خزانسته جوديد بتفصيل منع و مستحيل است لهذا جز بختصر تحرير ميشود که روح انشا و بعبارة اخري نفس ناطقه و عالم وجود واسطه ما بين مجردات و تجر است يعني روحانيات و جسمانيات انچه روح لطافت روحاني دارد و انچه هي کثافت شهوات جبراني و شرک ناسوف نه مجرد تام دارد نه تجر تام بلکه جمع الجبر و منع بين الاميزات اگر جهت روحانيه غلبه کند عليه گريد نوراني شود مجاني کرده مطبئه شود لطيف گردد مضيه شود و اگر بشون لکافي ناسف آوره شود مستغرق بظلمات گردد لومه شود اماه بالکسر گردد و در اسفل عالم وجود محقر يايد لهذا وجبه دارد چون جبه نوراني عقل بر عالم طبيعت غالب گردد قوه کاشفه في يايد که مصدر آثار ديغم و واقف حقائق و خواهر بايشا شود ان از جمله صفات مفضل اولاد نما *</p>	<p>﴿ الرُّبِّيَّةُ ﴾ تسه ده جابزين فبر على از اهل تسده صفهان عليه تحية والثناء هو الله</p> <p>اعطال الضعيف روزي حضرت امير المؤمنين عليه السلام بر بالاي يام بود شخصی تکام زياد برورد که با على يقين محفظ الوجود که در صورت حمايت او محفوظ و مصوفى فرمود "علي" عرض کرد پس خود را بياين اندر فرمود "طالب بطولب الامتحان نماند بلکه مطلوب بطالب الامتحان و آنرا ياش کند" و همچنين قرآن الالوان کنيد هر نفسی که زبان با امتحان کشور عاقبت بخير ان افتاد زيرا کيفه هيران او تحمل ثقل عظيم نمود و ميزان منال انچه شد ان حضرت رسول و حوله الغناء ان عيب نال کردند جواب فرمود "لو علمت الغيب لاستكثرت من الخبر ولا اعلم ماذا اني عمل بي بكم عند ابن نصره آن است روايت نيست وكن انظر الى الانشاء ولك البشارة ان الاصبوب تصعب كجمله الامالك مقرب اوتي مرسل وهذا نص الحديث ثم اعلم ان النجم قلوب والقلب</p>
<p>اي بنده آستان مقدس نامه شما سيد در وقتي که در محيط اعظم مشاغل وغائل و تحاير مستغرت است جواب سئله في که خزانسته جوديد بتفصيل منع و مستحيل است لهذا جز بختصر تحرير ميشود که روح انشا و بعبارة اخري نفس ناطقه و عالم وجود واسطه ما بين مجردات و تجر است يعني روحانيات و جسمانيات انچه روح لطافت روحاني دارد و انچه هي کثافت شهوات جبراني و شرک ناسوف نه مجرد تام دارد نه تجر تام بلکه جمع الجبر و منع بين الاميزات اگر جهت روحانيه غلبه کند عليه گريد نوراني شود مجاني کرده مطبئه شود لطيف گردد مضيه شود و اگر بشون لکافي ناسف آوره شود مستغرق بظلمات گردد لومه شود اماه بالکسر گردد و در اسفل عالم وجود محقر يايد لهذا وجبه دارد چون جبه نوراني عقل بر عالم طبيعت غالب گردد قوه کاشفه في يايد که مصدر آثار ديغم و واقف حقائق و خواهر بايشا شود ان از جمله صفات مفضل اولاد نما *</p>	<p>﴿ الرُّبِّيَّةُ ﴾ تسه ده جابزين فبر على از اهل تسده صفهان عليه تحية والثناء هو الله</p> <p>اعطال الضعيف روزي حضرت امير المؤمنين عليه السلام بر بالاي يام بود شخصی تکام زياد برورد که با على يقين محفظ الوجود که در صورت حمايت او محفوظ و مصوفى فرمود "علي" عرض کرد پس خود را بياين اندر فرمود "طالب بطولب الامتحان نماند بلکه مطلوب بطالب الامتحان و آنرا ياش کند" و همچنين قرآن الالوان کنيد هر نفسی که زبان با امتحان کشور عاقبت بخير ان افتاد زيرا کيفه هيران او تحمل ثقل عظيم نمود و ميزان منال انچه شد ان حضرت رسول و حوله الغناء ان عيب نال کردند جواب فرمود "لو علمت الغيب لاستكثرت من الخبر ولا اعلم ماذا اني عمل بي بكم عند ابن نصره آن است روايت نيست وكن انظر الى الانشاء ولك البشارة ان الاصبوب تصعب كجمله الامالك مقرب اوتي مرسل وهذا نص الحديث ثم اعلم ان النجم قلوب والقلب</p>

مختار

<p>۲ تا اعتصام بمره و فی تزیید یابد والفت و اتحاد در میان یا است از یاد جوید *</p> <p>یا حزب اللهه جمالهاک پنجاه سال گری و تحت سلاسل و اغلال بود و گری نیلا بقوت فخار عاقبت در این اسیر زندان گشت و بعد از آن قبالج و صدیان فوق الطافه سکون بعافت گردید و مدت اقامت در عراق و بی بناسد و شبی در نظرش از امان اجتناف نمود همواره صد سهام بود و در خط غیر از طول دست عدوان و بیای بنی لاد بلغا کفنا گشت و بعد از هفت در سخن اعظم قرائت و تزیینت و بیخونه در آن زندان اعظم اقام گشت مصائب و بلاهای حضرت مقصود را نامه نگیانش در آن مختصرا بنیست که در ایام حیات آسایش بکلی مفقود جمیع این بلاها و محن در آن ایام جمال و سعادت تحمل فرمود تا میان بشر و حدیث انسانی تفریاد و اتحاد و یکا گنجیسی جوید و بیباک اختلاف و بیباک بکلی برافند و در جمیع الواج تحریر و تشوین و تصحیح فرمود که ذرا و نجاج حصر در سخت عالم انسانی است که باید این وحدت با قهر مصاح صیحه در آفاق مستتر گردد زیرا در هر ظهوری که اشراق جمیع هشتم موضوع آن اشراقی از او بود در ایام ظهور حضرت کلیه موضوع شریعت الله و طاعت و انقیاد بر رب الجنود بود و احکام در نهایت صحت و کمال اینست که در قرآن میفرماید ” یا لایق علینا امرنا کاحسنه علی الذین قبلنا “ و در این آیه تزییر حضرت سبب موضوع و اساس شریعت آن جمیع موضوعات و انبیا و وفات و عدم انتقام از اهل نفاق و شقاق بود لهذا ” من ضلک علی صدک الامین حول الایسر “ فرمود و در این ظهور مجال محمدی موضوع امر و اساس دین الله کسرا تمام و منع عبادت او تا آن تغییر ذمته و اذلال طواغیت بود و در این ظهور حضرت اعلیٰ من طرف بیان تو صدایان بفریب غنا و عرف کتب و اوراق و عدم نفاق و قتل عام الامن و صدق بود اما در این دو سبب و در جلیل اساس دین الله و موضوع نبوت</p>	<p>۲ و اطول می زنند که عظم فیلسوف بعد از تحت و لولک و ریاضت سین کشه حاصل نمایند عوم این فرقه در نهایت کمال بفضل تخیل هند *</p> <p>پس معلوم شد از برای عالم انسانی بر حقیق عمری کلام تا اضراب تفرقه را در ظل کلمه واحد جمع کنند و ملل و تحاممه الحشریه و احد بنوشانند و عداوت و بغضات را ببدل محبت و ولا نمایند و جنگ و جدال را بصلح و سلام انجام دهد چنانچه حضرت رسول علیه الصلوٰه و السلام قبائل و قباایل و تحاممه مترجمه عریان بادید یکدیگر را پیام داد و در ظن خیمه وحدت در آورد این بود که آن عریان بادید ترقی عظیم نمودند و در عالم کمالات معنویه و صورتیه عالم افراختند و عزت بادید یافتند و همچنین حضرت مسیح علیه السلام ملل و قباایل و تحاممه عریان کرد و در میان کلدان و آشوریان اجببانی را که در نهایت بغض و عداوت بودند بر زمین واحد جمع کرد و ارتباط تام بخشید پس واضح و معین شد که از برای عالم انسانی مرتب و مدغم عمری لازم و آثار مظاهر بقصد الهیه اند و اگر نوری گویند که ما از خواصیم و احتیاج بتعلیم ندیم مثل آن است که خواص برای لشکری بگویند ما در خون جگر میوهیم محتاج برادر نیستیم این واضح است که این قول بی اساس است جمیع لشکری چه از خواص چه از عام کل محتاج سر را نزد که مرتب عمری است و هذا کاف و ان لمن التی التمع به و شهید ملک البهاء الابحی * عبد المعنا و یکس</p>
<p>ای یا این روحا عبد البهائم مدتی بود که اختلاف و عدم ایلاف احباب مدینه الله فخر برون بود و دل پر خون لهذا عبد البهائم کتافته و مخارج با احباب مدینه مستمرا نبود ولی چون بنیام از گوشه و کنار بشارت ایلاف ابرار سمع بار و غیبت گردید لهذا بکر از قلم بزرگان پروردگار پرداخت</p>	<p>﴿ لِرُؤْمِ الْجَانِّ ﴾ بغداد احبابی الی بواسطه قائم مقام هو الله</p>

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سالیک والرونی

ماه کلمت ششم

مَجَلَّةُ الْبَاحِثِ

۱۳۲۹

صفحة اول

جلد پنجم

شماره هفتم

قیمت اشتراك

۱۳ جولای

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق بزرگین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

تربیت از لوازم عالم مدنیت است و مدنیت بر دو قسم است
مدنیت عالم طبیعت و مدنیت عالم حقیقت که تعلق به عالم
اخلاق دارد و ظاهر دو در هیئت اجتماعی جمع نشود فلاح
و فحاح حاصل نشود ملاحظه نمایند که در جهان اورب
مدنیت طبیعی نیمه برافراخته و لکن چه تدابیر است جمیع
افکار و توجه سازنده و رفیقا است هر روز تجدید سلاح است
و زیند مراد التهاب الم بکلی منقطع و نفوس در زیر بار
زله و خیزان نیز مدنیت اخلاق و روحانیت را تجدید بخوانند
الله بکلی مفقود باقی همچنانکه در عالم طبیعت برین و آن عالم
همچنین در عالم حقیقت یعنی عالم جان و وجدان و شیم و اخلاق و
فضائل و پادان و کالات حقیقی عالم انشا و سعادت و وجه عالم
مربی و لیب مؤسس مدنیت طبیعی فلاسفه اخذ و معلم
مدنیت حقیقت مظاهر مقدسه الهیاند لهذا اگر عالم انشا
اندر طبیعی و بر حقیقی محروم ماند یقیناً باسفل و کات
عالم حیرانی متلاکورد مدنیت طبیعی مانند جلال است و در
الهی مانند سراج مدنیت جسمانی مانند جسم است و مدنیت
مانند روح این چراغ سراج لایم و این چراغ روح و لیب
صدر ساله جالیوس حکیم را مطالعه نما که در عقاید مدنیت
عالم انسانی تألیف نموده میگوید عقائد دنییه از اعظم و ساطع
عالم مدنیت و انسانیت است چنانکه در این زبان ملاحظه
نکیم گروهی را که سعی دارند چون در عقائد دنییه ثابت
و مستقیمند علوم این فرقه فیلسوف حقیقتند زیرا با اختلاف

لِزُومِ مَرْبِيٍّ

لوح مبارک برای حضرت سلام در چین علیه السلام
هو الله

این مقرون و شنیده حقیقت : نامه شماره سید دلیل بر آن بود
که از افاق وجدان صبی تا بان طلوع نموده امید چنانست که پسران
طلوع صبح آفتاب درخشنده چنان اشراق نماید که بر تو بر آفاق زند
معلوم آنجا بوده که عالم وجود محتاج عمری و معلم است و مربی بر
و قسم است مرتبان عالم طبیعت و مرتبان عالم حقیقت اگر زمین
را بحال طبیعت بگذاردی جنگل و خارستان گردد و لاجون دست
باغبان مهربان بمیان آید جنگل بوستان شود و خارستان گلستان
گردد پس معلوم شد که در عالم طبیعت تربیت لازم است و همچنین
ملاحظه فرما که نوع بشر اگر از تربیت و تعلیم محروم ماند جسم
سوم گردد چه که اقلوم مترشحه بیخ وجه اجبار استیاری
ندارند مثلاً چه فرق است میان سیاهان افولک و سیاهان
ایک اینها خلق الله البقر علی صورة البشر انان بتمدن
و باهوش و فرهنگ حتی در این سفر در جمیع مدارس و کلاس
سیاهان در دستگتن همتهای مفضل شد مانند هر مثلاً
اوروپ تمام نکته هاپی میبزند پس چه فرق است میان این
انواع سیاه یکی در اسفل جهل و دیگری در اوج مدنیت
جز تربیت یقیناًست تعلیم و تربیت سبب عزت آنان و عدم
تربیت سبب ذلت آنان میشود پس از این معلوم شد که

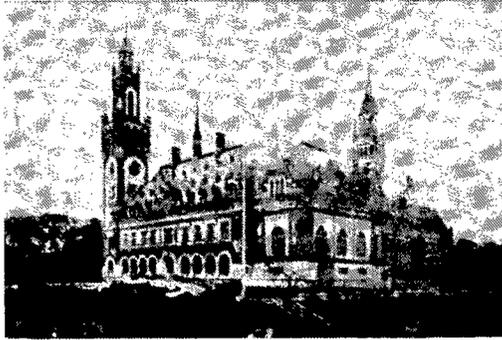
The nations of Europe are at war with each other as we go to press. This issue of the STAR OF THE WEST has been compiled with that calamity in mind. THE EDITORS

“THE ‘MOST GREAT PEACE’ SHALL COME”

PRAISE be to God that thou hast attained! . . .
Thou hast come to see a prisoner and an exile
. . . We desire but the good of the world and
happiness of the nations; yet they deem us a stirrer up
of strife and sedition worthy of bondage and banish-
ment. . . . That all nations should become one in
faith and all men as brothers; that the bonds of affection
and unity between the sons of men should be strength-
ened: that the diversity of religion should cease, and
differences of race be annuled—what harm is there in
this? Yet so it shall be; these fruitless strifes, these
ruinous wars shall pass away, and the “Most Great
Peace” shall come. . . . *Do not you in Europe need
this also? Is not this that which Christ foretold?* . . .
Yet do we see your kings and rulers lavishing their
treasures more freely on means for the destruction of
the human race than on that which would conduce to
the happiness of mankind. . . . These strifes and this
bloodshed and discord must cease, and all men be as
one kindred and one family. . . . Let not a man glory
in this, that he loves his country; let him rather glory
in this, that he loves his kind.

—BAHA'O'LLAH

Words spoken at Akka to Prof. E. G. Browne in 1890.



THE PALACE OF PEACE AT THE HAGUE.

This noble building is not a pathetic futility, but the symbol of a great and growing idea, peace on earth, good will between men.

Amid the clash of arms the very existence of the Palace of Peace is forgotten, but it still stands at the Dutch seaport, a prophecy and portent of the time that, distant though it now seems, is surely coming, when men shall beat their swords into ploughshares and their spears into pruning-hooks, and the nations shall learn war no more.

From *The Christian Commonwealth*
London, England

TIME TO ABOLISH WAR—THE BEGINNINGS OF WORLD UNITY

From the *Chicago Daily News*

While the present war is undoubtedly to be a great step preparatory to the downfall of imperialism and the end of the present system of world government, where each nation presumes to keep up an armed force wherewith to settle its disputes, the beginnings of real world government by law are taking place.

The two significant factors in laying the foundations of an intelligent parliament of man are Holland and the United States of America.

Since the Jay treaty of 1794, which introduced arbitration into the modern practice of nations, the United States has been a leader in the peaceful settlement of international differences.

Since the meeting of the first peace conference at The Hague in 1899 Holland has been the center of international development.

By virtue of its position and its tradition the Dutch city of The Hague has become the unofficial capital of the new world order.

That new world order is that nations shall no more appeal to arms in their dealings one with another, but shall bring their case into law and settle it by reason.

The necessary corollary of this although out of respect for the high-mightiness of the nations it is not mentioned, is that nations shall cease the practice of keeping up each a huge army and navy.

It is the presence, the existence, of large armaments that was the cause of the European outbreak. The unwillingness of nations to abandon militarism and to agree upon legal arbitration is costing them untold lives and treasure.

Pride, medievalism, autocracy and militarism are not mere picturesque stupidity; they contain in themselves the seeds of the destruction of the world.

Through the efforts of Mr. Bryan twenty-one countries (July 24, 1914) have entered into treaties indorsing the peace plan.

While these treaties differ in minor details, they are all similar to the agreement between the United States and Holland.

The main thing in all the treaties mentioned is that the two nations in the compact agree "that all disputes between them, of every nature whatsoever," shall be "referred for investigation and report to a permanent international commission."

They agree not to begin hostilities until this commission has made its report.

That is the gist of the matter. No treaty is worth the paper it is written on unless all disputes are to be arbitrated. So long as there is a loophole for questions of honor just so long will nations have an excuse to continue the abhorrent practice of militarism.

Rulers of the world, you must get together and lay down your arms or you will perish by your own obstinacy!

A United States of the World is as necessary as a United States of America.

Only so will the intolerable burden of military preparedness be lifted from the backs of the world's workers.

Only so will the menace of Armageddon, brought on by chauvinistic madness, be removed.

No permanent peace is possible by preponderance of arms.

And quietly but surely the United States of Amer-

ica is laying the foundation of the new programme, The Federation of the World.

This brings up another point: What is the present European war all about?

You know the alleged cause—that Austria declares Serbia should be punished for fostering the movement to dismember Austria-Hungary.

A deeper cause is the ancient race hate between German and Slav. War is collective hate.

A reason still deeper and more real is the fact that millions of men are kept under arms, drilled, impregnated with notions of military glory, and hence welcoming any war as an outlet for their enthusiasm and an opportunity for advancement.

The greatest cause for war is military preparedness. When a nation spends millions of dollars for fire-works sooner or later they want to see them fired off. When 500,000 young men have been practicing with guns for years, by and by they want to shoot somebody.

That is about all there is to it. Europe's method of keeping the peace—by maintaining enormous armaments—is the most towering folly that the minds of crazy men can conceive.

The plain, simple, sensible thing for Europe to do is to federate—to form a union somewhat on the order of the United States of America. Then each nation might attend to its own affairs and all international disputes could be adjusted by a European tribunal. At the disposal of this tribunal, to enforce its decrees should be one army and one navy.

War between one European state and another, as between Austria and Serbia, should be as impossible as war between Ohio and Indiana.

The old theory of entire national independence has broken down. Nations are mutually dependent. What injures one injures the other. One's loss is no more the other's gain.

A general European war would mean inconceivable ruin. It would destroy the works of man that have been slowly perfecting for years. It would be to Europe what the earthquake and fire were to San Francisco. It would be pure destruction.

Perhaps it will take a hideous universal conflict for the nations to see this. When they have wasted their substance and decimated their population and stand bleeding, bankrupt and beggared, then they may be restored to their right minds.

Perhaps then they may see that national vanity and touchiness, truculency and war preparedness are as terribly destructive and idiotic in a state as vanity, bullying and boasting are vicious in a boy. . . .

Possibly when they have had their fight out and are prostrate from their insane anger they may be willing to look across the sea to these mighty states bounding forward in that prosperity that is the fruit of co-operation.

Nations learn slowly and oftentimes at a dear price. And it may take the incalculable horror of a vast European cataclysm to teach the states of the old world how vain and how unworkable is the wornout idea of rival empires safeguarded by armed forces, and how practical is the idea of federation secured by law.

And it may be that in the mysterious mind of destiny this dread havoc is designed to be the means of bringing about the United States of Europe.

FRANK CRANE.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Asma 1, 70 (August 1, 1914)

No. 8

UNIVERSAL PEACE

Questions asked of and answers given by Abdul-Baha Abbas

From the *Diary of Mirza Ahmad Sohrab*, May 11-14, 1914.

QUESTION: "What is the greatest need of the world of humanity?"

Answer: "Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become restive and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Cabinet Ministers of every government are chiefly occupied with the question of war, and the council chambers are resounding with the call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the pretexts of going into war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. Countries are laid waste, public property trampled under foot, commerce is paralyzed, fields crimsoned with innocent blood, and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong—shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shot, the construction of rapid-firing guns, the building of fortifications and soldiers' barracks and the annual maintenance of the army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

"In reality war is continuous. The moral effect of the expenditures of these colossal

sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit.

"There is not the least doubt that the nation or the government which puts forward an extraordinary effort in the promotion of Universal Peace, will be encircled with Divine Confirmations, and will be the object of honor and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness BAHÁ'O'LLAH wrote to all the Sovereigns and Monarchs of the world, explaining in detail the benefits of peace and the evils of bloodshed. Among other things He hath said: 'Originally mankind was one family, united and compact; later the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this long-wished-for consummation.'

"Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an International Police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of Peace will be sung by poets

and bards, knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional or republican, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors—thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God.”

Question: “What is your opinion concerning disarmament?”

Answer: “By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down the arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through her natural and supposed interests. For example, Germany has unceasingly added to a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the channel. Immediately there will be rumors of war; German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the capitals and the air will be filled with suspicions. Someone will see, for the purpose of expediency, a German dirigible flying over French fortifications or English forts, making observations, whereupon a hue and a cry will be raised from every quarter of the country, and thus there will be a corresponding increase in the estimates of the Minister of War for the defense of our homes and our hearths, our women and our sweethearts, from the attacks of strangers! The same argument is resorted to when the French nation adds one or two years to her military conscription, and the English Imperialists emphasize in public meetings the doctrine of the ‘double standard power.’ Now as long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase their own war ammunition, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of the nations.

“When we speak of Universal Peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she would be at the mercy of her enemies and would remain powerless and defenseless. The British Isles would unquestionably be threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people would be pushed into this weltering whirlpool of military and naval expenditures, and would be struggling to keep their heads above the seething water all around them, which, unless calmed down, would drown all of them, irrespective of any nationality.

“Once a person met his friend in the street, and after the exchange of courtesies, gave him a hard blow in the face. ‘Why dost thou do this?’ ‘Hast thou not read in the Gospel wherein Christ says—Whosoever shall smite thee on thy right cheek, turn to him the other also!—Now according to this admonition, let me smite thee on thy left cheek also.’ The man submitted to the second blow quite willingly, and they parted. Next day, they met each other again, and the man received two more blows on his cheeks without any evident murmur. They met the third day, and he was going to inflict upon him the same blows. ‘Wait a minute, my friend. I am not the only person in the world to live according to the Teaching of Christ. Thou also art one. I have obeyed Him two days, and the next two days will be thy turn.’ With these words, he smote the man on his cheek, and asked him to ‘turn the other also.’

“Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit of the mountains of the earth.”

Question: “How can Universal Peace be realized?”

Answer: “The ideals of Peace must be nurtured and spread among the inhabitants of the world; they must be instructed in the

school of Peace and the evils of war. First: The financiers and bankers must desist from lending money to any government contemplating to wage an unjust war upon an innocent nation. Second: The presidents and managers of the railroads and steamship companies must refrain from transporting war ammunition, infernal engines, guns, cannons and powder from one country into another. Third: The soldiers must petition, through their representatives, the Ministers of War, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must *demand* this as one of the prerogatives. 'Demonstrate to us,' they must say, 'that this is a just war, and we will then enter into the battlefield otherwise we will not take one step. O ye kings and rulers, politicians and war-mongers; ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments; ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect elysiums, wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft, feathery couches; ye who partake of the most delicious and savoury dishes; ye who enjoy the

utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large halls with green festoons and cut flowers, fresh garlands and verdant wreaths, illumining them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination, lends enchantment; ye who are in such environment: Come forth from your hiding-places, enter into the battlefield if you like to attack each other and tear each other to pieces if you desire to air your so-called contentions. The discord and feud are between you; why do you make us, innocent people, a party to it? If fighting and bloodshed are good things, then lead us into the fray by your presence!

"In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced;—so that physical conflict may become an impossibility. On the other hand, every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected, and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international Commission. In this manner all causes of friction and differences will be removed. And in case there should arise some disputes between them, they could arbitrate before the Parliament of Man, the representatives of which should be chosen from among the wisest and most judicious men of all the nations of the world."

OTHER QUESTIONS AND ANSWERS

WHAT is the objective point of the Bahais?"

Abdul-Baha answered: "In the world of humanity, every person is stimulated by a certain objective point. The objective point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him, through his merit, to the position of honor and fame among his fellow-men. The objective point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective point of a fourth soul is to satisfy his selfish appetites

and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective point of the Bahais is to promote the Principles of BAHÁ'Ó'LLAH, to unfurl the Flag of Divine Brotherhood, to serve the cause of Universal Peace, to spiritualize mankind through the Breaths of the Holy Spirit, and to establish the kingdom of justice, love and mercy in the hearts of the people of the world. This is the objective point of the Bahais. Dost thou think it is worthy of emulation? In comparison to this, all the other objective points are trivial and unworthy of one's devotion. We must live in such a manner as to merit the attainment of this Most Great Bestowal! This is our glory! This is our comfort! This is the sublimity of our effort!

This is our highest desire! Supposing that we might become the real Kings of this world, and all our hopes and wishes be realized, but not be confirmed in the spreading of the Cause—great regret would be facing us. And though we might be enabled to enjoy the rare delicacies of wealth and the refined privileges of education, and be not assisted in the service of the Holy Threshold, then manifest loss would stare into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances of the Paradise of ABHA, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine beatitude will be bestowed.”

“Does material pursuit prevent spiritual progress?”

“Abdul-Baha said: “Material affairs are of two kinds. The first kind are those concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things makes one negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness.”

“What does Abdul-Baha expect us to do?”

Abdul-Baha answered: “I hope that whosoever hears your words, sees your deeds and beholds your manners and behaviour, may declare that these people are real Bahais—the incarnations of love and amity. I have traveled far and wide, visited many countries, accepted many hardships and foreborne many difficulties, in order that the souls may rise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may be drawn near unto God, and this is made possible only through the promulgation of the Religion of God. The Blessed Perfection sacrificed His country, His household, His wealth, His glory,

His affluence and even His Life for the progress of the Cause of God. If He so renounced everything, so that the heaven of the divine Faith be upheld, then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmations of BAHÁ’-O’LLAH; thus just as the rays of the sun pour upon all the contingent beings, likewise the Effulgences of the Sun of Reality may so interpenetrate every fiber of their beings that each one of them may become like unto a fruitful tree. Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine; we do not feel its warmth. But when the sun ascends to the zenith of the heavens, and stands at the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat.”

“What is the condition of faith?”

The Beloved One answered: “The condition of Faith requires that man ascend to and abide in the station of sacrifice. Without this attainment, ones faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past Dispensations. All those sanctified souls who attained to the station of renunciation and reached the highest station of glory, are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of Faith the believers of Persia embodied in their lives. They were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic vicissitudes moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained to this supreme station, then indeed his faith will be like the splendor of the Sun of Reality; it will be an emanation of the spirit of Divinity, and an effulgence of the luminary of Deity. You pray and I will pray also, so that we may all attain to this sublime height of faith—thus universal results may issue therefrom.”

OUR PERSIAN SECTION this issue contains: (1) The great danger of the future; (2) the necessity of firmness during the tests; (3) the duties of women; (4) Tablet from Paris; (5) Renewal of Religion is natural, therefore in accord with Divine wisdom; (6) letter from the friends; (7) utterances regarding the education of children; (8) letter from the Spiritual Assembly of Barfaroush; (9) announcement regarding the printing of the blessed writing; (10) the war of the world; (11) the remedy for this disease.

"WORK FOR THE SAKE OF GOD AND FOR THE
IMPROVEMENT OF HUMANITY"

Words of Abdul-Baha to Wm. Jennings Bryan in 1912

From the *Diary of Mirza Ahmad Sohrab*, May 13, 1914.

WHILE Abdul-Baha was journeying toward California in 1912, he stopped one day at Lincoln, Nebraska, and called at the home of William J. Bryan, situated just outside of that town. Mr. Bryan was at the time campaigning in some part of the States, but Abdul-Baha was graciously received by his charming wife and talented daughter. In the light of recent events, a translation of Abdul-Baha's talk (informal), which I took down while he spoke, may have more than an historical interest to his friends and to our friends:—

"I have come especially to Lincoln to repay the visit you made to me during your trip around the world. At that time I was much grieved because on your second visit to Acca you were prevented from coming to see me by the surveillance of the guards. Those were difficult and troublesome days indeed! As it was impossible then to meet you, I was longing and praying for a greater opportunity and a better chance.

Consider the power of His Holiness BAHÁ'O'LLAH! I was a prisoner, and no one would ever have thought that I would be allowed to leave, for one moment, the fortified town of Acca! But God took the chain from my neck and put it around the neck of Abdul Hamid. He is now surrounded with far worse sufferings than those with which he surrounded me. I did not feel the pain of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. These dark days have come upon him as the consequence of his darker days of tyranny and oppression.

"No one then could ever predict that a day would come when I would travel throughout the United States, and more particularly visit in your hospitable home. From the day that I landed in America I have been anticipating meeting Mr. Bryan and you. I am very sorry that he is not here, but, praise be to God, you are his noble and worthy representative.

"I love this country with an exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real

sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere of the minds is made radiant with dazzling ideals, and the circle for the discussion of progressive and advanced problems of the age is as large as heaven. Consequently I hope that this illustrious democracy may become confirmed in the establishment of Universal Peace, and Mr. Bryan may become the standard-bearer of the invulnerable army of International Arbitration. I am very hopeful that he may fulfill my expectation, because the greatest principle of His Holiness BAHÁ'O'LLAH is Universal Peace. He wrote about it in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of International Conciliation among the religions, nations and races.

"America has demonstrated great organizing capacity in this direction, and I trust Mr. Bryan will exert his utmost influence, so that the basis of the palace of Universal Peace may be firmly secured, and that through his wise and deliberate effort this sun may dawn from the horizon of the United States.

"In short, convey to your respected husband my love and warm greeting, and say to him on my behalf: 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the East I may have the pleasure of meeting you. However, under all circumstances I shall never forget our meeting in Acca, and ever pray that you may become assisted in the accomplishment of such service as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable, and their full realization conducive to the public weal. In all your undertakings you have been aided by God in the past, and will be similarly reinforced in the future. If the wide scope of their results are not quite manifest now, they will become evident afterward. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in His lifetime. The magnitude of His character and the sublimity of His teachings were duly recognized long after

[Continued on page 122]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Asma 1, 70 (August 1, 1914)

No. 8

TABLET FROM ABDUL-BAHA

[Revealed in 1913]

To the Editor of THE CHRISTIAN COMMONWEALTH, London, England.

HE IS GOD!

O thou esteemed and kind friend!

After journeying throughout the United States of America, and the great capitals and metropolis of Europe, I have returned to the East. With the results of this journey I am most pleased and well satisfied—because I met noble people and associated with worthy souls, who are in reality the cause of honour and glory to the world of humanity. They were learned and wise, well-informed of the realities of events and the well-wishers of the human world, especially the advocates of universal peace.

In these days the world of humanity is afflicted with a chronic disease. It is one of bloodshed, the destruction of the divine edifice, the demolition of cities and villages, the slaughter of the noble youths of the world of humanity, children becoming orphans and women homeless and shelterless. What calamity is greater than this? What crime is more heinous than this? What disease is more dangerous than this? What folly is more direful than this?

Consider that in former days there were only religious wars, but now there are racial and political wars fought at staggering expense and sacrifice. A thousand times alas for this ignorance, this bloodthirstiness and ferocity! I became pleased with and grateful to the societies which are organized in the West for the promotion of universal peace, and with whose

presidents, officers and members I frequently conversed. I hope that the sphere of the activities of these societies may become from day to day enlarged; so that the lights of the higher ideals may illumine all regions, the oneness of the world of humanity be proclaimed in the East and in the West, and the world of humanity may attain to composure and well-being. These revered souls who are the servants of the world of humanity and the promoters of the cause of universal peace shall ere long shine like brilliant stars from the horizon of mankind, flooding the regions with their glorious lights.

In the past century freedom was proclaimed, and the foundation of liberty was laid in all the western countries. Praise be to God that the sun of justice shone forth and the darkness of despotism and tyranny disappeared.

Now in this radiant century in which the world of humanity is being matured it is assured that the Flag of Universal Peace shall become unfurled and shall wave over all regions of the globe. This is the most great principle of Baha'o'llah, for the promotion of which all the Bahais are ready to sacrifice their possessions and their lives.

Notwithstanding my bodily weakness and infirmity, I have traveled East and West for the last three years. In every temple I cried out and before every audience I raised my voice for the enlistment of their sympathy. I

declared the evils of war, and explained the benefits of Universal Peace. I elucidated the causes which lead to the honor and glory of the world of humanity, and told them of the ferocity and bloodthirstiness of the animal kingdom. I showed the defects of the world of nature and made an exposition of the means whereby the illumination of the world of humanity is fully realized. I unfolded and caused the appearance of the foundation of the divine religions, and proclaimed the teachings of His Holiness BAHÁ'Ó'LLÁH. I demonstrated the existence of God by irrefutable, rational

arena of actuality and practical demonstration. It is true that this question is of paramount importance, and will not be realized easily. However, we must take hold of every means until the desired result is obtained.

Fifty years ago whosoever talked about Universal Peace was not only ridiculed but called a visionary and utopian. Now—praise be to God!—that at this time it has assumed such importance that everyone acknowledges that this question of Universal Peace is the light and spirit of this age. But they state that the pathway to this much desired goal is obstructed by

WAR SPEAKS

From the Atchison, Kan., Globe

It was quiet after the rush of the day, a day devoted to marshaling bulletins from many places into a somewhat coherent story of the preliminaries of the world's greatest war—if it happens. And then the quiet is broken by stern tones, and there arose the great figure of grim visaged War and said:

"I am War; to me men look for glory and lasting fame, and it is given. Mine are the most thrilling parts of history, and song and verse and story pay tribute to my awful grandeur. Around the world the parks and plazas are marked by monuments and statues of the men I have given their share of fame. But still other monuments are mine; my way is marked by dead men's bones, by shattered hopes and broken homes and devastated fields and fallen cities and wasted vineyards. Where I walk the green grass is trampled and silver rills run red until rivers are also crimson. I am the Moloch which men worship, although I feed upon their bravest and fairest. Men are my mainstay, young men in the flower of strength preferred, and of the many offered I claim vast numbers for my own, and give back others as maimed and broken creatures, old and helpless before their time. But men alone are not enough; for them are the cold steel, the hurtling shells and shrapnel, the buzzing bullets. But their women and children, even to babes unborn, must help bear the burden that I bring. For these tender ones I spread want and disease and famine, and add the dull despair born of suspense and anxiety for dear ones gone, perhaps forever. And yet I am but a ghost, existing merely because men think I must, and not because man needs me in working out his cherished plan."

A dream, of course, for war is no single creature to arise and tell the truth of himself, but the monstrous work of many men turned savage to make a mockery of the civilization and justice of which we boast.

proofs, and proved the validity of all the prophets of God. I gave utterance to my inmost conviction that the reality of the religion of God is the cause of the life of the world of humanity; it is *divine civilization* and pure enlightenment.

By the explanation of all these principles my object has been no other than the promotion of Universal Peace. Praise be to God that I found hearing ears, observed seeing eyes, and discovered informed hearts. Therefore, I am well pleased with this journey.

But on the other hand the well-wishers of the world of humanity and the advocates of universal peace must make an extraordinary forward movement, organize important international congresses, and invite as delegates most progressive and influential souls from all parts of the world; so that through their wise counsels and deliberations this ideal of Universal Peace may leap out of the world of words into the

a number of not clearly defined stumbling blocks, which, however, can be removed by intelligently and persistently educating public opinion.

I hope the noble leaders of the world of humanity who are the divine bestowals among the people, and the means of pacification among the nations, will arise with the utmost of effort and whole-hearted resolution to extinguish this world-raging conflagration, especially now that the blood of innocent people is freely shed in the Balkan States, the lamentations and moanings of the orphans are reaching to the very gate of heaven, and the disconsolate cries and harrowing agonies of the mothers penetrate our souls with the irresistible force of human tragedy. Thus through the endeavors of these guardians of the rights of mankind the world of creation may enjoy the repose of conciliation, the banner of Universal Peace be unfurled, the tabernacle of the one-

ness of the world of humanity be pitched, all mankind be gathered under its protecting shade, and the shining star of the eternal felicity and happiness of the world of humanity may dawn with the utmost of brilliancy from the horizon of international comity, and the luminous orb of the spiritual brotherhood of

all races and tongues may illumine that united gathering of humanity with the ineffable lights of God throughout countless ages and cycles.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, July 19, 1913, Port Said, Egypt.

“WORK FOR THE SAKE OF GOD AND FOR THE IMPROVEMENT OF HUMANITY”

[Continued from page 119]

His crucifixion. The present is always unimportant, but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will surely be followed by a superficial future. Christopher Columbus and his idea, before the discovery of America, were ridiculed and scoffed at, and he spent the last days of his eventful life in poverty, shame and prison. But now in whatever city I enter I see the houses, the parks, the streets and public buildings adorned

with his picture and statue. All the prophets, philosophers, benefactors of the human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay, rather, they were persecuted, maligned, thrown into prison and if possible put to death. The fact is they should have honored and adored them; but the people are not, as a whole, worthy to worship the reality; they apotheosize the phantasm—a supposed image formed by their minds.”

TALK WITH A JEWISH RABBI

From the *Diary of Mirza Ahmad Sohrab*, May 19, 1914.

THIS morning, Abdul-Baha went down stairs, and for nearly an hour he was walking in front of the hotel, watching the crowds of Jews who were selling cucumbers. Then a Jewish Rabbi, noted for his learning, called on him, and he invited him to come up and sit on the veranda. After a few preliminary questions about his own health and that of his relatives, Abdul-Baha asked him point-blank: “How long are you Jews going to wait for the coming of the Messiah? Day and night you are praying in your Synagogues to hasten His coming. Is He deaf that He does not hear your invocations? Do you imagine that His hands are tied? He came two thousand years ago, but you were then sound asleep and are yet afflicted with the same disease. Why do ye not open your eyes?”

The Rabbi replied: “The Christians claim that Jesus was the Son of God. Now if that was really so, would we have crucified Him?”

Then Abdul-Baha answered: “The title of sonship is first claimed by the Israelites. There are many references in the Old Testament as to their being the sons of God. In the Psalms the title of the Son is given to David. Nay, rather, if you read Exodus, Chapter 4, v. 16, Chapter 32, v. 1-23, Chapter 7, v. 1, you will realize that the appellation of ‘God’ is given to persons and things. In the Book of Job you will read also that ‘there was a day when the

sons of God came to present themselves before the Lord.’ Now you who claim to be the sons of God and the first-born of Israel rose first in rebellion against God, Moses and Aaron. For we read in Numbers, Chapter 14, v. 2: ‘And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them: Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! and Wherefore hath the Lord brought us unto this land. . . .’ Chapter 11, v. 4 and 5: ‘And the children of Israel also wept again, and said: Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leeks, and the onions and the garlick.’ And when Moses and Aaron tried to remonstrate with you: ‘All the congregation bade stone them with stones.’ Moreover you cut to pieces Isaiah the prophet, and beheaded John the son of Zechariah. All these facts go far to show that you must not consider it an impossible thing for the Jews to crucify the Son of God.” Then with warmth and eloquence he presented to him the irrefutable proofs concerning the validity of Christ, as he did in the Synagogues of America, and how divine education is essential for the progress of any nation. The Rabbi was dumbfounded, and could not say a word to contradict the arguments of Abdul-Baha.

۱ و صف آینه دو تمام است شمی و رف خوب عادی صبر
 و رف ممتاز الهنا محض طالع یا ان الهنا
 و شم و بیکه و رف ممتاز الهنا محض طالع یا ان الهنا
 سیف و د که هر کس از بهر حال باشد انجانیست که
 آقا محمد تقی صاحب تاج و خفاها فی مقام مظهر غایب
 که ملاک جمله اول و دوم کتیب و ضابط هم نزد جانان
 ایشان موجود است و آدرس ایشان از این قرار است
 القاسم . سر شارع ابریش
 محمد تقی افندی صفهانی تاجر اسیله

بخشناخت
 ﴿جَنَاقُ كُنِيَا﴾

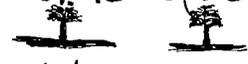
بخشناخت : ارمن هفتده بیرون نفوس
 و مارپا نیز سلاصند بعضی از این نفوس چونند
 و بعضی پیرهتند همه اینها میتانستند و در
 نهایت محبت و یکبارگی جمع و سلام زنگانی نمایند
 روی انفسوس که الان جمیع افکارشان نهم روی
 قتل یکدیگرینند و بس ! در هر کشتهای جنگی
 و در خشکی قوی و تنگ و در هوا اگر چه
 جمیع آتش شنند و آتش بسیارند
 جمیع اهالی ادویب و تحقیقانی و رفیای صراط
 و اضطراریند . حال از آن مرالک بخایره جن
 انجاس ظریف و سفک و ما و مخرب مداف
 و عرف قوی ضعیف نیست . و محبت و شفقت
 و محبت و انسانیت را یکی فراموش کردند
 و در هزار سال است که بخیراند " حَبِيبُكَ
 كَهْفُكَ " ولی بالعکس عمل بنمایند و قوی
 همه ادعای تدبیر و مدیت میکنند و در
 فعل شمشیر را اگر فته و سرمدت و دین می
 زنند . هر شخصی چنانچه از برای اجابت
 کوشد او را مرده و مدغم میدارند و

۶ لکن هر قاتل را مقبول و مدد و معی شما سرند
 آنان و اطریش از سه [انکطف و فراتسه
 و بلجیک و روس و انگلیس و مرتب و جبل
 الاسود انظراف دیگر می جنگند *
 سائر دولت هم در استعداد و مذاکره
 خلاصه مجاریه و ثروت و صاعقت و زلزله
 انشترقی و تقسیم افتاده است و رحمت و
 آسایش این همه خلق معفو گردیده است
 بقاء و اهل صنعت و اهکاب بدون اشترا
 انکساری نژاد میکنند و فخر و ضمنا
 انرا گراف و ناچیزی آه و ناله بینایند *
 صندهای این جنگ مرموز نه در اروپا فقط
 مخفی شده بگم عالم با الحاطه نموده *
 انزیری چه ؟ محض طبع و نادانی و تصب
 و تمسک به تقلید قدیمه و اتباع عمل بدیهه
 و محبت الایات و طلب شهرت و عمل ناپیدا
 و لغزش از روحانیات و انجالی انانی رسالط
 ستم حقیقت که در این قرن عظیم ان
 وجه جال مبارک حضرت بهاء الله بر جمع
 مؤمنین تابیه و گزینی آن از اسرافت همگی
 مدتس مکرر بیانات حضرت عبد البهاء
 بر قلب عموم ثابتین باشد اثرات در روشن
 و باهلاست *
 ﴿كُوَايَا حَنَا كُنِيَا﴾
 بخشناخت : ما اهل بهاء اعتقاد میکنیم که ولی شانی
 این مضمون مرالک جنگ و دنیا هوان تمام حضرت بهاء الله
 و بیانات و نضاع حضرت عبد البهاء و نیز حقیقت ستم
 نه چهره زنی با جمیع مرالک مخالفه شمس اوستی بر سر می زنند
 شرق و غرب که این تمام رفاه از این که در نه جمعی مانند بیاید اله
 شنند و در نه نهایت محبت و الفتند *

نجیباختر

جیبی سیرت نام و آخر طبع مبارک ختم نمائیم و تأیید از حق تعالی
قول مجرب نیانستم و خصوص تربیت طفل
 اول تکلیف باران و آثار حجاب آنست که بای وجه
 کان در تربیت و تعلیم اطفال از ذکر کلمات کوشند
 و دختران مانند پسرانند ابداً فرقی نیست چهاره و نهیم
 و نادانی هر دو نوع بیغوض اگر بدین حقیقت نظر کرد
 تربیت و تعلیم دختران لازم تر از پسران است زیرا این
 بنات وقتی آید که مادر گردند و اولاد پرور شوند و اولاد
 مربی طفل مادر است زیرا طفل مانند شاخه سبز
 و تره طور تربیت شود نشو و نما نماید اگر تربیت
 گردد درست شود و اگر کج شود تا نهایت عمر بر آن کج
 سلوک نماید پس ثابت و مبرهن شد که دختری تعلیم
 و تربیت چون مادر کرده سبب خردی و جهل و نادانی
 و عدم تربیت اطفال کمتر کرده * محض از شدت بازش
اَلطَّرْفِ مَحْفَلٍ وَ كِتَابِ الْفَرْقِ
 بدین است که همیشه منشا ترقی و مبدأ آسایش نوع
 انسانی تعالیم الهیه بوده چنانچه ملاحظه شده هر طایفه
 و ملتی که با اعلی ترقی تلاح و تلاح با وی سعادت و عزت
 سپهر اند همانا بواسطه اتباع و پیروی او امر
 مقدسه الهیه بوده و چون اخلاف جنت ترقی
 به تدقی عزت به ذلت و ثروتشان به فقر تبدیل
 شده پس باید دانست که تعالیم الهیه از هر جهت
 بسیار بشیر است از جمله اول مقدسه
 این ظهور اعظم اتحاد و اتفاق و یکانگی است که انسان
 شریعت الهیه است لهذا سزاوار است که ماملت بهائی
 متحد و متفقاً ذکر و انا صغیر و کبریا یکدیگر
 هم عهد شده در این نوع بدیع به مختصر حتی که قدس
 بخوبی ممکن است اساسی بهمیم که آسایش نوع در آن
 باشد معلوم است که ترقی هر ملتی منوط بقوه

مالیه و ثروت است برای این مقصد عظمی
 تکلیف است که ما افراد ملت بهائی در هر شهر
 بقدر قوه و توانائی خود در هر مایه برای ثروت ملی
 شهرتیم بهیم و قبض میسر محفل مقدس و رضا آن
 بلد دریافت داریم که بنظارت و دستور العمل محفل
 در محلی جمع کرده و ابداً از اصل این وجه مصرف نشود
 و از نافع آن ببعضی امورات مهمه لازم که امروزه اند
 عدم ثروت بهمه تأخیر یابد و مبادرت نمائیم پس از
 چندی که این امر هم عظیم بپایان ملت جاری گردد و بعد
 فقیر نشیم ناله یتیمی نشنوم و فیاد و مراد را استماع
 نمائیم نفسی علم و دانش بی بهره نماند *



نجیباختر: التبه بر همه وضع است که در آینه
 بهائیان شرق و غرب و شمال و جنوب مدارس
 عظیمه تأسیس خواهند نمود ولی اصل در این
 ایام است نه در مستقبل آنچه که در اول ظهور
 ظاهر می شود آن اساسی است تخم و ابروی است
 و غرض سردی است پس خوشحال از نسویم
 در هر وقتی اقدام فرمائید و قدر خدمات این ایام
 را بدانند و کمتر الله یوفق من یشاء علی ما یشاء

کتاب ایام مبارک

کتاب ستار هفت وادی و چهار وادی که این
 آیات باهر این ظهور اعظم با کلمات مکتوبه فارسی و
 مبارک است چنانستار حاجی شیخ حسین کردستانی
 که از جمله احنایان است ان حضور مبارک حضرت
 مولی الوری ارواحنا للبدیع عنایاته الفداء جلالی آن
 طبع و نشر نمودند و بصدور آمدن و اجانه معتقد
 شدند و بنهایت دقت در تصحیح و خوبی و رف
 و عروفه و فوق طبع گشتند و در یک مجلد قرار دادند

فخاختر

در فصل و موسم ملاحظه شود که وقتی باد بهار وزد
و نسیم مشکبار در هوا پدید آید و آنچه حاصله گردد و تولید
از چهارغاید بعد از آن حضرت صیقل پیدا آید و از چهار غایت
نموده مجدداً بفرماند پس اعتماد از غیبی چهره کشاید
شمارت لطیفه اشجار نمودار کند عاقبت فصل شادمانی
و اشجار از عطا پادشاه ماند سردی و بی برودند و برف و باران
پدیدار شود و اعیان عالم را جوید فرا گیرد و چیز صیقل
جهان و سبب آنگاه عالم را بدین حالت مداوم خواهد دید
دوره و فریاد و ناله از هر جا حرکت آید و حال بهار آید
از هر خصل برگیرد و دوره اولی را از سر گیرد فتم ما قالوا
فی المشرق :
اگنت لانا سورا و ما قالکم
ان انا السحان ارونف شاکم
لیک بر چنانغوت شد ممکن مشو : انو گرت که نه آید باز نو
(بقیه دارد) - در آن طرف مغلذ هندیه

و تقاضای مهربان در سپیده جبهه و نادانی در کمال خفت
مذلت ان خود بخورد و از خدا بجز بونگاری ببالد
نیکد لایم حمد خدا را که بواسطه استشمام
نسانم جانی و ایلح نجات سخانی قدری از خواب
غفلت و نادانی بهوش آمده و خود را در امواج بحر
بی پایان جهل و نادانی و طوفان ضعف و ناتوانی
و گرد باد خفت و ذلت گرفتار دیده از هر سو راه
نجاتی بسته جز طریق هدی و راه خدا لجا و پناهی
نیافته مجنون و امدست به امان فیاض بی نین
دلگردد با قلبی بریان و چشمی گریان استخوان
این که در عظیم را خا نمودیم و عرضیه حضور ازین
اعضاء مقدس محفل روحانی عضو داشته و بر این غایت
اولاد های عزیز و بزرگوار گان نور خود تمنای
افتاح مدرسه انانیه که باعث ترقی ملکی و ملکوتی
و برکت هر ملت و مملکت است کردیم *
الحمد لله القادر المتعال که ان برد از عزیز و مقدس

مختم دعوت ما مظلومان را استجاب فرموده و انجام
خیال این ذلیلان را فری بر موقع اجرا گذاشته پس
از هشت روز یک باب در سه از برای سلسله
انانیه مفتوح فرمودند و صبا یای جناب آقا میرزا
غلامحسین تا جویان فروش با صبیحه متعاضدالی الله
حضرت آقا سید محمد رضا روحی و معاتم القدر اکبر
هفت بر میان بسته و از بزرگ پیشرفت این مقصد غلطی
و شکرت از این نعمت کبری خدا حاضر شدند که مدتی سه ماه
مجاناً از هر ان عزیز نورس خود را در پیش نمایند *
زبان ظلم از شرح تشکلات قلبی از این اتحاد و اتفاق و هر
و محبت عاجز و قاهر است بموجب این و در هر معزم خواهد
عزیز شرق و غرب فرج و سرور و وجد و طریقی خود را
از قبول و انجام این امر عظیم شایسته میبیم و امیدواریم که
تا بیاید حضرت احدیت من بعد بر خلاف سابق و ظاهر

مکتوب از برای حیات
به او محبوب

پس از حمد و سپاس محبوب آفاق و مکرز شایق ارواحنا
و ارواح العالمین فداه حضور صابک خواهان عزیز بود
مختم شعل با محبت الله شرق و غرب با قلبی مملو از شرح
و سرور و شایسته میبیم در این ایام که بر تو شمس حقیقت
عالمگیر گشته و ذرات عالم را بر خود مزمین و مشور نموده
و از دریای حمت بی پایانش باران رحمتی بر عزم بندگان
باریده و از فضل و کرم بی انتهایش انوار تقاد و انوار
بر سر کل نوع بشر گذاشته و از فیض و عطای محبت
کل اجساد را از یک روح گشته و او مهندس است
افراد انسانی را بر پستش یکدیگر و داشته *
ما طائفه انسان که در کاهی بواسطه نظر و احوال

تا جهان جهان دیگر شود و کمال دیگر جلوه نماید *

بدخشد این است نفاست آن روی عبداله
جانان خوش باد شادمان و کاسان باشد
عبدالله عباس

فتح ممالک

از پاریس
قدین محرم جریه اسپک تیز تبرک امریکا
هو الله
ای قلین جریه اسپک تیز عبداله هزاران فرسنگ طی
نمود و در محیط اعظم سیر کرد تا با قلم از کان کشور لریک
رسید و در جمیع شهرها نذا، بملکت ابرو نمود و بیان چند
عالم انسانی کرد و نعم بصلح عمومی نزد و نبات بطلوع
شمس حقیقت داد ف الحقیقه علیکئی معمور یافت و ملتی
پرهوش و جوش و خروش و دولتی عادل و مهربان آن
ملت استعداد اکتسار هر منجبتی دلزد زیارتش حقیقت
است و بجهت ترقی میدان و سعی دارم لهذا امید دارم
که علم صلح عمومی بدایت در آن مملکت مریخ نبرد و با نظر
جهان ساریت کند در این قرن نورانی جمیع مریخها
طلوع نموه و شمس حقیقت بر آفاق برتر انداخته باید
ملا عالم مانند آینه گردند تا انرا با طعمه در نهایت
قوت جلوه نماید قرون ظلمانی گذشت امیدوارم که
از شدت حرارت تیر اعظم تعصبات دینیّه و تعصبات
حبیّه و تعصبات وطنیه و تعصبات سائیه
مانند برف آب گردد و چون حقیقت در نهایت
سبزی و خرمی طراوت و لطافت یابد تا جهان غمناک
گردد عالم ناسوت جلوه گاه سواهب کاهوش
شرق و غرب دست در غموش کرده و شمال و جنوب
و مجرب شود نوع انشا امواج یک دیگر گردد
و گل های یک گلستان شود و درختان یک بوستان
گردد ظلمت بیگانگی نازن شود و نورانیت بیگانگی
جلوه نماید سیاست ربا نبون شوند و فیل
سراجهای مملکت گردند سرور این سلطان بدید
تأسیس نمایند و جوانیان مانند ستاره آسمان

دایات الطبع تجدید و تیسویست
حکمت الهی تقضی تجدید دایات

بره نفاذ بصیری تکشوفات که هر چه در عالم احاط
چهار مرتبه است اول درجه نطفه دویم
حال رضاع سیم حد بلوغ چهارم تنبیه هم
و کلیه اوضاع عالم خالی از این چهار مرتبه نبوده و نیست
و چون در هر یک انسان تکمیل دریاسیم که این وجود وقتی
نطفه بود روزی ولادت یافته و حال صباوت
برهم رسانیده پس مجد بلوغ رسیده و بالاخره در
افراط یا قنیه و خلوت و سستی برهم رسانیده ضعف
پیری او را فرا گرفته و انکار با زمانه و چون بکلی قدت
انرا و مسلوب گردد که کیش غروب نماید ای کائنات
انهم بیانشد ترکیبش را تحلیل حاصل آید و ناچار حد
ومد کل که عالم را برای از این جنس فخر است نطفه
انفعا دهد و ترتیب اولیه را پیش نهاد و نظایر هم
چنین چون بکالت اشجار سیر تا نیم شاهه
که این شجر وقتی دانه بود و در رحم زمین پنهان گشته
بعد از آن انضاک سر بر زده و از جنین ارض تولد
یافته و نوالی با طراوت گشته پس بدختر شد
رسیده و شجر با خمر گردیده و مدتی شمراده و عاقبت
رو بقدم و کمرنگی گذاشته و از نشو و نما بازمانده
و حطی با بر شده و چوب بی عمر گشته و چوب باغها
باغ خود را خالی از اشجار نپسند ناچار دانه دیگر در زمین
پنهان کند و مرتب اولی را در ماده این دانه بکار برد
تا شجر با خمر گردد و باغ را بر وجود خود با برید و کمال

وَأَحْبَابَ نِسَاءٍ

در ترویج صلح عمومی دفع جنگ و جدال

نطق مبارک حضرت عبدالجبار در حضور جمعی از انصار و مشرکان در منزل جناب اشعاع بن کهلانتر ۲۳ آپریل ۱۹۱۱

الحمد لله ورون تا بیک گذشت ورنه نوالی آمد عقول و نفوس و دستورات ادیان در تنزایات هر کس قوی حقیقت میکند همانانی میزاهد با آنچه جمع است و بیشتر است پی برد و عالم نساء همچنان عظیم است نهایتاً و آنرا و ترقی است و خدمت به عالم انسانی شبهه نیست چنانچه نساء در این عصر ترقی مینمایند و میگویند تا با احوال همچنان کردند این نیت بر نکات اگر جمعیت نساء ترقی و قتل پیدا نمایند بیای از امری که حال انرا بر بنیانند حای و بیج خواهند داشت

اِنَّ رُؤْسَ الْعَظْمَاءِ وَ كِتَابَ الْعِلْمِ كَرِيمٍ وَ اَنْتَ

عالم انسانی بحسنیت و حب دنیاست زیرا جمع دول استمرار در تهیه عیند جمع لواله رف حرب میشود این بیچاره تاریخ بگذرین و غرق چین شب و روز میگویند تا چند نفر بدست آید و خرمی اندوخته گردد و طایفه اند نیز حاصلات تجلیز حرب میشود و خرج توب و تفکک و تفرزخانه و کشتی های جنگ میگرد و این حرب عالی دنیاست دیگر ملاحظه انلاف نفوس نمائید که در میدان حرب چگونه پایمال میشوند هر چند در جهانی یعنی انلاف نفوس محدود و محصور است اما در جهانی دنیاست عمومی و خیر آن جامع بمعوم بلکه عالم انسانی انرا آن متضرر

حال چون نانی در این قرن بچک آمده اند باید این را در دست نظر نظر داشته باشد تا امر صلح عمومی ترویج شود و در عالم انسانی ظاهر گردد فضائل بشر جلوه نماید تلوین مال بهم ارباب جوید تمصبه بی و مذهبی بر طرف شود تمصب جنسی نزل گردد تمصب یا حی نمائند و تمصب طبی

انسان بر خیزد زیرا جمعیت بشر یک عالمه اند و جمع اولاد آدم همه فرزندان خدا هستند جمع عمالک یک کرم و یکوطن است و جمع ام بندگان یکمیدانند جمع اجناد خلق کرد جمع را خدا حفظ میکند (رزق) روزی میدهد بیرونند الطافش شامل کلات و جیش بر همه نازل مادام او عادل و مهربان است ما چرا ظلم و طغیان نمائیم آیا ما بهتر میدانیم و دانا تر از خدا هستیم استغفر الله خدا عادل و مهربان است ما چرا نامهربان باشیم شما که جمعیت نساء هستید کشتی نا فکون با بر تباط و دیگر حاصل نماید جمع دستم داده در حیرت عالم انسانی بکوشید تا شرف عالم انسانی جلوه نماید

ملاحظه کنید اگر اهل یک خانه با هم الفت نمایند چه قدر رفاه دارد و اگر اهل شهره با یکدیگر متحد و متفق باشند چه قدر سبب تقاضا و تعاونات و سبب نتایج کلیه و حصول عزت و ثروت عمومی و همچنین اهل اقلیه اگر اتحاد نمایند چه قدر ترقیات بیشتر و عزت و سعادتشان زیادتر گردد ملت امریکایی چون متفق شدند چه قدر سبب سعادت و ترقی و مدنیت ایشان گردید اگر این اتحاد و اتفاق در میان ولایات متحد نبود این ترقی و علوم و ضایع و علوی حاصل نمیشد دیگر از این میزان بگیریید که اگر جمع ملل اتحاد و اتفاق نمایند چگونه خواهد شد نقیض است این عالم جنت ابری شود کال آسایش دست دهند مخرج عظیم حاصل گردد جمع مذاصب و وحدت و یکپارگی و اخوت یابند شرق و غرب دست در آغوش شود جنوب و شمال مصالحه و معانقه نماید علم و وحدت عالم انسانی موج زند خیمه صلح عمومی بلند گردد آهنک هوس و تمجید از ملا اعلی بگوش رسد لهذا شما که خانمهای محترمید و دانا و خیرخواه باید شب و روز بکوشید تا این علم و وحدت و اتحاد در امریکا بلند شود و سرایت بسا ارجحان نماید

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بخش پنجم

۱۳۲۹

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آن برای در مسائل بسیار گوناگون و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و ترویج حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد کرد دید

البهاء الأبهی * عبد البهاء عباس

خَطْرٌ عَظِيمٌ لِمَنْ لَمْ يَسْتَقْبَلْ

حالا رسیدات

عشرباد جناب آقا سید الله باقران زوی اعزوی زاده استاد عالی کرامت
بهاء والله الأبهی
هو الله

ثَبُوتٌ كَبِيرٌ لِمَنْ تَابَ
جناب آقا میرزا نعمت الله جهرم
عبد البهاء الله
هو الله

ای ما قدیم نامه فی که بواسطه آقا میرزا حیدر علی اسال
نموده بودی سید از مضمون نهایت فرح و انبساط حصول
بایست که الحمد لله آن بنده دیرین جماله باک بر حسب قدیم
ثابت و در صورت افتنان و امتحان راسخ بوده اید امروز علم
امور استقامت بر سر الله است که یا مان تا زمین باید چون
که آهین رزین و زمین و زمین باشند و مرکز انرا الله را حضرت حسین
گردند زیرا هر روضه امتحانی علمی مخصوص در مستقبل
افتان شدی است این است که در حدیث میفرماید
”النَّاسُ كُلُّهُمْ هَالِكُونَ إِلَّا الْمُؤْمِنُونَ وَالْمُؤْمِنُونَ
هَالِكُونَ إِلَّا الْمُتَّقُونَ وَالْمُتَّقُونَ هَالِكُونَ إِلَّا
الْمُحْصِنُونَ وَالْمُحْصِنُونَ فِي خَطَرٍ عَظِيمٍ“
بایستی تا توانید ثابت و مستقیم مانید و علیک ایها الأبهی
عبد البهاء عباس -

اینده آستان مقدس شکایت کسادی تجارت نموده بودید
در این سه آفات و صدمات کسادی و فساد جمیع آفاق را احاطه
نموده زیرا بر کجای بالغ شده عبد البهاء در کائنات و محال
اروپا و ایرک در کثرت مدنی نمان اعلان امر حضرت بهاء
الله نمود و ندای بکویت را کرد و بر همین کلامه قائم نمود و در کل
ظاهر و مخفی با همه اظهار کرد ابد آنرا بر نفسی غمناک نمودند
بلکه بیست از خطابه ها در روزنامه ها اعلان یافتند با
وجود این هنوز ناس در خواب غفلت گرفتار متمسک بجهان و هیچ
حقیقت بنیاز هنوز ناس در غفلت و فساد نه منهدم بدین
که صریح لافیل بیدار نماید البته این غفلت و کفران نعمت علی
انتباه بجزرت و شقت و جنگ و جدال و حصول خسارت
و وبالیت و اگر اهل عالم توجه با اسم اعظم ننمایند - -

خطر عظیم در استقبال

ولی در حق یا مان امید چنانست که آثار لطف الهی
ظاهر گردد امر ایشان از جهود استنایا بد علیک

فجر باختر : این دو لوح با مالک سال گذشته
نازل شده در وقتیکه ابرهای سیاه جنگ در آسمان
اروپا ظاهر نموده لوح اول اسرار روزی را کشف نموده

*“DESTROY YE THE FABRIC OF STRIFE
AND WAR FROM THE FACE
OF THE EARTH!”*

O ye heavenly ones!

Organize ye spiritual assemblies. Lay ye the foundation of union and concord in this world. Destroy ye the fabric of strife and war from the face of the earth. Construct ye the temple of harmony and agreement. Enkindle ye the light of the realm of the oneness of humanity. Open ye your eyes. Gaze and behold ye the Other World. The Kingdom of Peace, Salvation, Uprightness and Reconciliation is founded in the Invisible World, and it will by degrees become manifest and apparent through the power of the Word of God. I supplicate God that ye may become the army of that Kingdom, in order that, by the power of the Most Great Name, the friends of God may conquer the world through love, friendship and the strength of the Kingdom of Peace, the human race may become compassionate, and bloodshed and carnage be completely effaced from the universe.

—ABDUL-BAHA ABBAS.

Message from Abdul-Baha to the beloved in America, through Mr. Kinney

When you enter a public meeting deliver this Message
from Abdul-Baha:

O ye friends of God!

All the people of the world today are workmen of destruction or ruin. Everyone as though with an axe is striking at the root of the foundation of humanity. They hold in their hands great implements of warfare and destruction. Among the greatest is the axe of religious prejudices or sectarian bias, as well as that of racial bias; another implement of destruction is the axe of patriotic bias; another is the axe of political warfare; another implement of ruin is the persistent accumulation of commercial benefit or profit; another, the love of conquest of new domains, as is also the enmity, hatred and bigotry among the nations and tribes. These souls are entirely inadvertant to the relations of the Kingdom of God, deprived of the relations of Unity, and despaired of the Life Eternal. *Although outwardly they may be extremely civilized, nevertheless they live in darkness.*

Now, God has chosen you from among mankind, and has guided you to the Kingdom, has enlightened your hearts with the love of God, so that you may be the cause of guidance to these people, in order that you may become a cause of guidance to the world of humanity. *He has appointed you as the builders of the edifice of true manhood.* Consider with what a power of morals you must arise in order to withstand all vicissitudes. All these people, all these promoters as workers of warfare and ruin are spreading the deeds of hatred among nations. *Now, consider with what a peace and concord you must go forth in order that you may be capable of overcoming the antagonistic forces.*

It is my hope that you may prove yourselves to be the first servants of the realm of humanity, and the builders of the edifice of Divine Justice. *That you may radiate the light of the Love of God* to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity. Know all mankind of all nations, sects and tribes as your kith and kin. Consider not their deeds, but only God. Seek your reward from Him and not from them. Know the aged of all nations as your fathers, the juveniles as your brothers and the children as your own. No matter what lack of courtesy or what severe persecution or stern expressions of hate and unfathomable enmity you receive, you must have no excuse like the following: "So and so has spoken unkindly about me," "So and so has not done me justice,"—nay, rather you must have no excuse but live according to the Divine Teachings, whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receives you or casts you out, so that perchance you may be assisted in hoisting the standard of peace and pitching the Tabernacle of Oneness and solidarity of the world of humanity—so that this temporal life may ultimate in the Life Everlasting, and this darkness of ignorance which has pervaded the whole world may be converted into the illumination of guidance. So that material man may become celestial, and the earthly souls become the heavenly souls; that the blind may become perceptive, the deaf attentive, the ignorant wise, the dead arise, so that, *in fact*, the Kingdom of God in the world of humanity may pitch its Canopy and its Tabernacle in the utmost glory."

—ABDUL-BAHA ABBAS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"WHO HATH EARS TO HEAR, LET HIM HEAR!"

St. Matt. XIII:24-30; 36-43.

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the household came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, *Gather ye together first the tares, and bind them in bundles to burn them:* but gather the wheat into my barn.

Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

AT THIS hour the world stands appalled before the spectacle of millions of human beings in the throes of annihilation. It is called war. In reality, it is hell. Gunpowder is but another name for "fire and brimstone," and the battlefield but another name for perdition, where there is "wailing and gnashing of teeth."

Is it not the plague of "hailstones for rain, fire mingled with the hail ran along upon the ground" raging among mankind, foreshadowed in Egypt long ago?

Is it not that event foreseen by Christ quoted above: "The harvest"; "the end of the age?"—the bundles of tares (organizations—military and others) burning; a world-consuming fire removing "all things that offend?"

Is it not the "judgment" of the Adamic cycle?

All attempts at explanation and description of such a cataclysm are futile and inadequate. The parable of the tares covers the whole matter concisely and completely.

"Who hath ears to hear, let him hear!"

THE EDITORS.

THE "MOST GREAT PEACE"

"LET THIS STANDARD BE HOISTED IN THE WEST, AND MANY SHALL RESPOND TO THE CALL"

Address delivered by Abdul-Baha at Grace Methodist Episcopal Church, New York City, Sunday, May 12, 1912

WHEN we glance at history, we find that from the beginning up to the present day strife and warfare have prevailed among men. It has either been religious warfare, a warfare of races, or a war among the nations. All these wars have arisen from the ignorance of humanity, because of misunder-

standings, and through the lack of the education of human kind.

Let us first touch upon religious warfare. It is self-evident that the Divine Prophets have appeared for no other purpose than to establish love and amity among humanity, for they were the shepherds and not the wolves.

The shepherd comes forth to gather together his flock. He has not come to scatter his flock and to create strife among them. Every Divine Shepherd has gathered together a certain flock which formerly had been scattered. Among the Shepherds was His Holiness Moses. He assembled the various tribes of Israel and united them; afterward he took them over to the Holy Land. At a time when the Tribes of Israel were scattered and dispersed He was able to unite them, to assemble them together, and cause their development along degrees of human progress. By Him their degradation was transformed into glory, their poverty changed into wealth. Their vices were replaced by virtues until they reached a zenith that the Solomonic Sovereignty was made possible, and the fame of their glory reached the East and the West. Hence it is evident that His Holiness Moses was a Divine Shepherd for He united the scattered tribes of Israel and gathered them together.

When the Messianic Star dawned, He declared, "I shall gather together the scattered tribes or flocks of Moses." He not only united the flock of Israel, nay rather, He was confirmed in bringing together the Chaldeans, Egyptians, Syrians, Ancient Assyrians and Phoenicians. These people were in a state of the utmost rancor; they were thirsty for the blood of each other; attacking one another with the ferocity of animals. But His Holiness Jesus Christ united them, assembled and cemented them together, established a bond of love among them so that strife, rancor and warfare were banished. Therefore it is evident that the Divine religions are meant to create a bond of love among humanity, and to bind the people together for no other purpose than amity. Divine religion is not a cause for discord and disagreement. If religion be the cause of discord and difference, then no religion is preferable, for religion is meant to be life to the body politic. If it be the cause of death to humanity, then its non-existence is preferable. Therefore, in this day religion is to be sought, for religious teachings may well be likened to remedies. If a remedy be productive of worse symptoms, the lack or absence of the remedy is preferable.

At a time when the Arabian tribes and nomadic people were in the utmost state of division, thirsty for the blood of each other, living in the deserts under lawless conditions, strife rampant among them, not a single soul enjoying composure, no tribe at ease;—at such

a critical time Mohammed appeared. He gathered them together and reconciled them toward each other, united and caused them to agree, so that no strife and warfare remained. The Arabian nation immediately advanced until their sovereignty progressed and extended as far west as Spain and Andalusia. From these premises we may conclude that the foundation of the Divine religions is for peace and not for strife, warfare and shedding of blood. Inasmuch as the foundation of the religions of God is one Reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a Reality, and Reality is One. The fundamentals of the religions of God are one in Reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away—for Reality is One and not multiple.

As to racial wars, these are caused by purely imaginary racial differences. For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. God has created all humanity. God has not originally created Frenchmen, Englishmen, Americans, Germans, Italians or Spaniards. There is no difference as regards creation and kind; all belong to one household; all are the leaves of one tree; all are the fruits of one tree; all are the flowers of the same garden; all are the waves of the same sea.

Let us glance at the animal kingdom. We find the animals do not observe any distinction. If you gather together the sheep of the East and those of the West, they would mix quite harmoniously. The Oriental sheep would not look surprised and strange saying, "You belong to the Occident; whereas I belong to the Orient." They would live together in the utmost accord. They would gather together and enjoy the same pasture. There is no racial difference among them. If the birds of the East and the birds of the West were together, they would be found in a state of the utmost unity and amity. There would not be any distinctions observed. We find virtues in the animal. Is it becoming of man to be deprived of those virtues? The animal does not observe those imaginary distinctions. Is it becoming of man

to observe them? Man is reasonable, has the manifestation of the Divine bestowals, the perceptive faculty, adoration, memory; and with all these Divine bestowals, shall he allow these racial ideas to change him;—one saying, "I am a German"; another, "I am a Frenchman"; a third, "I am an Englishman"? Through these superstitions shall he wage war? Is this becoming? God forbid! It is not at all. If the animal does not condescend to observe such lowering thoughts, shall man be willing to stoop to this level? Why should he fetter himself with such groundless imaginations and superstitions. They are purely imaginary.

As to war which has been caused by nativity;—the idea that this is an Eastern nativity, the other is a Western, this is Northern and that is Southern; this is likewise purely imaginary. The globe of this earth is one globe, and it is the nativity of all humanity; therefore, the human race should not observe any of these distinctions which are conducive to war. We have come from the East. Praise be to God! we find the American continent prosperous, its climate most delightful, its weather salubrious, the inhabitants possessed of courteous manners and the United States government a fair government. Is it becoming for us to entertain anything but love for them, saying, "This land does not belong to us, this is not our nativity and because it is not our nativity it shall not be acceptable." This would be utter ignorance to which man must not condescend. Man must investigate realities and the reality is this: that all humanity is one in kind, that this earth is one globe and therefore one home. Hence it is proved that the factors and causes of warfare are entirely false. Grant this.

Consider what is taking place in Tripoli. How many of the poor are being killed, how much blood of the oppressed is shed upon both sides! How many children become fatherless; how many fathers lose their sons; how many mothers bemoan the loss of their dear ones! And what is the result after all?—nothing. Is it just, is it becoming for man to be so blood-thirsty? Consider how domestic animals never cause animosity; that is an attribute of the ferocious animals. For example, if you gather together a flock of one thousand sheep they do not cause the shedding of blood. If you bring together many flocks of birds, no war takes place. But when wolves, dogs and lions meet, they fight. Even these ferocious animals are ferocious because of their necessary food;

they are in need of ferocity. Without ferocity they will be bereft of food. But man does not need to exercise that sort of ferocity; his livelihood is made possible otherwise. Out of greed, enmity and self-glory, the blood of the oppressed is spilt. The great ones among the nations rest and enjoy luxuries in their palaces, but send the poor common people to the battlefield. They offer them as targets before the cannons. Every day they invent new instruments of destruction to destroy more fully the foundations of the human race. They are absolutely merciless toward their kind—toward these mothers who have so tenderly cared for their sons. How many nights have these mothers spent sleepless? how many days have they labored from morning until evening nurturing their children until they reach maturity! How many of their kith and kin do these warring ones allow to be torn asunder in one day! What savagery! What ignorance! What greed! What enmity! What degradation, which even the ferocious animals do not understand! For the ferocious animal may tear to pieces one in a single day; the wolf, for instance, may carry away one sheep, but some unjust man kills one hundred thousand of his kind in a day, and glories in it, saying: "I am a great general; I am a great commander-in-chief, for in one day I have done away with one hundred thousand of my kind!" Consider how ignorant the human race is. If a man kills another man,—one single soul,—no matter what the cause may be,—he is at once pronounced a murderer, meets with capital punishment, or is put in prison for life. But the man who kills one hundred thousand of his kind is called a "Conqueror," a "Hero," a "Great General." If a man should commit the theft of one dollar he is called a thief and sent to the penitentiary; but if a general should pillage a whole country, they call him a great "Conqueror" of the highest heroism. "This is a hero!" "This is a conqueror of the world!" How ignorant man is! How low!

In Persia, among the various nations and peoples, religions and denominations there existed the greatest animosity, envy and hatred. At that time all the other nations of Asia were in the same condition. The religions were hostile toward one another; the sects were at enmity; the races were filled with hatred; the tribes were constantly at war; at all times strife, warfare and bloodshed prevailed. Men shunned each other and were thirsty for each others lives. They considered the greatest

glory for man was to be able to kill many of his kind. Each religionist considered the killing of one belonging to another religion or denomination a great and praiseworthy deed. At such a time as this His Holiness BAHÁ'ÓLLÁH appeared in Persia. He founded the oneness of the world of humanity. He declared that all humanity is the servant of God, and that God is kind to all; that He created all and provides for all; that He nurtures all; therefore why should we be unkind? Inasmuch as God is kind and merciful to all His creatures and manifests His care and goodwill to them in every way, why should we show forth that which is contrary? Inasmuch as God loves all, why should we entertain animosity or envy? For if God did not love all, He would not have provided for all; He would not have created man; He would not have trained him. Now that He has created, provided for and preserved man, it is therefore evident that God is kind to all. Why then should man be unkind to man? This is the Divine policy. Shall we consider human policy to be better than the Divine policy? Is that conceivable? Is not that impossible? Therefore, we must emulate the policy of God. Just as God deals with all humanity—so kindly, so lovingly—we must deal with each other. BAHÁ'ÓLLÁH declared the "Most Great Peace" and International Arbitration. He voiced His sentiments with regard to peace in numerous epistles upon that subject, which were scattered broadcast throughout the East. He wrote to all the kings and crowned heads, encouraging all and admonishing them in regard to peace. He made it evident with conclusive proofs that the happiness and glory of humanity can only be insured through peace. This took place about fifty years ago. Because He promulgated International Peace and gave numerous instructions about it, the kings of the Orient arose against Him, for they did not find their personal benefits advanced thereby. They arose to persecute and molest Him; inflicted upon Him every torment, imprisoned Him, bastinadoed Him, banished Him, eventually confined Him to a fortress. Then they arose against those who followed Him. For the establishment of International Peace the blood of twenty-thousand Bahais was spilt. How many homes were destroyed! How many of the young were made captives! How many of the houses were pillaged! Yet none of them waxed cold. Even unto this day they still persecute them, for the Bahais put forth the great-

est efforts. They not only promulgate principle; they are people of action. Now you see the same people who were formerly at enmity and strife in far off Persia—people of various religions and denominations,—through the great teachings of BAHÁ'ÓLLÁH living in the utmost peace. Enmity has passed away and they exercise the utmost love toward all mankind. For they know that all are the servants of God. *At most it is simply this: that some are still ignorant, they must be educated; some are sick, they must be treated; some are as children, they must be helped to reach the age of maturity.* We must not molest any one because he is an infant or child; we must not be inimical to any one because he is still ignorant; we must not reject anyone because he is sick; but we must treat the sick, educate the children until they reach the age of maturity; and help those who are ignorant in order that they may reach knowledge. Therefore the essentials of the foundations of the religions of God are love and amity among all humanity. If a Divine religion should be productive of discord among society, it is a destroyer and not Divine; for religion means unity and binding together. Mere knowledge of anything is not sufficient. We all know that justice is good, but there is need for volition and executive force to carry it out. For example, should we think it good to build a church, simply thinking of it as being a good thing will not help its erection. We must will to build it. Then wealth is needed for its erection; simply thinking will not be sufficient. All of us know that International Peace is good; that it is conducive to the general welfare of humanity and the glory of man; but we are in need of will, volition and action. We must act. Inasmuch as this century is a century of light, it has capacity for action. Necessarily these principles will spread among all men until they reach the degree of volition and attain to the status of action. Surely this is so, for the time is ripe for it. The human race knows, verily, that war is a destroyer of the human foundation, and in all the countries of the world there are those who favor this issue.

When I came to America, I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree. Now inasmuch as the standard of International Peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more de-

serving, has greater capacity therefor, and is not like other countries. If other nations should take such a step, everybody will misinterpret the motive. For example, if Great Britain should take the step, it will be said that it is done in order to insure the safety of her colonies. If France should hoist the standard, they will say she has some interest therein. If Russia should raise the ensign, the whole Russian nation would say it is an effort to preserve the homogeneity of Russia. But the American government has no selfish interest in this. You have, strictly speaking, no colonies to preserve. You are not endeavoring to extend your domains; nor have you any need for territorial aggressiveness. Therefore if America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by humanity, "There was no other purpose than altruism and service to mankind." Therefore it is my hope that you may be the cause, and that you may hoist this banner—for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the "Most Great Peace," for the people are distressed because of the excessive and irreparable damage of war. Thousands of the farmers are taxed and expenses collected for war. Every year the tax increases and the people have come to their end. *Just now you can say Europe is a battlefield; like ammunition ready for a spark, and one spark can set*

afame the whole world. Before these complications and colossal events happen, take a step and prevent it.* The foundations of all the Divine religions are peace and amity; but misunderstandings have crept into them. If these misunderstandings disappear, you will see that all the religious agencies will work for peace, and promulgate the oneness of human kind. For the foundation of all is One Reality and Reality is not multiple or divisible. For example, His Holiness Moses founded this Reality; His Holiness Jesus hoisted the tent of Reality, and the light of this Reality shone forth in all the religions. His Holiness BAHÄ'O'LLAH proclaimed this Reality and promulgated the "Most Great Peace." In the prison He rested not until He lighted this lamp in the East.

Praise be to God! all the people who have accepted the teachings of BAHÄ'O'LLAH are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. *Now let this standard be hoisted in the West and many shall respond to the call.* Just as America has become renowned because of her discoveries, inventions and skill; famous for the equity of her government and colossal undertakings—may she also become noted for the "Most Great Peace." Let this be her undertaking, and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity.

*Revealed in 1912.—Editors.

ANNOUNCEMENT

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. V

Kamal 1, 70 (August 20, 1914)

No. 9

“FIRMNESS IN THE COVENANT” WILL ABOLISH WAR AND ESTABLISH THE “MOST GREAT PEACE”

“O thou who art firm in The Covenant!

. . . According to the clear text of the *Book of Akdas* and the explicit contents of the *Book of The Covenant*, Abdul-Baha is the Interpreter of all the Works and Books of the Blessed Perfection [BAHA'O'LLAH], and not only of the *Book of Akdas*. This question is clear and evident to those who are informed of the Writings and Tablets (of BAHAI'O'LLAH). Were this not the case every one would have given an interpretation according to his own inclination, and considering his own interpretation preferable to the interpretation of others which naturally lead to great differences.”
ABDUL-BAHA-ABBAS.

[See opposite page.]

“Consider that in former days there were only religious wars; but now there are racial and political wars fought at staggering expense and sacrifice.”

ABDUL-BAHA-ABBAS.

Extract from Tablet to the Editor of *The Christian Commonwealth*.
Translated July, 1913.

“O THOU who art firm in The Covenant”—see opening line of Tablet quoted above—is a phrase familiar to all readers of the STAR OF THE WEST, as it is employed repeatedly by Abdul-Baha in the Tablets revealed by him.

It is not a stock phrase, nor a pretty combination of words; but a stern reality, a fundamental necessity, an acid test sooner or later to be applied and successfully met by those who enter the Kingdom of ABHA.

As Christ said to Nicodemus: “Except a man be born again, he cannot [not, shall not] enter into the Kingdom of Heaven;” so likewise, except a soul awakens to an understanding, recognition, acceptance of and obedience to “The Covenant,” it cannot enter the portals

of the “Most Great Peace”—which is the Kingdom of God on earth.

To explain: The Bahai Dispensation is unique in that it is the era of the “Most Great Peace”—an attribute not specialized to former epochs;—and as for every effect there is a cause, there is, then, in the Bahai Cause that which will produce this “Most Great Peace.”

This we know is embodied in the principles of BAHAI'O'LLAH, as expounded by Abdul-Baha in his addresses delivered in the Occident, namely: (1) The Oneness of the World of Humanity; (2) The Independent Investigation of Truth; (3) The Foundation of All Religions is One; (4) Religion must be the cause of Unity; (5) Religion must be in accord with Science and Reason; (6) Equality between

Men and Women; (7) Prejudice of all kinds must be forgotten; (8) Universal Peace; (9) All humankind must partake of Knowledge and Education; (10) Solution of the Economic Problem; (11) Organization of the House of Justice;—and last, but in reality the most important—the “Most Great Characteristic”: The unique Covenant BAHĀ’O’LLĀH entered into with all the people of the world regarding the Interpreter of His Teachings, known as (12) “The Center of the Covenant,” whereby He made provision against all kinds of differences, so that no one should be able to create a new

ferred, they said: “There is no strife between us; the trouble is between our herdsmen.”

So it has been with the Religionists of the world who quarreled and fought, notwithstanding their Leaders were at peace, were men of peace, and strictly forbade strife, sedition and killing.

The critics of Religion have asserted that those who professed to teach love and peace were the stirrers up of war; also that the most terrible of all strife was that of religious strife. They were right. The beginning of strife among humankind has been among the follow-

“THIS IS THE TIME OF TEACHING”

To the Maid-servant of God, Mrs. Isabella D. Brittingham, New York.
Upon her be BAHĀ’O’LLĀH-EL-ABHĀ!

HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received. According to the clear text of the *Book of Akdas* and the explicit contents of the *Book of the Covenant*, Abdul-Baha is the Interpreter of all the Works and Books of the Blessed Perfection, and not only of the *Book of Akdas*. This question is clear and evident to those who are informed of the Writings and Tablets (of BAHĀ’O’LLĀH). Were this not the case, every one would have given an interpretation according to his own inclination and considered his interpretation preferable to the interpretation of others—this would naturally lead to great differences. If some one interprets one verse of the Verses of God, and his interpretation is not approved by Abdul-Baha, it is not authoritative.

Now is not the time for interpretation. *This is the time of teaching. All the believers must unloose the tongue of teaching the Cause of God. For teaching is the cause of the guidance of all the inhabitants of the earth; teaching is the means of the illumination of mankind; teaching is conducive to the enlightenment of the world of humanity; teaching is promotive of the confirmations of the Breaths of the Holy Spirit. This is the most great affair!*

But if a soul on reading one of the blessed verses utters an *explanation* which does not harm the Cause, do not oppose him; for his talk is based upon *explanation* (elucidation) and not on *interpretation*.

Upon thee be BAHĀ-EL-ABHĀ!

(Signed) ABDUL-BAHA-ABBAS.

Translated by Mirza Ahmad Sohrad,
July 12, 1914, home of Abdul-Baha,
Mount Carmel, Haifa, Syria.

sect, thus closing the greatest door to war and hell, for war is literally hell.

The Mouthpieces of the Will and Word of God—His Manifestations—have spoken clearly and unmistakably regarding quarreling and fighting. Moses declared: “Thou shalt not kill;” Jesus said, “If a man smite thee on one cheek turn to him the other also.” There is no misunderstanding between these two Manifestations regarding this point. The quarreling and fighting has always been between the followers, the hirelings, the underlings. You will recall the story of the strife between the herdsmen of Abraham’s cattle and the herdsmen of Lot’s cattle. When Abraham and Lot con-

ers of a Prophet. If one will sift the matter to its source, it will be seen that it has been so. The first picture to blot the page of history in the Adamic cycle is that of Cain slaying his brother Abel. All strife and war began at a certain time after the departure of the Prophet, due to a difference of interpretation and a split among the followers resulting therefrom; the dissenters set themselves up in opposition, and a strife of words led to a struggle at arms and the employing of implements of destruction—first crude and finally complex. In a word: Peace gave way to war; hell was set up in place of heaven.

Consider them, that the very cause of a repe-

tion of such conditions which existed in the past has been nipped in the bud through the unique provision at the dawn of this Millennial Day in the establishing of "The Center of The Covenant"—namely, the appointing of the Interpreter of the Word of God as revealed in BAHÁ'O'LLAH—; and this Interpreter is none

other than Abdul-Baha. He then is the unique Instrument which shall produce the "Most Great Peace."

To sum up: "Firmness in The Covenant" will abolish war and establish the "Most Great Peace."

THE EDITORS.

"WE HAVE TURNED OUR FACES TO THE CENTER OF THE COVENANT"

To his honor Mr. Joseph H. Hannen, Washington, D. C.

Upon him be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou propagator of the Religion of God!

A few days ago an epistle was written thee. Although I have not much time, yet I immediately give an answer to thy letter (written to Mirza Ahmad Sohrab) so that thou mayst know how my heart is attached to thee. Truly I say in the Cause of God thou art sincere. Thou hast no other object save the good-pleasure of the LORD, and hast consecrated all thy time to the service of the Kingdom of God. On this account I have the utmost love for thee.

Praise be to God, that the problem of meetings is solved, and there is no more any cause for dispute. Now the believers must engage their time in teaching the Cause of God, and in the meeting no discussion should be carried on save the Cause of God. The members of the Bahai Assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of ABHA. Promiscuous discussion must be discountenanced, for these things will become the means of the lukewarmness and apathy of those who are present. The Candles of all the meetings must be the Mention of God, the propagation of the Cause of God, the exposition of Divine Proofs and the elucidation of the Principles of His Holiness BAHÁ'O'LLAH. When this condition is obtained, the meeting will become heavenly, celestial, godlike, illumined and the means of the guidance of the erring ones. It will yield most great results.

O thou servant of His Holiness BAHÁ'O'LLAH! *Inform all the believers that perhaps a number of caluminous articles will be sent to those parts by the people of doubts. The aim of such articles is to cause the wavering of the friends in The Covenant and The Testament. Therefore, they should not take notice of these articles, nay, rather, return them to the senders, accompanied with concise, full and sweeping answers—that we are firm in The Covenant and the servants of the Blessed Perfection. We do not give ear to such hearsays and incoherent statements. We have turned our faces to the Center of the Covenant in accord with the incontrovertible Commands of BAHÁ'O'LLAH, the Text of the Book of Akdas and the Text of the Tablet of the Covenant. We have nothing to do with the people of doubts.*

Upon thee be BAHÁ'O'LLAH-EL-ABHA!

(Signed) ABDUL-BAHA-ABBAS.

Translated by Mirza Ahmad Sohrab,
August 6, 1914; Home of Abdul-Baha,
Mount Carmel, Haifa, Syria.

CHANGE OF ADDRESSES.

All correspondence with the Bahai Publishing Society, formerly sent to 5205 Harper Ave., should now be addressed to *Miss Mary Lesch, 4319 Lake Park Ave., Chicago, Ill.* (Telephone Kenwood 6227.)

Incident to the opening of the new city post office in Washington, adjoining the Union Station, the address of the Bahai Assembly of

Washington, the Persian-American Educational Society, the Orient-Occident Unity, and all persons heretofore addressed to P. O. Box 192, will be *Post Office Box 1319, Washington, D. C.*

OUR PERSIAN SECTION.

This issue contains: (1) God is Love; (2) The good ending of one's life; (3) The "Most Great Peace"; (4) The war of the world.

جنگ کنیا

نخبه باختر : افسوس که مرکب هوانی که از سرب
 خدمت عالم انسانی بعالم ایجاد آمده اول از برای خرابی
 و حرق و سفاک دمار استعمال گردیده . تا حال تا این
 جنگ دیده نشده . چه قدر خوب میشد اگر این ممالک
 مخالفه ممالک متحده میشدند یعنی مانند یک مملکت شد
 این جنگها تا این ابر قسم از ممالک عالم شیره نیستند
 صدمه عظیمی است از برای مدینت و ترقی عموم بشر
 این جنگ هم غفیری است از خلق نافع بترتلف آورده و سایر
 در این جنگ کنونی که از اعصاب جمع شده و ترقی که
 از اجباب و قرون مغزوف بوده بر باد خفته و میرود .
 پس در این جنگ عمومات نیز از هر فردی از افراد
 جنسی از کل و عضو از یک جسد محسوب است .
 قاتل همیشه قاتل است خواه در ایام سلم و خواه
 در اوقات جنگ . سابق همیشه سابق است
 خواه چینی جنسی سفت کند خواه شهری بگریزد
 چه فوق است مابین فرضی که پادشاهی را بقتل
 رسد یا عجبی را
 این جنگ که مصیبت عظیمی است و از عن قرب مصیبت
 اعظم خواهد آمد و آن سردی فضل زمستان
 قحط و گران و سرت از زمین مختلفه مملکت
 حال دولت آلمان تنها از برای جنگ دویست و هشتاد و یک
 دلار خرج میکند اگر مخارج بومیه دولت فرانسه و انگلیس
 و روس و منسه و بلجیک و صرب و غیرهم که در دست دارند
 جمع گردد چند میلیون میشود ؟ البته این همه
 مخارج باهظله با تلف این قدر از نفوس نافع بر می آید
 سبب این مصیبت عظیمی خواهند گشت
 بهائیان عالم که همیشه لشکر صلح و سلام بوده و هستند
 سزاوار اینست که بجمع قوی تبلیغ امر الله تمام نمایند تا این
 بهم که تلخ تر از هر بگذرد و تری از هر جنبه ای تحقق یابد

کتابخانه و بغدادی

گفته که بزنگان و روسا و فلاسفه هر ملل جمع و حاضر فرزند
 امر با صلح را بفرغ داشتند و نالند عالی صلح و سلام از صلح
 و بسط دادند و عظمت جنگ و جدال از بیخ فرمودند
 و تمام حجت برین علی الاطلاق نمودند و بر جمع ثابت و بر جهن
 داشتند که اصلاح عالم و سعادت و راحت ام منوط باین
 مجلس صلح عمومی است و چرا که گفته این بیا تا وقت و جانم اقل
 و ترجمه نموده بگوش اهل عالم رسانیدند از جمله خطایم
 مبارکه که در طوفان حضرت عجمی دا فرمودند و چرا که در
 و مصر و غیره عینا بلسان عرب و ترجمه انگلیسی در
 و منتشر نمودند که ایک یک نسخه از جریه کر ستر کنون
 که بشما مل مبارک فرست است ارسال گردید که اصل خطا بر
 درج فرمایید *

حرب ایتالیا در طرابلس الغرب و حرب دولت بلقان
 در اقیانوس اریطای عثمانی واقع و خسارت های فوق العاده جمع
 بر اهل عالم واقع چه بدها بی پس و چه اولاد هالی
 پس و چه نرها در بیدر شدند اموال تلف و بلاد و
 و نفس پریشان و نالان گشتند که سالها تلافی و تدارک
 آن را نتوانند و کل دولت و ملل دیدند و شنیدند و تنه
 و بیدار شدند *

حال ناله جنگ و جدال و قتال عظیمی بلند و شعله
 جهان سوزش با اجتراق قلب خیر خواهان عالم انسانی است
 لهذا بهائیان که دوست حقیقی و خیر خواه عالم هستند
 شب و روز سعی و جاهدند و جان و مال خود را فدای
 وحدت عالم انسانی و انس و الفت عمومی و ترک تعصبات
 و مذہبی جنسی و طوفی و سیاسی نمایند از در کما حق جل
 جلاله مسئلت دارند که این آتش فروخته جهان سوز یاب
 حجت و عنایت خود را بر من فرماید چشم بینا و گوش شنوا بجمع
 عطا نماید تا باند خیر و صلاح عمومی در تأسیس مجلس صلح
 اکبر است و جنگ و خونخواری شان حیوانات درنده و شکار
 مقدس و نرفته آن است *

و غایت جمال مبارک نه از قلم و نه از لسان کلمه جز عبدالباقر است
 شده امید چنانست که جمع اعیان بر شربین باشد تا من
 را جمع سرور باشم باید نهایت آرزوی ما این باشد که در سبیل
 و مجتبی موفق شویم و لو حرکت مذبحی باشد متای اعظم
 از این نیست بملکه جمال مبارک تا اینم ظهوری از مقام
 عبودیت محضه صرف نه عبودیت تا اولی عبودیت صرف
 بنده آستان باشیم اینست حقیقت حال و هر کس در
 آن را بگوید من از او را می نستم اینست وصیت من بشما
 اینست نصیحت من بشما اینست عهد و پیمان من باشما اینست
 رضای من اینست آرزوی من اینست خواهش من از جمیع
 اعیان مهم منم من عبودیت آستان مقدس در آن
 در من عبودیت آستان مقدس سده نترای من عبودیت
 آستان مقدس غایت قصوی من عبودیت آستان مقدس
 فرود بر اعدای من عبودیت آستان مقدس مسجد اقصای من
 عبودیت آستان مقدس چه نایب و خشنه تر از عبودیت
 آستان مبارک چه مانده لذیذ تر از عبودیت آستان
 مبارک چه نتر از برای ماها اعظم از عبودیت امید و ارم
 که جمیع موفق شویم بر نیک موفق شویم بر محبت و وفا
 نام بان ساحت قدس اینست جنت ماوی مخلصین است
 غایت قصوی مؤمنین اینست ذروه علیای مفرین

صلح اکبر

بقلم حضرت فاضل قاضی میرزا ابوالقاسم گلستانه سیرت
 ۹
 حضرت بهاء الله جل جلاله که اعلی نبیاه سال شری جمیع ملوک و سیلا
 عالم را خطاب مبارک فرمود و بعد از شش کل از صلح اکبر که سبب
 آسایش و راحت بشر و عمار جمیع کشور است از جمله بیفایا
 در حق حضرت موجود در سبب علت اولیه سکون
 و راحت امم و عمار عالم میفرماید لابد این است مجمع بزرگ در عرض

بیاشود و ملوک و سلاطین در آن مجمع معاوضه و صلح اکبر
 نمایند و آن اینست که دول عظیمه برای آسایش عالم صلح
 حکم بنسبت شدند و اگر ملکی بملکی بر خیزد جمع متفقاً
 بر منع قیام نمایند و باین صورت عالم محتاج مهادت جزیر
 و صفوف عسکریه نبوده و بنیت الاعلوتی در حفظون بر
 ممالکهم و بلدانهم اینست سبب آسایش دولت و رعیت
 و مملکت انشاء الله ملوک و سلاطین که برای اسم عزیز الینند
 باین مقام نازن شوند و عالم را از سطر ظلم محفوظ دارند
 و در مقام دیگر میفرمایند *

« جمیع را صلح اکبر که سبب اعظم است از برای حفظ این
 امر ندویم سلاطین آفاق باید باقیان باین امر که سبب
 بزرگ است از برای راحت و حفظ عالم تنگ و فریاد
 ایشانند شامق قدرت و مطالع اقتدار الهی اخلاق
 مطلیم تا بیفرماید بر آنچه که سبب آسایش عباد است
 و فرمودند که مجمع بزرگ تأسیس و ملوک و سلاطین
 در آن جمع و در صلح اکبر معاوضه و اتفاق نمایند و جنگ
 و جدال را صلح و سلام تبدیل کنند و مجلس صلح بزرگ
 و بین المللی تشکیل نمایند که آن دول موجوده و ملل مختلفه
 حاضر و هرگز غیر اعتساف و اختلافی که حاصل شود بطور
 انصاف و عدالت فیصله کنند تا عالم از جدیات و فرقت
 و مصارف فوق العاده راحت و آسوده گردد و فرخ بشر
 حکم بیک عافله داشته باشد و بجمال آسایش بزرگ
 و فلاح و تجارت و صناعت که سبب سعادت و عزت
 است قیام نمایند انان بیانات مبارکه روح صلح طلبی
 و اتحاد عمومی در میان اهل مکان جاه و جاه و ستم کش و
 محافل صلح و سلام تأسیس گردید *

حضرت صریحی الوری عبدالباقر امیر خاندان ائمه
 با وجود ضعف و نقاهت جسمانی که انطول مدت حبس
 در قلعه عکا حاصل شده بود بجهت اعلان حربیت با
 با رویا و تمکین فرمودند و در مجالس و کلمات و مجال

کل و ظل او هستند شبه شب زنده تا ظهور و بعد آن
هم بعد از هزار سال نه ایکه هفتاد هزار سال و یک
دو هزار سال ده هزار سال بیست هزار سال چهل
که بعد از هزار سال باشد تا هزار سال یک آنرا طلوع
نمیشود آنچه ظاهر شود و ظلال او هستند بجز این هیچ
هفت هستند جمع بر سر این چشمه چهل جمع آن آن
از آنجا که سینه اند جمع آن آن دریا بره و نصیب
گردد جمع آن آن نسیم جان بخش برده می شوند جمع
این آن غیب ها حل قسمت می گردند مقصود نیست
حضور علی روی را انکار بیشتر بظهور جلال باک داد
چال سبک ظهور حضرت که سرود و کلام عالیست
حضرت اعلی روی را انکار جمع همی بود صیقل شمس
حقیقت بود صیقل نه لوله آن شمس بود و جمع ما و ظلال آن
کل و ظلال آن جمع ماها مقیسات از فیضات آن *

من عبد البهار هستم و بس . هکس لغوی
این را بنیستید من اثار لغوی بنیستید من بنی اثار علی
بیانکم و لیسید کم این بیگانه قبول شوم هکس غیر این
حکایت من اند انما لغوی بنیستید
عبدالکهار و الکهار
و یکی لغوی استایشی بر این بناید چال سبک و حضرت
را در این کور شل و زلجعه نه تا سرحد نازک جمع چال
باید عقیده شان ذکر شان ذکر شان این باشد و صفت
اعتقاد باشد تا بعد از این اختلاف واقع گردد حضرت
روی را انکار جمع همه چال سبک سرود کل و ظل و لوله
جمع ما و ظلال باک هر زمانه و بنی کار این آ تا اتمه من جمع
خادم جمع خاکسار جمع هر زمانه جمع شفیق آن
مشخص نیست جمع هر که صیقل جمع لغوی غیر از این
مانست من عبد البهار هستم احباب این
باز آنکه گویند تا من اثار لغوی بنیستید ما جمع جلال
سند محمد باشند اینست که الودیه تا افعال بد نیست

تالیع کرده بود گفت "چون من بر این تالیع کرده ام باید که در آن
شبهاتنا بخیزند و درنده ها دروغ می گویند بعد از جمال
سبک زبونی " من را در این که بجهت این که او یک فریضه
گشیه تبلیغ کرده بود " *
حالا اینست که حسن خانم اعظم موهبت آریست
هفتی که بخت تمام فانیست او مظهر الاطلاق او مظهر
گردید با این سخن از غیبی کم و انت الودیه که شیخ
ابوالقاسم بخت تمام فانیست *
بهار کهار
ارشد بخیر هم بد صحبتی ای بر این غایبیم که باید هر یک
از شما با انگش فی الجمله و قدیش ثابت نماید و ثابت نماید
به کسی که هیچ وقت از پیش نگیند و بر یک از احباب الی که
در بیان سینه بگردید و آن اینست که مظاهر
مفسده اریه شبه وصل زنده و هر که می و در
وقش و نظیرند شمس حضرت علی السلام دروغی
مرد و شل و نظیرند است و جمع کسایک بعد از آن
حق اینها و ظل او بودند این امر را اول و سکونند و حق
خنده و زنده نداشتند اما اقبال زار آن آن سخن می
فرمودند لهذا جمع لغوی که در دوره سینه مدینه و
قال و بعثت *

و همچنین بضم سینه که در دوره بیخه حضرت است
و بعد از انکار بودند از خود وجودی نداشتند اریس
بود و بکاران همه سراج شل و نظیری نداشت شبه شب
نداشت جمع و ظل او بودند بجهت این که همه
و همچنین در دوره حضرت رسول علیه السلام جمع
و ظل او بودند او آفتاب بود و بکاران بجهت شبه
و شبی نداشت جمع مقیسات از اول و مشتمل ببال او
و همچنین در دوره حضرت علی سراج ماسله نما شبه
و شبی نداشت جمع مقیسات آن بود *
و همچنین در دوره چال سبک روی لیسید انکار

و بعد از آن عذران وطن بگذریم و بغض و عداوت بیکدیگر بران
 نمایم و حال آنکه اینها جمیع اوهام است اول آنکه دین سب الفتن
 و محبت است و ثانی آنکه جمیع بشر یک قومند و جمیع روحها در
 یک وطن است این اختلاف اوهام است خدا این دین را
 مختلف نکرده یک اساس گذاشته خدا نیز در تقسیم نکرده همه را
 یک که خلق کرده خدا این اقوام را مختلف نکرده جمیع را یک قوم
 آورده چرا ما تقسیمات فضیله قرار بدهیم چرا تفاوت بگذاریم
 این را بگوئیم آلمان است و این کلمه فرانسوات و حال
 آنکه همه یک است خداوند همه را یکسان آورده و جمیع مهربان
 است پس نباید این اوهامات را بسبب خلق و جلال او در جمیع
 ... زیرا که بجهت بی نظیر است و جلال
 قلبی است جلیات ملکوتی است همچو عزیز با پیام و سبب
 و جلال قدریم این چه ضلالت است این چه بی کفایت است
 این چه پستی است !
 دیگر از تعالیم حضرت چهار الله این است " دین باید
 الفت و محبت شود اگر سبب بغض و عداوت گردد دین
 برتر است " زیرا دین سبب علاج المراضات است اگر علاج
 سبب گردد البته ترک آن اولیات اگر دین سبب عداوت
 گردد غیرت است لهذا عدو شرع تر از وجودش
 دیگر از تعالیم حضرت چهار الله اینکه تعصبات دینی تعصبات
 قومی تعصبات وطنی تعصباتی است همه خادم بنیاد است و تا
 این تعصبات مجرد است عالم انشا الحقیقت باید پس باید این
 تعصبات را فراموش کرد تا عالم انشا الحقیقت شود الحمد لله ما جمیع
 بندهکان خدائیم و در حجر حجت پروردگار سفریم ما دلیم که
 چنین خدای مهربان داریم چرا باید با یکدیگر نامهربان باشیم
 کلمت اند نظرت با شیم *
 تعالیم چهار الله بسیار است اگر بخواهید اطلاع بیاید بکتاب
 و جراید جمع کنید آنوقت اطلاع خواهید یافت که این دین
 در شرق سبب الفت و محبت بین بشر شده و در غربی راد است
 که لهذا چون ملت انگلیس غیرت و دولت انگلیس دارد

است امیدم چنان است که بشنود تا علم صلح و جمیع
 عالم بلند شود و وحدت عالم انسا مشاهده گردد
 این عالم ظلمانی و تاریکی شود این جنگ مبدل صلح
 نشود و این اخذ و بشیر با اتحاد و اتفاق انجامد *

نطق مبارک و حضرت عیسیٰ کتب ۱۸ ماه صفر ۱۳۰۳ در بیت مبارک

حسین خاتم

خوش آمدید احوال شما چطور است ! امروز من خجسته
 داشتم که بیایم بالا و با احوال طوری بود که ساعت نکرده
 هراس بود و چون دیدم بالا هم سر است نیامدم *
 جناب شیخ ابوالقاسم فی الحقیقه از ترمای اجاب بود سالها
 سال در حال حال مبارک بود و در جمیع ایام حیات خود خاتم
 امربود و بمنزله خاتمه مرفق شد عاقبت او خوب بود
 مانند مسک بود خیلی شکل است در این ایام این ایام
 ایام امتحان است هر کس که بمنزله خاتمه ناز شد باید بداند که
 این اعظم نعمت الهی است و عالم انسانی دیگر هویتی اعظم است
 صورت خاتم شیخ همیشه باید که ماها دعا کنیم بضع و سلام
 نمایم و جزع و فرح بملکتی که کنیم که بمنزله خاتمه مرفق گردیم
 الحمد لله شیخ ابوالقاسم خوفت شد *

یک ملا محمد تقی بود که در ایام حضرت اعلیٰ مرفق شد
 و از زمین خیلی کمال بود و رساله در ایات همه حضرت اعلیٰ
 نوشت خیلی شخص متاری بود بحسب ظاهر معلوم و ششک
 و عالم و فاضل بود کتب بیجا به بسو خاتم متبلا شد آمد
 رفت به نجف پیش علما حضرات علما گفتند که این شخص مرفق است
 تویم او قبول نیست باغ چه نسبتها که غیر ممکن و حال آن
 بحضرت اعلیٰ میداد مفتريات زیاد بود با وجود این هر جا
 میرفت نمایان میآوردند میکشید بعد فی نمایان میشدند
 آقا محمد تقی بود در صفهان بسیار شخص خوبی بود
 بعد اجمع شد بدجه اجمع شد که در نجف فترت بود این
 اتفاق میسر آمد که حضرت که اقبای او هستند و خود او فاضل

و محبتش یعنی اساس جمیع ادیان محبت است و لکن تقالید
سبب عدوت و بغض است چون اساس ادیان الهی را
تخریب کنیم یعنی خیر محض است چون نظر بتقالید می‌چرخد
کنیم یعنی خیر است زیرا اساس دین الهی یکی است
سبب الفت است و لکن تقالید مختلف لهذا سبب بغض
و عدوت (شده) *
الآن اقوام متحابه در بلقان اگر اساس دین الهی را
فوت با یکدیگر مصالحه کنند زیرا ادیان الهی در لایحه
وحدت و محبت می‌کنند و لکن هر افسوس که اساس دین
الهی لغزش کرده و تمسک بتقالید شده که مخالف
اساس دین الهی است لهذا خون همیگری می‌ریزد و
خاغان یکدیگر خراب می‌کنند *
جمیع انبیا الهی قصد صدقات دیدند قصد بیکدیگر
بعضی محبت می‌شدند بعضی سرگرم شدند بعضی شهید
شدند حتی جانان را فدا کردند ملاحظه کنید حضرت
مسیح چه بلا کشید و در آخر صلیب را قبول فرمود تا اینکه
پوشش محبت و الفت حاصل گردد و قلب با یکدیگر
باید و لکن و اسماء اهل ادیان فرسوده کردند و این
اساس ادیان الهی غافل ماندند و این تقالید پر
تمسک شدند و چون این تقالید مختلف است ما یکدیگر
می‌کنند هر افسوس که آنچه را که خدا سبب حیات قرار
داده سبب عاقبت کردند امری که خدا سبب حیات قرار داده
سبب هلاک کردند دین که سبب نور است عالم انشا است
ظلمت قرار دادند صد هزار افسوس! باید بر ادیان
گریز کرد چگونه این اساس فراموش شده و اوها
جای آنرا گرفته و چون اوها مات مختلف است جنگ
و جدال است با وجودیکه این قرن قرن نور است
قرن علم و فنون است قرن اکتشافات است قرن کشف
حقائق است و قرن عدالت است قرن آزادی است
با وجود این ملاحظه می‌کنید حرب است بین ادیان

حرب است بین اقوام حرب است بین دول حرب است بین اقوام
چقدر جای تأسف است باید نشست و گریست!
در زمانیکه در ایران حرب و جدال بود حرب بین ادیان بود
و ادیان دشمن یکدیگر بودند از یکدیگر احتراز می‌کردند و یک
دیگر را خبیث میدانستند. حرب بین اقوام بود حرب بین
دول بود حرب بین اقوام بود در هیچ وقتی حضرت با الله
ظهور کرده و ان ظلمات را روشن کرده اعدان و حدت
عالم انسانی کرده اعدان و حدت عمری کرده اعدان و حدت
جمیع ادیان کرده اعدان و حدت جمیع اقوام کرده که آنکه وقتی
آن حضرت را پذیرفتند آن با یکدیگر در نهایت الفتند
این سو تفاهمی که بین ادیان بود در آن در ایران
و سایر شرق مجامعی تشکیل می‌شود و جمیع ادیان را با یکدیگر
نهایت الفت و محبتند مثلاً در خطر می‌کنند سعی مسلمانی
بهری زردشتی و بودائی در نهایت الفت و یکدیگر جمع
میشوند و جمیع متحد و متفقند نه ترافی نه جدالی نه
نه قالی بلکه با یکدیگر در نهایت الفتند زیرا تقالید فراموش
کردند و اوها مات را کنار گذاشته تمسک به اساس ادیان الهی
کردند و چون اساس ادیان الهی یکی است و حقیقت است و
حقیقت تعدد قبول نمی‌کند لهذا با یکدیگر در نهایت محبت
و الفتند و قلبشان با یکدیگر در نهایت الفت است بدین
که می‌کن جان خود را فدا می‌کنند *
اما امروز دیگر که نضاع حضرت با الله را قبول کردند
الآن در جنگ و نزاعند حضرت با الله تعالی و در
اول تعالیم آن حضرت: وحدت عالم انسانی است
که خطاب به بشر می‌فرماید: "جمع باریک درید و گریک
شاخار" یعنی هر یک بمنزله برگی و ثمری و جمیع این
شجره آدم هستید و جمیع یک عالمه و جمیع بندگان خدا هستید
و جمیع اغنام یک شبانید و چوپان حقیقی خداست و هر یک
جمع است مادام که این شبان حقیقی هر یک است و جمیع اغنام
می‌پروراند چرا ما با یکدیگر نزاع کنیم و خون و رنگ با هم قتال

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سالیک والرونی
ماه کمال

مجله پنجم

۱۳۲۹

صفحه اول
جلد پنجم
شماره نهم
قیمت اشتراك
۲ ماه اگست

این مجله بر حسب تاریخ نهائی هر نوزده روز چاپ و توزیع میگردد و در نهائت آزادی در مسائل دینی و اجتماعی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

کنید که اساس دین الهی محبت است هر چند قوای دیگر ممکن سبب الفت گردد و لکن هیچ چیز مثل دین سبب الفت نمیشود مثلا ملاحظه کنید که اساس دین الهی در میان مسیح و بعد از آن سبب الفت شد و حتی که حضرت مسیح ظاهر شد ام رومان بزبان کلدان بلی اشیریان و مصریان جمیع بابک دیگر در نهائت عدوت و بغضا بودند مع ذلك بزودی جمیع متحد و متفق شدند و نهایت الفت و محبت با یکدیگر پیدا کردند ام مختلفه است و احده شدند پس از این فرمودیم که دین الهی سبب محبت و الفت است سبب عدوت و بغضا نیست همین طور در وقت ظهور حضرت موعی نهایت اتحاد بین بنی اسرائیل حاصل شد با نهم بدین شد که دین نه تنها سبب محبت است بلکه اعظم قوتی که در عالم وجود برای الفت و محبت تصور است دین است قوای سیاسی نمیشوند از عهد این اتحاد برآید نمیشوند ارتباط بین قلوب (کند) علوم و معارف هکذا نمیشوند این طور محبت بین قلوب بیندازد آن قوه قوه دین است که تولید محبت میکند شرف و عزت میبخشد قوه دین است که عالم را نورانی میکند قوه دین است که جهان جاودا میدهد قوه دین است که ریشه عدوت و بغض را از بین ببرد و نهایتا بتای جمع کنید و ملاحظه کنید که دین چگونه سبب الفت

“خداوند محبت است”
تلفظ مبارک حضرت عبدالمجید در کلیسای کلبک زوی کوس (در لندن) شب دوشنبه ۳ ماه دسامبر ۱۹۱۳
خدا را شکر میکنم که در این محل جمعی از محترمین حاضرند که قلوبشان با یکدیگر متحد است و وجهشان به مشارکت الهی مستبشر است آثار محبت در میانشان نمایان است زیرا در عالم وجود چون نظر کنیم امری اعظم از محبت نیست محبت سبب حیات است محبت سبب نجات است محبت سبب ارتباط قلوب انسان است محبت سبب عزت و ترقی بشر است محبت سبب دخول در ملکوت الله است محبت سبب حیات ابدیه است چنانچه حضرت مسیح میفرماید خداوند محبت است اعظم از خدا چه چیز است پس بفرموده حضرت مسیح در عالم وجود چیزی اعظم از محبت نیست در دنیا جمیع بیایست لکن هر جمعی را مقصد هر جمعی را امری سزاوار آنچه سزاوار جمیع دینی است محبت جمیع دینی باید سبب محبت بین بشر شود استثنائی ندارد چنانکه حضرت مسیح میفرماید “اقبال الهی بر جمیع میثابت یعنی خداوند بر جمیع مهربان است جمیع خلق در جرح محبت الهی شریکند ادیان الهی باید سبب الفت و محبت بین بشر شود زیرا اسلاف ادیان الهی محبت است کتب مقدسه را مطالعه کنید و ملاحظه

"MUTUAL HELPFULNESS—CO-OPERATION—CONFIRMATION"

"WITHOUT THE COMPLETE ESTABLISHMENT OF THIS DIVINE PRINCIPLE IN THE
HEARTS OF THE FRIENDS OF GOD, NOTHING CAN
BE ACCOMPLISHED"

To his honor Ameen [one of the venerable teachers of the East], Teheran, Persia:
Upon him be BAHÁ'O'LLAH-EL-ABHÁ!

HE IS GOD!

O thou spiritual Ameen!

In all the world of creation all the existent beings are in the utmost connection. Through this connection, mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this mutual helpfulness and co-operation were cut off from the sources and realities of things, all the existent beings and things would be thrown into confusion and chaos, and be reduced to nothingness and annihilation.

For instance: From the breath of the animals a watery element, called hydrogen and carbon is exhaled, and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees, a fiery element, called oxygen, is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner, mutual helpfulness and co-operation is realized continually between all the existent beings.

Likewise, the greatest inter-relation and communication exists between the sons of men, without which peace, life and existence is entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay, rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection.

It is this real communication, the essential necessity and requirement of which is: mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God, nothing can be accomplished, for they are the hyacinths of one garden; the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint, the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them.

In these times the utmost hope and wish of the friends of the West is the erection of the Mashrak-el-Azkär, and in those regions the materials for construction and building are expensive and costly. A large sum of money is needed for the building of a residence; then how much more is needed for the foundation of the Mashark-el-Azkär which must be erected with the utmost splendor, beauty and magnificence!

Therefore, *the friends of God must arise in every part of the world to raise contributions, and with their hearts and souls strive to gather these funds to be sent to the Occident that it may become known and evident throughout the universe that the Bahais*

of the East and West are as members of one household and the children of the one LORD! The Turks and the Persian, the Parsee and the American, the Hindu and the African—all of them are one army and one cohort—and without any distinction they arise for the assistance and aid of each other.

This praiseworthy movement is beloved and accepted at the Threshold of the Forgiving LORD. Truly, I say, in the erection of the Mashrak-el-Azkär in Ishkabad [Russia], the friends of God have laid the foundation of the oneness of the kingdom of humanity and they worked nobly together until now, and it is nearly completed. Praise be to God, that at this moment from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashrak-el-Azkär in America.

Convey the gratitude of Abdul-Bahä to all the friends of God in this service.

In reality this magnanimity of the believers is worthy of great praise and thankfulness, for from Teheran, Khorassan, Shiraz, Jahram, Esphahan, even from the towns and villages of Khorassan, Shiraz, and Yazd, contributions were sent. This donation in the path of the Orb of Regions is conducive of the happiness of the souls of the spiritual ones.

From the day of Adam until now such an event has never even been witnessed by man, that from the farthest country of Asia contributions were forwarded to the farthest country of America. From Rangoon, India, donations are sent to Chicago, and from Jahram, a little village of Shiraz and Kheiroi-Gora of Tarshiz, money is transmitted for the Mashrak-el-Azkär in America. This is through the bounty and providence of the Blessed Perfection [BAHA'O'LLAH], the assistance and confirmation of the Sun of Truth, and the victory and triumph of the Luminary of Effulgence, who has united so marvelously the regions of the world together. Glory belongs to the LORD of Hosts! Sovereignty belongs to the Compassionate God! Power and Might belongs to the Living, Self-subsistent One who has united the people of the world and assembled them together like unto the brilliant stars of the horizon of adoration.

O my God! O my God! Favor belongs to Thee, Generosity belongs to Thee! Praise belongs to Thee and Glorification is Thine, for that which Thou hast bestowed upon these indigent ones, granted a refuge and asylum to these weak ones in the cave of Thy protection and preservation, assisted them in the service of Thy Cause and confirm them in the worship of Thy Exalted Threshold.

O LORD! They have sacrificed their belongings and souls in Thy path, contributed for love of Thee and missed no chance or opportunity in spreading Thy Signs, diffusing Thy Word, promulgating Thy Name among Thy servants and proclaiming Thy wonders among Thy creatures!

Verily, Thou art the Powerful, the Mighty, the Most High, the Omnipresent; and verily Thou art the Clement and the Most Merciful!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 19, 1910.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Eizzat 1, 70 (September 8, 1914)

No. 10

BAHAI TEMPLE UNITY CONVENTION

CHICAGO, APRIL 25-28, 1914

[Such a full, beautiful and spiritual report of the Convention was written by the new Secretary, Alfred E. Lunt, and printed in the STAR OF THE WEST, that some deemed it a sufficient report of the Convention and that it might dispense with publishing a fuller or more formal report. However, so many inquiries have come that a condensed formal report of the doings of the Convention has been prepared and is herewith published.—THE EDITORS.]

THE Bahāi friends, both delegates and visitors, were welcomed by the Chicago Assembly on Saturday, April 25th, at the Reception Room in the Great Northern Hotel and at the home of Mrs. True. In the evening, all gathered in the Feast of El-Rizwān at the Noontide Club, Michigan Avenue and Twelfth Street.

On Sunday morning, April 26th, the friends gathered on the Mashrak-el-Azkār grounds, in the village of Wilmette, and, standing on the spot hallowed by the presence and service of the Beloved Abdul-Bahā, the vision of all the friends was widened and their hearts moved by the words of BAHĀ'O'LLAH recorded in the *Surat-ul-Hykl* concerning Abdul-Bahā as the Spiritual Temple, read by Mr. Hall. It was a place and time of spiritual transfiguration.

Sunday afternoon a public meeting of friends and visitors that filled St. John's Hall in the Masonic Temple was presided over by Mr. Charles H. Greenleaf. He read from the Words of BAHĀ'O'LLAH and delivered an address upon Unity and the significance and purpose of the Mashrak-el-Azkār. Short and effective addresses were made by Mr. Alfred E. Lunt, Mr. William H. Hoar, Mrs. Marian Haney, Mr. Louis G. Gregory, Mr. Edward B. Kinney, Mrs. Kate Ives, Mrs. Claudia Coles, Mrs. Mabel Geary and Mr. Albert H. Hall. The congregation was greatly moved by the singing in unison and also by the solos sung by Madame Linné.

The address of Mrs. Haney was a comprehensive statement of the Message, and it is hoped it will be published for the benefit both of those who heard it and for future service in the Cause.

CORINTHIAN HALL, MASONIC TEMPLE, CHICAGO,
MONDAY MORNING, APRIL 27, 1914.

The President, Mr. Albert H. Hall, called the session of delegates to order. All sang the

hymn, "Great Day of God." After a period of silent prayer, Mr. Lunt led the delegates in the following prayer:

O our God! O our God! Thou seest us seeking Thy Will and gazing to the horizon of Thy Mercy, praying for Thy Light and looking for Thy Illumination.

We ask of Thee, O Thou Beloved of the hearts and the Hope of the lovers, to make us pure and without desire, following Thy Command and leaving our delights to seek Thy Good Pleasure. O God, adorn us with the Robe of Thy Virtues and illumine us with the Light of severance. Assist us, O God, with the hosts of wisdom and utterance, that we may spread Thy Word among Thy people, and establish Thy Command among Thy servants. Thou art He who is powerful in all things, and in Thy Hand is the rule of all affairs.

There is no God but Thee, the Forgiving, the Loving!

The President delivered an address reviewing the work of the past year and presenting the situation, its demands and its importance to the world's salvation and to our own. Upon a roll-call, the following named delegates responded, representing the following named Bahāi Assemblies:

DELEGATES.	ASSEMBLIES.
Mrs. Christ Olsen.....	Racine, Wis.
Mrs. Nels Peterson.....	Grand Rapids, Grand Haven and Fruitport, Mich.
Mrs. Annie L. Parmerton.....	Cincinnati, O.
Mr. Alfred E. Lunt.....	Boston, Mass.
Mr. Edward B. Kinney.....	New York City, N. Y.
Mrs. Kate Ives.....	Salem and Beverly, Mass.
Mrs. Mabel Geary.....	Seattle, Wash., Portland and Everett, Ore.
Miss Elsie Pomeroy.....	Montreal, Canada.
Mrs. Nellie Phillips (alternate).....	Los Angeles, Cal.
Mrs. Mariam Haney.....	Washington, D. C.
Mrs. George S. Hopper.....	Washington, D. C.
Miss Marion E. Jack.....	London, England.
Mrs. Kate West.....	Spokane, Wash.
Mrs. Corinne True.....	Chicago, Ill.
Mrs. Frank Spink.....	Muskegon, Mich.
Miss Edna McKinney.....	Malden, Mass., and Philadelphia, Pa.
Mrs. Edward B. Kinney (alternate).....	New York City, N. Y.
Mr. Albert H. Hall.....	Minneapolis, Minn.
Mrs. C. S. Hargis.....	Genoa Junction, Wis.
Miss Katherine Brandau.....	Cleveland, O.
Mrs. Chas. L. Lincoln.....	Brooklyn, N. Y., and Honolulu, Hawaii
Mr. Willard H. Ashton.....	Rockford, Ill.
Mrs. George L. Drum.....	Baltimore, Md.
Mrs. Emma Holmes.....	Keokuk, Iowa.
Mrs. Wilhelmina Logie.....	Passaic, N. J.
Mr. Bernard M. Jacobsen.....	Kenosha, Wis.
Mr. Albert R. Vail.....	Urbana, Ill.

Mr. Albert H. Hall was unanimously elected Chairman of the Convention, Mr. Bernard M. Jacobsen was elected Secretary and Miss Gertrude Buikema Assistant Secretary.

On motion, the President was authorized to appoint and did appoint Mrs. Kate Ives, Mr. Louis G. Gregory and Mrs. Mabel Geary a committee to audit all accounts of the Temple Treasury. The Secretary, Mr. Jacobsen, presented his annual report. In brief, he reported arrangements made for caretaking of the grounds; for a new cement sidewalk on Linden Avenue; of the full payment of all the remaining purchase price on the land, paid up some time in advance of the time when the payment was due; and of the acceptance by our creditor of the money before it was due, and the consequent saving of interest to us; of a proposed transfer of control of Sheridan Road, as recommended by the Sheridan Road Improvement Association, and the anticipated changes to result therefrom. As the principal work of the year consisted of efforts to raise the funds necessary to pay off the debt on the land, and as this is embraced principally in the Treasurer's report, the full report of the Secretary is omitted.

The Treasurer, Mr. Ashton, presented the following report: At the beginning of the year which we are now ending, there was on hand in the Treasury \$908.51. During the year there has been received in subscriptions \$13,503.79. The bank has allowed us \$22.20 interest, accumulated from month to month. Total disbursements \$12,100.98. Exchange to the bank on contributions \$11.55. At the present time we have on hand \$2,321.97. In some ways this is a better showing than last year's showing, although the total subscriptions have not been quite as much. I think the subscriptions fell some \$600.00 below last year. We have, however, more cash on hand at the present time. We have paid two years' taxes out of this, the taxes for last year and the year previous. In this distribution of \$12,100.98 we have paid \$9,000.00 on the land, and \$1,768.73 for taxes and assessments, whereas, in the report of a year ago, we scheduled nothing in the column of taxes and assessments, excepting the small sum of \$31.37 on the Muskegon lot. So this year, \$1,768.73 covers the taxes for two years. The miscellaneous incidentals amount to \$232.25. We have also paid \$500.00 attorney's fees on matters connected with the land, which have accumulated for several years. This is the first payment we have ever made for attorney's fees.

The Financial Secretary, Mrs. True, made the following report:

"I would like to suggest that we remember that this is the fiftieth year since BAHÄ'O'LLAH made the Declaration of His Manifestation in the Garden of the Rizwän, and it certainly looks as though there was some connection between this wonderful fifty-year period and the fact that our land was all paid for in America, the foundation ground upon which the Mashrak-el-Azkär is to rise, when the dawn of the year 1914 appeared upon the horizon. Just before the year 1914 was ushered in, the night before Christmas, the last sum of money was received to complete the payment of the land. So, a cablegram was sent to Abdul-Bahä, for his Christmas present, telling him that all indebtedness on the land had been raised.

"At the last Convention, some of our business men devised a new system of triplicate receipts. Mr. Wilhelm and one of the friends in New York prepared and sent a supply of these receipts, making a present of them to the Bahäi Temple Unity. These receipt books have been placed in the hands of the local treasurers of thirty-four Assemblies. The majority of these are sending in monthly reports to the Financial Secretary. Some Assemblies have gone ahead wonderfully. Contributions for the Mashrak-el-Azkär have also come from one of the friends in Ireland. Ireland has come into her own."

The Secretary was directed to send to Mr. and Mrs. Peter Conrad, from whom we made the last purchase of land, our acknowledgment and thanks for courtesies and for their acceptance of the money in advance of due-date and releasing us from interest.

On motion, the Chair appointed Mr. Lunt, Mr. Kinney and Mrs. True a committee, who cabled to Abdul-Bahä the greetings of the Convention as follows: "Chicago sends heavenly greetings, supplicating and longing for guidance, praying for perfect servitude to the Holy Threshold of the Center of the Covenant."

AFTERNOON SESSION.

A call of the Assemblies and delegates brought out reports from each of the Assemblies represented, of the methods and results of the newly inaugurated system of monthly contributions to the Mashrak-el-Azkär funds; the conditions of the work, and the advancement of the Cause in the various centers, and inspiring instances of individual sacrifices and of the harmony and unity prevailing among the friends everywhere. Those so responding were

Mrs. Annie Lincoln, Brooklyn, N. Y.; Miss Edna McKinney, Malden, Mass. and Philadelphia, Pa.; Mrs. Nellie Phillips, Los Angeles, Cal.; Mrs. Kate Ives, Salem, Mass.; Miss Marian E. Jack, London, Eng.; Mrs. Mabel Geary, Seattle, Wash., and Detroit, Mich.; Mrs. Kate West, Spokane; Mrs. Guy, Boston; Mrs. E. B. Kinney, New York City and Montclair, N. J.; Mrs. Annie L. Parmerton, Cincinnati; Mrs. Christ Olsen, Racine, Wis.; Mrs. Vogler, Cincinnati; Mrs. Logie, Passaic, N. J.; Mrs. Nels Peterson, Fruitport, Mich.; Miss Elsie Pomeroy, Montreal, Canada; Mrs. Laura L. Drum, Baltimore, Md.; Mrs. True, Chicago; Mrs. Ashton, Rockford, Ill.; Mrs. Hargis, Genoa Junction, Wis.; Miss Katherine Brandau, Cleveland, O.; Mr. Jacobsen, Kenosha, Wis.

Mr. Albert R. Vail, of Urbana, Ill., reported upon the effect of Baháí meetings in Urbana, for study of the Baháí teachings. He said: "It is remarkable to observe how the Spirit seems to catch and hold one, and the whole life seems set aflame as to the Truth. There is a mystery, a force in this Cause far above the ken of men and angels."

Mrs. Haney reported for Washington as follows:

"The Source of all good is trust in God, obedience to His Command and trust in His Will." It is the hour of unity for the sons of men and of the drawing together of all races. I have been asked to say a few words regarding the progress of the Cause in Washington, D. C. The progress of the Cause! This is a most difficult thing; it is a huge responsibility to report upon the progress of the Cause of God in one Center, for we have no way of measuring the progress. When Abdul-Bahá was in Washington he testified—Praise his holy name!—that the Washington Assembly was a united Assembly. In our meetings there, a few of the firm believers wondered what kind of a service we could render the Cause in order that we might bring just one smile of approval to the face of the Divine Master. We decided that the Washington Assembly should not only be a united Assembly, but that it should also be an instructive Assembly. We meant that we should study the Word revealed today, that Word which has in it the Creative Force and which transforms. Then, this little band of firm, steadfast, tried and true believers studied the Word, and they are trying to crystallize that Word into their lives. They hope to become an instructive Assembly. The seed of Truth of BAHÁ'O'LLAH has been scattered widely in Washington, the Message has been given in every quarter. Hundreds and hundreds of souls have heard of BAHÁ'O'LLAH. Those seeds are germinating in the hearts, and after awhile we shall see the results. Our President touched two points in his preliminary talk this morning which I love very much. In the first, he quoted the words of Abdul-Bahá. Abdul-Bahá said: "You have a Temple to build. Build it!" A simple statement: We have a Temple to build. Build it. And that means, "Be—and it is." Mr. Hall also referred to the promulgation of the Word of God. The Temple will promulgate it. Abdul-Bahá's instructions are that no matter is greater in America. With the unity and harmony of the believers east and west, America shall be perfumed; the Mashrak-el-Azkár shall be constructed. In this work we have the absolute promise of God. The American friends will be assisted and helped. Abdul-Bahá said: "All those who

have unselfish motives will be assisted in this Cause. They will be confirmed. The American friends will be assisted and helped."

The auditing committee reported that all the books of the Baháí Temple Unity and Baháí Temple Treasury had been examined and found correct for the fiscal year. After silent prayer, the session adjourned.

PUBLIC MEETING, MONDAY EVENING.

A public Baháí meeting was held and a large attendance convened at Assembly Hall, Northwestern University Building, at 8 o'clock Monday evening. Mr. Hall presided and spoke briefly on the oneness of the world of humanity. Mrs. Haney read from Tablets and among other things said:

The Baháís have a single purpose. That purpose is to spread the Light of Truth in this dark world by word and by deed, for they are striving to walk in the path paved by the One through whom is coming to the world today all there is of Real Life. Real Life, Light, Love—the Center of the Covenant of God—and this Divine Educator gives forth the law first, and then he lives it himself first, thus travelling the path and paving the way for humanity.

While at Stuttgart, April, 1913, Abdul-Bahá said to an artist: "Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint those ideal pictures upon the Tablet of Existence with the brush of deeds. The Holy, Divine Manifestations are all Heavenly Artists. Upon the canvas of creation, with the brush of their deeds and lives and actions, they paint immortal pictures which cannot be found in any art museum of Europe or America—but you find the masterpieces of these Spiritual Artists in the hearts."

Mr. Kinney, in a most impressive and beautiful manner, delivered the joyful Message as it had come to his life and heart; and, yielding to the requests of the friends, sat at the piano and chanted a Holy Commune. Mr. Louis Gregory spoke on the Divine Unity of man with God manifested in the Brotherhood of man, as the prime object of the Baháí Movement. The meeting was truly a spiritual assemblage. Every heart was stirred and every face was radiant in the joy of the conscious unity and the visible Presence of God's Love made manifest in His children.

CONVENTION SESSION, TUESDAY MORNING, APRIL 28TH, CORINTHIAN HALL, MASONIC TEMPLE.

Mr. Hall presiding. Session opened by singing; a season for silent prayer and reading the Prayer for Guidance. A telegram from the San Francisco Assembly conveyed their regrets not to be able to send to the Convention a delegate this year, and extended a cordial invitation to hold the Annual Convention in San Francisco in April, 1915. On motion, it was

unanimously resolved: That, It is the sense of this Convention that the next Convention should be held in San Francisco, and that the Executive Board of this Unity be authorized to take action to that end.

The publication work was discussed by the Convention. Miss Mary Lesch was called upon and responded for the Publication Board and Miss Gertrude Buikema responded for the STAR OF THE WEST.

The following resolution was unanimously adopted:

We recognize the work of the Publication Board and the STAR OF THE WEST as absolutely essential to the purposes and objects of the Mashrak-el-Azkār work; and that we place upon the several Assemblies the imperative duty of stimulating subscriptions to the STAR OF THE WEST and of establishing circulating Libraries by distributing agencies in each of the Assemblies; and of placing in the Public Libraries where each of the Assemblies is located one full set or sample of all the standard literature of the Bahai Publishing Society.

It was suggested that the literature of the Bahai Movement should be reviewed, and Mr. Vail was asked to write such a review for the STAR OF THE WEST. Mr. Lunt reported progress upon the task assigned for the preparation and publication of an article setting forth the meaning, functions and purpose of the Mashrak-el-Azkār. He spoke of the delicacy and difficulty of the task, of the steps taken to gather material, and asked from all the friends their participation and their sincere prayers for guidance, that all our eyes may be opened and our perceptions quickened, that we may see and realize the significance and purpose of this great edifice and stimulate all to assist in its speedy realization.

On motion, a committee of the Convention prepared and sent as the Greetings of the Convention the following telegram:

To Woodrow Wilson,
President of the United States,
White House, Washington, D. C.

The Bahai Unity of America, in annual convention assembled, send you greeting and grateful commendation of the wise patience with which you persevere in the path of Peace and uphold that highest honor of our beloved Republic, which consists in such a prudent exercise of our national power as shall commend the blessing of liberty to those peoples less favored than ourselves. We feel that in your course you are following the most exalted word of our age: "Be the cause of comfort and the promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." In our hearts is the certainty that only through this realization of the essential oneness of humanity is that Universal Peace toward which you strive attainable. We fervently pray our Heavenly Father so to move the hearts of all, that the clouds of war shall pass and the "Most Great Peace" shall come.

AFTERNOON SESSION.

On motion, a committee of the Convention sent the following telegram to Dr. and Mrs. Bagdadi at Montreal: "Abhä Greetings from Convention to Zenat and Zia."

Mr. Hall presented to the Convention a communication from Sheridan Road Improvement Association.

The Convention then proceeded to the election of the Executive Board of the Bahai Temple Unity for the ensuing year, as follows:

Albert H. Hall, President, New York Life Building, Minneapolis, Minn.

Mrs. Annie L. Parmerton, Vice-President, 543 Mitchell Avenue, Cincinnati, O.

Mr. Alfred E. Lunt, Secretary, 15 State Street, Boston, Mass.

Mr. William H. Randall, Assistant Secretary, 114 State Street, Boston, Mass.

Mrs. Corinne True, 5338 Kenmore Avenue, Chicago, Ill.

Mr. Bernard M. Jacobsen, Treasurer, 556 Howland Avenue, Kenosha, Wis.

Mr. William C. Ralston, 2101 Van Ness Avenue, San Francisco, Cal.

Mr. Edward B. Kinney, 276 West Eighty-sixth Street, New York, N. Y.

Mr. Mountfort Mills, 327 West End Avenue, New York, N. Y.

Greetings and cheer were sent to Brother Babcock, at Washington Veterans' Home, Port Orchard, Washington.

A committee prepared and presented the following inscription to be placed in the autograph book prepared by Mr. Charles Mason Remy, to be sent to Abdul-Bahā by this Convention:

To the Holy Presence of Abdul-Bahā—Him around whom all Names revolve—with loving greetings from thy spiritual children, as we strive in unity of heart to build the Temple of the Lord. Mashrak-el-Azkār Convention. Chicago, April 25-28, 1914.

Miss Marian E. Jack, by request, gave a full report of conditions and progress of the Cause in London. Greetings were directed sent to Miss Martha Root, Pittsburgh, Pa.; to Mr. Roy C. Wilhelm, Mr. Mountfort Mills, and Mr. Fugeta; also to a number of sick friends for whom prayers for the sick had been offered by name, from time to time during the Convention. Mr. Gregory read from the *Hidden Words* the following:

O Child of My Maid-Servant! Guidance hath ever been by words, but at this time it is by deeds. That is, all pure deeds must appear from the temple of man, because all are partners in words, but pure and holy deeds belong especially to Our friends. Then strive with your life to be distinguished among all people by deeds: Thus we exhort you in the holy, radiant Tablet.

O My Servants! Ye are the trees of My garden: ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for you to engage in arts and business. This is the means of attaining wealth. O ye possessors of intellect. Affairs depend upon means, and the blessings of God will appear therein and will enrich you. Fruitless trees have been and will be only fit for fire.

The Bride of Wonderful Significances, who was concealed behind the veils of words, hath appeared through

Divine Providence and Heavenly Bounties, like unto the Radiance of the Beauty of the Beloved. I testify, O friends, that the Bounty has become complete, the Evidence is accomplished, the Argument manifested, and the Reason affirmed. Now what will your endeavors show forth from the degrees of devotion? Thus are the favors perfected unto ye and unto all who are in the heavens and earths. Praise be unto God, the Lord of all mankind!

Mr. Kinney chanted the following:

O my God! O my God! Unite the hearts of Thy servants and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy Law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the Light of Knowledge and cheer their hearts by Thy Love. Verily, Thou art their Helper and their Lord!

After the singing of the "Benediction" by the congregation, Mr. Hall read the following prayer:

O my Lord! Make them Thy refulgent dawns which shine and gleam upon the temple of unity, so that they may be resuscitated from the tombs of negligence, unfurl the standards of virtue and chant the verses of self-abnegation and renunciation while hastening toward the altar of sacrifice. Verily, Thou art specializing to Thy Mercy whomsoever Thou wilt and, verily, Thou art powerful in all things.

PUBLIC MEETING, TUESDAY EVENING, APRIL 28TH, ASSEMBLY HALL, NORTHWESTERN UNIVERSITY BUILDING.

The public meeting was even more largely attended than the meeting on Monday evening, and the same Spirit pervaded the Assembly. Mr. Hall presided and introduced the friends who spoke. Mrs. Haney read the words of Abdul-Bahā on the Divine Educator (*STAR OF THE WEST*, Issue No. 6, Vol. 4). Mrs. Ives told the simple, touching story of a sweet soul "who lived the life." Mrs. Guy, of Boston gave a stirring address, paying glowing tributes to the great religious movements of the world today; to Christian Science with its teachings of Love, Unity and Healing; the Woman's Movement, and many others, all teeming with courage, Love, Life, all rays of the Glorious Sun of Truth which is shining in the world today through the Revelation of BAHĀ'O'LLAH. Mr. Kinney chanted in most melodious cadence the chant:

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha published in *The Christian Commonwealth* (in Arabic); (2) talk by Abdul-Baha at feast of Mirza Ali Akbar Nakhjavani, Haifa, Syria; (3) good

Glory be to Thee, my God and my Beloved! Thy Fire is burning in me, O my Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I am strong to withstand all trials and temptations. Make firm Thy Love in my heart, and then I can bear all the swords of the earth. Verily, every hair of my head says: "Were it not for trials in Thy Path I should not have appreciated Thy Love!" O my Lord, strengthen me to remain firm and to uphold the hands of Thy Cause, to serve Thee among Thy people. Thou art Loving! Thou art Bountiful!

Rev. Albert R. Vail delivered a most instructive, stirring and eloquent presentation of the Bahāi Message. The speaker so thrilled all those present and proceeded with such rapidity and precision through his theme that those who were taking notes forgot to record as they listened. We hope to induce Mr. Vail to reproduce this address in some form for future publication. He led to this climax: The thing new and unique is the Divine Authority in which the Revelation of BAHĀ'O'LLAH is uttered. He spoke in the assurance of Divine Authority, the Authority that was in Jesus, and lived the Truth he spoke.

MEETING OF THE EXECUTIVE BOARD, WEDNESDAY MORNING, APRIL 29TH.

The newly elected Executive Board met at the home of Mrs. True, Wednesday morning, April 29th, and elected the following officers for the ensuing year:

ALBERT H. HALL, New York Life Bldg., Minneapolis, Minn., President.

MRS. ANNIE L. PARMERTON, 543 Mitchell Ave., Cincinnati, Ohio, Vice-President.

ALFRED E. LUNT, 15 State St., Boston, Mass., Secretary.

WM. H. RANDALL, 114 State St., Boston, Mass., Assistant Secretary.

MRS. CORINNE TRUE, 5338 Kenmore Ave., Chicago, Financial Secretary.

MRS. ISABEL FRASER, 5338 Kenmore Ave., Chicago, Assistant Financial Secretary.

BERNARD M. JACOBSEN, 556 Howland Ave., Kenosha, Wis., Treasurer.

news from (a) Chiraz and (b) Enzeli, Persia; (c) Denver, Colo.; (4) the European Bahais; (5) the Day of Prayer in America; (6) the war of the world.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at **85 cents** each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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Honorary Member: MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Eizzat 1, 70 (September 8, 1914)

No. 10

MASHRAK-EL-AZKAR: "THE SPIRITUAL FOUNDATION"

STATEMENT OF FINANCIAL-SECRETARY TO AUGUST 31, 1914.

A CLOSE study of the talks given by Abdul-Bahā during his sojourn in America convince the reader that the world is upon the Eve of Universal Peace and that the favor of raising the Banner of International Arbitration has been granted to this revered democracy. In an address to the New York Peace Society, Hotel Astor, May 13, 1912, Abdul-Bahā said: "There is no doubt that this revered democracy will be able to realize it and the Banner of International Peace be unfurled here, permeating through the other countries from here. . . . Let this Century be the Sun of previous Centuries, the effulgences of which shall last forever, so that in the times to come they shall glorify the Twentieth Century, saying that the Twentieth was the century of lights, the Twentieth Century was the century of life, the Twentieth Century was the century of International Peace, the Twentieth Century was the century of divine bestowals, and the Twentieth Century has left traces which shall last forever."

BAHA'O'LLAH said: "Originally mankind was one family, united and compact; later the members of this family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this long-wished-for consummation."

The deduction is that in this Twentieth Cen-

tury, this revered democracy—the United States—will raise the Banner of Universal Peace and the long-wished-for consummation—the unification of the whole race—will take place. Can we not see clearer than at any previous time in the Mashrak-el-Azkār work how very important its erection is? Abdul-Baha said to Mr. Chas. Mason Remy: "Its building is the most important of all things. This is the spiritual foundation; for that reason it is the most important of all foundations. From that spiritual foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance!"

To Mrs. Goodall and Mrs. Cooper, of San Francisco, Abdul-Bahā said: "Not only does the building of the Mashrak-el-Azkār have an effect upon those who build it, but upon *the whole world.*"

To Mr. and Mrs. Chas. Haney, Abdul-Bahā said: "When the Mashrak-el-Azkār, with its accessories, becomes established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon *civilization*. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains Divine Wisdom, and will have spiritual effect upon the *intellects* and *thoughts*. Subsequent to its erection these will become evident."

In a Tablet to Mrs. Claudia S. Coles, Abdul-Bahā wrote: "Know thou that the building of the Mashrak-el-Azkār is the *greatest foundation* in those regions. God said in the Koran, "Those who believed in God, and the Last Day, shall build the Temple of God!" It is *incumbent* upon thee and all to put forth the best effort, in these days, in building this Glorious Temple, raising the tumult of Commemoration therein, during the wing of the night, at dawn and at eventide. It is incumbent upon ye (men and women) to be united in this great cause, so that ye may be confirmed by the Divine Bounty and Merciful Spirit, *become increased with energy and power, and gain a recompense and estimation.*

A letter has just been received containing a

check for \$1,000.00. The writer says: "I am sending a check for the Mashrak-el-Azkār—a war offering toward our Bahai Temple of Peace. How merciful God has been to this country! In Europe, fathers and brothers have been torn from their wives and little children, and many left at home are in want of dire necessities. Our beloved ones are not facing mutilation, acute suffering, death. I send this as a thank offering—though it seems minute indeed to express what I feel."

Let America arise with greater energy and power to hasten the collection of the required sum for beginning the foundation of the Mashrak-el-Azkār.

BAHAI TEMPLE UNITY.

By *Corinne True*, Financial Secretary.

STATEMENT

Statement of Finances of Mashrak-el-Azkār for the year April 22, 1913, to April 25, 1914; also for the first four months of the new year (to August 31, 1914):

APRIL 22, 1913, TO APRIL 25, 1914.

RECEIPTS.

In bank beginning of year.....	\$ 908.51
Total subscriptions	13,503.79
Interest paid by bank.....	22.20
Total moneys received.....	\$14,434.50

DISBURSEMENTS.

On land	\$ 9,000.00
Interest on unpaid notes.....	600.00
Taxes and assessments.....	1,768.73
Attorney's fee	500.00
Bank exchange on checks.....	11.55
Miscellaneous incidentals	232.25
Total.....	\$12,112.53

RECEIPTS FOR FIRST FOUR MONTHS OF NEW YEAR.

In bank April 25th, 1914.....	\$ 2,321.97
Contributions to August 31—	
April (25 to 30).....	\$258.00
May	388.60
June	351.09
July	483.31
August	344.22
Total receipts	1,825.22

DISBURSEMENTS.

Miscellaneous incidentals	\$ 120.43
In bank August 31, 1914.....	\$ 4,026.74

CORINNE TRUE,
Financial Secretary.

WAR AND PEACE

ADDRESS BY ABDUL-BAHA AT HAIFA, SYRIA

From *The Christian Commonwealth*.

THE room at Haifa in which Abdul-Baha spoke was crowded with pilgrims, students, and friends. At times he was very animated and even passionate.

He mentioned that a few days previously he discussed with the German Consul the ominous signs of the European War, which had not

world of existence there is no power as efficacious and as penetrative as the power of love. Military power coerces and compels men into obedience through unnatural resort to force and violation, but mankind yield happily and willingly to the power of love." If nations would use their resources in spreading love

TABLE TALK BY ABDUL-BAHA

At Thonon, Lake Geneva, Switzerland, before many people of different nationalities.

O ye who are present!

How long this drowsiness and sleep! How long this ignorance and blindness! How long this heedlessness and misery! How long this oppression and injustice! How long this hatred and discord! How long this rage of ignorant ones! How long this grasping with frail imaginations! How long this strife and argument! How long this turmoil and these battles! How long these racial prejudices! How long these patriarchal prejudices! How long these political prejudices!

Does it not behoove the believers to have their hearts submissive through the mentioning of God? Has God sealed the hearts and has the eye become veiled with the clouds of injustice, that the souls are not aware of God's bounty overflowing unto all?

He has created all with His Power, supplied all with His Mercy, and trained all with His Divinity. You will not find in the creation of the Merciful any differences. Then let us follow the glorious LORD in our good policy; dealing with justice, favor and generosity. Let us leave oppression and wickedness. Let us be as one family, with justice and kindness. Let us blend as water and wine. Let us unite as the unity of the souls. We can not establish a policy greater than the policy of God. We cannot find anything which is suitable to the world of humanity greater than the Bounties of God. Then be ye guided with the examples of the LORD. Do not change the gift of God—which is perfect unity—in this Path!

It is incumbent upon ye, O servants of God, to abandon this discord; establish harmony, love, equity, justice and mercy.

O ye who are present: The old centuries have passed and the carpet of hatred and struggle have rolled up, because this age has shone with the Luminous Lights, glorious bounties, admirable verses, apparent signs, lights which are dispersing the darkness—alleviating pain—conductive to unity and uprooting inharmony. Thus the eyes have seen, the ears have heard, and the hearts have comprehended.

then broken out. The Consul contended that a nation must go on increasing its military and naval expenditure if it desires to protect its growing commercial and national interests from the attacks of its equally powerful and expanding neighbors and rivals; that the greater the military equipment the more was the nation assured of making progress and developing its resources. Other Germans and members of other nationalities who were present all agreed with the Consul. Abdul-Baha urged that if the power of love and peace became predominant its effects would be greater than those of hate and war. "In the

amongst mankind, in strengthening the ties of interdependence between nations and governments, and in establishing fellowship and affinity between the races, how different would be the result!

The German Consul and others raised objections to Abdul-Baha's ideas, but he insisted that neither the conqueror nor the conquered would benefit by the present conflict. He reminded them that the nations who were now seeking to destroy each other belong to one race and profess the same religion, and earnestly pleaded for the cessation of strife amongst the children of one Father.

جَكَ دُنْيَا

تا دو ماه پیش اهالی اروپا در نهایت خرمی بکلی خود مشغول بودند حال بواسطه این جنگ اعظم هست اجتماعیه شان بکلی متغیر شده در میدان حرب فقط قاتل و مقتول و جراح و مجروح دیده میشود و در خانه ها هزارین انراطفال بیچاره گان در گهواره خود ناخوش و از بی اعتنائی مادران پریشان و حال ناتوان دارند میگردند زیرا اکثر حکما و بیستارخان درین به میدان حرب رفتند تا بفریاد پدران خود این اطفال برسد زنیهای سبز قبرستان شده و خون مانند آنها جاری است . راه های آهن که همیشه نفوس و اسباب و ضرورت و مایه نفع الناس نفر میگردند امروز فقط با ریشان عسکر و ادوات مهلکه و مخربین گشته کشتیهای تجاری اساطیل منگ شده و کشتیها که به صید مواد دنیامیت که دول تمام به امری غرق کردن کشتیهای همذکیر در دریا پنهان نموده مشغولند *

عدد نفوس تمام به ۱۷۹۰۰۰۰۰ سیصد و شصت و نه دولت از این قریب است :-

المان	۵,۰۰۰,۰۰۰	پنج میلیون
روس	۵,۰۰۰,۰۰۰	پنج میلیون
فرانسه	۴,۰۰۰,۰۰۰	چهار میلیون
نمسه	۲,۰۰۰,۰۰۰	دو میلیون
انگلیس	۱,۰۰۰,۰۰۰	یک میلیون
بلژیک	۰,۴۰۰,۰۰۰	چهار صد هزار
المجمع	۱۷۹۰۰۰۰۰	سیصد و شصت و نه میلیون و سیصد و شصت و نه هزار

مصرف بومیه این همه نفوس زیاد از چند میلیون دلار و از برای کشتن همبک نفر باید نکه هزار و شش صد و هفتاد و هفت دلار خرج کنند " قَتَلَ الْإِنْسَانَ مَا كَفَّرَهُ " *

دکتر شیخ و بغدادی

بَهَائِيَانِ اَرْوَبِ

عموم بهائیان اروپا در نهایت تکرر و روح و روحیه هستند علی الخصوص در شهر استرکات المان قلوب در نهایت صفاست و ارواح مجذب بکلیت ابهی هر قدر در اطرافشان آتش حروب بنفیدد ایشان کمتر و متذکرتر و مطیعتر میشوند زیرا میدانند که عاقبت خود خواهد شد و تروی الاضرت ابهی ظاهر خواهد شد حال جناب ستریمی و سترجویج لایتهامان امریکا جناب دکتر خدابخش و میرزا عزیز الله خان از شرق در استرکات هستند و عیسای مبارک تبلیغ و تشویق و تثبیت قلوب مشغول و به نشر بیانات الهیه مشغول هستند و در سحر و جادوی در آن صناعات غیایب است کبری از اروپا و سحر

رُوزِ قِيَامِ اَمْرِيكََا

دولت و ملت امریکا جمیعاً بصلح عمومی مایل بلکه عا هستند و مستر و مد و یلکون رئیس جمهوری خواهش کرده که جمیع اهالی بدون استثنا باید در یک روز مخصوصی دعا و تضرع نمایند که اول شمس صلح و سلام به آفاق مظلمه ممالک تمام برزودی بتابد و آن " روز قیامت " چهارم ماه اکتوبر معین کردند ولی بهائیان امریک پش از وقت شروع بمناجات و تلاوت آیات نموده اند و لآن هر فردی از افراد اجبا رجالاً و نساءً کبیراً و صغیراً آیه کریمه

كُلُّ مِنْ مُقَرَّحٍ غَيْرِ اللَّهِ فَلْيَسْبِحَنَّ اللَّهَ هُوَ اللَّهُ كُلُّ عِبَادَةٍ وَكُلُّ بِأَمْرٍ قَائِمُونَ " روزی ۱۹ دفعه بکمال تضرع و بتبل میخوانند البته دوستان الهی چه در شرق و چه در غرب بکمال صلح نه فقط در شا بل در فکر و در قلب مکز دادند *

5 از انزلی

خواب آید بر از انزله جبرئیل را در هفتاد و نهم سفر باران
که الحمد لله در تمام این اوقات اعلاء بحکمت الله
صمت و جای التوفیق و کمال افتاد و اشتغال شغل
تبلیغ امرالله انحق سیلیم که کل ما مؤید و مؤثر
منابره برضاهای خود *

غیب‌هاخت : امروز سرور اعظم حضرت مکتوب
بشأن نغمه‌های نینت که اتمام‌های جیمیا در کمال افتاد
و اشتغال شغول تبلیغ امرالله شدند *

از و نور
بهر صاحب اسعیا

خواب بر بچشم بافتن : آرزوی که فعل تا باشد منتفی
و داخل در فعل خطیبی بشویم شخصی میدانم که بجای از
رقی امرالله در این قطعه غیب علی‌الخصه شرح نور خیرک باقیست
ایات کلام و ادوات [و دیگرها] بجدت اسبالات دام
بلامان‌های در این قطعه عرض با کمال شرم و رنج و بی‌نیاز
و اشتغال در این نوع تخیل ادوات عزیز خودیش به صرف
انتشار تمام حضرت جلاله با یک داشته و از انزله افتاد
شان نوری بسیار دارند انضوار بیدار میشوند بجهن
انکه المانع بتالم بیانند و لایقین فیما و کسکینند که
امرالله در روی دردهای نهانیان است و با اختیار
اقبال بنیانید اینم مصداق " یصلون فی ذریه الله
افراغیا " و این قطعه مثل سایر قطعات حضرت ظاهر
و باهرت بجلال کبریا کوشش دولت و اعتبار فعلی چه
نستان بچه نایبات سرسبز افتاد بهای الله
نی کارآمد بلکه مگره نایبان سبب اشتغال با انزله این است
مگر در و فعل ضعیف بر جان دل‌های حریف بنویسد و صفا
باید این سامان سس پر بویک و سس کارک و سس
کوه سبقت از دهگان بویه و کز او ذات خیرش به صرف
امر بیدارند *

ب ۱۰۰ خان

۹ و خدا بوند عایشان خشنود پس بود اینز شده و
سبب پس بکشید که و میفرمودت ایشان مقدر است
جامیم اینست آنزرت ارمیه اینست نعت سرتیم اینست
سینه‌ای نیت عبود و مکرراتی اینست سبب ترقی
از نواح نانشاهی * حکم البقاء الاجهی *

اجتناب از خجوشی

از شیخ
بقلم جناب آقا میرزا یحیی خجوش علیه سلام الله

الحمد لله انشاء یدک حضرت بهاء الله علی ثانیه و علیا
حضرت عبید البهائم روح ماسوا. فداء این ادوات و نیت
ارمیه در بیان مانند و طامسج و بخت دوستانت
خالص در باج و مدد مثلاً طوائف اموه‌های بر روی
و کسی که عواره باقی و قطع الملوت بودند و بلاجیل
شایخه سسک و مامق دارند و نایبان مرشحات
مرفعه بزرگ لاکم بزنده و درستان در مضار کجا
سخت بر اسطه هیبت نجات مصلحی ارمیه جماعی
کثیر از نیت غمگین بزهکیت انگ زنده‌ها و عواره
ساده‌الات با این عبید نایبان است هولی انان
که سیاه بخت حضرت بهاء الله امیدوار بشود
و میرود انانکه در خط این شی میکتند طمع دولت
و غیره و آنکه شکست شاهانه خجوش تبدیل با نیت
کرده اند سلا با بخت محض شده *

در سایر بگوکات فارس استعارة الله و کمال فخر
انسانا مشغول با بقا و لایقین. این بنده اذعان
که توبه یا زنده سال در دهات و قصبات و مدینت شغل
تبلیغ امرالله *

عین‌الطاهر : توبت شکر این نوع که جناب صاحب
ذکر میفرماید ناخیر کرده ولی ان تمام این امثالک خجوش
ساز شدند که فی الحقیقه خلق جدیدی شدند *

هر چند ما کالاً در هضم کفر بر تیر جمال بک مثل شمع آفتاب میماند
 هر چه که در پرتو آفتابند جلوه کند و نمودار شود این نور است
 مثل نور کمال است در پرتو آفتاب مقصود اینست که
 بد جهت غایت تیر بک بود که وصف در حق ماقال
 اسرا در فروش من * سرای خوش من * وی از تو خوش من * من زایم تو را
 گزینیم خود هر * در من نفسی درم * من مرده صد سال * تو جان سیک
 خلاصه انفاست تیر بک بود که تأثیر میبرد قلوب را
 میکشد نفوس را مستبش بشارت الهی میبرد انفاست حرکت
 مذوب می برد الحمد لله در زرع قلب تجلی نشانده شد
 و بزیر کشته گشت که الی الابد میروید نفوس را که مشغول
 شدند و مجذوب گشتند و بخدمت قیام نمودند تا آنکه در غایت
 سرور و فرح مراجعت آستان مقدس شد الحمد لله اجابا الهی
 انجم جهات بزیارت عتبه مقدسه آمدند و با آنها ملاقات
 و معاشرت کردند از وجوه نورانی آنها قلب با احترام آفتاب
 حاصل شد که این نفوس در سبیل جمال بک بافتشاند
 جز ضایع اندر اندک فکری جز نشر نجات ننمایند باغ
 در نهایت اشغال طواف مطاف اعلی نمودند در بقعه
 مقدسه در تمام اعلی سرایان نهادند و مراجعت
 بدیای خود نمودند امید دارم که از مراجعت آنها نتایج
 و آثار جلیل ظاهر گردد حال که شما سرورید باید در همین قسم
 تبرع الهی و بیایست روحا و اجزایات و جدا مراجعت
 کنید *
 چون در اینجا سرورم حضرت آشنایان بیگانه با همی
 اینجا در این صفت کوشیدند آیتا و سید کردند یعنی بانفی
 روان بطرفیه و بانفی و بانظا هه بعد از وفود
 بانجم شدند و مثل زمان عبد الحمید مغرباتی بودند و
 فرستاده اند بگمان آنکه اسباب میشود یا بپرسش
 قتل یا نفی اینست خیال آنها *
 مقصود اینست که اعظم الهی باید نظرشان من باشد
 از لاله عظیم است امثال جمال بک است طریقتش
 من بیاید و برود باشد یا نباشد یکسان است احدی

امی بک است اجابا الهی باید ثابت و ثابت و ثابت باشد
 معلوم است که من همیشه در خطر بوده و هستم و گنشته
 انظر من که همیشه در این عالم نیستم بیک روش میاید
 که آرزوی جبارم است کبریا نیام اجابا الهی باید در غایت
 اسفاست باشد ابتدا در نظر آفتاب نماید نظر از حال
 نشود بلکه روز بروز ثباتان مقاصدشان است
 بیشتر شود شما ملاحظه کنید که بیدگان حضرت مسیح
 هر کلمه که از این عالم رفتند یا چون شهید شدند و دیگر
 اعظم آنها قیام بر خدمت نمودند قوی عظیم تر ظاهر گردید
 تا آنکه نوصفیات آفاق را در شرف خود شما هم باید
 همین طور باشد و یقین بدانید که تأسیسات جمال بک سرور
 و بخدمت حق پرورند تأییدات و توفیقات سبحا اولی حضرت

و الله الذی اله الا هو اکرام و شخصی انضعف علیها

و بخدمت حق پرورند تأییدات و توفیقات سبحا اولی حضرت

احاطه نماید *

باشد در پناه جمال بک باشد مؤید و موفق باشد
 نجات قدس او زنده باشد هر یک در سبیل او علم آسمانی
 باشد مقصد اینست که نگاه کنید که جهت بانیست
 سرورم یا مقصودم بخدمت پرورند توجه جمال بک
 داشته باشد او شما را هر نفسی غنی میکند از او در
 بطبیعت دله و ثبات باشد خادم او باشید پاسبان آستان
 او باشید بنده و سگ او باشید مستمل فیضات او
 باشید مستشرقان از او و باشید در حین دعای او
 و مصون باشید مطمئن باشید " وَنُصْرُنَّ قَامَ عَلَی نَصْرَتِ
 أَمْرِی یَجُودُ مِنَ الْمَلَأِ الْعُلَی وَفِیهِ مِنَ الْمَلَأِ کَرِ الْمَلَأِ
 اینست اسامی حقینی *

ملاحظه کنید همین آقا میرزا ابوالفضل چه قدر
 کرد و در هوقی و در هوقی مؤید گردید و الله
 لا اله الا هو اگر سلطنت شرق و غرب باشد از برای
 ذمه فائده ندارد جز غمزد نیست کوناطر از شاه
 کو محمد شاه کو عبد الحمید کو بویا پارت کو علیم
 نه اثری نه اثری با وجود آنکه اینها ملوک بودند در

يتمتع عنده بأن موسى عليه السلام اقتدى بسيرته من ذلك
والهوى والسرور والخلود ويأتم بتأييد شديد العزى حتى
اصلم الى اوج الغر والعلى ومهد لهم السعادة الكبرى ومن الله
عليهم بعدما استضعفوا في الأرض وجعلهم أئمة من ورثة الكفاية
عجلة لفصل الخطاب حتى كان منهم علماء الرجال ونبيا أسما
لهم السعادة والأقبال وهذا برهان ساطع واضح على نبوته
عليه السلام *

وأما السبع المبدل كلمة الله وسبح الله المبدل بالأخيل
قد بعته الله بين قوم ذلت قلوبهم وخضعت أعناقهم
وخشعت أصواتهم لسلطة الرؤفان فتعزيم روح الحياة
وأحياءهم بعد الممات وجعلهم أئمة في الأرض خضعت لهم الرؤفان
وخضعت لهم الرؤفان طبت لأرضهم لهذا الأمل *

وأما الرسول الأكرم محمد المصطفى عليه الصلاة والسلام قد
بعته الله في واد غير ذي نزع لا ياتهم به بظهوره وبالإنسان
وشعوبه حتى يثية وأقلم سادفة في حضيض الجهد والعلى لا يملكون
من دحاما ولا يعلمون حقاً من الكتاب ولا يدركون فصلان
من الخطاب أقلم تنشئة في بادية العرب يعيشون صحراء
من الرجال بلبن لياق وقيل من الخيل والأغراب فكان بعته

عليه السلام الأكنخ الروح في الأجسام أو كما يقال سراج منير
في حاله في الظلام فتوزت تلك البادية الشاسعة للعلمة
لأودية بتلك الأندلس الساطعة على الأجزاء فانتهز انهم من قرد
الضلال وتوزت ابصارهم من الهوى في تلك الأيام فانست
عقولهم وانتشت قلوبهم وانشرت صدورهم بآيات جسد
سكنت عليهم بأبدع الأطلان وبهذا الفيض الجليل قد فجر اجل
الى الأوج العظيم حتى شاعت وداعت فضائلهم والأفاق فاجموا
بجزء الساطعة لأشرف *

فانظروا الى الأقطار الكاشفة للأسرار حتى تصفوا بأن ذلك
الرجل الجليل كان مبدأ الفيض لذلك العم الضيل وسراج المهدي
لقبال خاضت في ظلام الهوى واصلم الى اوج الغر والأقبال
من حياة طيبة في العزرة والأولى اما كانت هذه العرة الياءه التي
للعادة برهاناً كافياً على تلك البرقة الساطعة ؟ لم الله ان

كأن نصف من البشر يشهد بمبدأ اليقين ان هؤلاء رجال
كانوا اعلام الهدى بين الرعي وديان الآيات الحافظة
على صريح الجهد في كل الجهات وتلك العصبة الجليلة شتر
فاشقة وانضات فأضات وانضات فأضات وانضات فأضات
واقبت الأندلس من حين ملكوت الأسر وسطعت بأركانها
على عالم الأفكار ثم أن هذه النجم الساطعة من افق الحقيقة
اشلت وانضت وانضت وانضت ويشتر كل سلف من خلف هذا
كل خلف تبين كل سلف فأكرم انتم باقوم تخلفون وتجادون

وتشاعرون ؟ وكلم استوحشة في هذه المظاهر
الترابية والمطالع التجانية وماهيا بلوى العصبه الرئانية
وهل بعد هذا البرهان يجوز الاعتقاد والتسك بأفعالهم
من بيت التكبير وما خلق الله بواهن سلمان ؟

يا قوم : البلاء البلاء الى الألفية عليكم بترك
البغضاء عليكم بترك الشتماء عليكم بترك الجلال عليكم برفع
الضلال عليكم بكشف الظلام عليكم بتقوية الحقيقة في ما مضى
من الأيام فاذا التلغتم انتمتم واذا التلغتم اعستفتم
عن سبيل الهدى وغضضتم النظر عن الحقيقة والروح خضتم
في بحر الوهم والهوى ان هذا الضلالة مهلكة للهوى وأما
اذا التلغتم وانزجتم وانلغتم سربكم شديد الهوى
يصلح وصلاح وصب وسلام وعبادة طيبة وقوة أيدية
وسعادة سرديرة * والسلام على شيخ الهدى *

نجيب اختر :- اين صوفى خطابه مبارك حضرت مول العالم
وحج الام عبد البهاء كه سه ساليش القا بوردند
وحضارته فرانسه وآلمان و امريكاي ايران بوردند واين بياناتك
در السن تحلفه ترجمه شه و همه شنيدند ! *

چه خوش بود اگر همه بموجب اين تعاليم عمل كنند
و ان قويد تعاليد بقات يا بنده كه بقول محمد آقا ميرزا
برسف خان كردسى « كوش نيست ؟ هرگز كوش نيست
و نه يك باهوش نيست ! ! » و بقول شاعر
لقد سمعت لواناوت حيا : ولكن لاهياة لمن تادى

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سالي يك والرقيم
ماه عزت سنة

نجمك يا خاتر

صفحة اول
جلد پنجم
شماره دهم
قیمت اشتراك
سپتمبر ٨

اینجوریه بر حسب تبلیغ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایتاً از دی در سال ١٣٣٢ تا کی بشمار
و حضرت اویان و ترویج صلح عمومی و تربیت لطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح
حقائقین دین عمومی ضارهد نوشت و مقالات مفید که موافق سبک اداری است قبول و نشر خواهد کرد.

خطات منک

نقد از جریده "کریستن کما مزلت" الصادر فی ١٠ ستمبر ١٩١١

بوالله

ایها الما زون : المعنی هذا المجموع والشیبا والمعنی الخیر
الفقهی والمعنی هذا الجهد والعنی والی هذه العنفة
والشقاء والمعنی الظلم والاعتساف والمعنی هذا البغض
والاختلاف والمعنی الجلیة الجاهلیة والمعنی التمسك بالأوهام
الواهیة والمعنی النزاع والجدال والمعنی النزاع والکفاح والمعنی
العصب الجسدی والمعنی العصب الوطنی والمعنی العصب السیاسی
والمعنی العصب المذهبی الم یان للذین آمنوا ان فتح قلبهم
الله هل رحم الله علی القلوب ام غشت الأبصار غشاوا الاعتساف
لم تنته القوس بأن الله قد فاضت فی سادة علی العموم خلق
الکلی بقدرته من قیاس کل برحمته ویرث کل برئوبینه لا یروی فی
خلق العجز من تفاوت فاصح البصر هل ترى من صور ؟

علیکم بایعاد الله بترك الاختلاف و تأسیس الاثنان و التمسك
والانصاف والعدل وعدم الاعتساف !

ایها الما زون : قد مضت العرون الأولى طویو ساط
البغضاء والشقاء حیث اشرف هذا القرن بانوار ساطعة
وفیضات لامعة وآیات بلیغة وآثار ظاهرة والأول الخاتم
للظلم وائمة للالام داعية للائلاف جامعة للائلاف
الأزلیة الاصلیة ویرث وان الأذان قد وعت وان العقول قد كدت
ان الأیدان الالهیة منبئة علی الفضائل الانسانیة ومنها الألفة للأ
بین العموم والوحدة والاتقان بین الجمهر *

یا قوم ! الستم من سلاة واحدة الستم اتاناً ویرثاً
من دوحة واحدة الستم شمولىن بطمات عن الرحانیة
الستم سفرفین فی عمل الرحمة من الخصة الرحانیة الستم عبادة العیة
الباینة هل تم فی ربنا الانبیاء حکمهم من عند الله ولذا الشریع
قد تحققت بحکمة الله وما بعثهم الله الا للتعلیم ویرث الاثنان
وتتفیع عقول البشر والتمیج المالحج العالیة من الملاح
والنجاح ؟

وقد ثبت بالبرهان السالم ان الانبیاء اختارهم الله رحمة
العالمین لیس نعمة لساثرین وکلمهم دعوا الی الهدی وتكلموا
بالعزة الوثقی حتى انفذوا الامم السافنة من حوض الجهل
والعی الما زون الفاضل والرهی فمن امن النظر فی حقیقة
التایخ المنسة الکاشفة لحقائق الاسرار من العرف والاولی

فلتبع الیر الجلیل فی صرا السیاسة وصر المعاملة والفضل والیر
ولتک الجهر والطفیان ولتم التام ذوی العوی بالعدل والکفا
ولتمتج امتزاج الماء والیرح ولتمتد اعماد الامواج ولا ککاد ان
نور سیراسة اعظم من سیراسة الله ولا فتنه ان غدرشیاً
یرتفع الم انسان اعظم من فضیلة الله وکلم اسوق منة ویرث
الجلیل ولا یبدل نعمة الله وھی الائمة الآتمة فهد السبیل

*"THIS GREAT CAUSE, WHICH ALONE INSURES
THE HAPPINESS OF THE WORLD, MUST
RECEIVE SUPPORT THROUGH-
OUT THE WORLD."*

HIS HOLINESS *BAHA'O'LLAH*,
fifty years ago, spread broadcast His
great Movement and proclaimed the
benefits of International Peace

My fervent hope and fond desire concern-
ing the American people is that through their
instrumentality the scope of this project* will
be enlarged, and that earnest concerted action
between the nations of the world will result
therefrom.

This great Cause, *which alone insures the
happiness of the world*, must receive support
throughout the world.

—*ABDUL-BAHA ABBAS.*

*See article "A Message to the American People" on page 166.

Supplication

To the Believers of God and the Maid-servants of the Merciful,
Portland, Oregon.

Upon them be BAHĀ'O'LLĀH-EL-ABBĀ!

HE IS GOD!

O Thou Heavenly Father!

Thou hast the hosts of the Kingdom and the spiritual angels. We, indigent souls are broken-winged birds; yet we yearn to soar toward the immensity of the Kingdom. We are thirsty fish; we seek the Sea of the Water of Life. We are the butterflies of the nether world; we long for the Lamp of the Realm on High. We are in the utmost weakness and feebleness; yet we are fighting against the armies of the world. Therefore, O Lord of Hosts! confirm us so that the army of Light may become victorious and the legions of the darkness be defeated. Assist us in the service of the Kingdom and acquaint us with the Divine Mysteries. Rejoice us with the glad-tidings of the everlasting sovereignty and bestow upon us a portion and a share of the Life Eternal. Suffer the tongues to be unloosed and grant sight to the eyes; so that we may behold the world of the Kingdom and may praise with an eloquent speech Thy Beauty and Thy Perfection.

Verily, Thou art the Bestower and the Kind!

(Signed) ABDUL-BAHA ABBAS.

August 4, 1914, Mount Carmel, Haifa, Syria, Asiatic Turkey.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Masheyat 1, 70 (September 27, 1914)

No. 11

"THE WORLD IS AT THE THRESHOLD OF A MOST TRAGIC STRUGGLE"

STIRRING TALK BY ABDUL-BAHA PERTAINING TO THE WAR IN EUROPE

From the Diary of Mirza Ahmad Sohrab

Bahai Nest, Mount Carmel,
Haifa, Syria, August 3, 1914.

Dear Friends:—

All over the city there is great commotion; people are wild with excitement. A new imperial Irade has come from Constantinople that any and every man between the ages of 18 and 45 must be enlisted in the army register and be ready to leave at a moment's notice. For the last few days we have heard that war was threatening between Austria and Servia, that open hostilities have already commenced, that Austria has attacked Belgrade, that Russia has threatened Austria that unless she desists from further encroachment, she will be obliged to enter the conflict. England, Russia and France on one hand; Germany, Austria and Italy on the other, are mobilizing their forces. The situation is very grave. Europe is entering one of the darkest crises of its political life. It takes a lively imagination to picture the six great Powers of Europe armed to the teeth, with more than 20,000,000 of soldiers, waiting for the final commands of their superiors to jump into the battlefield and cut each other's throats! No one can conceive of a greater folly and a more stupendous sin against humanity. Everybody here thinks that this war news is the first indication of "Armageddon," the universal war which will teach mankind as nothing else could do, the barbarism of the present-day civilization and the futility of all the pacifist movements. Europe is sitting on the crater of a world-shattering volcano which may burst forth at any moment. The Russian, French and Austrian steamship companies have announced that their steamers will not touch the Port of Haifa for some time to come. Therefore, instead of

ten to fifteen steamers a week, there will be only one steamer a week—belonging to the Khedivial Line. The small German colony is sending one hundred of its young men to protect the Fatherland. Thus you see that the atmosphere of this little Syrian port is permeated with wars and rumors of wars.

When the new Irade was proclaimed that all the Turkish subjects must come under the colors, there was a real panic in Acca and Haifa. One saw groups of anxious men gathered in the corners of the streets, talking excitedly about war. The women of Acca were so grief-stricken that they filled the air all night with their shrieks and lamentations. In a literal sense no one could sleep. The children of all the Persians who have lived in Turkey for the last forty years and married Arab or Turkish women are under the law of Military Conscription. No one can attempt escaping, as no steamer is leaving the port. Large, flaring red bulletins are hung in the streets of Haifa, calling the "patriots" to arms. The upper part of these bills are engraved with pictures of swords and cannons, and the lower part contains the call to arms. No one understands the situation, and very few can guess what Turkey means to do with all these preparations. The prices of all foodstuffs have gone up, from 10 to 40 per cent, especially sugar, tea and flour, as well as naphtha.

This evening Abdul-Baha gave a stirring talk on the aforesaid news of war in Europe. All the friends were impressed with his words of truth, and I will share them with you. He opened his address with these simple, dramatic words:

"A resurrection is set up! The world is topsy-turvy! The wrong side of human character is up! A general melee of the civilized nations is in sight. A tremendous conflict is at hand. The world is at the threshold of a most tragic struggle. The evil forces of war are plotting against mankind. The dark waves of

sinister motives and satanic passions are battling in the breasts of men. The shafts of intrigues and diplomatic deceits have blackened the sky of man's conscience. The chancelleries of Europe have become the combustible storehouses of warlike thoughts. Menacing, hidden forces are brought upon the stage of spectacular play. Vast armies—millions of men—are being mobilized and centered at their frontiers. They are being prepared for the fearful contest. The slightest friction will bring them into a terrific clash, and then there will be a conflagration the like of which is not recorded in the past history of mankind.

"While in America, I spoke before many Peace Societies, Churches and Conventions, and foretold the fearful consequences of armed peace in Europe. I said Europe is like unto an arsenal and one tiny spark will cause a universal combustion. *'O men! Come ye together and as far as possible try to extinguish this world-raging fire; do your utmost to prevent the occurrence of this general conflict; make ye an effort so that this flood-gate of human butchery may not be set loose!'* I found no one to listen to my advice. I searched, but there were no hearing ears. I cried out at the top of my voice, I pleaded, I enunciated the evils of war, but people were self-occupied, self-centered. And now *this* is the result. They have witnessed, they have experienced in the past that war is conducive to the destruction of the foundation of the edifice of humanity, the cause of devastation of the world of commerce, industry, arts and trade. The combatants—the conqueror and the conquered—are both *losers*. Neither party gains any substantial profit. The two combatants are like unto two ships which collide against each other. One may sink to the bottom of the sea, but the other will also carry away its injuries and bruises. Therefore, the victor and the defeated fail to obtain any benefit. The utmost is this: *Temporarily* one country holds the territory of another. This is of a short duration. In the course of the life of that nation, a time will sooner or later come when the conquered will become again the conqueror. In the political history of France and Germany and their wars, such reverses of national fortunes have often occurred.

"It is very strange to see how 'Illusion' has taken possession of the hearts of men, while 'Reality' has no sway whatsoever. For example: 'Racial difference' is an optical illusion! It is a figment of imagination, yet how deep-seated and powerful its influence! No one can deny the fact that mankind in toto are the progeny of Adam; that they are the offshoots of one primal stock; yet the optical illusion has so radically misrepresented this plain truth that they have divided and subdivided themselves into so many tribes and nations. This is German, the other is French; that is English, a fourth is Italian, a fifth is Austrian, a sixth is Russian, etc. Although many intelligent men amongst them know that this racial difference is an optical illusion, yet they all confess their inability to stand firm before its uncanny, invisible power. The Reality is that all mankind are from one progeny and belong to one family, but although this is the Reality, it exercises no permanent influence upon the minds. . . .

"So many wars have taken place! So many countries are devastated, so many cities are ruined; and yet people are not satisfied with human butchery, are not satisfied with carnage and bloodshed. Still the hearts are stiff and unfeeling! Still the souls are callous and cold, still the minds are dark and frigid, still the people are unsusceptible and unyielding, still they are in deep sleep! Oh! When will they be awakened? When will they become merciful? When will they practice the Golden Rule? This hatred and animosity destroys the basis of the structure of humanity, while love and amity are conducive to the well-being and prosperity of mankind.

"Today the people are thrown into the utmost consternation! How many fathers were lamenting and groaning last night, and how many mothers have been crying and weeping in this town and Acca! They are thrown into such a panic, they are so alarmed that no description can give an adequate picture! Why this tyranny? Who has obliged them to perpetuate these acts of savagery! The kings and the rulers, the politicians and the statesmen live in the utmost ease in their palaces and send these innocent men and peasants who have never seen each other, into the battlefield to tear each other to pieces with shells and cannon balls. The armies are the pawns to be played with on the chess-board of their fiendish ambitions! How cruel is this! How pitiless is this! How brutal is this! How ferocious is this! These so-called leaders of humanity are not willing to let even one hair fall from their heads. They are cowards and are sulking in darkness. Why do they send these thousands and thousands of men to the field of carnage, to be mowed down by each other like the grass!

"If a number of imaginary or real difficulties have arisen between Austria and Servia, if they are really disinterested and are anxious to keep the balance of the Powers and not disturb the Peace of Europe, why do they not go before the Court of Arbitration? The impartial members of that Court of Arbitral Justice will look into the nature of the claims of each party, and after mature investigation decide which one is in the right. Were they ready to refer all their differences to such a Court, this war would have been obviated. The Universal Court of Arbitration is the only body that shall resolve all the disagreements and contentions that arise between the nations of the world. Extraordinary exertion must be put forward by the civilized governments to organize such an influential, international organization, before which all their quarrels may be arbitrated. What better plan can be conceived by man? What harm is there in this? The rulers, the cabinet ministers and the administrations of each country will find the utmost comfort and ease enjoying the fruits of their labors. . . .

"If we reflect carefully, we observe that since history has been written and the deeds of mankind recorded and preserved, no one can point out a single instance that Peace, Love and Amity have been ruinous and harmful in their results. They have filled the world with joy and radiance and happiness. . . .

"More astonishing than all these matters is this: These warring nations believe that the object of the religion of God is war and strife! This is the most preposterous idea that any man could let enter into his mind! How negligent are the people! How thoughtless and inadvertent they are! It is as though there is not a single iota of love in the hearts of men, as though they have never heard the name of love, as though their hearts are the sepulchres of hatred and envy! Man is the *most ferocious animal*, yet does he accuse the wild beasts of the jungle of this quality! The ferocious beasts kill other beasts, but not one belonging to their own species. They kill for their own food and sustenance. For example, man says the wolf is ferocious!

O, poor wolf! O, wronged wolf! The wolf tears to pieces one sheep in order to keep its body alive. If it does not kill the sheep, it will die of hunger, because being a carnivorous animal, it cannot eat grass. But man, who considers himself lord of creation, will become the cause of the total annihilation of a million of his fellow-beings. The poor wolf is a very incompetent tyro in comparison with this kind of man! Then he will boast 'I am a conqueror, I am a hero, I am a victor, I am a superior General, I am a Field-Marshal, I am an Admiral! Man! It is better for thee to hide thy head under the earth! Thou hast crim-

soned the ground with the blood of thy brothers! Thy hand is stained with their blood! Thou hast slaughtered and butchered God's own children! Thou hast destroyed the living temples of the Spirit! Thou hast trampled under thy feet the rights of men! Thou hast snuffed out the burning lamps of life and truth! It is strange, passing strange, that notwithstanding all these violations of Divine Law, thou art yet wantonly boasting and exalting thyself above all mankind."

When Abdul-Baha finished speaking, the room was throbbing with the Spirit! There was a blind singer from Egypt, and he commenced chanting a number of sacred songs.

When we left the holy Presence, the spell of his powerful word was still with us, and I believe it will continue to be with us as long as we live.

A MESSAGE TO THE AMERICAN PEOPLE

From the *San Francisco Chronicle*, October 4, 1912

ABDUL-BAHA ABBAS, NOTED PERSIAN TEACHER, ARRIVES

APOSTLE OF UNIVERSAL PEACE AND BROTHERHOOD TO DELIVER SERIES OF LECTURES

ABDUL-BAHA ABBAS, the Persian teacher and disciple of universal peace, the oneness of humanity, the oneness of God, universal love, the eradication of prejudice, arrived in San Francisco early yesterday morning. He has been in the United States six months, and though his arrival here had been arranged for and expected for several days by the local assembly of Bahais, no one was at the railroad station to meet him. This was in accordance with the expressed wish of the venerable teacher. He had telegraphed that he desired to enter the city quietly. His train was eight hours late and he with his suite drove to the house at 1815 California Street, which has been prepared for his residence during his three weeks stay here.

Accompanying Abdul-Baha were Dr. Ameen U. Fareed, Mirza Ahmad Sohrab and Mirza Mahmood of Persia, Mirza Ali Akbar of Russia and M. Fugeta of Japan. They will act as interpreters to Abdul-Baha in the series of lectures he will deliver in San Francisco and the transbay cities.

Abdul-Baha's career is romantic. He went to the prison fortress of Akka, near Mount Carmel, in Palestine, with his father when twenty years of age. With no schooling, except the teaching of his noble father, he spent forty years in prison. Since his release four years ago he has traveled in Egypt, Continental Europe and England, pleading for the removal of prejudice and the establishment of universal peace.

At the house were a score of people, mostly women. One woman said she did not think

Abdul-Baha would see a reporter, as he was going to Oakland in the afternoon. But he did.

IS STRIKING FIGURE.

Abdul-Baha is of middle stature, strongly built, and wears long, light-colored robes. His forehead is high, broad and full, his nose slightly aquiline and his beard and mustache gray-white. His eyes are gray and blue, large, soft, penetrating. His gray hair rests on his shoulders.

"My greatest happiness this morning," said he, "is this: That I have come to such a modern and progressive city. Praise be to God, everything is beautiful and there seems to be much joy here."

After a few questions and answers he was shown a copy of the *Chronicle* containing the full accounts of war preparations in the Balkan states and Turkey. He inquired if actual hostilities had begun and then asked:

"Will the *Chronicle* take a message from me to the American people?" Answered in the affirmative, he dictated an appeal for universal peace.

AN APPEAL FOR PEACE.

"Praise be to God: The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America. Among the highest virtues is universal peace, the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues.

"The continent of America is isolated so far as other countries are concerned; the government is not thinking of making conquests, of enlarging the circle of colonization. They are not thinking to contend with other nations so far as financial, commercial and political supremacy is concerned. They are not the rival of any other nation.

"Their utmost desire is this: That the continent of America be protected.

"They are engaged in the amelioration of internal conditions; they are not engaged in warfare with any nation. Therefore, they have the time and ability to raise the standard of universal peace and spread the doctrine of the oneness of God. May their influence spread and permeate to all parts of the world.

"Other peoples of the world have to contend with international difficulties. First, the nations are rivals with each other so far as commercial advantages are concerned. Second, they are thinking of the national self-aggrandizement. Third, they are thinking of planting new colonies. Therefore, it is difficult for them to step into this field, to uphold international peace, because they are contending, warlike, victory-loving people. They cannot be instrumental in promulgating international peace.

PRAISES AMERICAN DEMOCRACY.

"But, praise be to God, the American Government is no warlike government; the American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessings.

"It will eliminate the darkness of prejudice, the darkness of war, the darkness of rancor and hatred, the darkness of racial prejudice, the darkness of political prejudice. May this darkness be blotted out and the light become widespread, universal. May the oneness of humanity become primordial, supreme.

"His holiness, BAHÁ'Ó'LLAH, fifty years ago spread broadcast His great Movement, pro-

claimed the benefits of international peace. This took place at a time when the thought was not in the minds of men, nor the words upon the tongues of the people. At the time He summoned people from all parts of the Orient. He addressed letters to the sovereigns of Europe, setting forth the results to accrue from the establishment of universal peace. He invited all to participate in a world's arbitral court of justice, to be composed of representatives of every government in the world, the delegates thereto to be chosen and ratified by the governments. Thereto would be referred disputes between nations for settlement. In case any government or nation should prove rebellious concerning any decision of the court, the other nations should coalesce to force it into obedience.

"My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom."

"This great Cause, which alone insures the happiness of the world, must receive support throughout the world."

Abdul-Baha will remain in the city for two or three weeks. Many of the churches have invited him to fill their pulpits, and his first public appearance will be Sunday morning at 11 o'clock in the Unitarian Church at Franklin and Geary Streets. Sunday night he will deliver a sermon in the First Congregational Church in Oakland.

Abdul-Baha has been invited to deliver a talk at Stanford University by Dr. David Starr Jordan, which he has accepted. Speaking of this yesterday, he said:

"The duty of educated men, especially university presidents of the nation is this: To teach in the universities and schools ideas concerning universal peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and human issue of mankind."

MASHRAK-EL-AZKAR BUILDING FUND

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

BE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Masheyat 1, 70 (September 27, 1914)

No. 11

RECENT TABLET FROM ABDUL-BAHA

Through Aga Mirza Lotfullah, London,
To the maid-servant of God, Miss Gamble.

Upon her be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou beloved divine maid-servant!

The letter, dated May 26th of the present year, was received, but on account of the weakened condition of Abdul-Baha the answer was delayed. Now, as through the help and favor of God, health is secured, I therefore write the answer, so that thou mayest perceive that thou art not forgotten. I ever remember thee and beg for thee from the Kingdom of ABHA everlasting help and bounty.

I hope thou art of those who are *firm in the Covenant* and that thou wilt call the people unto the Testament. The Blessed Beauty has established this Covenant so that all (the Bahais) may know that whatsoever things proceed from the Pen of the Covenant (Abdul-Baha) are based upon infinite wisdom. They should not hurry, for it (wisdom) will become apparent and evident later on.

Abdul-Baha has ever been a concealer of defects and still is a coverer of sins and will not attempt to publish the short-comings and the faults of any soul, but will rather keep them secret. Therefore, to some the situation seems ambiguous, for they are ignorant of the reality of the subject.

Should he (Abdul-Baha) not overlook them and explain all the events then there would remain no doubt as to Abdul-Baha's extreme kindness. How patient and long suffering he (Abdul-Baha) is! If he ever utters a word or dictates something concerning a soul, it is a matter of warning which arises from kindness.

It is an act of kindness on the part of a physician when he explains the disease of his patient, for his explanation secures the recovery.

I swear by the God beside Whom there is no other God, were any one to amputate any of my limbs, I would pardon him before he had committed the crime; but I can never say that an invalid is robust and healthy, for I wish his recovery, and this is extreme kindness not enmity.

Therefore, if the believers of God wish to be kind to a soul, they should desire his well-being and try to advise him, so that the kind physician may prescribe a remedy and thus secure his recovery.

Upon thee be Baha-El-ABHA!

(Signed) ABDUL-BAHA-ABBAS.

Translated at Mount Carmel, Haifa, Syria, August 24, 1914.

In Memorium

THORNTON CHASE

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

AT THIS time last year, the STAR OF THE WEST, suggested that the Bahais throughout America, in some befitting manner, observe October nineteenth as "The Day of Thornton Chase"—inasmuch as it was the anniversary of Abdul-Baha's visit to the grave of Mr. Chase at Inglewood Cemetery, Los Angeles, California—whom he eulogized in

these imperishable words:

"This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles."

We would respectfully remind the friends of the approach of the second anniversary of this event.

THE EDITORS.

"DIVINE WISDOM HAS ENCIRCLED ALL"

Clipping from Newspaper, Fanwood, New Jersey, June 1, 1912

FANWOOD HEARS PERSIAN SPEAKER

ABDUL-BAHA DISCOURSES UPON THE DOCTRINE OF UNIVERSAL BROTHERHOOD

RESIDENTS of Fanwood borough had an opportunity Saturday evening to hear Abdul-Baha, a Persian, who has come to this county to visit, after spending nearly forty of his seventy years in prison in the Holy Land for exploiting the doctrine of universal brotherhood, the doctrine for which his father suffered martyrdom.

While in Fanwood he was the guest of Mr. and Mrs. W. H. Hoar. He will make his home for a time at least in Montclair.

After highly complimenting the citizens of Fanwood for their beautiful homes and stating that the town ought to be named Spiritville, because of its spiritual atmosphere, he turned to a discussion of the eternal verities, a synopsis of his address being as follows:

"Material objects in the material world are subject to change, but the cause of The Kingdom is never-ending. Therefore it is the most important. But alas! alas! day by day the power of the kingdom is weakened, the material forces of nature gain the ascendancy. The divine signs are becoming less and less and the material powers more and more. It has reached such a degree that the materialists are daily progressing and advancing, and the divine are vanishing.

"Irreligion has conquered religion. The reason for the chaotic condition lies in the differences among the religions themselves, and animosity and hatred among the sects and de-

nominations. The materialists have availed themselves of this difference amongst the religious and are constantly attacking them so that they may uproot the tree of religion. As the religions are contending among themselves they are being vanquished. If the general is at variance with his army on account of military tactics there is no doubt that he will be defeated by the enemy. Now religions are at variance; war and strife exist among them, and they are back-biting each other, shunning each other's association—nay, rather, if necessary, they engage in shedding each other's blood. Read history and see what horrible events have transpired. All the prophets were sent for the sake of Christ, but alas! that the Talmud and superstitions contained therein could veil Jesus to such a degree that they crucified their promised Messiah. Had they forgotten the Talmudic traditions and investigated in reality the religion of Moses there is no doubt that they would have become believers in Christ. But imitations deprived them of their Messianic bounty. They were not refreshed by the downpour of rain of mercy; neither were they illumined by the rays of the sun of truth.

"Imitation destroys the foundation of religion. Imitation kills the spirituality of the human world. Imitation has changed into darkness the heavenly illumination. Imitation has deprived man of the knowledge of God. Imitation is the cause of victory of irreligion

over religion. Imitation is the cause of the denial of divinity. Imitation refuses the law of revelation. Imitation sets aside the prophethood. Imitation denies the Kingdom of God.

"When the materialist compares these imitations with the intellectual criterion they find they are all superstitions; therefore they deny religion. The Jews have two ideas of purity and impurity of different religion. When you compare them with the criterion of science you will find that they are without foundation.

"Is it impossible for us to receive the infinite bounties of God? Is it impossible to discover the virtues of the spiritual world because we are not living in a day in the past ages—the era of His Holiness Moses—the era of the prophets of God and the era of His Holiness the Christ? Those periods were spiritual periods of the world; therefore, is it impossible for us to become perfect in spirituality as those in the past ages because we are far from them and are living in a materialistic age? But the same God is able to bestow the same favors—nay, rather greater favors upon the present century. For example, in past ages He granted to His servants reason, intelligence and understanding. How can we say that He is not able to bestow the same favors upon His people in this day? Is it just that He sends His Holiness Moses for the guidance of the past nations and forgets entirely those who are living today? Is it possible that this age has become deprived of the bounties of God, when the ages of tyranny and conflict of the past ages received an inexhaustible share of divine bounties? The same kind God who has granted His favors in the past has opened today the doors of the Kingdom. The rays of His sun are shining, the breath of the Holy Spirit is encircling, that omniscient God is still able to assist and confirm us by His spirit, to illumine our hearts and to gladden our souls, to perfume our nostrils with the fragrance of holiness.

"Divine wisdom has encircled all, has spread

His heavenly table before us, and we must take a bountiful share of this divine favor.

"The work of the shepherd is to bring together the scattered sheep and to collect the dispersed sheep. If, on the contrary, he scatters the united flock, he is not the shepherd. As the prophets fulfilled their mission in this respect, therefore they are the true shepherds, His Holiness Moses came at a time when the Israelitish tribes were like scattered sheep; discord was rampant among them, enmity and hatred increased their disunion.

"Moses, with divine power, collected and united these scattered flocks. He set within the shell of their hearts the pearl of love. He freed them from captivity and carried them from Egypt to the Holy Land. In science and art they made wonderful progress. Sociology and bonds were established between them. Their progress in all the degrees of human virtues was so rapid and marvelous they founded the Solomonic sovereignty. Is it possible to say that Moses was not a real shepherd and did not gather together these scattered flocks?

"His Holiness Christ was a real shepherd. At the time of His manifestation the Greeks, Chaldeans, Assyrians, the Egyptians and the Europeans were like so many scattered flocks. Christ breathed in them the spirit of unity. He harmonized.

"Therefore it is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices, forget the racial prejudice, the patriotic prejudice, the religious and political prejudice. We must become the cause of unity of the human race. Work for universal peace, sing about the means of love and destroy the basis of enmity so that this material world may become the divine world, the world of matter become the world of the Kingdom and humanity may attain to the world of perfection."

OUR PERSIAN SECTION this issue contains: (1) (2) Talks by Abdul-Bahā in Acca; (3) Poems by Munshid: (a) "Glad-tidings of the Return," (b) "Awaking from Heedlessness," (c) "In Praise of the Blessed Perfection

and of the Temple of The Covenant," (d) "The Unselfishness of Religion," (e) "The Education of Children," (f) "Rizwan Greeting and the Emanation of the Unity of Mankind."

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at **85 cents** each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.

تربیت را برای موجود است
 از عنایت مدبر عالم کون
 پیر عقل از زمین عنایت بود
 دست حق از در حزنه علم
 شاه علم و دین بعنونه و ما
 کلک مشاطه بهما دانه
 پس ز هر نوسنادهی مقصود
 که شد از دین لایق و پند
 فضل حق را که مستم خونند
 هر چه جوی ز علم او بجوی
 در چین کور عظمی کورا
 هر کوی جسمه شد علم و ادب
 هر کوب ترکد ز نشاء علم
 آنکه عاری ز علم معرفت است
 آنکه از فضل و علم محروم است
 این سخن که عنایت است
 دشمن و دوست یک یک گویند
 که شد از دین لایق و پند
 کلک حق کایت عطا گوید
 حکم تادیس بر نبات و منین
 لوح مستدید در کبار جمل
 هر که ابلاغ فضل و علم نمود
 مرض جملک جهالت را
 علم را بهترین عطا شد
 هر چه جز دین بود بوس خون
 علم را خاصیت پیسه چون
 خامه این چاه بر ورق بند
 که شد از دین لایق و پند
 خدیو گل باحت رضوان اتحاد
 باد صبار گلشن تو چند مژگان

رت ایجا و پستین گشود
 چه کمانها که از زمین گشود
 لب تحسین و آفرین گشود
 ناگهان فقل آهین گشود
 گره از بند پر زین گشود
 برقع از چشمان این گشود
 لب با علانند چنین گشود
 تو یک فرض کن بنامت پند
 لائق شکری شمر خوانند
 بر تو آن نکته محضه خوانند
 دوره و وحدت بشه خوانند
 بیکش نخل بی ثمر خوانند
 کام او چشمه خضر خوانند
 عاری از نطق و از بصیر خوانند
 تش اندوخی حسره خوانند
 در همه ملک منتشر خوانند
 یاره بخار سر بر خوانند
 تو یک فرض کن بنامت پند
 حکم تقسیم را بسا گوید
 گوید و اصل مدعا گوید
 هر کس کفت حاجب گوید
 هر چه گوید باو شنید گوید
 کی جز از تربیت دو گوید
 جمل با بدترین خط گوید
 هر چه جز علم شد هوا گوید
 ابتدا تا انتها گوید
 شارقین شعش بر ملا گوید
 تو یک فرض کن بنامت پند
 زدن غم غنای گایستان اتحاد
 بگفت پس تو که در رضوان اتحاد

صدگوی دل کشید پوگان اتحاد
 تا باز کرد حق سر پوگان اتحاد
 ز دبانگ الصلا بدستان اتحاد
 ز امر بهائیک بیان اتحاد
 بنشسته اند خوش بر خوان اتحاد
 عبد است حال فرمان اتحاد
 روح حیات در تن کسان اتحاد
 تقید روح داد زین اتحاد
 هر چه ملوک عالم احسان اتحاد
 کسی برآید بدان اتحاد
 از شایر عالم دستان اتحاد
 از ریش لانی فیان اتحاد
 شاید شود مجسمه گردان اتحاد
 در بوستان عالم نعمان اتحاد
 هر دم زندگرو بگوگان اتحاد
 در باغ اگر چه بود پریشان اتحاد
 روز و شبیات مسلم جهان اتحاد
 خوش خواندند لب لبون اتحاد
 ز مردان شود بیابان اتحاد
 یا تو هست برآورد از کان اتحاد
 بارده بوی روح زیر کان اتحاد
 اموات را چه سیون اتحاد
 روح بقا میدرخ جان اتحاد
 آخر علاج کرد بد زمان اتحاد
 اعمال کائنات میزان اتحاد
 از جیب جود موسی عسل اتحاد
 دستی بزین بدین بیان اتحاد
 در قلب جرح مهر درخشان اتحاد
 شارق بجز اطاعت و طینان اتحاد
 کی زان تست زانک توئی لایق اتحاد
 صد گوی دل کشید پوگان اتحاد
 تا باز کرد حق سر پوگان اتحاد
 ز دبانگ الصلا بدستان اتحاد
 ز امر بهائیک بیان اتحاد
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 کی زان تست زانک توئی لایق اتحاد

دکتر ضیاء بقدری

هشده که ترجیح بند

در جود کرم بیفت بنام و بنیاد بر اهل ایمان و دین

مژده گوید اهل دنیا را
آن خدائی که کلک موبتش
ابر تو جیش از عنایت کرد
خواهد بر خلق رسم یکتا می
دست فیض بویش برداشت
تا ز با آفت خجسته کرد
زشتی از روی اهل ارض بسید
تا کند بنگنا از جهان شوخ
بی تقسیم جمله اطفال
که شد از دنیا ایمان و دین
دل بدیش و هیدای اطفال
پندگسید با پرخ کمال
شدستان علم ایزد باز
نشد تربیت ساخت قدس
عذلیب اوب گلشن علم
هر که نغمه زن هنر هزار
علم جوید جمله تا گردید
گشاید گوش پند زبوش
این بزم ابردم از نماوی حق
که شد از دنیا ایمان و دین
خبر ایزد صفای تربیت است
باش از لای بندگی دلایزار
است بی که از صلا است جمل
زندگانی ز تربیت جوید
دست در ذیل عنص حق بریند
بر سرش تاج عورت ابروی است
نشود تا چشم زانو چشم
اچنانکه در حق تمام جان خویش
گشاید دل که از هر سوی
که شد از دنیا ایمان و دین

که ستیذات ابی را
نفی کرد از جهان معیار
غرق تو جید کوه و صحرار
که ستیذات بیکتار
از جهان ذلت من و بار
ساخت همدوم ظلم و بغضار
تا حیان ساخت چهر زیبار
دم زد از صبح اهل دنیا را
فرض کرد این ندای اعلی را
تربیت فرض بر بنیاد دین
تا ذلت هیدای اطفال
هر نشان شویدای اطفال
رو بد و آویدای اطفال
بد و گیتی و زیدای اطفال
نغمه با بر کشیدای اطفال
بچن آرسیدای اطفال
حصر خود در افسردای اطفال
پند حق بشویدای اطفال
گوش بر کن شنیدای اطفال
تربیت فرض بر بنیاد دین
دین حق از برای تربیت است
که خدا دش سولای تربیت است
هر که اودا ششای تربیت است
که در عود تربیت است
که بطل خندای تربیت است
هر که اود خاک پای تربیت است
هر که اندر غنای تربیت است
نغمه شگای تربیت است
جاری این سان ندای تربیت است
تربیت فرض بر بنیاد دین

از صیای حسرت دادار
پندگسید و دیده بگشاید
هر که از طفل خود پو شد چشم
طفل که علم بی نصیب آمد
اچند از بلای جسل و غرور
گر تقسیم طفل پوشی چشم
دختر اندر چنین بلا مسند
پسر و دختران مقدم گسید
بله گوید با نشاط و سرور
که شد از دنیا ایمان و دین
هر که حق را ز خود راضی نمود
کودکان را تربیت بکار
قلب و شن ز معرفت باید
کودکان را بجهل وا گذار
سرفت هر تربیت ز شد
ناجی از ذلت و عالم شد
هر که در ظل علم منزل جت
هر که بوی ز علم و معنی برد
کرد باید با بل ارض با رخ
که شد از دنیا ایمان و دین
علم نوریتین ایمان است
علم که کف می حرکت است
علم در ظلمت قلوب اتم
آنکه رابل ارض آمده فرض
علم خلد عطا و موبت است
تا بسجده جمله اعمال
علم بجهت محیط لاجوی است
علم در چشم مردمان نوبت است
باز گوید ای گروه نهسار
که شد از دنیا ایمان و دین
تا خدا باب علم و دین بگشود
از بی حسله گاه خور این

پندگسید یا اولی الا بصار
که جهان شد و مسلم با نوار
گفته حق باید ش کند جبار
بهر آن کش بخون کشی صدا
زینهار ارجین خطا زینهار
کرد باید ز کرده استهار
پسر اندر چنین جفا سپار
این چنین گفته ایزد دادار
چربانان حق چربا عیب
تربیت فرض بر بنیاد دین
بچند جسمی این عطا فرمود
که چنین حضرت بهانه نمود
غلق را این چنین عطا فرمود
که خدای ایزان عطا فرمود
کاین چنین مالک عطا فرمود
هر که بر علم انجبا فرمود
فهر اصف بر عفا فرمود
همه در داد و افسر نمود
کاین چنین خرد و عا فرمود
تربیت فرض بر بنیاد دین
علم فیض بی طردان است
علم هر سپهر عقل است
رزم کتوم آب حیوان است
از خداوند علم و ایمان است
علم مینوع عقل و ایمان است
علم از حق کشیده میزان است
که در ابحاث در اکان است
علم در جسم مردگان جان است
هر که را از ایزادان است
تربیت فرض بر بنیاد دین
بجای حق در عین بگشود
در فردوس بر زمین بگشود

<p>در هر سرازار زمین است جز این نیست معلوم و هویدا و تو در ظلمت موهوم آن خضر که صد چو گلپوش شده محروم</p> <p>از عالم اسرار زمین است جز این نیست آن ذات عبودیت و آن جوهر تفریب شارح بی تقصیر طر بخار از وجود</p> <p>خوش باش که معاصرین است جز این نیست در توصیف ضفقا و توضیح خواص دایانک</p> <p>ارایش زمین زمان از دایانک است اوضاع انظام جهان از دایانک است توفیق اتفاق عیان از دایانک است انجمن صلاح مبی آن از دایانک است دستی که از او گرفته عیان از دایانک است تابنده مهر خاور جهان از دایانک است در جم خلق روح روان از دایانک است صلح و صفای هنر امان از دایانک است جو دوخت و نام نشان از دایانک است آسایش گمان همان از دایانک است تحصیل سود و دفع زیان از دایانک است رساننده اگر بجانک جهان از دایانک است هر که بر او در بر زبان از دایانک است این اقتدار تائب توان از دایانک است در دل هزار معدن کان از دایانک است آمدن حیط کون و مکان از دایانک است شد بر سپهر جلوه گمان از دایانک است جاری است چون حیط روان از دایانک است نقش سواد و حشم گمان از دایانک است علم و عمل اگر بمان از دایانک است بروی رجای بیرون از دایانک است گوید اگر چنین جهان از دایانک است</p>	<p>کان جمله که حق داد با وعده آن از پرده اسرار زمین است جز این نیست بی پرده بپسند بلا فاش عیان کان وی که مانند بر خور خاش چون نقش بر یوز زمین است جز این نیست دوران بهاشدی سرش را بگیرد داد دل مجور زویدار بگیرد کان طلعت داد زمین است جز این نیست آن غیب شعی که پیر است عیان آن شوخ که در زوید دل خلق جهان زمان نرگس عیار زمین است جز این نیست آن غیب بیغوبی که نهان بود عیان آن شوخ که زنجیری او پیر جوان بود زمان طره نظر زمین است جز این نیست شد طالع و صاحب نظران شده منظور آن صاعقه که ز بهر کلیم از شجره طور گردید نو دار زمین است جز این نیست لب ترنگی هیچ گرا ز کو بر حقیقت گر حق بجهت طلبی از در حقیقت بازای که ز نهان زمین است جز این نیست ایزد تجلی و تو در پرده پندار نبرد سوس در عالم نپدا پسندار در عالم پندار زمین است جز این نیست کش داد خدا و عذ با نخل و نهران آن بچه که از قوت شاه ایت عیان مطوره آفاق زاویات عمارت آن باب که پسر زادش ادبش است بنشاند در خانه تافت قهری که فروز آن شاه بازاری مارا که سوز</p>
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مجموع اختراعات الله تعالی و نظم الملک شعری باشد یا نثر

فصیله با بخت و گشتان طهری یوم مرتبت

منور عالم از فرزند شهید
بیدل نعتی بنما از جلوه جان
بهر سو از فروغ جلوه اش لهای فاشنا
بهار الله را در ظل بیان از جان
بسان اادی من فضایی طویل و
ز طوفان بلای ظالمان اوظلون
ذبیحان حسام عشق را اندر سنا
کونای مرده غفلت کار آفات حیات حق
توروی لطفیان سوی باطل کرده انا
در این فریور و زوای مانده اند غفلت
ز شرق و غرب شده تا بگردون یک جا
بکتابت طهری عشق جان که شرفان
بجمل ای که چشمش از وجه صفا
پلی بیج حال چه هم غفلت و
سلیمان آبی شد بوق نخت گنا
بی ایضای اموات شتابت زین نازل
پلی نفع صلاح دل خفیه چه
علی مرتضی با ذوق انوار حجت و بر جان
امام نس جان با ناز قرآن قاطع بر جان
حسین آن کو بجاک کین عین شهنش
چه مصد بود عهد ثابتت میان محکم را
چو آن ذات قدیم در کمین سلطان عالم
خورش نظر و صدق الفاظ و حسن
وجودش شامدش بی و انگای حجت
جان با آن همه طیفان که کین تاش
دل هر ذره زوین لاشرفنا زعفران
بزیلیه سنا و آفاق دهن با همه عین
بهار گل آمد بر سر ترف خداوندی
ز حق آن نخت بکرمی در دل با دروا

گوباشارق سیکین که آن سلطان ازل
ز تو جید بهار الله تو بیان غافل انا

مزمین سستی از و خدا شهید
دان جان پراز حده شایسته شهید
بهر آنک حق نماند شهید
ز نخت ازض تا فوق سمان شهید
زین حضرت عبدالمهدی شهید
بیا هر سو هزاران که با شهید
روان صد زرم از خون شهید
دل موالت سیم بقا شهید
بدار الملک دل فرمانروا شهید
ز سر راه قدم کشف عطا شهید
بدین بران حق باطل چه شهید
ز جمل و سوسن سمان خطا شهید
شب قدر آمد و روز قاتل شهید
کلمه حق نیان اجصا شهید
ز هر سو یک امرش در شب شهید
میخ انداز اوج سمان شهید
عیان بر خلق ختم بیا شهید
بامر حق مینای غزا شهید
بشش بیان کوشا شهید
کوشش غنما و جوا شهید
جنابش مرجع اهل وفا شهید
صدا تسلیم دل صاحب او شهید
هزارهت سنا آنتا شهید
بخیل نیما و اولیا شهید
قرین صلح و تسلیم و رضا شهید
لب هر مرده زوین انجا شهید
رین عصمت علم و جاش شهید
از او ساعیر و فاران اجصا شهید
کون آن کرد آن نخت کجا شهید

فصیله سید مرتضی علیه السلام

دخوت حق را بصدر بیان ندانستی چرا
حق تو قرآن داشت صد بان جان کجا
با چنین نعت که کفایتش چون کوه
ای شده فرو جمل خوش باش کوه
ای بشک و ظن شکست حق شد کجا
از تو حق با خون پاک خوشش بیان گرفت
جای طاعت و زوین بیان هموزی بخت
عدل حق تیران قرین نخت شهید
راستی را از پر زوین نخت شهید
ای بمر خوشش مفروز و بدینا داده
ادم از نشت اینانی به نشت گاو
ای بشکست و بهم قانع نشت شهید
حق بنا حق از چه باطل متقابل شهید
از خدا انگشتی و با خود برستی سنا
جای حجت حق بر آن ناستی انقض
خار و خن از سوری و سبیل نصیدی چه
مرکز میان کجا و ناقص پیمان کجا
خود تو کاین سان علی جان کفر شهید
پیش از سنا از مردم شیوات در نشت
بهر عطای سعادت دست تو نیستی خدا
در دلی در آن جهت رطیب فضل حق
اجتهاد پر همت از احتجاج غول نفس
حق ترا عوت با بیان داد در خدا کفر
شار حق از نور فایک در گوید در نشت

زمان بذل هنگام عطا شهید
جمادی ناطق مدحت سر شهید

پوسید و گوید کمان او همان
خیزد و پوسید همه کون و مکان را

نجم الخیر : این نشت فسیله را ان اشعار آید حضرت (فستد) بهر نزهت و بر جبین عجلت ایچ اصفهان رکابت (کاتب (۱۱۰))

هوایش بسیار لطیفست شهر بسیار باصفای است با او
 سوسیل بودیم آن دیگر معروف آقا قاسم چون از آن
 در موسم تابستان اینجا میآید ولی مثل هوای حیفا نیست
 هوای عکا بهتر از هوای حیفاست ککن این برج و باره
 خانه هاتصل بیکدیگرند و رطوبت بسیار دارد اگر
 اینجا برداشته شود هوایش خوبست وقتیکه آمدن ما
 توی قشله کردند ده یا نوزده روز نگذشت که مثل
 برگ درخت میریختند کسی نماند سراپا مگر من و آن
 ضایع مردم روزی یک دیک شویا و شیک یک
 تر بود برای از برای نخم دیدم حاجی علی اصغر مردم چشمها
 را روهم گذاشته میگوید "نه جان نه جان"
 من از آنجا گذشتم چشمهایش را باز کرد خیلی خجل شد
 حرمش والده حسین را باز کرده بود میگفت چه شده
 مل "انحرف دیگرش حسین آقا افتاده بود میگفت
 "دلم میسوزد آمانت" خلاصه جمع خوابیدند
 کسی آب با آنها بدهد نبود اینطور بود هوای عکا ضایع
 که محافظ ما بودند ده نفر بودند دیدم نه نفر آنها
 خوابیدند چاهها عکا مثل خرچ بود حالش بدین شده
 در بیست و پنج ساله که مجال با یک در عکا تشریف داشتند
 ناخوشی نشد چهار مرتبه در همه جا و با واقع شد و تا
 دم عکا آمد ولی داخل نشد چهار نفر از عکا بیرون رفتند
 در راه افتادند وقتی که گفتند ببارید بجایا خوب است
 نطق عکا فر کردند رفتند بیرون توی دهات اینجا هم
 و با واقع شد آن وقت فکر کرده آمدند عکا انجیم کجفک
 تمام شهر پر رسیدند چه شد که در عکا بمانند
 اول خواب نداد بعد گفت این برجا و باردها محافظت
 نمود "پس هیچ ناخوشی در عکا واقع نشد تا آنکه صعود
 واقع شد آن وقت همه جا و با نمود اینجا و باشد کل
 نضایع گفتند "طلم عکا شکست" انجیم ظهور
 نظا هر قدرسه الریه روی لهم الفدا آثار قدرت و عظمت
 ظاهر بود لکن یر مؤمنین مثلاً در ایام ظهور حضرت موسی
 روی له الفدا نفوسیکه مؤمن با بودند تسایش میکردند

در ایام حضرت روح روی له الفدا عظمت امر بسیار
 نظر ظاهر بود همچنین در ایام حضرت رسول مظهر
 امر بر مؤمنین ظاهر بود اما در این ظهور بسیار
 همه کس در ایام صعود بسیار کفضاندی داشته
 اند که مافوق آن نمیشود شهر مسی میگوید
 در من معتقد بجاله باک نیستم و لکن معجزاتش مثل
 آقا قاسم "در بغداد جمع علماء و فضلا و عظام
 و اکابر خاضع بودند یک سید داود اندکی بود
 عبدالرحمن افندی آلوسی بود پیشتر جمیع علماء و نهایت
 خضوع بود یک بود در صحف کتبه کتبه کتبه
 انها احمد بیک پسر خرم بیک و عبدالغفار پاشا
 پسر کهنه بودند اینها آمدند بغداد و حضور
 مبارک شرف شدند آن وقت مجال مبارک همیشه
 در آن درون تشریف داشتند مردم میآمدند در
 بیرونی می نشستند بعد یکی یکی حاضر می نمودند
 شرفی شدند عبدالرحمن گفت بحضرت که شما باید
 با اصول حضور پادشاهان داخل شوید آمدم در
 ایستاد عرض کرد "قریانت کردم عبدالغفار پاشا
 احمد پاشا" خلاصه باین ترتیب اینها داخل
 شدند من آمدم بیرونی دیدم یک کردی میآید
 ولی بالباس عجیبی یک شال ترمه بر سر و یک شال ترمه
 بر کمر او هم از اهل چارسو بود گفت "از شما
 یک خواص دامم آمده من اینست که روی در پیش
 محمد را بینیم" یک طوری گفت که من بدون اینکه
 از جلو رفتم بگویم کسی نباشد با رفتم بیاحالت
 ما منقلب کرد آمد دم در لاری ایستاد فرمودند
 "بیا" رفت بالا او را با پاشاوات نشانند
 با رف کسی حضور مبارک شرف نشد
 مگر آنکه او ما منقلب کرد نموسی که انخایج
 آمدند و مشرف شدند کل منقلب می شدند
 و محبت پیدا می کردند *

صفحه اول
جلد پنجم
شماره یازدهم
قیمت اشتراك
۲۷ ماه سانس

مخبر باختر

PAG I
VOL V
N^o 11
سالیک دالوفیم
ماه شصت و نهم

انجریه بر حسب تاریخ بهائی هر نوبه روز چاپ و توزیع میگردد و در تمام آذربای در مسانریگانگی
بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت محضر بقاء الله در احوال و جوانان
و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سلیقه او است قبل و خراشید

صورت نطق مبارک شب ۹ ماه محرم ۱۳۲۲ در عکا

حواله

واقعاً مردم چه قدر بی انصافند از هر روز
که حضرت مسیح ظاهر شده تا برینا هذا نفسی توانستم
که در کتبه ها میورد ذکر مسیح را بکنند حالاً بهائیان
در معبد یهود اثبات میکنند که مسیح کلمه الله است مسیح
روح الله است و در کلیساها اثبات میکنند که حضرت
رسول پیغمبر الهی است با وجود این مردم از باطنی
نیستند یک روزی نوربیک مرقم در کلیسا حاضر بود
یک شعله میزدند از بزرگان آن بلد ما را تصادفاً ملاقات
کرد که رو کلیسا میرویم تو میخورد پیش خود گفت بروم
بینم چه خبر است آمد در کلیسا دید در کلاه صفت
استادم و اثبات نبوت حضرت رسول الله را نمیکم واقفاً
حیران شد وقتی آمدم بیرون چنان صورتش بشاش بود
وصف ندارد گفت " والله چه حکایات است که در
کلیسای مسیحی در حالی که قسیسها و سیمان حاضر باشند
کسی اثبات نبوت حضرت رسول را بنماید" خیلی بخندیدیم
شد فی الحقیقه کلیسا پر از نفوس بود بعد هم قسیس
اظهار شکر و ممنونیت و سرور کرد در این سفر هر چند
در نهایت عجز و ضعف بودیم کتن تأییدات جمال مبارک
ش در پیامبر میزد در هر جا که وارد شدیم چون بنای
حجت گذاریم دیدم جمیع ارباب منتوح و انوار شمس
حقیقت چنان تأیید می نمایند که حد و وصف ندارد

در هر جا که وارد شدیم چه در کتاس چه در معابد
چه در مجامع اول توجه بملکوت امبری نمودم بآن صند
دقیقه و تأیید بطلیم بعد ملاحظه میکردم که
تأییدات جمال مبارک در روح آن محفل اوج میزد
آنوقت بنای حجت میکردم

صورت بیانات مبارک روز ۲۲ محرم ۱۳۲۲ در بیت مبارک

حواله

امروز رقم یک قدری تا این پانین هاراه رقم خرید
بجاست انسان اگر تو را رختخواب بخوابد دیگر نمیباید
من عادت ندارم بخوابم من تا مجال در وقت خواب
هم در رختخواب خوابیم همیشه است که انسان نباید
خودش را از سر حفظ کند مثلاً اگر در هر روز
و در پاریس در رختخواب میخوابیم اینجا نمیسیم
المدله بنصر و عنایت جمال مبارک باستان مقدس
سیم هم آرزوی نداشتم مگر اینجا بریم بسیار
فکر میکردم که چه بخارم دیدم هیچ چیز غیر اینی
خواهم و ابتدا هوای مثل هوای ایفانت بر این
ارجمه ممالک که سیر و یا حاکم در بهترین هواها
عالم که سهولت رفتم مثل دوا این محل بیلای و ذرا
و کولای و اشکتون خیلی محل بلند خاست در خراب
جنگلی بسیار از هدایت در نهایت لطافت است
خیلی از سطح دریا ارتفاع است شد بدو رسیدیم

THESE DREADFUL EVENTS are as warnings on the part of God so that they may quicken the people and make them mindful. Like unto children, who are being rocked in a cradle, the harder they are rocked to be awakened, the deeper they fall into sleep We shall wait and see what God hath decreed to be the outcome of this universal upheaval Perchance, God willing, they may become mindful In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls, for they know not what they are doing!

—*ABDUL-BAHA ABBAS.*

See page 186

Supplication

Cover the sins of the weak ones with the hem of the garment of Thy Mercy! Change the indifference of the heedless ones into the essence of fidelity, wisdom and understanding! Grant the souls a loftier effort and arouse another (spiritual) tumult in the minds so that they may sing the melody of the Supreme Realm, seek for a Glory Everlasting, long for the delicacies of the New World, soar toward the Brightest Horizon, enter the congregation of the Almighty and become the recipients of the bestowals of the Kingdom! Thus will the dark world become luminous, the satanic field transformed into the courts of the Merciful, the mound of earth become the mound of Heaven and the terrestrial globe the Eternal Rose-garden. Verily, Thou art the Powerful, the Mighty, the Hearer, the Seer!

(Signed) ABDUL-BAHA ABBAS.

[Extract from a Prayer revealed by Abdul-Baha.]

Translated by Mirza Ahmad Sohrab, Ramleh, Egypt.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Elm 1, 70 (October 16, 1914)

No. 12

"IF THE POWER OF LOVE AND PEACE BECOME PREDOMINANT,
THEIR EFFECTS WILL BE GREATER THAN THE
POWER OF HATE AND WAR."

ABDUL-BAHA COMMENTS UPON THE WAR IN EUROPE

From the Diary of Mirza Ahmad Sohrab

Bahai Nest, Mount Carmel,
Haifa, Syria, August 6, 1914.

Dear friends:—

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass. . . . For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences and earthquakes in divers places." (Matt. ch. 24.)

The present conditions of the world are more or less the literal fulfillment of the above verses. A titanic spirit of unrest has overmastered the higher instincts of mankind and they are sharpening their arms for the destruction of each other. The history of the world does not show a more crucial and a more grave situation than this! We are face to face with the most tremendous struggle of the race. It is

just beginning, and no one can safely predict the consummation of this tragic engagement of infuriated and maddened humanity. How these Westerners, who have made themselves famous for their finer sensibilities and refined and delicate feelings, can engage so cold-bloodedly in the business of the slaughtering of humanity, is beyond the imagination of the practical thinkers of this age!

Tonight Abdul-Baha delivered another quickening and stimulating address on the question of the present European war and the coalitions which are being formed for the humiliation and destruction of their so-called enemies. When all the friends and the large body of the Persian students found their way into his presence, and each person took his seat, he began to speak. His earnestness was deep-felt and every word moved and stirred the hearts:—

"The gathering storm is most portentous! Mankind is gripped in the paroxysm of a fearful alarm. They are in the throes of a deadly consternation. On their ashen faces are engraved the distorted pictures of the coming horrors. The kind shepherds have turned suddenly into ferocious wolves, tearing the sheep and the lambs into pieces. Mercy has hidden its face; Love has covered her countenance; Sympathy does not stretch forth its arms; Affection has flown away; Truth finds itself a stranger among a large company of hypocritical admirers and Peace does not envisage herself in the clear mirror of the pure hearts.

"About ten or fifteen days ago I had the pleasure of meeting the German Consul and discussing with him the ominous signs of the coming European war. He delivered himself of the opinion current among the statesmen, that a nation must go on increasing its annual military and naval expenditures if it desires to protect its growing commercial and national interests from the attack of its equally powerful and expanding neighbors or rivals; that the greater the military devices and paraphernalia, the more one is assured of the progress of the nation and its constantly developing resources. In that meeting there were present a number of German and other nationalities. Strange to say, on this question they all agreed with the Consul, and concurred in his opinion as though he had voiced their hidden and most cherished thoughts. I said: 'If the power of Love and Peace become predominant and supreme, their effects will be greater than the power of hate and Mars, the god of war. In the world of existence

there is no power as efficacious and as penetrative as the Power of Love. Military Power coerces and compels men through unnatural resort to force and violation, but mankind yield happily and willingly to the Power of Love.

"The war expenses of each nation have increased greatly of late years. Although there has not been the physical clash and turmoil of actual war, yet in reality a financial and economic war has been going on incessantly and draining the resources of the people. For a goodly portion of what the poor laborers, farmers and artisans get with the sweat of their brows and the labor of their hands is taken from them under the name of taxes, and expended over military preparations. Hence war is uninterrupted. This exaction breeds discontent, class feeling and group consciousness against the established order;—everyone realizing that human society is out of gear. Now if they could employ this pugnacity, this hammer and tongs, this fists and heels spirit, this feverish haste in the accumulation of war materials, this waste of great thoughts over the perfection of military science,—I say if they could expend this exertion and effort, this endeavor and high-mindedness, in bringing about Love among mankind, in strengthening the ties of interdependence between nations and governments and in establishing fellowship and affinity between the races;—how much more efficacious it would have been! Instead of unsheathing the sword to shed each other's blood, they should think of the perfection of each other's civilizations, sciences, arts, commerce, progress and advancement. Is this not better? Is it not worthier for the noble station of man?"

"The German Consul and others would not think of accepting my ideas, and started to object to them.

"Then I said again: 'What victory will you gain out of this war? What will be the outcome of this bloodshed? What will be the fruit of this onslaught? What will be the result of this aggression? From the beginning of history to the present time, what has been the profit that humanity has gathered from war? Nothing but ruin, devastation, the desecration of the holy rights of man, vandalism, carnage and the brutalization of the ideals deposited by God in the hearts of men. And if we read the spirit of modern history aright, we come to the conclusion that there is no war of conquest—the conqueror and the conquered find themselves in manifest loss at the end of the engagement. * * * Consider what ideal victories! What brilliant triumphs! What spiritual traces! What heavenly successes have become manifest through the Power of Love! Therefore how much nobler and worthier would it be if the sages and thinkers of the world expended their physical, intellectual and moral forces in the promulgation of the Power of Love among mankind. This Power of Love is the means of reciprocity and co-operation between nations! It is the cause of their everlasting Glory! It is conducive to the composure and security of the world of creation!'

"I found my listeners still far from accepting my plea. They were silenced, but I knew it was a silence out of respect and not an acknowledgment and a confession that they were convinced. I found today that owing to the declaration of war in Europe, the Germans in this colony are very sad, and depressed, so much so that it is indescribable. They know that they are in danger; the danger of defeat of the Fatherland. Then, why should they hail war?"

"Pursuing my conversation with the German Consul and others, I said: 'In reality all the inhabitants of Europe owe their allegiance to one Religion, and that is the Religion of His Holiness Christ; they also belong to one racial stock, which is no other than Aryan, which parent stock migrated from Asia in ancient times and settled in the different parts of that uninhabited country. After the lapse of many generations, one community called itself Frank, another Saxon, another Norman, another Latin, etc. Later on, step by step, they fabricated the means of differences, and many misconceptions crept in which added day by day to the gravity of the situation. Furthermore, were we to ponder carefully,

we would realize that they are living on one continent—Europe. Hence if they claim that their misunderstanding is on account of religious differences, as they are overshadowed by the influence of one religion, it must not exist. If they state that their alienation comes from racial bias, because they are the descendants of one primal race, it must be brushed aside. If they assert that their strife is on patriotic grounds, inasmuch as they inhabit the one continent it must have no weight. Moreover, they are all *mankind*. They have grown from one *common trunk* and are the branches of one tree.

“When I was traveling in Europe, I observed every nation crying at the top of her voice: “O my Country! O my dear Country! O my beloved Country!” I said: Oh, my friends! What are all these clamors for? Why all these acclamations? Why all these uproars and outcries? Why all this hullabaloo? These countries over which you are so vociferous and at every moment show the signs of obstreperousness, are *One Country*, the *home of humanity*. Wherever man chooses to live, there is his home and his country. God has not divided this earth. It is one globe, one sphere. These boundaries that you have defined are the greatest illusions that man could ever conceive in his mind. They have no reality. It is similar to the division of one room into different sections, with so many hypothetical lines, calling this corner Germany, that corner France and another corner England. Of a truth, these suppositional lines have no outward existence. These assumed boundaries are canine divisions, for it is observed that a number of dogs divide among themselves the public square into various sections and if one dare to go beyond the limit set for it, and trespass on the rights of others, the rest will set up a dreadful howl and bark and go for it; notwithstanding that these imaginary lines have no real forms or shapes.

“Again, let us still go a little further and investigate and find out what is this “country” over which you so quarrel and scramble? A piece of land. If this is the case, very well then; it is self-evident that man lives above this earth only for a few days and then for all eternity he will go *under* it. It is his everlasting graveyard, his unchangeable cemetery. Is it worthy of man to fight over his own burying-ground? To shed the blood of his own brethren? To destroy the divine edifice—for man is the Edifice of God? Is it noble of him to commit all of these inhuman atrocities for the necropolis of dead bodies?”

“The object is this: These remarks were not relished by the Germans on that day, but I saw them today in an unhappy mood. They were visibly agitated and disturbed. But on the other hand they are manifesting great courage and patriotism. The young men have given up their work and are ready to start for Germany. There are more than fifty volunteers, and probably from this small colony nearly one hundred young men will leave for the scene of war. They are doing this with perfect joy and without the least complaint. But today’s news, that Russia, England and France are united together to crush Germany, has given them much food for thought.

“How cruel man is to send his brothers into the battle-field, so that they may cut each other to pieces! Just on the simple ground that thou art German, I am English and he is French! Although in reality they are all human and are living beneath the shade of one God. His Divine Bestowals, Favors and Bounties have encircled all of them. They are all the sheep of God and He as the Spiritual Shepherd is merciful to all.

“In short, the display of this barbaric passion is no other than the passion of nature. These men, like unto animals, are the prisoners of nature, subdued and overcome by nature. According to the requirement of nature, the animals are pugnacious and strive in the destruction of each other. In the world of nature there are aggression, bloodthirstiness, oppression, struggle for existence, rapacity. These qualities are the natural laws of nature. Just as these animals are captives of nature, similarly man is conquered, subjugated and humbled by nature. For example, anger gets the better of man, ferocity prevails upon him,

and he becomes the subject of the lower passions. What are all these? They are no other than the mandates of the world of nature.

"Only those persons who are in reality believers in God, who have witnessed the Signs of God, are attracted to the Kingdom of God and turned their faces toward God—they and they alone are *freed* from the bloody claws of nature. Whereas formerly they were the subjects of nature, now they become the rulers. Whereas before they were vanquished by nature, now they become its victors. In brief, while nature invites man to the baser propensities of ego and self, the Love of God attracts him to the worlds of sanctity and holiness, justice and generosity, mercy and humanity."

During the day, many holy scenes transpired around the unique personality of Abdul-Baha. I was in his presence in the afternoon, and he dictated many Tablets for the Bahais in Persia, England and India. Again I met him be-

fore sunset, a wonderful portrait of heavenly ideals, vibrating with the spirit of the Kingdom and creating the proper, peaceful atmosphere for those who are around him and inspiring the hearts with his supreme courage.

ANTHEM OF WORLD PATRIOTISM

O mother earth! of thee,
Home of humanity,
Of thee we sing;
Land where our brothers roam,
Land of the nation's home,
Under all heaven's dome,
Let Duty ring.

Our Father's country this,
Home of His offspring 'tis,
This home we love;
We love all lands and seas,
One kin its people, these,
Their bond and nature, is,
Like that above.

Let friendship fill this place,
And ring to every race
Fraternal's Song;
O, human kind, awake,
Let all that live partake,
The long dead silence break,
The note prolong.

The nations' Lord; to Thee,
Friend of humanity,
Of Thee we sing;
Long may our earth be bright
With brothers' love and right;
Inspire us by Thy Right,
Great Christ, our King.

Bahai Nest, Mount Carmel,
Haifa, Syria, August 7, 1914.

Dear friends:—

Rev. J. W. Van Kirk, the designer of the World Peace Flag, writes the following to Abdul-Baha:

"Having had the honor of seeing you twice and having the great pleasure of meeting a few of your devoted followers in Washington, Philadelphia and New York City, I take the liberty of sending you an emblem as an appropriate standard of the fundamental and comprehensive truths you are promulgating, and hope to have the delight of meeting you in Acca. You will please find enclosed a flag and pamphlet which are self-explanatory. Should the way open, I hope to unfurl in the streets of Acca the standard of the great ideas and principles of the Bahai Manifestation."

Concerning the flag, he says: "The seven stripes are the colors of the rainbow, or what is called in science the spectrum analysis of white light. As the light of the sun passes through the drops of rain, it is broken up into the primary colors of red, orange, yellow, green, blue, indigo and violet, and thrown on the cloud beyond the observer. Also when light passes through a prism it disperses into the same colors. And when these colors are reunited they produce white light. The seven stripes in general represent the human race as it has passed through history. It has been broken up, segregated and divided into many nations, races, languages, civilizations, sects and parties of various kinds, yet, at the same time, it shows that they are not naturally independent, antagonistic or enemies of one another, but are parts, shades or phases of one common humanity."

In another place, he says: "For more than a generation the world has been in a transition from liberty to fraternity, from egotism to altruism, from personal liberty to fraternal liberty, from individuality to social solidarity, from patriotism to humanitarianism, from religious and ethical sectarianism to spiritual and moral unity, from organic disunity to organic unity, from the rule of bossism to government

by the people and from selfishness to brotherhood. The era of fraternity has well set in."

The above statements were translated and read to Abdul-Baha, and he was well pleased with them. The "Anthem of World Patriotism," (see opposite page) which we are translating into Persian, is quoted above as a prelude to the Tablet Abdul-Baha revealed to Rev. J. W. Van Kirk as follows:

"O thou respected truth seeker!

"Thy letter was received. It reflected the sentiment of the oneness of the world of humanity. The flag that thou hast forwarded was in reality the foreshadowing symbol of Universal Peace. Today all the nations of the world are animated with a warlike spirit and all the governments of the world are filling their military storehouses, inventing infernal machines and perfecting their man-killing engines; so that their martial powers may preponderate each other; especially the Continent of Europe has become an arsenal of combustible materials. It needs only one tiny spark to set that *hell* into a world-wide explosion. It will be then such a titanic conflagration that its lurid flames shall blazen all the horizons. Hence the 'Anthem of Universal Peace' has still no charm in their ears. Their universally-accepted political axioms are that the greatness and prosperity of a nation depends on her military and naval powers. The more elaborate these preparations, the better protected and secured the well-being and happiness of that government and nation. The kings and rulers of the world are not yet ready to acknowledge that Universal Peace is conducive to the life of the world of humanity. In a similar strain the nobles, the demagogues and those in authority find their glory and reputation in naval and military preparedness.

"Consequently it is impossible that 'economic contentment' be realized by the people of the world save through the transforming Power of Faith. For Faith is the solver of every problem. Therefore you must strive to strengthen the foundation of the Religion of God. Through the Power of the Religion of God every difficulty will be disentangled. The Power of the Religion of God will humble the kings and set at naught the crooked motives of those who are in supreme authority. Then endeavor ye, that the Power of True Religion which breathes the Spirit of Life into the dead body of the world of humanity, may be promulgated. This is the antidote for the poisoned body of the world and a quick-healing remedy for the rancorous disease of man. For this reason diffuse thou as much as thou art able the sweet Fragrance of the Holy Spirit, teach the people the Divine advice and exhortations and spread far and wide the heavenly Teachings * * *."

Bahai Nest, Mount Carmel,
Haifa, Syria, August 8, 1914.

Dear friends:—

The sun had set behind Mount Carmel. The delicate shades of its after-glow—red, pink and orange—had painted the Western horizon of the Eastern sky. The white, fleecy clouds were transformed into golden castles hanging betwixt the heaven and earth. It was as though Iris, the beautiful Goddess of Rainbow, had tinted the blue azure and she herself living in one of those lovely mansions of the air and making a magnificent display of iridescent

colors and prismatic hues for the delectation of her admirers. The sunrise and sunset on Mount Carmel are especially gorgeous and superb, for one often observes the sea and mountain on fire—a brilliant and resplendent scene of dazzling colors, blended and suffused together in one magnificent whole. On this particular evening there was a lull in the air and a calm grandeur enfolded us. There was the softest rustle through the trees and flowers and the sweetest songs on our lips. A few of us were thus enjoying the pure deliciousness of the garden of Abdul-Baha. The light zeph-

[Continued on page 186].

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Elm 1, 70 (October 16, 1914)

No. 12

RECENT TABLET TO THE PERSIAN BAHAIS

HE IS GOD!

O ye friends of the heart and soul of Abdul-Baha!

The violators of the Covenant have raised a new cry and have written to Europe "That Abdul-Baha has become exceedingly weak, that he is no longer able to perform any work, and that he is in great danger and before long he will say his farewell words. Now, this is our chance."

From this news suddenly through the blessing of the Blessed Perfection health was granted to me. Immediately I began to write Tablets so that the "Aiadi"* of the Cause of God would give the Glad-tidings to the friends that Abdul-Baha is not weak. Through the help and assistance and the blessing and confirmation of the Blessed Beauty he is exceedingly healthy, and the proof of it is that day and night he is either writing or revealing (Tablets). Through my own will power all the symptoms disappeared. In short, now I am writing with exceeding joy and happiness.

The writings of Mirza Abul-Fazl—may my life be a sacrifice to him—I am sending to you in order that you will, all together, compile books from these writings and immediately print and circulate them.

I expect Divine confirmations for the "Aiadi" of the Cause of God. Upon them be the blessings of their benevolent Lord.

Upon ye be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

* "Aiadi" means "hands" and refers to four Bahais in Teheran, Persia.

OUR PERSIAN SECTION this issue contains: (1) Tablet for Bahais, East and West; (2) Talk by Abdul-Baha pertaining to the war of the world; (3) Tablet acknowledging congratulations from friends in Russia; (4) Tablet regarding spreading the Fragrances of God in the blessed city, Noor, and Mazendaran, Persia; (5) glad-tidings from Banda Juz, Persia; (6) news from the Holy Land; (7) announcement regarding voice record of Abdul-Baha; (8) photograph from friends in Batum, Russia; (9) poem by Mirza Hossein Touty.



Reading from left to right:

GEORGE LATIMER, Portland, Ore.
 MAX BENDER, Esslingen, Germany
 CHARLES MASON REMEY, Washington, D. C.
 MIRZA AZIZOLLAH, Shiraz, Persia
 DR. HABIBOLLAH, Teheran, Persia

GUSTAV EGGER, Esslingen, Germany
 ALMA S. KNOBLOCH, Germany
 JULIE STEABLER, Stuttgart, Germany
 HUGO BENDER, Esslingen, Germany
 MARGARETHE DORING, Stuttgart, Germany
 RICHARD KOHLER, Esslingen, Germany

LETTER FROM MR. CHARLES MASON REMEY

Stuttgart, Germany, August 22, 1914.

To the friends of Abdul-Baha in Washington, D. C., through the kindness of Mr. Joseph H. Hannen.

Dear friends in His service:

For three weeks there has been practically no opportunity to send letters to the friends in America. On account of this terrible war, communications are cut off in all directions, and here in Europe all conditions are most difficult; but now some Americans are going from here to America, so I will try to send this through their kindness.

George Latimer and I were in Leipzig with Miss Alma Knobloch when the first hostilities began. There were some people in Leipzig who were attracted to the Cause, and the work bid fair to progress; but with the commencement of the war all was thrown into confusion and it was impossible to carry on any propaganda work in that city. Therefore, we decided to come on here to our objective point in Germany—Stuttgart. After much difficulty we got through and were followed in a few days by Miss Knobloch.

Here in Stuttgart we found our Bahai friends in great material trouble, but in a state of great spiritual attraction and enkindlement.

Their beautiful spirit has been a lesson and a blessing to us.

Although we are suffering humanly because of the suffering about us, yet our own difficulties are nothing compared with those of our German friends. There is hardly a household that has not a father, a brother or a son at the front, and each day brings the news of many killed and wounded—you may imagine the rest! Think of our Bahai brothers going thus to battle! They do not want to kill. They have only love in their hearts, but the conditions necessitate their sacrifice!

Yet despite all this human agony and misery, nowhere in Europe have we found such real spiritual warmth, peace and joy of soul as here in Stuttgart—here where the friends are all in the very vortex of material distress. Every night and every afternoon a meeting is held, and the spirit of the Covenant of God is always manifest in our midst. Through distress the hearts of the people are turned towards God, and many new faces are appearing in the meetings.

Dr. Habibollah and Mirza Azizollah, two young Persian Bahais from the American College in Beirut, Syria, are also here in Stuttgart. Abdul-Baha sent them here on their way to

London, with a mission to perform in connection with the Bahai Cause there; but they have been obliged to remain here in Stuttgart. . .

Pray for the Bahais in Germany, and pray for these multitudes who are soul hungry and are seeking the peace of God's Kingdom. May

the friends here be enabled, through the Spirit of the Center of the Covenant, to carry God's Message to all of these hungry souls.

Love and greetings to all.

In His Covenant,

(Signed) CHARLES MASON REMEX.

"IF THE POWER OF LOVE AND PEACE BECOME PREDOMINANT"

[Continued from page 183]

ysrs moved by gently and our hearts were submerged in the starlit sea of Divine Love. I was weaving garlands of ideals with the fresh, sweet flowers of the spirit, and thinking of those far-off friends who are always near, when suddenly Abdul-Baha entered the garden, leading with his right hand a sweet little girl of five or six years, all dressed in white. He was talking with her in Turkish, and she was answering with much grace and dignity. "This is my guest!" he said, as he pointed to her while standing on the steps of the house "Come, Come! my dear friend! We will go in and have tea and sweets!" And the host and the guest disappeared in the deepening dusk of the night. In the half-darkness of the night, I heard Abdul-Baha's clear voice calling to his sister: "Khanom! Khanom! I have

brought you a guest. What nice things have you for her? She is the guest of honor."

Was not this an ideal picture? Even now while the whole world is in a great turmoil and Abdul-Baha's heart and head are filled with pity and sympathy for the afflicted, he is still the simple, child-loving father, overflowing with tenderness, benignity, benevolence and affection.

This morning I was called into his presence, and after reading a few letters and dictating a number of Tablets, he spoke about the present war and the tremendous issues at stake. There are wild stories of battles fought on land and sea and victories won by the contending parties, but they lack veracity and accuracy; and this evening there was an interesting meeting, Abdul-Baha delivering a short talk, as follows:

"These dreadful events are as warnings on the part of God:—so that they may quicken the people and make them mindful. But the majority of mankind are like unto the children, who are being rocked in a cradle. The harder they are rocked to be awakened, the deeper they fall into sleep. East and West the affairs of the people are in utter confusion and the markets of the world are afflicted with lethargy. The wheels of international transactions are at a standstill. We shall wait and see what God has decreed to be the outcome of this universal upheaval. As for you, pray meanwhile in behalf of the people—so that the forces of Peace may gain ascendancy over the powers of war. They are now in great distress. From all sides they are surrounded with difficulties and hardships. Perchance, God willing, they may become mindful and aware, be released from negligence, abandon tyranny and oppression, treat each other with justice and fairness, and give up the dictates of selfishness and personal interest. Our hope is that they may be freed from the cruelty of passion and egoism; that these wicked powers may not overmaster them; that they may turn their faces toward God; that the hearts may become illumined; that the sphere of the minds be extended; that avarice and covetousness may not remain; that trust in God and self-reliance may take possession of their beings that they may be satisfied with their own rights and that they may not rise in aggression to trample under their feet the rights of others. May all of the causes of war and conflict, hardships and sufferings, be entirely removed! * * * In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls; for they know not what they are doing! May they become emancipated from the defects of their own nature! May they be imbued with the qualities of the heavenly angels! May they give up ferocity and be characterized with the attributes of the Merciful! May they ever live in accord with the good-pleasure of the Lord of mankind! May they become the guardians of the rights of the oppressed and downtrodden! May they be the real servants in the Palace of Universal Brotherhood!"



مادکار احباب و ناطوم مادله پنجم باختر
 جناب آقا میرزا علی اکبر فیضی
 جناب آقا سید اسد اللہ می
 جناب آقا میرزا رحیم مراغہ فی
 جناب آقا میرزا حسین تبریزی
 میرزا حیدر طوطی
 جناب آقا میرزا عبد الرحیم

حوالہ

- ارجمندان جمال خدا مان منور است ❖ اہل قبور بین ہمہ کی پامختہ است
 طمار و زر ارض و سما منظور شدہ ❖ رحم و غضب حضرت او در ہم اندر است
 اہل عین او ہمہ در عہد تابش شدہ ❖ از رکت و عقد اہل شامش دراز است
 عبد البہاست مرکز محمد جمال حق ❖ عبد البہا باہر بھا قطب محور است
 عبد البہاست مہر مضمی سپہر شرق ❖ خوراز و شرفیت ز منسوب بخر است
 عبد البہاست مشعب از سدرہ بھا ❖ وجہ اللہت و تیدہ بد او ار و اور است
 عبد البہاست قبلکہ فرقہ بھا ❖ مثبت بر این کتاب خداوند اکبر است
 غضن خدا جمال بھا عبد باو فا ❖ بر کشتہ عظیم بھا طرفہ شکر است
 بر کائنات انفس اتفاق حاکم است ❖ بر ممکنات و سیر و ناسوت سرور است
 او مقتدر بہت و ہر حکم نیستی ❖ او موجد وجود و عدم او تو انکر است
 امال طوطی دل من ہند و صد او است ❖ افسوس جسہ و قفس جسم و پیکر است

و بالیت الذی بینی و بینک عامراً
و یبقی و بین العالمین خراباً
اذ اصح منک الود یا غایة المنی
معدنی فما فوق الزاب تراباً
ناظم خراسانی

صوالله
جانبینا و الهی خطه طبرستان علی المصیر نور مطین
مبارک علی الطور حرا این ایام بهمت ناظم احتراز عیادت
امید است که با اهتمام شما این حرکت روحا تمام یابد
عبد البهاء عباس

هو الله

اخبار اسکا حاکم

اگر چه بواسطه این افتخار اعظم و جنت عمومی در
کل امور و تأخیر نیست حاصل ولی الله الحمد در
این ایام الواح مبارک برای جمعی از دوستان آمریک
رسیده که اعلی بشارت همان صحت و سلامتی همگی
مقدس که اصل مقاصد و آمال است بر قلب و گامی در
فکا و گامی در حقیقا بوده اند و کافه دوستان را
بصرف عنایت دلاری داده و میدهند و لیل و
نهاراً در فکر جمع میباشند چه که از دخول دولت
علیه عثمانی در میدان جنگ دنیا بر شام جمع
مریم پریشان و سگر دان میباشند و وجهه جمع آوری
عساکر و اعانه و مهمات عسکریه از رعیت و
خاطرشان مگسور پریشان است و احلیت مبارک
در ایونستان تشریف دارند و بعضی دوستان
شرق حیفاً در مسافران مقام حضرت نقطه ای
ساکن شده اند . خداوند خودش بصره رحمت
و رفقت جمع را آسوده فرماید .

صوت مبارک

صفحه گراموفون که حاوی صوت مبارک به هشتاد
و پنج سنت از امامه الله سسر و کلمات دیناوت میشود
ادرس ایشان از این فرستاد
Mrs. Howard Mac Nutt,
935 Eastern Parkway,
Brooklyn, N.Y.
U.S.A.

ای ثابت بر پیمان نامه بیکه بخایسد و رقم نمود و چو
بسیار سبب سرور شد نیز از مزده قوم امر الله در آن صحت
داشت علی المصیر از خبر قبلی شعله طور در قله نور نور
چون آن خطه مطی اصلی جمال مبارک است از این خبر نهایت
سرت حاصل شد حمد کن خدا که موفیق بخدتی و در جنت
جانان جانفشان و علی البهاء الابهی
عبد البهاء عباس

بشارتک بندرجن

احیالیت روحانی صفوات مانند این مجد الله خلی خولیت
دوستان محو تا قیام صمیمی دارند و رنکار نور که مریض تکامل
است بهمت شخص محترم مدرسه تأسیس
در عراق و بارزوش احبای الهی بانهایت جوش و خروش
ببلیغ امر الله و اعلاء کلمه الله در شاهرود و امغان و سمنان
خاصه و سهریزاد بهمت مخلصین عباد علم امر الله بلند و در
خدمت و جان نثاری نهایت برد باری فیج داده و میدهند
حضرت آقا سید اسد الله قمی علیه بهاء الله از قفقاز و در
بند جزیره زوده اند و کافه دوستان بند را نیز بشارت
ایشان خرم و شاد و شاد عضواً این ایام که صحت وجود مبارک حضرت
عبد البهاء روحی تراب بمراقله الفدا رسیده علاوه علی سابق
مجان خورسند و مستوفضه نیز ارجح خزه و نوبری برای
اهل بها اعظم و اعلی از خبر صحت مولا و مجرب ایشان متصور
چون سلامتی همه مرهون بی سلامتی اوست نعم ماقال
فلیتک و قلوب و الحیاة مرینه
ولیتک ترجی و الا نام غضاب

تفلیس اجزاء محل روحانی علیهم السلام الله الاهی
 هول الله
 ای باران مهربان نامه نوزدهم شعبان سنه
 حالیه وصول یافت انعدوت عبدالهه بچفا وکنا
 سر نموده بودید مدتی بود که انزشتت سفر بلختر
 و محل مژرتت پر کدر جسم و خطر بود ولی حال الحمد لله
 بفضل رعایت جمال مبارک روحی لاجانه العدا فورا
 راحت و شفا حاصل گشت شب در نهایت تاقوتی و کن
 صبح در غلبت رحمت و نعمت و نوا مائی و این امر و هیت
 ناقصه شفا فی ذی الی بایداد چون اینها خوب
 برخواستم فوراً تجویز و تغییر پردلتم هیچ نفسی را کمان
 نبرفت که چنین شفا فی عمل حاصل گردد نه دوائی نه علاجی
 نه موافقت هوائی شبی و حیفاً توجه بکورت ایوب نمودم و
 باین نهادم همچون بیدار گشتم ملاحظه شد که قوتی
 دیگر و حالیه دیگر حاصل گشته و فو و باره چنان تأثیر نموده
 که اعضا و اعصاب در نهایت رحمت و آسایشات
 مرقوم نموده بودید که مبلغین بدخشان و ایران شناخته
 اما انصدمه دست آقا میرزا حسین زنجانی تأف حاصل
 و کن ضرس ندره زیاده سیل آری بود
 اما غایب با باد داخله اگر استمداد باید بسیار مؤلف است
 ان خدا خواهم که تأییدات غیبیه متناهماً بحد روحانی
 برسد جواب آخوند باد کوبه فی بترک اول فرستید
 تا ملاحظه گردد و لیکم البهات الاهی
 عبدالهه و عیس

الواح مبارک

در باب شرفات الله در خطه مبارک نور و مازندران
 هو الله

جناب قائمیه السادات فاضل مازندران علیه بهاء الله الاهی

پیشانی که وصف ندره چه مجرب کرده است اینها را این کار مجرب
 در دنیا و آسایش و خانه خود جالس و این بیان قدر ایوب اندرند
 که در میدان یکدیگر با پاره پاره کند چه قدر بیاضی است و
 حالیه که راضی نمیشوند که یک موی از سر خود کم شود هر از نظر ان
 نفوس را در میدان خوب تقال میکنند چه لازم درج حال شکلاتی
 میان منه و هر حال شده است حل این شکلات اگر چه این حکم
 محرمی نمایند آن حکم که حقیر نماید اگر چنانچه تصور نمائید
 حکم کند اگر تصور از دیگرهاست حکم نماید این جنگ چه لازم حکم
 که هر حل این مسئله بکند میان از اگر شکلات حل شود این شکلات
 حکم که فضاوت حل نمایند همینطور یک حکم که بی شکل شود
 بین المللی بین دولت افین نماید چه بدتر از این است چه ضرر
 دارد خود دولتها و ملوک رحمت میشوند و نهایت آسایش اینها
 واقعا انبیا عالم که تاریخ نوشته شده الی ان انزل الف
 و حجت و صبح اید هیچ فسر از این فتنی حاصل نشد است
 سرینک و رحمت کل بوده و انجنگ از این کل مفرق حل شده
 با وجود این بشر هر در جنگ است همیشه در جنگی میکند
 و عجب در ایفاست که این ملا اساس دین الاهی را بر جنگ بنویسند
 چه قدر غفلت است چه قدر بی عقل است مثل اینکه در قوی فخر
 محبت نیست ملاحظه نمایند در زندگ انسان درج اما رحمت
 بخوان میزند حیوان درنده یک شکار نماید از غیر نوع خود
 و عهده طعمها مجبور بر آن است مثل که در این دنیا میکنند بچها
 گرگ یک گوسفند میدرد آن هم عهده خود را نشود زیرا اگر
 اگر گوسفند میدرد چه که گوشت خود را است و لیک انشای سب
 میشود یک میون نفوس پاره پاره میگردد آن وقت بچها حیوان
 دقمت میزند ای مرده در یک میون نفوس را بکشتن دادی
 آن وقت میگوئی من فاقم مظلم و بهم شجاع باین کشتن افتخار
 میکنی با وجود این خیل مجرب است که گرگ و خرس از دره میگوئی

لوح مبارک

در جواب تحنیت احباب الاهی در قفقازیه روس

جنك دنيا

خطابه مبارک حضرت عبدالجبار در خصوص جنك دنيا

معركه شده است دنيا بهم خورد است و كانه كبريا
 جهان همديگر مي نيزد در يكجا و اروپا در جماع و كاس و محافل
 ذكر شده عاقبت حال حاضر بسيار بر است اربابانند يك
 جبهه خانه پيمانند و ناره اش وقت بلك شر است بيايد تا كن
 است اين آتش اخلاص كسي كه اين جنگ نشود گوش ندادند
 حالا اين نتيجه است و حال آنكه مي نند كه جنگ هادم بنيان است
 سب خرابي عالم است و ابد نتيجه ندرد غالب و مغلوب هر دو متضرر
 ميشوند مانند آن است كه دو كشتي بهم بخورد اگر كوي ديگر
 غرق كند كشتي ديگر غرق نشود بانه صدمه مي خورد و مي سوزد
 نهايت نيك است كه يك دوقتي موقتا بر دولت ديگر غلبه مي كند اين غلبه
 موقتي است اياي نمي كند كه دوباره مغلوب نمي كند چه
 قدر واقع شده كه فرانسه برلمان غلبه يافته بعد از فرانسه
 غلبه نموده بچيست كه او هم چه قدر در قرب تاثير دارد و حقيقت
 تاثير ندارد خيلي غيب است خدا اختراع جنس امر و حقيقت
 چه قدر تاثير در آن است با وجود اينكه جميع بشر در جنس انسان
 سقوط جمعي جنس انسان جمعي جنس فرشته جمعي جنس انگليس
 ملاحظه نماييد اين اختراع و جنس امر و حقيقت و حقيقت
 تاثير و نفوذ دارد و حال آنكه جميع بشرند اين حقيقت است كه
 جميع بشر نوع واحدند و اين حقيقت تاثير ندارد اما اين اختلاف
 جنسي كه امر و هم است و مجاز است تاثير دارد اين همه حقيقت
 و خوبي حقيقت شده است اين همه خاتمانها فرشته اين همه شهر
 ويران شده هنوز از جنگ سير نشده هنوز قلوب و دلها
 ستم است هنوز نتيجه بر غنا حاصل نشده است هنوز بيدار
 نشده اند كه اين بخش و عدوت هادم بنيان است و حب الفتب
 لحت و آياتش شرح بشر چه قدر از مردم ضلعيند چه قدر
 اشتباهه و فغان مي كنند آلم نند چه قدر جاهل و گمراهي نند

السيم هفتي بلقي سويدي است و بلقي مغاول مقرب در كاه كبريا
 ستم نيز مي كوت ابري لهذا بايد حيا كوي نهايت محبت است و در
 و حق بلقين عجب دارند و در هر جا وارد گردند سرسوسر و
 يايد اما اوصاف بلقين در الراج التي انال مطابق ان اوصاف
 عرفنا ميند والله الذي لا اله الا هو اگر بشه ضمني اليم
 بصفات بلقين متصف گردد و ندي مي كوت ابري نمايد در سطر انما
 شود و دنيا بظان عقاب موج بخاني گردد قطره موج دنيا نيز و در
 روكتا آفتاب دهد از جمع الحرف في اذ ان بلقين بلندي است و ندي
 ابري ندي اين النجيد بين اين المتطعين اين الطيبين لظاهر بگوش
 حور عيرسد نيز استعدا و محبي و نفاق ظاهر شده است تا اين
 ندا استماع كند اى يا ابن اليم حتى نمايد تا اين شمع شاهد
 انجن گردد و اين آهنگ آله سب شاهد ظاهر نشود و عليم البها
 اليم

اللهم يا من ماج جور الظاهر و هاج نسيم غايته على كل
 قائم على عدل كلمه و كل سامع الى شهد الغدا بقدر طبع باللب
 والوكاه و نطق بالثنا بين اليم و عجمه لآبري و بليكن
 دل لسانه بالبيان في نشر الخلق و اخذت منه شفاقت
 البرهان ايضا خالجتك و تدرطم كالطعام اليه تمام
 بذكره و تعرفه حدير الورا في بيان معرفتك و نزار نيز اليم
 في ايكه موهبتك ربي عزمه كاساطفة من اليم و عظم
 بسبب الصلوات و انطقهم بايع البرهان و اللهم يا من
 البرهان و مهمهم جواهر البيان انك انت اليم انك انت اليم
 العزى العزيز القدير لا اله الا انت الرب اللطيف الرحيم
 در جهان آينه هر كس مستطع باشد يعني مصاف تا كامل
 حضور و جوع داشته باشد كه بروج و عيان بايد اگر استند ان
 باستان مقدس كند اذن داده ميشود حال حكمت منع از
 حضور معلوم شد كه در اين ايام اندوب چه قدر شفاقت
 ماصد ميشد فاعتروا يا اولي الاباب پس و جمع
 كه آنچه مرقوم ميگردد مبنى بر حجت بالله است
 عبدالجبار عباس

مقربید و یابد و مرتین دیار و دوع سگین شود و یابیب
 عدل و امرض تر این آواش و لرز نماید تا آمان لری که کاهی پیش آید
 هیاهات هیاهات ابراهیم بقوت ملکوت ابری جمیع این مظاهر
 محفظه و صحنه خواص ماند خواه عبدالبها موجود و خلقی مقفود
 آیا انصعود آن دو آفتاب دجسته فتور در ابراهیم ظاهر
 شد تا انزلیان بنده آن دو نگاه و معنی دلبرانه حاصل گردد
 هیاهات هیاهات فسوف تر و نهم فی خسرا بین
 چنانکه میدانم وجود در برایت مبرهنه نفس و طیفان خبر داده شد که
 فسوف تر و انقضای فی خسرا بین حاله ملاحظه نمایند که
 مطابق خبر تحقیق یافت پس مطمئن باش که از راهم حاضر
 نیز مشورت ماضیه است و همچنین بعضی مگر نیکو عبدالبها
 شرف بوع است و قولی او رو با فخطاط و ناولی لهذا غرض این
 عرض سبب حاشیه زندگی گردد نه چنانست اوردند
 بنایت بحال مبارک همچو جسم در بر دای بیلبالک گمان اقصا
 ناتوان میاید و لغوی حقیقی در نهایت جوی و توانائی ابراهیم
 حال بعضی و مرهبت بحال مبارک قوه حکیمان در محاسن و سحران شایسته
 و بنای کمال و دفع و فرج روح الاصح امید چنانست که بز بعد و در
 و تقیر تدوی مافات گردد
 ای یار من با وفا بحال مبارک انظر الطاف بدیع ان دلبرکما امید
 چنانست که جوش و غروش جدید در جمیع باران آبی پدید شود تا
 انرا آهنگ ملکوت ابری که غیب مکان را با صبر از آورده سر
 و وجه عظیم یابند و کل بر لاله کجه لله قیام کنند تا نجات الله خا
 و اجازت اجنتان نماید و ابریهبت روی زمین اکشتن برین
 کند و نسیم عنایت دشت جلال معطر و معبر فرماید و نیز تبلیغ
 امرانه و وضع برهان الله و اقامه دلائل و حج آبی و هدایت
 لایزال است ملاحظه کنید که حواله نین مسیح معدود و قابل
 و چون از این صفات حضرت مسیح عمل گشتند و وصایا و صفات حضرت
 مسیح چون روح و عروق و شیران بریان یافت بقتله که خراج
 مسیح در وجود نمایند و قیام تبلیغ کردند و انچه است چنانچه
 عظیم حاصل شد حال مانیز باید چنین بنایم ای احبا الله

که در جمیع مواقع تا سید ملکوت ابری روح نیر و صریح عبدالبها با روح
 میرسد و البته در جرات ابریک و رویکه اثر کل ملل سایر اشراف
 کرده اید الحق مشاهده عموم الاذکیا این در جرات جلال شایسته
 روح و ملت کلیم و فلاسفه و پیر و قس و ارباب قلام و ادبای عرب
 مثلا و المفقون اعظم کالیفرنیا و جریده کسفور و المفقون
 شهر انکلترا و روزنامه کرسیچن کامانولت و جریده سایر
 و هارلد و استندار و جرائد عربی بیویک جمیع این از ان قلم
 فلاسفه و پیر و ادبای با است تر تحریر یافته و این نیست مگر انقض
 و موهب جالبه که الهه مطلقه بنشر لایله و جمیع انظار اقل و بافته تا
 عدستان غمزه باشد عبدالبها و هر چند خود را قطره داند و کون محیط
 عظم عدان و بنیاده ذره شود و کون خود شیدا فرمودن این همه در
 انچه بود یعنی بتایید و بی الله جسد عظمی و قوی بشر
 تحمل این شقت ستمی نماید و اگر بدین غایت شود استخوان این انسان
 البته میگذشت و در عین صحت حضرت مقصود نصیر و ظهور عبدالبها
 عدل و وضعی بود لهذا ان شرت تعب و کسستی در بعضی کسکی حاصل
 و انچه هم علامت جسم فتور است که گشت کون الحمد لله روح چنان قوی یافت
 که انرا بی عظیم و قدر شدید باریک مدتی بلی نازل گشت لهذا در بیان
 عنقریب عبدالبها بتقیر و تفریح خود پرداخت و مقصود دیگرین در این
 سکون و سکوت بود که احبا الله روش عبدالبها گیرند و چنان آهنگی
 بلند کنند و شورت و استقامتی نمایند که انچه اوقایع الهی و فتوری
 نشرفات الله حاصل گردد بلکه کل مانند دریا جوش آیند و بنای طیر
 مد اعلی جوش تا آنسوی که منتظر عزت و رفعت این بنده آسان الهی
 هتد حایب و عاشر شوند و بدانند که علوم مبارک و موهله الله
 منور و مشرور بقای عبدالبها نه سبحان الله چه قدر عجیب است
 و سکه حضرت اعلی روح القدس شهید شدند ای گفتند که ابراهیم
 ان میان رفیت بعد ملاحظه کرد که بالعکس ان شهادت حضرت اعلی
 لغد و کلمه الله شد بعد منتظر هم و جلال مبارک گشتند که بعد از
 صعود بحال مبارک شجر مبارک انزلی شده برافتد انرا که بعرض و تقنا
 جلال مبارک خائب و خاشع شدند حال مدعیان منافقان منتظر
 قوت و صورت عبدالبها هستند که یا گرفتار گردد و یا در قعر و

صفحه اول
جلد پنجم
شماره دوازدهم
قیمت اشتراك
اکتوبر ۱۶

مجموعه باختر

۱۳۲۹

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ساليك دالر ونيمه
ماه علم شه

این مجله برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل انکارناکی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواصد نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهدگردید

شکر و غزب

عموم احضای الهی علیهم بهاء الله الاهی
هو الله

لک الحمد الاهی بما فتحت ابواب ملکوت العظمة للبلال علی حبی
احبائک و ظلت علیهم بنشیئة رحمتک و اذکرکم بنسبائت
القبول من ریاض غرابتک و انزلت من سما الجود ماء ظهوراً
و ظهرت به قلوب احببتک و احییت بنفثات روح القدس لریح
الذین قاموا لخدمتک و لیدنهم بملاکة مدسک و جنود لیریح
من الملائکة علی تأیید من عندک و توفیقاً من لذنک حتی یتوکلوا علی
اعلاء کلماتک و نشرها لک و ترسیل آیاتک و ترسیل آیاتک
و تعمیم فیضک و تبشیرتک و رفع خیام توحیدک لفضایة الکونان
علی الملک الخلیل فی قطب الآفاق الخلة بفیض الانوار ربنا انجز لنا
و اسرنا ظهورنا علی کل بقولک فمیرنا الاهی لریح ظهور الایات و من
بحیر الایات من الضعیف الضیقات رب ربنا انت الیاه فی هذه البجیة
لنکسک و انعم بالقران المطور المتدله حتی طیر لریح الفلاح و ترزیق
فی فضاء النجاج و تبسط النجاج فی علم ملکوتک الاهی و تعز العظمة
للملائکة علی و تعز اعینهم بمشاهدة لآئینک و لذنک اذ انعموا باستماع
الاسرار و تبشیر و انوار الارض و معابدها و یطعمون بالمشاء و ملک فی
مجامع الوفاء و یسیرنا ظهور ملکوتک فی قطب الآفاق منقضة دوائهم
لآفاق منجیة قلوبهم الالهی و یسهلوا الیک و یضربون الیک و یریدون
و ینسج حدودهم بایات توحیدک و تعز اعینهم بمشاهدة لآئینک

بیریتک اللهم اجعل روحهم بیشارة ظهورک و جسد هم بقشع
نورک و کونهم بشمول غایتک و شفا هم بیدک و کونهم
بنقش روح قدسک و سلوة قلوبهم بشمول الطائفک و توفیقهم
امرتک و یغنیهم اذلاء کلماتک انک انت المولی المقصد الی العزیز المعطی
الجیل و انک لعلی کل شیء قدير
یا مازن مهیاریان علیها هاء مدنی بود که و غیر و غیر تا غیر
شد نیز این بند آستان کربا عبد البهاء جهات سال تمام ادب
خاور و باقر سفر سمیود و نذر ظهور در بلخند سمیود تا غیر
گردد و شرف معطر شود لهذا در جمیع مجامع و صلح نمون باجمیع الاهی
باجمیع ملا اعلی و صلح شد و فی اذیاء الاهی ابراهیم که حضرت کربا
ماتی تا مذکدر در معابد مرجعه تبلیغ امر الیک و جود نشد و فرغ تا
در محفل ترسیل آیات رب و دود و کورید در کائنات مسیحان نغم روح شد
و در معابد هود بشارت ظهور در الجزیره منتشر گشت در
اروپ و امریک نظیر کسفور انگلینز و در الفنون کالغوریا که
اول مدبر عالم است خطاب بلین گشت و بیان فصیح شد منجمله در
الفنون سانفرنیسکو در معابد و هشتاد و پنج پرشور و هزار
و هشتصد علامه بیان بلین گردید در مجامع یاسونها و در حسین
و اسپرینو حتی در جمیع نقاطه امریکا خطابها بلین مجری گشت و در جمیع
ایر و تاتار و محافل و کائنات و معابد بفضل و غایت جمال الیک
نفسی معتقد بر کلمه اقرض و احتران نشد کل اصناف عالم و اهری و غیره
و جمیع در وقت خروج اظهار تشکر و کورید و این نغمون و غایت جمال الیک بود

TODAY in Persia there are assemblages held wherein souls who have listened to the teachings of *BAHA'O'LLAH*, representing Mohammedans, Christians, Jews, Zoroastrians, Buddhists and the various denominations of each, live together with perfect accord and absolute agreement. There is extraordinary brotherhood amongst them. A wonderful love exists amongst them, and all of them are a united force for *international peace*.

—*ABDUL-BAHA ABBAS*.

See address of ABDUL-BAHA on page 193.



BAHAI FRIENDS GATHERED AT THE GRAVE OF FRAU SOFIE STAEBLER

Before the above photograph was taken prayers were read and the friends also visited the grave of Frau Rouff, where her Visiting Tablet was read. These services were most spiritual and uplifting.

[See page 202]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Kudrat 1, 70 (November 4, 1914)

No. 13

"THROUGH THE TEACHINGS OF BAHA'O'LLAH THE EASTERN HORIZON WAS MADE RADIANT"

Address by Abdul-Baha at the Church of Our Father (Universalist), Washington, D. C.,
Wednesday evening, November 6, 8:15 p. m.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Joseph H. Hannen.

PRAISE be to God! The Standard of Liberty is held aloft in this land. You enjoy political liberty; you enjoy liberty of thought; you enjoy religious liberty; you enjoy racial or sectarian liberty; and you enjoy personal liberty. Surely this is worth thanksgiving.

In this connection, let me comment upon the heartfelt welcome which has been extended to me in my recent travels throughout America.

As to the warm welcome which the Reverend Doctor has extended, I wish to reciprocate fully and completely. His loving susceptibilities especially win my gratitude. Surely men who are leaders of thought must follow such an example as his. Liberalism is what is needed. They must be kind to all the nations. They must not be limited, because God is unlimited. The Love of God is unlimited, and whoever is the servant of the Threshold of God must likewise be free from limitations. The world of existence is an emanation of the Merciful attribute of God. God has shone forth upon phenomena through His Effulgence of Mercy, and he is clement and kind to all of His creation. Therefore the world of humanity must ever be the recipient of the Bounties from His Majesty the Eternal Lord. Even as His Holiness Christ has declared, 'Be ye as your Father who is in Heaven.' For surely His sun shineth upon the just and upon the unjust. Consequently man must learn the lesson of kindness from God Himself. Just as God is kind to all humanity, man must also be kind to his fellow-creatures. If he be kind and loving towards all his fellowmen, towards all creation, then indeed is he worthy of being pronounced the image and likeness of God.

But kindness is of various kinds, and fraternity or brotherhood is different in sorts. At one time brotherhood is of the family type,

and kindness is of the kind which prevails in the household. This is limited and is subject to change or corruption. How often it has happened in a family that amity has been changed into enmity. The second kind of fraternity is that which is manifest in patriotism. Man loves his fellowmen because they belong to the same nativity. This also is limited and is subject to change or corruption. How often it has happened that the sons of the same fatherland have met in war, bloodshed, strife and sedition. The third kind of fraternity is that which characterizes racial unity, the oneness of the race. Because of that racial oneness kindness is evidenced amongst a given people. This likewise is limited and liable to change. How often it has happened that amongst the same people, the same race, there have been warfare, battles and bloodshed! Thus it is made evident and manifest that the fraternity, kindness and love appertaining to the family,—the fraternity, kindness and love appertaining to the same race and to the same nativity or fatherland do not suffice, because both are limited and liable to change or corruption.

The fourth kind of brotherhood is that of species or kind—the love of human-kind; for all recognize the fundamental human bond which obtains amongst mankind. Although this is unlimited, it is still subject to change or corruption. Hence even from this the looked-for result does not appear. And what is the looked-for result? Loving-kindness amongst mankind and a firm, unshakable brotherhood; a brotherhood of that type which includes all the significances. Now it has become evident and manifest that through the family, or through the instrumentality of the oneness of kind, or oneness of race, or oneness of nativity, this looked-for or longed-for object

is not attained, because all of these are subject to change or transformation. In the family there is discord and alienation; amongst the sons of a fatherland there is often strife or civil separation. Amongst the people of a given race there may be sedition or contention. They are limited, and subject to corruption for it is possible to alienate a son from his father, and there may be sedition and discord amongst brothers. Between mother and daughter this often happens. Thus we can conclude that unlimited brotherhood of any of these kinds does not suffice.

Therefore the Lord of mankind has caused His Holy Divine Manifestations to come hither. He has caused His Books to be revealed in order to establish Spiritual Brotherhood and through the Power of the Holy Spirit perfect fraternity to be realized amongst mankind. And when through the Power of the Holy Spirit fraternity and amity are realized amongst men, this brotherhood and love being spiritual in character, this kindness being heavenly, these bonds divine, a unity appears which is indissoluble, inseparable, unchangeable and never subject to transformation. It is ever the same and will remain the same. For example, consider the foundation of brotherhood laid by His Holiness Christ. Regard how that fraternity was the cause of unity and accord, and how it brought various souls to a level where they are willing to sacrifice their lives for each other. They were willing to forfeit possessions, and most joyously willing to forfeit life. They lived together in the utmost love and good-fellowship, to such a degree that even the famous Greek philosopher Galen, though not a Christian, in his work called "The Progress of the Nations," says that religious beliefs are greatly conducive to the foundation of moral and real civilization. As a proof thereof he cites the example of a group of people of whom he says "a certain number of people contemporaneous with us are known as Christians. These enjoy the superlative degree of moral civilization. Each one of these is as a great philosopher, because they live in the utmost of love and good-fellowship. They sacrifice life for one another. They offer possessions for each other. You can say of the Christian people that the whole people is as one person. There is a bond amongst them indissoluble in character." Hence it becomes evident that the cause of real brotherhood, the cause of cordial co-operation and reciprocity and the cause of real kindness is no other than the

Breaths of the Holy Spirit. Without that it is impossible. You can realize some degree of fraternity through other motives but this is a limited brotherhood and subject to change. When brotherhood is founded upon the Holy Spirit, it is eternal, changeless and unlimited.

In brief, in various parts of the Orient—in Persia—there was a time when fraternity, brotherhood, loving-kindness and all the praiseworthy qualities had disappeared as it were from amongst men. There was no patriotic brotherhood, there was no racial brotherhood, there was no religious brotherhood but most bigoted and prejudiced conditions prevailed. Each religion was the enemy of the other. Each religion was blood-thirsty for the other. The war in the Balkans at the present time furnishes a parallel. Consider what blood is shed! What ferocity is shown, what tyranny, what oppression! *And all of it is based upon religious prejudice*, for all belong to the same nativity, and yet they spill the blood of each other. They are utterly merciless towards each other. Again we return to Persia, and find what deplorable conditions prevailed. Darkness was widespread through the country. There was not even a faint trace of good-fellowship or amity amongst the races. Nay, on the contrary, the worst hatred and enmity existed; gloomy darkness everywhere. At such a time as this, His Holiness BAHÁ'U'LLAH appeared from the Divine Horizon even as the sun at mid-day, and in that gross darkness there appeared a great Light. He founded the oneness of the world of humanity, declaring that all mankind are like sheep, and that God is the real Shepherd. The Shepherd is one, and all the people are His flock. The world of humanity is one and God is kind to all. As God is kind, whence this unkindness? This real Shepherd loves all His sheep. He leads them to green pastures. He nurtures all His sheep. Whence is this enmity and alienation? Whence is this sedition and strife? The cause thereof is no other than superstition, because each religion amongst the religions has forgotten the fundamentals of Divine Religion and certain blind imitations or theological dogmas have been created. As these blind imitations are various, consequently strife, hatred and warfare prevail amongst men. But if we refer to the very foundations of the Divine Religion we shall discover that they are one, absolutely changeless and never subject to transformation. For example, each of the Divine Religions is divisible into two kinds of laws or ordinances.

One division is essential and concerns the world of morality. What is this? It is the Knowledge of God. It consists of the Love of God, the love of humanity, ethical institutions, the virtues of the world of humanity, the attributes of the Kingdom of God, and the new birth or being born out of the kingdom of nature. These constitute one kind of law which is absolutely common to all and never subject to change. From the dawn of the Adamic day until the present day it has remained changeless. This is the foundation of the Divine Religion.

As to the second division—it is accidental, of no importance and comprises laws which provide for human needs and transactions;—with the exigencies of time and place. These are of no importance and should never have been made a bone of contention. For example, during the time of His Holiness Moses—Upon Him be Peace!—according to the exigencies of the time, divorce was permissible. During the cycle of His Holiness Christ, inasmuch as that was out of conformity with the times, therefore His Holiness Jesus Christ abrogated it. During the time of Moses plurality of wives was permissible because the exigencies of the times demanded it, but during the time of His Holiness Christ that exigency did not exist, therefore plurality of wives was abrogated or forbidden. His Holiness Moses lived in the wilderness. He dwelt in the Sahara or wilderness of Terah, hence His ordinances and commandments were in accordance with the time and place. For instance, if a man committed theft in those days to the extent of a dollar, they could cut off his hand. Now such an ordinance as this is in keeping with the desert, but at the present time could a hand be cut off because of the theft of a dollar? Even the theft of a million dollars could not be punished in that manner. Such ordinances constitute the second or non-essential division of the Divine Religions and are not important, for they deal with human transactions and changes according to the requirements or exigencies of time and place. The times change and appear in various aspects.

But let it be known that the foundations of the Divine Religions are one, and so long as the foundations of the Divine Religions are one, why should this enmity and strife exist among them? Why this rancor and sedition? Why this bloodshed and battle? Why this ferocity? Is this permissible? Not at all. God forbid!

The third essential principle of BAHÁ'O'LLAH was that religion must be the cause of unity and love amongst men. Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of the life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are as a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be some steps toward unity.

Fourthly, religion must conform with reason and accord with the postulates of science. For religion is reality; science is a reality; reason is a reality; and the three being realities must be conformable. A question which is religious in its nature must be sanctioned by science. Science must declare it to be valid and reason must confirm it in order that it may inspire confidence. But if a religious teaching be at variance with science and reason, it is undoubtedly superstition. The Lord of mankind has bestowed upon us reason whereby we are to discern the reality of objects. How then can we accept any proposition which is not in conformity with the principles of reason and the postulates of science? Assuredly such a course can not inspire man with confidence.

The Teachings of BAHÁ'O'LLAH are numerous. I am giving you a synopsis only. Let me touch upon one more:

The Fifth Principle of BAHÁ'O'LLAH concerns equality between men and women. He declares that all are created by the One God, and in His image and likeness. In the estimation of God there is no distinction of gender. He who is purer in heart, he whose knowledge is greater, who is kinder to his servants,—the Lord considers him the nearest, be that one male or female. In the animal and vegetable kingdoms we find the distinction of gender. All the plants which you observe are male and female. All the trees that you see are male and female. All the animals are subject to that distinction. But in their own estimation you will find no distinction. They do not set up any distinction among themselves. Nay rather, in

the animal and vegetable kingdoms perfect equality is established. Why then should mankind establish this differentiation which the animal does not regard? Why should man make this estimate when we know that all are of the same kindred, all belong to the same progeny? All are the leaves of one tree; all are the waves of one sea! Wherefore this distinction or differentiation on account of sex? What is the cause? The only reasonable cause is that womankind has not received the same educational facilities as man. For should woman be educated as man, if she receive the same culture, undoubtedly she will reach the same level. There will be no distinction. In the estimation of God there are no differences; both are one, and as regards capacity they possess it equally. Both man and woman are possessed of capacity and aptitude. If women are similarly educated, without doubt, generally speaking, they will receive the same prerogatives as man. When His Holiness Christ departed, the disciples witnessed His crucifixion and it is a fact that they were shaken. Even Peter the head of the disciples denied His Holiness Christ thrice. Consider how shaken he was! It was Mary the Magdalene who confirmed them after she brought them together. She admonished them, saying, "Why are ye doubting, why have ye feared? O thou Peter, why didst thou deny Him? for Christ was not crucified. The Christ Reality is alive, ever living and everlasting! It is eternal! For that Reality there is no beginning, no ending, and therefore there will be no death. At most only the body of Jesus is subject to death." In brief, that woman singly and alone was instrumental in transforming the disciples and making them steadfast. Hence we learn that in womankind there is an extraordinary power and superlative attributes, and that man and woman are absolutely equivalent. The one who is better educated, whose aptitude is greater, whose efforts are higher is most distinguished whether man or woman.

In a word, through the Teachings of BAHÁ'O'LLAH the Eastern Horizon was made radiant. Souls who hearkened to His Teachings and accepted His Behests, today live together in the utmost of amity; in the utmost of good-fellowship. They even offer life for each other. They forego possessions for one another, each one preferring the other to himself. And this has been due to the declaration of the oneness of the world of humanity. Today in Persia there are assemblages held wherein souls who have listened to the Teachings of BAHÁ'O'LLAH,

representing Mohammedans, Christians, Zoroastrians, Jews, Buddhists and the various denominations of each, live together with perfect accord and absolute agreement. There is extraordinary brotherhood amongst them. A wonderful love exists amongst them, and all of them are a united force for *international peace*. Over 20,000 Bahais have virtually given their lives for the Cause of God. The Governments of the East arose against them. They wished to exterminate them. They killed them. But day by day have they increased, day after day have they multiplied in strength, day unto day have they become more eloquent. They have multiplied in great ratios through that wonderful power. Consider what is taking place just now in the Balkans! What blood is being shed! Ferocious animals do not commit such acts. The most ferocious wolf kills but one sheep a day, and even that as a prey for his food. But now in the Balkans one man destroys ten fellow-beings. Each general glories in having killed ten thousand men, not for food, nay rather for greed, for fame and for the dust of the earth. They kill for national aggrandizement, notwithstanding this terrestrial globe is a dark world of grossest matter. It is a world of sorrow and grief; a world of disappointment and unhappiness; a world of death. For the earth is after all the everlasting graveyard, the vast cemetery of man. Yet men fight to possess this grave-yard, waging war and battle, killing one another. What an injustice is this! What ignorance! For the earth after all is spacious, and can hold all. It is so allotted that every man can derive his daily sustenance from it. The Lord does not suffer anyone to starve. All can be blessed with the abundant bestowals of God. But on account of pure superstitions, and by reason of old theological dogmas which have nothing to do with the fundamentals of Divine Religion,—for the sake of such limitations, this bloodshed is taking place.

As to the American people, this noble nation, intelligent, thoughtful, meditative,—is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed *United States*. Therefore the United States is possessed of the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffu-

sion of the Love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race! Therefore I request you to give this all-important question your most serious consideration and efforts. Thus may the world of humanity obtain peace and composure. Thus may this dark world be transformed into a realm of radiance. Thus may the East and the West clasp hands together. Thus may the Oneness of God become reflected and fully revealed or mirrored forth in the hearts of humanity and all mankind prove to be the manifestations of the Favours of God.

Necessarily there will be some who are defective amongst men, but it is our duty to enable the defective, by kind processes of education, to become perfected. There necessarily will be those who are sick, morally sick. They should be treated in order that they may become well. There are those who are childlike. They must be trained and educated so that they may reach maturity. Those who are asleep must be awakened. Those who are indifferent must become mindful. But all this must be accomplished in the spirit of kindness; not by warfare nor in a spirit of hostility; not in blood-

shed, for this is contrary to the good pleasure of God. That which is acceptable in the sight of God is Love. Love is surely the first Effulgence of Divinity and the greatest Splendor of God!

*Prayer chanted by Abdul-Baha as a
"Benediction"*

O Thou Tender Lord! Thou who art Generous and Able! We are servants of Thine, sheltered beneath Thy Providence! Cast Thy glance of favor towards us! Give light to the eyes, give hearing to the ears and understanding and love to the heart. Render joyous and happy the souls through Thy Glad Tidings! O Lord! Point to all of us the Pathway of Thy Kingdom and resuscitate all through the Breaths of the Holy Spirit! Vouchsafe to all the Life-Everlasting and confer the Honor never-ending! Unify mankind and illumine the world of humanity! May we all of us follow Thy Pathway and seek Thy Good-Pleasure and pronounce the mysteries of Thy Kingdom! O God! Unite us and connect the hearts with Thy indissoluble bond! Verily Thou art the Giver, Thou art the Kind One and Thou art the Almighty!

TABLETS AND LETTERS FROM GERMANY

Stuttgart, Sept. 25, 1914.

Mr. A. R. Windust, Chicago.

Dear Bahai brother:—

I send you herewith Mr. Remy's letter.

The visit of the dear ones was indeed a great blessing to us, especially at these times. The meetings were all very well attended and many extra afternoon meetings were held. Many new souls were led into the Kingdom and the glad-tidings were received by many. They were wonderful days of spreading the fragrances of the Kingdom of ABHA. The friends never tire in their efforts and so the work keeps on advancing. It is always a great pleasure for me to come to Stuttgart, Esslingen and Zuffenhausen and see the advancement of the new souls and the spiritual growth of the friends. We are very thankful to God that in the last year several cities became blessed through Abdul-Baha's mentioning them. I left Stuttgart last year for Leipzig and visited on my way Gmunt, Gotha and Chemnitz. The glad tidings were given to many and we have now friends in those places. In Gera, two hours' ride from Leipzig, are also active Bahais. In several other places the teachings were given with very good results. I hope in a short time

to return again to Leipzig to continue my work there. The friends seem to think it will be a great blessing for this land, and I thank God that He has chosen me for this great work. I ask the friends to pray for us always, that we may become a strong Center. We will endeavor to spread the Bahai teachings to other places also.

Everything is perfectly quiet here—all are busy taking care of the wounded soldiers. The arrangements here are splendid—all are well cared for. The Lazarets (hospitals) are comfortably arranged and the wounded soldiers are well remembered with flowers, cigars, chocolates and cakes. The prisoners receive the same care, yet a good many of them are mistrustful and believe they will be killed yet. What astonishes me the most is that so little hatred is shown by the Germans, though the German soldiers are almost always brought back in a terrible condition. . . .

Bahai love and greetings to you and all the friends.

Your friend in the Covenant,

(Signed) ALMA S. KNOBLOCH.

Original in German; translated into English by Mr. and Mrs. Chas. Ioas, Chicago.

[Continued on page 202]

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Kudrat 1, 70 (November 4, 1914)

No. 13

MESSAGE TO THE AMERICAN PEOPLE FROM ABDUL-BAHA

(Extract from Address published in this issue of the STAR OF THE WEST)

"GIVE THIS ALL-IMPORTANT QUESTION YOUR MOST SERIOUS CONSIDERATION AND EFFORTS"

This terrestrial globe is a dark world of grossest matter. It is a world of sorrow and grief; a world of disappointment and unhappiness; a world of death. For the earth is after all the everlasting graveyard, the vast cemetery of man. Yet men fight to possess this graveyard, waging war and battle, killing one another. What an injustice is this! What ignorance! For the earth after all is spacious, and can hold all. It is so allotted that every man can derive his daily sustenance from it. The Lord does not suffer anyone to starve. All can be blessed with the abundant bestowals of God. But on account of pure superstitions, and by reason of old theological dogmas which have nothing to do with the fundamentals of Divine Religion,—for the sake of such limitations, this bloodshed is taking place.

As to the American people, this noble nation, intelligent, thoughtful, meditative,—it is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed *United States*. Therefore the United States is possessed of the capacity and capability of holding aloft the banner of international peace. May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffusion of the Love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race! Therefore I request you to *give this all-important question your most serious consideration and efforts*. Thus may the world of humanity obtain peace and composure. Thus may this dark world be transformed into a realm of radiance. Thus may the East and the West clasp hands together. Thus may the Oneness of God become reflected and fully revealed or mirrored forth in the hearts of humanity and all mankind prove to be the manifestations of the Favors of God.

LETTER FROM MR. GEORGE LATIMER

En Route, Alexandria to Naples,

Oct. 25, 1914.

Dear Brother Windust:

After a heavenly stay of two weeks on the Mountain of God, Mount Carmel, Abdul-Baha has sent us back to America to make a tour of the States immediately. He also revealed a Tablet for the American Bahais which I shall

on fire with the Covenant and there was scarcely a meeting—and we had one nearly every day, often several, for five weeks—at which we did not see new faces. Now is the time for the American friends to show such a zeal, for the condition of the world is demanding and crying out for the Bahai Message.

We shall tour the eastern states first and will

TABLET FOR THE AMERICAN BAHAIS

To the believers of God and the maid-servants of the Merciful in America. Upon them be *Baha'o'llah-el-Abha!*

HE IS GOD!

O ye believers of God and the maid-servants of the Merciful!

From the Graces of His Holiness *Baha'o'llah* I beg for you firmness and steadfastness. Today whosoever is a herald of the Covenant is confirmed and assisted. In these days a number of souls, whose deeds are known in America as clear as the sun, have arisen in enmity against the Center of the Covenant. Their's is the vain imagination that they can extinguish the Light of the Candle of the Covenant. Vain indeed is their their thought. The Candle of the Covenant is like unto the Morning Star which *never sets*.

In short, after a journey through Europe and a visit to the Holy Land, their honors, Mr. Remy and Mr. Latimer, are now returning to America. *I send them*. I am hopeful that from the Bestowals of His Holiness, *Baha'o'llah*, they may become confirmed and assisted in the diffusion of the Fragrances of God.

Upon ye be *Baha-el-Abha!*

(Signed) ABDUL-BAHA ABBAS.

The original is in the handwriting of Abdul-Baha. Translated by Mirza Ahmad Sohrab, Bahai Nest, Mt. Carmel, Oct. 19, 1914.

copy below. The original is with us and in his own hand. This has been an interesting trip and we shall be glad to get back to a *peaceful* country.

It may sound paradoxical to the outside world, but our largest and best meetings, especially on the peace of God with the world, were held in Germany after the commencement of this present war. The friends there are all

probably reach Chicago after the first of the year. We arrive in Boston, direct from Naples, about Nov. 15th. You can circulate the above Tablet as you think best. Brother Mason joins in heartiest Bahai greetings to you and the "STAR" and all the friends in Chicago. In humble service to the Covenant.

GEORGE LATIMER.

MASHRAK-EL-AZKAR BUILDING FUND

Received previously, \$5,560.62; received during October, \$557.99.

Total receipts to date, \$6,118.61.

TABLETS AND LETTERS FROM GERMANY

[Continued from page 199]

VISITING TABLET FOR FRAU BABETTE RUOFF
A Visiting Tablet for the Maidservant of God, Frau Babette Ruoff.

Upon her be BAHÁ-EL-ABHÁ!

HE IS GOD!

O Almighty!

Endear thou this maidservant of Thy Threshold, Frau Ruoff, in the Kingdom of Thy Holiness, and submerge her in the Ocean of Sight. Overlook her shortcomings; confer upon her Thy Grace! Vouchsafe her Thy Purity in the Court of the Paradise of ABHÁ! Bestow upon her Eternal Life and suffer her to become the manifestor of infinite bestowals in the meeting of transfiguration. Verily Thou art the Generous! The Pardoner and the Compassionate.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 18, 1914, home of Abdul-Baha, Mt. Carmel, Haifa, Syria.

Stuttgart, Germany, Sept. 15, 1914.

To Albert R. Windust, Esq., Chicago.

My Dear Albert:—

I send a few lines to you and the friends of Chicago to inform you of the happiness and well-being of the Bahais in this country.

Although there is in this troublesome time no material safety, rest or peace, and all humanity suffers terribly, yet the friends of God are in the greatest activity, in spiritual tranquility and heavenly fragrance. They have meetings every day and their voices are raised in the song of the Covenant and hearts are illumined. The people are firm in the Center of the Covenant—they raise no questions in regard to the divine institutions of Abdul-Baha, hence their meetings are in a growing condition of joy and fragrance. The physical sorrow at present is causing the people in general to turn their thoughts to God and inquire into the reality of spiritual things. One sees new and hopeful faces in every meeting and while the country here is in such a deplorable con-

dition, yet the people of the Covenant work continually in spreading the Message of the Kingdom, and the result of their labor is apparent on all sides.

Dr. Habibollah, Mirza Azizollah (the two Persians), Mr. Latimer and myself were called to Acca by Abdul-Baha. We are at present detained in Stuttgart on account of the passes of our two Persian friends, which had to be sent back to Berlin for correction. Just as soon as they come back, we shall start for the Holy Land.

All the friends here join in sending their love and greetings.

Miss Knobloch was kind enough to translate this letter into German because only German letters are allowed to be sent at this time, and they must be open.

Your friend in the Cause of God,

(Signed) CHARLES MASON REMEY.

Original translated into German by Alma S. Knobloch, Stuttgart, Germany; retranslated into English by Mr. and Mrs. Chas. Ioas, Chicago.

TABLET TO JULIA STAEBLER

Through Miss Alma Knobloch, to the maidservant of God, Fraulein Julia Staebler:

Upon her be BAHÁ'Ö'LLAH-EL-ABHÁ!

HE IS GOD

O thou maidservant of God!

Thy letter was received. I am much occupied, therefore brevity is befitting. Be very grateful to Miss Alma Knobloch and Miss Anna Köstlin, for they became the cause of thy guidance.

Thy beloved mother ascended to the apex of the Kingdom. She is the associate and the companion of the spiritual ones. They witness this world and the inhabitants thereof, for the veil is rent asunder and the covering is taken away from before the insight. Beg of God for them the exaltation of spiritual degrees.

Praise be to God that, on the Day of the Declaration of His Holiness the Báb, you celebrated the Feast with the utmost beauty. The nineteen days' Feast has the utmost importance, that the beloved ones may gather in a meeting, be occupied with the utmost love and fellowship in mentioning the name of God, and speak about the glad tidings of God, deliver the proofs and evidences of the appearance of BAHÁ'Ö'LLAH, mention the praiseworthy deeds and the sacrifices endured by the Believers of God in Persia, talk about the severance and the attraction of the martyrs and remember the co-operation and the mutual assistance of the friends. Therefore this nineteen days' Feast is most important.

The believers of God in Persia sacrifice their lives in the path of each other, the rich give to the poor, and the worthies protect and guard the weak ones.

Convey to all the friends the wonderful greeting of ABHÁ.

Upon ye be Baha-el-ABHÁ.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Dublin, N. H., August 7, 1912.

OUR PERSIAN SECTION

This issue contains: (1) Talk by Abdul-Baha to Mr. and Mrs. Moser in Paris; (2) talk by Abdul-Baha regarding the war of the world; (3) article on Universal Peace and the

terrors of war by M. Abul-Kassim, Golestané, Shirazi; (4) good news from India; (a) Tablet to Mrs. Stannard, (b) article by Mrs. Stannard, in the *Sind Gazette*, India.

وقال الله سبحانه وتعالى ولله الحمد يا ارحم الراحمين...
میرزا ابوالقاسم گلستانه
مصر

دیشب سراج استاذ خطابیه فی درسیه انصافه...
خلاصه خطابیه او اینان قرار است

اولین مؤسس اینجهانی جوان ایرانی معروف به...
بود که در سنه ۱۸۴۴ مسیحی در شهر شیراز پایه تفتت قدیم
ایران اعلا را بر خود کرد...
ایام زندگانی او قلیل بود و حکومت ایران در سنه ۱۸۵۰ مسیحی و سایر
بدرجه شهادت رسیدند و دسته قلیل از پیروان او که موسوم
بودند باقی ماندند ولی حضرت باب نبوت صیغه نموده بود که در
سنه نهم بعد از ظهور او شخصی از اعضا عالمه نجای ایران پیام
نموده این بشارت جدید را با طرازی علانیست خواهد ساخت چنین شیخی
عظیمی موسوم به بهاء الله قیام نمود و نفوسیکه در ایام حیات او
حضورش شرف شدند شهادت میدهند که حیات جلیل او و تعلیمات
مفیده او بجهت روشنائی عالم انشاست و جلال خداوند در نهایت
کمال در حیل این شجره جلیل ظاهر و باهر

بیدار استاذ شرح بیان نموده که چه نوع این شجره عظیم و حکیل
جیبی با عقلی خارق العاده و قلبی ملهم بر سائل کوی احدی نیاید
الوصیت فلسفه الهی از کلمات جلیله گوید و معنی از تعالیم انکار
دانستند آن عالم الهی که حرکت و اهتزاز آورده که از قوه بیجا احاطه
است با وجود این تا معجز آموخت و حکومت عثمانی و حکومت ایران
ایام استبداد و ظلم با هم مشورت نموده این نظر عرب و فوکل حس
شهریکه از قبل کف نام و حاله شهر عالم است حیرت نمودند بلکه با این
اقتان نموده او و پیروان او را در قشله عسکیر آن مکان حبس نمودند
در این قشله کثیف و در این شهر بدو پیغمبر جدید این جهان
سال زندگانی نمود تا اینکه اقرار است داد عبد الحمید دوم شکست
[فقیه دارد]

خبرها خوشتر از هند

لوح مبارک برای امته الله النجیه مسر استازند
هو الله

ای نزاری مکتوبت الله خبرهای خوش از هند میرسد که الحمد لله نیت
الهی در انشاست و ان محترمه بنهائت محبت مشغول چون
بموجب تعالیم عبداله با حرکت نموده و در نهایت توجه بملکوت الهی
حق ریان و زبان تبلیغ میکشائی قیامت که در این بود تو مایند
نموده و خواهد نمود فی الحقیقه هندوستان در مرتبه است و میدان
نفوس بیکه و مقصدشان وحدت عالم انشا و انزل انصبا بوی و مدعی
جنبی و سیاسی الحمد لله خطه هند وسیع است و حکومت هند حکومت
عادل و ظلم و تعدی و تعرض عقود جمیع ملل در مهادت و اولیش
ارسیه اند کسی تعدی بیکه نمیزند لهذا خداوند تقدیر نموده که تو با
دیام روی و ندا بملکوت الله نمائی و سبب نفوس است هندوستان
من مشکل است بجهت کانگریس نیوانم بهند آمد ولی بعضی خطاها
مقیم خواهد گشت و ارسال خواهد شد ...

مسئله امتیاز

در مسئله امریهائی صحبت می نماید
ترجمه مقاله امری در جریه سید کاظم نیر و ستان مورخه ۲۴ بهمن ۱۳۱۳
یک حرکت جدید دینی شرح تعالیم این دین در شهر کراچی

تمت بارت الم فافش صدف قانوزن الظواهر کم
 قیه و بر صدف و ما معارف و مظلوران این صوبه را حرب
 مستقیمه شام و دنیا بدین احوالی را شام و خورشید دانند
 ملت غریب و صبح طلوع رسد که خورشید را نشسته که در پیشانی

ظلام و نا صیگ گردید
 ملایر انگلستان ساهنت مملکتان در عایتی ممتد از پیش
 کند و مملکت و جنگی مملکت آن را می در ممتد مملکت
 نماید . هلیت خود را حق و مملکت ممتد ممتد ممتد

وضع و سلام را غیر و صدمه گردید و یکی را با پا بر پیشانی
 و ضمیر استقامتی و ظالم املها را باخ و در ممتد ممتد ممتد
 بیندین ازان میان سیه از جنگ و ممتد ممتد ممتد
 عالم بدیده و آرد و ممتد ممتد ممتد ممتد ممتد

اموال بود و ممتد ممتد ممتد ممتد ممتد
 و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد
 شدند نتمیر بکلایر و آشیانه و ممتد ممتد ممتد
 قریح ها خانه ها داملاک هیا ممتد ممتد ممتد ممتد

عالیه انبیه تدبیه و ممتد ممتد ممتد ممتد ممتد
 یکسان شد اموال با ممتد ممتد ممتد ممتد ممتد
 است خلب زان بود شد ناله و ممتد ممتد ممتد ممتد

آه مظلومان و یکسان عالم انگلستان ممتد ممتد ممتد
 توخض با سیم مدینیت جهان را ممتد ممتد ممتد ممتد
 و اموال با سیم ممتد ممتد ممتد ممتد ممتد ممتد
 و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد

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حضرت جهان الله جل و علا علی عالم امکان از ان کس
 جمال بی مثال نمود و نمود و ممتد ممتد ممتد ممتد ممتد
 و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد
 و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد

همه شنیدند و در جلدش و ممتد ممتد ممتد ممتد ممتد
 و در عالم نشسته خندند ممتد ممتد ممتد ممتد ممتد
 نخستین و تجدید و ممتد ممتد ممتد ممتد ممتد ممتد

این قریح و سبب فحاح و ممتد ممتد ممتد ممتد ممتد
 از جمله قیام سهارک و ممتد ممتد ممتد ممتد ممتد
 و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد

و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد
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حالا قله غلطی بعضی است ممتد ممتد ممتد ممتد ممتد
 داشته آتش جنگ و ممتد ممتد ممتد ممتد ممتد
 و ممتد ممتد ممتد ممتد ممتد ممتد ممتد ممتد

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<p>4 اما از طرف دیگر چه غریب دارند جوانان کاهل از ترک کرده اند و عازم هستند و بچاه نذر بدخواه خود حاضر سفارشه اند از این ده کوچک بقدر صد نفر جوان میروند و کمال است و ایداشکای هم ندارند و از این خبرهای امروز که در سفر انگلیس برضد آلمان متحد شده اند بسیار شنیده اند چه قدر بی انصاف است که انشا یکدیگر را با هم برکنند بجز برای آنکه تو آلمانی من فرانسوی او انگلیسی است حال آنکه همه بشنند و در حال یک خداوند زندگی میکنند و در میان و الطاف و عنایات الهی شامل کل است کل نعمت الهی هستند و این شان حقیقی جمیع مهربان است دیگر اگر این همان هیجان طبیعت این بچاه هاشم حیوانات ایر طبیعت مغلوب و محکوم طبیعتند حیوان باقتضای طبیعت تجاوز نمیاید هر یک در حال و کمال میگوشد این مطابق حکم و مقتضای طبیعت است در عالم طبیعت درنده گی است ظلمات نمانند بقایات و جمیع اینها مقتضای طبیعت است همان نوعی که جمیع حیوانات اسیر طبیعتند همان نوع انسان هم ذلیل و متعهور و اسیر طبیعت شمار غضب بر انسان غلبه میکند در زندگی بر او مستول میشود اسیر شهوات نفسانی میگردد اینها چه چیز است جمیع اینها از مقتضیات عالم طبیعت است مگر نفسوسیکه فی الحقیقه مؤمن بالله و موثق بایات الله و مخیر بملکوت الله باشد و فی الحقیقه متوجه لاله این نفوس را اسیر و چنگال طبیعت خداوند شده اند بعد از آنکه حکم طبیعت بودند حاکم بر طبیعت میشوند بعد از آنکه مغلوب طبیعت بودند غالب بر طبیعت میگردد طبیعت انسان را دعوت بر عوی و جوس مینماید و محبت الله انسان را بعوالم تنزیم و تقدیس میکشاند</p>	<p>و حال آنکه اینها فی الحقیقه جمیع از یک دینند در حضرت مسیح و از یک جنس و آن جنس آریات که از آسیا در ایشتر قدیم با اروپا آمدند و از قطعات مختلفه منزل گرفتند بعد از مدتی همی خرد از این جمعی دسته فی انگلیس و فرقه ایالیایا آمدند و بعد کم کم از این فرقه الیه اختلاف وضع کردند اما در اصل این جنس بودند بعد از در میان آمد و اختلاف روز بروز زیاد تر شد و همچنان در دست فکر غایب ملاحظه میکنیم که اینها در یک قطعه زمین ساکنند در اروپا لهذا اگر بگویند که بجهت اختلاف دین و واحد این اگر بگویند بجهت اختلاف جنس است کل این جنس را میداند اگر بگویند بجهت اختلاف وطن است کل در قطعه واحد منزل دارند و از اینها گذشته جمیع اینها از نوع بشرند از یک دوحه و از یک شجر روئیده شده اند در وقتی که من در اروپا بودم هر گوی میگفت وطن وطن من میگفتم جانم این چه خبر است این همه هیاهو از یکجا است اروپا که شما برای آن داد و فریاد میکنید روی زمین است وطن انشاست هر کس در هر جا ساکن شود وطن اوست خدا این نیزه ای تقسیم کرده است جمیع یک کره است این حدود که شما تعیین کرده اید این حدود همی است حقیقت ندارد مثل آن است که در این اوطاق یک خطوط حدود همی بکشیم و نصف آن را آلمان و نصف دیگر را انگلیس و فرانسه بگویم خطوط همی که ابداً وجود ندارد این حدود و همیه مانند تقسیمات و حدود کلیه است زیرا ساکنانی چند در یک میدان و یک سیرت را بخطوط و حدود و همیه میان خرد تقسیم کنند و اگر یکی بخواد در آن حدود خرد تجاوز کند دیگران بر او حمله نمایند و حال آنکه این خطوط جمیع وجود حقیقی ندارند و از این هم گذشته مینیم این وطنی که شما بگویند داع وطن چه چیز است اگر نه نیست این واضح است که انسان چند روزی روی زمین زندگی میکند و بعد از آن الی لایبوس بر آن می رود قیامی اوست آیا سزاوار است که بجهت این کورتان ابری انشا جنگ کند خوف بر بعد از بریزد بنیان آلهی و بران کند زیرا انسان بنیان آلهی است آیا این سزاوار است باین مقصد اینست که بر حضرت آلهیها آن روز این حقیقت خیلی گران آمد ولی امروز دیدیم خیلی مکدرند و مضطرب و پریشان</p>
<p>اعلان صلح عمومی ومضات حرب حاضره</p>	

<p>۳ عجزهای دوسای روحان متعصبان محمد زین العابدین آنها نباشد شده و لکن آن نهایت ستایش مذکور و موجود باشد مقصد اینست که حضرت سیدی دشتی فرمود که شرخ حریق خسته و کالات و ترقیات غلیظه داد و آن دخت امر الله و شریعت الله بود ولی چون کهن شد انحراف بر ماند حضرت مسیح آمد و با آن از همان اصل نهالی فرمود که فواکه و ثمرات طیبه داد و همچنین سایر انبیا و علی اساس ادیان الهیه ترک شده و حال همه بی ثمرانه جز تقالید مردست ام نیت لهذا حضرت مجاهد بالله با شری شرف فرموده که شرف صلح دهد و میر و وصیت عالم انسا بیاورد عرض کرد از این سبب اطمینان است و یکی از آثار طمانان اجتهت بودن حکام مرگ است بسیاری از میمیان ادریه ایم که در حال موت تعذبات اضطرار داشته اند . فرمودند بلای آثار روحی غیر رسد میدانند که در عالم وجود قنای نیت بهایان زیر شمشیر خندان بودند بلکه بقا آن خود شیرینی میدادند و میگفتند شما سبب عادت و تقوی باشید و از برای شما مغز طلا و عسلیم باشد امید و ارم که کنا بی کوفی تا ایفایند که آنگاه شایده باشد . عرض کرد و در کوشش میکنم و رجای تأسیر رسد و ارم فرمودند البته چون نشا یکشاید مؤید میشوید حضرت مسیح سیراید چون نشا یکشاید فکر نکنید که چه گوئیم روح القدس بشما القا میاید لهذا امیدوارم خدا شما را تأیید کند انبیا شما را فراموش نینماید انشا الله خادما صادق ملکوت العلی بشوید و کما و هر دو بالاتفاق بنویسید که در جهان آلهی الهی پاینده بماند و عهد و موافقی از حضور مبارک نموده که بسوی شریف بفرزد و فرودند ممکن نیست دو سال و نیم است در سفرم باید زود مراجعت نمایم .</p>	<p>۳ عجزت خبیثه مدام مضطربند ده پانزده روز قبل با قول الامان در اسلحه جنگ عجزت شد او اصل در شرح یا در و کمال قوه حربیه داشت میگفت هر قدر قوه حربیه کجتر باشد سبب ترقیات است بعضی از انبیاها و سایر انبیا حاضر بودند آنها هم تصدیق میکنند و در این مسئله متفق بودند ذکر شد اگر قوه محبت غالب شود تأثیرات بزرگتر از قوه حربیه است در عالم وجود و هیچ قوه و شل قوه محبت فاقد نیست بقوه حربیه مردم اندر کوه ساکن و ساکت میشوند اما قوه محبت از روی سزای میکنند چنانچه در این وقت دول متصل در آن کوه بر زمین میگویند و اگر چه بظاهر حربیت و طرف الحقیقه حرب دائمی الی است زیرا این بیچاره های فدا کننده عین و حرف جبین چند دانه جمع میکنند آنوقت جمیع مریض جنگ میشوند لهذا حرب مستمرت حالا این اصل است هر چه که در تجهیزات جنگی دارند و این کما می که در شرح علم حرب بکار میبرند این سعی و کوشش و این عجزت و کوشش اگر در محبت نیز بشود و اینها اوله و ملل و الفت اقوام صورت کنند و این بهتر نیست عجزانکه شمشیر یکشنه خون یکدیگر بریزند و در کوشش و راحت و رفی یکدیگر بکشند آیا خوشتر نیست حضرت این صحبت قبول نمیکردند چنانچه میگویند گفتیم آنچه شرفی از این جزیری چتر بجز انبیا و علم چه نماند از این عدوان و از این جهم از اول عالم تا جای که تا شرح بشنود میدهد چه غم و چه نتیجه و چه نماند از جنگ اگر چه شده بر عکس ملاحظه کنید که بقوه محبت چه آثار الهیه ظاهر چه فتوحات معنویه جلوه نموده چه آثار روحانیه هر دو آگشته لهذا چه قدر نیکو و سزاوار است اگر انبیا عجزی از ضرر و نشتر قوه محبت شود سبب الفت و ایام است سبب عزت و ابدی است سبب آیش عالم انسانی است . حضرت زین العابدین فرمودند ولی سکوت نمودند اعتراف نکردند سکوت اختیار نمودند امروز میبینیم همه انبیاها را اینی بواسطه خبر عدوان جنگ با ندانند معمم و محزون هستند که وصف ندارد زیرا پسینند که در خطره خطر اندک میباید اما شکست خورد پس چه لزوم مردم را در این خطر رسانند</p>
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جنگ دنیا
 نطق مبارک حضرت عبدالمجید و در خصوص جنگ دنیا

مخبر اختر

<p>۲ فرمودند بلی بکه انشاء الله عالم آسوده شود چه قدر باریز تو وار شد چه قدر ما در آن بیس چه قدر باریز و پید کردیم این جنگ و جدالها از تصیبات است یکی از دستاورد اینها ذکر میکرد که در شرق شتر قریه در نهایت عراق و آباری داشته خنر آمد که تمام بزرگواران و بزرگان همه از آنجا میمانند سر و سر مونس عرض کرد در چیزی که در این کفر خوی جزایب و نظر میاید آن قوه ای است روح که سبب صلح و اتحاد میشود و الامامی است داشتیم که برای صلح بود و مکن جمیع بی فایده و از مانده</p>	<p>عالم ترقی فوق العاده حاصل میشود اما کما جمل فیقول انما سبب این است که اعیان سابقه از نفوذ و تأثیر بانزاده مانند اشخاص بر اثر یا مثل قشر بدون لب ملاحظه نمایند که حضرت مسیح فرمود اگر کسی بشما متوجه کند شما را عرض خود کند حال است مسیح شب و روز مشغول حریفان تمام از هر جهت در نهاد این چه نسبت به عالم آیه دارد با آنکه حضرت مسیح بر کفر و صلیب بود شفاعت تا آنگاه نمود عرض کردند شما را مسیح چه میباید</p>
<p>فرمودند بلی در عالم انسانی صلح و وحدت یا انزباطی است که بواسطه هموطنی جمعی بهم مربوط میشوند با انزباط جنسی است یا انزباط سیاسی ولی هیچیک کفایت نماید چه بسیار عوطفان که با یکدیگر در جنگ و جدالند و علاوه بر کس وطن خود را دوست دارد دوستی وطن خود سبب دشمنی با دیگر میشود همیظور انزباط جنسی و سیاسی اختلاف قومی و نژادی منافع ممکن نیست صلح و اتحاد عمومی گردد چه باقی ماند قوه الهی لازم است تا سبب صلح و اتحادی گردد</p>	<p>فرمودند چنانچه در انجیل است ما مسیح اکلمه الله میدانیم نهایت آنرا شرح میدهم و بیان میکنم ما جمیع انبیا را قبول داریم حضرت موسی حضرت ابراهیم و حضرت رسول و سایر انبیا را تمام بر حق میدانیم بخلاف جمیع امم را بهم صلح کنیم هر دو سال است بنی سبی و سلمان جنگ و جدال است عجیب است تمام گولین سوزنا هم اینان بر خیزد با یکدیگر بدشوند عرض کردند تا بلی مسیح حرف بدانی بود اما در اسلام جنگ بود فرمودند تفصیل آن این است که حضرت رسول سیزده ساله</p>
<p>در باره نفوس بر اخلاق سوال نمودند که با آنرا چگونه سلوک شود فرمودند قوه الهیه اخلاق را تعدیل میکند شخصی از اهل قفقازیه از قطع طریق بود نفوس بسیار گراشته بود و بجای شد بدوجه مظلوم گردید که ششلول با او انداختند او دستباز نکرد چنان شخص در راهی چنین انشا مظلومی شد پس با بد اخلاق را تعدیل نمود تا نفوس متبته شوند و این جزئی الهیه ممکن نیست سوال نمودند در خیم ممکن است بجای بیشترند</p>	<p>که بود همیشه مبتلای بجر و رحمت او را دوست میکنند و فرمودند بعضی اسیر شدند بخوانند خودشان را بکشند لهذا هجرت نمود ولی مخالفین لشکر کشیدند بر سر حضرت محمد آمدند تا جبال را بکشند و سایر اسیر کنند حضرت محمد را بر دفاع فرمودند این بود اسیر اسلام که هر چه در میکردند آنها را شکست میدادند باز بر میگشتند با حضرت محماریه منبوند زیرا خود بخوار بودند همیشه حرفهای داشتند و بوجوب قتل نفوس و نهال جوان و اسارت اطفال آنها را میکردند و دیگر آنکه حکم مدافعه و معالجه در اسلام بشرکت بود و خود بخوار بود نه اهل کتاب اما در باب اهل کتاب مسیح مذکور است آنچه ابد در انجیل انگونه ستایش نیست میفرماید مریم خطیب نداشت بلکه همیشه در قهر لاف میزد بود از آسمان برای او مانده نازل میشد حضرت مسیح مجرب تواله تکلم نمود و این تفرقه آن است که نصاب دوست شما هستند با شما گوش</p>
<p>فرمودند بلی این قرن قرن حقیقت است از هر جهت عرض نمودند در این عصر ملت نفوس با استعداد نیستند که آرزوی صلح عمومی دارند نمیکو نند ما میجو یا نصاری یا مسلمان نمیکو طالب اما از مسائل دینی در کنار فرمودند بلی این قرن قرن حقیقت است از هر جهت</p>	<p>فرمودند در ایران اهل بها بیشترند و این امر در انجا ممکن نایسته در امریکا هم از هر جهت نفوس هستند عرض نمودند در این عصر ملت نفوس با استعداد نیستند که آرزوی صلح عمومی دارند نمیکو نند ما میجو یا نصاری یا مسلمان نمیکو طالب اما از مسائل دینی در کنار فرمودند بلی این قرن قرن حقیقت است از هر جهت</p>

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سالیک در روز سه
ماه قدرت شد

بخت باختر

۱۳۲۹

صفحه اول
جلد پنجم
شماره سیزدهم
قیمت اشتراك
نوشمبر ۴

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آخری در مسائل یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و پیشرفت حضرت بهاء الله در اطرار و جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد کرد و بد

نطق مبارک

صورت نطق مبارک حضرت عبدالبهاء برای مترویس موزر در منزل مبارک در پاریس روز ۳۱ مای ۱۹۱۴

اگر علاج سبب محرک در ترک علاج نیت خدا ادیان را برطرف
بیتوب و محبت و الفت فرستاده نه اختلا و عدوت
سابع دین باید مطابق عقل علم باشد اگر شده فی احوال نیت
مطابق علم و عقل نباشد و هم است این قبیل نیا بسیار فرموده
ولی او را کفر نمودند و اموال را بیه و غارت کردند و حبس نمودند
نمودند آخر الیران بگردد بیند آمدند و از بعد با اسلامبول
وروز میل با وجود این دیدند این علاج بیشتر شد و قوت این امر
شدیدتر گشت عاقبت حضرت بهاء الله را بسجی کافر کردند و
بهاء الله درین زنجیران الله را بلند نمود و تعالیم را در جمع عالم
منتشر یافت با وجود آنکه در حبس بود احکام صلح و سلام در تاریخ
فرمود پنجاه سال پیش صلح عمومی را اعلان نمود سلطان
شاه ایران نوشت که هر چند من درین زنجیر و بند و ظلم و ستم
لکن این سلطنت عزت نیز پایدار نماند و مبدل بر تخت میگردد آن
الواح در صند مطیع شد و الاق موجود است خلاصه از
نفوذ این تعالیم در شرق امر مختلفه متحد شدند نفوس کثیر از
دین دینی و سخی و مسلمان الفتنه نامتجهتند و در نهایت یگانگی امر
با یکدیگر محشر نیز چنانچه اگر کسی در جمع آنها وارد شود نمیداند
کدام بیورد کدام نه شرقی کدام سخی کدام مسلمان است گویند بجز اول
و خواهد بپند و یک عالمه و خاندان .

خوش آمدید من قوی تمام شما را بهم بسیار سرور شدم
بخواستم شما ملاقات و اظهار تشکر کنم که تا عشقه را جمع و ضبط نمود
شما از شرق غیر وارد که چه قدر از شرق انطقت نادانی احاطه کرد
بود ادیان و مذاهب شرق و نهایت عدوت و جدال بودند بدجه و کفر
اسرا بلیان روزی این عینت یافتند انخانه بیرون بروند چه که سایر
با طریقت انظار را مسخر نمینمودند و ایشان را پاک نمیدانستند ملل
شرق خون هم دیگر را سحرین میباح میدانستند در همچو زانی حضرت
بهاء الله چون شمس از افق شرق طالع شد اول اعلان وحدت
عالم انشا فرمود که جمیع اقسام الهی هستند و خدا ایشان حقیقی و کل
مهربان است جمیع این قیام دهد جمیع را میسر و راند اگر دوست
تمی داشت مهربان بود انها را خلق نمیکرد روزی نمیداد .
ثانی تعالیم حضرت بهاء الله قوی حقیقت است که چون ادیان
قوی حقیقت نمایند متحد شوند زیر حقیقت یکی است نقد و قبول
نمایند با الفکر چون تعالیم مختلف است مادام پیروی تعالیم میکنند
و از صداف و نزاعند .

مترویس موزر اطلاع نمودند که از این امر باغیظ اطلاع دارم از امر نوری است
که از شرق دیده و سبب صلح خواهد شد .

ثالث دین باید بسبب محبت و الفت بین بشر باشد اگر دین
بسبب نزاع و جدال شود بیدینی بهتر است زیرا درین جزله علاج است

“The Song of The Covenant”

The Divine Minstrel held the stringed instrument in His Hand, and preluded a melody and tune after the Persian note, and sang this Song with a loud voice, as follows:

This is the Ancient Covenant!

This is the One Who has the Cup in His Hand!

This is the One Who has brought failure in the market of the Joseph of the Merciful God!

This is the Testament of Accord!

This is a Covenant to hold to, and utterly detach one's self from aught else!

This is the cause of stopping the cries of contradiction (made by deniers) through the Divine Mercy!

This is the Pre-existent Covenant!

This is the weighty Mystery!

*This is the Greatest Secret of the Countenance of El-Baha
—May my soul redeem His beloved ones!*

—ABDUL-BAHA ABBAS.

[Extract from Tablet]

[Following its usual custom, this issue of the STAR OF THE WEST especially emphasizes “The Center of The Covenant” in the person and function of ABDUL-BAHA, inasmuch as the 26th of November is “The Feast of the Appointment of The Center of The Covenant.” This subject will be continued in No. 15 issue. —The Editors]

THE CENTER OF THE COVENANT, ABDUL-BAHA ABBAS



“O ye loyal friends of the Blessed Perfection! It is hoped that through the wonderful bestowals of that Peerless Adored One, a new dynamic acclamation and stirring activity be realized amongst the divine believers so that they may obtain a boundless rejoicing and exultation through the Melody of the Kingdom of Abha, which has moved the invisible world, and arise in the delivery of the Word of God;—so that the Holy Fragrances of God may transform the East and the West into the Paradise of Abha!”

—See Tablet opposite page.

Photograph copyright, Mrs. Cabot, 1912

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 14

TRUMPET CALL TO THE EAST AND WEST TABLET FROM "THE CENTER OF THE COVENANT"

To the believers of God and the maid-servants of the Merciful!
Upon them be BAHÁ'O'LLAH-EL-ABHÁ!
East and West.

HE IS GOD!

GLORY be unto Thee, O God! for Thou hast opened the Doors of the Kingdom of Grandeur and Majesty before the faces of Thy beloved ones; overshadowed them with the wide-spreading Tree of Thy Mercifulness; stirred them into cheerfulness by the Breezes of Acceptance from the Garden of Thy Singleness and caused the downpour of pure Waters from the heaven of Thy Generosity, through which Thou didst cleanse the hearts of Thy friends.

Thou didst resuscitate the spirit of those who have arisen in Thy service with the Breaths of the Holy Spirit and reinforced them with the angels of Thy Sanctification and the unseen Cohorts from the Supreme Concourse. Verily, this was no other but a reinforcement from Thee and a fresh Confirmation on Thy part; in order that they might arise in the proclamation of Thy Word, the diffusion of Thy Fragrances, the perusal of Thy Verses, the promulgation of Thy Religion, the propagation of Thy Teachings, the universalization of Thy Grace and the strengthening of Thy Covenant. Verily, they have pitched on the apex of the world, the Tabernacle of Thy Oneness, whose cords are unbreakable, under whose shade nations and peoples shall dwell and which is glorified with the Bestowal of Thy Effulgence.

O Lord! We are weak, fortify us with Thy Power; we are prisoners, shine upon us the Light of Thy Freedom!

O God! This captive has no other protector save Thee; this afflicted one has no other guardian except Thee, and this weak soul has no other support beside Thee!

O Lord! O Lord! Grant endurance and fortitude to these broken wings and brace and steel the nerves of these suppliant birds;—so that they may soar towards the apex of prosperity, wing their way through the immensity of success to the highest station of worthiness, stretch forth their pinions to reach the loftiest point in Thy ABHÁ Kingdom and the apogee of grandeur in Thy Supreme Concourse: thus their eyes may be brightened by beholding the lights and their ears be charmed by listening to the singing of the mysteries!

O Lord! Assist them in the promotion of Thy Glad-tidings between the East of the world and the West thereof; inspire them to speak of Thy glorification in the congregations of fellowship and enliven them to impart the gospel of the appearance of Thy Kingdom in the zenith of the universe. Thus, through mutual attraction, hot tears might flow from their eyes, their hearts be drawn towards the refulgent Light of God, supplicating Thee, beseeching in Thy Presence, their breasts expanded by the signs of Thy Singleness and their visions clarified by perceiving the Standards of Thy Victory amongst Thy creatures.

O God! Suffer their joy to be in the glad-tiding of Thy Manifestation; their happiness in the shining forth of Thy Light; their serenity in the obtainment of Thy Favor, their health in the healing wonders of Thy Name; their life in the Breaths of the Spirit of Thy Holiness; the consolation of their hearts in the winning of Thy Bounty; their hope in the propagation of Thy Cause and their aspirations in the promotion of Thy Word.

Verily, Thou art the Confirmer, the Omnipotent, the Self-Subsistent, the Giver, the Mighty and the Most Beautiful, and verily Thou art powerful over all things.

O ye friends of Abdul-Baha! It has been sometime since correspondence and letter-writing has been postponed, because this servant of the Threshold of the Almighty—Abdul-Baha—has been travelling continually throughout the East and the West for the last four years, reminding the people of the appearance of the Manifestation of the Lord of Hosts;—so that the Occident might become illumined and the Orient perfumed. Therefore, in all the meetings and temples the cry of, “*Ya-Baha-El-ABHA!*” reached to the zenith of the Supreme Concourse and the voice of, “*O my Lord the Supreme!*” soared unremittingly towards the Court of His Highness the Almighty. In the temples of many a nation the Cause of the Possessor of Existence was taught and in the houses of the worship of many a religion meetings were held for announcing the Signs of the Clement Lord. In the Christian Churches the Spirit was breathed and in the Synagogues of the Jews the Gospel of the Appearance of the Lord of Hosts was proclaimed. In the Universities of Europe and America, such as the University of Oxford, England, and the Leland Stanford University in San Francisco, California, which are considered in the vanguard of educational institutions of the world, eloquent addresses were delivered. In the last mentioned university there were present one hundred and seventy-five professors and one thousand eight hundred students. Many speeches were given before the various Theosophical, Spiritualistic and Esperanto Societies, and a speech was delivered before the Open Forum in San Francisco, explaining the aim of Eastern and Western systems of philosophies. In all these churches, temples, synagogues, meetings and clubs, through the Favor and Bounty of the Blessed Perfection,* there was not found one soul who could utter a word of opposition and criticism. Every one listened most attentively to the explanation of teachings and proofs, and all expressed thanks and gratitude at the end of the

*Blessed Perfection: A title of BAHĀ'ŪLLĀH.

meetings. This was only made possible through the grace and bestowal of BAHÁ'Ó'LLÁH. For under all circumstances the Sea of the Confirmation of the Kingdom of ABHA was waving high and the cry of Abdul-Baha ascended to the highest apex.

Undoubtedly you have read the contents of the American and European newspapers which are mirrors reflecting the public opinion of other nations. Verily, truth is that which is concurrently testified to by all wise men! The contents of these magazines and newspapers are the traces of the pen of the followers of Christ, the people of Moses, philosophers, professors and thinkers of the West. For example, amongst them might be mentioned, the *Palo Alto*, published in the town wherein the Leland Stanford University is founded, the newspapers of Oxford, *Christian Commonwealth*, *Century*, *Herald*, *Standard*, *Review of Reviews*, the Arabic newspapers of New York, etc., etc. The philosophers, professors and literary men have expressed their opinions concerning this Cause in these periodicals. This was again through the mercy and providence of the Blessed Perfection whose Absolute Will had ordained the promotion of the Cause of God in all parts of the world and who confirmed this servant of the Threshold in this service.

In short, although Abdul-Baha considers himself as a drop, yet this drop is connected with the Most Great Sea. Although he looks upon himself as an atom, yet this atom is related to the world-illuminating sun. As it is said: "The Originator of all these voices is the King himself;" or in other words: "It is through His assistance."

Unquestionably this physical body and human energy would have been unable to stand this constant wear and tear, and were it not for the support of the angel of Providence even the bones of this servant would have mouldered away. But the aid and help of His Highness the Desired One was the Guardian and Protector of the weak and humble Abdul-Baha. Through the many annoyances and inconveniences of the journey, physical exhaustion was produced in the nerves and the various indispositions caused poor health, but the Spirit was so energized that this great weakness and excessive feebleness disappeared in a short period of time, and ere long Abdul-Baha will be occupied again with reading and writing.

However, back of this apparent silence and interruption of all correspondence for the time being, there was hidden another wisdom. It was this: That the believers of God might walk in the foot steps of Abdul-Baha and raise such a melody and show forth such a firmness and steadfastness that the diffusion of the Fragrance of God might *continue* whether he does exist or not, nay, rather that all of them might roar like unto the sea and break forth into joyous songs of thanksgiving. Thus these souls who are anticipating the death or departure of this servant at the Divine Threshold might be afflicted with regret and remorse and realize that the exaltation of the Blessed Cause and the increasing majesty of the Word of God does not depend upon the existence of Abdul-Baha.

Praise be to God! How inscrutable are His ways! When His Holiness the Bab—may my life be a ransom to Him!—was martyred; the enemies vociferously cried out that this Cause was totally annihilated!

Afterwards, they witnessed the result contrary to their expectations; for with the martyrdom of His Holiness the Bab, the Word of God was promulgated more widely. Then, changing their front, they expected the departure of the Blessed Perfection, dreaming vainly that after His ascension the Blessed Tree would be uprooted. Praise be to God, that through the Bounty and Bestowal of the Blessed Perfection they were stricken with self-condemnation and grief. In a similar manner, the pretenders and Covenant-breakers are waiting the decease and the passing away of Abdul-Baha in various and divers manners; i. e., either that he may be cast to the bottom of the sea or be suspended high on a cross, either be banished to the remotest country, be imprisoned in the dark dungeon of a fortress or through manifold sickness and illness he may quit singing the Songs of Life and the Anthems of Light—that thus after him they might obtain a field for the display of their nefarious activities and the promotion of their poisonous ideas.

Alas! Alas! Vain is their imaginings. Whether Abdul-Baha does exist or not the Cause of God shall be protected and preserved from all these supposed dangers through the Power of the Kingdom of ABHA. Were the wheels of the Cause of God stopped in their onward progressive march through the setting of those two brilliant suns (The Bab and BAHÁ'O'LLAH)? Or is it possible that through the death of this servant of the Threshold, the Cause of God will lose its influence? Alas! Alas! Ere long you shall see them (the *nakeezen*) in manifest loss!

Soon after the ascension of BAHÁ'O'LLAH, while they were weltering in the midst of rebellion and violation, I predicted that in a short space of time you would see the *nakeezen* in evident deprivation! The present condition is an unmistakable assurance that that prediction has literally been fulfilled.

Therefore, rest ye assured that their present baseless surmises will be as barren and as fruitless as their past imaginings. Some have also asserted that Abdul-Baha is on the eve of bidding his last farewell to this world, that his physical energies are being depleted and drained and that ere long these complications shall put an end to his life. *This is far from truth.* Although in the outward estimation of the violators and defective-minded the body is weak on account of the great ordeals in the Blessed Path, yet, praise be to God, through the Providence of the Blessed Perfection the spiritual forces are in the utmost rejuvenation and strength. Thanksgiving behooveth the Lord, that now, through the blessing and benediction of BAHÁ'O'LLAH, even the physical energies are fully restored, divine joy obtained, the supreme glad-tidings are resplendent and ideal happiness overflowing. I hope that, in the future, letter-writing and correspondence may continue uninterruptedly.

O ye loyal friends of the Blessed Perfection! It is hoped that, through the wonderful bestowals of that Peerless Adored One, a new dynamic acclamation and stirring activity be realized amongst the divine believers so that they may obtain boundless rejoicing and exultation through the Melody of the Kingdom of ABHA, which has moved the invisible world, and arise in the delivery of the Word of God;—so that the Holy Fragrance of God may transform the East and the West into the Paradise of ABHA, the Clouds of Grace change the surface of the earth into a delectable Rose-garden and

the Breeze of Compassion give fragrance and perfume to the plain and the meadow. This state is only made possible through teaching the Cause of God, explaining the Proofs of God, demonstrating the Religion of God with divine evidences and irrefutable arguments and guiding the inhabitants of the earth to the Fountain of Reality!

Consider, that the Apostles of Christ were few in number, but because they were filled to overflowing with His Graces, and the essence of His Advice and Commandments was circulating, like unto the spirit, through their veins and arteries, to such an extent that one could find nothing else throughout their beings save His Love, and they girded up the loins of endeavor to convey the Message. Now it has become manifest what a tremendous effect and result their services produced! We must also act accordingly and follow in their footsteps.

O ye divine believers! Today any soul who is a teacher of the Cause is confirmed. The teachers are in the front rank, are favored at the Threshold of the Almighty and helped from the Kingdom of ABHA! The believers of God must exercise the utmost love, respect and consideration towards the teachers;—so that in whatever place they may enter, joy and happiness be obtained. But regarding the qualifications of the teachers, they are revealed in the Divine Tablets. They must adorn themselves with those attributes. I declare by God, beside whom there is no God, that if today a weak mosquito is characterized with the qualifications of the teachers and summons the people to the Divine Kingdom, it will become a soaring falcon of heaven and the ephemeral moth will be changed into an eagle of the apex of the Merciful; the drop will be transformed into a surging ocean and the atom will emit the brilliancy of the sun. From every part the cry of, "*Where are the teachers?*" is being raised, and from the Kingdom of ABHA, the voice of, "*Where are the attracted ones? Where are the severed ones? Where are the righteous ones? Where are the sanctified ones?*" reaches to the ear of intelligence. The inhabitants of the world have attained to a most astonishing capacity and are ready to hearken to this Call.

O ye friends of God! Show ye an effort, put ye forth an extraordinary exertion—so that this Candle may become the witness of every congregation, and this lay or strain be the Cause of happiness to every human soul.

Next spring whosoever has competency, or in other words, can provide sufficient and adequate travelling expenses for his coming and return, so that he can journey with the utmost joy and fragrance, if he asks for permission to visit the Holy Threshold, it will be granted. Now, the present conditions show the wisdom of withholding permission in the past, for during these days of general revolutions and disturbances, the pilgrims would have been obliged to suffer innumerable difficulties. Be ye admonished! O ye possessors of intelligence! Hence, it is plain that all which is written is based on a consummate wisdom.

Upon ye be Baha-El-ABHA!

Glory be unto Thee, O Thou whose Seas of Bestowals are waving and whose Breezes of Providence are wafting over all those who have arisen to

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Kowl 1, 70 (November 23, 1914)

No. 14

MESSAGE TO THE BAHAIS OF THE WEST

"TODAY, WHOEVER IS A HERALD OF 'THE COVENANT', IS THE LIGHT OF THE REGIONS!"

MR. GEORGE LATIMER WRITES OF VISIT TO ABDUL-BAHA

To the STAR OF THE WEST:

This present trip of nine months through Europe and culminating in our visit with Abdul-Baha in the Holy Land has brought a new realization of the Cause to Mr. Remy and myself. I feel we are entering upon a new era of progress,—one in which the Call of the Kingdom must be raised in such a manner as to reach the entire world. The method by which this can be accomplished is through the unity and attraction of the friends. We have had the letter of the Teachings and now is the time to get the *Spirit* of the Divine Admonitions. It is this spirit—which Abdul-Baha radiates so bountifully—that the world of humanity is crying out for in its present crisis. In considering how to reach the people through writing and speaking Abdul-Baha said, "*You must be very moderate.* Consider the taste of the public. This is the best policy. Moderation, moderation. You must speak and write in such a manner as not to offend anyone. The LORD addressed Moses and Aaron saying: When you go to Pharaoh, speak in a moderate, sweet language."

The keynote of Abdul-Baha's Message to the American friends is to be found in the following talks given to us during our stay in Haifa, and they bring out two essentials which are so necessary for today. One—the acquiring of the spirit of harmony and happiness of the Kingdom of ABHA; the other, the giving of that spirit to the world.

He gave the following talk on Oct. 9th: "On this journey I hope that both of you will return to America with a new power, filled with the glad tidings of the Kingdom. Be ye full of joy to such an extent that in whatever meeting you enter those present may be permeated with a spirit of heavenly blessedness."

On Oct. 18th we were called into his presence about 6:30 in the evening and after a few remarks he spoke as follows: "There are many heralds in this world. Here is a herald who summons the people to the love and defense of his country, calling out at the top of his voice: 'O my country, O my beloved country!' There is a herald who blows the bugle of New Nationalism. Here is another herald who calls the people to politics, in order that he may wield great powers of state. There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests and its expansion. And there is still another herald who sounds the trumpet of war and militarism. But praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls, who are the heralds of the Kingdom, is eternal for they are sounding the trumpet of celestial, Universal Peace."

Their voices will ring throughout the future centuries and will be immortal and age-abiding. *Thank ye God that ye are the heralds of the Kingdom of Abha, the heralds of the Covenant of the Almighty.* All other voices will be repressed but this harmonic song of the Kingdom of Peace and Truth is eternal and everlasting.

"Now, I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of ABHA that you

him in better physical health and spirits and he confirmed that impression in the following talk: "One of the things that ill-wishers circulated in London is that 'I have grown old and weak and that my physical forces are on the wane, consequently some people have gained ascendancy over my mind and caused me to issue these commands.'

"My power consists of the Bestowals of the Blessed Beauty. They are all spiritual Favors given to me by BAHÁ'Ó'LLAH. From early

در حال سفر و اما، بر من

در لطافت حضرت بهای، همه شادان شویم و روح برام مهر خوانم از روز کس مناد نیست
 سوزید است و موفق این ایام نفوسم به انوار در این شهر و صحبت قیام بر عبادت مرکز
 میافزوده از آنرا جان جان که شمع میانی را مقرب کند خاموش نمایند حاش شمع میانی
 مانند ستاره صیقل میرسد هرگز خاموش نگردد باری حال بنده مستریمی دستگیر
 بعد از سفر اروپا و تشریف ماضی مقدس بر صحبت بامریک میمانند من از آنرا
 میفرستم در لطافت حضرت بهای، همه آسید و آرامم که موفق گردید و نیزه نجات الهی
 بزرگ شوند و علیهم السلام *Abdul Baha* علیهما السلام

Abdul-Baha's handwriting—Facsimile of Tablet to American Bahais—English translation appeared in No. 13 issue of the STAR OF THE WEST.

may go forth into the world with a heavenly power, with radiant hearts and with breaths imbued with the Fragrances of the Holy Spirit! May you be confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people. I anticipate to receive glad-news from you."

Abdul-Baha's farewell talk was given to us Oct. 19th about four in the afternoon. We were ushered into his room where he was writing the Tablet to the American friends (see facsimile herewith). On being shown this Tablet after our return a Persian scholar immediately called our attention to the firmness of the hand-writing indicating the strength and health of Abdul-Baha. Never have I seen

morning until now I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing. When in America, although I had a nervous fever, yet I attended churches, meetings, conventions, speaking and crying out at the top of my voice. *Never was I attacked with a spiritual weakness or inability.* In Budapest I had a high fever and a severe cold. Notwithstanding this, from six in the morning until twelve at night, I was either speaking, calling on the people, addressing meetings or writing. At nine in the evening there was a meeting on the top floor of a high building in a remote part of the city. A heavy snow was falling. It was very cold weather. I had this cold and fever, but not-

withstanding this, I went, ascended 120 steps and addressed the people for about two hours.

"In short I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmations of the Kingdom of ABHA may encircle you and that you may become the means of the guidance of the people. With reinforced hearts, strong resolution and heavenly assistance may you loose your tongues, deliver eloquent speeches and promote the Word of God. You have undertaken much trouble in coming here. You must be very happy; you must be very rejoiced because you have come to this Sacred Spot and worshipped at the Holy Tomb of the Bab. For many days you have associated with me and I have enjoyed your visit, and I hope that good results

will issue therefrom. *Today whosoever is a herald of the Covenant is the light of the Regions. In the Supreme Concourse the Heavenly Cohorts are arrayed, watching to see who will enter the arena of service of the Covenant,* that they may rush forward to reinforce, to strengthen and to confer upon him triumph. In brief, be ye overflowing with joy; be ye overflowing with happiness for ye are the objects of the Favor of the Blessed Beauty. Be ye full of clamour and acclamation like unto a cup which is overflowing to the brim."

May the friends arise as never before to pass this cup of Divine Joy to the thirsty, parched world.

Faithfully in the Spirit of the Covenant,

GEORGE LATIMER.

TRUMPET CALL TO THE EAST AND WEST

(Continued from page 215)

promote Thy Word amongst mankind and are hastening towards the city of self-sacrifice with a heart overflowing with love and fidelity and a tongue eloquent with the praise of Thy ABHA Beauty!

O Lord! Confirm whoever opens his mouth in the explanation of Thy Cause; arises in the diffusion of Thy Fragrances, from whose lips flows the irresistible torrents of evidence in the elucidation of Thy Religion; waves like unto the surging of the mighty ocean; sings like unto the singing of the golden-tongued nightingale in the Garden of Thy Knowledge, and roars like unto the roaring of the lion in the Forest of Thy Favor.

O Lord! Cause them to quaff from the goblet which is filled with the Wine of Thy Guidance, exhilarate them with the intoxication of Thy Elixir, suffer them to speak of Thy most incontrovertible proofs, inspire them with irrefragable evidences and demonstrations and teach them the essences of wisdom and understanding.

Verily, thou art the Clement, Thou art the Confirmer, the Powerful, the Mighty and the Omnipotent, and verily there is no God beside the Lord of Grace and Mercy!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, September 22, 1914. "Bahai Nest," Mount Carmel, Haifa, Syria.

OUR PERSIAN SECTION this issue contains: (1) Verses and commands of BAHÁ'Ó-LLAH regarding the station of The Center of The Covenant, Abdul-Baha, and the violators; (2) quotation from the Koran regarding the hypocrites and the violators; (3) and (4) utterances from the Blessed Tablets regarding

The Covenant and the violators; (5) "The light of the moon shall become like the light of the sun," by Mirza Abul-Fazl; (6) "The Covenant Unique," from the eloquent words of Sheikh-ol-Rais; (7) "The ego of satan is the cause of his infidelity," by M. Moustafa Bagdadi.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at **85 cents** each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.

وَيَكُونُ نَوْرُ الْقَمَرِ كَنُورِ الشَّمْسِ

از نور ماه و نور علم من ادرك لقاء رب آقا میرزا ابوالفضل گلپایگانی در خصوص کز نشاق میخایند :-

و همچنین نظر فرمایید در اصحاح ثلثین اشرف شعیبایی که در این اصحاح اولاً اجزای مصادق و آلام بر مفاصل خیر می دهد و پس از آن از ظهور و صعود اجزاء می فرماید ؛ و یکون نور القمر کز نور الشمس و نور الشمس یکون سبعة اضعاف کز سبعة ايام فیرمید که در یک شب که در شبی مظهره یعنی روزی که خداوند شکستگی قوم خود را خواهد بست و در حدیثی است از شافعی که خواهد بود نور ماه شب نور آفتاب خواهد شد و نور آفتاب هفت بار مضاعف مانند نور هفت روز خواهد شد و از آن به مشربت بر آنکه در این ظهور اوله شرف از شمس حقیقت به هفت تریم از ظهور قبل افزون تر خواهد گشت و شمس ساطعه از قمر و لیت که فرع منشعب از اصل تریم است مانند شمس ساطعه از شمس حقیقت خواهد بود و این آیت مذکور در سفار مقدسه را هر که هیچ غافل نمی تواند بر شمس و قمر طاهری عمل نماید چه

خود بخوانند خلق را از توجیه بوجه منبرش منوع دارند و عباد را تزلزل کنند و سرگزشتیاق را تحویل دهند و خود بر صفت طپور لیل و ظلمت ضلالت طار آید با هر یک در تفسیر کتاب مفسر مطاع الرأی گردند و در ردین حضرت رب الامراب مجتهدی نافذ الحکم شوند زوی تصور باطل ۴ زوی خیال محال

بامع بر اهل بها و احباب سفته حسرا که اشرف عذب ايقان آشامیده و از رخسار بیان رحمان شرف گشته اند مشبه نشود و تخلیط و تمویز ناقصین و فاکتین پس از تفسیر و تبیین معانی شمس و قمر در ايقان شریف و سایر الواح مقدسه بر احدی مخفی مستور نماید و نیز با نغ بکلام واهی فایغ زائل و اقل نگردد وَهَبْنِي قَوْلًا اَدْلُ الصَّيْحِ لَيْلًا

اَيَعْنَى الْعَالَمُونَ عَنِ الصِّيَاءِ

الْحَمْدُ لِمَنْ حَضَرَ

از عبارات بیغه حضرت شیخ الرئيس در خصوص عهد الله

قوله

الْحَمْدُ لِمَنْ حَضَرَ وَوَدَى الْأَمْرِ مَنْحُوصِ وَيَحْفَظُ اللَّهُ عَهْدَهُ مِنْ بَشَرِ اللَّصُوفِ الَّذِينَ هُمْ فِي خَاتَمِ الشَّقَاةِ نَضُوفِ

أَنَا بَيْتُ الشَّيْطَانِ عَلَيَّ كَفْرًا !!!

مِنْ نَجْمٍ مِنْ أَوْرَاقِ لِقَاءِ رَبِّهِ آقا محمد مصطفی بغدادی قلی حلیلی بن الحاسدین قهامسوا علی بعض عهد الله من شیخ البعض

نَقُولُونَ دُرُودًا وَلَا يُبَالِغُونَ لَهُمْ وَلَا يَرْجِعُونَ وَأَعْمَا أَفْتَرُوهُ مِنَ الرُّفُضِ يُرِيدُونَ نَقْضَ الْعَهْدِ وَالْعَهْدُ نَذِيرٌ مِنَ اللَّهِ مَا بَيْنَ السَّمَرَاتِ وَالْأَخْضِ وَظَنُّوا بِأَنَّ الدِّينَ حَبْلَةٌ أَلْدَى وَأَكْبَرُهُمْ قَدْ صَامَ يَعْتَقُ بِالْبَعْضِ وَكُنْ أَمْرُ اللَّهِ قَدْ غَلَبَ الْوَجْهَ وَقَدْ خَسِرَ الشَّيْطَانُ أَيْضًا بِالْبَعْضِ أَنَا بَيْتُ الشَّيْطَانِ عَلَيَّ كَفْرًا وَقَدْ ظَهَرَتْ فِي الْكِبْرِ نَاقِضُ حُضْ

نتهی جمع بین القنطین میشود زیرا که ممکن نیست در این ظهور و نور هم شمس و قمر مظلم و تاریک شود هم نور خرم مانند نور شمس و نور شمس به هفت تریم به مصاعف گردد لذا نزد اشیا هو که قلوب و شفاطین و ظلم و مقول نیست در غایت وضوح ثابت است که در بوم ظهور و صعود شمس و قمر دیانت سابقه مظلم و تاریک و منشوع خواهد شد و شمس و قمر ساء و در جدید در غایت شراف و سطوع طلوع خواهد نمود چنانکه هر نفس بیک حقی که مرتبه بیجا رگ تقصیر و عدم قدرت بر مسانرت خواند و بهجرت الی الله قیام نمود بمشاهده همین انوار باهره فانزگشت و از اشعه این نیز مشرق صدر و فوادش منشوع و نور شد ذلک فضل الله یؤتیه من یشاء .

در این مقام انحاء الله چای میخام که در این کفر قدری ترفیق فرمایند و بنظر حقیق بنگردند که نیز مشرف بانغ ساطع التوری سا که خداوند تبارک و تعالی در کتاب اشعیا نیاده از دو هزار و پانصد سال قبل بعامت و یکون نور القمر کز نور الشمس و مجرد ما یکش است و در قرآن کریم و فرقان عظیم بقوله جل و علاه الشمس و جیها و القمر اذا لیلها بوجود منسعودش سمر با در زمرده و عظمت مقام محمود و رفعت ابوالفقیر و با این عبارات عظیمه رهیبه بیان نموده است ناقصین محمد الله و فاکتین مشاف الله بمسای باطله و دسائس دنیته

و کتبا بغدادی

اِنَّ بَعْدَ الزُّلْمِ نُورٌ كَثِيرٌ

چه گزین؟

حضرت علی رضی الله عنه میفرماید: کوی کل وایک لایه منظره و الله عز وجل
 از برای جمع بر علی الارض حالا این همه آیات و تفاسیر و خطب و سخن
 علمیه و مضامین فرجه جلاله و کتب کتبه الله العزیز انزلت ان آیات
 جاهل که مانده است با وجود آنکه هیچی از خود نمانده اند از جمله
 جاهل که بگردانند همه میدانند که این شخص از فضل علی بود و در آنجا
 که آن در کتابخانه نند و وجود است بنویسند و در سخن حق الهی
 مدینه قبول میکنند که با آنها نسبت داده شد یعنی از اولیوم آدم ال
 بیضا هذا علی بن ابی طالبی نوشته نشده بعد از شهادت حضرت علی بن ابی
 ذرینان وجود مبارک در بغداد نیز بعضیها نوشته است بمیزان
 حسین خان مشیر الدوله که نور و عافی برساند مضمون این است که این
 امر یکی تمام شد دیگر کسی نیست جمال مبارک پس جمع کشته و کشته کند
 گشتند و بنیاد این یکی بر قناد حال ریشه این جمال مبارک است که جمال
 مبارک اینان برداشته شود بکلی از مردم می شود نیز کسی که نیست
 و حال آنکه سینه ای موجود بود و طبع نام و نشان در سینه اش نشانی
 بی نام و آرزو شده بود و طبع جمال مبارک در بغداد امر را بلند نمود و واضحاً
 مشهوراً تعالی جمع و کلام و خلیات اند و بعد از آن تعالی بدو همه و
 صدور فرغان سرگونی با آن عظمت و جلال از بغداد حرکت فرمودند و
 این نفس را از بعد از صعود حضرت اعلی چه کرد آیاتیک شخص را
 تبلیغ نمود یک خدمتی حضرت اعلی کرد کاری که کرد پشت سر
 هم عیال گرفت و اوقات خود را با آنها گذرانید حق جاست
 بر این نمود که حرم حضرت اعلی را گرفت که بنص بیان حدیث
 چهل سال در تبریس در خانه عیبت بود آیاتیک تفسیر تبلیغ کرد
 حال نفسی باین عرضه که میخواست دعای وجود نماید مثل آن
 و مانند که ذمه در مقابل آفتاب دعای نماید و آفتابچه قدر توانست
 قلب را در آید آن شهادت حضرت اعلی و این نوع مشغول شدن
 بله و دلچسب چه قدر مفید است !!

پس از حضرت اعلی جمال مبارک در زمین غیر تبلیغ میفرمودند
 در غیر شمیر آیات صدی میخوانند و او در هزار سالها
 و تاریخ بود ...

بر بعضی بود نه با دستان مردم انداختند که این شخص حلالاً حق الله
 و صحت ما حلالاً الله و ترک الهیام و ترک الصلوة و ترک الجهاد و ترک
 و نهج و بار جهالت که در میان آن حضرت میفرمایند
 با آنکه اتم الصلوة و اتیت الزکوة باره هفتصد نفر اعلام کردند
 که این شخص را در حدیث کشته لهذا بر هر مسلم قتل واجب بیندیکه
 چه قدر امر است به کردند حالا العباد بالله آیا حضرت را در آنجا
 بر گشته بودند بر عکس ترویج و نهج خود را میفرمود جانفشانی
 سبیل و بن الله ندا کرد همیشه از نوع دوا داشت که کار را
 یکذ علی الخسوس و تحکمه من دون بیتة و بر جان باشد مردم
 هم اکثریت شنیدن باور می کردند مثلاً عمر ابن سعد ابن عمر
 پس بعد وقایع است کسیکه جمع ایران را با سلام فتح کرد چینی
 از این اسیران است که از این علم احوال حضرت رسول بود چگونه
 اسیران آنها مشتبه شد اما آنکه حقیقی حقیقت می کند بر اولی طلب
 آگاه می شود مادر یک نبی شوی بکنیم کاری کسی ندانیم ...

عبداللهاء میتین جمع کتب الهی

در یک لویی که با تقاری از ایران امریک فلان شده در این باره میفرماید

هو الله
 این ثابت بر همان نامه شماره صد بنص کتاب اقدس و صریح کتاب
 عهد عبداللهاء میتین جمع کلمات و کتب جمال مبارک است
 فیه کتاب اقدس و این مسئله پیش نویسی که مطلع بر هوائی و لاج
 هتد واضح و عیان است و اگر چنین نبود هر کس بهر لاج خود تفسیر
 می نمود و تفسیر خویش را مرجع بر نفس بر دیگران میسوزد و بسبب آن
 عظیم میشد ...
 حال وقت تفسیر نیست وقت تبلیغ است جمع احباب ایدین
 تبلیغ بکشاند نیز تبلیغ سبب هدایت علی الاضرات تبلیغ سبب
 روشانی عالم است تبلیغ سبب هدایت عالم انسانی است تبلیغ سبب
 تأیید نجات صحیح القدر است این است عظمت و کبر و کفایت آیه آیات
 الهی بخواند و بیانی بنماید که ضرر یاس نداشته باشد با و تعرض نماید
 صحت است می نماید ...

عبودیت که نظر علی مینماید

در لوج و کبر میفرماید

عبداللهاء نهایت آنست که عبودیت این نظاره مقصد الهی است و
 نهایت مال جان تقشافی و شهادت کبری در سبیل آنان ...
 من عبودیت است آنست که مباحات تقایم این جوهر نور ساطع
 جبین من است و گوهر خشنود صدف قلب خیزین و سراج خلیج
 نمکین این است نهایت غزبتا بدین من و لوج جمع را در آن علم شایق
 محسوس نماید تا یکی لاده خویش را از او فرماید و پاره کرک شایق
 حرکت کند این است لطف تبارک و تعالی الله این است نورانی است و سراج

فصل باختر :-
 از اهم لوازم احتیای جدید اینست که کتاب مبارک عهد
 و لوح العصمن را اگر تا بحال نیابت نگردد اند از این آیات
 معروف ثابت قیوم بطلیند و همچنین باید معلیم که کانه اطفال
 مؤمنین و صایای جمال مبارک را از هر یاد بگیرند و بخوانند.

اینست که در این عالم و دنیا است که هر چه غایب و محسوس است با دیده نهایت معایت
باشد بگویند حال آنکه این شایسته را بر این که در کتب تا آنچه کل نقطه آمده باشد
اگر چنین نبود تا حال جز آنکه در میان آنها این تکمیل شده بود ما که در کتب
نیزیم ما میفرماییم حضرت حسین را که در کتب ما میبینیم که بعد از حضرت
مسیح چه در توفیق و مذاهظ ظاهر شد حال آنکه این عالم را که نقطه را برین
نموده اند که دیگر اختلافی در میان ندارند ...

این مسائل مثل کتب دریا میاید و میگذرد

در یک نوع از کتب که در این اتفاق افتاده و میگذرد میفرمایند و

این مسائل مثل کتب دریاست میاید و میگذرد ... شما هم این را بدین
الهی باشد احباب الهی چون یاقوت استقامت نماید توفیق حاصل
شاید اگر چه روزی خواهد آمد که در کتب اینها خواهد ماند عزیز
باشید معنی میگردد بگویند توفیق غایب زیرا این توفیق مانند توفیق
و بتکلیف است که در عالم و غیره پسین ظاهر و آشکار شود ...
شخصی برین اعتراض نموده که تمدن الملک چطور شد و حال آنکه باید
جمع طوائف عالم بر دست داشت و کنی انقدر ملاحظه نموده که نفس
مبارک حضرت حق تعالی نفسی را در دست نموده و در کلمات باریک نهایت
توفیق را معارف توفیق میفرماید ... و با جمیع طوائف عالم باید توفیق و توفیق
بنا توفیق معارف و توفیق نیست زیرا هر قدر بر واقع شود منافق در هر چه
نماید و بکنی سراسر عالم را در دست بر آنکه از توفیق توفیق بنا توفیق است
که انسان را در هر چه خود پیروز اند یا عقرب را در دست خود منزل بود
جمع حله توفیق از هر دو ای توفیق اختیار نمودند و همچنین در کتاب
پرس مطالعه نماید که چه قدر منع معارف توفیق کرده است .

نمود تخم نوح و بعد تخم پاک و درین نوزاد فشانند و کم سبز و خرم شود کنگر
منصرد این بود که فزوده نوده جز نماند کنگر و بعد در کنگر است
هویداشد نهالهای هاله نوزاد نسیم هاله بر آنها وزید و در این
غمام عنایت آب داد و در هر آفتاب بر آنها تابید و نفسی را آفتاب نمود و
گفت شماها اینجان ذوق خدمت یارین نهالها بکنید خدمت یارین کشتی
نمائید تا نشروزا نماید و خوشه ها و برگ آفتاب حاصل شود و گفت
اینطور این نهالها را آب دهید باغبان بکنید تا ثمر برسد .

حالا در توفیق است که اند این کشتی را در میکنند میگویند چاره روزی
آن دهقانان که کشتی را با بر چه رسانیده که خوشه دهد و خوشه
جمع شده مگر در حضرت قبول داریم چه کاره را با آنکه همان حال
عذر میخوانم نهالها را بکنید که در حال همین میفرماید هر چه گفته بشود که
ایه توفیق در خوشه ها و کنگر است بر آنکه این چه کاره را بر این نهالها
پر طراوت و بر طافت خواهد میدهد نیز چنین صافی فهم منفعت عظیم
آن عالم الهی چنانچه غایب و در دست کرده است و آید یکی که در خوشه ها
میگویی چرا چنین مکنی میگوید در تاریکی یعنی اهرام تا توفیق نماید بر او دردی
نار بگویم است این چه قدره ای انصاف است چه در نظرات چه قدر
و یک است چه قدر است که انسان این نهالهای پر طراوت را که باغبان
الهی کشته برده و بسوزاند .

باری مقصود آنجاست که حضرت اعلی و جلاله العالی و جمال اعلی و جلاله العالی
الغناء و صیبات و یقین و عیب و توفیق و لوم دیدند تا این
نیز نیست نمودند و ششم نیزند و با هر دو ای و این آب دادند ماها باید
بکنیم تا این کشتی را از این طریق حفظ کنیم و با این کنیم و بجز این نهالها
نمایم تا با بر دهد و آن نوع خوشه ها و خوشه های آید نفع از
ماسه الله هستند و مرقه آیت الله و مؤمن بالله هستند آن حضرت شب
روزی میگویند تا آنکه این کشتی الهی نشوز و غما نماید و این نهالها بر طراوت
و لطافت نیز یار این روی جاد و دل خدمت یار کشتی نمایند آنوقت
خوشه ها صاف میمانند نهالها در هر چه بر آنها روی دهد و بیشتر
و میسر میگردد ...

احسان و عنده الانصاف

حدارند بلسان طهر خرد و می نموده که :
احسان الایمان عنده الانصاف و هو اتری بعینک لا بعین العباد
لهذا انسان هر چه میاید بعد از خدمت نظر کنند نه بدید و دیگران
با بد خدمت حق حقیقت نماید تا درستی فهمید که حقیقت واقع چگونه
و لا اقوال مختلفه است هر قومی در عالم بلکه در هر توفیق
و اگر چنانچه ناس انصاف میدارند و توفیق حقیقت میگردند اختلاف میان
و جمیع منفعت و توفیق شدند شد آنچه هر چه در نفس میگردند از اصحاب
و از نهالها برین و از سلاله انصاف میدهند با آن شد و توفیق و توفیق
سید الشهداء و روحی له الفدا قام نمودند جمیع اینها را و در حکایت

دشمنان الهی و محبتین

امروز در جلال بعضی نفس میگردیم که دهقان آسمانی آمد و در بعضی از خسرها شاک
یا که آن دهقان آسمانی بجان خود و شوق و شوق

... ای بیخاک با طهارت گفت و مواجست بود که می یافت اطرا اندر مواجست تا جویان تپید فغانه ...

ایضا

روح مبارک برای یکی از یاران الهی قدیم در شرف

(هو الله)

باز تشریح اشارت الله در قرآن عظیم مبارک که آقا در شرف روزی در تشریح این
 اخلاص است نموی که در هر صفت شریف که چون در معنی آن استقامت برافروزی
 چون بفرقی حال مبارک میفرماید چون نیاید عظیم و چون سخنانی بر حدیث میفرماید و اشارت
 مستقیم و بیان و بیان باقی مستقیم گردند و عبادت و عبادت و عبادت و عبادت و عبادت و عبادت
 نمایند و کل شریف در شرف بر الله دلالت نماید حضرت صلی الله علیه و آله را شکر کند
 و عبادت الله را حفظ و مدافع بر جا میفرماید از خدا میفرماید که انبیا را عظیم بر عبادت
 است و ده باشد و از آنکه چنانکه در عبادت عظیم حضرت میفرماید در هر عبادت عظیم
 الهی که عبادت عظیمی باقی نماند و عبادت عظیم در عبادت عظیم است و عبادت عظیم
 در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 حق شمعون باقی القوه و علی هذه القوه ای که کنی باقی و در طبع شمعون میفرماید
 نعم من کنه کلامه عبادت عظیم که عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و طبع شمعون که هیچ شرفی ندارد و شرفی بر عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 اقدس که مینویسد عبادت عظیم و عبادت عظیم که عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 از سر حکام و علان و اظهار عبادت عظیم و حکام عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 در آن کتاب عبادت عظیم که عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و طبع مبارک بوده و بکار عبادت عظیم که عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 اعظم واقع و در هر عبادت عظیم و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 الهی و عبادت عظیمی باقی یعنی عبادت عظیم که عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 میکند و با شرف عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 بر حفظ وحدت الهی و اتحاد الهی که عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 حضرت اعلی روحی که عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 هدف صدها عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 هزار نفوس عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 شد و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و سلسله و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 آگشت و آثار عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 اوقات عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 تقدیر میفرماید و همیشه ناله و فریاد مبارک از هر که در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 مردم الهی که عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و لا یکنید حال عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 خداوند متعال و آقا بعد از عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 گوشت و کنار و باطن در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 نفس مبارک میشود نمودن الله من ذلك تا به از عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 وجودی مشاهده فرمایم و در عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 ندانم و اما حال اظهار کلمه که دلالت بر عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 انبیا الهی که عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است

رومزد و اشارت سر به را روانند امر الله ظاهر و مشهود است الهی
 در این که عظیم امر صبح در شرف غیر مستور و رومزد نه در شرف است
 حقیقت دهنه مظاهر و مظاهر باطن از هر که عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 این سال تصریح آن الله مذکور و مردود است با همه حال باید ما بکنار الله
 و مایات الهیه جمع این ذکر و احوال را در شرف عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 الله بکشیم و در شرف عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 حال انبیا الهی که عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 هر نفسی که در ملاحظه نماید که فخری از روح غیر صفت در شرف عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 نصیب فرماید که منته و بسیار گردد و از هر عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 والها و علیک . ع

ایضا

روح مبارک برای یکی از ائمه الرجن در امر کما

تشیخ و بواسطه در دنیا و بعد از آن
 یا امه الله نامه توسید مراد مقصد چنان است که سبب
 واستقامت نفس بر ایشان شریف است و رویت روشن گردد و قلب
 بغیر ملکیت البقی الملم شود ثبوت بر بیان الهیه فی شرف شک
 معطلات شامها معتبر نماید و فخر در الهیه که شامها معتبر
 پس بیام جان استتاف نماید البته فرق در میان دو عالم که در عالم
 فخر در شرف دخت بی دین است عن قرب تکلیف خدا بگردد و عالم عهد
 مثل شیخ مبارک است که در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و روز بروز در شرف وفات است و عبادت عظیم در عبادت عظیم است
 کسی حضرت بهما الله در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 ناقصین نخواهد رفت زیرا که ناقصین در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 قوت اسر با طاعت فرمودند و این نفس ناقصین که سبب این انکار این
 حقیقت میدانند و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
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 میهم که فرمود عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 که من عبد البهائم هستم حال بجهت عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 و این عرض نماید زائل میشود این عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 یک نفر ناقص نماید و علیک البهائم الایه
 عبد البهائم عیاش
 عظیم اختر :- این عبادت عظیم است و عبادت عظیم در عبادت عظیم است و عبادت عظیم در عبادت عظیم است
 ثابت از ناقص شناخته میشود .

ایضا

روح مبارک برای آنکه مسکینین و در شرف کما

(هو الله)
 ایضا الشعله الحیه المتهیه با عبادت الله انی قوت کتاب الروح من
 عندک و انبیت قلباً بالمعنی البدیع والمضمون البلیغ الذال علی عبادت عظیم
 امر الله و توبتک علی المملکت الله واستقامتک فی المرئیه لأن هذا هم

*"BRING THEM TOGETHER AGAIN, O LORD BY THE
POWER OF THY COVENANT!"*

Supplication

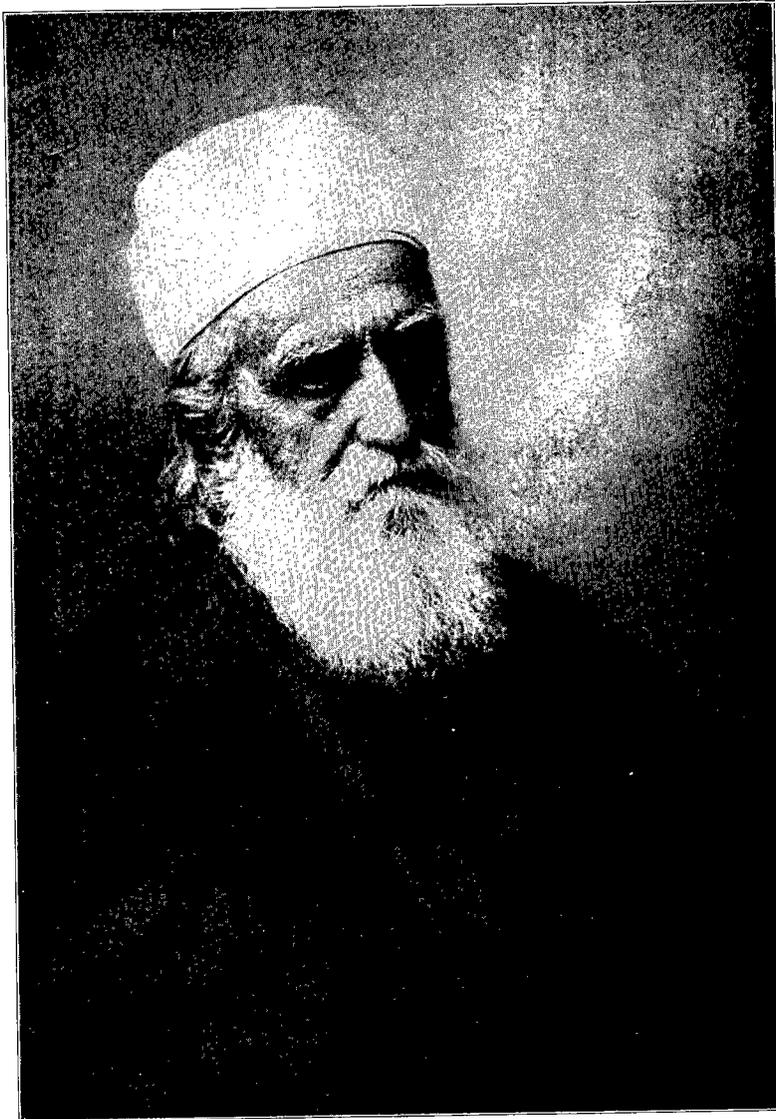
Bring them together again, O Lord, by the power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another. O Lord, cause to descend upon them quietness and tranquillity! Shower upon them the Clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the Spiritual! O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou art the Generous, the Merciful and Benevolent.

—ABDUL-BAHA ABBAS.

[As announced in our last issue, the subject of "The Center of The Covenant" is continued in this issue.—*The Editors*]

"YE ARE ALL THE FRUITS OF ONE TREE
AND THE LEAVES OF ONE BRANCH"—*Baha'o'llah*



"This is *THE BRANCH* that hath extended from the Bower of Thy Oneness and from the *TREE* of Thy Unity. Thou beholdest Him, O My GOD, gazing unto Thee and holding fast to the Rope of Thy Providence. Preserve Him in the neighborhood of Thy Mercy!"
—Revealed by BAHÁ'O'LLAH

Abdul Baha
1908
Abbas

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 15

"With the utmost resolution and constancy call the souls to the Kingdom of ABHA and invite them to firmness and steadfastness in The Covenant and Testament. Read to them the translation of the *Tablet of The Branch* and speak with gentleness, moderation and loving-kindness."

[See page 233]

—ABDUL-BAHA ABBAS.

"THE COVENANT" AND "THE CENTER OF THE COVENANT"

DURING Abdul-Baha's sojourn in America in 1912, he awakened many to an understanding of the Covenant BAHÁ'O'LLAH made with all the people of the world. He outlined "The Covenant" from the time of Abraham down to the present, and explained the meaning of "The Center of The Covenant," showing this phase to be unique in the Bahai Dispensation. He demonstrated that the appointing of "The Center" by BAHÁ'O'LLAH is the

greatest characteristic or teaching of His Revelation. That is: BAHÁ'O'LLAH *Covenanted with all the people of the world regarding the Interpreter of His Teachings*, thereby making provision against differences, so that no one shall be able to create a new sect—thus closing the greatest door to dissension, strife and war. In this unique Covenant Abdul-Baha admonished all to remain firm and steadfast, saying:—

"Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

"In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'thou art Peter'—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

"But in this Dispensation of the Blessed Beauty (BAHÁ'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHÁ'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says is right,*

FROM THE *KITAB-EL-AH'D*—"BOOK OF THE COVENANT"

It is revealed in the *Kitab-el-Ah'das* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise and glitter:—

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not at its seeming differences. *This is the TESTAMENT OF GOD: that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabeen), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, *The Ah'das*:—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom GOD hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

FROM THE *TABLET OF THE BRANCH*

Verily a WORD hath gone forth in favor from the Most Great Tablet and GOD hath adorned it with the Mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through it, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through it, they shall glorify their Creator and sanctify the Self of GOD which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye GOD for its Manifestation (*THE BRANCH*), for verily it (*THE BRANCH*) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto GOD and whosoever turneth away from him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, he is the Remembrance of GOD amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of GOD, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifyeth GOD, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrance of the Rizwan from his roses and be not of those who are deprived. Appreciate the Bounty of GOD upon you and be not veiled therefrom—and verily We have sent him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of *THE BRANCH* are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of GOD, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

“THE PURPOSE OF THE COVENANT WAS SIMPLY TO WARD OFF DIFFERENCES”

Address delivered by Abdul-Baha at the home of Mrs. Corinne True, Chicago, November 1, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Gertrude Buikema

THIS evening I am well pleased with every person here and in meeting the friends of God and the maid-servants of the Merciful. Praise be to God! the faces are radiant and the hearts are attracted to the Kingdom of ABHA. In the countenances of all faith is expressed and this is a source of joy. The Blessed Perfection, BAHÁ'O'LLAH, for fifty years endured hardships and vicissitudes. There was no vicissitude which He did not experience. There was no ordeal which He did not sense. Notwithstanding that, He endured all in the utmost joy and happiness.

Whosoever beheld the Blessed Perfection was certain of His great happiness—not a trace of sorrow was ever visible in His face. In prison even He was like a king enthroned upon the throne of majesty and greatness and He ever conducted Himself with majesty, great certainty and dignity. Whenever the grandees and the officers of the government were presented to Him, they at once became most respectful. His dignity and majesty were awe inspiring. . . . Remember He was a prisoner—He was in prison. That is to say, He endured all these ordeals for the sole purpose of illuminating us, in order that our hearts might be attracted to the Kingdom of God; in order that our faces might be radiant through the glad tidings of God; in order that we might be wholly submerged in the Ocean of Lights; in order that we might be as radiant candles shining and illuminating the dark recesses, flooding all the regions with radiance. Now, as I look around, I observe that your faces—praise be to God!—are radiant, your hearts are filled with the love of God, you are thinking of service in the Cause of God. Therefore I am very happy to be here and I hope that this happiness will be with you always—an eternal condition.

I went to San Francisco and from there to Los Angeles. In reality I found there most attracted friends. Truly zealous and set aglow with the fire of the love of God, their sole purpose is ever to serve the Kingdom of ABHA. Therefore I am hopeful that you may serve more faithfully, that you may take precedence over all the others. I hope that the fire of

the love of God may be so enkindled in Chicago that all the cities of America shall be ignited. This is my hope. In brief, this is my third visit to you here and this in itself expresses the degree of my longing to see you and the extent of my love for you. It was thought that I should go from San Francisco to the Orient, going directly to New York, but out of excessive love for you all here, during my second visit I passed through here and in my third journey I have sojourned in Chicago in order to visit with you and to associate with you in good fellowship. I hope that these three visits of mine may be most productive in the future. May you all become signs of unity; may each one of you be a standard of BAHÁ'O'LLAH; may each one of you shine even as a star; may each one of you become very worthy in the Kingdom of God; may you experience such a state as to astound the people; may they all say of you, “Verily, these persons are proofs in themselves of the validity of BAHÁ'O'LLAH, for through the training of BAHÁ'O'LLAH they have been so regenerated. These souls are peerless; these souls are truly the people of the Kingdom; these souls are distinguished above the people. This is the proof of BAHÁ'O'LLAH. Consider how well educated they are.”

Although this Cause appeared in the Orient, the friends of the Orient were self sacrificing to the utmost, they forfeited everything. It is a significant fact that to a human being the dearest thing on earth is his life, yet 20,000 people offered their lives and were willing to have their blood shed in the pathway. In the last episode, which transpired in the city of Yezd, two hundred of the Bahai friends were exterminated and they went to the place of martyrdom in the utmost state of attraction, even smiling with the greatest joy and gratitude. Some of them offered rock candy to their executioners, saying, “Do taste of this, so that with sweet taste you may give me the cup of martyrdom.” Among these beloved ones were a number of women who were subjected to the most cruel manner of execution. They were cut to pieces, and not content with that, some of them were set on fire and their bodies were consumed; but not a single soul among the Bahai friends recanted or objected to them.

No resistance at all was manifested. The Bahais in that city were most courageous and strong. In point of strength and fortitude one single Bahai could have withstood many of the others, but they proved non-resistant. They were martyred in the utmost state of resignation. Many of the friends thus wronged were crying, "O Lord! forgive them; pardon them, they know not what they do. If they knew, they would not commit such a thing." Thus were they exposed to martyrdom, but they willingly offered all they possessed in this life.

It is stated in certain prophecies in the east that when the Standard of God appears in the East, its tokens will become evident in the West. This is truly good news—this is great glad tidings for you. I hope that you may be able to fulfil this prophecy. Thus may all testify to the veracity of this prophecy, saying, "Verily, the Standard of God did appear in the East, but its tokens became resplendent in the West." Verily this will become a source of great joy for those in the East. All the friends in the East are anticipating the good news and glad tidings which may come from the West. They look forward to hearing that the friends of the West are in the utmost state of firmness and steadfastness; that the friends of the West are distinguished in founding the oneness of the world of humanity; the friends of the West are even offering their lives for the establishment of International Peace; the friends of the West are the Lights of the Kingdom; the friends of the West have all proved to be the manifestation of God's mercy; the friends of the West have proved to be the expression of the favors of the Blessed Perfection; the friends of the West are all the very stars of God's bestowal; the friends of the West are all blessed trees, and that the friends of the West are all flowers of the garden of sanctity and purity. In short, any good news which may leave here for the East is the cause of their rejoicing and holding a feast; is a source of great gratitude on their part, and they praise God therefor. If it were possible for them, they would give their lives for you. They would not hesitate in sacrificing. The friends in the East are all united and agreed.

There are no waverers in the East; there are none who oppose the Covenant of God. There is not a single soul in Persia who is opposed to the Covenant. They are all steadfast. Not a single person in Persia can speak against the Covenant of God—not outwardly nor in-

wardly. There are three persons in all the country who were the enemies of BAHÁ'Ó'LLAH and they have made this as a pretext, because a division would be disastrous to the Cause of God. It is confined to three persons—the rest of them are all steadfast and firm. Surely Dr. Moody has kept you informed. You may ask about the conditions and ask if there is one nakazeen. There is not a single one—all are perfectly firm, solidly steadfast and obedient to the blessed command. If any soul wishes to say a word, they will ask him: "Is this a word of your own or from the Center of the Covenant? If you have a certificate from the Center of the Covenant, show it. Where is the letter from him? Where is his signature?" If he can produce it, they will accept it. If he has not that in his hand, they say: "We cannot accept this because this is from you and returns to you. From the Blessed Perfection we have no command to obey you, and the Blessed Perfection has revealed a Book of the Covenant in which He has covenanted with us to obey a certain Center of the Covenant. He has not covenanted with us to obey you. Therefore this statement of yours is rejected. You will have to advance a proof. We are commanded to turn to One Center. We do not obey various centers. The Blessed Perfection has taken a Covenant with us and we are holding to this Covenant and Testament. We do not listen to such nonsense." Perhaps people will arise who may speak words of their own and we are not commanded to obey them. This is not like the past dispensation, for His Holiness Christ did not appoint a Center; He did not say, "Obey that Center." Jesus said to His disciples: "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the Living God, the Word of God." And His Holiness wished to make firm the faith of Peter, and He said, "Thou art Peter, and upon this rock I will build my church"—which means that this faith of thine is the correct faith. It was a sanction of the faith of Peter. He did not say that all should turn to him. He did not say, "He is the appointed Center of My Covenant." He did not say, "He is the Branch extended from My Ancient Root." He did not say, "O God! render as dear all who serve Peter. O God! degrade anyone who is not obedient to him. O God! Verily shun him who is a violator of the Covenant. O God! Thou knowest that I love everyone who is steadfast in the Cove-

(Continued on Page 234)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. V

Massa'ul 1, 70 (December 12, 1914)

No. 15

WORDS OF ABDUL-BAHA TO THE BAHAIS REGARDING THEIR ATTENDANCE AT THE PANAMA PACIFIC INTERNATIONAL EXPOSITION IN SAN FRANCISCO IN 1915

From Tablet Dated July 12, 1911.

"The future of California, whether in regard to its material affairs or its spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom, and be the means of promoting the religion of God.

"Regarding the Exposition of 1915 which will be inaugurated in San Francisco, America, undoubtedly from now on the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion."

From Tablet Dated April 14, 1914.

"The believers of God from now on must think about going to the Panama-Pacific International Exposition (in San Francisco). Every one goes to the Exposition either for amusement, or recreation, or in the hope of obtaining commercial benefits. But you, who are the believers of God, enter the Exposition with the desire to summon the people to the divine Kingdom, and hope to receive the breaths of the Holy Spirit."

WITH ABDUL-BAHA UPON MOUNT CARMEL

BY CHARLES MASON REMEY.

BEFORE leaving Egypt for Syria, both the United States consular agent and Cook's representative in Port Said tried to discourage Mr. Latimer and me from going into Turkish country, for they knew that war was imminent. However, we had Abdul-Baha's instructions to come to Haifa by the most feasible route; so we left Egypt by the first steamer bound for the Syrian ports.

Upon our arrival in Haifa we found that

the troubled condition of the land had not been exaggerated. The mobilization of the army had been on for some time. All the foreign post offices were closed; the banks were also shut; consequently business was almost at a standstill, and the mass of the people were under the spell of war panic.

In the midst of all the unrest and confusion we found Abdul-Baha serene, calm and peaceful. After sending to a place of safety in the

mountains the various Bahai families of Haifa and Akka, Abdul-Baha had gone up into the hills himself to see to their welfare, and it was upon his return to Haifa from this mission of service that we met him.

During the fourteen days we were with Abdul-Baha he spent most of his time on Mount Carmel. Upon a shelf half way up the mountain overlooking the bay of Haifa with Akka in the distance, is the tomb of The Bab, and near this are several houses. In one of these lived a friend and in one room of his house Abdul-Baha stayed. In another building nearby some of the Bahais lived. We lodged the nights in Haifa, but the days we spent upon the mountain near Abdul-Baha.

ing so fragrantly from His Branch, Abdul-Baha.

During our visit we had several personal interviews with Abdul-Baha and many times we heard him give short, informal, general talks, but the greatest blessing which was ours seemed to come to us from within our hearts as we responded to the spirit of Abdul-Baha—that spirit—impossible to describe in words—the spirit in which he does all things, and which, coming from him, penetrates to the hearts of all who in soul contact with him, taking with it joy, love, peace and the life of The Covenant.

Amid this shower of bounty I realized as never before that the Bahai Message can only

EXTRACT FROM TABLET TO CHARLES MASON REMEY

“With the utmost resolution and constancy call the souls to the Kingdom of ABHA and invite them to the firmness and steadfastness in The Covenant and Testament. Read to them the translation of the *Tablet of The Branch* and speak with gentleness, moderation and loving-kindness, saying:—

“We have no other aim save the protection of the Fortified Fortress of the Cause of God. We must guard this Fortified Fortress from the attack of the thoughtless ones. Hence we must all turn our faces to the appointed Center in order that the Bahai Unity might be preserved; otherwise in one year the Bahais would be divided into a thousand sects. We entertain no other object except the safety of the Cause of God.”

—ABDUL-BAHA ABBAS.

Because of the condition of unrest in the country, there were but few people coming to see Abdul-Baha. He spent much time alone in his room writing Tablets. We often saw him apparently lost in meditation, and we felt that he must have been sending his spirit out to the people in all parts who were suffering so intensely for that which he had to give.

All pilgrims will testify to the atmosphere of the spirit which rests upon Carmel, “The Mountain of God.” From the earliest times God’s revelators have stood upon her slopes proclaiming their messages to the world, and now from this same holy ground Abdul-Baha is demonstrating the Cause of BAHÁ’O’LLAH and establishing the ABHA Peace in the heart of humanity.

During those fourteen days in that Holy Spot a real inner awakening came to us. It was a greater realization of the spirit of The New Day—the spirit of The Covenant of God—the spirit of BAHÁ’O’LLAH which is radiat-

be given effectively by coupling with the letter of The Truth the spirit of the Cause of God! It is this spirit of love and gentleness which penetrates the souls of those whom we meet, and when the souls are thus attracted, the message penetrates through the minds into the hearts of the people, and thus spiritual seeds are sown which in due time bring forth only its like. War brings forth war, and peace brings forth peace. Abdul-Baha stands as the central exponent of The Cause of BAHÁ’O’LLAH which is the Oneness of humanity and Peace.

The mission of all those who have received this light is to go forth to humanity carrying to the people of all classes, nations, races and religions the Bahai Message, in the spirit in which it has been revealed. Therefore let us all hasten to so purify our hearts that nothing may remain there save love and peace, so that we may lead the people to the source of Divine Bounty.

"THE PURPOSE OF THE COVENANT WAS SIMPLY TO WARD OFF DIFFERENCES"

(Continued from Page 231)

nant." In all His Books, Writings and Epistles this has been revealed. Therefore, the Bahai dispensation is distinguished. No one can cause any differences. After Christ there were various sects, there were various denominations, each one claiming to be the right one, and none of them had any written document from Christ—no proof from Him. Therefore each claimed to be the right one, but BAHÁ'O'LLAH, with His own pen, has written a Covenant and Testament in which He declares Himself, covenanting that the one who is the Center of the Covenant is the one to be turned to. Therefore you must thank God that BAHÁ'O'LLAH has made the pathway straight. Everything He has illustrated and every door He has opened for you. There is no occasion for any hesitation on the part of any soul. The purpose of the Covenant was simply to ward off differences, so no one can say, "My opinion is the valid one." Any opinion expressed by the Center of the Covenant is correct, and there is no way for disobedience for anyone. You must be very careful, perchance amongst you may be those who will be nakazeen, the violators of the Covenant. Do not listen to them. Read the Book of the Covenant. All have been commanded to obey the Covenant, each and all, and the first is addressed to the Branches. You must turn to the Center—He is the Expounder of the Book. Should any soul so clearly disobey the Command, can he even say he is a Bahai? If anyone should have disobeyed the explicit Command of Christ, could he truth-

fully have said that he was a Christian? Impossible!

In conclusion I would say that I am well pleased with you. I am very glad to meet you all. I shall pray for you, seeking confirmation from the Blessed Perfection, and you must be grateful that—praise be to God!—He has chosen you out of the people and that such glorious bestowal and such endless graces and favors have been specialized for your benefit. You must not look at the present time, for this is the beginning, as it was the beginning at the time of Christ. Ere long you will see that you will be distinguished among all the people. The Divine Confirmation from all standpoints will uphold you; the radiance of the Kingdom of BAHÁ'O'LLAH will illumine all your countenances. The utmost gratitude must be expressed, and I am hopeful that after I leave here I shall ever hear good news from you, showing that the friends in Chicago are occupied with the services of the Cause, are occupied with the joy of promoting the Word of God and are occupied in spreading the teachings of BAHÁ'O'LLAH; they are kind to all people and they exhibit the utmost love impartially to all humanity. This is the one hope that I have. This is the anticipation on my part and I am sure you will endeavor so that all the friends in Persia and I may experience the utmost happiness. May you be a source of joy to us; may you be a source of our good pleasure; may you be the source of great comfort, ease and composure.

MASHRAK-EL-AZKAR BUILDING FUND

Received previously, \$6,118.61; received during November, \$519.50.

Total received to date, \$6,638.11.

OUR PERSIAN SECTION this issue contains: (1) Tablet revealed by BAHÁ'O'LLAH pertaining to Birthday Anniversary Feast; (2) "The Birthday of BAHÁ'O'LLAH," by Mirza Abdul-Kassim G. Shirazi, Egypt; (3) continuation of article from India; (4) brief article by the editor of *Sind Gazette*; (5) the Teachings of BAHÁ'O'LLAH; (6) The Day of the Lord and the war of the world; (7) channels of correspondence closed; (8) arrival

of Mr. Remy and Mr. Latimer in America; (9) "The Wolves in London," by Mirza Lotfulla Hakim; (10) Feast of the Anniversary of Abdul-Baha's ascending the throne of The Covenant; (11) translation of an article by the editor of the *Palo Alto Times* in same paper; (12) news of the death of Mirza Mohammed Javad, son of Hadji Mirza Hassan Khorasani, of Cairo, Egypt; (13) Basheer, a servant at Acca, stricken by the arrow of disaster.

خبر وفات قاضی الحاج میرزا محمد جواد

در قلم مصر

جناب آقا میرزا محمد جواد فرزند امجد حضرت حاجی میرزا حسن صاحب تاجر خراسانی از اعظام احباب وثقات و ثبات و تاریخ بر عهد و مشاق زلال آریاب صبح روز سه شنبه ۲۷ اکتبر ۱۳۱۶ در حال نوبت و تسلیم و رضا ارتحال بعالم بقا نمودند و از جسد ترابی بعالم روحانی شتافتند رحمة الله علیه و اسکنه الله فی جوار عنایتیه *
سه شنبه روز مجلس ختمه علی الترتیب مهیا و جمعی از تبرکات و نجار ایرانی و مصری و اروپائی جمع و بیعت و تسلیت ذاکر بودند *
الحق مرحبات حاجی میرزا حسن صاحب و جمیع دوستان بسیار مؤثر واقع گشت خداوند اجر جزین و صبر جمیل کرامت فرماید *

تجربا خند:

بنهایت اسف و حزن حضرت والد ماجد این مرحوم را مراسم تعزیت تقدیم بنمایید و از خداوند تبارک و تعالی جازا، مقضات و تسلیات لامر تتر برای جمیع این عائله شریفه صبر و تسلیم و اجر جزین طلبید و همچنین از قبل احتیاج امریک علی الخصوص انا نیکه حضرت حاجی را و مغفوره را در شخصیا میشناسند سر سلاتی و انا لله و انا الیه راجعون میگویید *

تیر قضایا بر کبشیر خور

هرگز از احتیاجی الهی که در ایام اخیر بحاله باک و دل زده مان کسبه مقصود شده تا اسال لا بد که جناب کبشیر خادم مخلص از جناب شایسته زرا این جوان در خدمت آستان با ملک بزرگ شده و همیشه تا بزرگ بوده حال خبری آمد که تیر قضایا با خود و ایام فانیش را انوشی بر آستان معلوم شدی و حیا پیشری که از قضایش فرم و چون هر این ایام نیست شقیش بجان اینکه سارق دید یک گلوز که حجم کبشیر خور بد معلوم شد که سارق بنوده همان کبشیر ما بود و روز بعد حیانتش را به خالقش تسلیم کرد *
باری این قضیه مؤثره بسیار سبب حزن جمیع قلوب مجرم قدس و ازان و آشنایان این جوان گشته و لی الحمد لله که کبشیر به حسن خاتمه و حسن عاقبه فانز شد و آن رضایمان را که در صورتی که در این احوال صابر الفداء و لا بد لهذا القضاء حکم کردی حکم حاکمات البریه و بها : و حقیق بانها مختار *

دکتر رضا رفیعی

طاهر شد ملقب باب تعویض عالم انسانی بواسطه آن معلم الهی و عمیق فاضل او بر حضرت دین اسلام جبرئیل فرمود گفت تعالی علمای مسلمانان را بقتل خود باین سبب آن علمای بر خلاف او برخواستند بیرون او را شهید کردند آخر حکومت ایران او را بکشتن فرود مع هذا تعالیم او بخواستند از هر جهت بیرون او بیاورند و با آنکه ظلم و اعتساف بسیار بود و این دین در تحت تحقیر بود بجا الله تعالی فرمود بر تأسیر تعالیم الهیه و وحدت عالم انسانی و صلح عمومی حضرت بجا و الله انعمال انجیا و الخیای برین بودند چون تعلیم بر این مشهوره فان شتند در طهر این مجوس گشتند چندی در هر گل و زنجیر بودند آخر این بیخدا گشتند در آنجا با تیر تعالی خوردند نشو و اند که آن آستان سبب عبادت و نیای مسلمین شد لهذا ایضا از آن ملکی بملکی گزین نمودند جمیع ایام خود را در جبر و استبداد گذرانید پس از معورسات و راهی ترویج این بر بردوش پیرشان عبد الباقا افتاد ایشان در همان سنه بعثت حضرت باب متولد شدند *
این شخص عمری است که جمیع ممالک عرب سازت فرود علی الخصوص نکلستان و پارسی و امریک که امر بجهانی اندر آوردند حضرت بجا و الله در کجا بخورد بیرون خویش را نصیحت مفرماید که الی الابد باید شمشیر در خلاف ماند و بجای او کلمه صلح ظاهر شود *
حضرت بجا و الله اعلان صلح عمومی نمود و خطای مملک عالم مفرماید که اختلاف و نزاعهای خود را باین حکمته عطی رفع نمایند *
همچنین مفرماید بیح محبت و الفت و آزادی باید که جمیع مملک عالم محقق یابد *
بها آیات دوستی با جمیع نمایند *
در ایجاد یا ترویج کسان عمومی بکشند زیرا این سبب الفت و ارتباط عالم خواهد شد *
تعلیم و تربیت عمومی را نیز فرزند فرمود *
و همچنین فرمود هر رفتنی باید داری صنعتی باشد و با شغلی که اگر آنرا با نهایت بکار و حیاان عامل شود حکم عبادت دارد *
از دو واج را واجب و عبادت را ممنوع فرمود *
حضرت بجا و الله را الهه چنان که دینشان سبب سعادت عالم گردد *
قمار و شرب و امثال اینها را منع کرد *
اسایت این تعالیم روح جدیدیست قابل توجه جمیع اصطلاحاتی که مصلحین غریب در تحقق آن ساعی هستند در این دین دیده میشود و عجیب آنکه جمیع این توانم را بچاه سالی پیشین بفرستید حضرت بجا و الله معصوم در زندان بودند در شرق تأسیر فرمودند *

منزل امة الله سبزه هريك براي احتفال در عيد جلوسه آنوس
 طلعت من اراده الله بر عرش عتبات منعقد گشت همچو از و شای
 آفرین حاضر شدند پس آن خرقهای و شیرینی و کیکهای مختلف
 بعد از ساعت پنج شروع شده تلاوت الواح و نماجاتهای
 سالی که بعد چند نفر از دوستان جهانی قدری صحبت نمودند
 یکی از صحبت صحبت نمود دیگری از اتحاد دیگر و از جمع عمومی دیگری
 از اهمیت نبوت در عهد الهی و توسل به ذلک و توجه به یافته
 عموم از بساحت اقدس نازل شده و تازم رسیدن مع الواح
 خصوصی که با آنها بعضی از احباب رسیدن بود تلاوت گردید *
 فی الحقیقه مجلسی بسیار روح و بهایان بود و تریب و نظم
 نیز از این حیثیات بسیار دوستان که در میان آنها بودند
 و ستاده شد و همچنین عرض نمودند از بساحت اقدس حضرت
 مدنی الوهی ارواح العالمین الفداء عرض گردید و جمیع اعضا
 ایصال حضور گشت و همچنین یاران محبت این عزیزان نمودند
 که از قبل کل احباب لندن خدمت جمیع دوستان آن سالان
 و مخصوصه احتیای با آن تریب از پیش اعظم عرض نمایم
 لهذا جمیع احبابی که از این محفل افتخار تریب و نهیت
 بنمایند و از جمیع القاس دعا دارند *
 عبدالکرم
 لطف الله حکم

توجه به حق الهی
 مدیر مجریه پالیاتو تا این تاریخ ۷ ماهه اکتوبر ۱۹۱۳
 پالیاتو از شهر مارکالونیو در آمریکا و محل در الفنون انجامست *

فروابع در الفنون عظمی و فرداشب در کلبای و چندین شهر
 پالیاتو رئیس عظیم امر الیکتریکها حاضر میشود مقاصد علم و عرفین
 دیوان و اخوت عمری از عالم است نام این شهر جمیع عبد الهی است
 در بعضی السن باسم عتبات الفنون موسومند ملتا ابرق و طبع حیث
 الحیات و وطنشان عالم است پس از صعود و الیرشان حضرت
 بهاء الله [ردای طست در تاریخ ایزل بر شان انسان گذارده شد
 در جمیع مشاغل و مصائب سیم و شریک با و الیرش خود بودند
 چهل سال از عمر خود را بر اسطه ظلم و تعدی سلطان ترک [عبد الحیدر
 در سخن گذارند چنانچه سنگ تویر اهل ان تر فرود اند و یاد و یای
 صادق پیغمبران را خن قدر ندانند از وجود نفیس ل نیز
 و مدنی نمودند و طست از ایشان شمللا و در خشن است و عالم ایزل

مغفرت و درجه بلوغ برساند و این بلوغ عبارت از نیاوی سالی جمع
 اویان است که مصداقش در سبک انسان ظاهر میگردد *
 در فن عکاسی ترتیب از فی احد شش کمر بواسطه این ترتیب اجزاء
 مستقیم صورت گرفته تا تجزیه نموده و بعد جمع کرده طلعت کل در نهایت
 کمال جمال میسازند بعضی جزو جمیع اجزای هر یک که در شش و بار بر سر
 مقصود پیوند میشود و نتیجه صورت یکدیگر میکل میگردد مثل این ترتیب
 فن عکاسی تمامه مثل اسرهای است در چند جمیع شش مستقیم یعنی
 تمامه میند ادیان در اینجهانی که آنچه خوب بوده گرفتارند و در دنان
 قابل ذکر دانسته اند جمیع او و حقایق آنرا در این روز که ساطع است عن
 قریب عالمگیر خواهد شد و جمیع مذاهب مختلفه در اینجهانی که حقیقت
 داخل خواهد نمود زیرا داراست با دو و تعالی است که در آن معقله ایزل
 وسجالت * مثل دیگر نظرم آمده در اینجا که بنام اگر سخن
 در اینجهانی که آنچه آنرا مستقیم مشاهده مینماید در حقه حافظه و لکن خود
 گرفتار هستن خوب و زیاده استنی هر نظره کشتنی از هر کجاست
 در علم از نو بناماید ملاحظه نمایند که چه اساس مین و بنا میاید
 خواهد شد چنین است اسرهای که بنام هر ما هو جمیع سخنان را
 گرفتار بنای این هندسه ساختار است بهایان بنای تاسیس نموده
 و بی ساختارند که بایش بر سخی و پیروی و سلط و بودی جمیع ایزل
 به استا با زاست در این با و میدان از وجدان خود اعلان مینماید که
 خدا یکی است و خدا یکی است واحد شایع جمیع اویان است الهی و آتش
 عالمیان و اتحاد بینگان است بنا بر این اسر بنای جمعی است که محیط بر
 کل اشیا است و از اینجهت بنده و وسیع است که جمیع سایر اشیا
 و طبع ایزل و اختلاف ندره فروع است از طبع نافع و شرفی است
 از اینجهت دور هر وقت علم کشتنی مینماید حقیقی از حقایق از حقایق
 اشیا کشف کند آن کشف محصور علم نیست نه محمل بلکه آن
 کشفین تعلق جمیع عالم دارد مثل اینکه ما غراب و عجایب حق بر شرف
 محصور علم ازیسون یا عمل او که منلو با یک است نمیدانیم که این
 قوه کشف شده ما جمیع از او دیده سیم هر فقهی که بر انسان نازل
 باید انسان برکت را با خود خود برساند در ایام گذشته نظر مینماید
 که فخر را احمق مینماید هر چند تمجید و تعریف جمیع از جمیع ایزل
 اختراع است هر چند در سراسر جهانی در مملکت قدری از این ظاهر
 شده مملکتی که حال خواب است اینها صادق از انجا شرفی خود
 عالم ابداع گشته ما را عمل تاسیس و مملکت بناید حجاب گردید
 اصل بنا است که صادق است و عالم گیر شده حضرت عبد الهی
 بزبان فارسی صحبت مینماید و با با ناستان با انگلیسی ترجم میشود
 بروید و بیشتر *
مجمعی از تاریخ ایزل
 در سنه ۱۸۴۴ [بران سنه ۱۲۶۰ هجری] در ایازن جوانی سیرت اعلی خدا

عجایب

اشعه آفتاب حقیقت فانیید - هیئات عیادت که این آفتاب
 به راه خود بقدر نور دهند برد ملاحظه فرمائید که در جمیع
 ایام مظاهر مقدسه مانند حضرت موسی و حضرت مسیح و
 حضرت رسول و بعد از انبیا و اولاد ایشان چه قدر از این
 قبیل نفوس پیدا شدند که خواستند بیان الهی را مترادف
 نمایند و امر الله را خواستند که دکافی باشد بر این نافع
 چیست و بهیچ وجه و هوس نفسانی خویش قصداً یا غیرت
 نمودند و در آنک زمان نام بود گردیدند و همچنین
 این امر مبارک ملاحظه فرمائید این سرزاد احمد علی نسبت
 به جمال مبارک داشت چون بر نفس خود افزودند چه نفعی
 چه توانست بکنند و همچنین آقا جمال این همه شهرت داشت
 و دیگران و دیگران چون بر نفس خود افزودند چه نفعی
 بردند مگر آنکه عاقبت جمیع خود را غیبت زمین
 انداختند در صورت از حق جل جلاله حفظ حمایت
 جمیع دوستانش را سال و آلم و از درگاه جمال الهی طلبیم
 که این گمراهان را نیز از چاه غفلت و نادانی نجات بخشد *



مخبر اختر: انجمله خطاب جمال قدم جل ذکره الاعظم
 باین افتخار ضلالت مضمحل حکمات مکتوبه میفرمایند :-
اعجبهای معروف بعلم!
 چرا در ظاهر دعوی شبانی کنید و در باطن ذنب
 اغنام من شده اید مثل شما مثل ستاره قبل از صبح آفتاب
 که در ظاهر در می روشن است و در باطن سب
 اضلال و هلاکت کاروانهای مدینه و دیار من است

بلی چندی از این لگان با سر یکا آمدند و بهزار صلح و بیوع
 مکر و دسیسه خواستند که با اغنام الله ملاقات معاش
 کنند ولی خائب و خاسر گشتند و بروی آنها جمیع ارباب
 بسته شده زیرا در جمیع ایالات متحد آریک نظام انور
 در دست احای معروفین نابین بوده و هست و بدو زبان
 و ضاع عملیک هیچ کاری نمکنند علم میثاق فوق الرؤس و
 موج میزند و انوار عهد جمال قدم طویل انور را با هم شن
 در خرابه های تاریک ماوی داده *
 مختصر اینست که کاس حضرت ناقصین منحصر بیک
 چیز و بس و آن سب گمراهی و ضلالت بعضی نفس سیک
 قافه در راه الله میشوند *

عید جلوس مرکز میثاق

در بیست و نهم ماه نوامبر ساله خیاقتی بیام روحانی در

ولی لله الحمد و الله شمس میثاق در کمال اشراق در میثاق
 رخشان است و یقین بین دلیم آنچه در عالم واقع و مشهور
 و ظاهر گردد اسباب ارتفاع امر الله و سیرای عباد خواهد بود
 و آنچه در کتب و صحف الهیه نازل و مذکور است ظاهر شود
 خواهد گشت *

و او هم سیرای عباد خواهد بود

این دو جوان مشغول تخریب نورانی ستر چار ز ناسوزی می
 و ستر جویج لایقار بعد از زیارت ساحت قدس و سیاحت
 در اروپا در این ایام مراجعت با سر یکا کردند بی شایسته
 صحت و وجود مبارک و الواح جدید که از قلم اعلی نازل شده
 آورده و بحسب حقیقی طائفین و فزاین کعبه مقصود
 و سگان مصر و اروپا بر بردن و ضواهران روحانی ارباب
 ابداع فرمودند و حال در نشر نجات عهد مبارک میشوند
 و در هر شهری که وارد میشوند سبب سرور کل باطن میگردد

گروه های لندن

بقلم جناب آقای میرزا الطاف الله حکیم مورخه ۱۶ اسفند ۱۳۱۴
 در چندین قبیل بعضی گروهها عرض توضیح امر الله و اجرای
 مقاصد نفسانی خود در برین دوستان الهی باین صفت
 حمله آوردند و بگمان خود بلباس پیش درآمدی
 توانند مقاصد خود را مجری دارند ولی الحمد لله
 صد هزار شکر خدا را که آت شبان حقیقی اغنام
 الهی را بیدار نموده و از چنگال این گروه های بی وفا
 نجات داد همین جمله این نفوس ضعیف باعث شد که
 جمیع دوستان این سامان مگر چند نفی که غرض دارند
 ثابت تر و مستقیم تر در عبودیت طلعت عهد و میثاق
 الهی شوند . از قرار معلوم که چون چنگال این
 بی وفایان به سنگ خورده و نتوانستند مقاصد دنیوی
 خود را در برین دوستان ثابتان مجری دارند مغترباتی
 و القایابی چند نسبت دادند که حقیقتاً بزبان و قلم
 انجیکرش حیا میکنند و آن مغتربات و تزویرات انکیه
 را در سایر نقاط عالم منتشر نموده اند تا اذ هات
 دوستان را مضطرب نمایند بگمان آنکه ستیاند تفاوت
 امر الله و مقاومت مرکز عهد و پیمان الهی نمایند و حال
 آنکه هنوز همکال انور اطهرش در این عالم موجود و ثابت
 صحت و سلامت و دالست و انوار طلعت عهد و میثاقش اند
 شمس بر آفاق جهان مشرف و جمیع عالم بریزد گوا این شهادت
 داده و میدهند این بی وفایان بگمان خود متزلزلند ستر

و الله و بهد عقلیه و تالیفیه فرائد افکار و اتفاق صلح و سلام و وحدت عالم انسانی
 و غیره سعادت عمومی و مفاسد اختلاف و اشتقاق و جنگ و جدال را از میان
 برطرف داشتند و فرمودند دین باید بسبب علم و دین ظهور اتحاد محبت و الفت
 بین اهل جهان باشد نه باقی خصمالت و نفرت و اختلاف و دوری و جدال و فرود
 از این برای فایده نایبنا هدا همیشه بسبب تعصبات و اختلافات جنگ و جدال و
 قتال بین ملل و دیان بوده و سبب خرابی عالم و لایزال فریب و خرابی و لایزال
 ابدی گشته و عالم انشا آسایش نایبنا نه حال چندی هم هست که کوشش و اتحاد و
 صلح و سلام و حقیقت و آسایش عالم بشریت نماید و اثر آن آن را هرگز کند
 و ایام نایبنا نیز رعایت نماید جمعی از بزرگان و فضلاء دیان و صلح
 گویند و اظهار عمل و ترویج نمودند و مقاله های مفصله در هر یک از این
 و امیک تحریر و درج کردند و دعایم انتشار دادند و تمام محبت برین عملی است

و معترف گردد و همچنین از آثار و تعالیم این عالم میشود هر روز در لغات
 آسایش و سعادت برین غایت و آسایش شخصی خود ترجیح دهد امری از غیر
 قبل نمی کشد بل انسان را بر شرف و کلمات آنها همت و خوشتر آنگاه میکند
 که هر کدام از غیران نمی درین خود بر حسب مقتضیات وقت بوده اند
 سسر استارخ بیان کرد که اگر چه مقصد کل امری اتحاد است و کل کار
 و جات ممکن نیست تا این عالم هست نفسی خود را همدرد کرد در عقل صفا تمام
 و دولت است و تفحصند بود همیشه نفسی خواهم دید در عینا مختلفه
 و بصعودند بعضی بمقامات عالم فائز و برخی در نقطه سفلی ساکن ولی
 تکلیف است خاصه که بمقامات عالم فائز شده اند اینست که شب و روز بکشند و جلد
 نمایند تا باران و خولان خود را نماند بخشد آنها را هم ما بل بصورت نمایند
 مسئله دیگر آنکه جوهر ایشان در وجود هر فردی قوه عظیمه فی و در دیگران
 است که اگر انسان آن را حیثیانه باید و شاید تربیت نماید و ترقی دهد و از هر یک
 عالم بالا بگذرد این خصله الهی در هر نفسی موجود و در کل اینها است
 این خصله را به لطف بعضی الهی ترقی بهمیم * سسر استارخ بیان کرد که
 دلبر جهانی کشتیش و ملائیت و سر و جویان این برین شول و جین سا بل طالع
 ابر و جوی خلقی نیستند فذکر که در خود احساس نمایند که قوه نفسی این تعالیم را
 دارند قیام نموده اند و نایبنا نیز همت بایشان میرسد *

تتمه مقاله از زند

که در شماره ۱۳ جلد ۵ مجم باختر چاپ شده
 و حکمت قانوق منتظر گردید و باب آرزوی مفتوح شد
 در این مقام سسر استارخ چند حکایت شخصی ادا نمود
 که در نهایت حزن و دلشین بود و شری داد که چه نوع در آن ایام با
 خود دل تغییر داده اند دست جاسوسان و مستحفظین فرار کرده
 داخل این جسد خانگر گردید و ساعاتی متادعی با آقای خود در
 مسائل روحانی صحبت می نمود و دو یا سه بدون اینکه کسی از صحبت
 او آنگاه شود خارج میگردد سسر استارخ میگفت که تحقق این سسر بسبب
 قوه روحانی بود و اول محفوظ می نمود * پاره شهرت این بیخبر روز
 بروز با طراف و کمان عالم بشر نمود و از جمیع جهات ارباب و سایر بلاد صد هفتاد
 مسافرت نموده که در حضور این شخص در تمامها مشرفه از تعالیم سسر و از هر فردی
 گردید پس از صعود بقاء الله عبدالجبار که دریم اعلان امری بپوشد روز
 بموجود بق طاع بقاء الله جانشین امری بدین گردید و در سسر جهان عالم بشر
 قیل و منقول و سخنان این اربابانی شرف و تزیین فرخ کرد سسر استارخ بیان کرد
 تا اینجا این امر سسر استارخ شروع نمود بشرح تعالی که چه نوع درین
 و ساده و مورد سعادت بشریت و چگونه کافه صون و حمایت هر فرد از نوع انشا
 است * درین سکه ثبت و جلی و ابتدایات دین باید موافق سال و علی باش
 دین هر دو صانیت و متعلق محبت انسانی ساده و کلان بمقام دین فائز گردند
 اجن انان محرم بشود نیومات دین مانند باران آسمانی عالم است
 انسان هو مشرف قوی روحانی و ادراک تعالیم جهانی در جهان اوجهای
 بعضی جهات لذت بینید و یکی رؤسای دینی که آن دانش برینند و خود را
 برین دال اندوز نمایند ازین عطیه سبحانی محرم مقصود اصلی امری
 اتحاد است نه فقط اتحاد دیان بل اتحاد ملل و نژادها عالم انشا از این تعالیم
 مستوعه در نظر شخص بصیر مانند گلستانی است که گل های رنگارنگ از هر قسم
 و هر فردی در آن دیده میشود و نتیجه جامعه از نوع اختلافات الحقیقه
 اتحاد است زیرا که جمال و کمال هر یک سبب تزیین و آرایش دیگر است *
 امری باقی مقصود است که عالم انسانی برین حقیقت واقف و فهمیده در هر یک

در این مقام سسر استارخ چند حکایت شخصی ادا نمود
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مقاله مختصری

بقلم مدیر مجریه سید کاظم مندوستان
 یک شخص بسیار بزرگ و واردا کرامی شده اسم او سسر استارخ و مبلغ اربابانی
 است این شخص از جمیع بزرگان و اعضای بزرگه و کلمه انوشیتر قابل ملاحظه است
 این زن دانا جمیع مطالب دیان و فلسفه عالم را تحصیل کرده است و نیز در هر یک
 است و آن اینست که جمیع اینها در طریق خطا نیستند بل هر یک از این
 بوده اند این بشاخص جدیدیست که از برای آورده است و یکی از این
 از خود او نیست بلکه از آقای و عبدالجبار سسر استارخ است
 ماها اذعان کنیم که هنوز از این بشاخص جدید آنگاه نشود نیم و
 لیکن در این چند دونه که سسر استارخ در این شهرت
 اسید و ابریم کل وقت را غنیمت شمرده چنانچه باید و شاید
 بر تعالیم و اصول این امر اطلاع یابیم *

صفحه اول
جلد پنجم
شماره پانزدهم
قیمت شترک
دسمبر ۱۲

پنجکبلاختر

۱۳۲۹

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سالیك والرونيه
ماه مائس سنة

ایزبیه برصتلیخ بهائی صرندزه روز چاپ و توزیع میگردد و در نهایت آزادی در سائیکانگی پیش و وحدت ادیان و ترویج صلح عمومی
تقریباً لطفال و پیشتر لم حضرت بهاء الله و در لطف جهان و ترضیح حقانیزین عمری خواهد فرشت و قعلا تفیکه موافق سبیل اله است قبول فرست خواهد گردید

قد جاء عیبک المولود

الواج بارک حضرت بهاء الله جواه الابواج لرب و رفته المظنه

الافتخار الامنع الاعظم

قد جاء عیب المولود واستقر على العرش جلال الله المقدر العزيز الودود طوبی الخیر
فی هذا الیم لدی الوجه وتوجه الیه طرفاً لله الموهین التیوم قولاً الخیر
العید فی التبحر الاعظم بمد اللی قام علیه الملوك لجهنم اسطوخه كطالم
ولا نظیر یا جنود الملك هذا ما شهد به الرحمن فی هذا المقام المحمود قل
هل یضطر یكفر فی الاطینان من ضحاه الامکان لا وجاهه المشرق علیما
کابن وما یكون هذه سطقه الله قد لاملت کل الاشیاء وهذه قدوة الالهیة
علی کل شاهد مشهود تمسکوا بحبل الایمان ثم اذکروا نعم الخیر فی هذا
الیر الذي به اضاء کل غیب یکتون كذلك لفظ لسان التدم فی هذا
الیم الذي فیه نك الرجیق المحمدم آیاکم ان تضر بکم اوهام الذیر کوز
یا الله وتستمک الظنون من هذا الصراط الممدود یا اهل الجاه طبروا بقوادیم
لا تقطع فی هذا رحمة بکم الرحمن ثم انصروهم بانزل فی لوح محفوظ آیاکم ان یجاد
مع احد من العباد ان اهدوا بهن الله و یانه بهما تیوجه کل الوجه ان الایمن
تعلوا الیم اولک فی سکر الهوی وهم لا یفتقدون طوبی الخیر نتیجه الی
مطلع آیات ربه یخضع واناب وانسانت تم بین العباد ثم ذکرهم بانزل فی
کتاب رفیع العزیز المختار قل انقوا الله ولا تشعلوا همم الذین تعقبوا کل ما جر
من قاب ان اقلوا بقلوب نیرة الی شطر عرض بکم مالک الامتار انه یؤدیکم
بالحق لا اله الا هو العزیز المتان هل یخعون الا العذیر والجهل الاعظم الامم
وجوهکم توجهول ولا تتبعوا کل مشرک سکار كذلك دلع دلیق البقا والایمن
سدقنا المنهی فان الله بنعمه منها استمدد للدار الاخلی ثم سجان سدرائ
الاستیاء ثم الذین یطوفون حول العرش فی العشی والاشرف كذلك حطت
اسطا والبیان من سماء مشیه بکم الرحمن ان اقلوا باقم لا تتبعوا الذین
جادوا باء الله ان نزلت و کوزوا بریم الرحمن ان ذلی بالحقه والبهلان *

مولود مقدر بهاء الله

تعلیم خباب فی ضل آقا میرزا ابو القاسم کلتان شیرازی مقیم در قاهره مصر
هو الله
مولود مقدر حضرت بهاء الله جل ذکره الاصلی اول غیر من سله شنبه دهم

شهر محرم ۱۳۲۳ هـ موافق یازدهم ماه فروردین ۱۸۸۵ م که حال یکصد سال قری
وزده و هفت سال شمولیت انشاء الله بیکل دوستان و جمیع اهل جهان مبارک
و میمون باد در زینت عظیم و دور بکریم عالم امکان بطرز بدیع و مظهر شکلیت
جدید خلق گردید و عده ها کتب ایمانی معتن کشت و آثار و اعلام ظاهر شد تا
الهی و سلای عالی گویند ملا و ادیان رسید و تعالیم و صفاتی مستر و شسته گردید به
جانفرا کمال الطراف و صفات جلوه نور و شمس حقیقت با عظم اشراق در خیر ارباب
کائنات حیات انانیت و عقول و انکاسه شد کشف حقائق وجود انکشت و حق
ما فرقا طبیعه عین شهود آمد اسرار کهنه شهود شد و آثار عظیمه آشکار گردید
علوم بر دمی و فنون عجمیه ظاهر گشت و اختراعان عظیمه و صنایع جدیده مزید انکشد
نشان استبداد و ظلم گذشت و ایام حریت و عدل رسید در دور و محبت و انزلیت
شد و رفیقان و مدد عالم انسانی و اتحاد عمومی *

جمیع ملل و ادیان را بر وحدانیت الهی و حقیقت ظاهر حقانی و وحدت عالم انسانی
و اتحاد و الفت عمومی و تفسیر اختلاف و تحسین اعمال و تکلیف کفایه و کرامت و ترفیض
ذمی و جنسی و وطنی و سیاسی و بغض و کینه و عصبیت و فرخ حال و جنگ و ترویج صلح
و سلام و خدمت و صداقت و حکومت و دولت و اهتمام بحب و مودت و معاشرت
با هم دیگر و خیر و خوبی بیکدیگر و عودت فرمودند و ابروی حجت و خرم سعادت کثرت
جمعی از مسلمانان قریبی مهود و زرتشتی هند و یهود الی حتی عجمی و ایرانی
انچه طایفه و منحصلاً از اهل آسیا و اروپا و از بقا اصدوق و غیره در مؤذن و مؤمن
شدند و پیروی نمایند کردند و گروهی ایرانیان مجزین خدیو شهادت دادند و در
سبیل مبارک جان و مال انفاق و ایثار نمودند و تعالیم الهی را کمال شرف و تزیین
انتشار یافت *

انچه الهی الملک و سلطان و المرور رؤسای ایمان و اعضاء مجالس را بر این
و اولی بود ببعثتاً - تعقیباً چه فی سالیق - عمر محمد و یافت جمیع را اتحاد
و اتفاق و نگاهداری نفوس و حفظ دین و ناموس جمیع و سلام و ابراهیم عدل و قضا
در امور رعایا و خیر و خیر و همی بر ایان و فیه فرمودند و برینچه سبقت رسد
دولت دولت و رحمت و سلطنت و عزم است کلات کردند و مضار را لغت و حیات
بیان نمودند و تأسیس عجمه کبری بیرون آورد و بین الملل را کلام شمرند *

حضرت عبدالجبار اولع المشاقق الغداء در ایام پنجم و کمال صدور الواح
و ایانات طی با بر غیاب اهل اکاه و میدان فرمودند و سپر از ارباب خیر
در وقتان سالت با اروپا و اروپا در عیال و محافل و کسان و با حضور و عیال
و فلاسفه و پرورش ها تعلیم و ادیان تعالیم مبارک را اظهار نمودند و بفضائل شانه

IT IS self-evident that humanity is at variance. Human tastes differ; thoughts, nationalities, races and tongues are various. The need of a Collective Center, by which these differences may be counterbalanced and the people of the world be unified, is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through One Spirit just as all may receive light from one sun. . . . Today, His Holiness *BAHA'O'LLAH* is the Collective Center of Unity for all humanity.

—ABDUL-BAHA ABBAS.

See page 246

To the beloved of God and the maid-servants of the Merciful, London.

Upon them be BAHĀ'O'LLĀH-EL-ABHĀ!

HE IS GOD!

O firm ones in the Covenant!

Your letter was received and its contents became known. A Tablet (*lit.* letter) was written to Teheran fifteen months ago and it was published and spread in all parts of Persia and now is in the hands of all (the friends). The exact text of that Tablet is this:

"O servant of the Blessed Threshold!

"Thou didst complain of the decline of trade. This year calamities, unfortunate decline and corruption have encompassed the world. Now the proof is apparent to all. Abdul-Baha in churches (*lit.* synagogues) and meetings in many of the cities of Europe and America loudly proclaimed the Cause of His Holiness BAHĀ'O'LLĀH and called (people) to the Kingdom of ABHĀ. And he (Abdul-Baha) brought forth luminous proofs and stated clear conclusions and manifest arguments. There remained no excuse for any soul whatsoever, because most of the talks were published in newspapers and spread in the world. Notwithstanding this, still the people are captives in the sleep of negligence and are prisoners of nature and inattentive to Reality. Still the people desire material luxury to such a degree that *Sur-i-Israfil* (*i. e.*, the trumpet of Israfil summoning mankind to resurrection) does not awaken them. Of course this negligence, unthankfulness and unmindfulness are the causes of regret, distress, war and dispute and produce devastation and misfortune. If the people of the world do not turn to the Greatest Name, great misery will follow. But for the sake of the believers it is my hope that traces of the favors of God may be apparent and their affairs become exceptional.

"Upon thee be BAHĀ-EL-ABHĀ!

"(Signed) ABDUL-BAHA ABBAS."

This (above) Tablet was written fifteen months ago and the distressed happenings of today were mentioned in it. Notwithstanding this we pray with the utmost supplication and lamentation at the Threshold of God that He may purify and free the horizon of the world of humanity from this dark cloud.

Upon ye be BAHĀ-EL-ABHĀ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Lotfullah S. Hakim, November 25, 1914, (Kowl 3rd, 70), London, England.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. V

Sharaf 1, 70 (December 31, 1914)

No. 16

TABLET FROM ABDUL-BAHA

"NO SANE PERSON CAN AT THIS TIME DENY THE FACT THAT
WAR IS THE MOST DREADFUL CALAMITY IN
THE WORLD OF HUMANITY"

To the maid-servant of God, Miss Beatrice Irwin, London.

HE IS GOD!

O thou beloved daughter!

Thy letter was received and I have written for thy sake this Message. This article, in answer to thy question, is very important. Display ye the utmost effort in its publication.

After the declaration of the constitutional regime in Turkey in 1908, by the members of the Committee of the Union and Progress, this prisoner of forty years, travelled and journeyed for three years—from 1910 to 1913—throughout the countries of Europe and the vast continent of America. Notwithstanding advancement in age with its natural consequences, with a resonant voice I delivered detailed addresses before large conventions and in historical churches. I enumerated all those principles contained in the Tablets and Teachings of BAHA'O'LLAH concerning War and Peace.

About fifty years ago, His Holiness BAHA'O'LLAH proclaimed certain Teachings and raised the Song of Universal Peace. In numerous Tablets and sundry Epistles He foretold, in the most explicit language, the present cataclysmal events; stating that the world of humanity was facing the most portentous danger and asserting categorically that the realization of Universal War was unfortunately inevitable and unavoidable. For these combustible materials which were stored in the infernal arsenals of Europe would explode by contact with one spark. Among other things, "the Balkans will become a volcano and the map of Europe will be changed." For these and similar reasons He (BAHA'O'LLAH) invited the world of humanity to Universal Peace. He wrote a number of Epistles to the kings and rulers and in those epistles He explained the destructive evils of war and dwelt on the solid benefits and nobler influences of Universal Peace. War saps the foundation of humanity; killing is an unpardonable crime against God, for man is an edifice built by the Hand of the Almighty. Peace is life incarnate; war is death personified. Peace is the divine spirit; war is satanic suggestion. Peace is the light of the world; war is stygian darkness and cimmerian gloom. All the great prophets, ancient philosophers and heavenly Books

have been the harbingers of Peace and monitors against war and discord. This is the Divine foundation; this is the Celestial outpouring; this is the basis of all religions of God.

In short, before all the meetings in the West I cried out: "O ye thinkers of the world! O ye philosophers of the Occident! O ye scholars and sages of the earth! A threatening black cloud o'ershadows, which ere long shall envelop the horizon of humanity; an impetuous tempest is ahead, which shall shatter to splinters the ships of the lives of mankind, and a turbulent, furious torrent shall soon drown the countries and nations of Europe. Awaken ye! Awaken ye! Become ye mindful! Become ye mindful! Thus in the spirit of co-operation we may all arise with the utmost magnanimity and through the Favor and Providence of God hold aloft the flag of the Oneness of Humanity, promote the essentials of Universal Peace and deliver the inhabitants of the world from this Most Great Danger!"

While travelling in Europe and America I met altruistic and sanctified souls who were my confidants and associates concerning the question of Universal Peace and who agreed with me and joined their voices with mine regarding the principle of the Oneness of the World of Humanity; but alas, they were very few! The leaders of public opinion and the great statesmen believed that the massing of huge armies and the annual increase of military forces insured peace and friendship among nations. At that time I explained that this theory was based on a false conception; for it is an inevitable certainty that these serried ranks and disciplined armies will be rushed one day into the heat of the battlefield and these inflammable materials will unquestionably be exploded and the explosion will be through one tiny spark; then a world conflagration will be witnessed, the lurid flames of which shall redden all the horizons. Because the sphere of their thoughts was contracted and their intellectual eyes blind they could not acknowledge the above explanation.

From the beginning of the Balkan Confederation a number of important personages inquired of me whether this Balkan war was the expected universal war, but it was answered, "It will terminate in universal war."

In brief, the point to make clear is this: His Holiness BAHÁ'O'LLAH nearly fifty years ago warned the nations against the occurrence of this "Most Great Danger." Although the evils of war were evident and manifest to the sages and scholars, they are now made clear and plain to all the people. No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity, that war destroys the divine foundation, that war is the cause of eternal death, that war is conducive to the destruction of populous, progressive cities, that war is the world-consuming fire, and that war is the most ruinous catastrophe and the most deplorable adversity.

The cries and lamentations are raised from every part to the Supreme Apex; the moanings and shriekings have thrown a mighty reverberation through the columns of the world; the civilized countries are being overthrown; eyes are shedding tears, hearing the weeping of the fatherless children; the hearts are burning and being consumed by uncontrollable sobbings and piercing wailings of helpless, wandering women; the spirits of hopeless mothers are torn by rayless

grief and endless sorrows and the nerve-racking sighs and the just complaints of fathers ascend to the Throne of the Almighty.

Ah me! The world of creation is totally deprived of its normal rest; the clash of arms and the sound of murderous guns and cannon are being heard like the roaring of thunder across the heavenly tract, and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity the corpses of thousands upon thousands of youths—the flower of many countries who would have been evolving factors in the civilization of the future.

The results of this crime committed against humanity are worse than whatever I may say and can never be adequately described by pen or by tongue.

O ye governments of the world! Be ye pitiful toward mankind! O ye nations of the earth, behold ye the battlefields of slaughter and carnage; O ye sages of humanity, investigate sympathetically the conditions of the oppressed; O ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle; O ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease; O ye individuals of humanity, find ye means for the stoppage of this wholesale murder and bloodshed. Now is the appointed time! Now is the opportune time! Arise ye, shew ye an effort, put ye forward an extraordinary power, and unfurl ye the Flag of Universal Peace and dam the irresistible fury of this raging torrent which is wreaking havoc and ruin everywhere!

Although this captive has been in the prison of despotism for forty years, yet he has never been so sad and stricken with regret and grief as in these days. My spirit is aflame and burning; my heart is broken, mournful, heavy and despondent; my eyes are weeping and my soul is on fire. Oh! I am so bowed down and sorrowful.

O people! Weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may become able to extinguish with the water of the new-born ideals of spiritual democracy and celestial freedom, this many-flamed, world-consuming fire, and through your heaven-inspired resolution you may usher in the Golden Era of International Solidarity and World Confederation.

O kind God! Hearken to the cry of these helpless nations! O pure Lord, show Thy pity to these orphaned children! O incomparable Almighty, stop this destructive torrent! O Creator of the world and the inhabitants thereof, cause the extinction of this burning fire! O Listener to our cries, come to the rescue of the orphans! O Ideal Comforter, console the mothers whose hearts are torn and whose souls are filled with the blood of irremediable loss! O Clement and Merciful, grant the blessing of Thy grace to the weeping eyes and burning hearts of the fathers. Restore calmness to this surging tempest and change this world-encircling war into Peace and Conciliation.

Verily, Thou art the Omnipotent and the Powerful and, verily, Thou art the Seer and the Hearer!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, October 4, 1914, Acca, Syria.

“Temples are symbols of the Reality and Divinity of God . . . That is, the Manifestation of God is the real Divine Temple and Collective Center of which the church is a symbol . . . This Mashrak-el-Azkar, being the first one in the Occident, has great importance”

“THE HOUSE OF THE COVENANT:” THE MASHRAK-EL-AZKAR

THREE ADDRESSES BY ABDUL-BAHA DELIVERED IN AMERICA IN 1912

(Published in the STAR OF THE WEST, Vol. III)

ADDRESS OF ABDUL-BAHA AT PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION, FIFTH AVE. AND 10TH ST., NEW YORK CITY, SUNDAY, JUNE 2, 1912, 8 P. M., REV. DR. PERCY STICKNEY, RECTOR.

IN THE terminology of the Holy Books, the church has been called the “House of the Covenant” for the reason that the church is a place where people of differing thoughts and diverging tendencies,—where all races and nations may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey His commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather he should look upon all mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one nativity; all the servants of one God, dwelling beneath the shelter of the Mercy of one God.

The purpose is that the church is a collective center. Temples are symbols of the Reality and Divinity of God, the collective center. Consider how within a temple every race and people are seen and represented;—all in the presence of the Lord, covenanting together in a covenant of love and fellowship;—all offering the same melody, prayer and supplications to God. Therefore it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the Divine religions. But the real Collective Centers are the Manifestations of God, of whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real Divine Temple and Collective Center of which the outer church is but a symbol.

Recall the statement of His Holiness Jesus Christ recorded in the Gospel: addressing Peter, He said, “Thou art Peter and upon

this rock will I build my church.” It is evident therefore that the Church of God is the Law of God and the actual edifice is but one symbol thereof. For the Law of God is a collective center which unites various people, nationalities, tongues and opinions. All find shelter in its protection and become attracted by it. For example, His Holiness Moses and the Mosaic Law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of Divine Law, educated them, unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased they became glorified; ignorant they were made knowing; in the bonds of captivity they were given freedom; in short they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. It is therefore proven that the Manifestation of God and the Law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ;—thoughts, nationalities, races and tongues are various. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified, is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through one Spirit just as all may receive light from one sun. Therefore assisted by the Collective and Divine Center, which is the Law of God and the Reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the tie of His Holiness Christ. How many different peoples, races and governments there were; how many varying sects and denominations; but when His Holiness appeared, the Messianic Reality proved to be the Collective Center which brought together and unified them beneath the same tabernacle of amity. Reflect a moment! Could His Holi-

ness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather these various peoples were brought together through Divine Power,—through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties so that their disagreements utterly passed away. In this way these varying peoples were unified, agreed and became welded in a bond of love which alone can unite hearts. Therefore it is proved that the Manifestations of God,—the great Mouth-pieces of God are the Collective Centers of God. The Prophets of God are these Collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep as they have done in the past. The Collective Center has ever appeared from the Orient. His Holiness Abraham was a Collective Center and He appeared in the East. His Holiness Moses was a Collective Center and He appeared in the East. His Holiness Jesus Christ was a Collective Center and He appeared in the East. His Holiness Mohamammed was a Collective Center appearing among the nomadic tribes of the Arabian peninsula. Today His Holiness BAHÁ'O'LLAH is the Collective Center of Unity for all humanity and He has come from the East. He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions, and led them to the very foundation of the Divine Religions. And from this foundation shines forth the radiance of spirituality which is Unity, the Love of God, the Knowledge of God, praiseworthy morals and the virtues of the human world.

BAHÁ'O'LLAH again renewed these principles just as the coming of the spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, its vivification had ceased, the life-giving breezes were no longer wafting their fragrances; winter and the season of darkness had come. His Holiness BAHÁ'O'LLAH came to renew the life of the world with this new and Divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient and

there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the Reality of the Divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness would be thereby attained.

In the Western world material civilization has attained the highest point of development, but the Divine civilization was founded in the Orient. Now the Orient must acquire material civilization from the Occident and the Occident must acquire spiritual civilization from the Orient. This will establish a mutual bond. When the East and West shall come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved. This is clear and evident;—there is no proof needed. The status of material civilization in the Occident cannot be denied; nor can any one deny the confirmation of the spiritual civilizations of the Orient, for all the Divine foundations of civilization have appeared in the East. This, too, is clear and evident. Therefore you must strive to assist the Orient in order that it may acquire material progress. Likewise the Orient must promulgate the principles of spiritual civilization in the Occident. By the commingling of these two civilizations the world of humanity will attain the highest bond of prosperity and progress. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has reached the utmost degree of physical felicity. For example, a bird perches upon the loftiest branch and builds there its nest in the utmost beauty and skill. All the grains and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly this is the acme of material happiness to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the Knowledge and Love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual felicity be conjoined, it will be "delight upon

(Continued on Page 248)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. V

Sharaf 1, 70 (December 31, 1914)

No. 16

MASHRAK-EL-AZKAR BUILDING FUND

Semi-Annual Report of Treasurer to December 31, 1914.

Total contributions to date.....	\$5,051.25
Interest	46.18
In bank April 25, 1914.....	2,321.97
Total	\$7,419.40
Bank exchange	\$ 3.20
Miscellaneous expense	480.46
	483.66
Cash on hand, December 31, 1914.....	\$6,935.74

BERNARD M. JACOBSEN, Treasurer.

“THE HOUSE OF THE COVENANT:” THE MASHRAK-EL-AZKAR

[Continued from page 247]

delight”—as the Arabs say. And now we pray that God will unite the East and the West in order that these two civilizations shall be exchanged and mutually enjoyed. I am sure it will come to pass for this is the Radiant Century. This is an age for the outpouring of Divine Mercy upon the exigency of this new century,—the unity of the East and the West. It will surely be accomplished.

ADDRESS OF ABDUL-BAHA AT PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive

to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. . . . In brief the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHÁ'ÓLLAH has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race are the servants of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favours; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other, each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One

God; that we have one kind Father; that we have one Divine Law; that we have one Reality; that we have one desire. Thus may we live together in the utmost of amity and love together, and for this love, for this amity, the favors and bounties of God shall surround us; the world of humanity will be reformed; human kind will find a new life, eternal light shall shine; merciful and heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world. God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the protection and providence of One God. These are the institutes of God and the foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the oneness of the human world and love

among all mankind, and secondly is the Most Great Peace. Praise be to God, this American democracy presents capacity, showing forth its readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May its people serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy Glad-Tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confer this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION
OF THE MASHRAK-EL-AZKAR GROUNDS, CHICAGO,
HIGH NOON, MAY 1, 1912.

TODAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the power which has gathered you here is truly a colossal power. It is the extraordinary power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHÁ'O'LLAH which gathered you together. Therefore we praise God that this power does assemble people in this fashion, fashion.

Thousands of Mashrak-el-Azkars, — which means the Dawning-Points of Praise for all religionists, — will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will

be many Mashrak-el-Azkars, even in this City of Chicago many will be established. In Asia there will be many. In Europe there will be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some were houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it was the first Mashrak-el-Azkar, it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to the one here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine pools and nine fountains, and think how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be complete, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha "The Voice of Universal Peace," published in the *London Times*; (2) talk by Abdul-Baha delivered in the Unitarian Church at San Francisco in 1912; (3) translation of article published in the *Daily Chronicle*, San Francisco; (4) Bahai Convention to be held at the Panama-Pacific Exposition in 1915.

اعتمادنا و این درنگان را انسان کن این نفوس را هدایت کن تا رضای تو طلبند و از برای خاک با یکدیگر بکنند و مخالفت ننمایند خداوند این خاک را پست ترین موجودات خلق فرموده و بر عموم بشر است قریبان دائمی انسان است با وجود این این غافلان و آن رهروشان بجهت این تیراندی حکن نمایند چون یکدیگر بریزند خاتم آن یکدیگر نهدب و غارت نمایند و مالک آن خراب کنند خدا یا باز هم هدایت بفرست و این همارا از این بلا و اطوار نجات بخش و ملکوت خویش دلالت فرما تا استفاده از ملکوت صلح و سلام نمایند خدا یا رحم کن خدا یا هدایت نما خدا یا تا اید بخش خدا یا توفیق ده قوتی که بر تو و توفی رحیم و توفی توانا

دروغ گوش دادند از صلح بود از محبت و اتحاد بود و خطایه ایشان مانند سایر خطایه هایشان منقطع نبود ولی ترجمانی بود و بواسطه ترجمه محبت فرمودند و بیانات ساده اصول دین خود را بیان فرمودند چنین معلوم شد که این مذهب سعی و کوشش شماست که جمیع کتابس را مع جمیع فرق متحد و متفق کند ایشان سعی می نمایند که پیروان هر دینی چه مسیحی چه بودائی چه کونفرسیوسی با بهترین تعالیم جمع کنند و بر حسب آن زندگی نمایند تا اینکه این گلهای مشرعه یک دسته و با اوقات طراوت و لطافت جمع شود و همچنین شخصی که موفق بر این عمل شود از دین خود دست کشیده و عقائد دیگری خود را فراموش نموده برعکس قبول تعالیم حضرت بهاء الله سبب ازدیاد ایمان آن شخص و اتساع افکار او گردد

تجربیات : بعد از آنکه این خطابه مبارک ادا فرمودند اصوات جرات کالغویا بلند شد از جمله جریه یومیه که تکلیل شهر سانفرنسیسکو مورخه ۱۸ ماه اکتبر ۱۹۱۳ء يك مقاله چاپ نموده که ترجمه آن این است :-

عبدالبهاء و تعلیم میهن گمارانیشا الحیا ایکیان

معلم عظیم دینی ایرافه مقاصد حیات خود را اینا میفرماید روز یکشنبه صبح حضرت عبدالبهاء اول در کلیسای مؤسسه در شهر سانفرنسیسکو نطق فرمودند این کلیسا مملو بود از نفوس محترمه کشیش دکتر براه فونز لوبینت با سترخی مفصل معرفی نمود از جمله این بیانات گفت :-

که آنچه دین و هر مسیحی نتوانسته بعمل بیاورد امر بآئی آن را تحقق رسانیده چنانچه معلوم میشود هر اطراف عالم سگه ملایم بهائی موجود است این دین وحدت عمومی عالم انسانی و اساس اتحاد ادیان را تعلیم میدهد شکی نیست که هیچ يك از حرکات دینیه این عصر مهمتر و عظیم تر از این دین نیست و این افتخار شماست که امروز بیانات بزرگترین مؤسس این امر را گوش می دهید این شخصی است که هیکل خیم عالم ادیان است .

عبدالبهاء عباس از حبس دولت شرق آزاد شده حال در ممالک غرب سفر می نماید که دین پدید خود حضرت بهاء الله ما که اساس این حرکت بهائی است نشر دهد ابتدا در این امر در ایران در سنه ۱۸۴۴ بود یعنی بیست و چهار سال پیش حضرت بهاء الله در ایام حیات در حبس بود و در اول خرابیام در سخن صعور فرمود و سپس ایشان که اول دفعه در شهر سانفرنسیسکو صحبت فرمود مرکز این امر گردید . خطابه عبدالبهاء که اهل این شهر

بعد از آردی دو سال توقف کردند زیرا جمیع دوستان ایشان در ایفا مقولین هستند لهذا میل نداشتند آنها را تنها گذارند هر نفسی که به یکل عبدالبهاء نمیکند مجذوب میشود آثار علم و قدرت از جمال ایشان هوایات هیکل ایشان مانند پدرا اسرائیل با محاسن سفید و فینه سفید و اگر اول دفعه حضورش شرف شود فی الفور چنان شگاف کند که در حضور یکی از انبیاء اولی العزم ایام قدیم است ایشان در نهایت وقار و جلال صحبت میدارند گویا هر گله که از این ایشان جاری میشود مانند روح حقیقت است که در اجزا

میتهد دیده میشود حضرت عبدالبهاء دو هفته در این شهر توقف خواهند فرمود و در ایام توقفشان بسیاری از بهائیان مشرف میگرددند چنین معلوم میشود که اهل انجمن این شهر بیش از پانصد نفرند

حضرت عبدالبهاء در لندن در کلیسای وست مینستر صحبت فرمودند و بواسطه درج پیشاپ و لیر فورس معرفی شدند و همچنین در مسیحی قتل که بزرگترین کلاش لندن است خطابه عظیمی دادند حاکم لندن مشهور به لورج میر ایشان را استقبال نمود از وقتیکه وارد امریکا شدند در کناش عظیمه نیویورک شیکاگو و سایر شهرهای شرق امریکا نطقهای مفصل فرمودند

امروز صبح حضرت عبدالبهاء در دار المنون لیلاند استنفرده صحبت خواهد فرمود و شب را در کلیسای مؤسسه پالواتو خطاب ادا خواهند فرمود دو سخنشان

و غراب گردیم آبا کفایت نیت این همه فروز و لمصار
 جنگ بوده لهذا جنگ بخریدیم و دیدیم که حرب و قتال و هفت
 و عداوت سبب اضلال است سبب غضب الهیات سبب
 محرومیت از رحمت پروردگار است خوب است حالا این
 عصر نودانی یک چندی الفت و محبت را تحریم نماند صلح و عفو
 اعلان کنیم و صحت عالم انسانی را بشود هم شب و روز
 بگوئیم تا بین بشر اتحاد و اتفاق جلو نماید این را نیز
 امتحان کنیم اگر دیدیم که محبت و الفت و صلح ضرر دارد آسان
 است و بیانه جنگ بر میگردد اما چون ملاحظه کردیم که
 محبت سبب ترقی انسان است سبب نجات بشر است سبب
 برضای الهیات سبب قربت درگاه کبریا است بهایات نجات
 مست که یاد کنیم .
 بلقی من شب و روز دعا میکنم که این آتش حرب و قتال
 خاموش شود و چشمه صلح و حیات بجوشد امیدوارم که جمیع
 ماها بگوئیم را حتمان را خدا کنیم شرفمان را بفرستد حتی
 جانمان را فدایمانیم تا نجات صلح و وفای در جمیع آفات باشد
 و عالم انسانی روشن گردد .
 از جمله اساس حرب و جنگ دریا لکان امروز تعصب
 دینی است شما درست ملاحظه نمائید که خدا دین را تیس
 فرمود تا محبت بین بشر زیاد شود و سبب الفت و ولایت
 گردد با چنین موهبت الهی سبب جنگ و جدال فرود
 دین را که بایب ارتباط باشد سبب خونریزی شد دین که
 باید سبب عدل و انصاف باشد سبب ظلمی پایان گیرد
 پس اگر دین سبب جنگ و جدال شود البته بدینی بهتر است
 زیرا مقصد از دین محبت است تا قلب را بیکدیگر ارتباط دهد
 و اگر دین سبب شود که قلوب را از یکدیگر منفر نماید و سبب
 انزلام و عداوت گردد البته این دین نیست بل عن ضلالت
 و گمراهی است و بدینی خوشتر .
 جمیع مظاهر ممتدته الهی با یکدیگر در نهایت محبت بود
 یکدیگر را بسیار ستایش میکردند یکدیگر را بی نهایت تزیین
 و تقدیس می نمودند مثلاً حضرت موسی حضرت ابراهیم را
 تبریک و تقدیس کرد و نهایت ستایش را نمود و بیان نمود
 که او صلح هدایت الهی بود همچنان حضرت مسیح نهایت
 محبت را از حضرت موسی نمود تزیین و تقدیس کرد و نام
 موسی را در شرق و غرب منتشر نمود کما موسی را در اقطار
 عالم انتشار داد انبیاء بنی اسرائیل را ستایش کرد بلکه بنی اسرائیل
 را مغز و سرافراز فرمود همچنین حضرت محمد نهایت ستایش
 از حضرت مسیح در قرآن موجود که حضرت مسیح کلمه الله است
 حضرت مسیح روح الله است حضرت مسیح از روح القدس تولد یافت
 و مریم در قدس آید اس بود معترف بود و مأمور از آسمان

بر او نازل شد ما بی نهایت ستایش را از حضرت مسیح نمودیم
 حقیق سوره با سمر سمر در قرآن موجود است و جمیع
 مضمون ستایش از نوح و عیسی و محمد صلی و حضرت مسیح و صفات
 حواریون و حضرت مریم است همچنان حضرت باب
 و حضرت بهاء الله جمیع مظاهر ممتدته الهی را ستایش
 نموده اند چنان در حق حضرت مسیح ستایش نمودند که ایداً
 در تصور نمیگردد البته اگر جمع شود یک کتاب میشود
 حضرت بهاء الله سبب تزیینت و تحلیف شریف و قرآن شد
 و شرف و تفضله بر بعضی آیات انجیل نوشت و سراسر
 انجیل را ظاهر نمود اینها که با یکدیگر در نهایت الفت
 و محبت بودند و حیات یکدیگر را تزیین و تقدیس می نمودند
 و نهایت ستایش را می نمودند چه کلام بیرون آنهاست
 برضد یکدیگر قیام کنیم همه دیگر را بگوئیم خاتمان یکدیگر را
 خراب کنیم خون یکدیگر را بریزیم مثل اینکه آن دریا لکان
 همین تعصب دینی سبب این تو خش این خونریزی و این ظلم
 و عداوت شده است لهذا همه دعا کنید که خدا اینها را جدا
 کند این برهه ها را از چنگال گرگان نجات بخشد کل بطور سلام
 شوند و حمامه صلح عالم گردند با یکدیگر الفت کنند تا این ظلمت
 از عالم زایل شود و نورانیت تعالی الهی شرق و غرب را روشن
 این است نهایت آرزوی ما این است نهایت رجای ما و ما
 بیدر قوه میکوشیم بلکه شمس بیخ و فلاح از افق عالم
 انسانی طلوع نماید .
 من از شرق آمده ام مسافت بیدیه طی کرده ام از یک
 شماها را دوست داشتم زیرا شنیدم که شماها صلح جو هستید
 راحت و آسایش عالم انسانی را میخواهید لهذا
 از این افکار عالیته شما از این مقاصد خیرتر شما نهایت
 سرور را دردم .
 مناجات
 پروردگار رحیم کریم ما مشاهده نمودیم که دریا لکان چه
 آتش استانی شعله میزند چه شعله نامرئ ضایع تر باشد
 میکشد این اقوام بجان هم دیگر افتاده اند و صلح و محبتی
 آنان جنگ میطلبند و بی تو محبت بیخ و فلاح از افق عالم
 انسانی طلوع نماید . ای پروردگار
 دلها در ظلمت حیرانی مستغرق است پس انوار شمس حقیقت
 روشن نماید خداوند رحمت کن این دریا لکان را
 حنه مزیّن نما و از حیوانات را از خونریزی بازدار این جنگ
 را تعمیر صلح کن و این کلفت را مبدل بالفت نما و این بعض
 و عداوت را محبت منقلب نما خداوند این ظلمت را از این
 و نورانیت حجت را منتشر فرما در بین قلوب ارتباط آسان
 بخش و جمیع نوح صلح و صلاح جلو کن خداوند این گناه

مبارکه با یکدیگر در نهایت الفت و محبتند نظیر گوسفندان و کبوتران و طيور سائر اينها جميع با هم ديگر الفت نمائند در جنگ نيتند با هم ديگر صلند کن حيوانات در زنده در بيان آنها ابداً بالقي نيست منفرد از زندگانی کنند و چون بديگر رسيدند جنگ در گيرد نظير گروگان و گلاب پس ميشيم که الفت از خصائص حيوانات مبارکه است و جنگ از خصائص حيوانات درنده . انسان که گویا چون بدست آرد نيكيشد زيرا گوسفندی را پاره پاره کرده است و نفوسى از مشر صد هزار نفر را از زیر تیغ ايكين ميگردانند . ملاحظه کنيد لاکان در بالکان چه خونهايخته ميشود جوانان شرحه شرحه ميتواند مادرهاي پسر ميگویند اطفال بي پدر ميشوند خانه ها خراب ميگردد خلاصه جميع بلايا و محن باين بيمارگان وارد ميآيد .

باري در بالکان جنگي است خونريز که آتش سوزان يقولب خير خدا هان عالم انساني زود است بجان الله عيب است که گرگ را در زنده مينامند و آن را نميكشد و کفن مردمان در زنده را ميپرستند چه قدر انسان بيگير است بي انصاف است گرگي که يك گوسفند را ميبرد انقدر بيخوش است اما اگر يك انساني آنگاه در بالکان سردار باشد و صد هزار نفر را بکشد جميع سياستون و جنگويان ميگویند اين شخص شجاع و نظير و شيل است اين شخص سزاوار است انشاء زيرا صد هزار نفر را کشته است . اين چه قدر بزرگوار است اگر شخصی يك دولا بدند او را عجز نامند اما اگر يك دولا يك مملکت را تالان و تاراج نمايد او را فاتح گویند و ستايش و بنايش نمايند بيشتر مختصرا نيست که عالم انسا و لاکان آتش جود و اعتساف است .

و چون از بابت عالم الالان بنايظ نظر ميکنيم محظوظ ميشيم که همیشه خونريزي بوده همیشه حرب بوده همیشه خانها خراب شده ابداً عالم انساني راحت و آسائش يافتند حال اين نوزدي آمده عقول بشر ترقي کرده علم و فزون توسع يافته لهذا سزاوار چنين است که بر حسب نبوت کتب مقدسه شرق و غرب متحد شوند و زماني بيايد که گرگ و ميش از يك چشمه بنوشند و بازا و کلبه در يك لانه و ايشان زندگان نمايند و شير و آه و در يك چين چرانمايند بگذاشتن الله عالم انساني راحت جويد بايد جميع ماها بگوئيم و جانفساني کنيم و تحمل هر مشقتي شويم تا آنکه صلح عمومي تاسيس يابد و وحدت عالم انساني جلوه نمايد الحمد لله ماها بندگان خداستيم و جميع در رحمت او مستغرت شعاع شمس حقيقت بر جميع ماها تابيد باران

رحمت الهی ب همه ماها رسيد و نسيب عنايت بر جميع ماها و زنده پروردگار جميع ماها مهربان است جميع ماها محبت ميگرمايد جميع ماها ذوق عطا کند و جميع ماها را حفظ ميکند باين درجه مهربان است زيرا کل در زنده اول رحمت و آسائش نمائيم و خداوند از برلى ما محبت خواست است اقاد و اتفاق خواست است تفاوت و تعارض خواست است مهرباني خواسته است چه را ما اين موهبت را از دست بريم چه را اين نور را بظلمت تبديل کنيم چه را اين جهان را متبدل بيمات نمائيم چه را اين محبت و الفت را سبب لهجد و بغض کنيم پروردگاري که جميع ماها را خلق کرده و باين درجه بيا مهربان است آيا سزاوار است که مخالف رضاي او رفتار نمائيم بر ضد سياست او و معيشت کنيم بننگان او را صدمه و اذيت نمائيم خون بکديگر را مباح بنمائيم اموال بکديگر را غارت کنيم خدا ما را ملائکه خلق نموده است آيا جايز است حيوان در زنده کردن چه پروردگار سبب حسرت است اگر انسان در اين وحشت علند .

باري جميع مظاهرا لکبير بجهت محبت و الفت آمده اند جميع کتب آسماني بجهت محبت و الفت نازل گشته جميع تعاليم بهاني بجهت محبت و الفت بوده کن ما اين حقيقت را در دل نشاند و در جوارح بجا آوريم و چون تقاليد مختلف است نزاع و جدال بمان آمد و آنش خوب و قتال شمله زده پس بهتر آن است که رجوع بحقيقت کنيم يعني حقيقت تعاليم الهيه را بخري نمائيم و همچ شبيهه نيست که حقيقت تعاليم الهيه يکي است و آن محبت است و ترک جنگ و جدال حقيقت تعاليم الهيه نور است و بغض و عداوت ظلمت حقيقت تعاليم الهيه حيات است و کفن در زندگي و خونخواري ميات تعاليد هادم بنيان انساني است زيرا سبب تعصب است و تعصب سبب جنگ مظاهر مقدسه الهيه رحمتها و بلاياي شديد تحمل نمودند بکي هدف هزاران تير شد بکي در تاراجي جس افقاد و ديگرى نفى در بلاد شد بکي بالاي صليب رفت و ديگرى در قعر زندان افتاد اين بلايا بجهت اين کشيدند که در بين قلوب محبت حاصل شود با یکدیگر الفت نمايند با یکدیگر مهربان باشند جان خود را فدای یکدیگر کنند راحت و آسائش خود را فدای خير عموم نمايند مدت حيات را در نهايت رحمت بگذرانند تا ما را هدايت کنند و عمارا بحقيقت دلالت نمايند آيا سزاوار است که ما زحمات آنها را ضايع کنيم مشتتهای آنها را بي ثمر نمائيم بر ضد تعاليم آنها قيام کنيم بتابعيت شيطان نمايم و هر روز بچنگ و جدالی مشغول شويم و هر روزي مستحقين

بی پدر است که چشمها اگر باز است و از فریاد و اولای زبان
بپاره است که دلهادر سوز و گداز است و فری و اسفاریلا
که از دلهای مادرها بلند است و آه و فغانسکه از زیر حجاب
یا فرج آسمان میرسد عالم آفرینش از آسایش مردم است
صدای توپ و تفنگ است مانند عود میرسد و مولود ملامت
که میدان جنگ را قبرستان جوانان نورسیره مینماید آنچه
گویم بدتر از آن است .

ای دول عالم رحیمی بر عالم انسانی او ملل عالم
عظمت نظری بر مادی در حرب ای دایان بشر از حال ظولیا
تفکری اذ فلاسفه غریب در این بلیه عطی تعمقی ای هر
جهان در دفع این آفت تفکری ای فرج انسانی در دفع این
در زندگی تدبیری حال وقت آن است که علم صلح عمومی بر آید
و این سیل عظیم را که آفت کبری است مقاومت نماند .

هر چند این سپهرن چهل سال در حبس استبداد بود
هیچوقت مثل این ایام متأثر و متحرک نبوده روح در سوز
و گداز است و قلب در نهایت اسف و التهاب چشم
گریان است و جگر سوزان بگوشد و بنالید و بنشاید تا
آبی بر این آتش پر شعله بریزد بلکه بهمت شما این ناله
جهان سوز خراموش گردد .

ای خداوند مهربان بفریاد بیچارگان برس ای
یاک یردان بر این اطفال یتیم جسم فرما ای خداوند
نیاز این سیل شدید را قطع کن ای خالق جهانیان
این آتش افزون خسته را خاموش کن ای دادرس
بفریاد یتیمان برس ای داور حقیقی مادران حکم
خون را تسلی ده ای جمن حیم بر چشمه گریان
و دل سوزان پدران جسم نها این طوفان را ساکن
و این جنگ جهانگیر را صلح و آشتی میدل فرما توف
مقتدر و توانا و قوی بینا و شنوا . ع غ

مرتبط بیکدیگر و بین و این ارتباط منبسط صلح است و این صلح
منبسط از این ارتباط اگر چنین ارتباطی بین کائنات نبود
بعبارة اخری اگر صلح بین کائنات نبود عالم وجود بقا
نداشت این کائنات موجوده حیاتش منوط بصلح و محبت
است همین قوه جاذبه که بین کائنات است و بین
عناصر است و بین اجزاء فردیه هر شیئی است این نوعی
از انواع محبت است زیرا عالم جمادات متعدد بیشتر از
این ندرسد و چون بهالم نبات میاید این قوه جاذبه
منظم بقوه نامیه شود محبت و الفت بیشتر ظاهر
میشود و چون بهالم حیوان میاید چون بهالم
حیوان اخص از عالم جمادات نباتات است لطیفتر است
استعدادش بیشتر است این است احساسات مخصوصه
در عالم حیوان بیشتر است و روابط جنبیه بیشتر ظاهر .

و چون بهالم انسان آید چون دلای استعداد فوق
العاده است این است که انوار محبت در عالم انسان
روشنتر است و روز بروز بیشتر میگردد و جاذبه
محبت در عالم انسان بمنزله روح است پس و نفع شد
که محبت و مودت و الفت حیات عالمات و مخالفت و نفرت
و جنگ ممت ام . این اجسام عظیمه که در این فضای

ناآشنا هست اگر روابط جاذبه میان آنها نبود جمیع
ساقط میشدند سب بقا آنها آن قوه جاذبه است
که روابط ضروری این اجسام عظیمه است و همین اساس
صلح است اگر چنانچه بین این اجسام عظیمه روابط جاذبه
قطع شود و صلح بدل جنگ گردد تلاشی گردد
پس جنگ در عالم جمادات نیز سبب ممت و
هلاک است و همچنین چون در عناصر ملاحظه
میکنیم بیسیکه از اجتماع و الفت این عناصر
این کائنات نامتناهی پیدا میشود زیرا اگر وجود هر
کائنی از کائنات را درست تحقیق کنی می بیند از اجتماع

و الفت آن عناصر است مثلا انسان . عناصر و الفت
بافته ترکیب شده و نتیجه اش وجود انسان شده
پس ترکیب و الفت سبب وجود کائنات است و چون
بین این عناصر اختلاف و تفریق حاصل شود و تحلیل
گردد آن وقت فناء است و همچنین در سایر کائنات
خواه جزئی و خواه کلی ملاحظه کن از الفت اجتماع
و ترکیب عناصر حیات حاصل شود و این صلح است و
اختلاف و تحلیل تلاشی شود پس در جمیع کائنات
صلح و الفت سبب حیات است و اختلاف و جنگ سبب ممت
چون نظر در عالم حیوان کنیم ملاحظه مینمایم که حیوان

خطابه مبارک

صورت خطابه مبارک حضرت عبدالمجید در کلیسای موخین شهر سافرنیکو
کالیفورنیا امریکا که در شب دوشنبه روز ۱۲ فروردین ۱۳۱۲
در ایامیکه دول بالکان در جنگ بودند

هولنگه

حقیقت الوهیت بر جمیع کائنات بحیث طلوع نموده
شرایحیت اعظم فیض الهیات مصدر ایجاد محبت است اگر
محبت الهی نبود هیچ کائنی بساحت وجود قدم نمی نهاد و از
فیض الهی است که در میان جمیع کائنات محبت و الفت است
چون در کائنات ملاحظه کنیم چه کلی و چه جزئی جمیع

صفحة اول
جلد پنجم
شماره شانزدهم
قیمت اشترک
۳۱ ماه دسمبر

نجیب‌الخبر

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این مجله بر حسب تاریخ بهائی هر روز در روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانه بشر و وحدت ادیان و ترویج صلح عمومی و تربیت لطیفان و پیشرفت امور حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین غریب خواهد نوشت و تعالای خداوند که بولت اولاد است بیل و تخریب خواهد کرد

صورتیست الامر کماجر

صورت لوح مبارکی است که بعد از ظهر روز پنجمینه اول اکتوبر در شهر عسکاً برای جریده تیرماندن و سایر برادر اروپا و امریکا از مظهر حضرت علی بها صا در گزیده

هو الله

این مجنون چهل ساله بعد از آنجی مدت ستمه سال یعنی از سنه هزار و نصد و ده تا هفتاد سنه هزار و نصد و سیزده در اقلیم اروپا و قاره وسیع امریکا سیر و سفر نمود و با وجود ضعف و ناتوانی شدید در جمیع شهرها در محافل عظمی و کناش کبری نغمه زبان نطقهای مفصل کرد و آنچه که در الواح و تعالیم بهاء الله در سلسله جنگ صلح بود انتشار داد.

حضرت بهاء الله تقریباً پنجاه سال پیش تعالی انتشار فرمود و آنکه صلح عمومی بلند کرد و در جمیع الواح و بیانات بصریح عبارات از این واقع خالیته خبر داد که عالم انسانی در خطر عظیم است و در استقبال حرب عمومی عتق الوقیح زیرا مواد ملتبه در خزائن جهنمی اروپا بشماره منجبر خواهد گشت از جمله بالکان و لکان خواهد گردید و خدیفه اروپا تغییر خواهد یافت لهذا عالم انسانی دعوت بصلح عمومی فرمود و الوای بملوک و سلاطین نگاشت و در آن الواح مضرات شدید جنگ بیان فرمود و فوائد و منافع صلح عمومی آشکار کرد که حرب هادم بیان انسانی است و انسان بیان الهی صلح حیات مجسمات و حرب عات مصور صلح روح الهی است جنگ نفقات شیطانی صلح نور آفاق است و جنگ طلعت علی الأطلاق جمیع انبیاء عظام و فلاسفه قدما و کتیب الهیه بشیر صلح و وفا بودند و نذیر جنگ و جفا این اسرار الهی این است فضل آسمانی این است اسرار شریع الهی.

باید من در جمیع مجالع فریاد زدم که ای معقلای عالم و ای فلاسفه غرب و ای دایان روی زمین

ابر تاریکی در پی که افق انسانی را احاطه نماید و طوفان شدییدی در عقب که کشتیهای حیات بشر را در هم شکند و سیل شیدییدی عن قریب مدن و دیار اروپا را احاطه کند پس بیدار شوید بیدار شوید هوشیار گردید هوشیار گردید تا جمیع بنهائت همت بر خیزیم و بعون و عنایت الهیه علم وحدت عالم انسانی را بر افرازیم و صلح عمومی ترویج کنیم تا عالم انسانی را از این خطر عظیم نجات دهیم.

در امریک و اروپا نفوس مقدسی ملاقات شد که در قضیه صلح عمومی همدم و همراز بودند و در عقبه وحدت عالم انسانی متفق و هم آواز وی افسوس که قلیل بودند و اعظم مجال را گنجانان بوده که قههیز جیوش و ترن بید قوای حربیه سبب حفظ صلح و سلام است و صراحتاً بیان شد که زمین است این جیوش جزیره لایه روزی بمیدان آید و این مواد ملتبه لایه منجبر گردد و انجبار منوط بشاره است که بنتا ستمه با آفاق زند و طی انهم اتاع افکار و کوری ابصار این بیان اذعان نمیشد تا آنکه نغمه شاره بالکان را و لکان نمود در بدایت حرب بالکان نفوسیه مهمه سوال نمودند که آیا این حرب بالکان حرب عمومی است؟ در جواب ذکر شد که ستمی بحرب عمومی گردد!

باید مقصود این است تقریباً پنجاه سال پیش حضرت بهاء الله تحذیر از این خطر عظیم فرمود هر چند مضرات جنگ در پیش دانایان فاضح و آشکار بود ولی حال نزد عموم واضح و عین گشت که حرب آفت عالم انسانی است و هادم بیان الهی و سبب موت اربع و مخرب مدائن معموره و آتش جهانگیر و مصیبت کبری لهذا نغمه و فریاد است که از هر طرف باوج الحی می رسد آه و فغان است که زنله با مکان عالم انداخته است اقالیم معموره است که مطموره میگردد از ضعیف لطیف

“O thou world of humanity! Awake!”

TODAY, if the soul—who is attracted with the Love of God and burning with the flame of enthusiasm—shall unloose his tongue and deliver his speech in the utmost state of attraction, it will undoubtedly produce the most wonderful effect upon the hearts. With a resonant voice, he must cry out:

*O people! O people! The Sun of Reality has dawned
from the horizon of the world, casting Effulgence
upon the East and the West*

O thou world of humanity! Awake! Awake!

*O thou negligent of the Kingdom of God! Revive!
Revive!*

*O thou prisoner of nature! Liberate thyself! Liberate
thyself!*

*O thou afflicted with antiquated dogmas! Get clear of
superannuated imaginations! Free thyself of this
inertia!*

*O thou deprived of heavenly bestowals! Acquire a share!
Acquire a share!*

*O thou heedless of the Divine World! Be informed!
Be informed!*

Cry at the top of your voices similar utterances in those meetings before the concourse of humanity. The effect of your words will be conditioned upon the degree of your attraction and exultation. Then you will observe what an effect this will have.

—ABDUL-BAHA ABBAS.

—Extract from Tablet in which the Panama-Pacific International Exposition is mentioned.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION
CONGRESSES AND CONVENTIONS
SAN FRANCISCO
1915

INTERNATIONAL BAHAI CONGRESS

A UNIVERSAL MOVEMENT HAVING FOR ITS PURPOSE THE BESTOWAL
OF ECONOMIC, SOCIAL AND SPIRITUAL UNITY UPON
THE WORLD OF HUMANITY

Members of Peace Organizations, Educational Institutions and all other lovers of International Peace are cordially invited to attend the Sessions of the *International Bahai Congress*, to be held each evening, at 8 o'clock, *April 19th to 25th* (inclusive) in the Auditorium at the Civic Center—Grove and Larkin Streets.

Let not a man glory in this, that he loves his country; let him rather glory in this that he loves his kind.—*Baha'o'llah*.

UNIVERSAL PEACE TAUGHT BY BAHAI'O'LLAH MORE THAN SIXTY YEARS AGO

The cause of Universal Peace was instituted in Persia in 1851 by Baha'o'llah, the founder of the Bahai movement.

INTERNATIONAL ARBITRATION

Baha'o'llah commanded the people to establish Universal Peace, and summoned all the nations to the "divine banquet" of International Arbitration so that questions of national honor, property, boundaries, and of all vital interests between nations might be decided by an arbitral court of justice to which all nations would pledge their allegiance.

INTERNATIONAL POLICE

Baha'o'llah also declared the necessity for International Police, that all the countries might be freed from the need of arms and the diabolical inventions for the destruction of the human race. Thus there would be need for only a few soldiers in order to assure the safety of the state, to punish offenders, and to prevent civil sedition.

Abdul Baha, the present leader of the movement, during his travels in Europe and America in 1910-1913 constantly called the people to the consideration of Universal Peace. Today his words will be recalled by thousands who heard him speak, for he predicted the present war, and declared Universal Peace to be the most vital problem of the twentieth century.

PEACE THE MOST IMPORTANT PROBLEM OF THE AGE

"Why should this great and important cause of Universal Peace, which is, verily, like the sun among the lights of civilization, the cause of honor, freedom, happiness and prosperity of all mankind, be considered as an ideal impossible of realization. What cause could be greater than this?"

The Bahai Movement provides the spiritual dynamic which will insure the permanency of Universal Peace.

BAHAI CONGRESS EXECUTIVE COMMITTEE
505 ROSENTHAL BUILDING
165 POST STREET
SAN FRANCISCO

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Abdul-Baha, on the main drive, Leland Stanford Junior University, Palo Alto, California, following his address on "International Peace," Tuesday morning, October 8, 1912.

ADDRESS BY ABDUL-BAHA AT SACRAMENTO, CALIFORNIA

Assembly Hall, Hotel Sacramento, October 26, 1912, 9:30 a. m.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun

I HAVE just visited your capitol and its delightful gardens. No other capitol has such charming surroundings. It is most beautiful. Just as I have found your capitol to be so imposing and distinguished above others, I earnestly hope that especially the people of this delightful state of California will prove themselves to be the most distinguished altruists of the world. Indeed, this land of California seems to be blessed. It is abundantly fruitful. The climate is temperate. The sun is ever shining. The fruits are delicious and luscious. All the outward blessings are evident here, and the Californians are a noble people. Therefore I hope that they may make extraordinary progress and become renowned for their virtues.

The issue which is of paramount importance in the world today is international peace. The European continent is like unto an arsenal. It is a storehouse of explosives, ready for just a spark, and one spark could set aflame the whole of Europe, particularly at this time, when the Balkan question is before the world.

Even now war is raging furiously; the blood of innocent people is being spilled; children are being captivated; women are being left without support; homes are being destroyed. Therefore the greatest necessity in the world today is international peace. The time is ripe for it. It is time for the abolition of warfare. It is time for the unification of nations and governments. It is time for love. It is time for the East and the West to become cemented together.

Because the Californians seem to be so peace-loving and possessed of such great worth and capacity, I hope that peace advocates among them may daily increase in number, until the whole population shall stand for peace. May the men of affairs in this democracy uphold the standard of peace. Thus may these altruistic thoughts radiate from this center toward all other regions of the earth, and may this glory exist forever for this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine gloriously on this soil. May this center

Panama-Pacific International Exposition
Congresses and Conventions
San Francisco
1915

International Bahai Congress

The Bahai Movement
A universal movement having for its purpose
the bestowal of economic, social and
spiritual unity upon the world
of humanity

Public Sessions every Evening during the Week of
April 19th to 25th inclusive
at 8 o'clock

Auditorium at the Civic Center
Grove and Larkin Streets

Reproduction of page one official program
International Bahai Congress
April 19th to 25th, 1915, inclusive,
San Francisco

become distinguished in all degrees, for the virtues of humanity and possibilities of advancement are boundless. There is no end to them, and whatever be the degree to which humanity may attain there are always degrees beyond. There is no phenomenon in the contingent realm of which it can be said, "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear to be there is still a greater degree of attainment to be reached. Hence, no matter how much humanity may advance there are higher degrees to be attained, because virtues are unlimited. There is an end for everything save virtues, and although this country has achieved extraordinary progress I hope that its attainment may be even greater, for the divine bounties are unlimited.

There are some who believe that the divine bounties are subject to cessation. For example, they think that the revelation of God, the effulgence of God, and the bounties of God have ended. This is self-evidently a mistaken notion, for none of these is subject to termination. The reality of divinity is like unto the

sun, and revelation is like unto the rays thereof. Hence, if we should assert that the bounties of God are not everlasting, then we are forced to believe that divinity can come to an end, whereas the reality of divinity comprehends all the virtues, and by reason of these bounties is perfect. Were it not possessed of all these perfections or virtues it could not be divinity. The sun is the sun because of its rays, light and heat. Could it be dispossessed of them it could not be the sun. Therefore, if we say that the divinity or sovereignty of God is accidental and subject to termination, we must perforce think that divinity itself is accidental, without foundation, and not essential.

God is the Creator. The word "creator" presupposes or connotes creation. God is the Provider. The word "provider" connotes recipients of provision. Another name for the Creator is the Resuscitator, which demands creatures to be resuscitated. If he be not the Provider, how could we conceive of creatures to receive His bounty? If He be not the Lord, how could we conceive of subjects? If He be not the Knower, how could we conceive of those known? Hence, if we should say that there was a time in past ages when God was not possessed of His creation, or that there was a beginning for the world, it would be a denial

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of creation and the Creator. Or, if we should declare that a time may come when there will be a cessation of divine bounties we should virtually deny the existence of Divinity. It is as though man should conceive of a king without country, army, treasury and all that constitutes sovereignty or kingdom. Is it possible to conceive of such a sovereign? A king must be possessed of a dominion, of an army, and of all that appertains to sovereignty in order that his sovereignty may be a reality. Even so is it with the reality of divinity, which

Consider how great has been the progress in this radiant century. Civilization has developed. Nations have developed. Industrialism and jurisprudence have developed. Sciences, inventions and discoveries have developed. All of these show that the world of existence is continuously progressing and developing, and therefore assuredly the virtues characterizing the maturity of man must likewise develop and grow.

The greatest bestowal of God to man is the capacity to attain human virtues. Hence the

<i>Addresses</i>	
<p><i>Monday Evening, April 19th</i></p> <p>Chairman, DR. FREDERICK W. D'EVELYN, San Francisco</p> <p>Introduction: The Bahai Congress and its Purpose</p> <p>The Origin and Fundamental Principles of the Bahai Movement</p> <p>MR. HOOPER HARRIS, New York</p> <hr/> <p><i>Tuesday Evening, April 20th</i></p> <p>Chairman, MR. MOUNTFORT MILLS, New York</p> <p>Material and Spiritual Evolution of Mankind</p> <p>MR. HOWARD MACNUTT, New York</p> <hr/> <p><i>Wednesday Evening, April 21st</i></p> <p>Chairman, MR. EDWARD B. KINNEY, New York</p> <p>The Unbiased Investigation of Truth</p> <p>The Ultimate Conformity of Science and Religion</p> <p>MR. HOOPER HARRIS, New York</p> <p>The Underlying Unity of all Faiths</p> <p>MR. HOWARD C. IVES, New York</p>	<p><i>Thursday Evening, April 22nd</i></p> <p>Chairman, MR. HARLAN F. OBER, Dublin, New Hampshire</p> <p>The Oneness of the Cycles of the Manifestations</p> <p>MR. WILLIAM H. HOAR, Fanwood, New Jersey</p> <p>The Elimination of Prejudice as an Essential Factor in Human Progress</p> <p>MR. JOSEPH H. HANNEN, Washington, D. C.</p> <hr/> <p><i>Friday Evening, April 23rd</i></p> <p>Chairman, MR. ALBERT WINDUST, Chicago</p> <p>The Bahai Movement in Relation to Economic and Social Problems</p> <p>MR. ALFRED LUNT, Boston</p> <p>The Establishment of Bahai Institutions for Humanitarian Service</p> <p>MR. ALBERT H. HALL, Minneapolis</p> <hr/> <p><i>Saturday Evening, April 24th</i></p> <p>Chairman, MR. EDWIN T. COOPER, San Francisco</p> <p>Equality of Men and Women</p> <p>Universal Education</p> <p>Universal Language</p> <p>MR. HARLAN F. OBER, Dublin, New Hampshire</p> <p>The Mysterious Forces of Civilization</p> <p>MR. ALBERT R. WINDUST, Chicago</p> <hr/> <p><i>Sunday Evening, April 25th</i></p> <p>Chairman, MR. WILLIAM C. RALSTON, San Francisco</p> <p>Universal Peace</p> <p>MIRZA ALI KULI KHAN, Washington, D. C.</p>

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comprehends all virtues. The sovereignty thereof is everlasting, and the creation thereof is without beginning and without end.

Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity, with all its perfections and attributes, should become resplendent in the human world. The reality of divinity is like an endless ocean. Revelation is akin to the rain. Can you imagine the cessation of rain? Ever on the face of the earth, somewhere, rain is pouring down.

In short, the world of existence is progressive. It is subject to development and growth.

teachings of religion must be reformed and developed, because past teachings are not suitable for the present time. For example, the sciences of bygone ages will not do for the present, because sciences have undergone reform. The industrialism of the past will not insure present efficiency, because industrialism has advanced. The laws of the past must be reformed, because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform and have achieved development, and the institutes of the past are not to be compared with them. The laws and institutes of former governments cannot be current today, for legis-

lation must be in conformity with the needs and requirements of the body politic at this time.

This has been the case also with the religious teachings that so long were given in the temples and churches, because they were not based upon the fundamental principles of the religions of God. In other words, the foundation of the divine religions had become obscured and certain non-essentials had crept in; that is, the kernel of religion had apparently disappeared and only the shells remained. Consequently it was necessary that the fundamental basis of all religious teaching should be restored, that the sun of reality which had set should rise once again, that the springtime which had refreshed the arena of life in ages gone by should appear once more, that the rain which had ceased should descend again, that the breezes which had become stilled should blow once more.

Therefore His Holiness BAHÁ'O'LLAH appeared from the horizon of the Orient and re-established the essential foundation of the religious teachings of the world. The worn-out traditional beliefs current among men were removed. He caused fellowship and love to exist once again among the representatives of various religions and denominations. Among the various contending religions he caused love to obtain. He created a remarkable state of amity among hostile sects. He upheld the banner of the oneness of the world of humanity. He laid the foundation for international peace. He caused the hearts to be cemented together. He conferred new life upon the peoples of the East.

Among the hostile religious sects of the Orient, those who have followed the teachings of BAHÁ'O'LLAH associate with one another in amity and good fellowship. No one says, "I am a Frenchman," "I am a German," "I am an Englishman," "I am a Turk," or "I am a Persian." No one says, "I am a Mussulman," "I am still hidebound and fettered with the traditional beliefs of dogmatic Christianity," "I am still a follower of Talmudic superstitions," or "I am a Zoroastrian and hence an opposer of all other religions." On the contrary, all have been rescued from religious, racial, political and patriotic prejudice, and are now associating with one another in amity and love, to the extent that if a man were to attend one of their representative gatherings he would be unable to find any distinction be-

tween the Christian and the Mohammedan, the Jew and the Zoroastrian, the Persian and the Turk, or the Arab and the European. There is no distinction of that character, for the meetings are based upon the fundamentals of religion, and therefore good fellowship has already been established.

In brief, the time of ferocity has passed away. The centuries of sectarianism have



Abdul-Baha leaving the First Unitarian Church, San Francisco, after addressing the congregation, Sunday morning, October 6, 1912

ended. The periods of inadvertence have gone by. The mediaeval ages of ignorance have ceased to exist.

Verily the century of radiance has dawned. Minds are advancing. Perceptions are becoming keen. Conceptions of human possibilities are becoming universal. Susceptibilities are developing. The discovery of realities is progressing. Hence it is necessary that we should cast aside all the prejudices of ignorance and superannuated traditional beliefs of past ages, and hoist aloft the banner of international peace. Let us co-operate with one another in love, and through reciprocity enjoy eternal happiness and peace.

A BRIEF HISTORY OF THE AMERICAN DEVELOPMENT OF THE BAHAI MOVEMENT

BY THORNTON CHASE

IN the month of June, 1894, a gentleman in Chicago desired to study Sanskrit, in order to further pursue his search into ancient religious teachings. While seeking an instructor he met a Syrian who had come to Chicago from Egypt a short time before, and who told him of the Bahai Movement.

As the statements of the life and teachings of BAHÁ'O'LLAH, and his son, Abbas Effendi, the "Greatest Branch," otherwise known as Abdul-Baha, accorded with the declarations of numerous sacred prophecies, and with the age-long expectations of mankind, it was deemed of value to investigate those claims as far as possible.

Other seekers for truth became attracted to the study of these matters, with the result that five accepted the teachings as true during the year 1894. In 1895 a number of earnest students became interested, classes were formed, and several became "believers," and in 1896, the followers of the Bahai Cause in Chicago were numbered by hundreds.

A class of Truth Seekers was begun in Kenosha, Wis., another in Milwaukee, and individuals from New York, Cincinnati, Washington, and other points, came in touch with the Movement in Chicago, and carried information of it to their friends at home, so that in 1898 many students in eastern cities were eagerly seeking knowledge of God through this channel.

On Nov. 4th, 1900, there arrived in New York, Mirza Assad'u'llah, a Persian teacher of authority from Acca, in Palestine, and Hadji Hassan Khorassani, a prominent merchant of Cairo, Egypt; with Mirza Hussein Rouhy, and Mirza Buzork, as interpreters. They remained in New York, meeting and teaching large numbers of people, until Nov. 26th, when they visited Johnstown, New York, for two days, and reached Chicago at 4 p. m., Thanksgiving Day, Nov. 29th, where they made their headquarters for a year and a half.

A little later came another Persian gentleman, Mirza Abul Fazl, a scholar and historian, famous in the Orient for his learning and sincerity, one who had given up a position of the highest honor in Persia, as president of the Royal College of Teheran, to embrace the Bahai Cause, which resulted in his imprison-

ment for three years in Persian dungeons. Two young Persians, Mirza Ali Kuli Khan and Mirza Ameen'u'llah also arrived to act as interpreters.

With these teachers came the first opportunity for a correct and intimate knowledge of the true Bahai teachings. The salient facts,—the mission of the Bab as the forerunner and proclaimer of the coming of "He Whom God Shall Manifest," his life, and early martyrdom; the appearance of BAHÁ'O'LLAH, the Manifestation, and Revealer of the Divine Word, the station and authority of Abbas Effendi, Abdul-Baha, as the Center of the Covenant, the Interpreter and the Establisher of the Sacred Law; these were known and believed; but, as yet, there had been but little translation of their writings, and but a small portion of their beautiful and comprehensive teachings of religion and life was known until they were disclosed by these visitors from the Center of the Cause. The young interpreters, assisted by Mr. Anton Haddad of Syria, busied themselves in translating the Bahai Writings from Persian and Arabic into English, and a wonderful treasury of wisdom and knowledge was opened, which has been the delight and satisfaction of thousands of hungry souls in America.

The instructions given by Mirza Assad'u'llah and Mirza Abdul Fazl were thoroughly sane and practical, and so insisted on righteousness, right living—as the essential of religion, rather than psychic and occult experiments, that many persons, who had conceived views imbued with imaginations and superstitions, fell away from the Cause—but those who remained discovered such spiritual light, guidance, richness, and power in the teachings, that they were deeply confirmed in their belief, and clung to it as the most valuable instruction possible for man to obtain.

The classes and assemblies which had diminished in number, again began to grow, and to spread the knowledge of the Bahai Cause; until at the present time its adherents in the United States are numbered by thousands—there are believers in many cities and towns, from the Atlantic to the Pacific—all earnest and sincere in their faith, and in their acceptance of this modern revelation of Divine

(Continued on Page 265)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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TABLET FROM ABDUL-BAHA

To Doctor F. W. D'Evelyn, the beloved of God, Mrs. Helen S. Goodall, the maid-servant of God, Mrs. Ella G. Cooper, Mr. W. C. and Mrs. Georgia Ralston, San Francisco, California.

Upon them be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O ye who are firm in the Covenant!

Your letter was received. Praise be to God, that with the utmost firmness you have arisen in the service of the Kingdom, so that you may organize a Congress for universal peace during the Panama-Pacific International Exposition. Summon the people to the Kingdom of God and promote the teachings of His Holiness BAHA'O'LLAH. Rest ye assured that the Divine Confirmations will be conducive to joy and fragrance and most great results will be the outcome of this service.

Rest ye confident in the assistance of God.

Upon ye be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 21, 1914,
Bahai Nest, Mount Carmel, Haifa, Syria.

OUR PERSIAN SECTION this issue contains: (1) Abdul-Baha's visit to a Christmas performance; (2) Abdul-Baha's talk at the home of Lady Blomfield, London; (3) Abdul-Baha's visit to the Salvation Army barracks and his gifts to the poor; (4) talk by Abdul-Baha given at the Sea of Galilee (Lake of Tiberias); (5) talk given by him at Haifa, after his return from Tiberias; (6) Tablet to

a Bahai at Bakou; (7) "The War of the World," by Mirza Abdul-Cassim G. Shirazi; (8) the earthquake in Italy; (9) gains and losses of the nations at war during the past six months; (9) translation from Arabic of article by Towfik Effendi Muffaredj; (10) news from Haifa by Mohammed Effendi, son of Hussein Agha.

A BRIEF HISTORY OF THE AMERICAN DEVELOPMENT
OF THE BAHAI MOVEMENT

[Continued from page 263]

Knowledge, and striving with their lives to carry out the Bahai teachings of love to God expressed in love to man.

There are assemblies of believers in Chicago and New York, in Boston and Baltimore, Washington and Philadelphia, in Cleveland, Cincinnati, St. Louis, Milwaukee, Kenosha, Minneapolis, Spokane, Seattle, Portland, San Fran-

cisco, Los Angeles, San Diego, and in many towns of lesser fame; in all of which this wonderful, religious, ethical, moral, and practical teaching of the age, is received and loved as the great solvent of religious, social, and economic problems, and the joy and beauty of life.

WORDS OF ABDUL-BAHA TO THE BAHAIS
REGARDING THEIR ATTENDANCE AT THE
PANAMA-PACIFIC INTERNATIONAL EXPOSITION
IN SAN FRANCISCO.

From Tablet dated July 12, 1911

The future of California, whether in regard to its material affairs or its spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom and be the means of promoting the religion of God.

Regarding the Exposition of 1915 which will be inaugurated in San Francisco, America, undoubtedly from now on the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion.

From Tablet dated April 14, 1914

The believers of God from now on must think about going to the Panama-Pacific International Exposition (in San Francisco). Everyone goes to the Exposition either for amusement or recreation, or in hope of obtaining commercial benefits. But you, who are the believers of God, enter the Exposition with the desire to summon the people to the divine Kingdom and hoping to receive the breaths of the Holy Spirit.

From Tablet dated March 12, 1913

As regards the second trip of Abdul-Baha to America, if the believers of God be enkindled and attracted to a superlative degree, perchance this object will again be obtained. Capacity and capability are the magnetic power.

Suggestions

A number of hotels centrally located are recommended. Prices are reasonable— from \$1.00 per day and up. All rooms with baths. It is suggested that it will be best, for those who wish to secure accommodations at any of these hotels, to communicate immediately with the manager, Mr. D. Heywood, 526 Holbrook Building, 58 Sutter Street, San Francisco.

As the week's programme has been arranged to begin the 19th of April, it is hoped that all the friends will arrive before that date.

The San Francisco climate being variable, warm wraps are found to be useful in all seasons. For further information please address the Executive Committee of the International Bahai Congress, 505 Rosenthal Building, 165 Post Street, San Francisco.

PROGRAM

INTERNATIONAL BAHAI CONGRESS

For the Week of April 19th to 25th, 1915

Monday Morning:

Meeting of the Executive Committee of the International Bahai Congress, the Bahai Temple Unity Executive Board, and the Congress speakers, at 9:45 o'clock.

Monday Afternoon:

Reception to the visiting Bahais at 3 o'clock.

Monday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Tuesday Morning:

Business meeting of the Bahai Temple Unity Executive Board at 9:45 o'clock.

Tuesday Afternoon:

Free.

Tuesday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Wednesday Noon:

Feast of the Rizwan. (For Bahais only.)

Wednesday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Thursday:

Mashrak-el-Azkar Convention.

Thursday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Friday:

Mashrak-el-Azkar Convention.

Friday Evening:

Bahai Congress session. Addresses at 8 o'clock.

Saturday:

Mashrak-el-Azkar Convention.

Saturday Evening:

Bahai Congress session. Addresses at 8 o'clock.

*Sunday:**Sunday Evening:*

Bahai Congress session. . Addresses at 8 o'clock.

اخبار ارحيماً

بقلم جناب محمد افندي سر مرحوم آقاي حسين آغا
تأنيخ انوار خورشيد

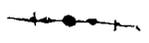
بشارت كبرى سلامتي وجود ذيجود الطهر مبارك
است الحمد لله در كمال صحت و عافيت برقرار .
و همچنين جميع اهل بيت مقدس و دوستان الهي سرور
و سالم . اگر چه در اين ايام بواسطه اين جنگ
قيامتي است كبري و بي شكراً لله كه با بيان شايسته
موجود و لغامه جبرگاه غايت خود روش محفوظ و صحيح
و بر كنار - چغم ديوانه است را كه با شرحون شيبان
چرباك از موج بجزا كه باشد نوع كشتيان
ابدأ مضطرب نباشد هميشه آسوده خاطر و سرور
شويد چه كه جميع احبائي اين صفاي سالم هستند و از
جهت رفعت اموال احبائي فداي خاك پايمبارك است
قوله تعالى " المال و البنون زين الحياة الدنيا و الباقية
الصالحات خير عند ربك و اجر عظيماً " غايت و توفيق
و تا بيد و رضاه حق شامل باشد ذكر هر چه بباد آباد
باشد . احبائي عكا زنانه و مردانه در ابوسنان
ساكنند و همچنين اهل بيت مبارك و احبائي صيفا
زنانه و مردانه در كركم در سا فرخان و حرق
مولي الوري كاهي در حيفا و كاهي در عكا و كاهي در ابوسنان
شريف دارند مركزي از بولي خود ندارند در حيفا و
جميع احبائي الهي نمايان بود و خالي در حيفا شرف بون
فرمودند و در هر وقت در عكا ميروم بياد و فكر احبائي
حيفا ميستم و هر وقت در حيفا ميآيم بياد و فكر احبائي
عكا ميستم و هر وقت ميروم بياد و فكر احبائي ابوسنان
ميستم " بيار بيار بستم فرمودند بعد فرمودند
و در مخيم مانده ام چه بكنم "
بهمين نوع گاه گاهي مشرف ميشويم و هميشه برا
همه ياران الهي از صميم قلب تا بيد و توفيق الهي
طلبيم .

در آخر مجلس فرمودند " الحمد لله جميع
احبائي الهي در ظل حمايت حق محفوظند - قوله تعالى
و العصران للانسان لئلا يخسر الا الذين آمنوا و عملوا
الصالحات و تواصوا بالحق و تواصوا بالصبر .
اولئك لا خوف عليهم ولا هم يحزنون " .
بهمين آيم مبارك اکتفا نمائيد و آسوده خاطر
باشيد "

و سامية فعلى اخوانه ان يحترموه و يكرموه !
ان عباس افندي يدعو الناس الى الاتقان الروحي
الى التعاضد الى التكافل الى العمل البر و الخير الى
التسامح و التساهل لذلك احترمه و ليرجيت
خير غير الحق لا تكلمتم " ان الباطل كان زهوقاً "
كنت في زيارة و قد تغيت سكرتيره الخاصي
الحاجة بخائنه احدى سيدات نيويورك و كنت
ولتجيم بينهما . فاسمع ايها القاري نصالحه
للك السيدة :
" احترمي زوجك وحببيه . اذا لم يكن حسناً
فصلي دائماً لأجله . و اجتهدي لتصلحه . ربّي
او لأجلك التريية الدينية الحقيقية . عليهم
الصديق و الفضيلة . خافى الله و اتقىه . و
اجعلي بيتك حنة " !

قد يرى القارئ هذه الكلمات بسيطة
لكنها هي افضل نصيحة للمرأة هي افضل تعلم
للنساء و قد يشعر الانسان بذلك التأثير
الرائق اذا سمع هذه الالفاظ من فم عباس افندي
و هو لفتها و تكاد روحه تنسكب معها و لها
الشريفة بتقديرين كل حرف منها . مع الأكرام
و الاحترام الذي يظهره الناس لعباس افندي
فهو على غاية البساطة . دعوت حضرت لخط
في جامعة كولومبيا و كانت الليلة قد عدت لى على
المنبر كرسيًا كبيراً او بكلمة اخرى اكبر من بقية
الكراسي و لما تقدمته لحضرته ليلس الى ان
يكون مقعد افضل من الغير بل رفض كل التميز عن
الجالسين بجانبه و اخذ الكرسي الاخرى !
اما محبته للغير و اعتناؤه بالفقراء فهو في حد
ذاتر . زار حضرت احد الاجتماعات لطبقة
الفقراء و حمل معه مائة دولاراً رباعاً و زعها على
الحاجين في مدينة نيويورك .

بعد ان رأيت كل هذا بعد ان شاهدت اعماله
الفاضلة السامية كدت ان لا اصدق ان هذا هو -
عبد البهاء عباس افندي - الذي سمعته عبد الحميد
اربعين سنة في عكا . ارجل كهذا يسبحن ؟ لا اعلم
لكن عدت فتذكرت " ان لاني له كلمة في وطنه



نفوساً كثيرة، ورُسل إلى البشرية أبناء ومعلمين .
 فمن الشرق جاء يسوع - من الشرق جاء محمد ^ص ^ص
 وحاملو كلمة الله وعلى تعاليمهم ولا ومبادئهم قامت
 حياة البشر الاجتماعية وشرائعهم وأديانهم في بيوتهم
 النبي رجل سمعت عنه في الشرق ورأته في الغرب
 ولماذا السنية رجلاً هو فوق الرجال بعقله وأدبهم
 بأخلاقه الحقيقية . باحترامه للفضائل بحبه للإنسان
 بخدمته لاخوانه . بتعاليمه السامية التي تجعله
 معلماً صالحاً التي يحبها إلى مرديهم وتقرب قلوب الناس
 إليه الرجل هو - عبد الهاء عباس افندي -
 وتعاليمه - المحبة والسلام ان يحب البشر بعضهم
 بعضاً ان يعيشوا بسلاية وراحة -
 هذا هو الوعد الذي يحمله عباس افندي
 بيده هذا هو الحق الذي يارب العالم لأجلهم
 [من له اذنان للسمع فليسمع]
 مهلاً ايها القارى . فما كانت هذه التطويرات
 دين جديد بل هو مسيحي من حق من حق الميادين
 فلا تثنى الفهم بعد ان تقرأ أسطره هذه فاني
 رجل وكل رجل يحب كل من يعلم الناس - ان يحيا
 بعضهم بعضاً . ان يكونوا اخوة وان يعيشوا
 كأخوة .
 كنت في المدرسة الكلية في بيروت حين
 سمعت لأول مرة لفظ - البهائيين -
 مرّ لمذا امانا فاشار اليه صديقي بجاني وقال :-
 هذا هو بهائي ! هذا هو بهائي !
 فجم باختر : [المقصود من هو بهائي او بهائية
 اسفت ذلك الخميني وقلت ما العنق هذه البشرية اليه
 تقوم بها كل يوم نبي جديد يدعو اليه صديدي
 ذلك اليوم خلت زعيم البهائيين ومعلمهم آية لزيد
 على اديان الناس الكثيره ديناً جديداً . كلتي رأيت
 بالأسس فضيلة عبد الهاء عباس افندي واذاهو
 غير ما حسبته . هو غير ما يتوجه اليه الناس . شذو
 مرحلة من العمر فتأبشعوه وزاده البياض
 هيبه وجمالاً جالسته وحادثته فرائد حكمة
 الشيخ ولطافة الأطفال . سأله عن دينه
 الجديد فاذا هو - اتحاد الأديان جميعها -
 وعن تعاليمه - فاذاهي محبة وسلام -
 ان الذي يعلم اخوانه في الانسانية تعاليمها الصالحة

معمور باشفت هزار از نفوس محو وفا بود کرده
 که نیشان افتخار يا لقب شرف از کسی باو نرسيه .

مداخل وضرر دول

در مدت شش ماه این جنگ عظیم

در این مدت شش ماه جنگ چنان معلوم
 میشود که مداخل و ضرر دول تجاریم تقریباً
 مساوی هم دیگر است زیرا مسینیم که فتوحاتی که
 المان کرده و مضرات که باور سید مقابل
 فتوحات و مضرات دول متخالفه است یعنی
 انگلیس و فرانسه و روس . مثلاً حال درجست
 دول متخالفه از ملک المان از این قرار است :-

در الزاس ولورین	۱۰۴۰	میل مربع
در شرقی پروسیه	۲۵۲۰	=
در غلیبا غنه	۲۴۵۶۱	=
در بونیکیا غنه	۴۰۳۳	میل مربع
المجموع	۳۲۵۵۴	

و درجست المان از این قرار است :-

در بلجیک	۱۰۰۶۳	میل مربع
در فرانسه	۹۰۳۱	=
در پولند	۱۱۱۰۷	=
المجموع	۳۰۲۰۱	

پس واضح میشود که در مدت شش ماه حرب
 بجز ضرر نامتناهی و خونی بری بری اهل
 عالم عموماً و دول تجاریم خصوصاً نتیجه بخشنه

مقاله عبری

عن جریة المهاجر العدد ۷۹۶ نیویورک
 في ۱ ايار [ی] ۱۹۱۳
 تعلم الكاتب الأديب توفيق افندي مفرج طالب علم في جامعة
 سكلومبيا .

الشرق مهبط الوحي والآيات . وطن الشعراء والمحبّة والأيمان
 والسلام . ما زال منذ الأزل إلى الآن يعطي العالم

بهرای عظیم را طولانی بکنند یا بیهمت حدت قلفت نمایند و صوم بر خود و اهل عالم کنند و راضی با تلاف نفوس و اموال و خرابی ممالک و بلدان و ضرر تجارت و صناعت و زراعت نشوند خاریت این حرب که بر دول متحاربه و سایر دول و ملل بطرف وارد آمده از حد احصا خارج است و سالها تلافی نتوان نمود و نفسی در عالم نیست که مبتلا بضرر و سختی نشده باشد

اگر تا اسیس حکمه کبری گشته بود یا اتحاد و اتفاق حقیقی و محبت و الفت همی بین دول و ملل مشرعه بود قضیه قتل و بی عهد منسیه و ذوجه آن بطور عدالت و حقانیت رسید و تصفی می شد و این همه نفوس و اموال نابود نمیگشت و ممالک و بلدان خراب و ویران نمیگردید.

و سختی و زاریا شهیر و شریک دیگرانند و از درگاه حق جل جلاله بجا و مسئلت می نمایند که این آتش افروخته بآب صلح خوار شود و سلاح باصلاح مبدل شود و نوع بشر را و آسایش یابند ان الله هو القادر المتقدر العزیز الرؤف .

اگر رؤسای ام و عقلائی عالم توجه و بیخ و عقالیم حضرت بهاء الله و بیانات و تصریحات حضرت عبد البهاء می نمودند و بطور انصاف تحقیق و تدقیق می نمودند و غرضی حقیقت می کردند یقین مبین می دانستند که تعالی است که طوائف مختلفه و ادیان و مذاهب متنوعه بربك بساط اخوت و مهر بانی و نس و الفت و یگانگی جمع فرماید و سلاطین عالم و رؤسای امرا معززه و محترم و محبوب القلوب بی آدم نمایند و سبب اتحاد و اتفاق ملوک و امرا و جمیع رعایا شود و اختلافات جنسی و وطنی و دینی و سیاسی را زایل کند و نوع انسان سعادت و آسایش و راحت یابد و وعده های الهی که در کتب اسمانی نازل شده محقق گردد و جنگ و خونریزی متروک شود و یقین است که عن قریب جمیع وعده های الهی ظاهر خواهد شد و لیس ذلک علی الله بعزیز

هزار و نهصد و پانزده سال از ظهور حضرت مسیح علیه السلام گذشته و عزیز هزار و شصت و سه سال است که تعالیم روحانی آنحضرت در بلاد منتشر شده کتب کثیره بلغات مختلفه تصنیف و تألیف نموده اند و جمیع طوائف عالم را بروحانیت محبت دعوت کرده اند و مدرسه ها و بیمارخانه ها بآن نموده اند چه شد اثر تعالیم حضرت مسیح چه شد ثمر فدائی آن وجه ملیح چه شد روحانیت او امر الهی چه شد پیروی آن جمال رحمانی چه شد خیرخواهی عالم انسانی چه شد شکرانیت مواهب بزدانی چه شد نتیجه تحصیل علوم دنیائی چه شد حفظ حقوق دینی آدم چه شد ظهور و بروز تمدن قرنیستیم که برای خودخواهی و نفس افتد خونریزی شود و عالم انسانی از قهر و غضب تنزل و منقلب گردد طالبان صلح و سلام آیا چه شنیدند که خواموش شدند!

زلزله ایتالیا

در این ایام زلزله ای عظیمی در ملک ایتالیا واقع شد و اگرچه حرکت و انقلاب زمین بیشتر از سایر دقایقه نبوده ولی شهرها آباد با خاک یکسان شده و تقریباً شصت هزار از نفوس زنده بگشته در زیر سنگ و زمین مدفون گشته این خبر محزون بکجا در قلوب عالم تأثیر نموده و از امریکا اعانه ای از برای منکوبین فرستاده شده .

خیلی عجب است ! که چنین قاتلی قهاری عذاری بی رحمی مثل زمین ایتالیا که به نیم دقیقه بابه چهل ثانیه عددی از شهرهای

جهان بان عالم بنصر صریح حضرت بهاء الله جل ذکره لای و دست صمیمی و خیرخواه حقیقی عالم انسانی میباشند و در هر مسلکی باشند بکمال صداقت و حسن نیت با حکومت و اهالی رفقا می نمایند و ابداً در امور سیاسی مداخله ندارند و از تعصبات جنسی و وطنی و دینی و مذهبی و سیاسی بیزارند و در این بلایا

طبریه

بیانات مبارک وریفنا بعد از مراجعت از طبریه
مؤرخه ۱۶ ماه جون ۱۹۱۴

رحمانی گلزار است ولی ظاهر و واضح گشت که
خار زار است لا نفوس چند که از فیض
روح القدس مانند گل در نهایت طراوت و طراقتاً
جلوه نمودند آنان گل و ربان حضرت
موسی بودند حال توفین در کشتن مسیح
گل مهد برك خدائی و از فیض بهار روحانی
در نهایت لطافت و مشکبار حمد کن خدایا که
مشاهده انوار از ملکوت اسرار نمودی امده
چنان است که بر عالم نافرمانک اسرار نشان
نمای الحمد لله بدرقه عنایت از ملکوت
انوار پی در پی رسید و جان و دل را از حیرت
حجاب و اوهام رهائی بخشید دیده ای منور
داری و شای معطر خواهی و قلبی از فیض روح
القدس روشن خروائی این نعمت عظمی و این
موهبت کبری را غنیمت شمار و بقوت آسمانی
و موهبتی رحمانی و تائیدی ملکوتی مهدایت دیگران
پرداز : : : : : :

جنگ دنیا

بقلم فاضل آقا میرزا ابوالقاسم کلاتی زمزمی
مؤرخه ۳ ماه نو فبر ۱۹۱۴

بیشتر از ده میلیون عساکره دولت اروپا
و آسیا - انگلیس . روس . فرانسه . ژاپون
آلمان . فسه . عثمانی . بلجیک . صرب
و جبل اسود . در مواقع عدیده مجوزی را از
نشانی شغولند روز و شب از حیث [ویر
دریا] و صحرا و هوا گلوله توب میبارند بسیاری
خون هم دیگر میریزند و حیوانات نورسیده بکدیگر
بچاک هلاک می اندازند و شهرهای عظیمه
و قصور رفیعه و عمارات عالیه را ویران و بربود
یکسان می نمایند

از قرار جرائد زیاده تر از یک میلیون نفوس
تا حال مقتول و مجروح شده و معادل پانصد
حنیه انگلیسی (پوند) مصروف جنگ دول
تجاریه گردیده و خداوند عالم است که سایر
دول بیطرف هم داخل در جنگ و جدال بشوند
و میدان حرب و قتال را وسعت بدهند و این

من رفتم بطبریه این دفعه رفتن خیلی طول کشید
طبریه نقطه ای است که در گوشه ای واقع شده
محل خلوتی است هیچ صدای و ندای نیست مثل
ایست که انسان در بیابانی مسکن جسته در کاد
افتاده است جایی است که حضرت مسیح شی سیمون
و حواریون را تعلیم میداد در محلی که اول اظهار امر
فرمودند نزدیک طبریه است و موسوم بتل هم
در آنجا معبد بزرگی ساخته شده بود که حضرت
مسیح داخل شده صحبت فرموده در نظر سیه خلی
مترم است بعد در ایام حرب صلیبین خراب
شده اما اساسش مانده است و محل مقدسی است
عیالست اثر کلمه حق چنین است که هر چه در
آنجا خیلی متعصب خود نیند از خود راضی
هستند اما دیدهای امریکا خیلی مردمان
باهرتر هستند آنچه با آنها صحبت میشد گوش
میدادند اما اینها ابد آگوش نمیدادند یک
روز صحبتی که در معا پدید نمود بود در
برای خاخی در طبریه کردم بعد نگاه بصورت
کردم دیدم ابد آ آثار هوش نیست چه قدر
فرق است میان نفسیکه شعور و ادراک دارند
و نفسیکه از این فیوضات الهی بیگانه میشوند .

نجم باختر : این سفر مدت اقامت مبارک در
طبریه یک ماه و نیم بود

لوح مبارک

با تفخاریکی از دوستان باد کوبه صادر که در
نشانی مقام حضرت مسیح است

بوالله
ای گل گلشن حضرت مسیح و تیکم حضرت مسیح
رو عجله الفدا با وجهی صبیح و جمالی بلج کشف
نمود و در میان یهود جلوه آسمانی فرمود اسرائیل
ادعا نمود که ارض فلسطین از فیض سحاب

<p>پس رئیس مذکور درخواست با نهایت تضرع و خشوع اعلان نمود و حضرات اهل بهائی حضرت عبدالبهاء شبا اول سال دعوت کرد و حین خروج مبارک حاضرین همه برخاستند و از سرور دست زدن همله گان اظهار عنایت نمودند و تشکر میکردند بنوعی که کسایت و چنگال غذا خوردن جای گناه و دستمال که عادت احترام غربیهاست حرکت میدادند بعد که کولونیل مذکور حضرت عبدالبهاء و خدا حضرت در تالارهای آن عمارت که محل استراحت و سرپناه خواب بر او قمار بود سردار بسیار وجود مبارک و فرمودند "من در حق تو دعا نمائیم که در حفظ جان الهی</p>	<p>مقصود اینست که هر چند مسیح از رحم مادر آمد و اللطیف از آسمان بود . سبب چه شد که همه این ملائکه نظر انکار و یکرند زیرا آنها منتظر بودند که مسیح بحیث ظاهران آسمان آید و چون دیدند چنین نشد انکار کردند و حال آنکه مقصود حقیقت مسیح بود نه جسم مسیح و هیچ شبیه نیست که حقیقت مسیح از آسمان آمد و کن چون اقوام تفهیمند انکار کردند ولی الان محروم ماندند پس باید اسرار تجاریقه سر را فهمید و معنی قدرت و انجیل را یافت زیرا جمیع رموز و اسرار است تا انسان بی بیان اسرار محروم ماند و حقیقت بی بزاد اسرارم که شماها با اسرار کتب پی برید همیشه کشف اسرار حقیقت کنید و هیچ بجای محنت نگردید ناظر الی الله باشد پیر است از خدا طلب نمایند و توفیق کند تا از جمال حقیقت نگردید و استفاضه از انوار شمس حقیقت کنید و یأسد الهی واقف شوید تا در ملکوت الهی داخل شوید و در درگاه کبریا مقبول گردید و بجای ابدی موقوف شوید اینست آرزوی من این است نهایت الهی روحانیات . "</p>
<p style="text-align: center;">بیانات مبارک الطراف و ریاضه لهربیه مؤرخه ۱۳ ماه جون ۱۹۱۳</p>	<p style="text-align: center;">عبدالبهاء عجب فقرا لجن لشکرات</p> <p>شب عید ولادت حضرت مسیح حضرت عبدالبهاء با لجن لشکرات تشریف بردند در کلیسای وست مینتر زیرا در آنجا سالی یک مرتبه شب عید میلاد فقرا دعوت میشوند و آن لجن از آنها بدین منفاید و شام میدهد زیرا آن فقرا یکس دعا نمایند اگر خیر ضرایب این لجن نبود بی شام و آشیان در عید میلاد میمانند قریب هزار نفر حاضر بودند و کلی عجبی باشکوه بود زیرا حضرت عبدالبهاء وقتیکه حضرت مخو در بند خطابه بی که دارای بیانات مسیح بود بیان کردند و آن فقرا چنان مجذوب آن بیانات شدند که خوراک فراموش نموده گوش میدادند و لنگر بکشان آن خطابه بسیار ساده و سلیس بود و ترجمه جمله ترجمه نموده التفات مبارک فقرا نظریاتیکه میفرمایند اقوال باید مطابق با اعمالمان باشد حضرت عبدالبهاء زیاده از بسیت بودند [جنبه انگلیسی به کولونیل رئیس لجن محترم فرمودند شب اول سال جدید یکم ماه جانوری ۱۹۱۳ به مثل آن شب [شب عید میلاد] همان فقرا را باز دعوت نماید</p>
<p>حضرت مسیح در اطراف این دریاچه اغلب شهباشی مینمود و تنها افکار و شنائی عالم انسانی بود در حقیقت راحت نکرد و روزی آزاد نبود سرگردان و بی سر و سامان در این کوهها و بیا با آنها ایام خود را میگذراند جایی که حواریون را دعوت بدخول در ملکوت فرمودند همین اطراف است حضرات مشغول ماهگیری بودند و حضرت مسیح در کنار ساحل آنها نشانی میکرد چون نظرش بوجه آنها افتاد و آنها قول مشاهده نمود گفت "بیا مید تا من شمارا صیاد انسان بنام و آنها فی الفور هر چیزی را که کرده پیروی آن نور عجب را نمودند سبحان الله همیشه در برت امر نفوس عادی که در انظار ناس ابد الهی نداشته اند اقبال مظهر امر نموده اند مشر در قرآن نازل شده که جهال ناس حضرت رسول مگفتند که "تورما دعوت نکرد الا از ناس فضلا و علما و سروران و بزرگان تورما دعوت نیدارند" اما هر کس شهادت میدهد که جمیع علما و فلاسفه و سروران هر ملتی در حضور جمال مبارک خاضع بودند و جمعی کثیر از این طبقات این آوردند .</p>	

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بیتنا خبر

ایرجه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگون بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال بیشتر از حضرت مجا و الله در این جهان توضیح حقایق دینی و غیره نمودند و عقاید عمیق که بر وفق سبک اداره است قبول و نشر خواهند کرد دید

حضرت عبدالبهاء در شخص و ولادت حضرت مسیح

چون در اواخر ماه گذشته ایام ولادت حضرت مسیح بوده و اول این ماه ابتداء سال جدید عالم سیمیا است لهذا بیانات مبارک را که در این خصوص نازل شده درج میشود . تقریباً سه سال پیش حضرت عبدالبهاء برای دیدن تشخیص ولادت حضرت مسیح نشین کردند در کلیسای وست مینستر در شهر لندن پس از اتمام تشخیص بایران کلیسا تشفی برده در خصوص ولادت مسیح نطقی مفصل و بلیغ فرمودند که موضوع نطق مبارک این بود - که نفوس منتظر ظهور مسیح با وجود انتظارشان چون آن حضرت ظاهر شد او را نشناختند و انکار نمودند - پس از آن اجزاء این تشخیص بسیار تعریف فرمودند و تحمید کردند و روز بعدش روز شنبه بود موافق ۲۲ ماه دسامبر ۱۹۱۳ در منزل لیدی بلفیلد در حضور جمع کثیری (بن بیانات مبارک نازل گردید

بیانات مبارک

«پیش تشخیص ولادت حضرت مسیح بود فی الحقیقه در نهایت اتقان بود و لکن محال برت بود که این جمع جمیعاً گمان میکردند که منتظر حضرت مسیح هستند و آشنا با آن حضرتند اما حضرت مسیح وقتی که آمد غریب و صمد و فرید ماند زیرا حضرت مسیح آمد و هیچکس تلفت نشد لهذا مردم چستری مسیح میکردند که بیاید و حضرت مسیح آمده بود حضرت مسیح منتظر ظهور مسیح بودند آن ذوی ظهور مسیح میکردند لکن وقتی که حضرت آمد مردم شدند بلکه انکار میکردند گفتند این مسیح حقیقی نیست بلکه اساذر از آنکه من از کوش

حیاست که البته انجیل را خوانده اید و این لغوی را که حضرت داده اند دیده اید مختصر اینست که لقب حضرت مسیح را «بعل زبول» گذاشته بودند معنی این لقب یعنی «شیطان» باین لقب حضرت مسیح را شهرت دلاند صد هزار افسوس صد هزار افسوس که او را شناختند صد هزار افسوس صد هزار افسوس که آن افتاب صفت در راه اوهام ستود ماند و الا کذب بود منتظرند که مسیح بیاید حضرت مسیح دو هزار سال است آمده و هنوز بیور منتظرند ! ملاحظه کنید غلط چه میکند بنفراض شماستظنونند که مسیح از آسمان بیاید از مکانی غیر معلوم بیاید و وقتی که مسیح آمد کوه ها از هم جدا شد و زلزله عظیمی گردید و اینها فی الحقیقه واقع شد و کتب دینش را فهمیدند و باین روز آگاه نشدند که مقصد از کوه های سنگ نبود بلکه نفوس بود مثل کوه که آنها از هم جدا شدند و مقصد از زلزله در عالم انکار بود نه در عالم خاک جمیع آنچه اینا خبر دادند واقع شد و کتب همه دین بود و غرض معنی ظاهر بود زیرا کلمات الهی رمز است اسرار است دقتیه است دقتیه است در معدن جوهر است و معدن همیشه ستور است شلاً حضرت مسیح میفرماید «من آن نان آسمانی» و این واقع است که حضرت مسیح نان نبود و عجیب ظاهر آن آسمان نیامد بلکه از رحم مادر آمد اما مقصد از این نان نعمت آسمانی است کلمات حجابی است شبهه نیست که حقیقت مسیح از آسمان آمد و آن کلمات آسمان بود از عالم لاهوت بود . باز میفرماید «هر کس از این نان تناول فرماید حیات ابدی یابد» بعضی کس در این کلمات الهی استفاضه نمایند یقین است ذوق کرده لکن نفوس فهمیدند اعتراض کردند که این مگر کوه من نان آسمانی هست ایامتیوایم ما اول بخوریم؟

THE great function of the Revelation of
BAHA'O'LLAH is, solving the intricacies
of the Heavenly Books, facilitating the removal
of differences from among nations and establishing
unity and harmony among the sections of the
human world.



To all people of insight it is evident
that in this Most Great Cause all the means
of comfort for the nation have been provided and
a plan of readjustment of the affairs of the people
of the world from all stand points established.

—MIRZA ABUL-FAZL

ابوالفضل كطباييا

LAWS AND ORDINANCES PECULIAR TO THE
BAHAI RELIGION.

1. Abstaining from crediting verbal traditions.
2. Prohibition of interpreting the Word of God.
3. Disagreement as to the station of the Manifestation of God, forbidden.
4. Keeping of slaves forbidden.
5. Obligatory upon all to engage in allowable professions as a means of support, and obedience to this law accepted as an act of worship.
6. Education of children of both sexes compulsory.
7. Prohibition of cursing and execration.
8. Prohibition of the carrying of arms.
9. Creation of the House of Justice and institution of National Assemblies and Constitutional Governments.

Distribution of legacies among heirs according to a definite plan, whereby wealth will never be monopolized by a limited few.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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NEW COMMANDS IN THE BAHAI RELIGION WHICH ARE LACKING IN CHRISTIANITY

COMPILED FROM "THE BRILLIANT PROOF"

BY MIRZA ABUL-FAZL

WHAT new command is there in the Bahai religion which is lacking in Christianity?

Although this question is an abstruse one which cannot be fully comprehended by a person unless he be well versed in the books of the two peoples, yet we will expound it clearly in such a way as to be easily understood by every soul, and we will explain the specific features of this great Movement and prove the necessity of this Most Holy Manifestation for the comfort and upbuilding of the world. Thus may disinterested persons attain insight and every just one arise in thanksgiving for this great bestowal of God, the All-Glorious.

It is evident to every perceiving soul that the world of humanity will attain perfection, and that happiness and welfare, the desire of nations and goal of all hearts, will be insured when religious differences and sectarianism, the cause of alienation and estrangement of the people, are utterly removed from the world, and all estrangements and schisms, such as racial, patriotic and political divisions, etc., are dispelled from among men. Thus may men become brothers, loving and kind toward each other. These terrible wars, which are the greatest catastrophes of humanity and civilization, will disappear. The vast sums, the expenditure of which is undoubtedly the cause of impoverishing men and destroying the world, will no longer be devoted to destructive pursuits and infernal machinery. This question is so clear and lucid that the most deficient mind can pass judgment upon it. Nevertheless this condition has been confirmed by the Divine glad-tidings and established by heavenly prophecies. For the Holy Books contain explicit record that in the Great Day which has been exalted by various names, such

as "the last day," "the time of the end," "the latter day," "the day of the Lord," etc., the Glorious LORD will descend and will unite all nations in the worship of the One God. He will so train all men in lofty and spiritual qualities that warfare and conflict will be uprooted, rancor and hatred will be replaced by sociability and peace, and implements of war be changed into farming and trading tools. This is a brief statement of the promises of the prophets concerning the "latter day."

It is self-evident that all nations are awaiting and anticipating the advent of such a Day and the coming of such a great Cause; nay, they pray and supplicate God to hasten its arrival.

But the greatest obstacles among the nations are the signs and conditions which shall appear with this praiseworthy Manifestation and promised Day; for all the Manifestations of God and founders of religion who have formerly come have mentioned the signs of this great event in their respective books and emphasized and clearly recorded them in their utterances. But every prophet who appeared recorded the self-same signs mentioned by his predecessor and repeated the same words; yet without undertaking to explain the meaning of those signs and conditions or make his object therein known. For instance, consider how for a thousand years his holiness Moses and the Israelitish prophets spoke and uttered glad-tidings to the people of the coming of the Lord of Hosts who would harmonize and unite all in the worship of One God. Among the signs of the day of His coming announced by them are:

- First: The rolling up of the heavens.
- Second: The sun will be darkened.
- Third: The moon shall not give her light.
- Fourth: The stars shall fall from heaven.

Fifth: The dead shall arise from their tombs.

Sixth: Ferocious animals will make peace with grazing animals.

Seventh: They will share the same pasture and food.

Eighth: Children will play with poisonous serpents.

Ninth: The people of Israel, who in that day shall have become scattered and humiliated throughout all the nations of the East and West, will be again assembled together by the Lord of Hosts, who will establish them in their promised land and confer upon them eternal glory and everlasting dominion.

These are, in short, some of the prophecies which all the Israelitish prophets announced

taking to explain their meaning. Consequently the Christian doctors disagreed in their interpretation of these holy books. Some said that those promises were literal statements and not subject to interpretation and must therefore be fulfilled outwardly. Others among the commentators stated that those promises were symbolic and that they were words requiring interpretation in order that their real meaning might thereby become evident; i. e., that the "Seal of the Book" might be opened in the "latter day." Six hundred years after His Holiness Christ, the "Seal of the Prophets" announced His mission and the very same promises were again revealed in the Koran. The same conditions and signs were identically repeated. But again the Koran

ST. MATTHEW XXIV.: 29-31.

(29) Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken: (30) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (31) And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

ST. PETER, II EPISTLE III: 10-13.

(10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (11) Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, (12) Looking for and hasting unto the coming of the day of God . . . ? (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

to their people and recorded in their books. They did not state however that these promises were to be taken in a literal sense without symbolism and interpretation, or that the symbolic texts were subject to commentary.

Fifteen hundred years subsequent to the time of His Holiness Moses, the very same promises and signs were revealed by His Holiness Christ—upon whom be glory! Consider verses 29-31 of the twenty-fourth chapter of St. Matthew and the tenth and eleventh verses of the third chapter of the Second Epistle of Peter the Apostle, so that you may witness the mention of these promises and signs with the utmost clearness. Likewise His Holiness Christ and His disciples confined themselves to the mere mentioning of these signs, as was done by the Israelitish Prophets, not under-

made no reference to the meaning intended by those prophecies, nor did it state whether they were symbolic or subject to interpretation. Consequently, were a man to consider what has been stated he would most clearly find that the greatest obstacles against the unification of nations have been these very prophecies, glad-tidings, conditions and signs. For the various peoples have been prevented from uniting with each other because the meanings intended by those prophecies were not clear.

Although citing an illustration leads to prolixity, yet we will do so for the purpose of enlightening and further elucidating the matter to the reader. For example, let us assume that a Christian missionary should say to a Jew: "Dear friend, why are you sleep-

ing and heedless? The promised Messiah, whose coming was foretold by all the prophets, has appeared." Then imagine the Jew answering: "How splendid! How splendid! What beautiful glad-tidings and joyous news! We Jews have made all our wishes dependent upon the coming of the Messiah and daily supplicate by prayer for His advent! Now let us see this promised Messiah whom you declare to have appeared." The Christian missionary answers: "The promised Messiah was that wronged youth, Jesus of Nazareth, who sacrificed His life for the liberation and salvation of the world." The Jew would reply: "O esteemed teacher! clear signs are recorded in the Holy Books regarding the appearance of the Messiah, none of which came to pass. We Jews have not found our religion so easily that we can relinquish it carelessly. You consider yourself a teacher of the Holy Books. See then in the Heavenly Books the words that at the time of the coming of the promised Messiah the sun will be darkened, the moon will turn into blood, the new heaven and the new earth will become manifest, the stars will fall, the dead will arise. Where and when did these prophecies become fulfilled during the day of the Nazarene and who saw them? Furthermore, let me show you numerous passages wherein it has been clearly revealed that when the promised Messiah appears He will gather together all the Jews scattered throughout the world and He will save them from the great humiliation, execration and tyranny which they suffer. Then He will establish them in the Holy Land and confer upon them dominion and eternal glory. Now tell me when did Jesus of Nazareth accomplish such a thing? Nay, through his Manifestation the contrary came to pass, for we were established in the Holy Land but we have become scattered through his coming. We were esteemed; we have become humiliated. We were assembled; we became dispersed; we were blessed; we became afflicted with curses. All this was contrary to the promises given to the Israelitish people. So to accept Jesus would be to deny those glorious prophets."

In brief, at this point in the conversation the Christian missionary would fail to answer the Jew. For he, himself, does not understand the real meaning of these glad-tidings. How then could he explain them to the Jews and cause them to be convinced and assured? Therefore during this long period the missionaries of the Christian religion have attempted to dis-

comfit and confound the Jews, yet without traversing the pathway of true knowledge and real proof. Instead of bringing them near the Gospels, they caused them to be annoyed and further removed.

It is therefore recorded in church history that during this long period, that is, since the conversion of the great Constantine down to our time, both in the days of Charlemagne and during the crusades, they repeatedly attempted to force the Jews to accept Christianity, but in the end they failed. Now, had they known the meanings of these glad-tidings there would be no need of using force and compulsion.

Similar to this is the attitude of the Moslem toward the Christian. When the Moslem desires to prove the truth of the mission of the "Seal of the Prophets" to a Christian, he refers the Christian to the signs recorded in the twenty-fourth chapter of St. Matthew. Then that Moslem not understanding the meanings thereof is forced to say that this Gospel in the hands of the Christians is not the original Gospel which descended with Jesus—upon whom be peace! As you readily see, the Moslems will clearly prove in word and writing that this Gospel has been interpolated by the Christian scholars and that it has been attributed to His Holiness Christ. In this case the Christian, to whom the reality of the Gospel is evident and manifest, and the love of this Holy Book firmly established in his heart, will be amazed at the incorrect answer of the Moslem. Instead of fellowship and friendship with the Moslem, the Christian becomes an enemy of the Islamic religion and an opponent of the Mohammedan people.

In short, one of the great obstacles to the unity of the nations is this difficulty which has been explained by the foregoing illustration. All these abstruse problems are involved and explained in the statement that because the Christian missionaries do not understand the real meanings of the books of religions which have appeared prior to the manifestation of His Holiness Christ—upon whom be peace!—therefore they cannot guide others to their own religion. This has become evident and manifest.

As to the religions which have appeared after His Holiness Christ, inasmuch as retrogression and reversal are opposed to natural motion and contrary to the progress and advancement which are evident and manifest in world movements, therefore the Christian cannot turn development backward and cause

other people to descend the ladder of progress in order to unite them to themselves. The great man Lord Curzon has partly understood this point when he writes: "The conversion of Asiatics to the Christian religion is without effect and result."

Now that this subject has been clearly elucidated we will submit that the present state of progress in the world necessitates the Most Great Manifestation. While His Holiness BĀHA'ŌLLAH resided in Baghdad the first book revealed by Him was *Kitab-el-Ighan* which is the key to unlock the seals of the Heavenly Books. It comprehends the realities revealed in Holy Writ. By it the doors of the understanding of prophetic words were opened to the faces of the people of BĀHA', the real meaning of the Divine Glad-tidings were revealed and the original purposes of such terms as were latent and unknown became manifested. These terms are: "Death," "Life," "Heaven," "Earth," "Sun," "Moon," "Stars," "Resurrection," etc. Thus the means of unity became facilitated and the hindrances to international misunderstandings were removed. The signs and emblems of accord and agreement among inimical and opposing people became manifest and apparent. For you observe that while now is but the commencement of the Bahai Religion, yet difficult questions and doctrines have become so clearly explained to and so easily accepted by various peoples that numerous souls among Zoroastrians, Jews, Nuseyrites, et al., who have never believed in His Holiness Christ nor would listen to a single verse of the Gospel, have now become acknowledged believers in BĀHA'ŌLLAH through the effect of His blessed utterances. Moreover, they consider His Holiness Christ the Promised Lord and His heavenly Book the Divine Holy Word. They associate and consort with Christians in their feasts and gatherings with the utmost kindness and fellowship. . . .

But let us return to the original question: "What has BĀHA'ŌLLAH brought which is not found in the Christian religion?"

Although the great function of the Revelation of BĀHA'ŌLLAH in solving the intricacies of the Heavenly Books, facilitating the removal of differences from among nations and establishing unity and harmony among the sections of the human world is sufficient proof of the greatness and thoroughness of the Bahai religion, nevertheless we will now consider the laws and ordinances of this religion, ex-

plain their specific virtues, their benefits and good results:

First, a command which is particularly a feature of the Bahai religion and is not found in the other religion is "*abstaining from crediting verbal traditions.*" It is well known to men of learning that it was verbal tradition which divided the Jews into two great sects. Such traditions are the basis of the book of Talmud, and caused the division of that one nation. One of the two schisms called the Rabbinim looks upon the teachings of the Talmud as the law which needs to be followed and considers it the greatest means for the preservation and permanence of the Israelitish people. But the other sect, Gharraim, looks upon the Talmud as sheer heresy and conducive to perdition. Thus these two sects cannot possibly be harmonized or cease mutual opposition.

Similarly in the Christian religion the main cause of schism and division were these verbal traditions which were termed "authoritative." Each one of the Christian churches, such as the Catholic, the Orthodox, the Jacobite, the Nestorian and others, considers it obligatory to follow these traditions inherited from and handed down by the fathers of the Church, as the very text of the Holy Book.

Thus when in any of the great Councils the question of the unification of the Christian people would be at issue, they would avail themselves of these inherited traditions, which were opposed to union and harmony. Likewise in the religion of Islam, claiming these verbal traditions which were related of the Founder of that religion, subsequent to his death, was the cause of the division and separation into various of the principal sects, such as the Sunnite, the Shi'ite and the Kharajite, or into the secondary schools of Hanofite, Malakite, Shafite, Haubilite, etc.

Each of these hold to a set of traditions considered as authentic by their own sect.

But BĀHA'ŌLLAH closed to the people of the world this door which is the greatest means for sedition; for He has clearly announced that "in the religion of God all recorded matters are referable to the Book and all unrecorded matters are dependent upon the decision of the House of Justice." Thus all narrations, relations and verbal traditions have been discredited among the Bahai people and *the door of dissension, which is the greatest among the doors of hell, has been closed and locked.*

Second: One of the laws and ordinances peculiar to the Bahai religion is *the law prohibiting the interpreting of the Word of God.* For interpretation of the Words and exposition of personal opinion has been one of the greatest means of dissension in the former religions, the cause of darkening of the horizon of faith and concealing the real meaning of the Book of God.

It is evident that learned men differ in their minds, and the natural gifts of sagacity and intelligence or the lack of understanding and comprehension vary in degrees among them. Thus when the door of interpretation and perverting of the Words from their outward meaning is opened, strange opinions and curious contradictory interpretations will result and different sects will arise among the one people and one religious community.

Consequently BAHÁ'O'LLAH has explicitly commanded His followers to wholly abandon the door of interpretation and follow the Words revealed in the Tablets according to their outward meaning, so that the events which have transpired among the past nations should not recur among the Bahai people, and the unwelcome happenings which appeared among the various sects due to difference in mentality and viewpoint should not become manifest in this new auspicious day, which is the day of the Glorious Lord.

Thus one of the explicit commands of this great Manifestation is the ordinance abrogating differences which separate men. It is because one of the occasions of dissension is difference of scholars with regard to the station of the Manifestation of the Cause. In former religions, even as testified by history, it has become evident that when in a question of this kind a difference has arisen between two of the doctors of religion, both parties were firm in their standpoints and held tenaciously to their sides, while the laity, according to their usage, would adhere some to one and some to the other, thus closing the doors to agreement and unity to such an extent that religious fraternity was changed into deep and bitter enmity, scientific dissension terminating in bloody strife and warfare. This is illustrated by differences which arose between Arius, the priest, and Alexander, the Bishop of Constantinople, regarding the Trinity, in the fourth century, A. D.; also the Nestorian differences which took place in the fifth century between Nestorius, the Bishop of Constantinople, and the other bishops, which

caused terrible wars and the shedding of precious blood. The effect of these sad dissensions has lasted until the present day. These are clear proofs and evidences for the point at issue.

Time does not allow us to make mention of the numerous sects and divisions of the Gnostics and others, of which the church historians have counted more than thirty, and incorporated them under the term: "Born of philosophy." All seekers of full accounts are referred to authoritative books on the subject, in order that they may clearly realize that all these divisions and sects came from the disagreements of the doctors as to the degree and station of His Holiness Christ, and their persistence in their respective opinions.

Third: The subject of *disagreement by the doctors as to the station of the Manifestation of God* has been one of those abstruse and difficult questions to solve which proved beyond the power of great minds and baffled a mighty king like Constantine the Great. For notwithstanding the assistance and co-operation of the great bishops of the East and West, he could not reconcile the various parties to the Aryan controversy. Nay, during this long time the power of local councils, the sword of European powers and the verdicts of Inquisitorial Boards failed to remove divisions and schisms caused by metaphysical discussions. But the removal of this indissoluble knot and incurable disease by the easiest of means has been announced in the holy Bahai literature, for BAHÁ'O'LLAH in one of His holy Tablets has clearly revealed the following: "Since men differ in their degree of knowledge, if two persons should be found to possess different viewpoints as regards the degree and station of the Manifestation of God, both are acceptable before God, for, in accord with the blessed verse: 'Verily, we have created souls different in degrees;' God has created men different in understanding and diverse in manners. But if those having two points of view engage in conflict and strife while expressing their views, both of them are rejected. For, by knowing the Manifestation of God it is intended to unify the hearts, cultivate souls and to teach the truth of God, whereas conflict and strife of two persons with two different points of view would do harm to the Cause of God. Consequently both of them are referred to the fire." This was the purport of the blessed Tablet in brief. Accordingly in this Holy Cause no one has power to create inharmony, and because of

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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fear of falling, no one dares to persist in his own opinion at the expense of harmony.

Fourth: Among the specific laws clearly laid down in the Cause of BAHÁ'ÓLLÁH is *the law prohibiting slavery*. No mention of this is made in other religions. As none of the former Heavenly Books has forbidden this traffic all the humanitarian instincts which actuated the Great Powers to abolish and destroy it could not withhold the common people from this abominable practice, which has cost the governments and nations great trouble and expense. For instance, the freeing of the slaves constitutes one of the important responsibilities of the Egyptian government. This necessitates a heavy drain upon the state treasury. Furthermore, the trial and indictment of those guilty of this nefarious traffic brings great affliction and often ruin upon many noted families.

Fifth: Among the laws peculiar to this Great Cause is *the law making it "obligatory upon all to engage in allowable professions as a means of support, and obedience to this law is accepted as an act of worship."* Were a man of insight to consider this strong command, he would testify to the great benefit it contributes towards regulating the affairs of civilization and removing impediments and calamities from human society. For it is evident, in this present day, that innumerable souls designated as monks, anchorites, hermits, religious devotees, dignitaries and others, although sound in body and limb, abstain from occupation and trade, passing their time in in-

dolence and idleness and living upon the proceeds of other men's labor. In reality such men are as atrophied limbs upon the body of humanity and a heavy burden to the men of industry and agriculture. When by a law of religion these innumerable souls abandon idleness and indolence and engage in useful occupations, one can well realize how much this will contribute to the common wealth and remove the difficulties of the body-politic.

Sixth: The law making the *education of children of both sexes compulsory*. This law is also one of the commands explicitly revealed in this most great Cause, and concerning which no mention is made in any of the other religions. For in the other religions the education of the masses is made dependent upon the law of the government. If in former times a government would fail to issue a decree providing for compulsory education, and this failure would result in the decadence of learning and knowledge, the nation would take no thought of it, nor would the people consider themselves and the government responsible. For no law concerning this subject has been revealed in the Heavenly Books. But when a law is laid down in the Heavenly Book of a nation, every individual member will consider himself bound to execute it, and no one will fail to heed that law, for they will not be dependent upon the government to carry it out.

Seventh: The command *prohibiting cursing and execration* and making it obligatory upon all to abstain from uttering that which may

offend men. For, as is evident in moral science, cursing, reviling and speaking in harsh words and offensive phrases is one of the greatest causes of alienating hearts, filling minds with rancor, creating hatred and animosity among the peoples and igniting the fire of calamitous warfare among men. Thus it is said by wise men: "Verily, war begins in words;" and the poet Firdousi has said: "A mere word is the cause of warfare." Another verse illustrating this point at issue is, "The wound inflicted by the tongue is deeper than that inflicted by the sword." Were one to ponder over the differences and schisms already spoken of, which arose among the Christian peoples, creating different sects and schools, such as the Aryans, Nestorians, Gnostics, et al., kindling the fire of terrible battlefields and violent calamities, he would clearly find from the testimony of authentic history that the principal and initial cause of such divisions and disasters was the difference of opinion between two religious doctors, which would result in discussion and controversy. In order to overcome his opponent and demonstrate the correctness of his own view, or because of believing his own opinion correct, each would so persist in his attitude that it would finally lead to harshness towards the other. This harshness would gradually lead to insinuating remarks and annoying statements which in time would culminate in reviling, execrating, fighting and even bloodshed. Now the harmful outcome of these religious fights and their evil effect upon human society needs no mentioning here. For the calamities caused by these differences during the past ages are recorded in the historical books of every nation, and the hardships which have continued down to our time as the painful result of those dissensions are evident to men of understanding.

Perhaps some one may advance an objection saying that ordinances prohibiting anathema and execration are found in the other Heavenly Books, as, for instance, the commands of His Holiness Christ, well-known as the Sermon on the Mount, wherein He most lucidly states, "Whosoever calleth another a fool is in danger of hell-fire." In the Koran it is stated: "Curse not those who claim (spiritual mission) without the permission of God, thus without knowledge cursing God as an enemy." The answer to this objection is evident to the people of insight, for such ordinances and prohibitions are considered as educational commands in the estimation of the learned and

not as laws and enactments of religion. Consider this command of the Sermon on the Mount, wherein He states: "Whosoever is angry with his brother falsely is subject to the law." Again He says: "Store not for yourselves treasures;" and again: "Be not concerned with the morrow." Also: "Whosoever smiteth thee on the right cheek turn to him the other also;" and "Whosoever desireth thy garment give him also thy cloak." Then later on He says: "Whosoever asks of thee, give unto him, and whosoever would borrow of thee, prevent him not."

It is fully evident that the learned men and doctors of the Christian and Mohammedan religions have not considered these ordinances as imperative. Men of intelligence versed in law and jurisprudence have not deemed those who disobeyed these laws deserving of punishment and trial. Nay, as already mentioned, they have unanimously accounted them educational laws. Moreover some of those laws are such that the doctors have not considered those slighting them as transgressors or evil-doers before God. For instance, "If anyone smites you upon the one cheek, turn to him the other," "He who begs of you, give to him," "He who seeks to borrow from you, do not refuse him." The above statement will clearly show why such commands and ordinances were not considered by the leaders of the Christian peoples as imperative and obligatory and why they could not remove cursing and execration from among the community.

But in the Bahai religion the commands prohibiting cursing, reviling, swearing and blasphemy have been revealed as imperative and obligatory laws. The responsibility attaching to the violators has been revealed in various Tablets. Emphatic commands have been issued in regard to the purity of pen and tongue, prohibiting the writing or speaking of that which will offend men. For example, although in various Tablets such as the *Ishrakhat* and others, the law prohibiting cursing and execration has been explicitly laid down, nevertheless BAHÁ'Ó'LLAH, during His latter days, in the blessed *Book of the Covenant* fortified and emphasized the above law by addressing the following command to the people of the world:

"O ye people of the world! I exhort ye towards that which is the cause of the elevation of your station! Hold fast to the fear of God and adhere to the hem of kindness! Verily I say unto you, the tongue is for the mention of good; defile it not with unseemly

words. Verily God has forgiven the past. Hereafter all must utter that which is seemly. Shun anathema, execration and that whereby man is perturbed. The station of man is great. Some time ago this lofty word was revealed from the treasury of the Pen of ABHA: 'Today is a great, blessed Day! That which was latent in man is today revealed and become manifest. The station of man is great, should he adhere to veracity and truth and remain firm and steadfast in the Cause.'

Every intelligent soul who reflects upon this utterance: "Verily, God has forgiven the past; hereafter all must utter that which is seemly," "Shun anathema, execration and that whereby man is perturbed," will clearly see how emphatic an ordinance has been given forth ratifying the prohibition of anathema and execration. Because according to the law current among the people of knowledge, the purport of this blessed utterance is an explicit prohibition concerning anathema and execration.

The intended purpose thereof is the unpardonable position of the one who violates this mighty command and decisive blessed ordinance.

In this case, to the people of insight it is evident, manifest and firmly established that the prohibition as regards anathema and execration is an especialized ordinance and one of the particular commandments of this greatest Dispensation. Thus, through the favor of God the Most High, from the traces of the Supreme Pen, this unseemly action and the ordeals resulting therefrom may disappear from among the people of the world and the glad-tidings recorded in the third verse of the 22nd chapter of the Revelation of St. John concerning the events of the day of Manifestation—namely: "Hereafter there shall be no more cursing," shall be realized.

Eighth: Prohibition of the carrying of arms except in time of necessity. This ordinance is not to be found in other religions, but in the Bahai religion it is considered as one of the imperative and essential commands. The great utility of this law is most evident and manifest. How many souls who were unable to control excessive anger have given vent to it by the use of arms ready at hand? If the murderer had not been armed, often after one hour the violence of his anger would have subsided and no crime would have resulted. These are the minor evil results of carrying arms. There are other greater evils continually manifested by people who carry arms,

which are productive of great revolutions and excessive losses for the government and nations. The details of this are not in keeping with brevity and are conducive to prolongation, nevertheless the afflictions of the nations and ordeals of the people are evident to men of perception.

Ninth: The question relative to the necessity of the creation of the House of Justice and institution of National Assemblies and Constitutional Governments. This command is likewise specialized to this evident religion and is not mentioned in the others. For under other religions it is possible for despotic governments to be restored and founded, because the love of the permanence, establishment and endurance of religious ordinances and the fear of going contrary to them is so deeply rooted in human souls, by reason of the fear of God, that they would not pass away in a thousand years and would not be superseded except through the renewal of the religion and the reform of laws.

* * *

In short, these are some of the especial commands of the Bahai religion which the writer of these lines has submitted in accordance with this opportune occasion. The consideration of brevity has made it necessary to omit the mentioning of other special commandments in this Most Great Dispensation.

Among them are ethics and conditions requisite for a wife's knowledge of her traveling or absent husband. Another concerns the prohibition of haughtiness and egoism. Another is a command as to purity of all things, with recommendation and encouragement to observe sanitary measures and cleanliness, and to shun utterly all that tends to filth and uncleanness. Among them is a command directing the agreement of nations in the abolition of warfare and battles, and the conservation of the conditions of security and peace. Many such commands exist, the words of amplification and detail of which are beyond the limits of this occasion. For justice to this most important subject would necessitate the compilation of a large volume and not a short article. But although the article may assume more lengthy proportion, I am forced, nevertheless, to remind the people of knowledge of one distinguishing feature of the many in the Bahai religion—perchance the radiant sight (insight) may attain to the great bestowal of this Most Supreme Cause, and the pure tongue may utter thanksgiving and praise to God, the Blessed, the Sublime!

It is this: One of the abstruse problems of social philosophy is the prevention of monopoly and wealth control by certain individuals. This subject has been discussed by the philosophers of the world for many years. The wise men of Europe and America, especially the Socialists, in endeavoring to solve this abstruse problem, have entered into minute discussion and deep analyses. The governments of Europe and America have given the subject exhaustive attention; nevertheless they have not yet agreed upon any opinion and have not reached a consensus of remedy for the solution of this seemingly insurmountable question.

But if a soul should ponder and reflect upon the Divine institution concerning the question of heritage and the modus operandi of the distribution of legacies among heirs according to the laws of this Dispensation, he will see that this all-important problem has been solved in the simplest manner. *The distribution of wealth* among the nations has been established according to the best method.

Inasmuch as the matter of death among mankind is an unavoidable event, if the distribution of the estate left by those who ascend to God should be effected according to this Divine recommendation, it will be impossible for wealth to be accumulated by the few or for any particular family to exercise a monopoly, leaving others deprived and afflicted by poverty and want. For the Mighty Lawgiver has dealt with this important affair in this manner: He has divided the heirs of the deceased into seven classes, including teachers, who are the spiritual fathers of enlightened individuals in the world of humanity. The heritage is divided according to the number 2,520, which is the lowest number comprising the integral fractions of nine. Under this division the seven classes eligible to legacies are as follows: First: Offspring. Second: Wives. Third: Fathers. Fourth: Mothers. Fifth: Brothers. Sixth: Sisters. Seventh: Teachers. The nearest relatives are arranged the closest. Each class receives its due according to the number sixty, which runs down through all. He has decreed that these seven classes mentioned will come equally

into possession of their legitimate rights, each receiving his share from this division.

When the people of insight reflect upon that which has been recorded they will see that with this command in operation, wealth will never be monopolized by a limited few and no individual through sheer forceful skill will come into possession of another's wealth. Wealth will always be in circulation among all. All mankind will inherit from one another and all will be benefited by this capital. . . . * * *

Now, in regard to the question of features distinguishing this Great Cause from other laws and religions of the people of the world in all centuries and ages: If fair-minded and intelligent men of knowledge should ponder and reflect upon the judicious laws of the Lord of mankind, they will no doubt bear witness to the perfection of Divine Providence in the laws thus instituted. For instance, these three firm and irrefutable ordinances, namely, *first*: the question of heritage by which monopoly of wealth will be removed and the question of socialism solved; *second*: the question of universal peace and international agreements regarding disarmament and conserving expenditure now devoted to implements of war; *third*: the question of all being commanded to acquire a profession, art or trade whereby they may earn a living, thus lightening the burden of expense to those upon whom it falls, such as farmers, laborers, et al. This expense is created by the idlers and unemployed members of the human family.

These fair-minded and intelligent men will also testify that the readjustment of the world and the salvation of mankind from great dangers is conditioned upon following the commands of this Most Great Manifestation. Thus will they utter the blessed words: "Blessed is God, the Possessor of the Dominion and the Kingdom!" * * *

To all people of insight it is evident that in this Most Great Cause all the means of comfort for the nation have been provided and a plan of readjustment of the affairs of the people of the world from all standpoints established.

OUR PERSIAN SECTION this issue contains: (1) Utterances of Abdul-Baha on Education of the Individual; (2) talk in Arabic by Abdul-Baha delivered in Paris—from the

Daily Pyramids, Egypt; (3) news from the spiritual assembly of Egypt, by Mirza Abul-Kasim Goulistaneh; (4) news from the Holy Land by Mirza Ahmad Sohrab.

بوسی که در بعضی اوقات عدد ساقونین در بالای کوه
 کربل که از خاک شرف و غریب جمع شده بوخت از صد
 نماز و بود و عراض مانند غیث حاصل از جمع جهات
 متواصل از یک طرف ملاقات بویته ساقونین از یک جهت
 دید و باز در این اغیار از یک جهت صد هاعز ازین جهت
 از امریک و ایران و غیره از نفوس متبلین میرسد از طرف
 بق و رفتن اموری که در غیبت و حضور مبارک نخل و حرم
 شده بود و از جهت دیگر مقابل باعد او نماز همین در دیگر
 حقیقه راحق ممکن نبود و جهت کالالین جهات و شفا
 ان دو سگله ساعت خوابی هم که رحمت می نمودند
 مفقود و موقوف شده بود عیدی که بیشتر از شها
 تا جمع میله بودند و بعد از قاضی الحاجات مناجات نمودند
 جهت مبارک تو بیا در این حالت بود که جنگ عوی شروع
 گشت و غلام شاه هر ملک را الحاطم غور ابله رسد
 شد و طرق مقطوع گشت باین جهت نه سازی
 باین ارض وارد و در مکاتبی وصول یافت با بهائی
 که شب و روز وجود مبارک اشغول می داشت از زبان
 برداشته شد و دستگاه لخت اجاری میان آمد
 این است که حمد خدا را در این دو سگله ماه جهت
 مبارک یک بر صد اضافه شده و قدم در آستان این
 سال جدید نمیکذارم مگر با قلبی سرشار از سرور
 و روحی پر فرح زیرا سلامتی وجود اظهر که منتهی
 امال است در غایت تکوینی است اگر چه این سگله
 ماه خبری از این ارض با طرف فرستاده نشد و در این
 تا این ارض امن و امان نگردد قدری ارسال اخبار است
 اشکاست و شکل و امید داریم که باین امری از این خبر
 حالیه ابتهاج جدیدی حاصل نمایند و نعمه بر سر بر بلند
 نماید و وجود مبارک حضرت عبدالبهاء در جمع
 بیانات اخیر خود احباب الهی را بروحانیت محض
 و انقطاع از ماسوی الله و نشر فقاوت الله سطلید زین
 دوستان جمال قدم غیر خواه کل ملل و خلل بود و همتند
 برای نفسی بدری نخواهند و در طریق تقسیم صلح و سلام
 شب و روز مشغول نمایند کاری بکسی ندارند و در مسائل
 سیاسی و ملک تعدیه موی مداخله ننمایند از هر قیدی
 آزادند و در هر اولی روح بخش و وحدت عالم انکس و این
 عمده پرواز می نمایند و امن پاکیزه خود را بتبعصبات
 جاهلیه بنا لایند و قوی عملیه خود را در طریق افکار
 اخوت و یگانگی صرف نمایند و قنای خود را نه شهرت

و بقا طریق محبت الله بپوشید نه سبل جور و جفا
 پرستش آفتاب حقیقت کنند و خدمت کعبه عزیزان
 نمایند چنانچه چند روز قبل در یکی از مجله ها و بارک
 فرمودند :-
 " ما در ظل جلاله با کرم و با جمیع ملل عالم طبل
 صلح کو بیدیم با هیچ ملتی از ملل جهان جنگ نداریم و با هیچ
 کس نزاعی نداریم و در حق کل و عامی ایم حضرت
 بهاء الله فرموده - که جمیع خلق انعام الهی هستند
 و خدا شایسته حقیقی و مهربان بر کل اگر مهربان نبود
 خلق نمیکرد اگر خلق نمیکرد روز قیلا اگر روز قی
 مندیاه حفظ نمیفود اگر حفظ نمیفود نمیدوراند
 پس معلوم شد که خدا مهربان بر کل است مادامکه
 شایسته حقیقی مهربان چرا ما نامهربان باشیم ما با جمیع
 ادیان و دول عالم صلحیم با هیچ ملتی نزاعی و جدلی
 نداریم همه را صلحیم " و همچنین یوم دیگر فرمودند
 " جهان مبارک ما را تهریبست نه و کرم بعد
 از صعود قیام بخدمت امر او نمایم و در طریق
 هدایت ناس جانفشانی کنیم نه راحق جویم و نه لاسیانی
 طلبیم هیچ چیز جز او ندانیم و هیچ نفسی جز او
 نشناسم ملکی از او باشیم همه فکر ما در این صورت است
 که چه کنیم که سبب ترویج امر او گردد چه بگوئیم
 که سبب نشر فقاوت الله شود چه بنویسیم که سبب
 تنبه و تذکر ناس گردد چه طور رفتار نمایم که نامر
 محبت الله در قلوبشعله نبرد اگر سبب عزت امر او
 نگردیم سبب ذلت آن نشویم اگر خدمتی باستان
 مقدسش نمایم احاطی و ارحم دلوریم اگر سبب
 اتحاد نشویم سبب اختلاف نگردیم اگر انوار ملکوت
 جانفشانی نشر نمایم بر غفلت و خولای نفوس نیز نمایم
 پناه سال برای تربیت ما خدمت کشید زنجیر برای تربیت
 ما نگردن نازنینش قبول نمود و حبس و غنای بیلاذ
 و هزار گونه بلا و زحمت را برای تکامی و بیداری ما تحمل
 فرمود هیچ از ما اجرو مزحی نطلبید اگر شوم نازده
 غریب شده امری با کوشش تربیت نمایم و آبیاری نمیکیم
 انرا تنبه بریده آن نزنیم و الله اعلم الا الله لا هو
 هر فکری غیر از این افکار همدانست است جز خسران
 مبین نتیجه نمیشد و بغیر از او بیدار و سرگردانی نمی
 دهد اگر خطی سعی کنیم و برای جمع اموال ان حیات فانی
 [بقیه در آخر]

دکتر ضیاء بغدادی

مکتوبی هم که مزین و مطرب بیانات مبارکه است جناب آقا میرزا
 احمد سهراب روحی القدره مرقوم فرموده اند عیناً استنسخ و
 جلالین شده جوفاست انشاء الله تعالی لاطم فرموده در حال
 روحانی تداوت فرمایند
 صد هزار حمد و شکر خداوند مهربان را که حق تعالی در این اطوار
 و بیانات طلعت آفرین خیلی بیشتر و بهتر از پیشتر برده است
 چنانچه از لوح و بیانات مبارکه و اخبارات و ابره متعارفات
 و جمیع طاقین حوله و ظل مبارک آسوده و مستحضر و متوجع
 بوده اند یقیناً استکل در استان از این مرتبه حاکم پرور
 بوجود و طرب آیند و سرور و مستبشر شوند چشم همه
 روشن قلب همه گلشن
 جناب آقا میرزا فضل الله خان شیرازی روحی القدره
 که محض شرف بساحت اندس و محض قدس بالنیام
 از احباب از شیراز شریف آورده بودند روز یازم
 جانوری از مصر حرکت فرمودند و عصر روز سیزدهم
 در بنیاه حوقل جلاله از پور تسعید روانه حیفاشدند
 امید چنان است که با درو و اما لحدوش نائل گردند
 و عنقریب محض مبارک شرف شوند الحق در این طریق
 معظم همت فرموده اند حال منظر چشم برهه مکاتیب
 میباشم
 تها نیا در عصر و اطراف حضرت جمع یاران
 باخاک مقدسیه و کبیرات بدیعمه اگر و مکبر در وان
 در کجا که کبریا جای نایب و توفیق دارند که کل بر آنچه
 سزاوار عبودیت است مؤید و موفق کرم الله هو
 المؤید الموفق المقدم الموفق الرحمن الرحیم مصر
 و اطراف از همت حوال با کفایت دولت عظیمه
 انگلیس نهایت امن و امان است و جمیع ساکنین
 و واردین آسوده و راحت میباشد امید و ارباب
 که ابواب بکاتبه و ظایر با اراضی مقدسه نیز تفریح
 شود و هر پوسته بزیارت الحاج مقدسه میباشد
 مبارکه و مکاتیب روحانیه مشرق و سرور کرم و بس
 ذلک علی الله بجزیز و البهائم و التاء علیکم

اخبارات مساحت اقدس

قلمه جناب آقا میرزا احمد سهراب
 از قلم مؤرخه اولیاء جانوری
 حضور برادران در خواص و میسر الهی و اجتماع مشرفین
 روحی فداهم

روحی لاشواکم و محبتکم لمرکز المیتاق فداه پس از آداء
 حمد و ثنا و شکر و سپاس جمالی قدم جل اسمه الاعظم عرض
 حضور آن یاوردان امر الهی و تأییدین در عهد پیمان سخا میباید
 که در سینه ماه گذشتیم که بواسطه وقایع معلوم و غیر مستند
 اینهای متر کمر جنک و جدال در افاق ملک و لغوام
 و عابط مرسله بیکدیگر قطع و طرقت ذهاب و ایالات هر جهت
 مسدود تا آنکه در این ایام جناب آقا و عیالی سیر و سیر
 پیش احوال و همت حضرت عبدالجبار، پانین ارض و در روز
 اضطرار بقول احباب شرق و غرب بر نمودند که چون طرف
 اخبارات قطعاً بسته شده حتی ممکن نیست کلمه از
 گذارشات احوال خود بجهتی ارسال شود لهذا در این
 بیار پریشان و افکارشان تنفرت اگر چه بیکماه قبل
 تلگرافاتی از جهت مزاج موافق اخبار با طرفی زده شد
 ولی در این ایام اطمینان هیچ چیز نتوان نمود
 در این روز که اول سال جدید میلادی است الحاشی
 عموماً بیاضیت داده میشود که لله الحمد و البته منیع
 حضرت موافق الوری و همت مقدس حضرت عبدالجبار
 نیکوئی و دعایات خونی است و امروز جم ساعتی
 ساعت قدس شرف بودیم بیانات مبارک کل کالات بجهت
 و سادتی میبود وجه نورانیتش منبسم بود و جمال بقیالش
 در جستان آثار بجهت سرور و هویدا بود و اوار رضایت
 از باران ظاهر صمیمت از صلح و سلام بود و بیانش
 از اخوت و وفا با خاص و عام کسانیکه در اسفند
 مبارک بافاق تمدن اروپا و ملک در کباب بودند
 و زجات لایقید و کلامی بوقیه وجود اظهار اینچه خود
 میدیدند که چه نوع در طریق وحدت عالم انشا جانم میفودند
 و بجهت سعی و کوششی در ایفاط الحیان و توفیق کرمت بسته
 بودند میدانستند که پس از این سفر جان پرور و بعد از
 احوال این حجت اکبر و مجرب مبارک ما بیک امر حق و آسایشی
 کامل لازم حتی حکای ماهر پارسی و لندن و المان بخوبی
 نمودند که لازم است در نه حقیقی فرمایند و نه لطفی نمایند
 و نه کرمی کنند و با وجود خدعات نظیره تمام نشده
 این آثار اطلباً ابداً ممکن نبود و حتی حضرت مولی
 الوری قبول نمیزمودند تا در حال عزیمت بودیم گمان چنان
 میرفت که بعضی در و در شرق بیک اسباب استرحت
 موقتی اقل فراهم خواهد آمد ولی حضور قدم از کشتی
 پانین نگذاشته بودند که صفوات اشغال مختلفه از طرف
 هجوم غور و ماشاء الله بوقایع این طرز وسیع گردید

از طرف محفل روحانی مصر

بقلم آقا میرزا ابوالقاسم گلستانه
تاریخ ۱۹ ماه جانوری ۱۹۱۰ هـ

هو الله

عاضد شریف مظاهر حضرت سروران عظیم و محبوبان
محترم آقا یاران اعضا و محافل و محاسن و عین حبیب الهی
ارواح النجات طلبیهم الفداء

پس از سپاس و ستایش و حمد و نیایش سلطان فعل
بایستاقه جل زکرة الابهی و توجه و تشریف باصحت
عزاد قدس مالک سریر عهد و میثاق و محبوب آقا حضرت
عبد البهاء و مولی الوری ارواحا و ارواح المتخالفین روح
الفداء و تقدیم مراسم نعت و ثنا و محبت و وفا بحضور انور
تابین و راسخین بر عهد الله و مشافهه علیهم بهاء الله الابهی
معروض میدارم: چون سبیل مرامات مسرور در طریق
مکانات و محاربات بکلی موقوف گشت در ماه ذی القعدة
نجات قدس محروم و از ایشان روح بخش مجبور شدیم
بهم غم و حزن و الم و همدم گشتیم و بیانات و صبر و سکون
و تسلیم و رضا تسلی خاطر نمودیم تا آنکه جناب ناشر
نجات الله آقا حاجی سید جواد صاحب تاجر مزبوری
ارواح الهیة الفداء محبت بر مسافرت فرمودند و بکری
جانان شناسند بعد از تشریف بحضور آقا سرور اسام
عبودیت و اشتیاق مجبوران را معروض حضور داشتند
و از لسان مبارک عنایات بدیع در باره مکمل نازل و پس
از دو سه روز اذن رجوع صادر و مراجعت نمودند
و بیانات و صحبت و بیعت و حورو مبارک را که اعظم مواهب
الهی و سبب حیات و روحانی و جسمانی است با این فرمودند
و لوح مبارک که با آنها اخبار آقا محمد تقی تاجمیر اصفهانی معروض
یافته بود رسانیدند زیادت و در محافل تلاوت گشت
و افند و قلوبش روح و روحان و سرور و یاران مبذور
جمع ساجد و خادم و شاگرد و زبعت و محبت حضرت حاجی
سید جواد صاحب محفون و متشکر صورت لوح مبارک
این است:

هو الله

ای بنده صابوق جمال مبارک المحدث بقدره بفضل محبوب
آفاق در این طوفان عظیم محفوظ و مصونم و در حوزة خفا
با یاران موقوف محزون و دلجویم اگر چه بیک معنی
در سرور و عبود و طی و سمع و بصیران نیز حق و رضی
امید از الطاف چنانکه یاران جمیع در این و امان باشند
و علی الأعباء عموماً البهائم الابهی . عجبها و عیبها

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المتکذبة فی کونها و تخریجها من حیث الغیب الی
حیز الشهود و تعرضها للعقول و الانعام هذا هو
سلطان الأسماء و برهان الشرف الالهی فکل
الصنائع و البدائع و العلوم و الفنون كانت يوماً ما
فی حیز الغیب السرا مکنون فهداه القوة الکاشفة
المؤید بها الأسمان قد اطلع بها و اخرجها من حیز
الغیب الی حیز الشهود و عرضها علی البصائر
و الأبصار فثبت ان الحقیقة الانسانیة مما تارة
عن سائر الکائنات و کاشفة لحقائق الأشیاء
لاستیما المنزلة الکامل و الفیض الشامل و الذی لا یظهر
کل نتیجہ کرم و رسول عظیم فهو عبارة عن مراتب
صافیة لطیفة منطبعة فیها الصور العالیة
تنبی عن شمس الحقیقة التجلیة علیها بالفیض
الابدی و لا یری فیها الا الصفاء الساطع من شمس
الحقیقة و تفتیض به علی سائر الائنم و انک المهدی
لی صراط مستقیم و اذا قلنا ان شمس الحقیقة
اشرفت بانوارها علی المرایا الصافیة لیس المراد
منه ان شمس الحقیقة المقدسة عن الارک
تنزلت عن علو تقدیرها و سمو تنزیلها و دخلت
و حلت فی المرایا الصافیة استغفر الله عن ذلک
و ما قدر و اوحى قدره بل نقصد بذلك ان شمس
الحقیقة اذا فاقت انوارها علی المرایا لا یری فیها
الا صیغتها ما یظن عن الهوی ان هو الا مجرد
ان النزول و الصعود و الدخول و الخروج و اللول
من لوازم الأجسام دون الارواح فكیف الحقیقة
الربانیة و الذاتیة الصمدانیة انها حلت عن
تلك الارواح فلا یکلد بقلب القدم حادثاً و لا
المحدث قدیماً فقلب الماهیة تمتع بمجالسها
هو الحق و ما بعد الحق الا الضلال المبین غایة
ما یکون المحدث یستفید فیض التام من حضره
القدم فلننظر الی آثار حجة الله فی المظهر
والی الأتوار الی سطعت بأشده اشراق من الاخر
العسوی و الی السراج الوهاج الساطع الالهی فی
الزیجاج المهدی علیهم الصلوة و السلام و علی
الذین بهم اشرف الانوار و ظهر الاسرار و ساعته و
ذاعت الآثار

خاتمة ليست بحقيقة الأوهية إلا بحقيقة البرهيم
 بحيلة بكل الاستعارة لا عا ط ومقدسة عن الحدود
 والأشادات بل هي وصورة حقيقي مئة عن البرهيم
 الأزهى ولا يكاد المتل يحيط به حتى تسعه الأذهان
 لا تذكر الأوهية وهو من كالأوهية وهذا لطيف
 الغير إذا اعنا المتل بعين الحقيقة ترى ان
 تفاوت المراتب في الوجود ما تبع عن الأوهية حيث
 ان كل مرتبة حاوية لأركان دون الوجود فالترتيب
 مع ان كل منها في حينه للأركان دون الوجود لان الجواهر
 للمهادية ليس لها غير من المرتبة الالهية لان الجواهر
 لا يبرك النوع الالهية والميتة الالهية ليس لها غير
 عن عالم الملائكة ولا يكاد النباتات ان يتصور السمع
 والبصر والحركة الا ارادته ولو كانت في أعلى حيزه
 من النبات والجمادات لا يستطيع تصور العمل بالشمس
 الناطقة الكاشفة لخاتمة الأوهية لانها واقعة العمل
 والسير الحقيقية ومنها عن كحقيقة مفهومها
 فكلمة ان لا يكاد يبرك حركة الارض وكيفية
 ولا يكاد تتكشف النوع للآخر وللأشياء الأخرى
 عن الجواس وهو حال كونه أسير الأثر خاتمة
 فانه لا يملك فاذا كانت حقيقة المهاد والنبات
 والملائكة لا تان حال كونهما كلها من حيز الأركان
 ولكن تفاوت المراتب ما تبع من ذلك الجواهر الأخرى
 والنبات فهي الحيوان والملائكة فنان الأركان بل
 من الممكن ان يبرك الملائكة حقيقة الفهم وهي
 الفصح هو غير الصانع العظيم استغفر الله من ذلك
 ضعف العالوب وحل المطرب فهاهنا ان القول
 عمال فباقي اولى شبهة ان الدررث عاجز عن
 احراك التيم كانه غير السلام ما عفا الحق
 معقول ولكن الأركان من حيث الوجود والشمس
 يحتاج النيف من حضور الوجود وعلى ذلك الفهم
 المنبع المنقطع الوجود تجلي على حقائق الأوهية
 من حيث الأوهية والمعاني وما تبع عن الأوهية
 من ذلك النيف الألهي والتجرب الحان وان تبع عن الأوهية
 لا يتبع جمعه والالوان فجميع الكمال الأركان
 وهو الجسم الجاهل واللطف الباق وليس الجسماني
 وقصلا عن ذلك حاش كمال النيف لا يلقى فلا يلقى
 انه اشرف الكائنات وله قوة عظيمة في الكائنات
 كاشفة لاسرارها وكلمة بنو حياضها والامر

وامهاساتش امهاساتش آلهي ناشم ودرعش
 بخيزب بروج القدس كدرود وفرانتيك زلانشه
 باشم وقلبعتمس فزانشه باشم ولما اخبرتم
 فزانشه باشم شبيهه فتمست كرا فكاره فزانشه
 آفجه كبريد وبكلا حهه زينبانه يسرايد اخبرتم
 كرحه ما مارا سوقي بالمحال خبير كبر وما سوقي
 باكلار عاليه كبر وما راسموق باخبرتم ووصلتم
 كبر انوقت يتمايم خدمت بعالم انكاسكم
 انوقت يتمايم سبب فزانشه عالمنا في كبر
 انوقت يتمايم خدمت بعصم عالم انكاسكم
 انوقت يتمايم بنشوع عس يردايم اميد ودم
 شام وقت باين اعمال خبير بالخير

خطاب جبار كبري

نقل عن مؤيد الأهرام الموجهه لسنة ١٠٢٥٥
 ب: نزهت الله المأقنة وفيه لاله
 الراء حضرت عبدا الباء في باريس كنيسة سن
 جميع الكروف

ايها المحرمون : اعلم ان الأوتار واليا تبتني
 عن المنفى الألهي والتجلى الصالح وانظمتها
 ارتفعة ساطعة من شمس المعنوية وشمس نيفها
 الصمد العالمة بمثابة تماثيل اسماء الله الكسبي
 ما ينطق عن الصمد ان هو الا ويعبري ففهم
 معاداة الرحمة وسعاجط الرعي ومشارق الأوتار
 ومصادم الإرسال وما يحياك لاصحة للمالمين
 واما الحقيقة الالهية فهذه مقدمة عن الأوهية
 ونسفة عن ان تتبع عاكب الأفكار ليجابها موهباها
 ككلا تصدق الأوتار من اوتار المعاني انها هو صونك
 وادهام بانزل الله بها سسلالات وتلك المعاني انما
 لها وجود ذهني وليس لها وجود حسي وعاملها
 وجود ليس ببسيط حقيقي والله بكل نبي يحيط
 والحقيقة الأوتار اعظم من ذلك حيث لها الوجود
 الالهية والوجود المعني وتجعل على تلك الصموت
 فالأوهية التي تحت الأوهية كانت الأوتار انها هو صورا

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نخبه باختر

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قیمت اشتراك
۷ ماه فوریه

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا در سال یکا توکیش و وحدت ادیان و توحید
عالمی و تربیت اطفال و پیشرفت حضرت بهاء الله در الارض جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق
مسک اوله است قبول و نشر خواهد گردید

تربیت

بیانات مبارک حضرت عبدالبهاء در مسأله 'تربیت'
در منزل لیدر بلقیله در لندن ۲۳ ماه دسمبر سنه ۱۹۱۲

هر انسان باید اول در فکر این باشد که خود
کامل گردد زیرا اول تربیت نفس خویش لازم است
ملاحظه کنید که جمیع کائنات محتاج تربیت است
ملاحظه میکنی هر نباتی که در نباتات ضعیف است
چون تربیت کنی نهایت قوت یابد و گلها و گیاهها بسیار کوچک
تربیت میکنی بسیار بزرگ میشوند حیوانها تربیت
میکنی ترقی میکند حیوانات وحشی تربیت میکنی
رام و اهلی میگردد پس واضح شد که تربیت جمیع
اشیا اثر دارد ولی در عالم انسانی اعظم است
انسان بی تربیت حیوان است بلکه از حیوان بدتر است
مثلاً اگر اطفال در میانان یابند ابداً تربیت نمیشوند
یقین است که جاهل همانند یقین است از عالم مدنیست
بخبر میشوند نه صانع نه مجاری نه فلاحی مانند
اهالی اواسط افریقا که در نهایت وحشت در عالم اروپا
چه چیز از عالم افریقا ممتاز کرده یقین است تربیت زیرا
اهالی اروپا تربیت میشوند اهالی افریقا تربیت نمیشوند
و این واضح و مشهور است که آنان محتاج تربیت است
و تربیت بر دو قسم است تربیت روحانی و تربیت
جسمانی تربیت طبیعی و تربیت الهی انبیای الهی و مرتضی
روحانی هستند معلم الهی هستند نفوس را تربیت
الهی تربیت میکنند قلب و اخلاق انسان را تربیت
میکند و همچنین تربیات جسمانی در ضمن تربیات روحانی
حاصل میگردد چون روح انسان قلب انسان اخلاق
انسان تربیت شود یقین است تربیت جسمانی هم حاصل

گردد پس امید داریم که شما بگویند اول نفس
خود را تربیت کنید اخلاق خود را تربیت کنید
گفتار خودتان را منظم کنید تا نفعی بر شما آید
و نقصان عالم انسانی مزین شود اوقت تربیت
ناس برجائید زیرا عالم انسانی تاریک است
ملاحظه میکنید که هیئت حریب و قتال است
همیشه نزاع و جدال است اخدا بطبیر بلکه
شما مؤید ستودید موفق گردید که خدمتی
به عالم انسانی بنمائید سبب روشانی این
عالم بشود و نیز فقه تعلیم و تربیت بر مردم
یکی بواسطه افعال انسان نفوس را تربیت میکند
درگیری بواسطه اعمال انسان ممکن است انجام
یا قوال مردم را تربیت کند و لکن اعظم اثر تربیت
با اعمال است زیرا اعمال تأثیرش بیشتر است
مثلاً انسان بسان ذکر و وفا کند و مردم را تربیت
دعوت بحجت و وفا کند تا خود را و محبت و وفا
قیام کند البته این عمل بیشتر تأثیر دارد اگر نیک
بکرم دعوت کند تا خود او کرم نماید البته این
تأثیرش بیشتر است و اگر ناس را بجهاد دعوت
کند یا خود او مهربان باشد البته این بیشتر
تأثیر دارد اما اگر ناس را بحسن اخلاق دعوت
کند و خود سوء اخلاق داشته باشد ابتدا
تأثیر ندارد اگر ناس را بعدل دعوت کند
و خود عادل نباشد چه فایده دارد اگر نیک
بوصدت عالم انسانی دعوت کند و خود عامل
نباشد چه ثمر خواهد داشت !
پس انسان باید سایرین را با اعمال خود تربیت
کند زیرا انسان تا جوهر تقدس نگیرد و ایمان
تام نداشته باشد و در مقام خدا نباشد

“O Breakwell! My beloved!”

DO NOT lament over the departure of my dearly beloved Breakwell. For verily, he has ascended to the luminous Rose-Garden in the Abha Kingdom, near the mercy of his Lord, the Almighty, and is crying out with the loudest voice, “O that my people knew how my Lord hath forgiven me, and made me one of those who have attained to the meeting of God!”

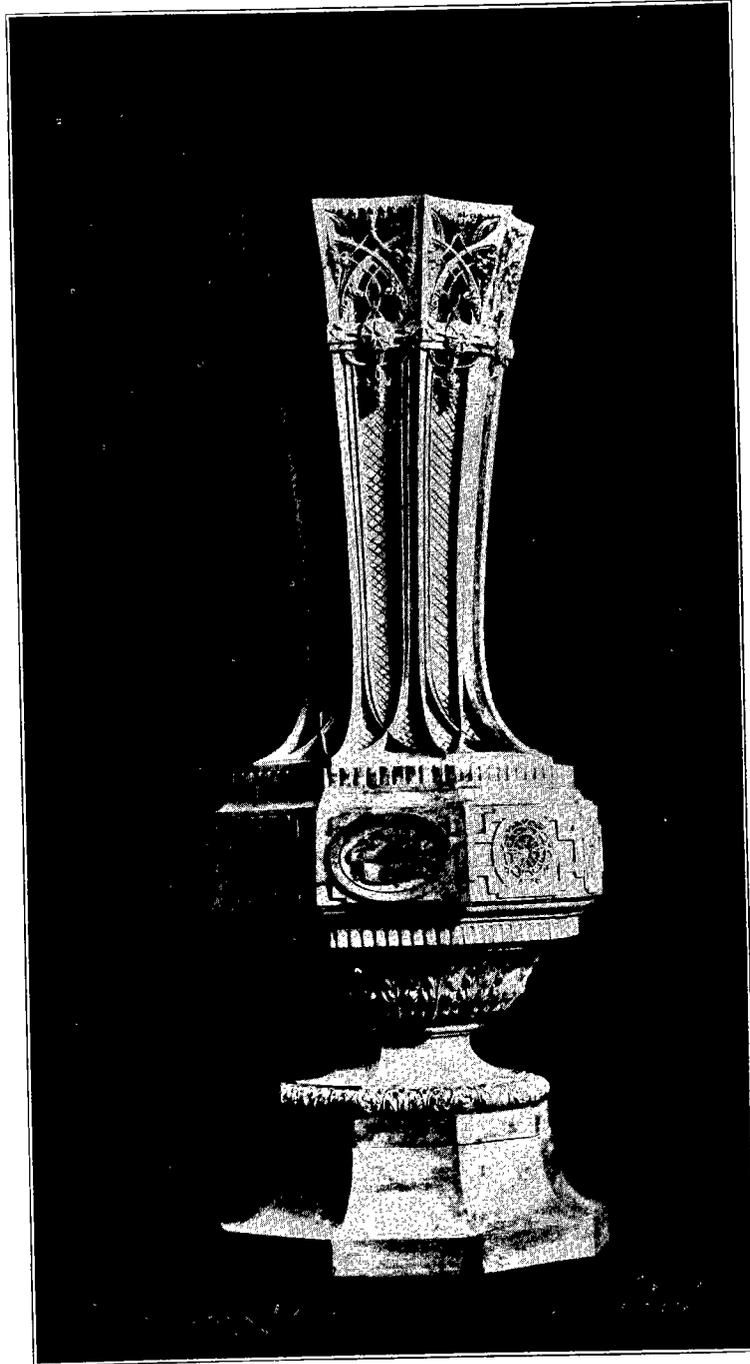
O my dear! O Breakwell! Verily thou hast abandoned this transitory world, and soared upward to the Kingdom, hast attained to the Grace of the Invisible Realm, and sacrificed thyself to the Threshold of the Lord of Might!

O my adored one! O Breakwell! Verily thou hast left behind this physical lamp, this human glass, these earthly elements, and this worldly enjoyment.

O my adored one! O Breakwell! Then thou hast ignited a light in the Glass of the Supreme Concourse, hast entered in the Paradise of Abha; art protected under the shade of the Blessed Tree, and hast attained to the meeting (of the True One) in the abode of Paradise.

—ABDUL-BAHA ABBAS

Extract from Tablet—See page 296



VASE FOR THE HOLY TOMB

In commemoration of the visit of Abdul-Baha to America, this bronze vase is to be placed in the Holy Tomb of BAHÁ'Ó'LLAH. It is the gift of the American Bahais. It was made at the Tiffany Studios, New York City, and copyrighted June 13, 1914, by L. Bourgeois, designer.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

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Ola 1, 70 (March 2, 1915)

No. 19

PROOFS OF THE IMMORTALITY OF THE SOUL

Talk given by Abdul-Baha at the home of Mrs. Parsons, Washington, D. C., Saturday, November 9, 1912

From stenographic notes by Mr. Joseph H. Hannen

FOR composed objects, there is necessarily a destruction or disintegration. For instance, there is decomposition for the flower; it is composed of various elements. When this composed form undergoes decomposition—in other words, when these elements separate and disintegrate—that is what we call death. That is the meaning of death as applied to the flower. For inasmuch as it is composed of single elements, multitudinous cellular atoms, it is subject to disintegration—that is the mortality of the flower. Similarly the body of man is composed of various elements. This composition of the elements has been given life. When these elements are subject to disintegration, life disappears, and that is death. Existence on a certain plane is expressive of composition, and non-existence or mortality means decomposition.

But the reality of man is not composed of elements and cannot be decomposed. It is not an elemental composition. Every object which is composed of elements is subject to disintegration, and that disintegration means death. But any reality which is not the resultant of the composition of elements is not subject to death. This is a philosophical statement but true, that the element itself never dies. There is no destruction possible for it. Why? Because it is single and not composed; it is not a composition subject to that decomposition which is synonymous to death. Hence we will learn that composition spells life, decomposition spells death.

Inasmuch as the human body is composed of elements, it becomes mortal or dies, because its component substances separate or disintegrate. But the reality of man not being composed of elements is not subject to decomposition, evanescence or mortality.

A third evidence or proof is that there are definite psychological changes in the human organism. At one time the body is normal. At another time it is abnormal. Now it is

weak, and anon it is strong. Now it is injured; one hand might be amputated, a limb broken, an eye destroyed, an ear deafened, or some defect might attack a certain organ. But these changes, remember, do not affect the human spirit or soul of man. Be the body stout or thin, the spirit of man does not become corpulent or lean. If the body of man is weak or decrepit, the spirit or soul appears to be unaffected thereby. If a part of the human organism be destroyed, as, for instance, if the two hands were to be cut off, or the two lower limbs, or the two eyes, even the two ears, the human soul functions just the same, showing that no changes of the body affect the operation of the soul. We have learned that mortality means simply change and transformation; and therefore because we do not find any change and transformation in the soul as the result of the changes in the body, we, therefore, prove it to be immortal. Anything changeable is accidental, evanescent.

Fourthly: This immortal human soul is possessed of two forms of control—two perceptions as it were. One is affected through instrumentality, the other independently. For instance, the human soul sees through the instrumentality of the eye; with the ear it hears; with the nostrils it senses odors; with the hand it grasps objects. These are the actions or operations of the soul through instruments. But in the world of dreams, the soul sees when the eyes are closed. The man is seemingly dead—lies there as dead—the ears do not hear; yet he hears. The body lies there, but he—that is, the soul—travels, sees, observes. All the instruments of the body are inactive; all the functions seemingly useless. Notwithstanding this, there is an immediate perception by the soul. Exhilaration is experienced. The soul journeys, perceives, senses. It often happens that man in a state of wakefulness has not been able to accomplish the solution of a problem, and when he goes to sleep, he will

solve that problem in a dream. How often it has occurred that he has dreamed, even as the prophets have dreamed, of the future, and events which have thus been foreshadowed have come to pass literally.

Thus we learn that the immortality of the soul or spirit is not contingent or dependent upon the so-called immortality of the body, because the body in the quiescent state, in the time of sleep, may be as dead, unconscious, senseless; but the soul or spirit is possessed of perceptions, sensations, motion and discovery. Even inspiration and revelation are obtained by it. How many were the prophets who have had marvelous visions of the future in that state! We therefore learn that the spirit of the human soul is the rider and the body is only the steed. If anything affects the steed, the rider is not affected by it. The spirit may be likened to the light within the lantern. The body is simply the outer lantern. If the lantern should break, the light is ever the same. Why? Because the light could shine even without the lantern. The spirit can conduct its affairs without the body. In the world of dreams it is precisely as this light without the chimney-glass. It can shine without it. The human soul by means of this body can perform its operations, and without the body it can likewise have its control. Therefore if the body be subject to disintegration, remember that the spirit is not affected by these changes or transformations.

Sixthly: It is an evident fact that the body does not conduct the process of intellection or radiation. It is only the medium of the grossest sensations. This human body is purely animal in type and, like the animal, it is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly uninformed of the processes of reason. The animal perceives what its eye sees and judges what the ear hears. It perceives according to its animal senses, the scent of the nostril, the taste of the tongue. It comprehends not beyond its sense perceptions. The animal is confined to its feelings and sensibilities, a prisoner of the senses. Beyond these, in the finer higher processes of reasoning, the animal cannot go. For instance, the animal cannot conceive of the earth whereon it stands as a spherical object. Why? Because the spherical shape of the earth is a matter of conscious reasoning. It is not a matter of sense perception. An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could

not take the globe of the earth and scan the various continents, saying "This is the eastern hemisphere; where is the other, the western hemisphere?" No animal could know these things. Why? Because they are referable to intellection. The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. But the outward eye sees the sun as revolving. It mistakes the stars and the planets as revolving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed. The sun is the solar center and ever occupies the same place. It is the earth which revolves around it. Such conclusions are entirely intellectual; not according to the senses.

Hence we learn that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable; not alone the sensible. All the inventions are its products. For all of these have been the mysteries of nature. There was a time when the energy of electricity was a mystery of nature, but that collective reality which is manifest in man discovered this mystery of nature, this latent force. Having discovered it, man brought it forth onto the plane of activity. All the sciences which we now enjoy are the products of that wondrous reality. But the animal is deprived of the operations of it. All the arts which we now enjoy are the expressions of that marvelous reality. The animal is bereft of them, because these realities are peculiar to the human spirit. All the traces are the results of the perfections which comprehend realities. The animal is bereft of these.

These evidences prove conclusively that man is possessed of two realities, as it were—a reality connected with the senses and which is shared in common with the animal—and another reality which is ideal in character. This latter is the collective reality and the discoverer of mysteries. Such a reality which discovers the realities of things undoubtedly is not of the elemental objects. It is distinct from them. For mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to some perceptions, but the collective reality in man not being so subject is the discoverer of things. Therefore it is real, eternal, and does not have to undergo changes and transformations.

There are many other proofs concerning this marvelous subject, but I must not fatigue you. I shall conclude with the words of His Holiness Jesus Christ: "That which is born of the Spirit is Spirit" and is acceptable in the Kingdom of God. What does that mean? It means that just as in the first birth the foetus comes forth from the matrix of the mother into the conditions of the human king-

dom, even so the spirit of man must be born out of the matrix of naturalism, out of the baser nature, in order that he may comprehend the great things of the Kingdom of God. He must be born of Mother Earth to find the Life Everlasting. Thus this collective reality or spirit of man, being born out of the world of nature, possessing the attributes of God, will continue to live forever in the Eternal Realm.

THE PASSING OF DANIEL JENKYN

To the Editors of the STAR OF THE WEST:
74 Sinclair Road, Kensington,
London, W., England, Jan., 1915.

Dear sister in the Faith, Miss Buikema:

It is with sincere grief I have to tell you of the "passing on" of our dear brother, Mr. Daniel Jenkyn, of St. Ives, in Cornwall. He died from the effects of a prolonged and serious attack of influenza. I had occasion to visit St. Ives during the month of November and I saw him during the latter part of the month. He was then better and we all hoped for a speedy restoration to health; but a short while afterwards he had a serious relapse from which he never recovered, and he passed away on December 31st.

He was a most spiritually minded young man, a very sincere, ardent Bahai and a most hard worker for the blessed Cause. Not long since he visited Holland for the purpose of meeting some of those attracted to the Movement and confirming their faith. He joined the Christian Commonwealth Fellowship and found that association brought him into contact with numbers of earnest seekers for the truth and reality of the Bahai teachings. He undertook a vast correspondence in connection with the Faith and by this means did a great amount of teaching.

We all most deeply deplore his loss, which will be much felt in all the English groups. I have asked Mirza Lotfullah Hakim, who was his close personal friend, to enclose a copy of the last letter he received from Mr. Daniel Jenkyn, for it breathes a most ardent and uplifting spirit of devotion which will prove an inspiration to us all. If you can find space in the STAR OF THE WEST for this short account of him, we shall greatly appreciate it.

Believe me,

Yours, in the Center of the Covenant,
ETHEL J. ROSENBERG,
Honorable Secretary of the
Bahai Society in London.

LETTER FROM LOTFULLAH S. HAKIM

13 Wood Lane, Shepherd's Bush,
London W., England, Jan., 1915.

ALLAH'O'ABHA!

My dear spiritual sister, Miss Buikema:

I am enclosing Miss Rosenberg's letter about our dear brother, Mr. Daniel Jenkyn, who has passed into the wider and more peaceful life.

Am sending you, also, a copy of the last letter which I had from him, which he wrote me during his illness. His letter will show what a wonderful spirit he had and how firm and steadfast he was in our beloved Abdul-Baha, the Center of the Covenant. Abdul-Baha, in a Tablet to me, which was received in 1912, wrote: "Convey to Mr. Daniel Jenkyn the utmost greeting of ABHA. I ask God that he may become subject of great grace. Continue correspondence with him." He and I had corresponded with each other since 1911. In another Tablet to me, which was received in 1913, Abdul-Baha wrote: "Also write to Mr. Daniel Jenkyn that, 'Always I am expecting, from the confirmation of the Kingdom, holy breaths and the attraction of ecstasy, that thou mayest become so joyful and happy that thou mayest raise the heavenly song'."

Enclosed you will also find a copy of two Tablets which he received from Abdul-Baha.

I enclose a photograph of Mr. Jenkyn and me together, which was taken about two years ago.

Truly he was my closest friend and our loss is his gain.

I will close now with the deepest grief and sorrow and no doubt all the friends will be sincerely mournful because of his departure.

With best Bahai love and greetings to you and all the friends there,

Yours very sincerely in the service of
the Prince of Peace, the Center of the
Covenant,

(Signed) LOTFULLAH S. HAKIM.

DANIEL JENKYN'S LETTER

3 Bowling Green,
St. Ives, Cornwall, England,
Nov. 22, 1914.

ALLAH'O'ABHA!

My dear Lotfullah:

I feel sure you have excused me for delay in answering your kind letter of the 10th. I have had an attack of influenza from which I am quickly getting better and looking forward soon to be in much better working order than I have been of late.

Thanks for news of Remy and Latimer and am delighted to hear of their mission in America. How one longs to have been in Acca during the two weeks they were there. Would it not build one up to be strong against the war forces that impregnate the atmosphere of Europe! "The wrong side of human character is up." "The world is topsy turvy!" as Abdul-Baha says.

It is cheering to know that the friends in Persia are progressing well and that they are thinking and praying for us here in Europe. Oh! if the Bahais were more in number and more powerful in spirit so that they could have prevented this carnage! We are not yet a great influence in the world, as the beloved Abdul-Baha wants to see, and yet he says: "A weak man can, through assistance, become a strong man, a drop can become a sea . . . through the assistance of God any one of us can perform wonders."

Are not the words very fine in the Tablet to Mr. Joseph H. Hannen: "The members of the Bahai Assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of ABHA. . . . The candles of all the meetings must be the mention of God, the propagation of the Cause of God, the exposition of Divine Proofs and the elucidation of the principles of His Holiness BAH'A'O'LLAH." I thank you very much for sending me this further installment of the Diary which contains so many things to encourage and inspire us to work and to follow the example of the beloved Abdul-Baha who labors night and day for the cause of Peace and Unity.

I have a postal card from the Rev. Wormhout, saying that he is in America.

Dr. Cheyne's book is very interesting and I am in the course of reading it. Am delighted to read his mention of you on page 164. I enjoyed his reference to BAH'A'O'LLAH on page 5, "a true image of God and a true lover of



Lotfullah S. Hakim

Daniel Jenkyn

man." I will write other points that strike me, another time.

But I must refer to Abdul-Baha's words in the Diary, for they are very beautiful: "In prayer one must turn his face towards the sanctified Reality of His Holiness BAH'A'O'LLAH—that Reality which surrounds all the phenomena. During the time of prayer His Holiness, BAH'A'O'LLAH, must be singly and alone the center towards whom all the faces are turned."

As you no doubt know, Miss Rosenberg is here in St. Ives, but I have not been able to see her yet. I hope to tomorrow or Tuesday, if she can then call. Am also expecting a visit from Mr. Wright tomorrow.

We join in love to you and to all and may the Feast of the Appointment of the Center of the Covenant, on the 26th, be a blessed one for all the friends. May we all on that day resolve to follow him more closely and lovingly!

Sincerely your brother in His service,

(Signed) DANIEL JENKYN.

TABLETS TO DANIEL JENKYN

Through his honor Mirza Ali Akbar Rafsanjani, to his honor Mr. Daniel Jenkyn.

Upon him be BAHĀ'O'LLĀH-EL-ABHĀ!

HE IS GOD!

O thou who art confirmed by the Divine Spirit!

A thousand times bravo because thou didst forego the physical comfort and rest in order to proclaim the glad-tidings of the heavenly illumination. Thou didst gird up the loins of service and traveled to Holland to diffuse the fragrances of God. Shouldst thou realize how blessed is this trip, unquestionably thou wouldst not rest for one moment, and uninterruptedly thou wouldst engage in the promotion of the Cause of the Almighty. Thou didst well to hasten from London to Holland.

With his heart and spirit Abdul-Baha was thy guide and companion. Although in body he was far, yet in spirit he was near. I hope from the bestowals of the Lord of Hosts, His Holiness the Promised One, that this voyage may assume the importance of the voyage of Peter and Paul when the latter went to Antioch. Consider what important results that voyage had. Now the results of thy journey will

be greater than that. Know thou this of a certainty. Upon thee be Baha-el-ABHĀ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab,
Nov. 19, 1913, Ramleh, Egypt.

Through Aga Mirza Lotfullah Hakim, London, to Mr. Daniel Jenkyn.

Upon him be BAHĀ'O'LLĀH-EL-ABHĀ!

HE IS GOD!

O thou who art attracted to the Truth!

Many of the philosophers of the world and the great men of different nations wished to attain the Truth, but they were deprived. Then praise thou God that thou hast reached to the essence of the Truth and thou hast heard the proclamation of the Kingdom and the teachings of the Lord of Hosts. Through this great favor thou hast prospered and become victorious.

I pray, on thy behalf, that thou mayest become the proclaimer of God in that city, that thou mayest awake the sleepers and warn the negligent; that thou mayest become lighted like a torch and bestow the light of guidance.

Upon thee be Baha-el-ABHĀ!

(Signed) ABDUL-BAHA ABBAS.

IN MEMORIUM

MRS. EVA WEBSTER RUSSELL, of Chicago, died July 11, 1914, at Fernandina, Florida. The nurse who attended her at the last wrote as follows: "I learned to love her more and more for her fortitude and firm belief in the teachings of BAHĀ'O'LLĀH. No murmur of regret passed her lips and her constant prayer was for release. As the last hours drew near, she called on the Greatest Name, a heavenly smile came over her face and lingered there. Her resting place is in a little cemetery, the first of its kind in the United States."

MRS. CLARA HALL—Died at Boston, Massachusetts, August, 1914.

MARY HELEN HOPPER—"This is to let you know of the passing of our dear sister in the Faith—Mary Helen Hopper, the wife of George S. Hopper and the mother of Guy and Elizabeth Hopper, all Bahais, formerly of Ithaca, New York. Many will remember her dear face with the light of another world upon it through all those wonderful days of the last Mashrak-el-Azkar Convention. By prayer and spiritually guided nursing this firm soul has been kept with us until Wednesday, September 23rd, and tomorrow there will be a Bahai service in Washington, before the earthly tabernacle of her faithful spirit is laid to rest near her childhood's home at Fillmore, N. Y.

"Through all the long months of wearing illness her heart turned to the Center of

Covenant with radiant faith, and it seems especially significant that the last work of her life was that of delegate to the Mashrak-el-Azkar Convention, that work His Holiness Abdul-Baha has said is the *most important work in America today*—the beginning of the foundation of the Cause she loved with all her heart.

Allah'o'Abha!

CLAUDIA STUART COLES."

Washington, D. C., September 24, 1914.

SEYED SADIK—Died at Teheran, Persia, in December, 1914 (see illustration in Persian section). Seyed Sadik, husband of Faieza Khanom, the famous woman teacher of Persia, was the man who sent a blank sheet of paper to Abdul-Baha on which was supposed to be written certain questions. In reality, it was a test. Complete answers were given by Abdul-Baha, and Seyed Sadik became a Bahai. Both he and his wife gave all they had to Abdul-Baha, who in turn presented it for the building of the Mashrak-el-Azkar in Ashkabad, Russia.

HARRIET MAGEE—Died January 16, 1915, at Green Acre, Eliot, Maine. She was an active worker in the Cause and for some time was Secretary of the Woman's Unity meeting in New York City. She was especially interested in the education of a little Persian girl through the Woman's Unity, which Abdul-

(Continued on page 298)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. V

Ola 1, 70 (March 2, 1915)

No. 19

“CONCERNING THE QUESTION WHETHER ALL SOULS ENJOY ETERNAL LIFE”

TABLET FROM ABDUL-BAHA

To his honor Mr. Remy—Upon him be BAHÁ'Ó'LLAH-EL-ABHA!

HE IS GOD!

O thou who art rejoiced by the Divine Glad-tidings!

Verily I have received thy last letter, and thanked God that thou didst reach Paris protected and guarded by Him. Thank thou God that He assisted thee to behold the brilliant faces of the believers of God, and favored thee to meet them in American countries; for verily, beholding those shining countenances is a divine gift. By it, the hearts are dilated, the souls are rejoiced, and the spirits are attracted toward the Supreme Concourse.

Do not lament over the departure of my dearly-beloved Breakwell. For verily, he has ascended to the luminous Rose-Garden in the ABHA Kingdom, near the mercy of his Lord, the Almighty, and is crying out with the loudest voice, “O that my people knew how my Lord hath forgiven me, and made me one of those who have attained to the meeting of God!”

O Breakwell! my beloved! Where is thy beautiful countenance, and where is thy eloquent tongue? Where is thy radiant brow, and where is thy brilliant face?

O Breakwell! my beloved! Where is thy enkindlement with the fire of the Love of God, and where is thy attraction to the Fragrances of God? Where is thy utterance for the glorification of God, and where is thy rising in the service of God?

O my dear! O Breakwell! Where are thy bright eyes, and where are thy smiling lips? Where are thy gentle cheeks, and where is thy graceful stature?

O my dear! O Breakwell! Verily thou hast abandoned this transitory world, and soared upward to the Kingdom, hast attained to the Grace of the Invisible Realm, and sacrificed thyself to the Threshold of the Lord of Might!

O my adored one! O Breakwell! Verily thou hast left behind this physical lamp, this human glass, these earthly elements, and this worldly enjoyment.

O my adored one! O Breakwell! Then thou hast ignited a light in the Glass of the Supreme Concourse, hast entered in the Paradise of ABHA; art protected under the shade of the Blessed Tree, and hast attained to the meeting (of the True One) in the abode of Paradise.

O my dearly-beloved! O Breakwell! Thou hast been a divine bird, and forsaking thy earthly nest, thou hast soared toward the Holy Rose-gardens of the Divine kingdom and obtained a Luminous Station, there! there!!

O my dearly-beloved! O Breakwell! Verily thou art like unto the birds chanting the verses of thy Lord, the Forgiving, for thou wert a thankful servant; therefore thou hast entered (in the Realm Beyond) with joy and happiness!

O my beloved! O Breakwell! Verily thy Lord has chosen thee for His Love, guided thee to the Court of His Holiness; caused thee to enter into the Rizwan of His Association, and granted thee to behold His Beauty!

O my beloved! O Breakwell! Verily thou hast attained to the Eternal Life, never-ending bounty, beatific bliss and immeasurable Providence!

O my beloved! O Breakwell! Thou hast become a star in the Most Exalted Horizon, a lamp among the angels of heaven, a living spirit in the Supreme World, and art established upon the throne of immortality!

O my adored one! O my Breakwell! I supplicate God to increase thy nearness and communication, to make thee enjoy thy prosperity and union (with Him), to add to thy light and beauty and to bestow upon thee Glory and Majesty.

O my adored one! O my Breakwell! I mention thy name continually, I never forget thee, I pray for thee day and night, and I see thee clearly and manifestly—O my adored one! O Breakwell!

Convey my greeting to the attracted maid-servant of God, Mrs. Jackson and announce to her the bounty of God and tell her: "Do not haste, neither be thou restless. Soon, verily, all the problems shall be solved (literally: every knot shall be untied,) and God shall unfold a spacious door, and the purpose shall be attained."

Concerning thy question whether all the souls enjoy Eternal Life: Know thou, those souls partake of the Eternal Life in whom the Spirit of Life is breathed from the Presence of God; and all beside them are *dead*, without *life*—as Christ has explained (this matter) in the texts of the Gospel. Any person whose insight is opened by God, sees the souls in their stations after the disintegration of the bodies—Verily, they are living and are subsisting before their Lord!—and sees also the dead souls submerged in the gulfs of mortality. Then know thou, verily, all the souls are created according to the nature of God, and all are in the state of (unconscious) purity at the time of their birth. But afterward they differ from one another in so far as they acquire excellencies or defects. Nevertheless, the creatures have different degrees in existence in so far as the creation goes; for capacities are many, but all of them are good and pure (in their essence); then afterward they are polluted and defiled. Although there are different states of creation, yet all of them are beneficial. Glance thou over the temple of man, its members and its parts: Among them is the eye, the ear, smelling and taste, hands and fingers. Notwithstanding the differences between these organs, all of them are useful in their proper sphere. But if one of them is out of order, there is need of a remedy, and if the medicine does not heal, then the amputation of that member becomes necessary.

Verily, I beseech God to make thee confirmed under all circumstances. Do not become despondent, neither be thou sad. Ere long, thy Lord shall make thee a sign of guidance among mankind.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, May 3, 1906, Washington, D. C.

LETTER FROM MRS. MAY MAXWELL TO MR. CHARLES MASON REMEY

Montreal, Canada, Dec. 3, 1913.

Dear Bahai brother:
 . . . Regarding Thomas Breakwell, you will remember the year and the month that he came to me in Paris, when I was staying with Mrs. Jackson. I do not remember the date but I remember all the facts.

Early in the spring my mother had written to Abdul-Baha asking permission for me to leave Paris when she and my brother would be leaving to spend the summer in Brittany. A Tablet had come in reply in which this permission was refused and Abdul-Baha said as far as it was possible, not to absent myself

from Paris at all. Then Mirza-Abul-Fazl wrote explaining the circumstances to him and asking for permission for me to leave. But the time came for my mother and brother to leave the city and the permission had not yet come. They closed the apartment and I went to stay with Mrs. Jackson.

During that month I spent in Paris we had wonderful meetings, Mons. Dreyfus and others received the teachings at that time. I had known, the previous winter, a Mrs. Milner who was a friend of Lillian James. She had gone to America and returned and on the steamer coming back she had met Thomas Breakwell. She had told him nothing of the teachings, but had spoken of me as a special friend in Paris, whom she wished to have him meet, and the day after they arrived in Paris, she brought him to my little apartment at Mrs. Jackson's. I shall never forget opening the door and seeing him standing there. It was like looking at a veiled light. I saw at once his pure heart, his burning spirit, his thirsty soul, and over all was cast the veil which is over every soul until it is rent asunder by the power of God in this day. As I opened the door, Mrs. Milner said "he was a stranger and she took him in," then when we were seated she told me that he was a young Englishman who had been living in the southern states of America and that he was a Theosophist. He stayed a short time. As he was leaving, he said that Mrs. Milner had told him that I had received some teachings which had had a great effect on my life and although he was only going to be in Paris a few days, he would like to call to see me and hear what I could tell him. We made an appointment for the following morning and then he left. At the appointed hour next day he arrived, his eyes shining, his face illumined, his voice vibrating under the stress of great emotion. He looked at me very intently and then said: "I have come to you to help me. Yesterday

after I left you, I walked alone down the boulevard and suddenly some great force nearly swept me off my feet. I stood still as though awaiting something and a voice announced to me distinctly 'Christ has come!' Then he said, "What do you think this means?" Then I gave him the Message and teachings from the beginning and the veil that I had seen over him disappeared. He was like a blazing light. Such was his capacity, that he received the Message in all its fulness and all its strength and beauty within three days and on the third day he wrote his supplication to Abdul-Baha which in its force and simplicity I have never seen equalled: "My Lord! I believe; forgive me. Thy servant, Thos. Breakwell."

That evening I went to the rue du Bac to get my mail and found a cablegram which had just arrived, saying, "You may leave Paris" Signed "Abbas." When, the next day, my heart filled with gratitude, I joined my mother and brother beside the sea and told my mother all that had happened, she burst into tears and said, "You have a wonderful Master."

I could write you pages about the beloved Thomas Breakwell; of the fire of love burning in his heart when he returned from Acca, of his penetrating spiritual power in our midst, of the light of servitude and sacrifice which burned so brilliantly in his soul; but you know all this even better than I. I only want to add that his kindness and love to my mother during those days in Paris produced a great effect on her and that he was always a joy and a consolation to her during that period of her life before she understood the glory of this Cause. I have always felt that Thomas Breakwell was the first of the Paris believers to receive the confirmation of the Holy Spirit and the fire of the Love of God.

I am yours in servitude to the Center of the Covenant!

MAY MAXWELL.

IN MEMORIUM

(Continued from page 295)

Baha had said to her should continue in that good work. The "Diary of Mirza Ahmad Sohrab," which has now become so well known to all the Bahais of the West, was started by his writing wonderfully descriptive letters to her of the daily life and events surrounding Abdul-Baha.

REV. THOMAS KELLY CHEYNE, a noted authority on scriptural writings, died February 16, 1915, in London. He was born in 1841 and was for many years professor of interpretation of scripture at Oxford. He was

canon of Rochester from 1885 to 1908. He was the grandson of the Rev. T. H. Horne, author of the once popular theological text book on the "introduction to the holy scriptures." He was a member of the Old Testament Revision Company in 1884 and was the author of many theological works. The Bahais will recall the beautiful letter he wrote to Abdul-Baha, and Abdul-Baha's reply to it, published in the STAR OF THE WEST, No. 17, Vol. IV.

[Note the reference made by Daniel Jenkyn to his latest book on page 294 of this issue.]

OUR PERSIAN SECTION this issue contains: (1) News from the Holy Land—continued from last issue; (2) Progress of girls in Persia—Tablet to Dr. Moody; (3) "Faith is the cause of the glory of woman"—extract from a Tablet; (4) Tablet to one of the American Bahais who complained of being lonesome; (5) Biographical sketch of the late Seyed

Sadik, illustrated; (6) Announcement of publication in Persian of book by Mirza Mahmood covering Abdul-Baha's journey and addresses in the western world; (7) the vase for the Holy Tomb in commemoration of Abdul-Baha's visit to America; (8) Announcement to subscribers of the STAR OF THE WEST.

گلدان روضه مبارکه

احتیای امیرک نیام و یادگاری سفر مبارک حضرت
عبدالبهاء به مالکشان گلدانی از معدن بروین
که مثل در دنیا ندارد و حضرت از هر جهت
مکل ساختند حال منتظرند که ابواب مفتوح
گردد تا این گلدان جلیل که عکسش در قسمت
فارسی این شماره چاپ کردیم ارسال حاصل
نمائید تا در روضه مبارکه گذاشته شود

اعلان

نجم باختر به عمر حضرتان مشترکین کرام
خیر میبهد که سال پنجم منتهی شده و طی اقسام
که تا حال قیمت اشتراک این سه را ارسال
گذشته از اکثر مشترکین نرسیده بقیه است
که بواسطه این جنگ دنیا طرق مواصلات
و اسباب مراسلات منقطع شده لهذا جز
تسلیت بذیل صبر چاره نداریم ولی امیدواریم
که در آینده هر وقت ابواب مفتوح شود و حیم
ابوه سال گذشته را ارسال فرمائید و اگر
اداره کافی السابق است :-

Bahai News Service
P.O. Box - 283.
Chicago, Ill. U.S.A.

اهالی ایران برات شهنشاهی حواله کنند
واهای روسته و ترکستان اگر منات بفرستد
در اینجا صرف میشود . فقط احسن مدیر
قسمت فارسی این مجریه تغییر شده از این قرار است
Dr. Jia M. Bagdadchi
1549 Ogden Ave.
Chicago, Ill.
U.S.A.

برصوم قرآء کرام مخفی نباشد که اگر بقاء و دوام این
جریه عالم بهائی بخوانند و باطراف شرق و مغرب
کامیابی منتشر گردد باید عدد مشترکین روز بروز
ببغزاید و در ارسال قیمت اشتراک توقف نفرمائید
کُلَّ عامٍ واحبَّاء الرِّضَّانِ سَلْمُونَ .

دکتر ضیاء نقیادی

داشند . در حق این مرحوم و کل من محل لای
دار البقاء این زیارتنامه مبارک میخوانیم .

هو الله

علکم انبیا الخیر الزاهره والبدور الباهره
والشموس الساطعه الخیه والثقاة من ركب
الرحمن الرحیم والنور المنلله من الملوکوت
الابری تعشی اجدا تکلم الظاهره ومضاحکم الساطع
اللغة الأفار علی مشارق الارض ومغارنها

اشهد بآکم ترکتم الهرب وانجتم الهدی وبعتم
النداء وخرتم من الکاس الانیق الطافه وجب
حبه الله وآوتتم الی الرکن الشدید وخطتم فی الملوکوت
الجدید وعلتمه الباس الشدید وجاهدتم بالأموال
والأنفس فی سبیل رکم الجدید واخلتکم سکة الصلاه
ورحمتکم مدامه للحب والعزیزان الحان سرعتم الی
مشهد الغدآء وآزنتم علی انفسکم اهل الفقر
والغناء فاحمرت التریاء من شجاعتکم علی وجه
الغبیاء وما اخلتکم لومة الاثم فی سبیل الله
بل وجهتم وجوهکم الی فطر الارض والسماء و
اقتدیتم بالهدی الاعلی واهتدیتم الی مرکز الانوار فی
ملکوکوت الاسرار واستغرتکم فی محار الاشراف
وفزتم بأعظم منة الأبرار وثلتم جوار الرحمة
الکبریة عند العزیز الغفار

رحم الله امر دار قودکم القصور واستبرک
بمضاحکم المحفوفة بجلل النور وناجی فیها ربّه
العزیز الغفور وتمنی بركتم الساطع النور
علی کل عبد صبور وشکور وعلیکم البهاء الأبر
عبدالبهاء عباس

زیارتنامه مبارکه فوق را در حق شهدای امریکا
صدور یافته .

کتاب تریع الاثار

فی

اسفار وول الخیار للملک العرب بالعزرة والهدایه
اشخله جناب فاضل اقامیر محمد زرقانی
هرکس بن کتاب صیدر الخولهد انزعی بطیله ادیس اینست
مطبوعه البنت فوولینو پریس سانگی ستریت بمبئی

حجاب برداشت و شب و روز در میدان و قری
به تبلیغ مشغول بوده و هست و آن مرحوم تمام
جان باو همراهی میکرد و بعد از نوزده سته خت
در این سال دو عریضه بجزو حضرت عبدالبهاء
عرض کرد که - من قسم اتحان مرا اخذ کنید جا
میکم که مرا در ظل میثاق از این دار فانی مخلص کنید
لوسی نازل و بشا ازلت ملکوت را فرموده بودند دو
ماه بود که بهر کس از احباب و اغیار رسید گفت :-
من میمیرم با خوشی سکه -

سال گذشته در ماه صفر روضه خان ها در
کاروانسرای ایشان در منبر با او بخش و لعن بسیار
کرده بودند که حضرت عبدالبهاء در لوج اورا تسلط
میزباید و در ماه رمضان در مسجد شاه با شیخ
که باین امر بدر میگفت طرف شده بود بنوعیکه
مجموع آورده بودند اورا بقتل رسانند بعضی از
احباب اورا زد کردند . اولاد صلی نداشتند ولی
چند طفل وضع بی پدر و مادر تحت کشیدند و بیکه
فرستادند هر کدام در ساراه جات مشغول بعبادت
هستند . بسیار وجود معجزی بودند بلند قامت
حش اخلاق در آن نفس آخر گفت :-
یا حضرت عبدالبهاء مرا راحت کن
الحمد لله که منتهی آرزوی خود نائل گشت !!

لوح مبارک

لوح قبولی اموال مرحوم آقا سید صادق و فائزه خانم

هو الله
وَاللّٰهُ مَبْرُاتِ السَّمَوٰتِ وَالْاَرْضِ
حجاب آقا سید صادق و ورقه موقنه فائزه علیها
بهاء الله ابھی از روز ورود باین ارض
بقعه مبارک تا وقت مراجعت متصدرا التماس این
مزدند که آنچه بعلق با ایشان دارد از اموال
واملاک و عقار این عبد قبول نماید الی الاکت
این عبد از نفسی خواستم قبول نمایم ولیکن
از ایشان نظر بالتماس زیاد قبول شد
ع ع

لوح مبارک

از لوج مبارک بعد از فروختن اموال و مشرق الاذکار و...

نازل شد .

هو الله

مهران امه الله الخذیه فائزه علیها بھاء الله
هو الله

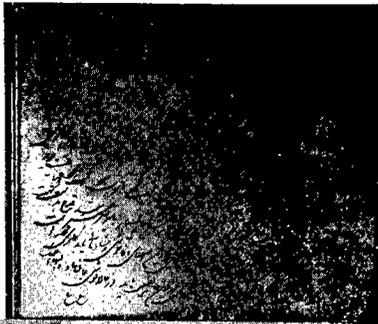
ای ورقه بنخیزد نامه های مفصل و اصل و مضامین
سبب سرور قلب حزین گشت زیرا تفصیل فروش
خانه خویش بود که بجهت مصارف مشرق الاذکار
اتفاق نمودید مشرق الاذکار عشوا با بر در
چنین وقت نهایت اهمیت داشته و در آخر
زیرا در حالتی که موج بلا با وج رسیده و تمکار از آن
همکار تیر و تیغ دوا داشته اند بقعه مبارک مفضل
و قلوب ملتهد و نفوس نجیب در چنین وقت
و حالق عبدالبهاء در مکرار تقاضا بقعه مشرق الاذکار
است و شب و روز مستغرق در این افکار لهذا
با اطراف سرقوم شد که آنچه تعلق باین عبد
دارد جمیع را بفروشد و مبلغ را بمشرف
الاذکار برسانند چون شما همی نمودید و لایق
و آشیانه خویش را فروختید و اتفاق در این
امر مهم نمودید این کار فرح قلوب ابرار
است و شادمانی دل های احرار از فضل قدر
دب کریم امید عظم است که در مقابل
این خدمت در دو جهان کامرنا فرمایید
و در ملکوت ابھی مقبول درگاه کبیرا نماید

فی مثل هذا فلیعمل العاملون

حضرت فاضل و ضایب صادق در حقیت اربع
ابھی ابلاغ نما و كذلك سایر و رقعات
طیبات را و علیک النعمه و الثناء ع ع

الحمد لله قول و فعلتان باهم یکی بود
بشهادت کل بهائیات .
غلام درگاه بهاء و عبدالبهاء
سید مهدی پسر عموی آقا سید صادق
برادر فائزه خانم

نجیر اختر : خوشحال فائزه خانم که چنین صادقی
یافتند و خوشبسعادت آقا سید صادق که چنین فائزه



مختصر تاریخ حیات آقا سید صادق

حسب و نسب ایشان از خاندان محمد مصطفی علیه السلام است
 سیادت آن مرحوم بیست و هشت پشت تا امام جعفر
 الصادق و طن ایشان اصحاب ساکن طهران سن ایشان
 هشتاد و دو سال صنعت ایشان نقاشی اول تبر ساز در
 ایران اغلب صنعت ایشان در تبر سازی است شبانه
 شبانه بیست و هشت شهر ذی الحجه پنج ساعت و نیم از شب
 گذشته تا صبح سکه مرغ و خوش از این کار فانی
 پروان میکوت الله عزوجل این پروان آزادی او بود

زوجة ایشان صبیله مرحوم آقا امین محمد جین میبهد
 اصحاب دختر عموی ایشان و فرزند هجده نفر ناسره
 نعمت الله فائزه خانم روحی فدواتها الله روحیه
 و من سنه و جانفشان این امر الله هتند و آن مرحوم توقف
 در حضرت بهاء الله داشتند تا آنکه بواسطه زوج
 خود کاغذ سفیدی فرستاد حضرت مبارک حضرت

عبدالبهاء و بنای در قلب نگاه داشتند مطالب قبلیه
 ایشان را فرمودند او تصدیق کرد و با فائز خانم
 شرف حضور حضرت عبدالبهاء شدند چند ماهی در
 عنایات بی نهایت بودند تا آنکه در حین حرکت فائز خانم
 و مرحوم آقا سید صادق را احضار فرمودند بعد
 از عنایات و تضایح و شفقت و مهربانی حضرت
 عبدالبهاء فرمودند: «جناب آقا سید صادق
 من عیال ترا لقب داده ام باید تبلیغ کند و در خدمت
 امر الله باید سعی باشد تو باید با او همراهی کنی»
 آقا سید صادق با فائزه خانم جدا گردیدند که آنحضرت
 ما داریم را از منی نزد سلیمان بردن است قبول فرمائید
 حضرت عبدالبهاء قبول فرمودند و پس از چند سال
 تمام را با سر حضرت عبدالبهاء فروختند و بیشتر آنرا
 عشق آباد دادند. این مرد مؤمن در این ظهور اعظم
 مال و عیالش را براه خدا داد برضایت او فائزه خانم

مردم نموده بودی از قرآنش دلهاشادمان شد که
الحمد لله در طهران دو شیره کان را چنین دستخا
که در کمال امت تحصیل فضائل عالم انسانی میفایند
و در ظل عنایت حضرت احدیت تربیت میشوند تا آنکه
سزائی نساء در میدان کمال همچنان رجال شوند
تا مجال حمل بران اسباب ترقی نسوان نبود از هر
ترقی بی بیع بودند و الحمد لله که از نیم طلوع
صبح هدی روز بروز نساء در ترقی هستند و امید
جانست در خصال نفس و فضائل و تقرب با نگاه کبریا
و ایمان و ایقان سبقت گیرند و نساء شرق عنطه
نساء غرب شوند الحمد لله تو مؤید بخیرت بودی
این مورد بسیار رحمت و مشقت میکشی و همچنین
معلم مدرسه بیس لیلیان کایسی باو نظایت
مهربانی از قبل من ابلاغ دارم و علیک السلام الامری
عبدالله عباس

مردم فاطمه طاهره هر چند بنظر فقیر بودند لکن
بر سریر عزت ابروی استقرار نمودند پس ثابت
شد که - خانهای عزیز عالم کنیز شدند و کنیزان
جبال مبارک نجر عزیزان گردند - پیشتر
نماید که الحمد لله باستان مقدس منسوب و در
نوع کنیزان الهی محسوبید

تنهائی

لوح مبارک برای یکی از اجای امریکه که شکایت
از تنهائی نموده .

والله

ای عیون بالله ! نامه ات رسید از تنهائی کنیزان
نموده بودی عنون باشد تنهائی نیتی زبیر خدا
هدم و مؤانس تو است تنهائی نفسی است که از
خدا غافل است و اما اگر از خدا باخبر باشی
در جهالت و سبوح بی آب و علف باشد تنهائی
نیت خدا با او است این جهان خاک چیده
آسمان پر بغار است و پوشیده با برسیاه گوی
بعد است گوی بر قاست گوی تکون است
گوی برف است گوی طوفان است گوی نیل
شدید از کوهسار تو گمان مکن که این بلاد او
مصائب محصور در قواست فی الحقیقه جمیع خلق
در عذابند تا باین جهان دل نبندند آسایش
و راحت در جهان آفری طلند و موهبت ملکوتی
جویند پس تو دل خوش دار و مستبشر باش
الهی باش و علیک السلام الامری
عبدالله عباس

نجم باختر: از جمله بیانات مبارک در خصوص
تعلیم دختران شرق در زمان منی و در زمان
حاضر اینست :-
" سابق دختران را از تعلیم و سواد منع
میکردند و آنها را در خط و سواد آموختن نگاه
میدانستند حتی اگر زنی سواد داشت او را هر
کس نیک گرفت اما بعد از اثر قالی جمال مبارک
اجتای الهی جمیع اوقات خود را صرف تربیت اولاد
خودیش نمودند تا حال که مدارس در ایران جهت
تعالیم دختران تاسیس نموده اند ."

ایمان سبب عزت زنان

در یکی از الواح میفرمایند : « در خصوص زنان مؤمن
و غیر مؤمن :-
« خانهای عالم چون از حق محبت کثیران شدند و کثیران
جمال مبارک با لطف جمال قدم خانهای عالم گشتند
و برهان بر این مملکت ایران شیرین و مملکت دیگر سرد
بدانین و از ابلا مملکت اسپانیا که مسای او گشتند
و فتح امریکاستر حتی امپراطور فرانسوا اخنی اینها
یا خاک کیسان گشتند و کثیر شدند شهر
بودند اسیر خاک سیاه گشتند ککن آسیه سارا

نجم باختر : از عجیب اتفاق در تکیه سولایان
لوح مبارک به مجلس بهائیان شکله فرسید یکی از بازان
این آیه مبارکه آنکلمات مکتوبه ترویج میکند قوله الاخی
« افعال متحرک »
من تبر ما نوسم و فرانسوا نابوس سفصلین شجره لیدترا
بیدیه و در جمیع حال تیز زدیم و توج جمیع احوال ازین دور
ومن عزت بی زوال برای تو اختیار نمودم و تو دولت
بمنتهی برای خود پسندیدی آخر تا وقت باقی
مانده رجوع کن و فرصت را نگذار .

باید چوین کنی تا گردند و در شرف ایام این امر مهم و حیاتی
 بچویند اگر مصیبت او خواهد تمام بر خیرت امزش نماید که
 سرور و وجودی در شرف ایام الله بگردد اگر چه مزاجش
 طلبند طبیعتی حاد و نوع انسانی شوند اگر چه او برسد
 شب و روز در ارتفاع کلمه الله جانفشانی نمایند پس اینست
 سرور قلبی و لایحه اینست با عرض حضرت عبد الباقی
 پس در این شاهره شریفی در این روضه عماد دایم الحمد
 لله جمیع یاران این امر در این ایام که نزدیک باشد عکس
 است سالم و سستی و قربانان از ناخوشی شغل و سرور
 از بی شادمانی وجود مبارک منشرح حتی جمیع اهل بیت در آن
 تشریف ساکنند و بچند شیخ بر غفور شغول و حضور مطول
 ارضی انبیا و اوقات در عکس و کاشی جیفای و با اوسان
 تشریف دارند و همیشه بلد عکس را بر سر اجزای ترجیح داده
 و میدهند زیرا چهل سال علی بنی جماله مبارک و دوستان معش
 بوده چنانچه بکرات و مراتب فرموده اند " که در هیچ نقطه قلب
 من راحت نمیکند مگر عکس علی الحفصه در همان اوقات که سالها
 سال جمال مبارک تشریف داشتند شبها که در بستر میخوابید
 بغالطرم میآید آن بدایت عکس و وقتی که وارد قشله شدم هدایت
 و بیایات که بر وجود مبارک وارد آمد و الواح که در آن ایام
 از قلم اعلی نازل گردید و خبرهایی که در آن فرموده بودند و بعد
 وقوع این ماسل"

و در موقع دیگر بنماستی فرمودند :
 " تا مجال در تاریخ عالم چنین و قالی اتفاق نیفتاده است
 ولی در این حکمتهای بالغا است که بعد ظاهر خواهد شد
 احبابی الهی در این اوقات باید حضور و وقور باشند و در
 نهایت سکون و وقار باشند با اربعه امی جمع و فرج نمایند
 بدانند که در آن حکمتی مکنون است که بعد هویدا میشود
 هر چه ایام بخت بیشتر فراهم آید بیشتر از پیشتر سرور گردند
 وقتی که در زمان سابق استبداد و در قشله عکاشیم و صف
 ندارم چه قدر سخت بود بعد از دخول جمیع ارباب و نوام
 مانند برك درخت ریختیم فقط کسی که ناخوش نبود
 من و آقاها بودیم ابد کسی را نمیکند استند بر و زود
 تا آنکه بعد از صف اذن دادند که چهار نفر باضا بطیبه
 میرفتند در ایام چیری میجویدند و بدون اینکه با برك
 هجت کنند محتاجت میکردند که نفر از اجاب در
 یک شب فوت شد خواستیم جنازه اینها را بلند کنیم از لب
 نبود بعد سجاده زیر پای مبارک بود آن را برده بکشد

و صفات قروش فروختند آمدند گفتند که ممکن نیست
 شاهره جنازه بیرون بروید بول بیهی با خود داشته
 کفن و دفن میکنیم بکصد و ششفت قروش برای این کار
 گرفتند و اجیاد مطهران نفس را بردند و در بیرون
 دروازه گودالی کردند و بدون هیچ کفن و دفنی زیر خاک
 کردند و بول را در چینه خود گذارند
 حال الحمد لله زمان مشروطیت و اتحاد و ترقی
 آمده الحمد لله عدالت و راحت و حریت و امنیت
 باید بگردد مقصود اینست که در آن زمان بلا یار و یار
 و در این در نهایت سرور و حضور بودیم " خلاصه
 القول کرارا و مرارا احبابی الهی را هزار بل صدها
 مرتبه بنایت بروضه باد که مزاج هیکل ایشان در نهایت
 سادگی و قوت و وجود حاصل و سرور و ترقی هویدا
 هر روز بلقات یاد دلنیا و شغول و چون دوست کفایت
 در بارها جهانبیان ظاهر و عیان و هر وقت که این باد
 مصر صاکن گردد و طرق امداد و نظارت و سایر
 شود البته توجهات مبارک احبابی دورها در بر گرد
 الواح انصهار صا در گردد و هر یک چون دسته
 غنچه مطرب با طریف فرستاده شود و چشمهای مبارک
 این امر مشاهده وجود مسافرین منور گردد و عین
 المسافرین از دیدار جمال بیثال طلعت پیمان روشن شود
 بساط سرور جدیدی گسترده گردد و خرمای کلهای گونا
 گون در کفها انبساط مشیت نازل شود که سنگان
 مانند روح سیر گردند و لب تشنگان ما را خلیه سیراب
 شوند و در آخر این عرض را بی پیام ذیل کرانم
 مقدس بلی بامان الهی صادر گشته سزین میباید
 و الحمد لله بدون عنایت الهی محفظا
 و معصوم همیشه بیا و شام شغول و شمار تا سیرت
 آسمانی و شوق و روضه بر عبودیت است تا آرزوی
 و امید داریم که این انقلابات بین المللی بزودی نازل
 گردد "

ترقی دختران دم ایران

لوح مبارک
 طهران اتم الله میسر و کتور مودی اتمه الالی علیها صلاوات الله
 هو الله
 یا امة الاعلی: نامه ای که در خصوص مدرسه دختران

صفحه اول
جلد پنجم
شماره نوزدهم
قیمت اشتراک
۲ ماهه مایح

بیتنا خبر

PAGE I
VOL V
N° 19
سالیک الروینیر
ماه علاه سنه

این مجریه بر حسب تاریخ پنهانی هر روز در روز چاپ و توزیع میگردد و در نهایت برای در مسائل یکا کثیر و وحدت اجابت و ترویج صلح عمومی و تربیت لطفال و پیشرفت امر حضرت بهاء الله در کفر و جهنم و توضح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

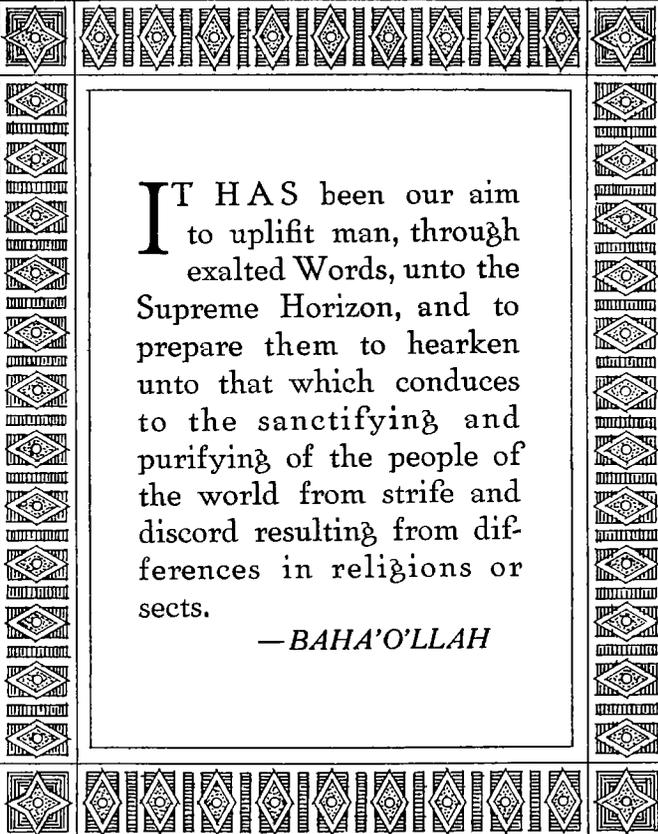
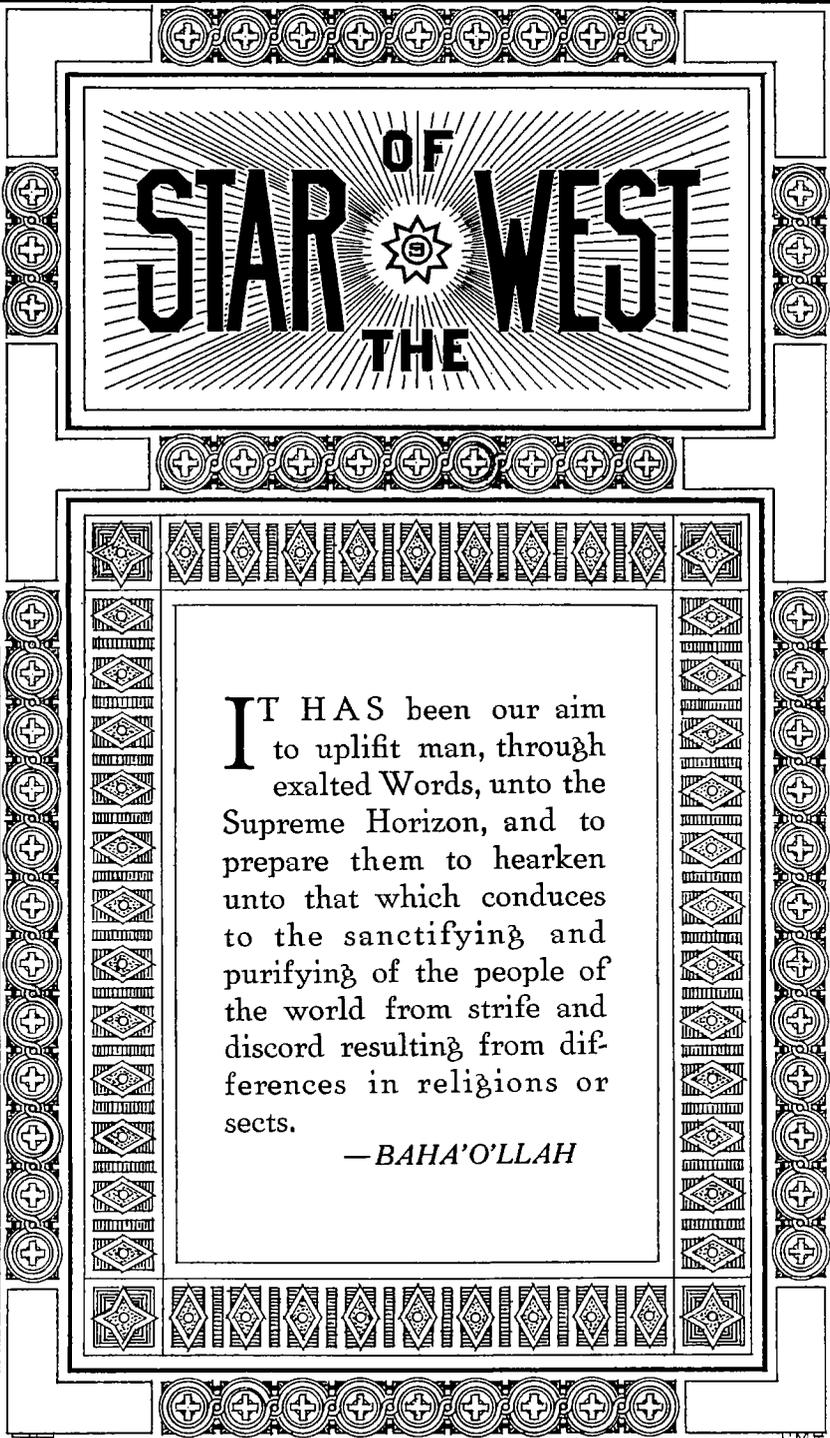
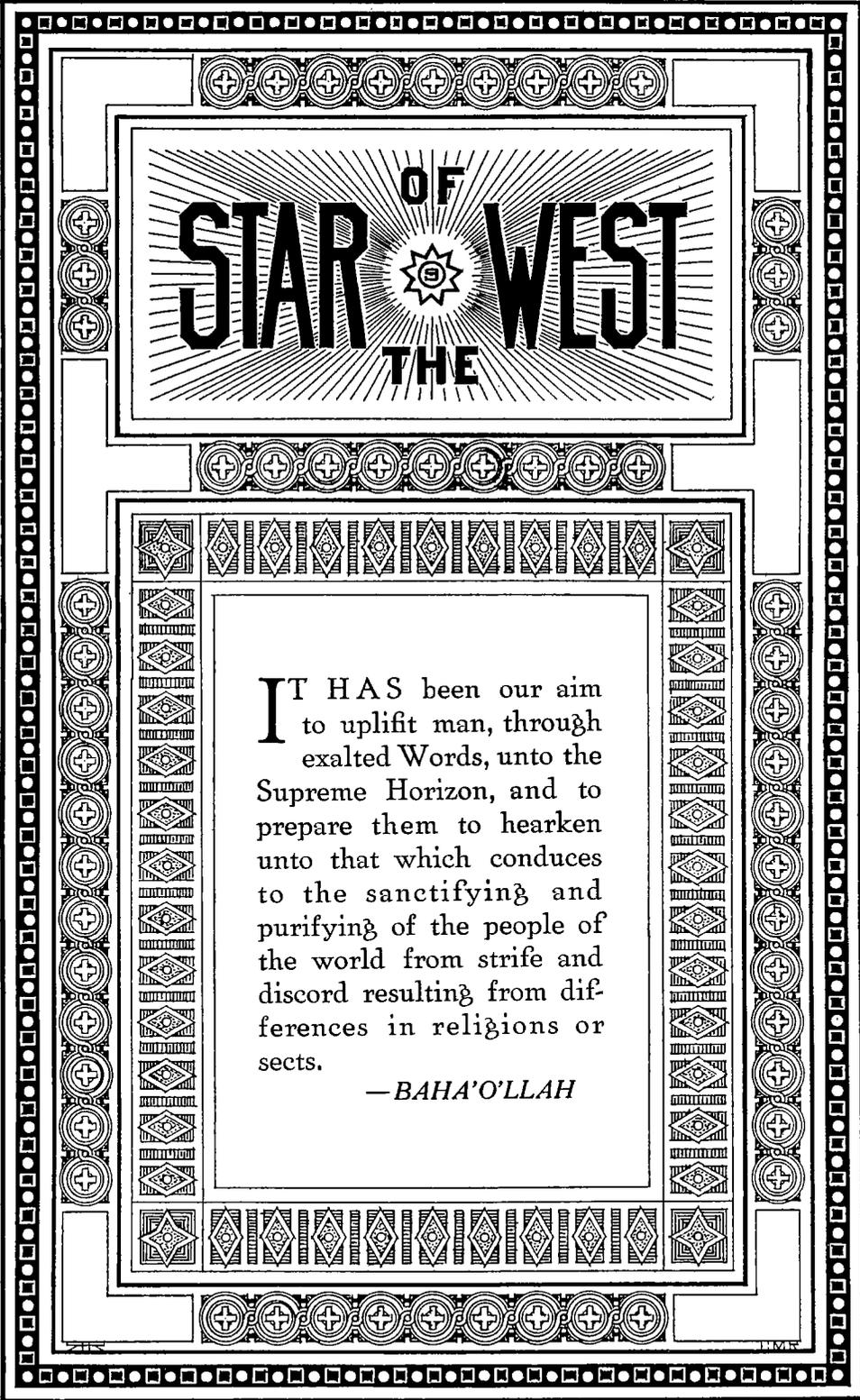
بَقِیْرَةُ اَخْبَارِ تَسَاخُفِ اَقْدَمِ که در شماره هشدهم چاپ شد

از ادبم با هیچ نفسی نزاعی و جدالی نداریم با هیچ بشری یا بشری و از هر لایحه و تخاصم و قیاح و قیاح میطلبیم چه قدر وحدت و همبستگی آزاد است چه قدر قریب ما است و جمیع اینها از الطاف جلاله العالی

تایید از این عزیزان که روشن تر از انوار انوار است معلوم میشود که بهایان از تکلیف و برام چگونه است و اگر چه قریب ما است و هر روز و ظهور این وقایع مؤلم بسیار مخزون است و هر وقت که در روضه مقدسه حاضر میشوند بجهت ساینده همان رجای قیامت و توفیق مینمایند و امید دارند که بزودی هر چه تمام تر این ایام تلختر از زهر بگذرد و روزگار شیرین تر از شکر مینماید و دلبر از درجه تک بدر آید و اصل الهی را در جمیع جهات تشویق و تخریب و غیره مینمایند و وفادار و صبر و اضطراب و قیام بر خصلت عالم انسانی و متصف شدن بصفات الهی و دوری جستن از شتهای نفس و اجتناب از هر بدی از هر نفس ناموس و متخلف گردیدن با خلاق و ملکوتی و ظهور همّت خارق العاده در تالیف و تالیف و رفع اعلام محبت و وداد و سر آمدن انعام بلبلان جنت آبی و شادی در طریقه اولاد و صفاتنا از از دل و اج این صفات حقایق آثار و صیانت در عالم انسانی ظاهر گردد و کلمات و معطر صحت و شفقت در هر امر از این است و خسته اخوت آسمانی جوش و خروش آید و انوار راستی و درستی جایگزین گردد خیمه کرم آشتی و صداقت معنوی بر اعلا طلال افق بلندتر شود و بیچ مدینت الهی در هر ملکیتی موج زبرد شوی دیگر در هر جا پیدا شود و افکار جدید در صحنه جلوه نمونش گردد و روح صلح عمومی اگر آن تا بگردد از هر کجاست . . . آسایش و رفاهت از برای هر فردی از افراد هیئت جامعه میسر گردد افق افکار با انوار تملیلا شمس حقیقت روشن و تابان شود و تاریکی جهل و بی انصافیه غیر آه زایل و نابود گردد . پس بجهت تحقق این آمال و آرزوهای حضرت عبداله باهه روح ماسسه لاهل طریقه علمه النداء با این الهی در این اوقات و در این زمان

« کوشش فائیم نهایتش مثل شخص عبودیت و پیشوای که بسیار صاحب نفوذ و مکتب بود و در کوه هاه و عکا که راه میرفت مردم عا ستادند با او احترام مینمودند چه شد ؟ با آنکه شاه پسر آقاسی وزیر و مستشار ملک بود چه نیجه بخشد ؟ یا مانند شیخ مرتضی یاس است پنجاه ملیون ششچیان بیدست آیم بکار رفت ؟ بیاید تا همیشه مثلا فقر و آسودگان را در نظر بگیریم به بنیم که هم اندر هم آیم هست از فضل و عنایت است این است فکر کنیم که ما که هستیم و چه هستیم و قدر این عوالم بانی بر اینیم که در ظل او آیم و از هر قدری آزادیم امواج الطاف و ماز اغرق کرده است چشم از این جهان حزن و غم و جنگ و جدال پویشیم و مشاهده کنیم بالا تا نمانیم که سرور از سرور است فرح اندر فرح است و صلح اندر صلح است ؟

در موقع دیگر همدان تلاوت شایعات فرمودند
« جمیع ناس مشغول جنگ هستند و مادر جمیع و مخالفان خود در حق آنها دعای منایم و طلب غفور و غفران میکنیم امیدواریم است که جمیع این زنجیرها را بشکنند و در میدان اخوت و یکا انگلی حمانند یک زنجیر زنجیر حب وطن است یک زنجیر زنجیر حب وطن است یک زنجیر زنجیر تقالید دینه است یک زنجیر زنجیر سیاست است جمیع اعناق با این سلاسل و اعلا مفید است لهذا با یکدیگر اقوام در نزاع و جدالند و مجبورند مشغول اجابت یکدیگر بگردند خون یکدیگر را میریزند اموال یکدیگر را تالان و تاراج مینمایند خامان یکدیگر را خراب میکنند ممالک یکدیگر را ویران مینمایند بنیان یکدیگر را بر میاندازند
الحمد لله بفضل و عنایت جلاله العالی ما از جمیع این چیز



OF
STAR  **WEST**
THE

IT HAS been our aim
to uplift man, through
exalted Words, unto the
Supreme Horizon, and to
prepare them to hearken
unto that which conduces
to the sanctifying and
purifying of the people of
the world from strife and
discord resulting from dif-
ferences in religions or
sects.

—BAHA'O'LLAH

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

O people of the earth! Make not the religion of God a cause of variance among you. Verily of a truth, it was revealed for the uniting of the whole world. Blessed is he who loves the world simply for the sake of the Face of his Generous Lord. With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited. I declare by the Sun of Truth and which hath shown forth from the highest Horizon of the world, that the people of Baha had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations.

—BAHA'O'LLAH

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Baha 1, 71 (March 21, 1915)

No. 1

"My Purpose and Intention is to Remove from Amongst Men this Enmity and this Religious Hatred"

Address by Abdul-Baha at Eighth Street Temple (Jewish Synagogue)
Washington, D. C., November 8, 1912.

From stenographic notes by Mr. Joseph H. Hannen

GOD is One; and the effulgence of God is one; and humanity constitutes the servants of that one God. God is kind to all. He creates them all, He provides for all; and all doth He nurture, and protect. The sun of God shines upon all mankind. The divine cloud pours down upon all. The gentle zephyrs of His mercy blow toward all, and all humanity is submerged in the ocean of God's eternal mercy. God has created mankind from the same progeny in order that His creatures may associate one with the other in good fellowship, that they may exercise love towards each other, that they may live amicably together.

But we have acted contrary to the good pleasure of God. We have been the cause of alienating humanity. We have separated one from the other, arising in opposition towards each other. How many have been the wars which have occurred amongst men! How excessive has been the bloodshed which has taken place amongst men! How numerous have been the homes which have been laid waste! How numberless are the cities which have been ruined. And all of this has been contrary to the good pleasure of God. For God hath willed love for humanity. God

is clement to all mankind. God hath ordained amity amongst men.

But most regrettable is the state of difference and dispersion we have created amongst men in the name of religion, imagining that a duty paramount in importance in religion is that of alienating peoples; that our religious duty, as it were, is to shun one another and to consider each other contaminated! In reality, let it be known that the foundations of the Divine Religions are one, and the differences which have occurred are due to the blind imitations. His holiness Abraham was the founder of reality. His holiness Moses was the founder of reality. His holiness Christ was the founder of reality. His holiness Mohammed was the founder of reality. His holiness Baha'o'llah was the founder of reality. And this is to be proved; it is not simply an assertion.

Let me ask your closest attention for the consideration of this subject: The divine religions—each one of them—are divisible into two divisions. One division is concerned with the essential or spiritual: to wit, faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy morals, the acquisition of the bestowals

resulting from divine effulgences; in short, that division which is concerned with the realm of morality or the ethical plane. This is the fundamental aspect of the religion of God, and this is important, because knowledge is of first importance. Man must know God. He must comprehend the oneness of Divinity. He must come to know and to acknowledge the precepts of God, and he must come to the point of knowing for a certainty that the ethical development of humanity is dependent upon religion. Man must get rid of all defects, and seek the acquisition of virtues. Thus may he prove to be the "image and likeness of God." It is recorded in the holy Bible that God stated: "We shall create man after our own image and likeness." It is self-evident that the image and likeness thus mentioned do not apply to the ordinary form and visage of a human being, because the reality of Divinity is not subject to any form or anatomic figure. Nay, rather, by the "image and likeness of God" are meant the attributes and characteristics of God. Even as God is pronounced to be just, man must likewise be just. Even as God loves all men, man must likewise love all humanity. Even as God is kind to all, man must be kind to all his fellowmen. Even as God is loyal and truthful, man must be loyal and truthful. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the "image and likeness of God" constitute the virtues of God, and man must ever become the recipient of the effulgences of divine attributes. This signifies the "image and likeness of God." Again, let it be stated that each religion of God is divisible into two divisions or departments. One division is connected with these virtues, and that is the foundation, and this you will find common to all the divine religions. His holiness Abraham promulgated this. His holiness Moses promulgated this. His holiness Christ upheld this standard. In

short, all the prophets have promulgated this aspect of religion.

The second division, which is non-essential, which has to do with the transactions of humanity and is of no great import, that department is accidental and changes according to the exigencies of time and place. It is not fundamental, it is accidental. For example, during the times of Noah, it was expedient that all the sea foods be considered as lawful, and so God commanded Noah to partake of all marine animal life. But during the time of Moses this was not in accordance with the exigencies of the time, therefore a second command was issued which abrogated partly the law, making unlawful certain of the marine foods. During the time of Abraham—upon whom be peace!—it is well known that camel's milk was considered a very lawful and delicious food; likewise the flesh of the camel. But during Jacob's time, because of a certain vow which Jacob rendered, this became unlawful. These are the non-essential affairs.

In the holy Bible there are certain commandments which, according to those bygone times, constituted the very spirit of the age—the very light of that period. For example, according to the law of the Torah, if a man committed theft to the extent of a dollar they cut off his hand; but now is it possible to cut a man's hand off for a theft of a dollar? There are to be found in the Torah ten ordinances concerning murder. Are these effective today? No; times have changed. According to the explicit text of the Bible, if a man should change or break the law of the Sabbath, if he should touch fire on the Sabbath, he must be killed. Today such a law is abrogated. The Torah declares if a man should say an unseemly word of his father, he must be killed. Is this possible of execution now? No, indeed. Times have changed. Likewise during the time of Christ there were certain minor ordinances which were agreeable for those times.

These remarks show conclusively that the foundation of the religion of God remains permanent and lasting. It is that foundation which ensures the progress of the body politic. It is that foundation which ensures the illumination of humanity. It is that foundation which is ever the cause of love amongst men. It is that foundation which works for the unification and loving fellowship of all men, and that never changes and is not subject to transformation. That which is changeable is connected with the accidental, with the non-essentials. It is that part which has to do with the transactions of society.

Let me ask what is the purpose of prophethood? Why hath God sent the prophets? It is self-evident that the prophet is the educator of men, that he is the teacher of the human race. The prophets come to confer general education upon humanity; to give humanity training; to rescue the human race from the abyss of despair and desolation and suffer them to attain to the high apogee of advancement and glory. The people are in darkness; the prophets bring them out of darkness into the realm of light. They are in a state of utter defect; the prophets cause them to become imbued with perfections. The purpose of prophethood is no other than education; it is the guidance of people. Hence we must regard and be on the lookout for the man who is thus qualified; that is to say, any soul who is the educator of men, who is the teacher of the people, he is undoubtedly the prophet of his age.

For example, let us review the episodes connected with his holiness Moses—upon him be peace! His holiness Moses dwelt in Midian at a time when the Children of Israel were in captivity or bondage in the land of Egypt, subjected to tyranny and severe molestation. They were illiterate and uninformed, and they were subject to very severe ordeals and catastrophes.

They were in a state of utter helplessness and imperfection, to the extent that it was proverbial that one Copt could overcome ten Septs or Israelites. At such a time as this, and in such circumstances, his holiness Moses appeared, and with a heavenly radiance he shone forth. He came and saved the Children of Israel from the bondage of Pharaoh and released them from captivity. He led them out of the land of Egypt and into the Holy Land. Whereas before they were scattered, he unified them. He educated them; he conferred upon them the blessing of erudition. Whereas before they were captives, he rendered them princes. Whereas before they were ignorant, later on he rendered them wise. Whereas before they were imperfect, he caused them to attain perfection. In a word: From helplessness he led them on and suffered them to attain to the highest plane of courage and valor. And thereby they became renowned throughout the world. At last they attained to that plane whereby they were enabled to establish the Solomonic sovereignty. Through the training of his holiness Moses these captivated Children of Israel became the dominant people amongst the nations. And in all the degrees of attainment and refinement they became famous. They at last reached such a degree that the famous philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish prophets and instructors, and many were the lessons of wisdom and philosophy which they carried with them to Greece. Amongst the philosophers was the famous Socrates. Socrates journeyed to the Holy Land and studied with the Israelitish prophets; he acquired lessons of philosophy from them and learned many of their arts and sciences. After his return to Greece, through the information he had obtained, he founded that system which is known as the Unity of God. The Greek people arose against him, and at last,

(Continued on page six)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Baha 1, 71 (March 21, 1915)

No. 1

Naurooz Greeting

Allah'o'Abha!

The seventy-first year of the Millennium has dawned. It is still the spiritual springtime of the Bahai Dispensation. The divine fragrances are being diffused. If we are not happy at this time, at what other period shall we be happy?

But springtime brings with it violent storms, the flash of lightnings, the roar of thunders, and the downpour of rain. Young plants are almost uprooted.

It is a day of severe trial. Black clouds have covered the whole horizon; yet the spiritual soul rejoices knowing that after the storm, the air will be pure, the ground sweetened, the plants refreshed, the sunshine glorious.

The doors to the Orient are closed. All communication with Abdul-Baha is severed. Europe is war swept. America has severe problems to be solved. "The world is topsy-turvy."

The STAR OF THE WEST feels the storm. It has had to reef its sails. It will refrain from publishing the Persian section for the time being or until the doors of the Orient are opened. The English section, for a few issues, will contain only eight pages.

In the Tablet to the STAR OF THE WEST (see above), Abdul-Baha says: "Be thou happy; but remain firm." This we are endeavoring to do until the sky clears and the STAR becomes "the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant."

Until then, let us all "Be happy," for at what other season should spiritually minded souls be happy?
—The Editors.

"My Purpose and Intention is to Remove from Amongst Men this Enmity and Religious Hatred"

(Continued from page five)

in the presence of the king, he was study the arts and sciences with the
poisoned. Likewise Hippocrates and learned Israelitish doctors.

many other of the Greek philosophers Now, so long as his holiness Moses,
were wont to go to the Holy Land and through the results of his great mission,

was instrumental in releasing or rescuing the Israelites from a low state of debasement and humiliation and led them to a place of glorification and attainment—he taught them in this fashion, he educated them in this fashion—we have to be fair in our judgment in regard to that marvelous teacher, for he was a man, single and alone. Without a heavenly power, could he have made such a change and brought about such a condition? Could he have suffered a people after their humiliation to be thus exonerated, without a power holy and divine in character? It was no other than a power divine in origin. This is a self-evident proof of prophethood, because the mission of the prophets is no other than the education of the human race, and this personage educated people, human beings, and this proves that he was a mighty prophet amongst the prophets, and that his book is no other than the very book of God. There is no doubt of this at all. This is a rational, a circumstantial proof.

In brief, his holiness Moses—upon whom be peace!—founded the law of God and readjusted the morals of the people of Israel, and this gave them an impetus whereby they advanced along the degrees of human attainments. But after the time of his holiness Moses, and after the Solomonic era, during the time of Jereboam, morality suffered a change. These spiritual perfections ceased to exist. Amongst the Israelites there was a state of corruption. These Mosaic postulates did not exist. Then there was a state of warfare amongst them, there was contention amongst them. There was strife amongst them. As a result, their unity passed away. The sect of Jereboam declared themselves to be valid, and the followers of Rehoboam declared themselves to be. At last affairs reached such a state that the Children of Israel suffered dispersion and eventually there was a state of degradation to such an extent that they worshipped the golden calf. They went to the city of Tyre, where they ex-

pressed their devotions to the calf. Thereupon God sent Elijah, the prophet, and Elijah rescued the people of Israel, and renewed the law of God. He re-established a new life for the people of Israel.

In short, when change and transformation took place, that oneness and solidarity was followed by dispersion, for then we know, historically, that Nebuchadnezzar appeared, and as a result of that appearing—namely, the coming of Nebuchadnezzar—the greatest suffering obtained amongst the Israelites, the greatest reverses and trials took place amongst them. Seventy thousand of the Israelites were taken into captivity by Nebuchadnezzar, to the land of the Chaldeans. Then the prophets of God reformed or re-established the laws of God, and the people again followed that law. This renewed or re-established their liberty and, according to the ordinances of the king of Persia, there was a return to the holy city, Jerusalem, and the temple of Solomon was built and the Israelitish glory was reinstated. But only for a time did these affairs continue, when again the morality of the people underwent a change, and conditions reached such a degree that the Roman government came and conquered the Holy Land. At last the era of Titus the Emperor appeared. This Roman general, Titus, utterly destroyed the city of Jerusalem and all the villages and hamlets. Homes were pillaged. Many people were killed, and children were taken into captivity. Palestine became a wilderness, a waste, and all the Jews had to flee from the Holy Land. The foundation of his holiness Moses suffered a tremendous change then, because the foundation of his holiness Moses comprised the virtues of humanity. They spelled morality, love amongst mankind, the acquisition of arts and sciences, the spirit of the oneness of humanity. But because the people lost sight of this, these reversals resulted.

Now, I want you to closely examine the following facts, for they are state-

ments which are worthy of consideration, because my purpose and intention is to remove from amongst men this enmity and this religious hatred which have fettered men, and to have all the religions unified and agreed. Inasmuch as the hatred and enmity which have obtained amongst the religions are results of misunderstandings, if these misunderstandings shall vanish, all the religions will be unified. For I declare that the foundation of the divine religions is one and the same. It is the oneness of instruction or teaching, and oneness of foundation; but alas!—we have relinquished that foundation and have held tenaciously to certain dogmatic teachings and blind imitation, and this has caused enmity and hatred. This has caused bloodshed. This is verily the cause of alienation amongst men. Hence I wish you to be very fair in the judgment of the following statement:

These were the conditions amongst the people of Israel, when, lo and behold,—his holiness Jesus Christ appeared amongst them. Jesus of Nazareth was a Jew amongst the Jews. He was single; he was alone and unique. He had no assistant. They at once pronounced him to be an enemy of Moses. They declared him to be the destroyer of the Mosaic institutes or laws. But let us examine the facts as they are. Let us investigate reality as it is, and we shall find the exact state of affairs. But for the fair investigation of this question, let us lay aside all that we have heard and thus independently shall we investigate. This personage, Jesus Christ, when he appeared, declared his holiness Moses to have been the prophet of God, and he pronounced all the prophets of Israel to have been the prophets of God. He pronounced the Torah the very book of God, and he enjoined upon all to conform or believe in the Old Testament. During a period of 1500 years it is an historic fact that the kings of the Israelites were unable to spread broadcast the fame of Judaism. In fact, the name

and fame of Moses were confined up to that period to the boundary-lines of Palestine, and the Torah was a book well known only in Palestine. But his holiness Christ—through the blessing of the New Testament of Jesus Christ—the Old Testament, the Torah, was translated into six hundred different tongues, and it was spread broadcast in the world. It was through Christianity that the Torah reached Persia. Prior to that time there was no news of such a book as the Torah, but his holiness Christ caused the Torah to be spread everywhere. He caused the name of Moses to be elevated and spread. He was instrumental in publishing broadcast the name and fame of the Israelitish prophets, and he proved to the world that Israel constituted the people of God. Which one of the Israelitish kings were capable of accomplishing this result? Were it not for Jesus Christ, would the Bible, the Torah, have reached this land of America? Would the name of Moses be spread throughout the various parts of the world? Refer to history. For everyone knows that when the time of Christ was at hand, and Christianity was gradually spread, with the onward march of evangelism, with the spread of Christianity there was a spread simultaneously of the Torah and Judaism. Throughout the length and breadth of Persia there was not a single volume of the Old Testament, of the Torah, but Jesus Christ caused it to appear everywhere, to the extent that the holy Bible today is a household book everywhere. Hence it is evident that Christ was a friend of Moses. That he loved his holiness Moses, for had he not loved his holiness Moses he would not have commemorated his name. This is self-evident, that he was his best friend. Therefore the Christians and Jews should exercise the utmost of love towards each other, because Jesus and Moses, the founders of the two, have loved each other. The followers should follow their example.

We have already stated what constitutes a valid proof of prophethood. We find that the very proofs validating the mission of his holiness Moses were virtually advanced by his holiness Christ. His holiness Christ was also a unique and single individual, a member of the revered nation of Israel. But he was able to unite by the power of his word the following nations: The Roman nation, the Greek nation, the Chaldean nation, the Egyptian nation, and the Assyrian nation. He unified them all. Whereas before they were blood-thirsty, they were pillaging the properties of each other, they were taking captive the children of one another, he cemented all of these hostile peoples in a perfect way. He caused all of these to agree and to be well unified. Such colossal effects were the results of the manifestation of one single soul; and this declares conclusively that he was not a person unassisted by God. And now all the Christians do admit that his holiness Moses was a prophet of God. They declare that his book was the book of God. That the prophets of Israel were all prophets true and valid, and that the people of Israel constituted the people of God, and they praise and glorify his holiness Moses. What harm has come from this? I declare: What harm comes from a statement in the very same way, from the hands of the Jews, that Jesus was also an expression of the Word of God? Have the Christians suffered from their investigation of Moses? Have they suffered at all from it? Have they suffered any loss in their religious enthusiasm, any defect in their religious belief, that they declare his holiness Moses was a prophet of God, that the Torah was a book of God, that all the prophets of the Jews were prophets of God? It is self-evident that no loss comes from that. And now it is time for the Jews to declare that Christ was the Word of God, and then this enmity between two great religions will pass away.

For two thousand years there has been this enmity and religious prejudice between the Christians and the Jews. All this blood has been shed, all these ordeals have been suffered. These few words will make them united. What harm comes from this: That just as the Christians glorify and praise his holiness Moses, likewise the Jews should commemorate his holiness Christ, should declare him as the Word of God and consider him as one of the chosen ones of God?

Now, just a few words concerning the Koran and the Mohammedans. When his holiness Mohammed appeared, we find that in the Koran he refers to the sayings of Moses in seven different places. He pronounces Moses as the great man of God. As a prophet of great valor; a prophet and possessor of a book, the founder of a law and spirit of God. He said, "Whosoever believes in him is acceptable in the estimation of God, and whosoever shuns him or any of the prophets is rejected of God." Even, in conclusion, the prophet calls upon his own relatives, saying, "Why have ye shunned and not believed in Moses? Why have ye not acknowledged the Torah? Why have ye not believed in the Jewish prophets?" And he in a certain sura mentions the names of twenty-eight prophets of the Israelites, praising each and all of them. To this extent has he offered commendation. Now let us consider the person of Mohammed: The purpose is this: That Mohammed glorified and praised his holiness Moses and confirmed Judaism. Even Mohammed declared that whosoever denies Moses is contaminated, and this is an exposition which you will find stated in the Koran, that if a person denies Moses or any of the prophets, he is contaminated. Even if he repent, his repentance will not be accepted. He pronounced even his own relatives, just because they had denied the prophets, as contaminated, as infidels. He said: "Because you have not believed in Christ, because you have

not believed in Moses, because you have not believed in the Gospels, therefore you are infidels and contaminated." Thus Mohammed, himself, has praised the prophets of the past. He has praised the Torah and Moses and Christ. He appeared amongst the Arabs, who were a people scattered and illiterate, barbarous in nature, thirsting for the blood of each other. He led them aright. He guided them and trained them until the Arabs reached a high state of development. From the lowest degree of ignorance he suffered them to attain to the highest state of attainment, until they were renowned as masters of erudition and philosophy. Thus we see that the proofs applicable to one prophet are equally applicable to another.

In conclusion, since the prophets themselves, the founders, have been loving, and testified of each other, they have praised each one the other, why are we to disagree? Why should we be alienated? They have been kind to one another—and God is One. He is the Shepherd of all, and we all constitute His sheep, hence we should be in the state of love and amity. We should exercise the utmost of good will. Should this not govern; or shall we pronounce anathema on each other, each one praising himself and condemning the others? What result comes from that sort of thing? What use comes from that?

Naught but the greatest enmity and hatred, turmoil and rancor, amongst men. Do we not see the amount of blood which is shed in this way?

Praise be to God, you are living in a land of freedom. You are blessed with men of learning, men who are well informed, and are well versed in the study of comparative religions. You realize the need of unity, and you know the great harm which comes from prejudice or superstition. I ask in conclusion, is not good-fellowship preferable for a state of society rather than hatred and enmity? The answer is self-evident. Love and fellowship are the things needed, that will win the good-pleasure of God, and we must ever emulate the good-pleasure of God. We must be united. We must love each other. We must ever praise one another. We must ever give commendation to all the people, thus removing discord and hatred, which has suffered alienation amongst men. Otherwise the same state of affairs will continue, each praising his own people and condemning the others; religious wars will continue, and religious prejudice is the cause of this havoc. This must be done away with, and the way to do it is to investigate the reality which underlies all the religions, and which reality is love of humanity. For God is One and humanity is one, and the prophets have brought the creed of amity.

Words of Abdul-Baha concerning the Mashrak-el-Azkar

(Extract from Tablet to Mrs. Corinne True, Chicago, Illinois)

Now it is hoped that the believers of God may show magnanimity and raise a great sum for the building so that the foundation of the Mashrak-el-Azkar may be laid, and perchance, God willing, the corner stone of the foundation may be laid by the hands of Abdul-Baha.

This confirmation will descend upon the people of America if they will arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and they may all become as one heart and one soul.

Convey the wonderful Abha greeting to all the friends and the maid-servants of the Merciful.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'L-LAH.

Vol. VI

Jalal 1, 71 (April 9, 1915)

No. 2

Talk by Abdul-Baha

At the home of Mrs. Parsons, Washington, D. C., November 9, 1912

From stenographic notes by Mr. Joseph H. Hannen

THE address which was delivered last evening in the Jewish synagogue evidently disturbed some of the people, including the revered Rabbi, who, however, called on me this afternoon and I went over the ground with him, which I shall review for your benefit.

It was not possible to make the matter very plain to the Rabbi last night, because he was very much pressed for time; but today opportunity was sufficient for a reconsideration of the matter in detail. The quintessence of the subject is as follows—I wish you to understand this thoroughly and have it well memorized, in order that you may discourse with the Jews—thus perchance you may be instrumental in leading them aright.

The quintessence of the subject, I repeat, was this: The question may well be asked first, "What is the mission of the prophet? What is the object of a divine law?" There is no doubt that the object is the education of the human race. It is for the training of humanity. All human beings may be considered as pupils or children, and they are in need of a divine educator. They are in need of a real teacher. In order that he may teach these children he must be qualified, and the qualification of prophethood is as follows: To

guide people. Hence we shall notice first, the efficacy of their teaching. The question that must be asked is, "Have they taught men or not? Have they proved themselves efficient tutors or not?" Amongst them, I remarked, was your teacher or instructor, his holiness Moses. Did his holiness Moses educate or did he not? Let us find out whether or not he taught the men of his time: We find his holiness Moses was appointed as the educator of the Children of Israel. It was during a period when the Children of Israel were in captivity, were in a state of humiliation and ignorance, in the utmost of inadvertence, living in a very mean or lowly manner in Egypt, a sort of life which was worse than death. Imagine an ignorant people, downtrodden, thoughtless and most senseless and ignorant; so low as to be considered the very lowest. His holiness Moses was appointed for them, he guided them, he saved them from bondage, he took them into the Holy Land, he rescued them from ignorance, he rescued them from inadvertence, he trained them in such wise as to change a condition of lowliness into one of honor and elevation, he suffered them to reach the utmost degree of perfection. They learned the sciences and arts, they were civilized to a superlative degree, they

became honorable and well thought of, whereas previous to that they were lowly and disrespected, whereas before that they were ignorant, later they became wise—reaching at last to that plane of competency when the Solomonic sovereignty was established by them. Their name was widespread throughout the world, and they became famous for distinct virtues. Even the philosophers of Greece went to Palestine to learn from them lessons of wisdom. All of these facts prove that his holiness Moses was a prophet, was a teacher.

As to his holiness Christ, he was a single, unique and lowly individual, who appeared at a time when the Children of Israel were in the lowest state of bondage, subject to the tyranny of the Roman Empire and to the severe yoke of ignorance, utterly negligent of God. The historical information of the holy Book bears this statement out. Refer thereto and find it as it is. His holiness Christ—this single and unique individual—appeared from amongst this lowly and degraded people with power Divine and the potency of the Holy Spirit, and unified the various peoples and nations of the world. He gathered them together, he caused them to agree and brought them together beneath the overshadowing efficacy of one Word. His mention was not confined to the Children of Israel only, for that was a limited people then. But his holiness Christ united the numerous nations who were then hostile and inimical, such as: The Roman people, the Greek people, the Egyptian people, the Chaldeans, the Syrians and the Assyrian people. He rescued them from their former state of continuous warfare. He made them a united people, and the utmost of love was created by his Word amongst them. At last these people advanced extraordinarily along the degrees of human perfection and edification, and thereby achieved the glory never-ending. The Jews had undergone a great dispersion. This single

and unique individual overcame all the world then, founding a sovereignty everlasting, a nation mighty indeed. The results of such an education proved him to be a great man of the world, the first educator of his time, the first teacher of his period. What proof could there be greater than these? What evidence could there be greater than that a single individual should have resuscitated so many peoples and nations, should have unified so many tribes and sects, should have removed so much warfare and sedition? Undoubtedly such a work is wrought through the Power of God, because the power of a human being fails in the accomplishment of such facts.

When his holiness Christ appeared, the Jews then living pronounced him to be the enemy of Moses. Pharisaical rabbis of the time declared him to be the very destroyer of the law of Moses. the very destroyer of the institutes of the Torah; he would bring a great misfortune to the people of Israel, for he was considered to be the breaker of the Sabbath and destroyer of the Temple of Solomon. Hence they turned away from him. We must investigate this. We must see whether this was reality or a libel. When we investigate the facts we find that his holiness Christ caused the name of Moses to be widespread, the fame of Moses to be spread broadcast and the book of Moses, the Bible, through him was published everywhere. In 1500 years the Jews had been unable to have more than one translation of the Old Testament or Torah, which translation was from the Hebrew into the Greek language. But his holiness Christ was instrumental—that is to say, his teachings were instrumental—in having the Old Testament, the Torah, translated into 600 tongues, and in these various languages they were spread in every part of the world. All the kings of Israel, with all the prophets of Israel, were unable to further the movement of Judaism and the name of Moses even

beyond the confines of Palestine. They were unable to have the Torah even spread in any other part, only Palestine; but his holiness Christ caused the name of Moses to be spread throughout the world. In Asia and in Africa and Europe, in most parts of the world, Judaism became an established religion amongst the people. Amongst these continents Asia, which was the center of Judaism, in all the cities of Asia the name of Moses was spread. His holiness Moses was pronounced to be a prophet of God. His book was pronounced to be the book of God. And now this personage is to be considered as a friend or an enemy of Moses!

Fairness is needed; one must judge it aright. Had he been an enemy, he would not have allowed the name of Moses to be so wide-spread. He would not virtually have promulgated the Torah. Would there have been any mention of Moses in America? Who was instrumental in even the name of Judaism having come to this part of the world? It was through the blessing of Christianity, undoubtedly. His holiness Moses had no better friend than his holiness Christ, and no greater sympathizer than his holiness Christ. Regard how they conceal reality and how the illiterate amongst the Israelites still continue in the delusion that Christ was an enemy of Moses. Just now all the Christians do believe in Moses. They declare that Moses was the interlocutor of God; he was a prophet of God, a man of God, that his book was the book of God and that the prophets of Israel were all valid and true, that the people of Israel were the people of God. They offer such unlimited praises, unlimited eulogy, such unlimited love. What harm comes from this? And what if the Jews should say that Christ was also the Word of God; that he was the Spirit of God? What harm could there be in this? Just a few words. These few words will be the cause of reconciling the Christians and the Jews.

The Christians do believe in Moses. They believe in the book of Moses. What harm have they received from that belief? Have they lost anything by it?

In answer to all these questions, the Rabbi answered, "No."

Then I said: What harm comes from an attitude of the Jews similar to that of the Christians, if they shall declare that Christ was the Word of God, that the Gospel is the Word of God? By such an attitude as this the enmity of many, many centuries will pass away. I declare that verily Moses was the prophet of God; that his book was the book of God. Does that harm my religious standpoint? Not at all. No harm comes to your religious standpoint if you declare that Christ was the Word of God. Furthermore, every nation in the world is proud of its great men and heroes. They, the heroes or great men, might have been atheists or agnostics. Today France glories in Napoleon Bonaparte, saying: "He was a French military genius," whereas he was a tyrant; "Voltaire was ours," whereas he was an atheist; "Rousseau was a great man of ours," whereas he was an irreligious man. They are proud of them, and they have feasts commemorating them; they have adorned special days or places for them. They have music in their honor. They have commemorations in their behalf. They are proud of them: "Rousseau was ours!" And now, do you consider such great men, these great men of France—I asked of this Rabbi—to be greater than the person of Nazareth, Jesus Christ? It is self-evident that in comparison with Jesus Christ they are as nothing. Consider the grandeur and majesty of Jesus, and that of such men as were mentioned. Consider him from the standpoint of fame and name, and consider the others from the same standpoint. Where is the station of Christ, and where is theirs? What relation is there? Incomparable! What harm

(Continued on page sixteen)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Jalal 1, 71 (April 9, 1915)

No. 2

“Hasten ye toward love and prosperity!
Hasten ye toward peace and
reconciliation!”

Tablet from Abdul-Baha addressed, “To the beloved of God and the
maid-servants of the Merciful throughout the world”

(Revealed several years ago; reprinted from the STAR OF THE WEST, No. 1, Vol. IV)

HE IS GOD!

O ye spiritual friends of Abdul-Baha!

“Perfume Thou the East! Illumine
Thou the West! Bestow Thou light to
the North! Grant Thou life to the
South!”

This verse hath been revealed from the lips of the Center of the Covenant one year after the departure of Baha’o’llah. But the nakazeen (not understanding its spiritual purport) wondered and derided. Praise be to God! that now its signs have become manifest, its powers evident, and its proofs plain. Thanks be unto Him! that the East and the West are stirred into cheerfulness, and through the holy fragrances all directions are perfumed.

The Blessed Perfection, in a clear text, hath promised us in the Book: “Verily,

I behold you from the horizon of Abha and will make victorious whomsoever will arise in the service of my Cause with the hosts of the supreme concourse and the cohorts of the favored angels.” Praise be to God! that this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun.

Therefore, O ye friends of God! Show ye forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the manifest light; to be the cause of spreading the light of the sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service

of the Cause; to speak with eloquent tongues to become candles of guidance in the assemblage of the world; to become shining stars in the firmament of the existent beings; to become merciful birds in the rose garden of oneness; to sing the melodies of realities and significances; to spend every breath of your existence in the service of this conspicuous light; so that in the end ye may be freed from loss and failure and attain to the inexhaustible treasury of the kingdom. For the life of man is wholly subject to danger and impermanency. A person cannot put his assurance even in one moment's continuity. Notwithstanding this, the nations of the world, deceived by the mirage of superstition, imagine themselves secure in the heavenly way. Alas! Alas! Former communities in bygone ages entertained the same perishing thoughts; but by one of those periodical fluctuations they were all hidden under the ground, and afflicted with deprivation and loss, except those souls who had become pure evanescence and had arisen with a great self-abnegation in the path of God. Such souls shine forth as brilliant stars from the horizon of the Ancient Glory, and the results which emanated from their lives in succeeding ages and cycles are the proofs of this statement. Therefore, do not ye rest, neither day nor night; seek not ye for composure; talk ye of the mystery of servitude, and seek ye the path of thralldom; so that through the promised confirmation ye may receive assistance from the kingdom of oneness.

O ye friends! Dense and gloomy clouds have covered the horizon of the world, and the darkness of hatred, malignity, persecution, tyranny and the greatest cruelty is spreading. All the people are drunk with the wine of heedlessness; and bloodthirstiness and rapaciousness are considered the noblest excellencies of the world of men.

His Highness the Almighty hath chosen the friends from among the concourse of men and hath specialized them with the most eminent guidance and the high-

est gift; so that we may with our souls and hearts exert ourselves, sacrifice our lives, be engaged in the guidance of the people and the training of souls; so that the wild beasts may become the gazelles of the meadows of unity; the wolves the sheep of God the bloodthirsty ones the heavenly angels; the fire of malice be extinguished and the flame of safety in the blessed tabernacle bestow illumination; the odor of the nether realm of infidelity be dispelled and the fragrances of the rose garden of faithfulness be diffused in all parts; the weak draw light from the Universal Reason and evil souls seek to be purified with the holy and divine breath. There are needed manifestors for this gift; farmers for this field; gardeners for this rose garden; fishers for this sea; luminous stars for this heaven; spiritual physicians for these ill ones, and loving guides for these wanderers; so that they may bestow a share on those who are deprived, grant a portion to those who are shareless, give unmeasured treasure to the indigent ones, and show forth the power of proof to the seekers.

Glory be unto Thee, O my God! I supplicate unto Thee, O Thou my Helper! I invoke Thee, O Thou my Refuge! I utter to Thee my agonies, O Thou my Physician, and entreat Thee with all my heart, my soul and my spirit, saying: O my God! O my God! Verily, the gloomy night hath fallen upon all regions and the clouds of ignorance have extended in all directions; the people are immersed in the darkness of surmise and the tyrants are sunk in the depths of brutality and lawlessness. The red glare of the burning fire is flashing forth from the nether world, roaring, ominous voices are rising from the cruel, destructive and terrible armaments; every region is crying out with its dumb secret tongue: "Nothing that I possess hath benefited me and power and strength are taken away from me!" Verily, O my God, the lamps of guidance are extinguished; the fire of animosity is enkindled; wrath and antipathy are spread abroad and

provocation and maliciousness are disseminated upon the face of the earth. Yet I see only Thy wronged followers who are crying at the tops of their voices and summoning the people:

Hasten ye toward affinity!

Hasten ye toward faithfulness!

Hasten ye toward generosity!

Hasten ye toward guidance!

Hasten ye toward union!

Hasten ye to behold the Light of the World!

Hasten ye toward love and prosperity!

Hasten ye toward peace and reconciliation!

Hasten ye toward the law of disarmament!

Hasten ye toward harmony and success!

Hasten ye toward co-operation and mutual help in the path of guidance!

Verily, these wronged ones do sacrifice themselves with infinite joy and happiness for the sake of the people, with all their souls and spirits throughout all regions. Verily, Thou beholdest them weeping at the misfortunes of every one of Thy creatures and becoming grieved at the distress of Thy children; they are kind to all the people and pained at the sight of the calamities of the inhabitants of the world. O my Lord! make the wings of prosperity to grow upon their shoulders, so that they may ever soar toward the apex of their aspirations; strengthen their loins in the service of Thy people, and confirm them in the thralldom and adoration of the threshold of Thy Holiness.

Verily, Thou art the Merciful! Thou art the Clement, and there is no God but Thee, the Powerful, the Compassionate, and the Ancient!

(Signed) ABDUL-BAHA ABBAS.

Talk by Abdul-Baha

(Continued from page thirteen)

comes from your declaring that Jesus of Nazareth was a great man who issued from Israel, and we love him? A great man indeed did we give to the world. Such a mighty personage, whose Word has spread throughout the world, was an Israelite, who has conquered the East and the West. Such a person was born of this race. You should be proud of him! When you express your glory and honor in the recollection of Christ, rest assured that the Christians will shake your hands in fellowship. There will be no trouble therein; there will be no hesitancy; there will be no restraint. Consider, for this fanaticism what a lot of trouble and what persecutions have been heaped upon you in Russia. And you must not think that this is all ended! This humiliation will continue forever! The times may come when in Europe itself they will arise against the Jews. But if you should declare Christ

to be the Word of God, then you will rid yourself of all the trouble. What harm comes to your religion if you believe in Christ? Jesus was a Hebrew. My advice is this, that your future may be assured and secure, that you may become honorable, that the Christians may love you, and all this depends upon two words: "Christ, the Word of God!" Finished! Nothing more! Is it not a thoughtless state? Is it not ignorance? Is it not folly? Is it not stupidity? Get thee hence, O prejudice! Say, "Verily the Word of God was realized!" and all will be right.

At last, he said: "I guess that is so. I believe that it is perfectly so! But I ask one thing more of you. Cannot you tell the Christians to love us a little bit more?"

I said: Very well. I have done so, and I will continue to do so.

Prophecies of Baha'o'llah concerning Adrianople, Constantinople and Roumelia

Talk by Abdul-Baha at the home of Mrs. Parsons,
Washington, D. C., November 7, 1912

From stenographic notes by Mr. Joseph H. Hannen

ALTHOUGH this evening I feel quite fatigued, yet now that I am face to face with you I suddenly feel animated; therefore I shall speak to you.

Consider events in the Balkans today, where a great conflagration is furiously raging and so much blood is being shed. You can say the whole world of humanity is virtually lamenting and mourning because of the revival of this warfare. Governments are in the process of change and transformation. The sovereignty of the Orient at large is tottering; it is subject to the greatest uncertainty. I desire, therefore, to touch upon this subject.

Most especially do I wish to touch upon the phases of this war which Baha'o'llah prophesied forty years ago fully and completely. He addressed a letter to the sultan of Turkey during his exile and while he was under surveillance in the prison of Akka. He likewise addressed epistles to Napoleon III and to the shah of Persia. All these letters which he sent to the crowned heads of the earth were compiled in a book which was published thirty-five years ago in Bombay, India. It was published years ago. There are several editions of the book. The first edition was about thirty-five years ago, and another twenty-two years ago. I have with me a copy of the edition of twenty-two years ago. Professor E. G. Browne, of Cambridge University, wrote a book detailing therein his visit to Akka. He followed that first work by another wherein he quoted extracts from these tablets or letters, some of which have been translated into English and are to be found in the libraries. You can look them up in your library here. I thought some of the friends possessed copies of these. Some had copies, but they have

passed them on from hand to hand until no one knows where these copies are. Inasmuch as they are published in London you can all secure copies. When you get copies, carefully peruse these extracts, in order that you may see the remarkable statements of these tablets. In brief, in his words addressed to the sultan of Turkey he says: "Verily, because of your oppression against the subjects who dwell in your land, and because of your great tyranny in governing, ere long your government will undergo change, and soon you shall be dethroned and Roumelia will be taken out of Turkey or conquered. It will be occupied by others. And in Constantinople there shall come a reign of terror, to such a degree that women will be mourning and wailing, children will be crying, men lamenting, and the cries of these will reach unto heaven." I wish therefore to read certain parts of this book, citing the very words which Baha'o'llah uttered in that connection. They will be translated to you. The third edition was published in Bombay twenty-two years ago. The date is 1308 A. H., about twenty-two years according to your calendar. The western calendar is different from the east.

(Reading:) "O thou king (literally president), verily thou hast committed that whereat the prophet Mohammed mourns and laments in his delectable paradise! Verily the glory of this earth hath made thee haughty because thou hast turned thy face toward the countenance wherefrom light radiates towards all the denizens of the earth. Ere long thou shalt find thyself in the most great loss. Thou has united with the king of Persia, the shah, in exercising oppression toward me; even after I cry towards ye

from the dawning-point of Majesty and Might with a Command which has illumined the eyes of the near ones. Verily this is the day wherein fire declares in all the things." (This is an Arabic text; you must know there are many such similies in Arabic. "Fire" refers here to the fire in the "bush" seen by Moses.) "Verily it declares that the Beloved of the world hath appeared, and in the estimation of all things there is a declaration that the Interlocutor of the wise hath appeared, and they are ready to hearken to the Word of the generous and wise. Hast thou imagined that thou canst extinguish a light ignited by God? No verily, by His might and power! By that which thou hast committed, that is to say the persecutions, its volume has been increased and its ignition has augmented, and ere long it will spread and set aglow the denizens of the earth. Even so hath the matter been accomplished, and nothing upon the earth nor in heaven can withstand the onward march of this command."

(This is the prophecy:) "Ere long there shall come a change of affairs; a revolution in the land of mystery, Adrianople, and in its environment (Roumelia), and it will go out of the hand of the king. There shall be a great quaking and bewailing, and revolution and corruption will be witnessed everywhere. In all parts of Roumelia affairs will undergo transformation because of that which hath befallen the captives. (Referring to Baha'o'llah and his party.) Verily that government will change, and things will be straightened, and there will be lamentation even of the infants; lamentation to the extent that stones and clay will lament in Constantinople, and even trees and inanimate objects will bemoan and lament. Blood will be spilled in that land, and thou shalt find the people in a great turmoil and trouble. Did the Pharoahs withstand the power of the sovereignty of God while they existed upon the earth and when they were of the oppressors? Verily we caused the Interlocutor (Moses) to appear from the house of Pharoah even to express the

great power of God. And recall the time when Nimrod ignited the fire to burn the Friend of God (Abraham). Verily the oppressors have ever exercised a ferocity or oppression toward the wronged ones, endeavoring to exterminate the light of God and extinguish the flame of life. We have caused the command to be issued in the countries, and we have caused His mission to be proclaimed amongst the unitarians. Verily this youth hath come to unify the denizens of the earth; all of them. Ere long God, through His power, will conquer, and thou shalt find the earth a delectable paradise of Abha. Even so hath this matter been recorded upon a mighty tablet with the strong pen of God."

Many are the other prophecies in this book; especially to the shah of Persia, all of which prophecies have come to pass. They are lengthy and we have not time to quote them.

The purpose of this citation is that Baha'o'llah's great endeavor in the east was to unify these people, to cause them to agree, to reconcile them one with the other, thereby to manifest the oneness of the world of humanity, to prepare the way for international peace, and to have all enjoy composure and welfare. But they have not hearkened to the summons of Baha'o'llah. Nay rather, both the Persian and Turkish governments arose against his cause, and the result is that the governments of Persia and Turkey have both gone to pieces. Whereas had they heard his commands and received his admonitions, both of these countries would have been protected. They would have been in the utmost joy and happiness. They would have exercised fellowship together. They would have availed themselves of the wonderful power of love and unity. They would have been well pleased with each other. They would have dwelt in the delectable paradise. But alas! The commands and behests of the Blessed One have not been listened unto. Nay rather, day after day they have followed their own devices, until now this fire is raging most furiously.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Jamal 1, 71 (April 28, 1915)

No. 3

"There is need for an Educator; there must needs be in the world a Universal Teacher"

Talk by Abdul-Baha at the home of Mrs. Parsons,
Washington, D. C., November 7, 1912

From stenographic notes by Mr. Joseph H. Hannen

IN THE world of nature we observe expressions of the struggle for existence. We find efforts of the survival of the fittest everywhere. And this is the very cause of error in the theories and opinions of man. Because we state *a priori* that nature is defective. When we glance at the world of nature we discover numerous defects which must be removed by means of education. For example, consider man: If we study human beings who have been reared according to the postulates of nature, if we observe them in their aboriginal condition, we will find them defective indeed.

Regard the people of central Africa. They have not received religious education nor have they received any form of civilization. They have grown, developed and advanced only according to their aboriginal state. We find them all to be bloodthirsty. We find them all to be possessed of immoral qualities, animalistic in type to such an extent that they even kill and devour each other. This makes it evident that the world of nature, if left alone, presents defects, because it is a plane upon which the struggle for existence expresses itself. If we leave a piece of ground in its natural state, wild weeds and thorns will grow therefrom, wild trees of the jungle will spring up. But if we train or cultivate that piece of ground, the result of cultivation will be that it will rid itself of the defects of nature, will become trans-

formed into a rose-garden of variegated hues, or an orchard of fruitful trees. This proves that the world of nature is defective. The schools which are founded, the systems of education which are established, are for what? They are for replacing the defects of nature with virtues and perfections. If the world of nature were not defective there would be no need of cultivation or education. There would be no need for training. But inasmuch as we find that children are in need of education and training, that they require cultivation—it proves conclusively that the world of nature must be developed. Many things show clearly that the world of nature is defective and imperfect. One of the basic evidences of this imperfection is the expression of the survival of the fittest among the brutes; their ignorance, sensual qualities, susceptibilities of the animal type and free vent of passions. There is need for an educator. There is need forever for the teacher. There must needs be in the world a universal teacher. Teachers are of two kinds: the private or special teacher, and the universal instructor. The universal instructors are the prophets of God, and the special teachers are the philosophers. The philosophers are only capable of educating a circumscribed circle of people. They can only train a limited number of human souls, whereas the holy divine manifestations of God are capable of conferring upon humanity

a general education. They arise to bestow upon humanity a moral education universal in scope. They are the cause of general development. For example, consider that his holiness Moses was a universal teacher, and how in the early days he educated the people of Israel; how he enabled them to rescue themselves from the lowest abyss of despair and ignorance and caused them to attain the highest level of knowledge and refinement. For they were captives and in bondage, but through him they were freed. He led them out of bondage into the Holy Land and caused them to advance. This formerly oppressed and

insula was in a state of utmost ignorance. Those tribes were constantly waging war and shedding the blood of one another, burning the houses and homes of each other, and lived in a state of utmost immorality. They were baser and lower than animals. His holiness Mohammed appeared as a prophet among such a people. He educated such a barbarous nation, rescued them from savagery and ignorance and put an end to the continuous strife and warfare which had existed amongst them. He caused them to agree and reconcile. He unified them and caused them to be as brothers. He enabled them to advance along the degrees

“VERILY, I declare that these teachings constitute the illumination of humanity; that this is the spirit of modernism; that this is the honor everlasting; that these are heavenly teachings, and the cause of life never-ending amongst men.”

—ABDUL-BAHA

downtrodden people, captives of the Pharaohs, were helped to establish a sovereignty Solomonic in proportion. This is an example of a universal teacher, a universal instructor. Again, consider his holiness Christ: how that marvelous example of unity, his holiness Christ, gave an education in ethical training to the Roman, Greek, Egyptian, Syrian and Assyrian nations and welded them together by a bond indissoluble. These various nations were formerly at enmity, hostile, and in a state of continuous strife. He cemented them together and caused them to agree, conferred a general tranquillity upon humanity and established the means of welfare to the human race. Hence he was a real educator. He was the instructor of reality.

When we consider or study the conditions prior to the rise of the prophet of Arabia, we find that the Arabian pen-

insula was in a state of utmost ignorance. Whereas they were formerly ignorant they became wise; whereas they were formerly barbarous, they became refined; whereas they were formerly debased, they became elevated; whereas they were humiliated, later they became renowned. This proves that he was an educator, that he was a teacher.

In the nineteenth century there was ignorance of the utmost degree in the Orient. There was continuous warfare and strife. The apathy and ignorance of the eastern nations or peoples had reached the lowest pitch. They were indeed gloomy and dark, utterly negligent of God and completely captives of the baser feelings and passions. The struggle for existence had been in full exercise amongst them.

At such a time as this his holiness Baha'o'llah appeared amongst them,

even like unto the sun. He flooded the east with light. He expounded new teachings to them. He laid a basis for new institutions which are the very spirit of modernism, the very light of the world, the cause of the development of the body politic and of eternal honor. The souls who hearkened to these teachings amongst the various Oriental nations immediately let go of that spirit of strife and sedition, and began to exercise the utmost of good-will and good-fellowship. From the extremity of animosity they were transformed into the acme of love and amity. They had been warring and quarreling, now they began to be loving and to live together in amity, until today in the Orient such people—the Bahais—live in the utmost state of love and good-fellowship. Among them you will find no expression of religious prejudice, no political prejudice, no patriotic prejudice; nay rather, they associate together with utmost fellowship and love, and

their joy is exceedingly great. The warfare which takes place in the east is not at all connected with them. They do not participate in it. Nay rather, their attitude towards all is one of good-will and good-fellowship. It is a standard of peace which is unfurled amongst them. It is the Light of Guidance which has flooded all their souls with its radiances. It is love upon love. It is light upon light. This is the education of his holiness Baha'o'llah. This is the training he has given them. He has led these souls to this standard. He has given them such teachings as to ensure eternal illumination amongst them. Anyone who becomes well versed in these teachings will say: "Verily, I declare that these teachings constitute the illumination of humanity, that this is the spirit of modernism; that this is the honor everlasting; that these are heavenly teachings, and the cause of life never-ending amongst men."

"It is proved that the existence of phenomena is effected through the Eternal Will"

Talk by Abdul-Baha at the home of Mrs. Parsons,
Washington, D. C., November 10, 1912

From stenographic notes by Mr. Joseph H. Hannen

THIS is the last evening we meet here; therefore it shall be our farewell visit. Just now upstairs a lady asked a question which I wish to answer. As it is a very important question and in need of a thorough explanation, and as you are waiting here it was decided that the answer should be given downstairs so that the questioner might be satisfied and at the same time we should enjoy our meeting and visit. The question was, "What is the Reality of Divinity, or what do we understand by God?"

This is an important question indeed. It is a very subtle subject. Therefore, listen to it very carefully. After you leave here ponder over it in order that you may understand the result of this

explanation. It is a very subtle question. When we glance at all phenomena, we discover that the real identity of any given phenomenon is unknown. Phenomena or created objects are known only by their attributes. Man discerns only manifestations or attributes of objects, whereas the reality or identity of them is unknown to him.

For example, this flower—what do we understand by this flower? We understand the qualities apparent and appertaining to this flower; but the very elemental reality or identity of the flower remains unknown to us. As regards its external appearance and attributes, these are knowable; but as regards the inner being, the very identity, it is unknown. Now so long as earthly

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phenomena are unknown as regards their identity, and are known only through their properties or qualities, how much more is this true concerning the reality of divinity, that holy reality which cannot be comprehended by any human grasp? That which comes within human grasp is finite, and we are infinite in relation thereto because we can grasp it. Assuredly the finite is lesser than the infinite; the infinite is ever greater. That reality of divinity to be contained within human grasp would be after all possessed of an intellectual existence only; a mere intellectual concept with no extraneous existence; an image or a likeness which had come within the grasp of human mind or intellect. The mind of man would be transcendental thereto. How could it be then that an image which has only intellectual existence is the reality of divinity which is infinite? Therefore the reality of divinity in its identity is beyond the range of human intellection, because the human mind, the human intellect, the human thought are limited, whereas the reality of divinity is unlimited. How can the limited grasp the unlimited and transcend it? Impossible! The unlimited always comprehends the limited. The limited can never comprehend, surround or take in the unlimited. Therefore every concept

of divinity which has come within the intellection of a human being is finite or limited, and is a pure product of imagination, whereas the reality of divinity is holy and sacred above and beyond all such concept.

But the question may be asked "How shall we know God?" We know Him by His attributes. We know Him by His signs. We know Him by his names. We know not what the reality of the sun is. But we know the sun by the ray, by the heat, by its efficacy, by its penetration. By the bounty and effulgence of the sun we recognize the sun, but as to what constitutes the reality of the solar energy, that is unknowable to us. But the attributes characterizing the sun are knowable. If we wish to come in touch with the reality of divinity, we do so by recognizing its phenomena, its attributes and traces which are widespread in the universe. All things in the world of phenomena are expressive of that one reality. Its lights are shining, its heat is manifest, its power is expressive and its education or training resplendent everywhere. What proof could there be greater than that of its functioning, or its attributes which are manifest? This plant or this flower; we ask, does it exist or not? Can this plant—this flower—comprehend the reality of man? Can it

put itself in touch with the human existence or reality? Evidently not. It is entirely out of tune with the human kingdom; it is not possessed of the capacity, although both man and the flower have been created. But the difference in the degrees between the vegetable and the human is ever a hindrance, an obstacle. Inasmuch as the degree of capacity appertaining to this plant is inferior to our human kingdom, consequently it is entirely impossible for the plant, which is inferior, to comprehend man who is superior, although both are accidental or created. We are created; likewise this plant is existent, this mineral exists, this wood exists; but can this flooring here comprehend those who are standing upon it? Impossible. Why? Because sight and hearing are properties or faculties belonging to a higher kingdom than the mineral. The difference between these two kingdoms, the vast difference between the mineral kingdom and the human kingdom is a hindrance to comprehension.

How then can the reality of man which is accidental, ever comprehend the Reality of God which is eternal? It is self-evidently an impossibility. Hence we can observe the traces and attributes of God which are resplendent in all phenomena and shining as the sun at mid-day, and know surely that these emanate from an infinite source. We know that they come from a source which is infinite indeed!

Furthermore: It is a philosophical principle that the existence of phenomena implies composition, and that mortality or non-existence is equivalent to decomposition. For example, certain elements have come together and as a result of that composition man is here. Certain elements have entered into the structure of this flower. Certain organic or cellular elements have been utilized in the composition of every animal organism. Therefore, we can state that existence necessitates composition and death is another expression for decomposition. When there is disintegration amongst these composing elements, that is death.

That is mortality. The elements, which have gone into the body of this flower and which have given existence to this form and shape, will finally disintegrate;—this beautiful organism will decompose—and this we call mortality, death. Consequently the conclusion is that life means composition and death spells decomposition. On this account the materialists are of the opinion that life is the mere conjoining of elemental substances into myriad forms and shapes. The materialist comes to the conclusion that life in other words means composition; that wherever we find single elements combined in aggregate form there we behold the phenomena of organic life; that every organic composition is organic life. Now if life means composition of elements then the materialist may come to the conclusion of the non-necessity of a composer, the non-necessity of a creator; for composition is all there is to it, and that is accomplished by adhesion or cohesion. In response to this we say that composition must needs be of three kinds. This is a very important and subtle question. Give it your fullest attention. Then you will appreciate the point. One form of composition is termed philosophically the accidental form, another the voluntary, or a third, the involuntary composition. As to the first or accidental composition; accidental composition, would signify that certain elements through inherent qualities and powers of attraction or affinity have been gathered together—have blended together and composed a certain form, being or organism. This can be proven to be false; for composition is an effect, and philosophically no effect is conceivable without causation. No effect can be conceived of without some primal cause. For example, this heat is an effect; but that energy which gives forth this phenomenon of heat is the cause. This light is an effect, but back of it is the energy which is the cause. Is it possible for this light to be separated from the energy whereof it is a property? That is impossible and inconceivable. It is self-evidently false. Accidental composition is,

therefore, a false theory and may be excluded.

As to the second form of composition—involuntary—this means that each element has within itself as an inherent property the power of composition. For example, the inherent quality of fire is burning or heat; heat is a property of fire. Humidity is the inherent nature or property of water. You cannot conceive of H_2O , which is the chemical form of water, without having humidity associated, for that is an inherent quality of water. The power of attraction has as its function attractive or magnetic qualities. We cannot separate attraction from that power. The power of repulsion has as its function repelling,—sending off. You cannot separate the effect from the cause. If these premises be true—and they are self-evident—then it would be impossible for a composite being, for certain elements which have gone into the make-up of a composite organism, to ever be decomposed, because the inherent nature of each element would be to hold fast together. As fire cannot be separated from heat, likewise the elemental being could not be subjected to decomposition, and this does not hold true, because we see decomposition everywhere. Hence this theory is untrue, inasmuch as we observe that after each composition there is a process of decomposition, which forever ends it. By this we learn that composition as regards phenomena is not accidental or not involuntary. Then what have we left as a form of composition? It is the voluntary form of composition, which means that composition is effected through a superior will—that there is will expressed in this motive or action. It is thus proved that the existence of phenomena is effected through the eternal will, the will of the living, eternal and self-subsistent, and this is a rational proof concerning composition, whereof there is no doubt or uncertainty. Furthermore, it is quite evident that our kind of life, our form of existence is limited, and that the reality of all accidental phenomena is

likewise limited. The very fact that the reality of phenomena is limited well indicates that there must needs be an unlimited reality, for were there no unlimited or infinite reality in life, the finite being of objects would be inconceivable. To make it plainer for you,—if there were no wealth in the world you would not have poverty. If there were no light in the world you could not conceive of darkness. Why? Because we know things philosophically by their antitheses. We know for example that poverty is the lack of wealth. Where there is no knowledge there is no ignorance. What is ignorance? It is the absence of knowledge. Therefore, our limited existence is a proof conclusive that there is a reality unlimited, and this is a shining proof and evident argument. I have been speaking today from morning until now. This evening I have analyzed this subject for you. Many are the proofs concerning this matter, but there is not time to go into the subject further, for there is still another meeting and engagement to be kept. Therefore, I beg your pardon and indulgence.

As I said before, this is our last evening, and I ask God that His confirmations may encompass you; that your hearts may become radiant; that your eyes become illumined through witnessing the signs of God; that your ears hearken to the anthems of heaven; that your faces be set aglow with the radiant light of the word of God. May you all be united; may you be agreed, may you serve the solidarity of mankind. May you be well-wishers of all humanity. May you be assistants of every poor one. May you be nurses for the sick. May you be sources of comfort to the broken in heart. May you be a refuge for the refugee. May you be a source of courage to the affrighted one. Thus through the favor and assistance of God may the standard of the happiness of humanity in the center of the world be held aloft, and may this flag be unfurled.

Adieu to each and all of you!

THE city of San Francisco was adorned with the lights of the beauty of Abha during the week of April 19-25. The brilliant points of manifestation were the First International Bahai Congress and the Convention of the Bahai Temple Unity. While the city with bands and parades was celebrating the ninth anniversary of the fire and earthquake, and the wonderful recovery that had been made, the Bahais were engaged in kindling a conflagration of love that, God willing, will encircle the whole world.

As Abdul-Baha was leaving America, after having been here nine months, he said to some of the assembled friends, "In two years the results of my visit will become apparent." The brilliant gatherings held in San Francisco were a clear and evident proof of the fulfillment of that prophetic utterance, for the firmness, unity and love of the faithful souls made possible these powerful illumined meetings. Verily this was a bounty from God.

Each day the light of love burned more brilliantly and the divine enthusiasm increased. Though outer communication was cut off with Abdul-Baha because of the war, the inner communication was evident and manifest, and reached its conscious height when in the convention all united in sending to Abdul-Baha a "spiritual wireless" message, since we could not send the cable that each convention in the past had sent.

This convention was one of mighty accomplishment, because it joined the most wonderful spiritual inspirations with practical plans for moving forward. The souls were enthralled with the love of the divine Beloved and this was expressed in the ambition to begin at once, with the utmost activity, the work in the world that God has entrusted to us.

The consciousness that the great war, which is affecting the whole world, was in progress, made all realize the fact that the world in anguish is calling for the healing remedy; and that none can give this save the souls whose cups have been filled with the water of reality (life) from the fountain-head of revelation.

—*Harlan F. Ober.*

With this inspiring word of introduction by Mr. Ober, who has written at length concerning the convention work, we begin in this issue of the *STAR OF THE WEST*, the addresses delivered at the culminating event of the Congress, the official reception tendered by the Directorate of the Panama-Pacific International Exposition to the International Bahai Congress, in Festival Hall, on the Exposition grounds, Saturday, April 24, at 10 a. m.

—*The Editors.*

MEDALLION PRESENTED TO THE INTERNATIONAL BAHAI CONGRESS BY THE DIRECTORATE
OF THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION



Front of Medallion



Reverse of Medallion

“This humble bronze is symbolic of a broader measure, the token of that birthmark which divinity has predestined to herald not merely the birth and growth of a nation, but that universal manhood which a unified humanity alone can consummate It bears the Bahai message of unity, not that all men are equal, but that the crown of humanity rests upon the head of every man alike. In that birthmark there is nothing inferior, there is nothing superior.”

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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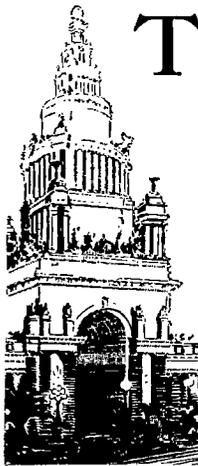
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Ceremonies at the Official Reception given to the International Bahai Congress

by the Directorate of the Panama-Pacific International Exposition
in Festival Hall, Exposition Grounds
Saturday, April 24, 1915, 10 a. m.

Representing the P. P. I. E. - - - *Director* JOHN A. BRITTON
Chairman of the International Bahai Congress
Reception Committee: - - - CHARLES MASON REMEY
Washington, D. C.



THE CHAIRMAN: Director Britton, members of this committee, friends of the International Bahai Congress: We have assembled here this morning in response to the welcome extended to us by the president and directors of the Panama-Pacific International Exposition. Mr. John A. Britton of the Exposition directorate is here to receive us. I now present Director Britton.

DIRECTOR BRITTON: Mr. Chairman, ladies and gentlemen: One of the particularly pleasant things which we directors have to do at the present time, and have been doing for some time past, is the recognition of true worth wherever we find it to exist.

It may be accepted as a truism that those who are building foundations for the betterment of the human race, which are dealing with the social and economic problems that confront the people of the world today, are doing quite as much for the perpetuation of the betterment of mankind as do those who build their monuments of steel, of granite and of marble.

We, of the Exposition family, have been hard at work for the past three or four years, rearing here on these beautiful grounds the monuments which stand for the handiwork of man as representing the arts, the sciences and the crafts. We have builded these, not so much for their artistic and architectural beauty, as we have for the lasting effects they will produce upon the human race and, primarily, for the purpose of bringing before the peoples of the world, gathered from its four corners, the effect upon the masses in the educational benefits which will

arise from the buildings, from the exhibits within the buildings; and more particularly still, the benefits which will arise from the gathering together of people such as you, whose sole purpose and aim, as I read it, is the unification and solidarity of the people of the world, and to produce an effect far reaching, not for today, but for all time to come.

We, perhaps, here on the peaceful western shore of the United States, looking out into what you might call the vast eternity across the Pacific to the Orient, are mindful, and very mindful, of the horrible things that this day has brought upon us in the old world, where the civilizations builded for many centuries are being wiped away, where men are clutching at each others throats, and destroying the last vestiges of humanity and love of mankind, which should concern us all. And, to you who represent that great propaganda of peace—that peace which the Master of the world, whoever he may be, to all of us, has placed upon us as a necessary part of the true education, the true refinement and the true growth of the universe, to you, who have that solemn duty in hand, and who so seriously and full-mindedly and intelligently are seeking to impress it upon your fellow-men, we, of the Exposition family, extend welcome to you to *our* family, because we are striving in our feeble way, out here on this western rim, to be the proponents of all those things which go toward the uplifting of mankind, of the world, and its betterment.

We have lived and worked in vain, ladies and gentlemen, if the wonderful things that you will see before you today in this Exposition—our palaces, our wonderful illustrative sculptures, our wonderful exhibits—are to go for naught and as the mere passing of a dream of today. If our building of them shall not accomplish the helpfulness to mankind for which we have

hoped, then have we builded absolutely in vain.

But I have faith in the intelligence of the human race; I have that faith in the ultimate good to be achieved by work and effort, that what we have been doing and what you are striving to do, that the foundation laid, such as you have laid, will some day—it may be many years to come—produce that wonderful crop of men and women who will have but one ideal in life, and that is that the race which is to come after you shall be better than you are today because of your efforts to make it so.

And so, in that recognition which we desire to give to your universal efforts, I have the proud privilege and honor of presenting to you a symbol of that appreciation on behalf of the Panama-Pacific Exposition Company. And, let me say to you, in all honesty and candor of mind, that in the many times I have, in my official capacity, given, to those who have come here, recognition of our appreciation of their participation in our affairs, none has afforded me the extreme pleasure I am afforded today by the privilege of giving this to you, who represent so much to humanity.

THE CHAIRMAN: I feel, friends, that we have all been deeply touched and moved by the kind words of welcome extended to us by Director Britton, by the president and directorate of the Panama-Pacific International Exposition, and I am going to ask the president of the Congress, Dr. Frederick W. D'Evelyn, to respond to these generous words of welcome.

DR. D'EVELYN: Director Britton and friends: Were I to yield to the instinctive promptings of the moment, I would dismiss this meeting, that we might go to our respective dwelling places cherishing the words that Director Britton has spoken. That which comes from the heart goes to the heart, and I know I am only feebly putting into expression the sincere thoughts of

every one present today when I say that the words spoken by Director Britton strike a sympathetic chord in the heart of each one of us.

Director Britton, your words shall re-echo over a greater arena than you can estimate. On behalf of the Bahais here assembled, and of those throughout the world, on behalf of that humanity which is looking upwards, we accept this token with deep appreciation and sincere gratitude.

I am sorry that I have not the ability to amplify the text that Director Britton has so aptly outlined for us; but the more frequently we visit this Exposition, just the more persistently and irresistibly will the thought be brought home that the dominant appeal which it makes is for a recognition of the intercommunion and the interdependence of the peoples of the world.

Today, these facts are crystallized with an urgency and a significance before which utterance itself seems dumb, and a tribute of silence is the only recognition which it appears desirable to offer. Thus interpreted, this simple ceremony carries with it a relationship to the oncoming future which the fretted limitations of the present seem reluctantly to concede.

Within a few days our western eyes will be permitted to gaze upon that honored relic, the Liberty Bell, whose sounding notes awoke the great dawn of the natal day of the nation.

Time has enshrined those memories with a wondrous heritage. No one nation, however, expresses the fullness of humanity.

This humble bronze is symbolic of a broader measure, the token of that birthmark which divinity has predestined to herald not merely the birth and growth of a nation, but that universal manhood which a unified humanity alone can consummate. Thus dedicated, this token shall start upon its mission. It will travel to the land of the cradle song, where shepherds

watched their flocks by night. Carmel will learn of it; Nazareth will hear of it; and, as the messenger who bears it speeds onward, the rippling waves of the tideless sea shall sound in his ears, and his feet shall be moistened with the dews of Lebanon. It will halt in the Great Prison, and there, in its triumph, the forty years of servitude will become as a dream in the night. It will voyage to India; there the mysterious Parsee, the haughty Brahmin, the wondering Hindu, will become one, as it tells its story. To China, to Japan, to Africa, to the Isles of the Sea, far away to distant Ishkabad, it will be even as a star to the caravan; and to the broken brotherhood of Europe, to the Slav and the Teuton, the Moslem and the Allies, it will tell of a better and a brighter day, of a kindlier and a nobler kinship. And, sir, when at last its mission is complete, it will come back to rest beneath that dome where a unified humanity shall make mention of God; the Mashrak-el-Azkar.*

The bell, in its mission, sounded the liberty of the nation. This, in its fullness, tells of the freedom of the world. This may seem a measure too broad, an estimate too great, but it could not be otherwise, for it bears the Bahai message of unity, not that all men are equal, but that the crown of humanity rests upon the head of every man alike. In that birthmark there is nothing inferior, there is nothing superior. This is the reality of man, and that reality is the throne of the divine manifestation, and to every soul it is permitted to look within himself and see therein that reality, powerful, mighty, and supreme.

The Bahai message claims and teaches that such is man's right of self-appraisal. Further, to concede that appraisal to his fellow-man is to admit in both the possession of that common reality which confirms the di-

*The Bahai Temple of Unity to be erected in Chicago.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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vinity of unity and the unity of divinity.

Seek not, accept not, any compromise for that attitude until there is established at once and forever that relationship which, by its realization, shall annul geographical boundaries, technical barriers, racial prejudices, tribal theology, and the many things which have been and are deterrents of unity and destructive of human solidarity.

This is the Bahai message in the concrete, and, in the oneness of unity, in the divinity of reality, this message shall make for the healing of the nations.

Director Britton, I know that you rejoice with us that we are permitted on this occasion, here in this city of the Golden Gate, to send forth this humble messenger, the token and the symbol of that unity which will be effective when the reality of man is recognized and accepted as the throne of the divine manifestation. This alone is the world's resource; its honor and its continuity depend upon it. Allah-o-Abha!

THE CHAIRMAN: Friends, Mrs. Mary Hanford Ford, whose pen and

voice have ever proved strong advocates of the Cause so dear to our hearts, will now address us.

MRS. FORD: Mr. Chairman, Director Britton and friends: I cannot tell you what happiness it gives me to stand here in this wonderful moment, before all my friends, and try to accentuate a little the suggestion that has already been given in the wonderful words that have been spoken, as to why we are here, why we should be gathered in this beautiful spot, which today is the most beautiful spot in America, and I am not at all sure but that it is not the most beautiful spot in the world.

Let me tell you that I came to this Exposition from long wanderings on the other side of the water, where I had stood under the arches of the great cathedrals, and had studied the masterpieces and sculpture of the world, and I had said to myself, "Is there anything left to be done in the realm of architecture?"

I remembered that Abdul-Baha had said long ago, when he told us about the divine civilization that is to be created, "There will be a new art, a new architecture, fused of all the beauty of the world of the past, but

new." When I came here to these grounds, what did I find? The *new* architecture, fused of all the great architecture of the past, but a new architecture in which there is nothing as it was in the ancient time, because here you see, as you wander back and forth, how the Byzantine and the Moorish and the Romanesque have clasped hands with the old classic Greek and Roman of the past, and neither one could recognize itself in the result that has transmuted all, and created, on these wonderful fields along the shore of the Pacific, forms of beauty which must suggest to every observer the glories of the buildings of the future that we are to create.

Let me say to you: Have you not thought of this? Is not the very creation of this wonderful fair out of the heart of the city that only nine years ago was razed to the ground,—is it not the most marvelous demonstration of the great and new spiritual force that is in the world today, converting and transmuting and transforming all the physical forms of the universe? I know of no greater miracle than that this city, which was destroyed, should in nine years create the most beautiful spectacle of the entire world.

Now let us go back for a moment and remember what our vaunted progress of this modern world means. All the evolution of the past sixty or seventy years, perhaps, finds its beginning in the cause we represent here. We pride ourselves on our great new ideas, on our comprehension of brotherhood, on our governmental reform, on our insistence upon the equality of men and women. And we believe that these are western ideas. We look back to the East and say: "What have you done, sleeping in your dreams of the past? Why will you not learn from us? Take our energy and transform yourselves." Yet, long ago, in 1844, when there was no movement of brotherhood in the world, when there was no suggestion

anywhere of the equality of men and women, before any one thought of the suffrage movement, a young Persian gentleman by the name of Ali Mohammed began to speak in the city of Shiraz—think of it!—in all the darkness of Mohammedan prejudice, to people who declared that there was only one true religion, that there had never been but one prophet of God, and that he was Mohammed. And what did Ali Mohammed say to these people? He said to them: "The world is one. We are at the dawn of a new day. In this day we are to recognize that there is but one religion; that all the religions of the world have sprung from the same source; that in this day we shall receive a divine revelation that will create a new civilization; that in this day we are to recognize that woman, who has been enslaved for centuries, is the equal of man; that the women must come out of their seclusion; that our oriental world, which has imprisoned women, has committed a crime; that the women of Shiraz and every other city of the world must walk the streets unveiled and be endowed with all the rights and privileges that the men enjoy." Think of it! Do you wonder that they persecuted him? Do you wonder that they could not understand him? When you follow his astonishing career and consider the Bab's preaching, when you remember his youth, you will say to yourself, "How could he dare do it?"

Ali Mohammed, the Bab, was but twenty-five years of age when he commenced his mission. In those days there was no wireless, no telegraphic system, there were no steam cars, and yet in the short six years of his ministry, his movement, his words, went from one end of Persia to the other, and before his execution the soil of Persia was drenched with the blood of people who had accepted his message of progress, and been martyred for the truth they professed.

While I am talking about progress and the equality of men and women I always want to remind people that the first martyr to the cause of equal rights died there in Persia years ago, because the greatest feminine disciple of the Bab was Kurat-ul-Ayn. This wonderful and lovely creature, one of the most distinguished women of Persia in her day, took off her veil, went about teaching publicly, and insisted upon the realization of the truth of the Bab's teaching in regard to the equality of women. After the Bab had been martyred, she still continued her urgent insistence upon the freeing of women, to such an extent that her words fired every heart, and the women of Persia began to rise and clamor for that liberty which they had been told was their right. Then some of the learned men of Persia went to Kurat-ul-Ayn and said: "We do not wish to martyr you because you are a follower of this absurd Bab; we do not wish to martyr you because you belong to this dangerous movement, for we love you; but we insist that you stop talking to the women about this question of equality. You are inciting all the women of Persia to revolt. If you will simply be silent on that part of your teaching, we will let you go."

Do you think she would be silent? Can't you imagine how she looked at those men who threatened her and said to them: "Do you suppose that for the sake of the little thing you call life, and that I know is not life, I would be silent upon this important question which is the foundation of the future civilization of the world, the true civilization?" So she went on just the same, speaking to both the men and the women who came to hear of the power and significance of this part of the Bab's teaching, that men and women are equal and must stand equal in the face of the world.

At last they came to take her secretly to execution, because they did not dare

to take her publicly, on account of the numbers who loved her, into a garden in the suburbs of the city where they would be unobserved, and there they murdered her.

Some of you know the wonderful story of her martyrdom. The keeper of the garden had found a man, a young Turkish fellow, who was very brutal, whom he believed would do anything for twenty dollars. He gave him a gold piece and said: "You will find a woman in a room upstairs; you are to take this silk handkerchief and strangle her, and it must be done quietly." This man ascended the stairs, and when he entered the room Kurat-ul-Ayn was kneeling in prayer, for she well knew that her hour had come. She turned to him and said: "You are too noble a fellow to stain your soul with so black a crime for this little bit of money." He looked at her and could not touch her. He ran back to the man who had sent him, and threw the coin in his face, crying: "Find some one else to do your dirty work; that woman is divine; I cannot touch her." Then they sent another man, more brutal, and, because the victim said nothing this time in protest but yielded herself to his hand, he choked her with the silk handkerchief. Her body was thrown into a deserted well on the place, and covered quickly with stones, so that no one might discover the crime which had been committed. But today, because of the memory of Kurat-ul-Ayn, not only of the beauty of her face, but the loveliness of her soul and character, pilgrims walk many miles to her grave. They believe that when they stand by its side they are healed of all their ills; but especially, if their eyes have been blinded or afflicted, they believe that as they stand near the dust of that wonderful, clear-seeing woman, all the trouble disappears from them and they themselves see clearly once more.

But I must not linger over the beautiful story of this gifted woman. I must remind you of what followed quickly, followed the teaching of Baha'o'llah, who was the successor of the Bab and the great center of truth for the world for so many years, and who died in prison in 1892. He said: "This is the day of real brotherhood, the day when the shackles must fall away from the world, the day when real brotherhood must be established."

Do you remember what followed immediately? Do you think it was an accident, that in 1861 the Czar freed the serfs? That from 1861 to 1865 America was in the throes of the great Civil War, as a result of which slavery was banished forever from the shores of America? Do you think it was an accident that in 1860 began that long and tremendous struggle, as a result of which Italy stood freed? The one word that went from one end of Italy to the other, in those years of her trouble, was *unity*, that the unity of Italy must be established. And today the unity of Italy is established. There is no tyranny in Italy. For the first time in the long years since the Roman Empire, Italy has raised her head, and she has been glorified in the liberty which has been granted her. And today remember that Persia—tyrannized and tormented Persia—has her constitution; even Turkey, who perhaps will be wiped from the map of Europe presently, has her constitution; China, the last word of the oldest old regime, has become a republic!

When you realize the spirit working under the surface and manifesting itself in all the wonders of these great results, do you believe that for one moment the political chicanery of Yuan Shi Kai can keep China from the enjoyment of her liberty? Never!

Where is the secret of all these wonders? Friends, there is always a cause for such magnificent results, and do we

not find it right here in the marvelous teachings and the spiritual counsels of the Bahai Movement, as we call it, which, after listening to the words of the Bab and Baha'o'llah, today is listening to the words of Abdul-Baha? Subjectively the heart of humanity has been quickened by these expressions.

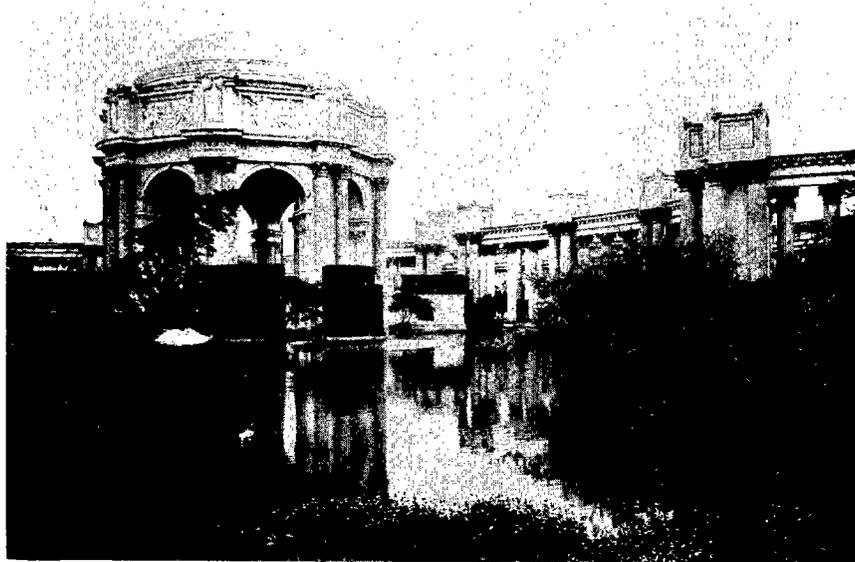
Do you remember one of the things said in America just recently by Abdul-Baha when he was here in San Francisco? He said: "Between 1860 and 1865 you did a wonderful thing; you knocked the shackles from chattel slavery; but today you must do a much more wonderful thing: you must destroy *industrial* slavery."

Does not that one word put us here in the center of this great Exposition, which is the very spirit of progress? I am reminded of Abdul-Baha's words every time I come on these grounds. You remember at the Scott Street entrance the great Fountain of Energy, symbolic of all the activities of the present day, and directly opposite, on the Marina, the Column of Progress, designed by Hermon MacNeil, the figure of the archer shooting across the Pacific to the shores of the Orient? What does Abdul-Baha say? "Today the Orient and the Occident must join hands, so that the Occident will give to the Orient its organizing spirit, its business spirit, its power of creating material civilization; and the Orient will give to the Occident in turn the spiritual power and riches that enable all these things to become facts." And so there is the archer shooting across the Pacific. What is it he symbolizes? Is it not the wonderful wireless that moves over the universe today, and that moves not only through the outer mechanism of the ether, but through the more marvelous inner mechanism of mind to mind, and heart to heart, that is uniting mankind today in spite of this war? Perhaps you remember one of Abdul-Baha's utterances in regard to the war. He said: "Such

great changes are to arise because of the divine civilization the world must find, that it seems almost impossible to break the old condition without a great war which will destroy the traditional usage. After that war will necessarily come the great reorganization and the Most Great Peace."

I wish you would walk, all of you, before you leave these lovely grounds, through that marvelous Court of the Colonnade before the Art Palace. You know Mr. Metcalf, the architect of the building, intended to erect a beautiful

end to the other, you see the marvelous cloisters of Italy; you enter once more the heavenly enclosure of Monreale in Sicily; you recall the Moorish and Christian civilization of the eleventh and twelfth centuries which built such noble cathedrals. Ah! you hear, also, the irresistible words of St. Francis laughed out to the listening world, saying, as Abdul-Baha says today: "Be happy! Above all things be happy, and only thus be wise." As you walk on, pausing under the dome for that whispering of the muse, which is such



"As you go past the dome to the other end of the colonnade, there begins to whisper in your hearts and ears all the great new voices of the coming dawn."

classic Greco-Roman structure, but when he began his work it seemed that some wonderful old Aztec ghost got hold of him, and in spite of himself he did not rear a Roman-Greek palace at all! He raised an edifice the like of which has never been seen before, and he put before it this delightful colonnade which has in it the spirit of all the cloisters of the past. You seem to find there the quiet converse of Plato's academy, Confucius' whispering, and the breath of Zoroaster's teaching. Then, as you walk through it, from one

a presage of what the world is to do and what our continent is to make in the future, and as you go past the dome to the other end of the colonnade, there begins to whisper in your hearts and ears all the great new voices of the coming dawn, that love of man to man, and woman to woman, which is an eternal love, which is outside of the flesh, that love which is so sensitive that it will not tolerate the existence of pain in the world that may be relieved, that love which creates beauty because it is so happy and so glad to

(Continued on page thirty-eight)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Nur 1, 71 (June 5, 1915)

No. 5

The Feast of Rizwan

At the home of Mrs. Helen S. Goodall, Oakland, California
April 21, 1915, 2 p. m.

THE most charming event of the Bahai Congress at San Francisco, was the Feast of Rizwan, given in the beautiful Oakland residence of Mrs. Goodall. The feast was a noon luncheon which proved a veritable banquet. Mrs. Goodall's home is delightfully planned for such an entertainment. From a spacious entrance hall ascends a graceful branching stairway to the floor above, that is like an open court, from which one can look down upon the floor below.

The first floor is so connected by great sliding doors, that it seems one vast salon, and here the tables were laid for the banquet. These tables were beautifully decorated with flowers, in fact, flowers were everywhere in the house. It was evident that the guests had arrived in the land of flowers.

When all were seated Mrs. Goodall greeted them in a few touching words, in which she told how Abdul-Baha had walked through her rooms, and up and down the broad stairway repeating, with that wonderful smile of his, "This is *my* house, this is *my* house!" Her description brought to every mind the vivid recollection of Abdul-Baha's presence in America, and seemed to place him bodily among the guests, so naturally every one was happy. We were surrounded not only by the hospitality of Mrs. Goodall, but by the enveloping welcome of Abdul-Baha himself.

Mr. Roy C. Wilhelm then took charge of the assemblage, as toast master, and he was very happy in his usual half facetious and half serious vein, calling upon various people to express the feeling of the occasion, and the joy of comradeship which it aroused.

The first one to speak was Mr. Hall of Minneapolis, who said only a few words, because, as he explained, we were just at the beginning of the feast, but his words were a genial invitation to feast well and remember also the happiness of the occasion celebrated, and the delight of lunching together in the beautiful home which Abdul-Baha had made spiritually his own. Mr. Hall's great and characteristic talk was made later, when he took part in the evening devoted to explanation of the economic teachings of the Bahai movement; then his illuminating suggestions as to how we may transform material into divine civilization will not be forgotten by those who heard them.

Mr. Hall's opening address was in marked contrast to that of Dr. D'Evelyn which brought the entertainment to an end, for Dr. D'Evelyn spoke after the spirit of comradeship had warmed the assembled guests, and he gave a significant and eloquent description of the moment when Abdul-Baha reached San Francisco, and the long suspense of the committee who awaited his belated arrival. Not all

the members of the committee lingered, as one gathered from Dr. D'Evelyn's words, and it was a moment, he said, when military experience was of value, when the habit of quiescent waiting through long hours for the word of command bore fruit. Those who waited were rewarded, for in the weird moments between two and three in the morning, the white turban of Abdul-Baha at last issued from the

also made a few remarks, but the addresses of women were not a feature of this congress, and in fact one would hardly have surmised from scanning the program of the Congress how warmly the equality of women is advocated by Bahais everywhere. Perhaps the marked absence of women from the list of speakers will ensure their presence in the congresses of the future, for certainly the work of the women in



FIRST INTERNATIONAL BAHAI CONGRESS

long exit at the ferry, and his warm hand clasp, and the welcome of his eyes eliminated all the weary hours of hope delayed.

Between these two addresses many good things were said, Mr. Harris gave one of his characteristic forcible talks, Mr. Windust, who was particularly heralded by his friend "Roy", uttered some gentle philosophy, Mr. Hoar talked well as he always does, Mr. Hannen said many interesting things, Mrs. True was called for and made a brief but impressive talk. Mrs. Ford

the Bahai cause is of supreme importance.

The delightful feature of the feast was not the brilliance of individual speakers, nor Mr. Wilhelm's gay and tactful manner of filling the office of toastmaster, nor the charm of the environment provided by Mrs. Goodall's genuine hospitality, though all these were appreciated. It was perhaps suggested by the few words spoken by "Pa" Goodale. There was a warmth and tenderness in his simple words which found a response in every heart.

He, himself, was so moved at one time his lips trembled and he could only proceed with effort. The vibration of his words, therefore, was far deeper than anything expressed in the words themselves.

All who participated in this feast left it with a new consciousness, a sense of union, of warmth and gentleness toward all, a new feeling of the need of brotherhood in the world, and of what

must spring from a new and more tender feeling in the heart, which cannot endure the existence of suffering in the world, and insists upon the creation of that new justice which is not satisfied unless each country not only makes peace with its neighbor but sees to it that individually its citizens are assured of happiness and equal opportunity.

Perhaps one might call this spiritually a militant peace; it is not quiescent,



CELEBRATING THE FEAST OF RIZWAN

real brotherhood is. Is not this what Abdul-Baha means when he says he hopes the Bahais will kindle such a fire of peace in America that they will establish the peace of the world? Because real and lasting peace is not settled by mere diplomatic legislation, but

it is not pacific in one sense, because it insists upon positive action for the establishment of truth, and upon wide readjustments, but such a warm, smiling, militant peace spreads from one happy heart to another, and ensures the happiness of the world.

—*Mary Hanford Ford.*

On April 21st the Feast of Rizwan was celebrated at the home of Mrs. Helen S. Goodall in Oakland. The friends gathered in this beautiful spot, where Abdul-Baha had been,

where he had addressed to the lovers of truth, wonderful words. These words were read by Mrs. Ella G. Cooper and were the center around which the feast revolved. Mr. Roy C.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Nur 1, 71 (June 5, 1915)

No. 5

Wilhelm presided and through his spiritual perceptions and his keenness of humor assisted the flow of happiness and rejoicing. The spirit of Abdul-Baha permeated throughout, becoming stronger and stronger as the feast proceeded.

When at the end, Dr. Frederick W. D'Evelyn read a cablegram received from Persia telling of the martyrdom of a venerable Bahai teacher and of the danger to the friends there, asking us to intercede with our government for the protection of the Americans in Persia, the consciousness of nearness was so great as to be beyond description. We were submerged in the sea of oneness and all barriers were swept away. In the prayer for these needy

ones that followed we ascended to the holy threshold, and supplicated with a new understanding of the joys and the sufferings that come to those who have been the recipients of the divine bounty of oneness and brotherhood. So close were the ties that bound us in the spirit of Baha'o'llah that though we were in America, we were conscious of the spiritual atmosphere of the beloved friends in Persia. The traces of divine unity were apparent in every face.

At the close of the feast a photograph was taken on the terrace and this will always be a reminder of the spiritual hospitality that adorned that memorable gathering.

—Harlan F. Ober.

Ceremonies at the Official Reception Given to the International Bahai Congress

(Continued from page thirty-four)

give, that it cannot tolerate the existence of the misery of others, and must banish poverty and establish justice on this earth!

THE CHAIRMAN: We can safely intrust the closing words of this never-

to-be-forgotten occasion to our esteemed co-worker, Mr. William H. Randall, of Boston.

MR. RANDALL: Mr. Chairman, Director Britton, members of this committee, friends: I am glad I was not

asked to speak first, principally because I shall not have to speak very long, and particularly because the words of Director Britton brought a great lump in my throat. I am not even going to wait for the end to express your sentiments and mine in thanking Director Britton and this committee for the very deep feeling of gratitude we have, that they have taken us right into the heart of the ideal of this great Exposition; we enter that heart bringing to it the pulsations of the love of humanity, and we take to its mind the highest vision that God has given us.

We knew, before we had stepped a single foot in San Francisco, that we were to enter the very melting pot of the East and the West, where all emerge as brothers. "California welcomes the world"—the paean of brotherhood!

Our hearts were deeply touched by this wonderful reception, and as I walked through the grounds this morning it seemed to me that right out there Aladdin stood with his wonderful lamp, and just wished that the most marvelous city the world has ever seen should immediately descend into existence, expressing the very epitome of architectural and scientific beauty.

This city is a city of oneness, because every nation of the world has contributed to its growth. This city expresses the sacrifice and the love of California and San Francisco for humanity, because in the very midst of war and strife it has patiently worked to rear this wonderful City of Peace, that it may be the herald to the whole world of the peace in the hearts of this nation, and the example of the bestowals of peace. Yes, and even more than that, for this city has been reared and elevated in all its magical beauty of light upon the shores of the greatest ocean, which is named for peace.

The Golden Gate is the hope of humanity. The gift that every nation has

to give to every other nation is not its commercialism. It is the wealth of its spiritual culture. Prejudice—religious, social and racial—has seemed to block up the arteries of mankind; it has choked the flow of that love and wisdom which come from the great heart and the great mind of the great Power of all. The Bahai Revelation, in its effort, is seeking to break down all these barriers, every barrier of prejudice, every race hatred, every religious misunderstanding, that through this great organism of humanity may flow, from the heart and mind of all, the love and the bestowal that the Creator has in store for us, if we only lift up our eyes and our hearts to receive the gift.

Baha'o'llah, in the time of darkness, arising in Persia some fifty or sixty years ago, has returned to the world that gift of God whereby man shall become acquainted with the knowledge of God. The gift has always been in the possession of the world. Every prophet that has come has brought this gift, this vision, and it is the very continuity of prophetic vision, but the world has not received it. Mankind has gone on in its isolation, although God has never been isolated from man.

I am not going to make a speech this morning. I am just going to give an illustration.

The heart and the core of the Bahai Movement is unity. Every kingdom in the world grows and thrives and brings forth its hidden secrets because of the fact that it is under the law of unity. There are no eight-hour labor days in the sun. The sun has no night; it just keeps right on shining. And it shines because it loves to shine, and there is no consciousness of effort; and we never hear a sunbeam come to us with complaint, because every molecule of the sun is affinitized with every other molecule, and there is expressed there such a perfect and absolute unity that the expression of the whole is a radi-

ance that is a perfect conflagration, and it pours out this energy without effort, and brings creative power to every world that depends upon its center of unity. And that is just what God is doing to humanity, only we have not found it out.

If we could only understand *unity*, humanity would be a great flame of love, just like the sun, and there would be no sickness, no poverty, no effort; we should just be harnessed to the divine Energy, and our activities would be the expression of our joys. Nature knows unity. The stone knows it. Are we not better than the stones? And yet we have isolated ourselves from the very principle and from the very power that should bring about this expression of the unity that would give to us the joys of life.

God did not just make this earth and stick a few stars around it and then stop working. He has created worlds within worlds, and mysteries within mysteries, and the key to unlock these worlds and these mysteries, which shall give to us the knowledge of heaven and earth, is the key of unity. This is the Bahai Revelation. And from that central heart there spreads out in luminous light to the whole world the principles upon which this unity stands: the oneness of the world of humanity, the solidarity of the human race, the oneness of all the religions.

God in his singleness created a universe of oneness. If we can rise to that vision, if we can stop seeking the center of self and turn our eyes to that supreme center which is God, we shall find that we were all created by God to be a brotherhood, a race of solidarity, and not separate races, and separate colors, and separate nations. Is it greater that we love that nation which we call *our* nation, or that we

love humanity in which all nations merge and from which all nations stand forth?

Every prophet has brought us this message. But man has decided that he can do better going it alone. He has felt that his own interest was greater than that for which God created him. But when we wake up to this world-wide vision, and enter into this race-deep consciousness, we shall realize that the real bestowals are much greater than anything that we can learn or conceive of.

Abdul-Baha, the son of Baha'o'llah, came to California two or three years ago, and in one of the tablets, or letters, in which he spoke of San Francisco, he spoke of it as being a city of great freedom. This is the very first step toward the emancipation of self, the race and the world. Freedom! Free from all petty prejudices, free from all limitations, so that we can amalgamate and become a concrete whole.

Baha'o'llah has brought to us this knowledge of God, this knowledge of unity, and he has given to us the power to express this unity, so that today this Bahai spirit, in its universal movement, is reaching around the world. In every country, and in every city, we find the little groups actively working for the uplift of humanity. The secret of this power is the love of service. The moment we begin to serve we begin to enter into that divine power which is waiting to mold us all in that image in which God created us.

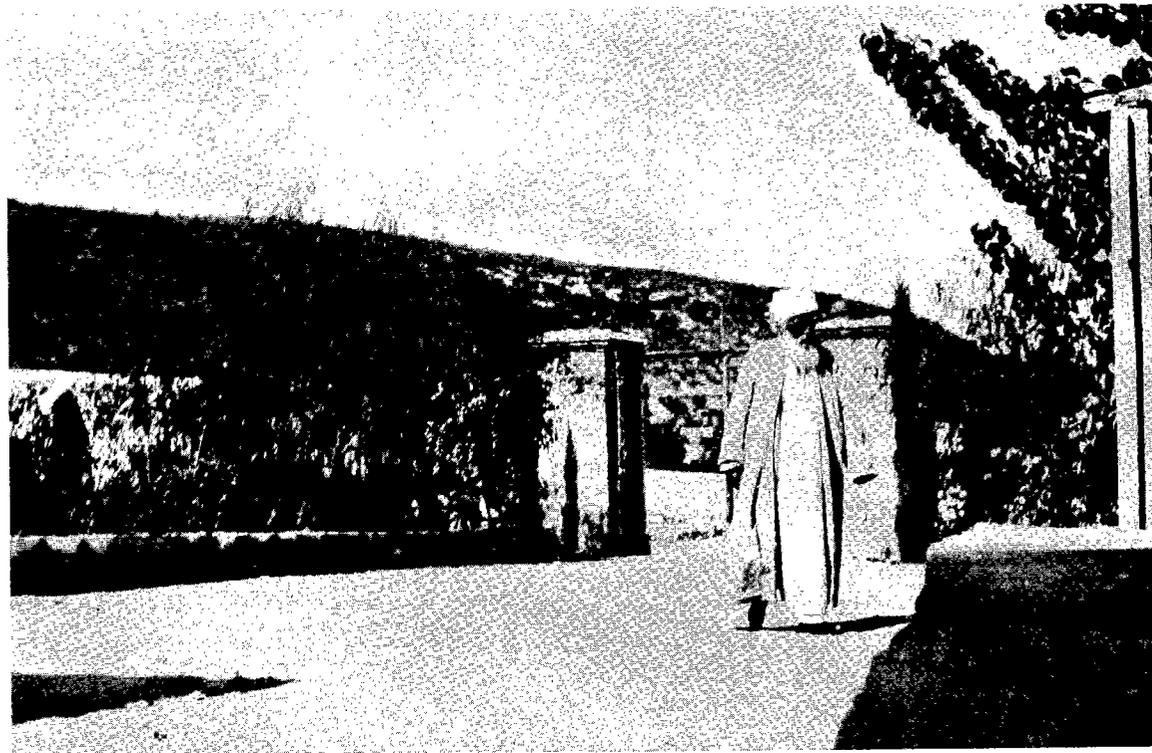
I am going to close with this remark, that the Bahai Movement is not a new religion, but it is the spirit of all religions, "a new statement and a new demonstration of the power of God which is working for the education and the uplift of humanity."

IN THIS DAY every one must be tested, as the time of the "chosen ones" to prove their worth is indeed very short. The day of attainment is drawing to a close for them. The "first fruits" must be ripened in spirit, mellowed in love, and consumed by their self-sacrifice and severance. None other are acceptable as first fruits, and all who fail to attain to the standard through the tests are relegated to the "many who are called."

—ABDUL-BAHA

[The above excerpt is from notes brought by Dr. E. C. Getsinger from Haifa. As the notes were not signed by Abdul-Baha, the responsibility for their correctness must rest with Dr. Getsinger until the door of communication with Abdul-Baha is again opened and the statements therein confirmed. Inasmuch as they appear of vital importance to all, we publish them in this issue.—*The Editors*]

[See page 45]



ABDUL-BAHA AT HOME—HAIFA, MT. CARMEL, SYRIA

Gateway and walk leading to door of his house; Mt. Carmel in background, with glimpse of Haifa through gateway

Photograph taken October 7, 1914, by Mr. George Latimer

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Rahmat 1, 71 (June 24, 1915)

No. 6

Latest news of Abdul-Baha

Cairo, Egypt, May 13, 1915.

Mr. Charles Mason Remey.

Dear Bahai Brother— You will be glad to hear the latest good news which we have had of Abdul-Baha. Two Persian Bahais—one a resident of Cairo and the other of Haifa—managed to get on a steamer at Haifa and were allowed to come to Egypt. They were searched, and could bring no letters nor papers, and that is why Mirza Sohrab could not send by them any mail for America. They tell me that Abdul-Baha is *very well and happy*; his health is very good, and he laughs much and is in excellent spirits. He is happier than at any time since the war began. They have enough to eat as supplies are brought in from the country villages—vegetables, fruits, grains, eggs, meat, etc. The holy family and Lua Getsinger have been staying in a village two hours inland from Acca, but now they are all returning to Haifa, as Abdul-Baha considers it safe for them all to remain in their own homes at Haifa. You will all rejoice with us over this favorable news of Abdul-Baha.

Faithfully yours in the name of El-Abha.

Elinore Hiscock.

“The worst enemies of the Cause are in the Cause”

Utterances of Abdul-Baha in answer to questions asked by Dr. Edward C. Getsinger during a few brief meetings at Haifa, Syria, January 26 to February 5, 1915, and recorded by Dr. Getsinger at the time.

NO OBSTACLE should be placed before any soul which might prevent it from finding the truth. Baha'o'llah revealed his directions, teachings, and laws, so that souls might know God, and not that any utterance might become an obstacle in their way.

Holding to the letter of the law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established.

The alphabet of things is for children, that they may in time use their reasoning powers. “Following the spirit” is a guidance by and through the heart, the prompter of the spirit. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus.

Several times tablets have been written to some friends regarding a small detail in the work of the Cause, which they might attend to, such as reporting

about Ezeliés, nakazeen, et al., and now we hear that such tablets are used as a proof of their authority over the friends in those regions. Although the books and writings of Abul Fazl are used in many countries as text books, never did he even give a sign that he was an authority on any subject, consequently the gifts of God ever increased upon him, since he bore all honors in humility, until he attained to the supreme nearness.

The ones in real authority are known by their humility and self-sacrifice and show no attitude of superiority over the friends.

Some time ago a tablet was written stating that none are appointed to any authority to do anything but to serve the Cause as true servants of the friends—and for this no tablet is necessary; such service when true and unselfish, requires no announcement, nor following, nor written document.

Let the servant be known by his deeds, by his life!

To be approved of God alone should be one's aim.

When God calls a soul to a high station, it is because that soul has capacity for that station as a gift of God, and because that soul has supplicated to be taken into His service. No envies, jealousies, calumnies, slanders, plots, nor schemes, will ever move God to remove a soul from its intended place, for by the grace of God, such actions on the part of the people are the test of the servant, testing his strength, forbearance, endurance and sincerity under adversity. At the same time those who show forth envies, jealousies, etc., toward a servant, are depriving themselves of their own stations, and not another of his, for they prove by their own acts that they are not only unworthy of being-called to any station awaiting them, but also prove that they cannot withstand the very first test—that of rejoicing over the success of their neighbor, at which God rejoices. Only by such a sincere joy can the gift of God descend unto a pure heart.

Envy closes the door of Bounty, and jealousy prevents one from ever attaining to the Kingdom of Abha.

No! Before God! No one can deprive another of his rightful station, that can only be lost by one's unwillingness or failure to do the will of God, or by seeking to use the Cause of God for one's own gratification or ambition.

No one save a severed soul or a sincere heart finds response from God. By assisting in the success of another servant in the Cause does one in reality lay the foundation for one's own success and aspirations.

Ambitions are an abomination before the Lord.

How regrettable! Some even use the affairs of the Cause and its activities as a means of revenge on account of some personal spite, or fancied injury, interfering with the work of another, or seeking its failure. Such only destroy their own success, did they know the truth.

Abdul-Baha is the interpreter of the aims, intents, and purposes of the Words of the Blessed Perfection (Baha'o'llah) and is the interpreter of his own written words, and none can say that this or that is the intention conveyed therein, save Abdul-Baha. The spirit of unity exists in the Divine Words, and one who interprets them in such wise as to create a division and discord is indeed one who errs.

Were not the Revelation of Baha'o'llah one adaptable to the entire world and its diverse nations, it could not be a unique and universal Revelation, but its elasticity adapts itself to *all* conditions, and its spirit is one that moulds itself into every vehicle and need for the accomplishment of the divine plan of unity.

But when some follow merely the hard and fixed letter of the law, they deprive it (the Revelation) of its elastic quality—the spirit—and endeavor to convert it into a hard instrument of inflexible qualities.

In this day every one must be tested, as the time of the “chosen ones” to prove their worth is indeed very short. The day of attainment is drawing to a close for them. The “first fruits” must be ripened in spirit, mellowed in love, and consumed by their self-sacrifice and severance. None other are acceptable as first fruits, and all who fail to attain to the standard through the tests, are relegated to the “many who are called.”

The more one is severed from the world, from desires, from human affairs, and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God knows its fitness beforehand, and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests, and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness.

The same test comes again in greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established.

Blessed are they who are the means of making unity among the friends, and pity on those who *in the right or wrong* are the cause of discord. For instance: When one is in the right in a case in dispute, and his minority prevents him from establishing this rightful matter, instead of agitating the subject, if he will humbly submit to sacrifice his position for the sake of unity and peace, God will accept that sacrifice and ere long the rightful matter will be established without any further dispute, by the Divine assistance; whereas without such sacrifice and submissiveness great harm might ensue.

The friends must be prepared to efface themselves at all times. Seeking the approval of men is many times the cause of imperiling the approval of God.

The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves friends and who persistently violate every fundamental law of love and unity, are difficult to be dealt with in this day, for the mercy of God is still great. But ere long this merciful door will be closed and such enemies will be attacked with a madness.

It has been a long time since letters have been received from the friends. Everything is first read by the censor, and all tablets likewise submitted to him, and as my mail alone would keep him very busy, we make no effort to trouble him. Tell Ahmad Yazdi not to send any more mail to me under any circumstances.

Indeed, I contemplate no journey, for who would look arter the poor should I leave here to travel to America or elsewhere?

If you knew what great things would happen to the Cause after my departure, you would pray every day and night for my release and demise.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Re thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the Leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Rahmat 1, 71 (June 24, 1915)

No. 6

“The holy spirit in America is confirming the dear friends”

LETTER FROM MR. GEORGE LATIMER.

Portland, Oregon, July 9, 1915.

To the STAR OF THE WEST:*

A little over a year ago Abdul-Baha uttered the following words:

“O how I long to see the believers shouldering the responsibilities of the Cause! This is the time of the proclamation of the Kingdom of Abha! This is the hour of union and accord! This is the day of the spiritual harmony of the friends of God! All the resources of my physical strength are exhausted and the spirit of my life is the news of the unity of the people of Baha. I am

straining my ears toward the east and toward the west, toward the north and toward the south, perchance I might hear the songs of love and good-fellowship raised from the meetings of the believers. My days are numbered, and save this there is no joy left for me. . . . I am waiting, I am patiently waiting.”

In this present time of extreme crisis, when Abdul-Baha is cut off from the rest of the world, he again voices this longing of his heart. In a letter just received from Beirut, dated May 9, 1915, Mirza Aziz'o'llah Bahadus of the American University, who spent four days of his Easter vacation with Abdul-Baha in Acca, writes that just before his departure Abdul-Baha said to him: “On your return, write to the beloved friends everywhere and give them my heartiest love. Tell them that my health is very good. The climate here suits it, but if (providing) they (the violators) do not interrupt me. Tell the friends that

*Extract from letter written by Mr. Latimer: “Dear brother Windust: I have just received the enclosed message from Abdul-Baha through our Persian brother Aziz'o'llah and, in view of the condition existing in certain centers, am sending it on to you. These words ought to make the friends realize that now is the time to take on the mantle of unity and harmony which Abdul-Baha has given us and to cast off the old disintegrating robe of personal differences. . . .

“Yours in the Covenant,

“George Latimer.”

whenever I receive news that they are in harmony so that their hearts are overflowing with love for one another, that they are a comfort to one another, and that they have devoted their time to serving mankind without any exception, then my health improves more and more. So my health depends upon their conduct. I am really much pleased with them. I pray that they may become more and more confirmed by the heavenly hosts."

In another letter, dated May 25th, of this year, he writes that Dr. Habib'o'llah† passed through Beirut, with Abdul-Baha's permission, to go to Persia and convey the glad-tidings of his health. He

†Dr. Habib'o'llah was in Germany last summer, as was Mirza Aziz'o'llah Bahadus.

states: "*Abdul-Baha is exceedingly pleased with the beloved souls in America. They are often the object of his commendation. Abdul-Baha says: 'Though I am here, the holy spirit in America is confirming the dear friends, the children of the kingdom. They are blessed in every respect. My soul is with them.'*"

It is indeed apparent what is required of us and that now is the time to fulfill these expectations of Abdul-Baha. May these words of his bring to us a redoubled zeal and energy and enable us to establish the kingdom of love, unity and peace in the hearts of mankind today.

In the spirit of the Covenant,
George Latimer.

"The example of America must be a special example"

Address by Woodrow Wilson, President of the United States, before four thousand newly admitted citizens, at Philadelphia, May 10, 1915.

IT warms my heart that you should give me such a reception; but it is not of myself that I wish to think tonight, but of those who have just become citizens of the United States. This is the only country in the world which experiences this constant and repeated rebirth. This country is constantly drinking strength out of new sources by the voluntary association with it of great bodies of strong men and forward looking women.

And so by the gift of the free will of independent people it is constantly being renewed from generation to generation by the same process by which it was originally created. It is as if humanity had determined to see to it that this great nation, founded for the benefit of humanity, should not lack for the allegiance of the people of the world.

You have just taken an oath of allegiance to the United States. Of allegiance to whom? Of allegiance to no one, unless it be to God. Certainly not of allegiance to those who temporarily represent this great government.

You have taken an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race. You have said, "We are going to America not only to earn a living, not only to seek the things which it was more difficult to obtain where we were born but to help forward the great enterprises of the human spirit"—to let men know that everywhere in the world there are men who will cross strange oceans and go where a speech is spoken which is alien to them, knowing that whatever the speech, there is but one longing and utterance of the human

heart, and that is for liberty and justice.

And while you bring all countries with you, you come with a purpose of leaving all other countries behind you—bringing what is best of their spirit, but not looking over your shoulders and seeking to perpetuate what you intended to leave in them.

I certainly would not be one even to suggest that a man cease to love the home of his birth and the nation of his origin—these things are sacred and ought not to be put out of our hearts—but it is one thing to love the place where you were born and it is another thing to dedicate yourself to the place to which you go.

You cannot dedicate yourself to America unless you become in every respect and with every purpose of your will thorough Americans. You cannot become thorough Americans if you think of yourselves in groups. America does not consist of groups. A man who thinks of himself as belonging to a particular national group in America has not yet become an American; and the man who goes among you to trade upon your nationality is no worthy son to live under the stars and stripes.

My urgent advice to you would be not only always to think first of America, but always also to think first of humanity. You do not love humanity if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, not by jealousy and hatred.

I am sorry for the man who seeks to make personal capital out of the passions of his fellow men. He has lost the touch and ideal of America, for America was created to unite mankind by those passions which lift and not by the passions which separate and debase.

We came to America, either ourselves or in persons of our ancestors, to better the ideals of men, to make them see finer things than they had seen be-

fore, to get rid of things that divide, and to make sure of the things that unite.

It was but an historical accident, no doubt, that this great country was called "The United States," and yet I am thankful that it has the word "United" in its title; and the man who seeks to divide, man from man, group from group, interest from interest in the United States, is striking at its heart.

It is an interesting circumstance to me in thinking of those of you who have just sworn allegiance to this great government that you were drawn across the ocean by some beckoning finger of hope, by some belief, by some vision of a new kind of justice, by some expectation of a better kind of life.

No doubt you have been disappointed in some of us. Some of us are disappointing. No doubt you have found that justice in the United States goes only with a pure heart and a right purpose as it does everywhere else in the world. No doubt what you found here did not seem touched for you, after all, with the complete beauty of the ideal which you had conceived beforehand.

But remember this, if you had grown at all poor in the ideal, you brought some of it with you. A man does not go out to seek the thing that is not in him. A man does not hope for the thing that he does not believe in and if some of us have forgotten what America believed in, you, at any rate, imported in your own hearts a renewal of the belief.

I was born in America. You dreamed dreams of what America was to be, and I hope you brought the dreams with you. No man that does not see visions will ever realize any high hope or undertake any high enterprise. Just because you brought dreams with you, America is more likely to realize the dreams such as you brought. You are enriching us if you came expecting us to be better than we are.

See, my friends, what that means; it means that Americans must have a consciousness different from the consciousness of every other nation in the world. I am not saying this with even the slightest thought of criticism of other nations.

You know how it is with a family. A family gets centered on itself if it is not careful and is less interested in the neighbors than it is in its own members. So a nation that is not constantly renewed out of new sources is apt to have the narrowness and prejudice of a family, whereas America must have this consciousness, that on all sides it touches elbows and touches hearts with all the nations of mankind.

The example of America must be a special example. The example of America must be the example not merely of peace because it will not fight, but of peace because peace is the healing and elevating influence of the world and strife is not. There is such a thing as a man being too proud to fight. There is such a thing as a nation being so right that it does not need to convince others by force that it is right.

So if you come into this great nation as you have come, voluntarily seeking something that we have to give, all that we have to give is this: We cannot exempt you from work. No man is exempt from work anywhere in the world. I sometimes think he is fortunate if he

has to work only with his hands and not with his head.

It is easy to do what other people give you to do, but it is difficult to give other people things to do. We cannot exempt you from work; we cannot exempt you from the strife and the heart-breaking burden of the struggle of the day—that is common to mankind everywhere. We cannot exempt you from the loads that you must carry—we can only make them light by the spirit in which they are carried.

That is the spirit of hope, it is the spirit of liberty, it is the spirit of justice.

When I was asked, therefore, by the mayor and the committee that accompanied him to come up from Washington to meet this great company of newly admitted citizens I could not decline the invitation.

I ought not to be away from Washington, and yet I feel that it has renewed my spirit as an American. In Washington men tell you so many things every day that are not so, and I like to come and stand in the presence of a great body of my fellow citizens, whether they have been my fellow citizens a long time or a short time, and drink, as it were, out of the common fountain with them and go back feeling that you have so generously given me the sense of your support and of the living vitality in your hearts, of its great ideals which made America the hope of the world.

CORRECTIONS

In No. 19 issue, Vol. V. STAR OF THE WEST, on page 298, regarding the departure of Prof. Cheney, it is erroneously stated that he died in London. His death took place in Oxford.

In the address delivered by Mary Hanford Ford, which appeared on pages 33 and 34 of this Volume of the STAR OF THE WEST, the architect of the Palace of Fine Arts is a Mr. Maybeck, not the name mentioned; and the Column of Progress is on the Esplanade, not the Marnia.

—The Editors.



AGA SHEIKH ALY AKBAR GOOCHANI
Martyred April, 1915

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Kalamat 1, 71 (July 13, 1915)

No. 7

Bahai Martyrdoms in Persia

Extracts from letters from Dr. Susan I. Moody and Dr. Arastoo, Teheran, Persia.

AGA SHEIKH ALY AKBAR GOOCHANI, a noted Bahai teacher, was murdered in Meshed last April. The assassin shot him in the back and the body lay where it fell in the bazaars for some days. The animosity against the Bahais had reached the point where none dared to move it for fear of a general slaughter. A photograph of fifty Bahais was posted in the bazaars and they were boycotted in all the shops.

A few days ago news reached Teheran from Goochan that the wife of the martyr has died in childbed; the child also died. No midwife would attend her, nor would a Mussulman prepare the bodies for burial. It was forbidden to bring them to the graveyard, so the grandmother washed the bodies and had them buried in their own garden.

The original of the photograph sent herewith was given me by Sheikh Aly Akbar while he was sojourning in Teheran three years ago.

His martyrdom is foretold by the beloved Abdul-Baha in the tablet of which I am enclosing both Persian and English copies. Persistent effort is being made to bring the murderer to justice.

—Susan I. Moody.

. . . The wife of Aga Sheikh Ali Akbar, the martyr, had three or four children, and she herself was very learned. Consider how much the enemies have added to their oppression and tyranny toward the Bahais. All the Bahais are scattered from Khorassan and are distressed and wandering. . . . Also from Zovareh, which is a city near Esphahan, a great number of the Bahais have come to Teheran after all their property had been taken. . . .

We have no remedy save to be patient and pray on behalf of the oppressors. May God awaken them!

—Dr. Arastoo, through Mirza Lotfullah, London, England.

TABLET REVEALED FOR SHEIKH ALY AKBAR

Upon him be Baha'o'llah-el-Abha!

O thou firm one in the Covenant!

Thy letter addressed to his honor Mirza Hayder Aly was noted and from its contents regret was experienced because our intention was to prepare the means of tranquillity; now it has produced difficulties and you are greatly troubled; but as these troubles are in the

path of God it is in reality a favor and will have great results.

Since this is so, it is better that with the utmost cheerfulness and happiness you bid farewell to the friends (saying): I am going on a journey to teach that perchance I may be confirmed in servitude and perhaps the cup of martyrdom

may overflow. As in this region the giving up of life is not attainable, therefore it is necessary to hasten to other parts.

Then go to Ishkabad and a letter will be written to Hazrati Afnan to prepare the necessities of the journey to send you to Isfahan because in Isfahan the people are crying aloud for teachers and I hope

that you may attain to a great and distinguished service on this journey. From Isfahan you may hasten to Abadeh and Shiraz and from there to the shores of the Persian gulf and the journey may be ended at the blessed tomb.

Upon thee be Baha'o'llah-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Vali'o'llah Khan Vargha, May 28, 1915, Teheran

Brief history of the Mashrak-el-Azkar in America

BY MRS. CORINNE TRUE.

"O Concourse of Creation! O People of God! Construct homes or houses, in the most beautiful fashion possible, in every city, in every land, in the Name of the Lord of religions. Adorn them with that which beseemeth them, not with pictures or paintings. Then commemorate thy Lord, the Merciful the Clement, in spirit and fragrance. Verily, by His mention, by this commemoration, the breasts shall be dilated, the eyes illumined, the hearts gladdened; and thus shall you pray the orient of praises, in the Mashrak-el-Azkar."

—From the *Kitab-el-Akdas*, by Baha'o'llah.

HAVING heard enthusiastic reports of the building of the first Mashrak-el-Azkar in Ishkabad, Russia, the members of the spiritual committee* of the Chicago Assembly were inspired to supplicate to the Center of the Covenant, Abdul-Baha, to grant permission for the second Mashrak-el-Azkar to be built in America.

On June 7, 1903, a tablet was revealed in Acca by Abdul-Baha saying, "Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America."

The following words from the pen of Abdul-Baha clearly indicate the erection of a material building: "The Mashrak-el-Azkar, though outwardly a material foundation, is possessed of spiritual effect and causes the union of hearts and the gathering of souls. . . . Praise be to God! The erection of the Mashrak-el-Azkar has a great effect in all grades (or states). It was tested in the east and so evidently and plainly was

it proved good (that) even when in a village a house was called the Mashrak-el-Azkar, it possessed a different effect. How much more its building and organization." Furthermore, he says, "The Mashrak-el-Azkar is the *most important* matter and the greatest divine institute. Consider how the first institute of his holiness Moses, after his exodus from Egypt was the 'Tent of Martyrdom' which he raised and which was the travelling temple. It was a tent which they pitched in the desert wherever they abode, and worshipped in it. Likewise, after his holiness Christ—May the spirit of the world be a sacrifice to him—the first institute by the disciples was a temple. They planned a church in every country. Consider the Gospel (*i. e.*, read it), and the importance of the Mashrak-el-Azkar will become evident. I hope that all the beloved of God, collectively, on the continent of America, men and women, will strive night and day until the Mashrak-el-Azkar is erected in the utmost solidity and beauty."

*Better known as the "House of Spirituality."—*The Editors*.

And again: "Today, the establish-

ment of the Mashrak-el-Azkar is of paramount importance, but hereafter it shall not be so. This is the beginning of organization; it is like unto the first church founded in Christianity; it is an expression of the elevation of the Word of God."

While in London, on his first European trip, Abdul-Baha told Mr. Charles Mason Remey that "its building is the most important of all things. This is the spiritual foundation, for that reason it is the most important of all foundations; from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance."

To Mrs. Helen S. Goodall and Mrs. Ella G. Cooper, Abdul-Baha said: "*To have it built* is most important. Some material things have spiritual effect, and the Mashrak-el-Azkar is a material thing that will have great effect upon the spirits of the people. Not only does the building of the Mashrak-el-Azkar have an effect upon those who build it, but upon the *whole* world." "In the Mashrak-el-Azkar, services will be held every morning and the words of Baha'o'llah only are to be read."

While in Ramleh, Egypt, Abdul-Baha assured Mr. Percy Woodcock that "The most important thing in this day is the speedy erection of the edifice. Its mystery is great and cannot be unveiled as yet. In the future it will be made plain."

During the sojourn of Mr. and Mrs. Charles Haney in the prison home of Abdul-Baha, he said: "When the Mashrak-el-Azkar, with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists, who will feel its influence, materialists will not be exempt therefrom. Moreover, it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."

This important point was made clear to a pilgrim visiting him, namely, that "The organization of worshipping places is not simply for drawing near to God, but it is to concentrate the word or spirit of God and cause the power of unity and oneness among the people."

Regarding the locating of this edifice of God, Abdul-Baha wrote to the friends of New York City: "Concerning the erection of the temple; now all the believers must become united, so that the temple may be built soon in one place. For should the believers undertake (the erection of the temple) in many places, it will not become completed anywhere; and, as in Chicago they have preceded every other place to plan the erection of the temple, undoubtedly to co-operate and help them is nobler and a necessity. Then when it is built in one place it will become erected in many other places. God willing in all the states of America, in the future, there will be erected temples, with infinite architectural beauty and art, with pleasing proportions and handsome and attractive appearances, especially in New York."

Also to Dr. Edward Getsinger, Abdul-Baha wrote: "Regarding the building of the temple in Chicago, both of you (Dr. and Mrs. Getsinger) display the utmost effort in encouraging and inspiring the believers and the maid-servants of God, so that they may assist in the matter with generosity, and thus soon this temple will be erected. This matter is of great importance." ("Utmost importance" in Abdul-Baha's own handwriting.)

When M. Eshte'al-Ebn Kalanter wrote regarding a Mashrak-el-Azkar on Monsalvat (Green Acre, Maine,) Abdul-Baha replied: "Concerning the building of a Mashrak-el-Azkar on Monsalvat: It is certain that before long this shall be built; and this is an ordained (or fixed) matter; but in Chicago it is two or three years since a number of people are making efforts. Now while the building of

(Continued on page fifty-five)

STAR OF THE WEST

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(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Kalamat 1, 71 (July 13, 1915)

No. 7

Persian-American Educational Society

THE WORK of the Persian-American Educational Society continues as heretofore; and through the courtesy of M. Eshte'al-Ebn Kalanter, the private banking facilities of the Persian Legation have been made available for the transfer of funds to Teheran. In this way recent drafts have been safely transmitted, and another remittance is being made up to be forwarded as soon as the funds shall have been assembled.

Dr. Susan I. Moody writes from Teheran, telling of a plan to create a building fund by setting aside any margin which may accrue after deducting from the scholarship fund of \$18.00 per annum, the actual expenses of tuition, books, etc. To this will be added such special amounts as the American friends may contribute from time to time. Of course, as heretofore, those who send money for clothing for their proteges may be assured of its being applied in that direction. The following quotation from Dr. Moody's letter may be of general interest:

"You might make known the fact of building fund, and others may wish to subscribe various sums. This year nine of the American boy pupils received

sixth grade certificates from the university. In all forty-three boys passed.

"From the Girls' Tarbiet, twelve girls received the same certificate. We are very proud of them, as they have had so few years of preparation.

"We are also examining in my home, all the advanced girls who have completed the first and second courses in their study of the Revelation. We take them in small groups by request of the Spiritual Assembly. They are given simple gifts, as a remembrance—a penholder; a ticket bearing their name and stamped by the Mahfil Dars Aklagh; once we added a printed telegram from Abdul-Baha; another time one of Mr. Remy's illuminated cards; again, a photographic copy of a holy tablet. Miss Kappes loans out a beautiful gold medal sent by Miss Holmes, which is worn by each graduate in turn during one session of class. We serve sherbet and tea, the pupils chant prayers and poems from memory and the atmosphere is just what one desires, nearness to each other and to the Beloved.

"Dr. Clock and Miss Kappes are interested in establishing centers to teach married women to read and write, and

working in the advanced girl students as teachers."

The friends and patrons of the society will realize herein opportunities

for service in a most effective manner, and it is hoped that the work of the society may be continued uninter- ruptedly, and its influence increased.

Joseph H. Hannen, Exec. Sec'y.

Brief History of the Mashrak-el-Azkar in America

(Continued from page fifty-three)

this temple is not yet started or engaged in, if there be the founding of a second temple undertaken, neither of the two would be accomplished, and this failure would weaken the Cause."

Mr. Mountfort Mills received a tablet from Abdul-Baha saying: "The Mashrak-el-Azkar of Chicago is of the greatest importance. This is a Bahai temple, a supreme house of worship, a place of spiritual gathering and of the manifestation of divine mysteries. The friends of God must endeavor with all their hearts and souls that this structure may be raised and completed."

The Center of the Covenant has written: "One must first grasp those affairs which will make growth (in the Cause) and also *be in time and season.*"

From the foregoing quotations it is manifest that the Mashrak-el-Azkar is founded on the "Rock of Ages," the eternal Word of God, as to its object, location and appropriate time for its erection.

A brief sketch of the work accomplished may prove interesting:

In the spring of 1907 while Messrs. Chase, Agnew and Scheffler were in the prison home of Abdul-Baha, he said to them: "Concerning the temple, the Mashrak-el-Azkar, it is a very important matter, the most important thing now in America is the building of the temple. You and your friends must endeavor in this matter. This building will be the cause of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but *now* it is very important. At first they build the temple and worship in it

and grow. In past times they could not build it so outwardly. This building will be the cause of unity and prosperity of the Cause. The unity comes; from every part the believers will assist. This is a heavenly society and also it will be the cause of strength. The believers will get blessings and bounties. It cannot be compared with the church of the old time. You have only to begin, everything will be all right."

When this message was brought back to America a new activity in the Mashrak-el-Azkar resulted throughout the country and contributions from various assemblies and individuals were received. A convention was called for November 26, 1907, to be held in Chicago. This was the first Mashrak-el-Azkar convention, regarding which Abdul-Baha wrote to Mr. Charles Sprague: "Thou hast written concerning the organization of a council for the building of the Mashrak-el-Azkar. This news brought much spirit and fragrance, for the nine delegates sent by the various assemblies gathered in that meeting and consulted concerning the building of the Mashrak-el-Azkar."

Several possible tracts of land on both the south and north sides of the city had been investigated, as Abdul-Baha had said to a pilgrim that it must be near the lake. The morning of the day of November 26, 1907, the delegates visited the south side tract, noting carefully the surroundings, returning to the home of Mrs. Grace Foster for a sumptuous (Thanksgiving day) feast, prepared in the name of the Center of the Covenant by the Chicago maid-servants. It was at first feared that such a feast of good things had incapacitated the delegates to visit

the north shore tract in the afternoon but it made them stronger for the trip, both spiritually and physically. That evening a spirited meeting was held over the location and it was unanimously voted that the north shore tract was most desirable. Miss Gertrude Buikema took the minutes of this meeting. Upon closer investigation the north shore tract (now the site of the Mashrak-el-Azkar) was found to consist of fourteen lots. The spiritual meeting of the Chicago Assembly, after bringing the matter before the assembly for approval, took title to two of the lots in the name of the treasurer of the assembly, Mr. Carl Scheffler, and arose to obey the Center of the Covenant when he said, "You have only to begin, everything will be all right." The sum of \$2,000 was paid for those two lots on April 9, 1908.

On June 19, 1908, a tablet was revealed by Abdul-Baha and translated by his daughter Moneveh Khanum, in which he wrote, "Ask every spiritual meeting in the other cities that they will each select one and send him, and from these selected ones and with those who are selected from the Chicago meetings, establish a new meeting for the provision of the needs of the temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the temple, women are also to be members."

In compliance with these instructions from Abdul-Baha, the House of Spirituality of the Chicago Assembly called the second* Mashrak-el-Azkar convention for March 22 and 23, 1909, the proceedings of which were accurately recorded by Miss Gertrude Buikema and Mr. Charles Ioas, duly elected to act as secretaries, and afterwards printed. Thus the tiny mustard seed of nine delegates grew in the two intervening years to four times nine. The Bahai Temple Unity resulted, as an organization, with full

*More often referred to as the first convention because it was the first *general* gathering of Bahais in convention.—*The Editors*.

power and authority to provide ways and means for the erection of the Mashrak-el-Azkar. A constitution was presented and adopted and the first executive board of Bahai Temple Unity was elected and authorized by the convention to close and complete the purchase of the land, recommended by the first convention, 1907, of which two lots had been bought and paid for, with an option secured on the remaining twelve lots. Immediately after the close of the convention the newly appointed executive board went into session, selecting its officers in accordance with the constitution. The treasurer of the Chicago Assembly, Mr. Scheffler, in whose name the title to the two lots was held, turned over to the Bahai Temple Unity all official documents and all monies held by him for the Mashrak-el-Azkar, as follows:

Monies on hand.....	\$3,666.44
Land values.....	2,000.00
Total	<u>\$5,666.44</u>

When the two lots had been purchased, Mr. C. E. Brush, one of Chicago's architects, kindly made a plat of the tract and its surroundings, which was sent to Abdul-Baha. A beautiful tablet flowed from his pen, "To the friends and maid-servants," saying that on the anniversary of the declaration of his holiness the Supreme, the Bab, the map of the Mashrak-el-Azkar had been presented, that "great joy was obtained thereby and with the greatest care it was considered;" that "it is indeed a delightful spot worthy of this edifice and building." (Date of this Tablet, July 4, 1908).

The members of the Executive Board of Bahai Temple Unity appointed Messrs. Mills, Hall and Jacobsen, a committee to attend to the land negotiations, and an offer of \$32,500 for the remaining twelve lots was made and accepted with a contract providing for the payment of \$5,000 every six months, with interest, commencing July 1, 1909. A religious corporation was effected under the laws of Illinois in the name "Bahai Temple Unity," and the title to the land secured.

The third Mashrak-el-Azkar convention convened in Chicago, April 25 and 26, 1910. Report of the work done during the year was given by the secretary, Mr. Jacobsen, and the financial secretary's report showed contributions for the fiscal year:

From the Orient.....	\$7,092.85
From America and Europe....	7,638.66
Turned over by Mr. Scheffler..	5,666.44
Total	\$20,397.95
(\$2,000 of this being land)	

Contributions had come from India, Persia, Turkey, Syria, Palestine, Russia, Egypt, Germany, France, England, Canada, Mexico, Hawaiian Islands, and a little island far out in the Indian Ocean, Mauretius. Besides from sixty different American cities. The words of the Center of the Covenant had literally been fulfilled: "You have only to begin—everything will be all right."

The fourth Mashrak-el-Azkar convention was held in Chicago, May 1 and 2, 1911. A command having come from Acca to hold the convention during the Rizwan days. During the fiscal year April 23, 1910, to April 29, 1911, the total contributions were:

The Orient and Europe.....	\$ 1,190.83
America	9,210.76
Total	\$10,401.59

The fifth convention in Chicago, April 29 to May 1, 1912, will eternally wear the glorious crown of bestowal because of the presence of the Center of the Covenant and his dedication of the Mashrak-el-Azkar grounds May 1, 1912. During this fiscal year the lake shore tract of 293 feet frontage had been contracted for and payment made on it, the purchase price being \$17,000. The contributions for the year having been \$7,292.45.

The sixth convention was entertained by the friends of New York City, April 28 and 29, 1913. Regarding this wonderful convention Abdul-Baha wrote Mr. Wilhelm, saying:

"Praise be to God, that the New York believers became confirmed in the accomplishment of a great service and held in that city the consultation convention for the erection of the Mashrak-el-Azkar. They displayed the utmost of effort until that convention was inaugurated with infinite perfection. They exercised the greatest of love and kindness towards all the delegates who had come from the different states. They united and entertained the delegates in their homes. With perfect affection they spread before them the banquet of hospitality. Every one became grateful and happy. This event will adorn an important and blessed page in the Bahai history."

At this convention the commemoration of the ninth day of every month as Mashrak-el-Azkar day was proposed and afterward confirmed by Abdul-Baha and has proved a very great impetus to the Mashrak-el-Azkar work. The friends of other countries join with us in observing the day; very beautiful are the letters from our four American sisters in Teheran telling of their holding this ninth day with us.

The first contribution for the fiscal year April 30, 1912, to April 19, 1913, was a gift from the Center of the Covenant at the closing session of the previous convention in Chicago. Also this year marked the completion of the payment on the site dedicated by Abdul-Baha and an indebtedness of \$9,000 on the Lake Shore tract remained only, its entire liquidation being urged before the expiration of 1913. The contributions for the year having been \$14,206.42.

Another year soon rolled around and Chicago was again blest with a Mashrak-el-Azkar convention, which was the seventh convention. It also marked the fiftieth anniversary of the Declaration of Baha'o'llah.

At the close of the year 1913 the money came literally rolling in for the cancellation of all land debts and a cablegram was sent to Abdul-Baha announcing that the Bahai Temple Unity had completed

its land obligations. Thus the new year, 1914, dawned free of any clouds for the Mashrak-el-Azkar work so that the building fund might be started. The financial secretary reported contributions for the year \$13,503.79 and the Unity entirely out of debt with land holdings for which \$51,500 had been paid and which was worth almost double the price paid. Complete unity and harmony marked the sessions of this seventh convention.

And now the eighth Mashrak-el-Azkar convention and first Bahai congress has convened in San Francisco. Thus our conventions held in the United States of America have travelled from coast to coast.

Almost immediately after the second convention, when the Bahai Temple Unity resulted, the president of the first Executive Board, Mr. Mountford Mills, of New York City, visited the Center of the Covenant who was still a prisoner of the Turkish Government, though liberated in July of that same year, 1908. Mr. Mills wrote: "At the temple convention, he seemed most pleased and satisfied and assured us that the future would see many more, constantly increasing in numbers, attending and bringing together representatives from all parts of the world. He said that these gatherings would be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power."

One of the most touching gifts to the building fund was a check for \$1,000 addressed to "the Bahai Temple of Peace" and saying in the letter, "In Europe, fathers and brothers have been torn from their wives and little children, and many left at home are in want of dire necessities. Our beloved ones are not facing mutilation, acute suffering and death. I send this as a thanksgiving offering, though it seems minute indeed to express what I feel."

During the fiscal year beginning April 27, 1914, the monthly contributions have been as follows:

April 27 to May 1.....	\$ 258.00
May.	388.60
June.	351.09
July.	483.31
August.	344.22
September.	1,533.88
October	557.99
November.	519.50
December.	614.66
January.	768.72
February.	247.10
March	278.76
April 1 to April 18.....	251.82

Total, to April 18, 1915....\$6,597.65

Total receipts of subscriptions from August, 1907, to April, 1915:

First Convention	\$ 5,666.44
Second Convention	14,731.51
Third Convention	10,401.59
Fourth Convention	7,292.45
Fifth Convention	14,206.42
Sixth Convention	13,503.79
Seventh Convention	6,597.65

Grand Total.....\$72,399.85

Of the above amount \$11,158.75 was from countries other than United States, as follows:

England—St. Ives, Cornwall; Springfield, Broadway; Manchester; London; Sussex, Brighton; Warwicke; Clifton, Bristol. *Ireland*—Warrington, County Down. *France*—Paris; Dinan, Brittany. *Germany*—Berlin; Stuttgart; Esslingen; Zuffenhausen. *Italy*—Sienna; Ravenna, Erba. *European Turkey*—Constantinople. *Palestine*—Acca; Haifa. *Russia*—Baku; Ishkabad. *Persia*—Teheran; Esphahan; Gangelie; Shiraz; Yahromi; Resht; Kermanshah; Sanstan; Meshed; Tiflis; Yazd; Arabelli. *India*—Rangoon; Bombay; Mandalay. *Egypt*—Cairo; Port Said; Alexandria. *South Africa*—East Rand; Transvaal; Capetown. *New Zealand*—Davenport; Auckland. *Brazil*—Sao Paulo. *Canada*—Montreal; Brockville; St. John's, W. B. *Islands of the Sea*—Isle of Pines; Isle of Mauretius; Hawaiian Islands.

Respectfully submitted,

CORINNE TRUE,
Financial Secy., Bahai Temple Unity.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Asma 1, 71 (August 1, 1915)

No. 8

"We are in the most radiant century, wherein human perceptions have developed and investigation of reality is conducted"

Address by Abdul-Baha at the home of Mr. and Mrs. Moxey, New York City, November 18, 1912.

Stenographic notes taken by Miss Esther Foster.

I OFFER thanks to God for this meeting with you here. From the external standpoint such meetings are inconceivable, for we are orientals, whereas you are occidentals, and between us there is no patriotic relation, no racial relation, no linguistic relation, no commercial relation, no political relation. There is no connection or any bond requiring such a gathering between us. However, the love of God has gathered us here, and this is the best of means. Every other means of fellowship is limited in efficiency, but fellowship based on the love of God is unlimited, is everlasting, is divine, is radiant. Therefore we must be thankful to God for uniting us in fellowship and creating such amity between us that persons from the east may meet revered persons of the west in the utmost love. Surely, for everything there is wisdom, especially for great things, and most especially for the most particular affairs of life, and this concerns the manifestation of God and the descent of the law of God, for, verily, this is the greatest affair, and for the greatest affair, surely, there is all comprehensive wisdom.

The divine, holy Manifestations of

God did not reveal themselves for the purpose of founding a nation or a denomination. They did not appear in order that some one, or ones, might acknowledge their prophethood. They did not appear in order to lay the foundation for a religious belief. Even Christ, his holiness Christ, did not become manifest that we should believe in him as the Christ; he did not appear in order that we might follow him; he did not appear in order that we might adore him; all these are limited in scope, whereas the reality of Christ was an unlimited essence. The unlimited reality cannot become bounded by any limitation. Nay, rather, his holiness Christ appeared in order to illumine the world of humanity in order to render the earthly world celestial in nature; to make all the human world a realm of angels; to unite the hearts; to enkindle the light of love in all the hearts; that souls might thus become independent, attaining the utmost love and fellowship, turning to God, being ushered into the kingdom, apportioned in the bestowals and bounty of God, and partaking of the manna from heaven. Thus they might become baptized through the holy

spirit, attaining a new spirit and realizing the life everlasting. All these beliefs and all prophetic laws were for these various purposes. Consequently, we offer thanks to God that no mundane relation obtains among us, but—Praise to God!—ideal and divine bonds connect us. We have gathered at this meeting eagerly anticipating the showing forth of the divine bestowals.

In bygone centuries, all the nations of the world imagined that the law of God was synonymous with blind imitation. For example, the Jews were captives of domestic, blind imitations. The Musselmen, or Mohammedans were also captives. The Christians were followers of old and ancient tradition and teachings. The basic foundation of the religions of God, which are ever conducive to good fellowship, amity and love of humanity, that foundation was forsaken and cast aside, each religion held tenaciously to certain imitations, and by dint of these blind imitations, one was inimicable to the other. On this account it was impossible for the religionists to gather in a meeting, nor was it possible for them to exercise fellowship, even ordinary conversation was considered contaminating, and every nation because of the heritage of blind imitations from ancestors and forefathers and their tenacious hold thereto was alienated from all the other religions. There was no investigation of reality at all. Every soul whose father chanced to be a Jew, turned out to be a Jew, and every soul whose father had been a Mohammedan turned out to be a Mohammedan, and every soul whose forebear was a Buddhist was likewise a Buddhist. In brief, religion was a heritage which was bequeathed from ancestor to progeny, therefore there was no investigation; consequently all were at variance.

Praise be to God, we are in this most radiant century, wherein human perceptions have developed and examination or investigation of reality is conducted. Each individual of the human race is

bent on the revelation of reality. Therefore it is behooving of this century that we set aside all that savors of blind imitation and impartially and independently investigate reality. Let us find out what constitutes the reality of the divine religions. For example, if a Christian sets aside all blind imitations handed down by his forebears and investigates the reality of the teachings of the Gospel, he will observe that the foundation of the teachings of his holiness Christ constituted mercy, love, good fellowship, humanitarianism, altruism, and the resplendence or radiance of the bestowals of God, the acquisition of the breaths of the holy spirit united to oneness, even as he declared: Verily, the sun of God shineth upon all humanity without exception, for it shineth upon the just and the unjust. What is the meaning of this declaration? we may ask. The meaning is this, that the mercy of God encircles all, not a single individual is deprived of the mercy of God; no soul is deprived of the resplendency of the bestowals of God. The whole human race is submerged in the sea of the mercy of the Lord and we are all the sheep of God. If there is any shortcoming, it must be eradicated; for example, the man who is ignorant must be educated in order that he may become wise; the man who is sick must be treated in order that he recover; the man who is immature must be trained in order that he may reach maturity; the man who is asleep must be awakened. All this must be accomplished in the utmost love and not through hatred or rancor. For instance, his holiness Christ has declared: Those having eyes yet they see not; having ears yet they hear not; having hearts, yet they understand not. Just as the prophet Isaiah foretold: But I shall heal them. Hence, it becomes evident that the bounties of Christ transformed the eye which was blind into a seeing one; the ear which was formerly deaf, he rendered attentive; the heart which was hard, he made tender; in

other words, the text means that although the people possessed external eyes, yet the insight, or the sight of the soul was blind although the corporeal ear heard, yet the hearing of the spirit was deaf; though they possessed hearts, they were without illumination; and the bounties of his holiness Christ saved those souls from these conditions. Thus it is evident that the manifestation of the Messiah was synonymous with universal mercy. His providence was universal and his teachings were for all. His lights were for everybody. Every "Christ" came for the earth of mankind. Therefore we must investigate the foundation of the divine religion and find it and reinstate it and spread it broadcast in the world, so that it may become the cause of illumination of the world; that the dead may become alive, and the blind seeing, and the inattentive attentive.

Each one of the divine religions is divisible into two departments. One department is spiritual in nature, such as faith in God, faith in Christ, faith in Moses, faith in Abraham, faith in Mohammed, the love of God, the oneness of the world of humanity. These shall be spread throughout the world. This strife and sedition shall disappear. This ignorance and inadvertence and these quarrels shall cease, and all the human race shall be bound together. The second department or division, which is non-essential, concerns the world of bodies, concerns transactions. It is non-essential or accidental. Seen in affairs it is subject to changes and transformations according to the exigency of the time and place. For example, the question of divorce, at the time of Moses it was permitted, but during the time of Christ it was not permitted, therefore Christ made it unlawful. For example, there are in the Torah ten commandments concerning retribution for murder. . . . And now the religions have forsaken the department which is essential, which has to do with the life of

the human world, the life which is lasting—and that is the love of God, faith in God, philanthropy, knowledge, perception, guidance—all these are held to be accidental and they squabble over the question as to whether divorce is lawful or unlawful. The Jews consider it lawful and the Catholic religion says it is unlawful, therefore, they quarrel. Now what is the basic foundation?

His holiness Christ said in the Gospel: Whosoever smites thee on the right cheek, turn to him the other also. Consider what is going on now in the Balkans. What relation is there between the teachings of Christ and what is happening there? What relation is that which man has absolutely forgotten? For the mooted question as regards their quarreling and disputing belongs to the department which is accidental and of no importance. We therefore must set aside all these blind imitations and investigate reality, and reality is one, it does not accept of multiplicity at all, and there is no doubt through that conception we shall be unified.

In the orient, darkness was brewing and all the religions were submerged in the ocean of blind imitation. There was no trace of the foundation of the divine religion. Therefore, because the blind imitations were various, the people were hostile and inimical; rancor and sedition were rampant, and battling and quarreling were continuous; blood overspread the eastern horizon. In place of religion being the cause of fellowship, it was the cause of hatred; in lieu of religion being the cause of unity, it proved to be the cause of discord, reaching that degree wherein there was warfare and strife, even as in the Balkans at the present time. The present existing religion in the Balkans imagines that the basis of divine religion means warfare. If the adherents of one religion endeavor to eradicate and erase the other religion, the adherents of both religions try to

(Continued on page sixty-four)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the Leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Asma 1, 71 (August 1, 1915)

No. 8

“The Will of the Creator is effected through the process of (voluntary) composition”

SCIENTIFIC PROOF OF THE EXISTENCE OF GOD

Address by Abdul-Baha delivered Sunday, February 9, 1913, at 30 rue St. Didier, Paris.

Translated from notes in Persian by Mirza Ahmad Sohrab.

TODAY some one asked a question regarding the existence of God. What are the proofs through which one can establish the existence of God?

People are divided into two sections, one which is satisfied with the knowledge of the attributes of divinity, and the other which strives to establish the existence of divinity, and be informed of the fundamental principles of divine philosophy.

Therefore today I will speak to you of the proofs which establish scientifically the existence of God.

I will not quote to you the scriptural proofs from the Old and the New Testament or the Koran, for you are more or less familiar with those ideas. Consequently I will deal with this subject

from an intellectual standpoint. As it is an abstruse subject I request you to give your utmost attention.

When we look upon all forms of phenomena we observe that they are the results of composition. For example, certain single atoms are brought together through the inherent law of elective affinity existing between these various particles, the result of which is the human being. A number of primordial atoms have gone into the make up of a plant, the result of which is the flower.

Again looking into the mineral kingdom we observe that this law of cohesion is working in the same manner in that kingdom, for we see that many atoms go into the composition of a piece of stone which through purification may reach to the state of a mirror.

In short, the existence of life depends upon the composition and decomposition of phenomena. When the particles of a given composition are disintegrated this may be called non-existence, but the original simple atoms will go back to their primary elements and are ever existent.

For instance, the body of man being the resultant factor of the composition of these atoms, when this body becomes the subject of decomposition we call that death, but those atoms of which the body of man was composed, being simple and primordial, are indestructible. Consequently it is proved that the existence of phenomena depends upon composition and their mortality upon decomposition.

This is a scientific principle; science approves of it, because it is not a matter of belief. There is a great difference between theories upheld by belief, and facts which are substantiated by science.

Beliefs are the susceptibilities of conscience, but scientific facts are the deductions of reason and inexorable logic.

Therefore it is logically proven that the existence of phenomena depends upon composition, and their destruction upon disintegration.

Now going back to our subject and the facts upheld by materialists. They state that inasmuch as it is proven and upheld by science that the life of phenomena depends upon composition and their destruction upon disintegration, then where comes in the need or necessity of a Creator—the self-subsistent Lord?

For we see with our own eyes that these infinite beings go through myriads of compositions and in every composition appearing under a certain form showing certain characteristic virtues, then we are independent of any divine maker.

This is the argument of the materialists. On the other hand those who are informed of divine philosophy answer in the following terms:

Composition is of three kinds.

1. Accidental composition.
2. Involuntary composition.
3. Voluntary composition.

There is no fourth kind of composition. Composition is restricted to these three categories.

If we say that composition is accidental, this is philosophically a false theory, because then we have to believe in an effect without a cause, and philosophically no effect is conceivable without a cause. We cannot think of an effect without some primal cause, and composition being an effect, there must naturally be a cause behind it.

As to the second composition, i. e., the involuntary composition. Involuntary composition means that each element has within it as an inherent function this power of composition. For example, certain elements have flowed towards each other, and as an inherent necessity of their being they are composed. That is, it is the imminent need of these elements to enter into composition.

For example, the inherent quality of fire is burning or heat. Heat is an original property of fire.

Humidity is the inherent nature of water. You cannot conceive of H₂O, which is the chemical form of water, without having humidity connected, for that is its inherent quality, inseparable and indivisible.

Now as long as it is the inherent necessity of these elements to be composed, there should not be any decomposition. While we observe that after each composite organism, there is a process of decomposition we learn that the composition of the organisms of life is neither accidental nor involuntary. Then what have we as a form of composition? It is the third, that is the voluntary composition. And that means that the infinite forms of organisms are composed through a superior will, the eternal will, the will of the living and self-subsistent Lord.

This is a rational proof, that the Will of the Creator is effected through the process of composition.

Ponder over this carefully. When you comprehend the significances of this subject you will then be able to convey it to others. The more you think over this

the greater will be your comprehension.

Thank God that He has given you such a power through which you can comprehend these divine mysteries. Reflect deeply, ponder carefully, think minutely, and then the doors of knowledge shall be opened unto you.

“We are in the most radiant century”

(Continued from page sixty-one)

suppress the other. They think the more a religionist kills, the nearer he draws to God, the more blood he sheds, the more does he gain the good pleasure of the Lord. That is why you see them fiercely attacking each other and taking the women captives. Think of the property they plunder and the innocent children they destroy. Observe the results of blind imitation. How gloomy imitations are! How destructive to humanity! If this be the foundation of divine religion, undoubtedly irreligion is better, because the infidels do not shed blood; they are inimical to each other. It is the religions of the present day that are inimical. Thus religion, which should have contributed to the illumination of the world has become productive of gross darkness.

Consider how blind imitations in the orient made darkness all-encircling. At such a time, his holiness Baha’o’llah dawned from the eastern horizon like unto the sun. He reformed the basis of the religions of God. He took away from their midst blind imitations and placed in their stead amity and good fellowship. There remained no strife, no sedition, no quarrels. The amity of the sects can be seen. Nay, rather all

live together in the utmost of love and good fellowship. Were you to enter one of their meetings, you would observe that they have become as one race, as one nativity, as one religion; that they associate one with the other in the utmost of love and good fellowship. Praise be to God, these blind imitations, this darkness, have ceased to exist and the reality of the oneness of humanity has been proven!

Now, I have come to America, and I consider the American people to be a civilized people, an intelligent nation, a nation investigating reality, hence, I hope through the efforts of this noble nation the solidarity of humanity will be advanced daily; the illumination of the human world will be widespread; the banner of universal peace be held aloft; the lamp of the oneness of the human world be ignited; and the hearts of the east and west become united. Then the reality of the divine religions shall become resplendent and refulgent, indicating the fact that all the divine religions were meant to be the cause of unity and love and all heavenly bestowals have ever been conferring light upon humanity.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Kamal 1, 71 (August 20, 1915)

No. 9

“The Great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha (Baha'o'llah). . . thus was it ended and for a thousand years all shall receive illumination from His Lights”

Translated August 4, 1908

Tablet from Abdul-Baha to be read by the friends of God in the East and the West.

Upon them be Baha'o'llah-El-Abha!

He is God!

O YE people of the Kingdom of Abha!

There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. They remind the negligent, awaken them that sleep, give sight to the blind, hearing to the deaf, power of utterance to the mutes and life to the dead.

One is the influence of civilization—that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of the lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

The other is the divine influence, the holy and spiritual revelations, which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena

in the world of humanity, and perpetual life. The fundamental basis thereof is the teachings and the precepts of the prophets, the dictates and attraction of the conscience, which belong to the realm of morality. Like unto the lamp they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of God.

But the advancement of civilization, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections; merciful qualities and sound morals, and the happiness of the human world, which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world, happiness is realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophes are involved.

Now, when ye behold the order and regularity of countries, cities and villages, the attractive adornment, the del-

icacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the cause of happiness and the development of the human world.

Yet again, when ye glance over the inventions of infernal instruments of destruction, the creation of the forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof, unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and become joined to the spiritual states, the perfections of the kingdom (of God) and the divine bounties.

Now consider how the most civilized and populous countries of the world have become storehouses of infernal articles (guns, etc.), the dominions of the world a great barracks, the nations of the world armed hosts, and the kings thereof commanding generals of the battlefield. Thus hath the human world fallen into a great calamity!

Therefore this civilization and material development must be led by the Great Guidance; the mundane world must be made the place for the appearance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the (heavenly) assembly on the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization.

Praise be to God! For centuries and cycles the banner of civilization has been raised, the human world has day by day advanced and developed, the material world has flourished and outward perfections increased until now the world

of human existence has attained great capacity for the spiritual teachings and the divine summons.

To illustrate: When a suckling babe has passed through the material grades and has attained physical growth and development, the body reaches the grade of maturity and attains capacity for the manifestation of ideal perfections and intellectual virtues. Then the signs of the endowment of perception, intelligence and knowledge, and the spiritual forces appear.

Likewise in the general world, when mankind accomplished physical development, traveled through the grades of civilization and attained the human wonders, virtues and endowments in their most consummate form, it attained capacity for the appearance and extension of the spiritual divine perfections and obtained worthiness for hearing the divine summons.

Then the ensign of the Kingdom was raised, spiritual virtues and perfections became manifest, the sun of reality arose, the light of the "Most Great Peace" dawned, the solidarity of the human world was realized. We hope that the radiation of these lights may day by day become intensified and these ideal virtues magnified. Thus may the great achievement of the human world become evident and manifest, and the beloved of the love of God may become with the utmost sweetness and beauty the representatives of the (heavenly) assemblage.

O ye friends of God! Know ye verily that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals.

Consider other living beings; that is to say the animals that graze, or fly, and those that are ferocious. The individual of every ferocious kind is separated from its kin and the members of the same species, and lives in loneli-

ness. They exercise the utmost opposition and ferocity towards each other. When they chance to meet they immediately engage in contention and fighting, and use their claws and sharpen their teeth by ferocity, such as atrocious lions or bloodthirsty wolves. Thus do the ferocious animals that live solitary and fight for their living.

But as to the tame, domestic animals of good nature and pure temperaments, such as those that fly and those that graze, they associate with each other with the utmost love, and company by company they live together. They spend their time in the greatest happiness, joy and gladness. The thankful birds which are content with a few grains, practice the utmost joyousness towards one another and sing myriads of melodies upon the pleasant plains, mountains and valleys. Likewise the animals that graze, like the sheep, deer and rabbit, live in a state of greatest friendliness, and fellowship with happiness and unity in the pasturage of the green tablelands. But the dogs, wolves, tigers and the bloodthirsty hyenas and other ferocious animals shun each other and wander lonely after their prey. Even when the animals that graze and fly come to each other's nest or den, there is no opposition and estrangement manifested, nay rather they treat one another with the utmost friendliness and affection. On the contrary, when a ferocious animal approaches the den of one of its kind, the two engage in contention. Even if one passes through the neighborhood of the other, it is at once attacked and if possible destroyed.

Therefore it becomes evident that friendliness and love even in the animal kingdom are the result of good nature, pure temperament and gentle behavior; while discord and estrangement characterize the ferocious brutes of the plains.

The almighty God has not created in man the claws and teeth of the lion; nay the human existence is made and fashioned after the best form and for

the most consummate innate virtues. Therefore it behooves man in homage for this creation and gratitude for this bestowal that he should exercise friendship and love for his kind, nay more, he should treat all living beings with justice and equity.

Again consider that the comfort, joy, rest and happiness of mankind come from love and unity; that contentions and disputes are the greatest causes of distress, misery, tribulation and unhappiness. But a thousand times alas! that humanity is ignorant and negligent concerning these matters, and every day becomes metamorphosed into the character of a savage animal, one day a ferocious tiger, again a coiling and repulsive serpent.

The sublimity of man is derived from the qualities and virtues which characterize the angels of the supreme concourse. Therefore when good qualities and virtuous attributes appear in man, he is verily a heavenly personage, an angel of the kingdom, a divine reality, a merciful manifestation. And when he does contend and thirst for blood, he exceeds in ferocity the basest of brutes, for while the bloodthirsty wolf will devour one sheep in the night, in that time man will make away with a thousand victims.

For man has two aspects: one the sublimity of nature and intellectual qualities, and the other the base animality and imperfections of passion.

If you travel through the continents and countries of the world, you will see, on one side, the signs of ruin and destruction and, on the other, the signs and monuments of civilization and construction. As to the ruin and destruction, they are the signs of contention and discord, of war and battle. But order and construction are the results of the virtues of friendliness and concord.

If one travel in the central desert of Asia, he will observe how many cities as great and populous as Paris or London have been ruined. From the Cas-

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Kamal 1, 71 (August 20, 1915)

No. 9

pian Sea to the River Oxus naught is to be seen save forlorn and deserted prairies and deserts. The Russian railway (the Trans-Caspian R. R.) takes two days and two nights to traverse the ruined cities and destroyed villages of that desert. There was a time when that land was very populous and in the highest state of civilization and development; science and knowledge were widespread, the arts and professions established, commerce and agriculture were in the utmost state of perfection, and civil government and politics well organized. Now, all this great region is the habitation of desolation and shelters only the nomadic Turkoman tribes and the wandering beasts of prey. The cities of that land, as Gorgan, Tassa, Abiavard and Shahrastan, were once famous in the world for sciences, knowledge, professions, wonders, wealth, greatness, happiness and virtue. Now, no voice or murmur is to be heard in all that land save the roar of ferocious brutes, and naught to be seen save the wandering wolves.

This ruin and destruction was occasioned by the battles and murders of the wars between Iran (Persia) and Turkan, which had become different in

customs and religion. Their godless leaders made public property of the blood, the belongings and the privacy of each other. This is the exposition of one instance.

Then, when you travel through the world and observe it, you shall find all constructiveness and progressiveness to be signs of friendliness and love, and all destructiveness and ruin the results of hatred and enmity.

Notwithstanding this obvious fact the human world does not take warning nor wake up from its sleep of negligence. Men still engage in discord and contention; they organize armed forces and long to charge on the battlefield.

Again, consider organization and decomposition, existence and non-existence. Every being is composed of many different constituents, the existence of everything is the expression of organization. That is to say: when by divine genesis organization of certain elements occurs, a being is produced. All existent beings are after this fashion. But when a defect appears in that compound and decomposition sets in, the parts separate and that being disintegrates and becomes non-existent. Thus annihilation of

(Continued on page seventy)

O BELOVED of God! These days are the time for firmness and the period for steadfastness and constancy in the Cause of God. You must not look upon the personality of Abdul-Baha, for he will eventually bid ye farewell. Nay, ye must observe the Word of God. If the Word of God is in the ascendant, be ye happy, joyous and thankful, even if Abdul-Baha be under a sword or beneath fetters and chains; for importance is in the holy temple of the Cause of God, and not in the physical mould of Abdul-Baha.

The beloved of God must be confirmed with such a firmness that if every moment a hundred like Abdul-Baha become the target of arrows, no change should occur in their decision or intention, no transformation in their zeal or attraction to God, and no abatement in their occupation in the service of the Cause of God.

Abdul-Baha is the servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, and my abiding paradise.

—ABDUL-BAHA

“The Great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha (Baha’o’llah)”

(Continued from page sixty-eight)

things is an expression of their decomposition and disintegration. The affinity and organization of the elements makes possible the existence.

To sum up: the attraction and affinity of things are the cause of fructification and production, and estrangement and disunion among things the cause of death and annihilation. By attraction, and affinity all living beings such as plants, animals and men are realized. From disagreement and estrangement dissolution results and annihilation follows. Verily the life of the human world is that which is conducive to unity, attraction and concord of mankind.

When you pass a farm and observe a prosperous plantation with symmetry and beauty, full of plants and flowers with an organized community, ye see proof of the fact that the farm and garden are under the care and cultivation of a skillful farmer; but if ye see confusion and disorder, it is an evidence that the place is bereft of the care of the gardener and a wild and uncultivated plantation results.

Therefore it is evident that unity and concord are the result of the education of the real educator, while separation and dissension are evidence of savagery and the lack of the training of God.

If an opponent object, saying: The nations, peoples, tribes and sects of the world have different ethics, morals, conducts, tastes and temperaments and their thoughts and opinions vary, how then can real unity become realized or absolute accord among humanity be established?

We will say that difference (or disagreement) is of two kinds: One sort is the cause of annihilation and that is like the disagreement of warring nations and fighting tribes who destroy one another, ruin homes and cause comfort and peace

to depart, exhibiting ferocity and blood-thirstiness. The other difference (or disagreement) is an expression of variety, that is itself perfection, and the means of manifesting the graces of the All-Glorious.

Look at the flowers of the gardens. Although members of different families, having various colors, different forms and shapes, yet because they absorb the selfsame water and grow and thrive by the same breeze and are reared by the same heat and light of the one sun, this difference and variety produces greater beauty and grace and each appears more beautiful by contrast with the other.

When the complete proof, which is the effectiveness of the Word of God, obtains, this difference in nature’s ethics, habits and thoughts results in the diversification and adornment of the human world. Moreover this difference and variety is inherent and innate in the parts and members of man, which afford the means for revealing perfections, and since these members and parts (of the human organism) are under the control of the king of the spirit, the spirit interpenetrates the parts and governs even the veins and arteries. This difference and variety then is no barrier to oneness and love governed by the spirit. This diversity is indeed the greatest power of unity.

Should a garden have its trees with their branches, leaves, blossoms and fruit all of one kind, color, shape and arrangement it would have no beauty and sweetness whatever. But if it possess various hues, different leaves, blossoms and fruits, each will intensify the decorative effect and beauty of the other. The garden will become perfect and excel in beauty, delicacy, freshness, sweetness and magnificence.

Likewise, the difference and variety

of thoughts, opinions, morals and temperaments of the human world when under the guidance of the one power and the influence of the word of oneness, will shine forth with the utmost greatness, beauty, sublimity and perfection.

Today no power save the great power of the Word of God, which comprehends the realities of things, can gather together under the shade of the same tree, the minds and hearts of the world of humanity. It is the motive power of all things; it is the mover of souls and the controller and governor of the human world.

Praise be to God! Today the light of the Word of God shines upon all horizons. From every nation, tribe and denomination, souls are coming under the influence of the Word (of God) and have agreed and united with the utmost concórd and harmony.

Many an assembly shall be organized whose members will be representatives of different nations, tribes and peoples. If one attend such a meeting, he will be surprised and will imagine that those present are of one birth and nation, one people with the same thoughts and opinions, when, as a matter of fact, one may be an American, another a European; one from Hindustan (India), another from Turkestan; one an Arab, another a Tajik; one Persian, another Greek. Notwithstanding this they consort together with joy and sing together in the utmost unity, harmony, love and solidarity in liberty and wisdom. This is through the effect of the Word of God.

If all the powers of the world should convene, they could not organize an assembly like unto these assemblies. Here with such remarkable love, attraction and zeal, different people unite in one assembly and raise their voices in unison in the center of the world. They cause the abolishment of war and murder, and the realization (and establishment) of universal peace, and the friendliness and unity of the world of humanity. Can any power withstand the

power of the Word of God? No, verily, the proof is clear and the evidence complete.

If a soul open the eye of equity, he will become amazed and surprised and will testify justly that all the nations and peoples of the world should be grateful and thankful to the teachings of Baha'o'llah. For these teachings make tame every ferocious animal, give speed to those that only move, transform human souls into angels of heaven and make the world of humanity the center of the manifestation of mercy. All are compelled thereby to obey and be loyal to the government.

Today no kingdom in all the world is confident and at ease, for security and confidence have disappeared from humanity. Kings and subjects are alike in danger.

The sect today which obeys the government with perfect religious honesty, and practices the utmost integrity towards the nations is this oppressed sect. The proof thereof is the following: All the tribes in Persia and Turkestan are thinking of their own petty interests; if they obey the government it is either with the hope of favor or through fear of punishment. But the Bahais are well wishers of and obedient to the powers (or governments) and are loving and kind to all the nations.

This obedience and adherence are enjoined as duties upon all by the Beauty of Abha (Baha'o'llah) in clear texts. Therefore in compliance with the commandment of God they practice the utmost honesty and good-will toward the governments. If any man commit a wrong against the government he must hold himself responsible before God and consider himself a sinner deserving of punishment. Notwithstanding this it is amazing how some of the ministers of (political) affairs account all other sects well disposed, but the Bahais ill disposed.

Praise be to God! (An expression of wonder when thus used.) In these lat-

ter days when a great general uprising and commotion took place in Teheran and other cities of Iran (Persia), it was clearly evidenced that not a single Bahai interfered in these affairs nor troubled the populace, and for this reason they were blamed and criticised by others, for they had obeyed the Blessed Beauty (Baha'o'llah) and interfered not at all in political matters nor disturbed any sect. They were occupied with their own affairs, trades and professions.

All the friends of God testify that Abdul-Baha is entirely true to, and exhibits good-will toward the governments and nations of the world, especially, the two sublime governments of the East (Persia and Turkey), for these two countries were respectively the native land and habitation of his holiness, Baha'o'llah. In all the epistles and writings he has commended and praised these two kingdoms, and has asked aid for them from the threshold of oneness. The Beauty of Abha—may my soul be a sacrifice for His beloved!—prayed in behalf of their majesties, the two sovereigns (the shah and the sultan). Praise be to God! Notwithstanding these decisive arguments, each day an event occurs and difficulties appear. But we and the beloved of God must not grow lax in the least in our honesty and good-will, nay rather in the utmost devotion and trustworthiness remain steadfast in our sincerity and engage in philanthropic prayers.

O beloved of God! These days are the time for firmness and the period for steadfastness and constancy in the Cause of God. You must not look upon the personality of Abdul-Baha, for he will eventually bid ye farewell. Nay, ye

must observe the Word of God. If the Word of God is in the ascendant, be happy, joyous and thankful, even if Abdul-Baha be under a sword or beneath fetters and chains; for importance is in the holy temple of the Cause of God, and not in the physical mould of Abdul-Baha.

The beloved of God must be confirmed with such a firmness that if every moment a hundred like Abdul-Baha become the target of arrows, no change should occur in their decision or intention, no transformation in their zeal or attraction to God, and no abatement in their occupation in the service of the Cause of God.

Abdul-Baha is the servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, my abiding paradise, my Masjid-El-Aska* (Most Holy Sanctuary) and my Sadrat-El-Montaha† (Divine Guidance).

The great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha (Baha'o'llah), and his holiness the Supreme (the great Bab) was the herald of the Blessed Beauty—may my spirit be a sacrifice to them! Thus was it ended and for a thousand years all shall receive illumination from his lights and obtain (favor) from the sea of his favors.

O ye beloved of God! This is my wish for ye and counsel to ye. Blessed is he who is aided by God to comply with what is written on this leaf.

Upon ye be Baha'o'llah-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

*Masjid-El-Aksa, originally a Christian Church and afterwards turned into a Moham-medan Mosque by the Caliph Omar, attained great importance in the devotional estimation of the Mohammedans.

†Sadrat-El-Montaha (the furthestmost Tree) referred to a tree planted by the Arabs in ancient times at the end of a road, to serve as a guide. It usually refers to the Manifestations of God on earth.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Eizzat 1, 71 (September 8, 1915)

No. 10

Recent letters from Mirza Ahmad Sohrab to Bahais in America*

Home of Abdul-Baha,
Mount Carmel, Haifa, Syria,
July 1, 1915.

Mrs. Corinne True, Chicago.
My dear sister in the Faith!

The spirit suggests to me to write you a letter and convey to you the news of the good health of Abdul-Baha and those who moth-like fly around this divine candle. For the last ten months we have received not one letter from America nor under the present circumstances have I been able to mail to the Bahai world the spiritual words and advice as well as the description of the selfless deeds and divine actions of the Beloved. Thus from an external and superficial standpoint

we have been separated from each other, but from the ideal standpoint our relations were not interrupted in the least. There is no separation for those who are engaged in the services of the Cause. They may not hear from each other, but their hearts are united, their altruistic aims are for the moral illumination of their fellowmen and their highest desire is to serve in an effective manner the religion of Truth.

We are waiting patiently to hear the results of the First International Bahai Congress and the progress of the Mashrak-el-Azkar. We read its preliminary program in the STAR OF THE WEST. After that we have received no more information. Abdul-Baha gave a stirring

*LETTER FROM MR. HANNEN.

Dear brother Windust:

At the suggestion of Mirza Ahmad Sohrab, from whom I have heard two or three times recently, I give you below extracts from his letters to me covering matters of general interest, and also information concerning his correspondence with others. It is suggested that you obtain from several or all to whom he has also written recently, extracts from his letters, the whole or a compilation to be published in the STAR OF THE WEST from time to time as current news from Haifa. It would appear that communication has again been established with that city; and of course it goes without saying that the friends will be most interested in all news concerning Abdul-Baha and his servants who are privileged to be near him in these days. If I can be of any further service in this matter, pray command me.

On July 8, 1915, Mirza Ahmad Sohrab writes: "According to Abdul-Baha's suggestion, I am writing a series of short letters to the different believers of the west, giving the news of his health. . . . I wonder whether all these

letters will be received by the different individuals. Will you and brother Windust see to it that the general portions of these letters dealing with the teachings and the health of Abdul-Baha are reproduced in one or two numbers of the STAR OF THE WEST? This is very important.

"Abdul-Baha is quite well, spending most of his time with the members of the holy family and enjoying a much-needed rest in these last years of his life. A few days ago a pilgrim arrived from Bagdad. It had taken him fifty days for the journey. He is an old resident of Bagdad, but a Persian by birth. Another incident worth relating is the arrival of our Persian students from the American College in Beirut. Their presence has given us a new zest of life. They chant and sing, and are full of activity.

"Very few things happen in these parts, and from a spiritual standpoint, except Abdul-Baha and his work and deeds and words, there is nothing worth recording. It is his love and grace that keeps us awake and alive."

Faithfully yours,
Joseph H. Hannen.

talk in this regard which no doubt you will read in its opportune time. You must know by this time that none of the letters mailed to Port Said during the past many months were received by us. Personally I feel sad because all the ways of correspondence are closed and the glad-tidings of the kingdom could not be sent out or received. Undoubtedly, there must needs be a wisdom in this which will appear later on. God's ways are inscrutable and unsearchable. All that we can say is: We do not understand. Let His will be done. No doubt all these turmoils and disturbances are the result of man's heedlessness and negligence, and those who are conversant with biblical prophecies and their fulfillment in these days, do not need any other proof.

Praise be to God! that Abdul-Baha is quite well. After many months of stay in Abou Senan the holy family and the friends are back in Haifa and the Beloved at the present time is passing quite peaceful days with them. There are no tablets to be written, no pilgrims to meet and talk to and no strenuous outward activities. Our days are like a calm, limpid stream, flowing smoothly and with no inundation. The surface, like the mirror, is silver-like and clear. Now and then he delivers an informal talk or discusses in a heart-to-heart manner on the beauty and advantage of love and amity. These thoughts are the dancing ripples of light which appear on the stream to delight our eyes and enrapture the ears. We are happy to be in his neighborhood during these crucial months of the history of mankind and watch daily his acts of charity and hear his words of loving kindness. He is always doing some good and is ever ready to go to the help of the needy and those who are in want. He often remembers his many trips to and through Chicago and reviews for the benefit of the friends the many meetings held in your house and other places. The memory of his tour in the United States, the devotion and sincerity of the friends,

the reception given to him by the churches and meetings, the inspiration and satisfaction of the services rendered at the threshold of the Almighty form a great consolation in these days of inactivity. He often prays for the spiritual success and prosperity of the believers and hopes they will embody in their lives the ideal principles of Truth.

I am thinking of the friends of Chicago. Their kindness to me will never be forgotten. Day and night I pray that they may arise with greater zeal and enthusiasm in the promotion of the Word of God.

Please give them my sincere greeting. I hope that a day may come when I may have the pleasure and privilege of meeting them again.

I am as ever, your faithful brother,
(Signed) *Ahmad*.

Home of Abdul-Baha,
Mt. Carmel, Haifa, Syria.
July 4, 1915.

Mr. Arthur E. Lunt, Boston.

My very dear brother:

This being your fourth day of July, no doubt America is holding a national holiday to praise God, the author of their blessings and the sustainer of their independence. Long may that land be bright with freedom's holy light! In prostrated attitude and agonizing despair the embattled legions of Europe and the countless hosts of Asia look toward America to behold the rays of hope. They are straining their ears to hear the voice of love and peace. The United States, as a racial and religious composite photographer, has demonstrated to the whole world by keeping peace and goodwill amongst its heterogeneous population that the idea of the brotherhood of man is not an utopia, but an actual reality. With the dynamic force of the "New Dispensation" she must become the leader of this hotly-waged crusade for international arbitration and the universal Court of Justice. This will be the crowning glory of America as the benefactor of the world of humanity.

It is a very long time, my dear brother, that I have not heard from you, nor from the friends of God. My heart is aching to hear the news and know the details of the services rendered by your good self and other equally devoted brothers and sisters.

In the STAR OF THE WEST, No. 16 or 17 (after these two numbers we have received no other), I read your name as a speaker at the First International Bahai Congress in San Francisco. I hope that in the future it will be my great pleasure to read a copy of your address. . . .

Praise be to God! that the health of Abdul-Baha is good. He much needed this rest, but he longs to hear the news of the friends and look into the shining faces of the pilgrims. . . .

All the friends here are well and send you their warmest greeting and salutation. All of us are praying for your success. Often Abdul-Baha speaks about his spiritual experiences and the glowing meetings in Boston and Green Acre. He hopes and prays that the former may become the rose-garden of Truth and the latter the elysium of heavenly beatitudes. These two spots were blessed with his holy presence and many of you heard his words and utterances. What greater privilege is conceivable than this! Now we must put forward extraordinary effort to serve the holy Cause and teach, not only by words but by self-sacrificing deeds and charitable thoughts.

Seldom a day passes that I do not think of you and of my ineffable experiences in Boston and Green Acre. Your love and kindness is ever remembered.

Please convey my sincere greeting to all the friends in these two places and assure them of the love and affection of the Beloved for each and all.

Hoping to see you and converse with you as in the olden time, I am as ever,

Your faithful brother,

(Signed) *Ahmad*.

Home of Abdul-Baha,
Mount Carmel, Haifa, Syria.
July 5, 1915.

Mrs. May Maxwell, Montreal, Canada.
My dear spiritual sister!

Is it not a long, long time that we have received any news from you? It seems to me an age. What has caused this sudden interruption of all correspondence, the unexpected closing of the wide gate of intellectual and spiritual association, and the hurried ending of the chapter of all sweet ideal relations? Is it not strange, nay rather a sad commentary on the spirit of our time that the East is deprived of the glad heart-uplifting news of the West, and the West has become bereft of the life-imparting breaths of the holy spirit wafting from the kingdom of Peace? It is true that the ideal tie with which the hearts of the friends are bound together will not be broken by these accidental circumstances; but it is nevertheless true that constant co-operation, relation and mutual helpfulness will increase its strength, durability and solidity. With this point of view we must ever think of the widening of the sphere of spiritual and social relations between the members of the human commonwealth.

It is now about ten months that we have had no news from the believers in America nor have I been in a position to write them about the news of the health and spiritual activities of the Beloved. Leaving aside the celestial blessings and benedictions that are vouchsafed to one by living near the abode of Abdul-Baha, the only other source of my pleasure and happiness was the arrival of soul-clearing news from the western friends. You do not know how much we all hunger and thirst for this bread and water. Often I feel extremely sad and unhappy over all these human misfortunes and miseries and how all the people are caught in a mad whirlpool of sufferings and trials; but then I realize my utter helplessness in the face of all these lofty mountains of hardships.

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(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Eizzat 1, 71 (September 8, 1915)

No. 10

Whenever I am attacked with these thoughts I turn my face towards the Center of the Covenant and then I feel assured that the end will be light, peace, progress and love.

Praise be to God! that the health of the Beloved is quite good in these days. The present condition of the world has forced upon him a much needed rest. From his earliest childhood he has been so active and energetic that he would not take a rest under any consideration. Now after several months of stay in Abou Senan, a village near Acca, the holy family and the believers have returned to Haifa and he is spending his days quietly with the blessed members of his household. We have no pilgrims to whom he may deliver formal talks nor do we receive any letters requiring immediate attention. Peacefully and calmly these spiritual days succeed each other like the lovely days of an ideal tropical spring. In the garden of the hearts the birds of contentment sing and in the field of the spirits the roses of assurance bloom. Now and then he delights our ears with a charming spiritual discourse, setting before our eyes the shining gems of

truth and the brilliant pearls of wisdom. These jewels of heavenly brightness are diligently collected as they fall from his seraphic tongue: thus future humanity may adorn therewith the temples of their beings.

My dear sister! The Beloved thinks of you and of your husband and of "his" little darling Mary. Often he speaks about his never-to-be-forgotten sojourn in your city, the light-beaming faces of the friends, the spiritual meetings held in your house, the attraction and enkindlement of the hearts, your faithfulness and loyalty to the Cause of God and your contagious enthusiasm in the diffusion of the fragrance of God. Whenever he reviews these events, his face becomes illumined and were I a painter I would place on the canvas the rapturous smile of his countenance and the inimitable gesture of his hands!

Please convey to *all* the friends my sincere Bahai greeting and let them know that we are all thinking of them and pray for their spiritual and physical success and prosperity. . . .

I am as ever your sincere brother,

(Signed) *Ahmad.*

Mount Carmel, Haifa, Syria.
July 18, 1915.

Messrs. Howard and Edward Struven,
Baltimore, Md.

Often have I spoken about your spiritual meetings to your Oriental brothers and their faces have glowed with joy and enthusiasm because they realized more than others the beatitude and blessing of peace and love based on the knowledge of God. Although I have not written you all this time yet have I especially remembered you in the presence of Abdul-Baha and when praying at the threshold of the Blessed Perfection,—so that all of you may attain to complete happiness and composure of mind both in this world and the world to come. No doubt you have also prayed for this unworthy servant, for we are so much in need of each other's prayers in these days of darkness and gross materialism. Of course Abdul-Baha does not only pray for us, he is praying for the whole world, that its inhabitants may become illumined with the rays of the Sun of Reality, their hearts become the caskets of the jewels of good-will and fellowship, their minds the chamber of the lofty ideals of brotherhood and their ultimate object the progress of humanity. He hopes that the practice of altruism and the inculcation of optimism may become the general rule and not the exception and the law of fellow-feeling and sympathy widely spread. He is looking to the friends for the creation of a better understanding between nations and the diffusion of the fragrance of the holy spirit. The world is sick and those who claim to be the wise physicians must treat this patient with far-sighted wisdom and perception. Will their treatment cure or only aggravate the malady? It is the duty of the friends of God to show to the denizens of this globe, through their deeds and explanations what love means, what toleration signifies, what is the meaning of brotherhood, and what is the standard of true solidarity. These are the things

that are demanded of each one of us and we must perform them more or less according to our abilities and attainments. The Beloved longs to see the friends as the embodiment of charity and loving-kindness, as the personification of fraternity and neighborliness. He expects them to shine as the stars in this dark night of mutual hatred and enmity, and guide the wandering steps to the station of certainty and assurance. They must be the vivifiers of the dead, joy-bringers and the dispellers of gloom. Only in this manner can we bring happiness to his sorrow-laden heart.

Now that Abdul-Baha is living on the slope of Mount Carmel near the holy tomb of the Bab, his health is much improved, in fact he is well and enjoying the fresh, vitalizing breeze wafting from the far away hills in this Holy Land. We meet him two or three times a day and are uplifted by the grandeur and beauty of his moral and spiritual discourses. These are of course our golden days for we have him all to ourselves. No pilgrims throng the streets of Haifa and no reading of letters take up the time. Each day is a blissful recurrence of the one just past, all being strung into a white rosary of sweet memory.

Our dear mother Lua [Getsinger] lives with the holy family at the foot of the mountains and is very happy.

Please present my grateful greeting to all the dear friends. I hope I will be given the opportunity to see them again and talk with them on the things we prize most.

I am as ever, your faithful brother,
(Signed) *Ahmad*.

Mount Carmel, Haifa, Syria,
August 8, 1915.

Miss Ghodsea Ashraf.

My dear sister in the light of Abdul-Baha!

Soon it will be three years that I have left the United States—three years overflowing with spiritual memories and divine events. Each day was equal to a

thousand years and each hour most important in its ideal signification. They were such days the like of which will not be found in the annals of history. Their beauties cannot be compared with those of the most precious jewels or the majesty of principalities and kingdoms. Each day was a white limpid pearl strung on the golden thread of time, a fruitful tree planted in the garden of life, a blue heaven studded with the bright stars of humanitarian ideals, a garden adorned with the most fragrant flowers, a most perfect portrait painted by the hand of the master artist, a charming song the notes of which will enrapture the hearts of many thousands and a new dedication to the service of the Cause of God and the promotion of the Word of God.

The sweetness and affability of these days will never be forgotten, nor will they ever be erased from the tablet of consciousness. I wish all the friends were with me to enjoy the sublime pictures; engraving them on the retina of the eyes. It is one thing to take part in an event, and another thing to describe it. One cannot put on paper those sudden outbursts of joy, those indefinable moments of tremulous pleasure, those happy events of the past which appear in the life of every individual, leaving behind a deep and lasting impression. The greatest writers have acknowledged their limitations when they had to describe the details of the most wonderful epochs of their lives. They could not cast into the mould of cold words the warm and glowing sentiments of their hearts. They struggled, they strove, but at last they laid aside their pens and confessed their inability. Similarly I have tried to form a clear mental picture of all the marvelous events of the last three years, but they come crowding upon me with such variety and number that I retire from the field precipitously. It is impossible to duly appreciate one of these events, appearing in order and gradation one after another.

My dear Ghodsea! I hope you have made great progress in your education and have bedecked the chambers of your mind and the mansion of your heart with imperial thoughts and queenly sentiments. This will not only make Abdul-Baha happy but all those who are sympathizing with the movement tending toward the emancipation of the Persian women, suffering them to become the intellectual and spiritual peers of the women of the civilized world.

Praise be to God! that from the time of your arrival in America you have been confirmed at every step and have been advancing year after year. This is a great bounty on the part of God and there is no doubt that you are appreciating it. All of us expect from you the performance of great and signal services. I dare say that few of the Persian girls have had the wonderful opportunities prepared for you by the grace and mercy of Abdul-Baha, and I feel certain that you have availed yourself of each one of them in a noble and thankful manner. You know what our great poet Sadi says in the beginning of his book: "In every breath two blessings are contained and for every blessing a separate thanksgiving is due." If the mere process of expiration and inhalation involves so many blessings and thanksgivings, how much more then should we thank our Father who has showered upon us all His graces and favors.

If you desire to know something about our condition here: Praise be to God! we are all well, especially our Beloved's health is excellent. He is living now on the slope of Mount Carmel and we have the rare pleasure of seeing him two or three times a day.

There is a possibility of my return to Washington after this war. No doubt four years in America have worked wonders in you and I anticipate seeing these pleasing changes. In myself I do not see any radical change, except I have grown older and the hairs of my head are getting white. Youth is a fitting image which like a character in a moving pic-

ture shows itself for a few years which in comparison to eternity are far less than a few seconds and then flies away forever. . . .

I am as ever your sincere well-wisher,

(Signed) *Ahmad*.

Mount Carmel, Haifa, Syria,
August 9, 1915.

Dr. and Mrs. Bagdadi, Chicago.
My dear brother and sister in the Cause of God!

During the last month I wished so much to write you a letter and express to you my spiritual love and devotion and now I avail myself of the first opportunity offered to me. Because you are the natives of this blessed land, because your dear families live here, and you have been brought up in this sacred atmosphere, you are never forgotten both in the holy presence and at the divine threshold of the Blessed Perfection. Our love for and devotion to you ever prompt us to remember you and pray for you, and we anticipate to receive good news from you. On one hand Abbas Ikbal is spending his vacation on Mount Carmel in company with the Persian students from the American college, on the other hand your mother and sister and your three brothers are permanent dwellers in Haifa. All these dear ones are well, happy and in good health and, with the friends of God, remember you and supplicate for your success and prosperity.

Abdul-Baha's health is excellent. He is at the time of this writing living in the house of Aga Abbas Goli adjoining the tomb of the Bab.

It is now more than a month that he has come up. The weather at the foot of the mountain is quite warm during the summer, while here on its high slope it is cool and refreshing, the vitalizing breeze ever blowing from the sacred hills beyond. . . .

My dear brother! Now that the Beloved lives on Mount Carmel we see him every morning and evening. In the

morning he comes to Mosafer Khaneh* and while walking to and fro he uplifts our hearts through his spiritual talks and conversations. Like unto the white pearls we gather the words of wisdom falling from his divine lips, collecting them for the timely presentation to the eastern and western friends. In the afternoon for an hour or so he walks majestically in front of the Magham,† then directing his steps toward the holy of holies we follow him quietly and offer our prayer in behalf of all the friends.

It is now nearly one year that we have no letters from America. We do not know what our friends are doing and how are they getting along. Please give my sincere greeting to each and all and tell them I have not forgotten them. Every day I pray for them and hope they will be confirmed with the breaths of the holy spirit. The Persian students, especially Abbas Ikbal and Mirza Badi send you their heartiest greeting.

Ever your faithful brother,

(Signed) *Ahmad*.

*Mosafer Khaneh—Pilgrims' House.

†Magham—the tomb of the Bab.

Mount Carmel, Haifa, Syria.
August 15, 1915.

[Louis G. Gregory, Washington, D. C.]
. . . . His [Abdul-Baha's] desire is that all the believers characterize themselves with these [divine] attributes, adorn their temples with these garments, ornament their bodies with these decorations and illumine their homes with these glistening lamps. Then and not until then will they be considered as his sons and daughters. His real solicitude is for their spiritual welfare and happiness. Above everything else he wishes them to be joy-bringers to this sorrow-laden world. This is considered to be their greatest mission. They must cry at the top of their voices:

“Rejoice! Rejoice! O thou world of humanity! The tree of thy hope is near the time of fruition!

“Rejoice! Rejoice! The rivers of celestial ideals are flowing from the mountains of decree!

“Rejoice! Rejoice! The gales of love and peace have stirred deeply the sea of God’s grace and pity!

“Rejoice! Rejoice! The music of reality has attracted the hearts of all the sincere ones!

“Rejoice! Rejoice! The trees of the gardens of truth are bedecked with the most luscious fruits.

“Rejoice! Rejoice! The Beloved of all nations will soon enter the assembly of the children of men with a radiant face!

“Rejoice! Rejoice! for the earth of capabilities is already begemmed [ornamented] with the sweet amaranths of love and the fragrant lilies of affection!”

In such wise the friends must work, for as the moral physicians of the world of humanity, their pharmacopœia must be filled with all kinds of medicines; thus they may be able to treat every kind of illness and disease. Firmness and steadfastness is the condition whereby they may attain to this unparalleled station. They must close their eyes to the world and the things contained therein. Their work is in the realm of the spirit; their efforts are along the line of morality and the inculcation of ethical principles. They look at all times towards heaven and are

enraptured with the beauty of the Beloved. They are not attached to anything. They pray at morn and eve for the misguided children of men and wish them naught but good and prosperity. The heaven of their minds is not darkened with the clouds of prejudices nor the chambers of their hearts bedimmed with the smoke of hostility. They are released from all such ties and are soaring in the atmosphere of sanctity.

I am writing you this letter from the lovely garden of Abdul-Baha. He is just walking amidst the beds of roses and talking with a number of friends on the corruptibility of nature and the sacredness of the Word of God. Like unto the sun, he shines upon the just and unjust. Every day we descend from the Pilgrim’s House and spend several hours in the verdant garden and listen to the words of truth and wisdom. They are indeed life-giving and soul-uplifting. I wish you were present; but I am sure you can accomplish better and more efficient work where you are.

Abdul-Baha remembers you and sends you his greeting. He prays for all the friends at the Holy Threshold and the blessed tomb of the Bab.

Give my greeting to all the friends We are all well and happy. I anticipate the time when I shall have the pleasure of seeing you face to face.

I am ever your sincere brother

(Signed) *Ahmad*.

CONTRIBUTIONS TO MASHRAK-EL-AZKAR FUNDS

On hand at opening of Convention in San Francisco	\$8,150.92
Amount received from April 17th to Sept. 1st, 1915	1,718.96
Total	\$9,869.88
Expenses	661.95
In bank August 31, 1915	\$9,207.93

BAHAI TEMPLE UNITY,

Corinne True, Financial Secretary.

A few of the Greatest Name stones, in ring and brooch sizes, received direct from Haifa some time ago, may be obtained so long as the supply lasts. Interested friends may address Joseph H. Hannen, P. O. Box 1319, Washington, D. C., for particulars and prices. This distribution is planned at the request of those who have been unable to procure the stones, none of which are now being sent over.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Masheyat 1, 71 (September 27, 1915)

No. 11

Abdul-Baha's Message to the People of America

Talk given by Abdul-Baha at Grand Hotel, Cincinnati, Ohio,
November 5, 1912.

SINCE I am in Cincinnati, the home of President Taft, who has done noble service for the cause of peace, I will dictate a statement for the people of Cincinnati and America generally:

In the orient I heard that there are many peace-loving people in America. Therefore, I left my native land to associate here with those who are the standard-bearers of international peace. Having traveled from coast to coast, I find America a continent vast and progressive; the government just; the nation noble. I attended many gatherings where international peace was discussed, and am extremely happy to witness the results of these meetings, for one of the great teachings of Baha'o'llah relate to international peace. He founded and taught this principle fifty years ago, in the orient. He proclaimed universal peace among the nations; he summoned the people to establish universal peace among the various religions; he organized peace among many races, communities and sects. At that time he wrote epistles to all the rulers and kings of the world and summoned them to co-operate with him in spreading these principles, saying that humanity would not attain composure and rest save through universal peace. And he practiced the principle in Persia. And, therefore today there are people of various religions and races, in Persia and elsewhere, souls who followed the exhortations of Baha'o'llah, living together in the utmost love and fellowship, with no religious prejudice, no patriotic prejudice, no sectarian prejudice. They live in unity and agreement, Mohammedan, Roman Catholic, Jew, Buddhist, followers of Zoroaster, and all others.

Now, America has arisen to spread the teachings of peace, for the illumination of mankind and for bestowing happiness and prosperity on all the children of men. These are the principles of divine civilization. America is a noble nation, the standard bearer of peace throughout the world, shedding her light to all regions. Foreign nations are not untrammelled and free of intrigues like the United States, and are unable to bring about universal peace. But America, thank God, is at peace with all the world and is worthy of raising the flag of brotherhood and international peace. When the summons to international peace is raised by America, all the rest of the world will cry, "Yes, we accept!" The nations of every clime will join in adopting the teachings of Baha'o'llah, revealed over fifty years ago. In his epistles he asked the parliaments of the world to send their wisest and best men to an interna-

tional world parliament, that should decide all questions between the peoples and establish universal peace. This would be the last court of appeal, and the Parliament of Man, long dreamed of by the poets, would be realized. It would be much more far-reaching than The Hague tribunal.

I am grateful to President Taft for giving his influence to the movement for international peace and what he has done toward establishing peace treaties is good; but when we have the inter-parliamentary body, composed of delegates from all the nations of the world, devoted to maintaining universal peace and good-will, then we will have the Parliament of Man, of which the poets have dreamed.

Tablet from Abdul-Baha to Mr. Andrew Carnegie

To the noble personage, his excellency, Mr. Andrew Carnegie,
May God assist him!

HE IS GOD!

O thou illustrious soul! O thou the great pillar of the palace of universal peace!

It is some time since I intended to correspond with thee, but there was no intermediary between us. Now that his excellency, Mr. Topakyan, has made this possible through his kindly suggestion, I write thee this epistle; for truly I say thou art the lover of humanity and one of the founders of universal peace.

Today the most great service to the kingdom of God is the promotion of the principle of the unification of mankind and the establishment of universal peace. A number of souls who were doctrinaires and unpractical thinkers worked for the realization of this most exalted aim and good cause, but they were doomed to failure, save that lofty personage who has been and is still promoting the matter of international arbitration and general conciliation through deeds, words, self-sacrifice and the generous donation of wealth and property. Rest thou assured that through the confirmations of the holy spirit thou wilt become confirmed and assisted in the accomplishment of this most resplendent service, and in this mortal world thou shalt lay the foundation of an immortal, everlasting edifice, and in the end thou

wilt sit upon the throne of incorruptible glory in the kingdom of God.

All the leaders and statesmen of Europe are thinking on the plane of war and the annihilation of the mansion of humanity, but thou art thinking on the plane of peace and love and the strengthening and reinforcement of the basis of the superstructure of the human world. They are the heralds of death, thou art the harbinger of life. The foundations of their palaces are unstable and wavering and the turrets of their mansions are tottering and crumbling, but the basis of thy structure is firm and unmovable.

While I was journeying throughout America and Europe, I cried before all the meetings, conventions, and churches: "O ye noble friends! The world of humanity is facing in the future a most portentous danger and supreme calamity. The continent of Europe has become like unto a gunpowder magazine and arsenal, under which are hidden combustible materials of the most inflammatory nature. Its combustion will be dependent upon the sudden and unexpected enkindlement of one tiny spark which shall envelop the whole earth with a world-wide conflagration, causing the total collapse of European civilization

through the furious, wild, raging, fiery tongues of war. Therefore, O ye well-wishers of the world of humanity, endeavor by day and by night so that these inflammable materials may not come in touch with the burning fires of racial antipathy and hatred!"

Today the life of mankind and its attainment to everlasting glory depend on its display of effort and exertion in accord with the principles of his holiness Baha'o'llah; for his first and foremost teaching consists of the oneness of the world of humanity. He says: "We are all the sheep of God. His Highness, the Almighty, is the real Shepherd and kind to all the sheep. Why then should we be unkind toward each other?" Another of his most great institutes deals with the subject of universal peace, the establishment of which would be conducive to the well-being and progress and tranquillity of the commonwealth of man.

Other precepts of Baha'o'llah treat of the identity of the underlying foundations of the religions of God, the original oneness of the nations, the adoption and general practice of a universal auxiliary language and the inculcation of the ideal of cosmopolitanism and world-patriotism among the children of men; consequently in the future his teachings will act as a deterrent and preventive from the occurrence of the most great danger, i. e., universal war.

Today the most important object of

the kingdom of God is the promulgation of the cause of universal peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this pre-eminent service the confirmations of the holy spirit will descend upon him.

Now all that has been predicted has come to pass, and the lurid flames of this war have emblazoned the horizon of the east and the west, causing a reverberating social earthquake through the columns of the earth. After this war the workers for the cause of universal peace will increase day by day, and the pacific party will array its force, displaying great activity with better advantage, and in the end gaining a permanent triumph and eternal victory over all the other parties. The realization of this matter is incontestable and irrefragable.

Therefore, ere long a vast and unlimited field will be opened before your view for the display of your powers and energies. You must promote this glorious intention with the heavenly power and the confirmation of the holy spirit. I am praying in thy behalf that thou mayest erect a pavilion and unfurl a flag in the world of peace, love, and eternal life.

I beg you to accept the consideration of my highest and deepest respect.

(Signed) ABDUL-BAHA ABBAS.

. Translated by Mirza Ahmad Sohrab, May 1, 1915. Home of Abdul-Baha, Mount Carmel, Haifa, Syria.

Tablet from Abdul-Baha

To the Bahai Assembly of Portland, Oregon.

Upon thee be Ba ha'o'llah-el-Abha!

HE IS GOD!

O ye denizens of the Kingdom!

Your letter was received and caused joy and gladness, for it was an evidence of firmness and steadfastness. Praise be to God, ye have an assembly in the utmost joy and fragrance; the candle

thereof being the blessings of his holiness Baha'o'llah, the spirit of that meeting is the confirmations of the supreme kingdom, and the sustenance of that gathering is celestial benediction. I hope that the life of that assembly shall be

(Continued on page eighty-seven)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea: thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Masheyat 1, 71 (September 27, 1915)

No. 11

Some Bahai Teachings on Peace and War

*Extract from a tablet by Abdul-Baha,
October 4, 1914.*

About fifty years ago, his holiness Baha'o'llah proclaimed certain teachings, and chanted the song of Universal Peace. In numerous tablets and epistles* he foretold in the most clear language the present cataclysm: stating that the world of humanity was facing the most portentous danger, and that the coming of universal war was unfortunately inevitable; for the combustible material stored in the infernal arsenals of Europe would some day explode through contact with a single spark. Amongst other things he foresaw that the Balkans would become a volcano, and the map of Europe would be changed. For these and similar reasons Baha'o'llah invited the kings and rulers

of the world to lay down their arms and proclaim an era of universal peace.

Words spoken at Acca to Professor E. G. Browne, 1890, by Baha'o'llah.

We desired but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that the diversity of religion shall cease, and differences of race be annulled. These fruitless strifes, these ruinous wars shall pass away, and the "most great peace" shall come. Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race, than on that which would conduce to the happiness of mankind. Strife, bloodshed, and discord, must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory that he loves his kind.

*These epistles are contained in the *Surat'-ul-Mutuk*, and have been described and analyzed in the *Journal of the Royal Asiatic Society*. Baha'o'llah wrote to the Pope, to Queen Victoria, to the Shah of Persia, and Napoleon III, asking them for their co-operation in his efforts to make his ideas of fraternity and universal peace triumph. History does not tell us how all of them were received, but the prophecies therein have made them celebrated. Thus in 1868, he announced to Napoleon III, the approaching fall of his Empire, and to the Pope the loss of his temporal power.

From "Abdul-Baha in London"—Notes of a Conversation.

Abdul-Baha showed how Baha'o'llah had exactly described in one of his books what has since been attempted in the International Court of Arbitration, at The Hague. Baha'o'llah also said the Court must have other functions, some of which are not yet realized, and Abdul-Baha described them to us so that when they would be fulfilled in the near future, we might know they had been prophesied by Baha'o'llah. The functions of the International Court of Arbitration would be to settle disputes that arose from time to time between nations; to define the exact boundaries of the different countries; to decide what number of soldiers and guns should be maintained by each nation, according to its population, in order to preserve internal order. If any state rebelled against the decision of the Court and rejected it, the Court would empower the others to join their forces and to endorse their decision, if need be, by united effort.

Extract from Abdul-Baha's Writings.

Fifty years ago Baha'o'llah clearly stated this matter of universal peace in the *Book of Akdas*, and has commanded all the Bahais to serve faithfully with heart and soul in this great Cause, to give up their possessions and wealth for it, and sacrifice their lives in case of necessity.

Extract from "Bahatism" by Monsieur Hippolyte Dreyfus.

The Bahais have carried obedience to this principle so far—remembering that their Prophet had said: "It is better for you to be killed than to kill"—that the fanatical population of Persia excited by its mullas, has been able, at different times in the last few years, to make odious attacks against them, without their even wishing to take up arms in self-defense, although often they had a numerical advantage.

Extracts from "Talks Given by Abdul-Baha in Paris."

Land belongs not to one people, but to all people. The earth is not man's home, but his tomb. It is for their tombs these men are fighting.

However great the conqueror, however many countries he may reduce to slavery, he is unable to retain any part of these devastated lands except one tiny portion—his tomb! If more land is required for the improvement of the conditions of the people, for the spread of civilization, surely it would be possible to acquire peaceably the necessary extension of territory!

But war is made for the satisfaction of men's ambition; for the sake of worldly gains to the few, terrible misery is brought to numberless homes, breaking the hearts of hundreds of men and women.

I charge you all that each one of you concentrate every thought of his heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content. Thoughts of love are constructive of brotherhood, peace, friendship and happiness. When soldiers of the world draw their swords to kill, soldiers of God should clasp each others' hands! So may all the savagery of man disappear by the mercy of God working through the pure in heart and the sincere of soul.

Do not think the peace of the world an ideal impossible to attain. Nothing is impossible to the Divine benevolence.

If with all your heart you desire friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger and stronger, until it reaches the minds of all men.

I charge you all that each one of you concentrate every thought of his heart upon love and unity.

Only One Religion for Entire World

Requisite for Universal Peace Announced by Mirza Ali Kuli Khan.
 Persian Charge d'affaires Speaks Before International
 Peace Congress

MIRZA Ali Kuli Khan, charge d'affaires of the Persian legation at Washington, D. C., in an address before the International Peace Congress at San Francisco, said:

"Humanity, from the dawn of history, has progressed under the guidance of prophetic teachers from a state of infancy through the various stages of development leading to its maturity. In spite of all obstacles to the contrary, the course of humanity, in the long run, has never been impeded by retrogression.

"The prophets of God, whose gospels were the result of a well founded optimism, aimed at the unity of man because of their due knowledge of the principle of human unity, which in the mind of God had ever been an accomplished fact. Each world teacher accomplished that plan in conformity with the limited capacity manifested by his people.

"God applied His original plan for the unification of Israel through Moses, of the Gentiles through Jesus, of the Parsees through Zoroaster, of the Hindus through the Buddha, and of the other sections of humanity through other world teachers and prophets.

"Today, which to the wise and thoughtful is the day of the maturity of the human race, God will accomplish that noble plan. In the voice raised in all parts of the world in favor of peace, and in the efforts extended by the peace-loving element in the world's population, which constitutes the positive, affirmative principle of the human body politic, we find a potent manifest proof that the day of peace has dawned, and is steadily, though slowly, break-

ing through the dense clouds which temporarily impede its course to the meridian of its glory.

"Although the effecting of a world brotherhood is the determined plan of God, it is for the membership of the human family to co-operate in its realization.

"In our effort to unify the world we must take the lessons taught by the past great religions in achieving the moral and spiritual uplift of their respective peoples, for no unity of a people existing in a civilized state could be independent of moral and spiritual character. The building of such character has been the task of every true religion.

"As our aim today is the creation of a world civilization, based upon a world unity, we must enlarge our conception of religion to reach the dimensions of a world religion—the religion of humanity.

"Such religion should include the truth of all religions and exclude all patriotic, national and racial bias.

"The most successful political and industrial steps taken by any nation toward human betterment are those represented by the federal and industrial institutions organized in the United States, the greatest republic of all time; for these American institutions, in their domestic and international relationships, are impregnated with the spirit of justice, altruism and broad humanity, which is embodied in the religion of humanity, because they exhale the fragrance of the noble sayings of the Persian prophet [Baha'-o'llah] of these modern times: 'Ye are all the leaves of one tree and the drops of

one sea'; 'Great glory is not his who loves his country, but rather his who loves his kind.'

"America is therefore the field in which the seeds of the world religion are given opportunity to germinate, and which will extend to the peoples

of all climes the bounties of the religion of humanity. May we not, therefore, look upon America as the nation which is specially chosen by the Almighty to assist in man's progress upward and to bless humanity with the fruits of universal peace?"

Tablet from Abdul-Baha

(Continued from page eighty-three)

the breaths of the holy spirit, and in accordance with the heavenly teachings ye become regiments of universal peace, breaking asunder the armies of war and strife through the power and teachings of his holiness Baha'o'llah, and thus raise the standard of unity, of friendship and of love in the world of humanity.

The Americans are distinguished from the Europeans in this noble ideal, viz.: universal peace, and it is proper that they glory before all nations. His honor Mr. William Jennings Bryan, the Secretary of State of the United States of America, especially, has in reality stood by the promulgation of universal peace with the utmost effort; and because in this matter he is striving exactly in ac-

cordance with the teachings of his holiness Baha'o'llah, he is self-sacrificing. My hope is that he will become a candle of the Convention for Universal Peace and shine forth like unto the morning star from the horizon of the oneness of the world of humanity.

It may come to pass that some corrupted souls shall come to America working to bring about the wavering of your hearts; but ye must be firm like unto a mountain in faith and the Covenant, and be not shaken by the blowing of contrary winds.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

Translated October 14, 1914, Mt. Carmel, Haifa, Syria.

Letter from Mirza Ahmad Sohrab

Mount Carmel, Haifa, Syria,
September 4, 1915.

Albert H. Hall,

Minneapolis, Minn.

My dear brother in the Kingdom of God!

Days and months succeed each other and we do not have any news from those friends, neither have we been able to correspond with you. Because we could not write nor did we receive your letters our spiritual loss and deprivation has been great and measureless. How much more wonderful it would have been were the ties of

our relation not broken, the light of friendship not extinguished, the stars of our hope not set, the river of amity not dried, the breezes of devotion not hushed and the palaces of mutual helpfulness not destroyed! Instead of sowing the seeds of love, we have sown the seeds of hatred. Instead of cultivating the flowers of brotherhood, we have nurtured the thorns of strangeness. Instead of shining with the light of joy and happiness, we have surrounded ourselves with the darkness of grief and despair. Instead of teaching and practicing the laws of life, we are

disseminating and inculcating the sentences of death. We are not following in the path of Christ, nor are we imbued with his holy fragrances. It seems that all the teachings of Christ, his sufferings and crucifixion have yielded no result, for the so-called civilized Christian nations of Europe today are no better than their Visigoths, Vandals, Franks, Anglo Saxons ancestors and other barbarian, bloodthirsty tribes who roved over the then uninhabited parts of the west. We may still thank those early savages for having not perfected the art of manslaughter, they could not spread so much destruction and ravages. They were unable to kill so many of their brothers in a day or in a month. They had no rifles, no rapid-firing guns, no cannons, no bombs, no aeroplanes and no dirigibles. Their instruments consisted of crude spears, javelins, battle-axes and unwieldy engines of ancient war methods. With these they could not carry their cruel propensities into full operation, and were hampered by lack of means and the non-existence of the means of modern communication. Their spheres of activities were always limited and their ambitions bounded by natural and impassable barriers.

My dear brother! Praise be to God, that the health of Abdul-Baha is perfectly well and for the present he is living in Haifa. We are fortunate to see him and hear him speak three or four times a day. We preserve his talks and conversations as they are all the spiritual food for the people of the earth. They are the roses of the kingdom of Abha and the sweet notes of the bird of paradise. I hope that when the means of transportation are again established, I will be able to forward

to the friends those jewels of the mines of truth gathered in these days. The light of those gems will illumine many hearts and strengthen many souls. They will impart comfort and consolation, bringing to light many dark and ambiguous problems. Our days in Haifa are very quiet because there are no pilgrims nor any letters—thus we pray at the threshold of the Almighty to bring to an end these conflicts and let the sun of goodfellowship shine forth for the realization of better understanding amongst all the peoples. Often do I remember the spiritual days spent in Minneapolis and the meetings held in the Jewish synagogue, your home and other places. Abdul-Baha now and then speaks of you and narrates for the friends the interesting events of those few days. He remembers also the Bahais in St. Paul and the few delightful hours spent there. Those were days that we do not forget and the love and kindness of the friends showered upon us remain vivid and clear throughout all our lives. He hopes all the dear ones in those parts are well and engaged in the service of the Cause of God. Whenever he receives such news his heart is filled with gladness and joy. He knows that in the future the spiritual responsibility of propagating the principles of the oneness of the world of humanity will be theirs, and he loves to see them carrying in their firm hands the luminous torch of divine principles. To this lofty station, he calls forth their attention.

Please give my sincere greeting to all the loved ones.

Ever faithfully your brother,

(Signed) *Ahmad.*

FEBRUARY 22, 1847

In Memoriam

SEPTEMBER 30, 1912

THORNTON CHASE

"This revered personage was the first Bahai in America. He has served the cause faithfully and his services will ever be remembered throughout future ages and cycles."
—ABDUL-BAHA.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Elm 1, 71 (October 16, 1915)

No. 12

"Tell Everyone Now is the Time to Teach and Spread the Cause!"

LETTERS FROM LUA GETSINGER

Mrs. Bagdadi, Chicago.

Port Said, Egypt,

Sept. 20, 1915.

Dear Zeenat Khanum:

I promised your brother, who came to see me on board our American Cruiser, *Des Moines*, August 30th, which took me and many hundreds of refugees from Haifa, that I would write you as soon as possible after reaching some destination from which it would be possible to get mail through to you. I arrived in Port Said, September 14th, so tired and exhausted that I could do nothing but talk to the friends who have been so long without news of Abdul-Baha! Praise be to God! when I left he was in good health though surrounded by difficulties and dangers which I am powerless to describe.

What he has not done for Syria! "The army of God," as Abdul-Baha named the locusts—which came in such clouds as to darken the sun—completed the difficulties by way of misery, starvation and death. Such suffering as was manifest on all sides can scarcely be believed. People were coming day and night begging and weeping at his gate. He became the sole comfort and hope of the people whether they are believers or unbelievers!

Your mother and family were well and your mother especially was so wishing and longing to hear from you. There is no reason why you cannot write direct to Haifa as long as America is neutral and you do not write about war matters. The Bahais in America could have been writing all this time *direct* to Haifa; but they have sent everything to Port Said which was cut off from Turkey a year ago. Abdul-Baha said, *now* the friends should not address him—as he did not wish to trouble them—and *perhaps their letters would not reach him*; but that anyone could write Mirza Ahmad Sohrab or other friends in Haifa, so long as America is not in the conflict. Thus please Zeenat, do write to your mother and family; but write in English or Arabic. No news had come from Fatima Khanum for a long time and I am sorry to say that nothing had been heard from any of Dr. Zia's people for some time.

I am enclosing a photograph of a tablet to the American Bahais which was revealed August 27th, and which I got through the custom house with the assist-

ance of the American Consul at Haifa. Please ask Dr. Zia to translate it to Mrs. True and then give it to the STAR OF THE WEST. I do not just yet know when I shall reach America as I have some work to do in France first. I am writing an account of my last months with Abdul-Baha and family to Mr. Hannen which will probably be sent to all centers. . . .

I am sent forth again "to herald The Covenant" by *its holy Center*, and I shall do it with his divine assistance better and more powerfully than I have ever done. . . .

Please say to all the friends that I love them all, and I am ready to meet them in the spirit of the Center of God's holy Covenant which is naught save pure, spiritual divine love! I wish everybody success in the service of His Great Cause, and ask them to pray for me—the least and most unworthy of all His faithful servants. . . .

With most sincere Bahai greetings to you and your husband, I am as always,

Yours in the service and love of Abdul-Baha,

(Signed) *Lua*.

Port Said, Egypt,

Sept. 21, 1915.

Mr. Joseph H. Hannen, Washington, D. C.

My dear Bahai friend:

I arrived here a week ago from the island of Crete, having left Haifa on our American cruiser, *Des Moines*, which brought away from Haifa two hundred and ninety refugees and myself. I was ready to leave the middle of June on the U. S. S. *Tennessee*, but as some of the students in Beyrouth succeeded in getting away, Abdul-Baha decided that I should stay until later. When the news filtered through of the possibility of America declaring war, and our gunboat came to the very port of Haifa, he said: "Now is the time for you to go and give news to the friends in Egypt, Europe and America. It is a long time that they are without any word, and I desire to send you to them, after which you are to go and teach." Then he wrote a tablet to the friends in America, gave me my instructions, and I left. I shall send a photographic copy of the tablet on the next mail, with a short account of the last few days in Haifa, which were stirring and moving ones for everybody.

Abdul-Baha was well, though surrounded with the greatest dangers and difficulties when I left. He left Haifa for Nazareth at noon, August 29th, and I sailed the next morning, August 30th. . . . He has been encompassed by difficulties on all sides for months, and more especially since the locusts came and destroyed everything, which has caused hundreds to suffer and die from starvation. We were absolutely without news from any quarter for months, and greatly wondered why no one from America wrote, as it was the only neutral country from which news could come. And now that must cease also, as far as addressing Abdul-Baha is concerned; but I do hope you will try and write

Mirza Ahmad Sohrab, if only post cards. Letters via Constantinople must all pass the censorship, remember, so no word about war, politics or prophecies!

We passed through three bombardments, which were all localized, therefore no lives were lost. What the people are to do there this winter, only God knows. The cold rains will be an added misery to their already manifold woes. It was wonderful to witness the calm majesty of Abdul-Baha as he went about among the people, whose only hope and help he is! . . .

I shall come to America as soon as possible, though I have work to do elsewhere first. I enclose you a translation of the tablet above-mentioned, and will send photographic copy of the original next mail. I send the French translation, made in Haifa by Shougi Effendi, Abdul-Baha's grandson; also the English. Please let the friends see them. I have had such a fatiguing journey, and feel so very exhausted physically that I cannot write more at present; beside I only just have time to catch the mail, which closes at midnight. Please give my most sincere greetings to all in the service, and love of the Covenant of God, especially your dear wife, Mrs. Haney and Mrs. Parsons. Abdul-Baha said: "*Tell everyone now is the time to teach and spread the Cause!*" The friends in Cairo and here are all well, and send greetings to all in Washington.

O these days of trial and test! The whole world has been flung into the melting pot. Each individual soul must be put into the crucible and "tried as gold is tried and refined as silver is refined." The Center of the Covenant now sitteth as the Refiner, and it is he who judgeth the purity, capacity and station of every servant. He is the divine assayer who accepts and rejects. He alone knows the hearts, and in him only can one find justice and truth. He is the judge of the high court in the supreme concourse, who renders judgments in righteousness and stations the souls of his sincere worshippers! In this day all must be sure that he is the *Center* from which every *living* soul is sent forth, and to which every faithful and sincere one must turn!

More later. As ever, yours faithfully,

In the Center of the Covenant,

(Signed) *Lua.*

TABLET

Haifa, August 27, 1915.

To the beloved of God in America—On them be glory and bounty!

The maid-servant of God, Lua, was a long time occupied in India in spreading the fragrances of the love of God. She is now ready to return to the regions of America. Show her every consideration. She is firm in the Covenant of love. In reality she worked vigorously during her sojourn in India, and she is worthy of love.

(Signed) ABDUL-BAHA ABBAS.

Address letters to Mirza Ahmad Sohrab, care of Mirza Jalal Irani, Haifa, Syria.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Elm 1, 71 (October 16, 1915)

No. 12

“The confirmation of the Kingdom of Abha shall
descend uninterruptedly upon those souls
who are firm in the Covenant”

TABLET

To the beloved of God in America—On them be glory and bounty!

The maid-servant of God, Lua, was a long time occupied in India in spreading the fragrances of the love of God. She is now ready to return to the regions of America. Show her every consideration. She is firm in the Covenant of love. In reality she worked vigorously during her sojourn in India, and she is worthy of love.

(Signed) ABDUL-BAHA ABBAS.

Haifa, August 27, 1915.

ALLAH'O'ABHA!

On the opposite page we take pleasure in reproducing a photographic copy of the original tablet written by Abdul-Baha sent through Lua Getsinger to the Bahais in America, the English translation of which is given above. Perhaps, some who read the simple statements in this tablet may wonder why it was written at all, inasmuch as the bearer is well known to all the Bahais in America; yet to those who are informed of the spread of the Bahai Cause in the West, it is replete with meanings.

What we have in mind is this: It is the duty of Bahais, of course, to receive all, whether from the East or the West in the spirit of friendship, but as a protection to the Cause, Abdul-Baha has made it a rule that any one coming from the East, whether a Bahai or not, even if it be one of his own relatives, who does not bring a letter of permission written in his [Abdul-Baha's] own handwriting with his own signature—such an one must not be approached by the Bahais, who must even shun him.

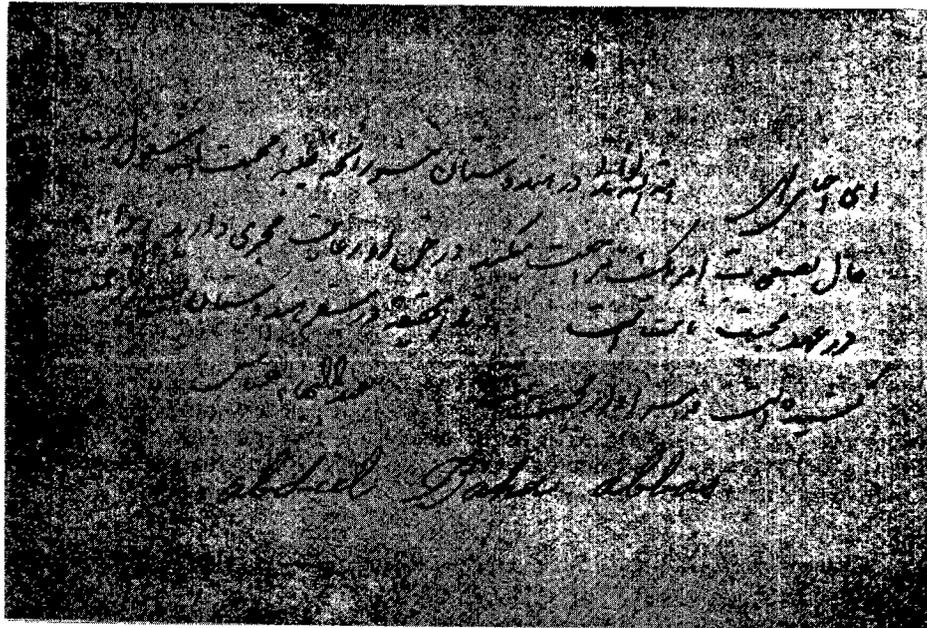
The following extracts from tablets and cablegrams sent by Abdul-Baha to Bahais in America, explain this important matter:—

Tablet revealed many years ago:

O ye beloved of God! Highway robbers are many and hypocrites are innumerable. The wolves clothe themselves with the shepherd's garment and thieves show themselves in the form of watchmen. Hereafter, if any Persian or Oriental come to those parts, even though he be from the very city of Akka, if ye find he does not possess a letter written by the hand and sealed by the seal of Abdul-Baha, you must decidedly avoid him. (*Signed*) ABDUL-BAHA ABBAS.

Cable from London to Wilhelmit, New York, received December 30, 1912:

Receive no Persian, even my family, without autographic permission. Communicate to all friends. (*Signed*) ABDUL-BAHA.



Facsimile of original tablet to the American Bahais brought by Lua Getsinger

From a tablet to Charles Mason Remey, Washington, D. C., translated by Mirza Ahmad Sohrab, London, England, December 29, 1912:

Awaken the friends, for ere long a test shall come. Perchance some persons, outwardly firm and inwardly wavering, shall come to those parts in order to weaken the faith of the friends in the Covenant of God. Let them be awake! Let them be mindful! As long as they see a trace of violation of the Covenant, they must hold aloof from the violator. Day and night let them strive so that the lights of the Kingdom of Abha may encircle the globe, and the darkness of error may be entirely dispelled. (*Signed*) ABDUL-BAHA ABBAS.

Cablegram received February 3, 1913, from Paris to Wilhelmit, New York:

We have reached Paris. Greetings to all. Any Persian, be he my own

son or daughter, if he comes to America without having a *new* permission written in my own handwriting or signature, do not meet him at all. Inform all cities. (*Signed*) ABBAS.

Cablegram from Paris, February 14, 1913, to Parsons-Remey, Washington:

I am servant of Baha! His holiness Baha'o'llah is unique and peerless. All must turn to Baha'o'llah. This is the religion of Abdul-Baha. Firmness in the Covenant means love and obedience to the command of Abdul-Baha. Announce this. (*Signed*) ABBAS.

Portion of a tablet to Mr. Roy C. Wilhelm, translated by Mirza Ahmad Sohrab, March 25, 1913, Paris, France. The original of this tablet is in Abdul-Baha's own handwriting:

Convey my longing greeting to all the believers of God throughout all the cities of America and announce to them on my behalf that if any person from amongst the Persian believers who may be well known as to his character, whether man or woman—although he may be my own son or daughter—comes to America and has not a *new* permission for his going to America written with my own handwriting and signed with my own signature, you must not give him any attention at all. Whosoever speaks with him is a violator of the Covenant! This question is most important. Undoubtedly you must show the utmost caution. There are some wolves in sheep's clothes who may claim to be shepherds. Whosoever from amongst the Persian believers arrives in America although he may be related to me,—that is,—even if he be my son-in-law or she be my daughter, first ask of him the letter giving him a *new* permission to come again to America. If he shows you any such letter, be most careful and attentive that it is my writing and my signature, that they may not be counterfeits. Then you cable to me and inquire about him. When the answer is received by you that it is correct then you meet him, otherwise do not associate with him. Announce the contents of this letter to all the believers and the maid-servants of the Merciful throughout America. (*Signed*) ABDUL-BAHA ABBAS.

Excerpt from tablet to Mrs. Harriet Cline, Los Angeles, Calif., translated by Mirza Ahmad Sohrab, Paris, March 29, 1913:

Today firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man. Any explanation which does not accord with the Covenant will have no effect whatever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed. This has been tried a thousand times: Any soul who violates the Covenant and Testament in the least degree, immediately he is cut off; even in this material world he will become afflicted with remorse and regret. (*Signed*) ABDUL-BAHA ABBAS.

From a tablet to an American Bahai, translated by Mirza Ahmad Sohrab, Paris, March 4, 1913:

Whosoever claims that Abdul-Baha has given to him a tablet or sent a cablegram he must prove it (by showing it). Do not accept the saying of anyone on mere statement. He must bring forth the unmistakable and valid

evidence, signed by my own written signature and not the signature on a cablegram which cannot be substantiated. (*Signed*) ABDUL-BAHA ABBAS.

Message from Abdul-Baha in his own handwriting, to the American Bahais, translated by Mirza Ahmad Sohrab, September 18, 1913, Ramleh, Egypt:

Any Persian, whether Bahai, or belonging to the ancient religions of Persia—in short, any Persian—without carrying in his hand a letter either in my handwriting, or signed with my signature, the believers must not associate with him or speak to him, even if he is Shougi Effendi or Rouhi Effendi (the two grandsons of Abdul-Baha). The friends must demand of him before anything else, his credential letter, written in my handwriting, or signed with my signature. (*Signed*) ABDUL-BAHA ABBAS.

Portion of a tablet to Mr. Charles Mason Remey, translated in Ramleh, Egypt, September 23, 1913:

I have repeatedly written that any Persian—although he be my relative or Afnan—if he has no credential in his hand, the believers must not at all approach him, or associate with him, because all the enemies of the Cause in Persia—Yahyais, Nakazeen and Sufists—are turning their attention to America and will come in order to weaken the Cause of God. You must protect the Cause of God, and write to every one, and awaken all, that they must not meet any Persian who has not in his hand a credential in my handwriting and signature. (*Signed*) ABDUL-BAHA ABBAS.

In response to a letter detailing the circumstances attending the arrival in San Francisco of two Persians from India (via Honolulu), without credentials, of their appearance at a Bahai meeting, of their being advised to leave and return to their hotel, and of their being entertained subsequently in the home of a believer, the following tablet was revealed by Abdul-Baha. Translated by Mirza Ahmad Sohrab, Ramleh, Egypt, September 30, 1913:

O thou who are attracted to the Kingdom of Abha! Thy letter was received. Its details concerning those two persons (Persians) became known. You have acted most reasonably. Every Persian, or non-Persian, who comes from the East and has not in his hand a letter from me, although he may be one of my relatives, the believers must not receive him, neither should they let him enter into their meetings. For some wolves are coming from Persia to those parts in order to tear the sheep of God, and to scatter the seeds of corruption and to become the means of division—especially the followers of Mirza Yahya. To receive those souls would be like permitting a thief to enter a home, or like letting a wolf into a flock (of sheep). Unquestionably this is not permissible!

A man may receive his own enemy into his house and show him the utmost respect and consideration, but it is not allowable to receive a thief into his house, nor a traitor into his home, nor a wolf into the flock. This would be injustice. Although the heart of the wolf is displeased at this, yet the sheep of God must be protected.

Show ye the utmost kindness toward enemies, that is, *ignorant* enemies, but not toward traitorous and treacherous enemies. I hope that through the divine bounty and favor you may be guarded and protected.

Say to those two persons (Persians): "Because we have explicit instructions in regard to this matter we cannot disobey them. It would have been

better for you to have gone first to Akka, and, receiving permission and credentials, to have come to America from there. Then you would have experienced the utmost consideration. You must likewise obey this command. If you are sincere believers, act according to this clear injunction." (*Signed*) ABDUL-BAHA ABBAS.

Portion of a tablet to Miss Juliet Thompson, New York City, translated by Mirza Ahmad Sohrab, October 29, 1913, Ramleh, Egypt:

Convey this message to each and all the believers in New York: *Any person* who comes to America from the East, whether Bahai or non-Bahai, although he may be one of my relatives, such as Mirza Jalal, Mirza Mohsen and Mirza Hadi (the three sons-in-law of Abdul-Baha), who has not in his hand a letter of permission in my handwriting and signature, the believers of God must not at all approach him, but shun him and know that he is a wolf—he has come to scatter the flock; a thief—he has come to rob the house.

From a tablet to the friends of God and the maid-servants of the Merciful, United States of America; translated by Mirza Ahmad Sohrab, home of Abdul-Baha, Mount Carmel, Haifa, Syria, April 19, 1914. (These words are in the handwriting of Abdul-Baha):

If a Persian comes from the East to those parts—supposing the impossible: Although he may be my own son, or the only daughter of Abdul-Baha—without having in his hand an epistle with my own hand and my own signature, to meet and hold conversation with him is forbidden. For whosoever goes to America without permission has no other aim save sedition and the violation of the Covenant. (*Signed*) ABDUL-BAHA ABBAS.

Tablet to Mr. Roy C. Wilhelm, New York City, translated by Mirza Ahmad Sohrab, August 2, 1913, Ramleh, Egypt:

The confirmation of the Kingdom of Abha shall descend uninterruptedly upon those souls who are firm in the Covenant. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohamed Ali on account of the violation of the Covenant descended to the lowest degree of humiliation, and yet they do not become mindful. They have seen how others through disobedience to the Testament have fallen into a well of degradation, and yet they are not awakened. This Covenant is the Covenant of his holiness, Baha'o'llah. Now its importance is not known befittingly; but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom he shall be cut off immediately.

Consider that during the life of Christ—May my life be a sacrifice to him!—his cause had no importance whatsoever; nay, rather the people scoffed and ridiculed him, and according to the text of the Gospel they called him Beezlebub. Now you can see the importance which it had later. (*Signed*) ABDUL-BAHA ABBAS.

In the light of the foregoing, further comment on our part is unnecessary. "Peace be upon those who follow guidance."

It is evident that those who are favored with a written word of approval from Abdul-Baha should receive every consideration. Lua Getsinger has been thus favored; "she is worthy of love."
—*The Editors.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Kudrat 1, 71 (November 4, 1915)

No. 13

Addresses by Abdul-Baha delivered at Washington, D. C.

ADDRESS DELIVERED AT A BAHAI BANQUET, RAUSCHER'S HALL,
NOVEMBER 9, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Mr. Joseph H. Hannen.

I FEEL a keen sense of joy in being present at this banquet this evening. For—praise be to God!—I see before me countenances which are radiant; ears which hear, which hearken to the melodies of the supreme concourse; hearts which are set aglow with the fire of the love of God; spirits which are exhilarated through the glad-tidings of God; souls sheltered beneath the overshadowing power of the Kingdom of Abha. I see before me here an assemblage of souls who are of the "chosen" and not of the "many called." And it is my hope that through the favors of Baha'o'llah he may keep all of you attracted to his Kingdom; that he may render you victorious in your service to the oneness and solidarity of men. May he assist all of those who are firm in establishing the unity and the oneness of the inhabitants of this earth. May all of you thereby become my partners and co-sharers in servitude.

Supplication

O Lord! Confirm and aid this assemblage. Confirm these souls through the breaths of Thy holy spirit. Enlighten the eyes by witnessing these radiant lights, and render the ears happy through Thy anthems and Thy summons. O God! Verily we have gathered

here in the utmost of love. We have turned to Thy Kingdom. We seek naught save Thee, and desire naught save Thy good pleasure! O God! Let this food be Thy manna from heaven, and suffer this assemblage to be a concourse of Thy supreme ones. May they be the cause of love to humanity and the source of illumination to the human race. May they be the instruments of guidance upon the earth. For verily Thou art Powerful, Thou art the Giver, Thou art the Forgiver and Thou art the Almighty!

After anointing and serving

In the world there have been organized many banquets, assemblages or meetings. There have been many banquets held; but those assemblages have gathered either for commercial purposes or have met in commemoration of political achievements. Meetings have been held for financing certain plans or for the promulgation of certain scientific accomplishments. They have been held to establish agricultural industries or for territorial agreements. Many are the assemblages which have been held in the world for consultation upon subjects of learning and education. These meetings have had for their object the advancement of civilization. But—

praise be to God!—this banquet and this assemblage are for no other purpose than love; for the purpose of showing forth the Kingdom; for manifestation of the traces of God; for reflecting the effulgences of the Kingdom of God; for connecting the hearts together; for service to the world of humanity; for the promulgation of humanitarianism and altruism; for promoting and advocating international peace; for the illumination of the world at large. Therefore such an assemblage as this is matchless, peerless, because every other assemblage is held for a limited object, for a personal reason, whereas this meeting is for God and God only; for the love of God. It is for the love of the hearts of men. It is for the oneness of the world of humanity. So it behooves us to offer thanks to God, for He has confirmed us in attaining hereto. He has suffered us to be servants of the world of humanity, to be advocates of universal peace amongst the religions; to herald universal peace amongst the races; to establish universal peace amongst the nations and all peoples.

It is my fervent, fond hope through the favor of God that this present meeting may be instrumental in ushering in the day when the standard of the oneness of the world of humanity shall be held aloft in America. May it be the first real foundation of Universal Peace. May it have for its object universal service to man. May it be divine philanthropy to humanity. May it never observe any distinctions or differentiations. May you consider all the religions as the servers of God, and may you regard all the races as avenues of God's Manifestations. May you know humankind to be the sheep of God, and may you know for a certainty that God is the real Shepherd of all. Consider how this kind and tender Shepherd most gently cares for all His flock; how He leads them to green pastures and beside the still waters; and how well He protects them! Verily this real Shepherd observes no distinctions

whatsoever. To all the sheep He is kind. Therefore we must emulate the example of God and strive in pathways of good and well-wishing for all humanity. May we endeavor with heart and soul to reconcile the religions of the earth, to reconcile the peoples of the earth, to reconcile and unify all the nations. May we uphold the flag of solidarity, and may we enkindle a light which shall illumine all regions with the radiance of oneness. May all our purposes be centralized in the earnest desire of attaining the good-pleasure of God, and may our supreme efforts be directed to the welding together of the human household. Let us not regard our own respective capacities; nay, rather let us regard forever the favors of God. The drop must not observe its own limited capacity. Nay rather, it must regard the sufficiency and capacity of the ocean which ever glorifieth the drop. The tender and simple seed, solitary though it may be, must not look at its own lack of power. Nay rather, its attention must ever be directed to the sun, in the rays of which it basks; and it must ever consider the downpour of the cloud of mercy. For the bounty of the cloud, the effulgence and heat of the sun and the breath of the vernal zephyrs can transform the tiny seed and develop it into a mighty tree. And may you remember that a single infinitesimal atom in the ray of the sun and through a shining beam of the solar energy becomes glorified and radiant.

Therefore let us ever trust in God and seek confirmation and assistance from Him. Let us have perfect and absolute confidence in the bounty of the Kingdom. Recall the events connected with souls of by-gone times, in the beginning of their days; and again regard them when, through the assistance and the aid of God, they proved to be the mighty ones of the earth. Remember the fact that Peter was a fisherman, but through the bounty of the Kingdom he became the great apostle. Mary, the Magdalen,

was a villager of lowly type, and that selfsame Mary, the Magdalen, was changed and became the means of conferring confirmation upon the disciples. Verily she served the Kingdom of God in such wise as to render herself well-known and oft-mentioned by the tongues of men. She is shining even today from the horizon of eternal majesty. Consider how colossal is the bounty of God. A woman such as Mary Magdalene God selected to be the channel of confirmation of the disciples, and a light of nearness in His Kingdom. Consequently

trust ye in the bounty and grace of God, and rest assured in the bestowals of God's eternal outpouring. I am hopeful that each one of you may become a shining light, even as these electric lights are now shining. Nay rather, may each one of you become a luminary like unto a sparkling star in the heaven of His good will. This is my supplication at the throne of God. This is my hope through the favors of Baha'o'llah. In behalf of all of you I offer this supplication, and with a contrite heart do I beg for you assistance and eternal bestowal.

ADDRESS DELIVERED AT 1252 EIGHTH STREET, N. W.,
NOVEMBER 10, 1912.

Dr. Zia M. Bagdadi, interpreter; stenographic notes by Mr. Joseph H. Hannen.

THIS is a beautiful assembly. This is a very good assembly. I am very happy that the whites and the colored are together. This is the cause of my happiness, for you are all the servants of one God, and all are brothers, sisters, mothers and fathers. In the sight of God there is no white and there is no colored. In the sight of God all are as one. Any one whose heart is pure is dear to God, whether white or colored, red or yellow. Among the various animals there are colors. Among the doves that you see, some are white, some black, some yellow, red; but, notwithstanding this, they are in the utmost happiness and fellowship with each other. There is no distinction whatever, because they are all doves. Now you all are human. The doves understand that there is no distinction between their colors. Therefore they live together in the utmost fellowship. Man is intelligent and thoughtful; he has powers of mind. Why, then, should he be bound by distinction of color or race? There is no sheep which says to the other: "I am white!" or "You are black, and I

am brown." Nay rather, they graze together in the utmost love, live together in the utmost unity and happiness. How can man be limited by colors? What are colors, anyway? The important thing is that in reality all are human. All are one progeny of Adam. Inasmuch as they are all one family, why should they be separated?

I had a servant who was colored; his name was Isfandiar. If a perfect man could be found in the world, that man was Isfandiar. He was the essence of love; radiant with sanctity and perfection. He was luminous like unto this light. Whenever I think of Isfandiar I am moved to tears, although he passed away fifty years ago. He was the faithful servant of Baha'o'llah. He was entrusted with the secrets of Baha'o'llah. The shah of Persia especially wanted him because he knew the secrets of Baha'o'llah; therefore the shah wanted him very much and inquired continually as to his whereabouts. His holiness Baha'o'llah was in prison; but the shah of Persia had appointed several persons to find Isfandiar. Perhaps more than a

(Continued on page 102)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Kudrat 1, 71 (November 4, 1915)

No. 13

1850—Arthur P. Dodge—1915

A pioneer of the Bahai Cause in America has passed to the life beyond. The name of Arthur Pillsbury Dodge will ever be associated with its development in the western world, for he was an active worker and well known. In its memorial issue, the STAR OF THE WEST plans to mention his services in the Cause he loved. On behalf of the Bahais everywhere, we extend heartfelt sympathy to the bereaved.

—The Editors.

[NEWSPAPER CLIPPING]

ARTHUR P. DODGE DEAD, AFTER
VARIED CAREER.

Lawyer, Inventor, Publisher, Author and
Student of Religion Succumbs
At Sixty-five.

Arthur Pillsbury Dodge, lawyer, inventor, publisher, and member of the bars of New York, New Hampshire, Illinois, and Massachusetts, died October 12th at his home in Freeport, L. I., in his sixty-sixth year. He was born in Enfield, N. H., and was a direct descendant of Simon Dodge, who came to this country from England in 1630. Mr. Dodge educated himself, and was admitted to the bar of Massachusetts in 1879, and for a time was attorney for

Mary Baker G. Eddy, at that time an apostle of Phineas Parker Quimby, the founder of Christian Science.

In 1886 Mr. Dodge founded *The New England Magazine*, and later founded *The Bay State Monthly* and *The Granite State Monthly*. Dr. Edward Everett Hale and William Dean Howells were both associated with Mr. Dodge in these enterprises.

In 1892, Mr. Dodge went to Chicago and was admitted to the bar of Illinois and became interested with the late George M. Pullman and devoted his time to the development of the Dodge System of Stored Heat Motive Power. Later he founded the Kinetic Power Company, the Dodge Motor Company, and the Kinetic Manufacturing Company.

Mr. Dodge bought the franchise of the Babylon Railroad at Babylon, L. I., and, with the aid of the late Colonel Robert G. Ingersoll, planned to use it to demonstrate his system of stored heat motive power. Later he sold the franchise to the Pennsylvania Railroad. In 1900, in company with his wife, who was Miss Elizabeth Ann Day of Boston, and whom he married in 1870, he made a pilgrimage to the ancient prison city of Acre in Palestine, Syria, where Abdul-Baha Abbas was proclaiming the Bahai message to the world. Three years ago, Abbas visited this country and was entertained by Mr. Dodge, who made arrangements whereby he was allowed to preach the gospel of

Universal Peace and Unification of Religions in a number of important churches throughout the United States.

Mr. Dodge was a profound student of religion and was the author of a number of books on religion, the most recent of which were "The Truth of It" and "Whence? Why? Whither?"

He is survived by his wife and three sons, William C. Dodge, a lawyer of 14 Nassau Street; Wendell Phillips Dodge, editor of the *Strand Magazine*, and Richard P. Dodge, a scenic artist.

His funeral services will be held from his late residence at Freeport on Thursday and the interment will take place in the Dodge plot in Wakefield, Mass.

Messages from Abdul-Baha to Bahais in Germany

PORTION of letter from Mirza Azzizollah dated Haifa, July 30, 1915, addressed to Miss Alma S. Knobloch, Stuttgart, Germany.

"I translated all the enclosed letters immediately and offered them to our beloved Abdul-Baha. He became very happy thereby. He loves all of you, dear friends. He often speaks highly of the character of his German children. He says: 'They are pure, their nature is not stained by any disagreeable quality. They are readily confirmed by the hosts of the Kingdom. They are blessed in their activities in serving and helping the negligent and distressed. Their success in the service of the kingdom of God is sure.'

"Dear sister, he praises them so often that I do not know which time to write. I have only to congratulate all for their nobility of character which attracts so many blessings from him.

"Also I pray that he may keep them always under his guarding staff, safe from the thieves of worldly desires, pride and negligence. I am sure he does

this, and consequently they will always strive and shine brilliantly among other friends upon the horizon of the Cause."

Message from Abdul-Baha, to the Bahais of Germany, through Frau Consul Schwarz, translated by A. S. Bahadur, Mount Carmel, July 25, 1915:

"O dear friends!

"Praise be to God, we are all well and safe under the shelter of divine patronage and protection. We are in the utmost harmony; we pray night and day and beseech God's mercy for all the people of the world, that He may not look at the capacity of His creatures (at what the people deserve), but may He deal with them through His mere Blessing and Grace, so that the means of comfort and joy may be attained; so that the hearts may become lamps for (His) lights, and the souls (people) may attain God's pleasure. This is our utmost desire and longing. And you also pray that the ocean of bounties may rise in waves, and all the people may be

come immersed in the ocean of God's forgiveness.

"God be praised! Strong love is produced between Germany and Islam. The Islamic world is in love with the Germanic world. The former loves exceedingly, the latter.

"What a good friendship is produced! We hope that this love and friendship

will give rise to great results, that it will influence others (nations) also.

"By the grace of God, we are well and happy. We hope that you are happy too. Your postal cards were received. As they bear the glad-tidings of your good health, they became the cause of our delight and joy. May peace be upon you!"

ADDRESS DELIVERED AT 1252 EIGHTH STREET, N. W.

(Continued from page ninety-nine)

hundred policemen were appointed to go in search of him. If they had succeeded in catching him, they would not have killed him at once. Nay rather, they would have cut his flesh into pieces to force him to tell them the secrets of Baha'o'llah. But Isfandiar with the utmost dignity used to walk in the streets and bazaars. One day he came to us. Mother, sister and I had a place near a corner, because they frequently injured us. We said: "We must go to a place where they do not know us." I was a child at that time. At midnight Isfandiar came in. Mother said: "O, Isfandiar, there are a hundred policemen seeking after you. If they catch you they will not kill you at once, but they will torture you with fire. They will cut off your fingers. They will cut your ears. They will put out your eyes, to force you to tell them the secrets of Baha'o'llah, you who are the servant of Baha'o'llah. Go away; do not stay here." He said, "I cannot go, because I am indebted in the street and in the stores. How can I go? They will say that the servant of Baha'o'llah has eaten and devoured the property of the people. Unless I pay all these debts, I cannot go. But, if they take me—never mind. If they kill me—never mind. If they punish me, there is no harm in that. But to go away is impossible. I must strive and pay all my debts. Then I will go." For one month Isfandiar went about in the streets and bazaars. He had things to sell and from his earnings he used to pay his debts. In fact, they were not his debts,

but the debts of the court, for they had confiscated our properties. Everything we had was taken away from us. The only thing that remained was our debts. He paid all our debts; not a single penny remained unpaid. Then he came to us and said "Good-bye!" and went away. Afterwards Baha'o'llah was released from prison. We went to Bagdad, and Isfandiar came there. He wanted to stay in the same home, and Baha'o'llah the Blessed Perfection said: "When you fled away there was a Persian minister who gave you shelter, at a time when no one else could give you protection. Because he did give you shelter and protect you, you must be faithful to him. If your master is satisfied, then come to us; but if he does not want you to go, do not be separated from him." His master said: "I do not want to be separated from Isfandiar. Where can I find another like him, with such sincerity, such faithfulness, such character, such power? Where can I find one? O, Isfandiar! I am not willing that you should go, yet if you wish to go, let it be according to your own will." But because the Blessed Perfection had said, "You must be faithful," Isfandiar stayed with his master until he died. He was a point of light! Although his color was black, yet his character was luminous, his mind was luminous, his face was luminous. Truly, he was a point of light.

Then it is evident that excellence does not depend upon color. Character is the true criterion of humanity. Anyone

who possesses a good character, who has faith in God and is firm, whose manners are good, whose speech is good,—that one is accepted at the threshold of God, no matter what color he may be! In short—praise be to God!—you are the servants of God. The love of Baha'o'llah is in your hearts. Your souls are rejoicing in the glad-tidings of Baha'o'llah. My hope is that the white and the colored will be united in the utmost love and fellowship, with complete unity, associating in real amity and brotherhood. Associate with each other, think of each other and be like unto a rose-garden. Anyone who goes into a rose-garden will see various roses, white roses, pink roses, yellow roses, red roses—all growing together and replete with the utmost adornment. Each one is the adornment of the other. Were all of one color, the garden would be monotonous to the eye. If they are all white or all yellow or all red, the garden would lack variety and attractiveness. But when the colors are varied, white, pink, yellow, red, there will be the utmost beauty. Therefore I am hoping that

you will be like unto a rose-garden. Although different in colors, yet—praise be to God!—you receive rays from the same sun. From one cloud the rain is poured upon you. You are under the training of one Gardener, and this Gardener is kind to all. Therefore you must manifest the utmost kindness towards each other, and you may rest assured that whenever you are united, the confirmations of the Kingdom of Abha will reach you, the heavenly favors will descend upon you, the bounties of God will be given to you, the sun of reality will shine upon you, the cloud of mercy will pour its showers upon you, and the breeze of mercy will waft its fragrances upon you.

I hope you will continue in unity and fellowship. How beautiful to see colored and white together! I hope. God willing, the day will come when I shall see the red men, the Indians with you, also the Japanese and others. Then there will be white roses, yellow roses, red roses, and a very beautiful rose-garden will be organized!

ADDRESS DELIVERED AT 1901 EIGHTEENTH STREET, N. W.,
NOVEMBER 10, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Mr. Joseph H. Hannen.

I AM well pleased with the friends of Washington, and entertain the utmost of joy for them. Likewise I am pleased with all the friends living in the environs of Washington, like Baltimore, etc., for I have observed that their hearts are attracted to the love of Baha'o'llah. Their sight is occupied with the kingdom of Baha. Their spirits are joyous through the glad-tidings of Abha. Verily they are servants of the Cause of God. All are endeavoring to serve, and the utmost of their desire is to enter into the kingdom of Abha and draw near to God. On that account I am very happy and I am well pleased with them. For all do I pray. May

the favors of the Blessed Beauty (Baha'o'llah) encompass them all, and may the lights of the sun of reality shine upon all. May you all be united and assured. As a united force may you as one, singly and alone serve God's Cause; and I give you the glad-tidings that the confirmation of God will reach you. Be assured of this. Ye will become illumined. Ye will become conquerors.

But after I leave, perhaps some people will arise in opposition to you, heap persecutions upon you, and in the papers there may be articles against the Cause. Rest ye in assurance of firmness. Be ye well poised. Be ye serene,

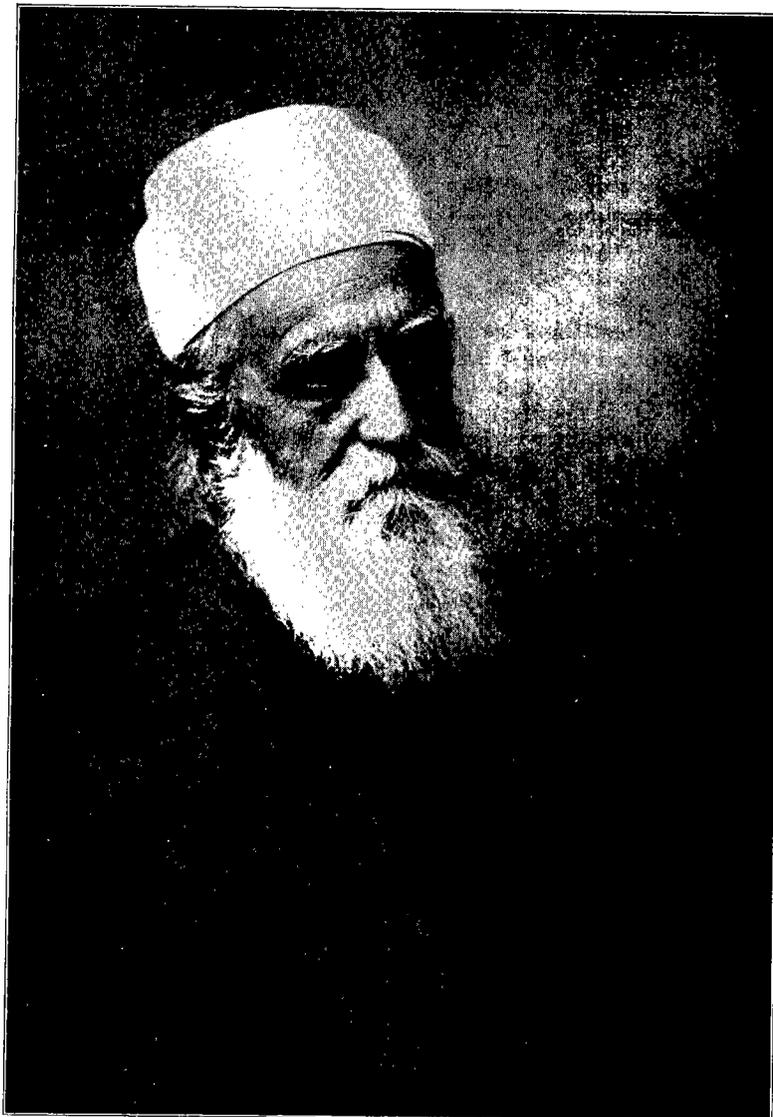
and remember that they are only as the twittering of sparrows, and they will pass away. If it be not so, the fame of the Cause will not be widespread and the summons of God will not be heard. Consider the times of the past. Regard, for instance, the days of his holiness Christ and the days subsequent thereto. How many were the books compiled against his holiness! How many were the calumnies attributed to him! How many were the utterances in the temples against his holiness! How many were the accusations against him, and what hatred and persecutions! How many scoffed at him in derision! How many were the titles they bestowed upon him! They even designated him Beelzebub—satan. They did not say “Jesus.” They used the term Beelzebub. Beelzebub was crucified, they said. Beelzebub was captured. Upon the head of Beelzebub was placed the crown of thorns. Beelzebub was taken and paraded through the streets, they said. This is the name of the Jews for Christ, and you will find it in the Gospels. It is recorded there. Likewise many were the forms of reviling and persecution. Witness in the Gospel, how they went as far as spitting in his face, cursing him, anathematizing him, and bowing backward towards him, saying: “Peace be on thee—thou king of the Jews!” “Peace be on thee, thou destroyer of the temple!” “Peace be on thee, thou king and pretending builder of the temple in three days!” How many were the philosophers of the times, Romans and Greeks, who wrote against his holiness Christ! Even the kings wrote against him. Many were the calumnies indeed. One of the Caesars who was a philosopher wrote a book. In that book, concerning the people of Christ, he says: “The most degraded of people are the Christians. The most immoral of the people of this time are the Christians. Jesus of Nazareth has led them astray.

O people! If you wish to know who Jesus is and what Christian means, go and ask his relatives. Go and ask the Jews who knew him. See what a bad person he was; how degraded he was.” There were many similar accounts. But remember that these did not affect the Cause of Christianity. Nay rather, Christianity advanced daily in power and potency.

Day by day the majesty of Christ grew in splendor and effulgence. Therefore my purpose is to warn you against accusations, against certain complaints, criticisms, revilings, and upbraidings in newspaper articles, or other publications. Be not disturbed by them. They are the very cause of confirming the Cause; the very source of upbuilding the movement. I hope that God may confirm it that ten or twenty ministers of the churches may arise and with bared heads cry at the top of their voices, saying to the people that the Bahais are misguided. I would like to see that day, and I want you to know that on that day something is going to happen. That is the day when the Cause is going to spread. Baha’ollah has pronounced such as these the couriers of the Cause. They will proclaim from the pulpit that these Bahais are fools; that these Bahais are a bad lot; but be ye steadfast in the Cause of God. They will spread the Cause of Baha’ollah.

My purpose is this.—that his honor Mirza Abul Fazl has written a treatise* answering the criticisms of a London preacher. It is published in Chicago; Mr. Windust has copies of it, and the copies are for distribution. Each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances accusations and criticisms, you will be well armed.

*Refers to “The Brilliant Proof” by Mirza Abul Fazl. It was published by Abdul-Baha during his sojourn in America. Mr. Windust was the printer of the book. It can be had of the Bahai Publishing Society, P. O. Box 283, Chicago. Price, 15 cents.



THE CENTER OF THE COVENANT
THE GREATEST BRANCH
ABDUL-BAHA ABBAS

"When the ocean of My Presence
hath disappeared and the Book of Origin
is achieved to the end, turn your faces
toward Him-Whom-God-hath-purposed,
who hath branched from this Pre-Existent
Root."—Words of BAHÁ'O'LLAH.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA' O'LLAH.

Vol. VI

Kowl 1, 71 (November 23, 1915)

No. 14

[Following its usual custom, this issue of the STAR OF THE WEST emphasizes "The Center of The Covenant" in the person and function of ABDUL-BAHA, inasmuch as the Twenty-sixth of November is the "Feast of the Appointment of The Center of The Covenant."—*The Editors*]

"These Great Days are swiftly passing and once gone can never be recalled; so while the rays of the Sun of Truth are still shining, and the "CENTER of the COVENANT of GOD" is manifest, let us go forth to work, for after a while the night will come and the way to the Vineyard will not then be so easy to find."
—ABDUL-BAHA

The Covenant of God*

By GEORGE O. LATIMER

IN all the Holy Scriptures the "Covenant and Testament" of God has been given to man through the prophets and in order to clearly and fully comprehend the Bahai Revelation it is necessary to understand the meaning and purpose of this Covenant and Testament as it has existed in past ages as well as its importance in this present day. As the term implies, a "covenant" means a compact or an agreement and a "testament" is a document by which one disposes of his property after his death. In legal phraseology the term, covenant, is used in the sense of a mutual promise and necessarily implies that there are two parties to the agreement: the *promisor* and the *promisee*. The promisor agrees to fulfill certain conditions upon the performing of certain acts by the promisee.

Now the "Covenant of God" is a promise, with the Creator as the party of the first part and the people of the world as the party of the second, that "at the 'end of the days,' God will es-

tablish His kingdom on earth as it is in heaven." In each successive cycle this Covenant or promise has been renewed with man by the Word of God speaking through His Manifestations, but each time it has been given in a different testamentary form. A testament requires two witnesses to make it valid, and the preceding and succeeding prophet in each dispensation have been these witnesses. For example, Moses promised the coming of Christ and Christ said that he fulfilled the prophecy of Moses, thus these two were the witnesses to God's Covenant, and in like manner, this has been the case in every age.

The subject is clearly explained in the following tablet from the pen of Abdul-Baha:

"His holiness Abraham—On him be peace—made a covenant concerning his holiness Moses and gave the glad-tidings of his coming. His holiness Moses made a covenant concerning the 'promised one,' i. e., his holiness Christ, and an-

*Note—Compiled in Stuttgart, Germany, during August, 1914. This manuscript was presented to Abdul-Baha personally by Mr. Latimer while in Akka in October of the same year. Abdul-Baha gave consent to its publication.—*The Editors*.

nounced the good news of his Manifestation to the world. His holiness Christ made a covenant concerning the Paraclete and gave the tidings of his coming. His holiness the prophet Mohammed made a covenant concerning his holiness the Bab, and the Bab was the one promised by Mohammed—for Mohammed gave the glad-tidings of his coming. The Bab made a covenant concerning Baha'o'llah and gave the glad-tidings of his coming, and Baha'o'llah was the one promised by his holiness the Bab. Baha'o'llah made a covenant concerning a promised one who will become manifest after one thousand, or thousands of years. He likewise, with his Supreme Pen, entered into a *great covenant and testament* with all the Bahais whereby they were all commanded to follow the Center of the Covenant after his (Baha'o'llah's) departure, and turn not away, even to a hairsbreadth, from obeying him."

In reality, there has been but one Covenant. Each prophet has renewed this Covenant in a different manner and to distinguish the promise of one from that of the other, it is spoken of as the covenant of Abraham, the covenant of Moses, etc., and in this "latter day" it has been referred to by Jeremiah (31:31) as the "new covenant."

Thus God has entered into this Covenant with all His Manifestations and each in turn has given it to the world, but always in a new form according to the understanding of the people. The story of Adam and the Garden of Eden is an account of this Covenant. Again the Ark of Noah represents this Covenant. The "everlasting covenant" with Abraham that "his seed would inherit the earth" explains the promise, Moses fulfilled this Covenant on Mount Sinai. Christ referred to this Covenant when he spoke of Peter as the "rock" upon which the church was to be built. Again the account of Fama-Gadeer (where Mohammed told the people to turn to his successor, Ali) relates to this Covenant. The *Book of Beyan*, in which the Bab commanded his followers to turn to

Baha'o'llah as the one "Whom God shall Manifest," is this same Covenant, and the *Kitab-el-Ahd* (Book of the Covenant), written by Baha'o'llah, is the establishment of this same Covenant.

This Covenant is the source of order in the world. In the words of Abdul-Baha: "The Covenant is an Orb which shines and gleams forth unto the universe. Verily, its lights will dispel darkness, its sea will cast out the froth of suspicion upon the shores of perdition. Verily, naught in the world can resist the power of the Kingdom. Should all mankind assemble, could they prevent the sun from giving its light, the winds from their blowing, the clouds from their showers, the mountains from their firmness or the stars from their beaming? No! by the Lord, the Clement. Everything (in the world) is subject to corruption, but the Covenant of thy Lord shall continue to pervade all regions."

Each one of the prophets testified to the renewal of this Covenant by the one who was to come after him and at the same time pointed to the final Covenant which would be a culmination of all the preceding ones and which would be the establishment of God's Kingdom in the hearts of mankind. In the *Old Testament* this Covenant has been symbolized by salt. Moses commanded that all offerings be seasoned with the "salt of the covenant of God." In Numbers 18:19, it is referred to as "a covenant of salt forever before the Lord." In Chronicles II, 13:5, it is stated that the Lord gave the kingdom of Israel over to David and his sons by "a covenant of salt." Again Christ says to his disciples (Matt. 5:13): "Ye are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted?" Salt has been used to characterize the spiritual power which gives life to humanity and if one is deprived of its savor by losing hold of the Covenant his spiritual sustenance is cut off.

Today, the symbol of the spiritual power of the Covenant is love. All through the biblical scriptures the wrath

STAR OF THE WEST

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Editorial Staff: ALBERT R. WINDUST — GERTRUDE BUIKEMA — DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GON!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VI

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No. 14

of God is called down upon those who violate the Covenant of God or loose hold thereof, but His protection is guaranteed to all who come under its divine power. In the present day, the Covenant has again been the means of illuminating mankind. Abdul-Baha says: "The Covenant has such a sway that it astonishes the minds. In every region the sign of the power of the Covenant is apparent and manifest. For instance, in Persia the fire of revolution blazed in such wise that all communities, government and nation became afflicted with the most severe trials; but the power of the Covenant protected the Bahai friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the Religion of God and the diffusion of the Word of God. Now all the parties in Persia are wondering how the people of Baha' were guarded and protected." (Extract from a Tablet.)

Thus in every age the people have been commanded to "remain firm in this Covenant," i. e., to perform their part of the agreement, for unless both parties carry out their side of the agreement, the

Covenant becomes invalid and cannot be established. The way in which the people are to fulfill their side of this compact is to turn to God with open hearts and to follow His commandments and abide in His love. When they do this the confirmations of heaven will reach them; all their desires and longings will be fulfilled by the establishment of this very same Covenant.

Today, this Covenant is fulfilled by the Manifestation of the three Bahai teachers: the Bab, Baha'o'llah and Abdul-Baha. The coming of the *three* to establish the Covenant in this day—one as the "Forerunner," one as the "Lord of Hosts," and one as the "Center of the Covenant"—was promised by God in the clearest of terms through the prophet Malachi (3:1): "Behold I will send my [1] messenger, and he shall prepare the way before me; [2] and the Lord, whom ye seek, shall suddenly come to his temple; [3] even the messenger of the covenant, whom ye delight in, behold he shall come, saith the Lord of Hosts." It is not meant however, that these three holy personages are to be considered as separate manifestors of the Word of God in this day, for the Word of God is

ever given in its oneness and singleness, i. e., it is made manifest through only one channel or individual at a time.

The reality of their Manifestation is likened unto that of a tree: the Bab, known as the "First Point" of this Revelation, is the first off-shoot from the seed of the Tree; Baha'o'llah is the "Pre-existent Root" of the same Tree, and Abdul-Baha is the "Greatest Branch" of that Tree. All parts of the Tree are nourished by the same osmosis (the Word of God), and each is dependent on the other for sustenance. In the botanical kingdom, the direct, upward growing branch of the tree is known as the main or greatest branch of the tree while all the other branches are considered as offshoots from this main branch. The seed of the tree is its manifestation, for it is the seed itself which appears in the form of branches, leaves and fruits. The fruit cannot be ripened and perfected save through the branch, and without the fruit the potentiality of the seed ceases to exist. The people of the world are the leaves of this tree and the leaves receive their nourishment through the branch. When the connection with the branch is severed they drop off from the tree and wither up. The purpose of the tree is to produce fruit and while the root may live for awhile without its branch, yet it is not able to complete its existence; therefore the root and the trunk are one and each is subservient to the other for the perfection of their manifestation. "The essential object is the Tree, the foundation is the Tree, and the Universal Reality is the Tree."

The perfection of this "Branch" has been foretold by God through Zechariah (3:7): "For, behold, I will bring forth my servant, the Branch"; and the promise was also given through Isaiah (11:1): "And there shall come forth a rod out of the stem of Jesse. [Baha'o'llah descended from Jesse, the son of Abraham—not Jesse, the father of David], and a Branch shall grow out of his root, and the spirit of

the Lord shall rest upon him." Again Isaiah said (4:2): "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely."

The branch is the center of the tree's existence; likewise in this world of creation there is a center for everything and all the bounties of existence come from that center. For example, everything in this physical world is dependent for its existence upon the center of gravity which holds all the physical bodies together. If anything should detach itself for one instant from this center of attraction it will immediately fall off into space, and so far as part of the life of this planet is concerned it will cease to exist. In our solar system the sun is the center of illumination. All forms of genesis appear through its light and heat, without which there would be no growth and development; there would be no vegetable kingdom, no animal kingdom, and all life in the world would cease to exist. The earth, the moon and all the planets receive their illumination from this same sun, and if deprived of its rays they would be in eternal darkness. In the mineral kingdom the elements are held together by a center known as chemical affinity, and likewise there is a center for all life in the vegetable world. Again the human organism is a unit composed of various organs all dependent upon one center—the heart—for life and sustenance. As long as all the different parts are in perfect connection with the heart, they co-ordinate and perform their separate functions in harmony and accord, and life will be manifest in its fullest perfection; but if the supply of life-giving blood is cut off from one of the members of the body, immediately that organ begins to disintegrate and die. In turn its death will cause the contamination of the other members, and eventually the entire body will become diseased, and death will be the result. In our commercial life there is a focusing point that controls affairs. The heart of the city is the business

center which regulates the life of the entire city. In a like manner there are co-ordinate units of centralization for the social, civic and political welfare of the community. In fact, everything in the material world demands a centralizing of forces for the well-being and progress of humanity.

Now, the material world is a counterpart or reflection of the spiritual world and as there is a center of attraction for everything in the terrestrial globe—this being an universal law of nature—likewise, there must be a center of attachment in the spiritual world. In every age the absence of this center in the spiritual world has been the cause of the decline and departure of the spirit from religion. Differences and misunderstandings have crept in and falsehood has supplanted truth, creating new sects and thus destroying the very foundations of religion. Strife and contention makes division, and separation is the cause of death, for every creation is an organized unit, the members of which are held together by the center of attraction.

Because in former times there was no distinct center of the Covenant of God, after each renewal, decay set in and the Word of God became contaminated by man-made creeds and dogmas which in turn caused disagreement, opposition and bitter struggle throughout the centuries, down to the present time; and now this strife in the spiritual world, as well as in the physical world is at its height for the very reason that this Center is *unknown*.

In former ages no distinct personage had been appointed to be the Center which was to differentiate between truth and falsehood and thus eradicate all differences arising in the mind of man. Many have thought that Peter was made the expounder of the Book, when Christ said, "Thou art Peter, and upon this rock will I build my church"; but this was only an indication and confirmation of Peter's faith, for the word "rock" was used as a symbol of faith, and the Christian church was established through

the faith of the people in Christ. Yet there were dissensions in the time of Christ because there was no Center, and men began to interpret and explain his teachings in the way that most benefited themselves. The separation between Roman and Greek church was due to a small question of interpretation—whether a word meant "by" or "through." Today the signs of man are far more evidence in the church, than the signs of Christ.

Therefore, in order to have accord and harmony in the spiritual world, and the establishment of God's Kingdom of love and peace on earth, and the uniting of all peoples under the tent of oneness, a Center is necessary, and *Abdul-Baha has been appointed that Center*. He is the Explainer of the Word and the Expounder of the Book of God revealed to the world in this day through Baha'o'llah. In the *Kitab-el-Ahd* (Book of the Covenant) the *Tablet of the Branch*, and in numerous writings, Baha'o'llah clearly appoints Abdul-Baha, the Greatest Branch, as the one to whom all should turn for spiritual guidance and knowledge after his departure. He writes in his Will and Testament: "When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him-Whom-God-hath-purposed, who hath branched from this Pre-Existent Root. The aim of this blessed verse hath been the Greatest Branch." Again he commanded: "After My departure turn to the Branch for what ye do not understand," and in a tablet to Abdul-Baha addressed "O Thou My Greatest Branch," he said, "Verily, We have ordained Thee the guardian of all the creatures, and a Protection to all those in the heavens and earths, and a Fortress to those who believe in God, the One, the Omniscient! I beg of God to protect them by Thee; to enrich them by Thee, to nourish them by Thee; and to reveal to Thee that which is the Dawning-point of riches to the people of Creation, and the Ocean of Generosity to

those in the world, and the Rising-point of favor to all nations. Verily, He is the Powerful, the All-knowing, the Wise! I beg of Him to water the earth and all that is in it by Thee, that there may spring up from it the Flowers of Wisdom and Revelation and the Hyacinths of science and knowledge." Also in another tablet: "Thou knowest, O my God, that, verily I have chosen Him, only because Thou hast chosen Him; I have elected Him, only because Thou hast elected Him. Therefore assist Him by the Hosts of Thy Heaven and earth. Help Thou, O My God, whosoever may help Him! choose, whosoever may choose Him! strengthen whosoever may advance toward Him! and reject whosoever may deny Him and desire Him not!"

These are a few of the many utterances of Baha'o'llah referring to the appointment of Abdul-Baha as the Center of His Covenant. This does not mean that Abdul-Baha is the "Promised One" of Baha'o'llah, for that One will not appear until after one thousand or thousand of years, but it means that Abdul-Baha has been made the Standard differentiating falsehood from truth, and his explanations of the meanings of the texts and verses are the truth.

Therefore, again in this day, all the people are exhorted to firmness in God's Covenant, and this is accomplished by turning to Abdul-Baha for enlightenment and guidance in all affairs. He says: "Firmness in the Covenant means *obedience*, so that no one may say, 'This is my opinion'; nay rather, he must obey that which proceeds from the Pen and Tongue of the Covenant. Any explanation which does not accord with the Covenant will have no effect whatsoever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed. Know this for a certainty that *today, the penetrative power in the arteries of the world of humanity, is the power of the Covenant. The body of the world will not be moved through any power except through the power of the Covenant.* There is no other power

like unto this. This Spirit of the Covenant, is the real Center of love and is reflecting its rays to all parts of the globe, which are resuscitating and regenerating man and illuminating the path to the Divine Kingdom."

Through all His Prophets, God has urged the people to firmness and obedience so that His *Everlasting* Covenant may be established: It is His universal law that all things which are not attached to their life-giving Center, disintegrate and die, and in order to preserve the oneness of all humanity, He has made known that spiritual Center which will unite all and establish His Kingdom in the hearts of men.

When the electric light bulb loses its connection with the power-house it becomes extinct and ceases to give forth light. The Center of the Covenant is the Divine Magno which is illuminating the world, dispelling the darkness of racial and religious hatred, and lighting up the way made dark by the superstitions and blind imitations of former ages. It is the Magnet which is attracting the hearts of men to God. This awakening is being accomplished by the *Servitude* of Abdul-Baha to mankind. His whole life has been one of sacrifice and service so that man might become mindful of God's wishes. After a life of imprisonment and trials and at an advanced age, he travelled throughout Europe and America, undergoing many hardships, in order to serve the people by rending asunder the veils of ignorance and disclosing the realities of all things, thus illuminating this dark world of materialism.

Assuredly, the words of Jesus (Matt. 23:11) to the multitude: "But he that is greatest among you shall be your servant," are being fulfilled today by Abdul-Baha, the "Servant of God." His greatest wish is: "To be a faithful servant and a sincere slave at the Threshold of Baha'o'llah. Whosoever entertains perfect love for me and is firm in the Covenant must know and believe that I am the Servant of the Threshold

of the Blessed Perfection (Baha'o'llah). But the Center of the Covenant is the Point toward which all the people of the world must turn their faces. He is the Interpreter of the Books and all the Bahais are beneath his protection. Therefore, if any soul by himself, interprets the Books of God contrary to the clear text emanating from the pen of the Covenant, it is not acceptable and this will become the cause of differences amongst the believers of God" (From a recent Tablet of Abdul-Baha).

The fruit appears upon the branch and not upon the root of the tree, therefore the fruits of Baha'o'llah's teachings are being ripened and brought to fruition through Abdul-Baha. He is ushering in the *new harvest* of Universal Peace and the Oneness of the World of Humanity—which means the cessation of fruitless strife and ruinous warfare. Thus the antagonism of faiths and religions and the racial and patriotic differences will be eradicated and for all there will be one religion, one faith, one race, one people and one home, and the din and clamor caused by warfare and discordant revelry will be changed to the beautiful and harmonious melodies of the kingdom of paradise.

These blessings are coming to man through his firmness in the Covenant. Abdul-Baha has said: "Today firmness in the Covenant is the means of the

promotion of the Word of God and conducive to the effect of the word of man," for the fulfillment of this Covenant it is necessary for the believers of God to imitate the conduct and manner of Abdul-Baha, that is they must engage in teaching and spreading the Cause of God; their words must be like the flame of fire, burning away the veils of dogmas, passion and desire and they must be in the utmost state of humility and self-renunciation so that others may be mindful. In order to accomplish this fulfillment of the Covenant, one has only to follow out the following admonition of Abdul-Baha:

"Through the protection and help of the Blessed Perfection (Baha'o'llah), you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city he must become the center of attraction because of the *sincerity, faithfulness, honesty, fidelity, truthfulness, and loving-kindness* of his disposition and nature toward *all* the inhabitants of the world. That the people of the city may cry out: 'This person is unquestionably a Bahai. For his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahais.' *Until you do attain to this station, you have not fulfilled the Covenant and Testament of God.*"

*Concluding paragraph of "The Daily Prayer"
revealed by Baha'o'llah*

[Then sitting down, say:] "I confess Thy Oneness and Singleness and that Thou art God: There is no God but Thee! Thou hast manifested Thy Command, *FULFILLED THY COVENANT*, and opened the gate of Thy Bounty to all who are in the Heavens and upon the earth. Prayer and peace, praise and glory be upon Thy beloved, who were not prevented by the deeds of the people from turning unto Thee, and who offered what they had for the hope of what Thou hast. Verily Thou art the Merciful, the Forgiving!"

“The Call of God”

O PEOPLE! The doors of the kingdom are opened—the Sun of Truth is shining upon the world—the fountains of life are flowing—the daysprings of mercy have appeared—the greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the voice of God calling from all parts of the Supreme World: *“Come unto Me, O ye children of men! Come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe!”*

Now is the time! Now is the accepted time!

—ABDUL-BAHA

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Massa'ul 1, 71 (December 12, 1915)

No. 15

The Call of God*

By GEORGE O. LATIMER

THE Bahai Message has been given to the world on the same basis as that of all the past religions, that is, the acknowledgment of a *single* divinity which is all-powerful, all-comprehending, all-encompassing. This divinity is an unknown essence, an infinite being known as God. "God, singly and alone, abideth in His own place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth. God alone should be realized as the one power which animates and dominates all things which are but manifestations of its energy." [Baha'o'llah]. All things owe their existence to God and are dependent upon Him for guidance and advancement. All existence testifies to a creator and every kingdom is in need of an educator.

For example, the barren soil when tilled produces abundant crops. By cultivation, fertilization and engrafting, trees which produced bitter fruits, yield sweet fruits. Without the training of the gardener the flowers become choked by weeds and cease to give forth their fragrance. By careful training the animal has become domesticated and is of great service to mankind, but if it is left untrained it remains a wild, often ferocious beast. Man also, if left without training, becomes bestial, in fact he becomes lower than the animal, for the greater number of animals protect their

own kind, while men, among the negroes of central Africa, kill and eat one another; whereas if man be educated he becomes a heavenly being. If it were not for education, no facilities or wonderful industries in the world, sciences and arts would be known, and civilization would not exist.

Now man, the greatest of all God's handiwork, is in constant need of education. He is born into the world helpless and remains in this condition for a long time. His faculties are brought into use only by training. He does not speak until taught to do so. Later on he is sent to school and receives instruction in the arts, sciences and needs of humanity. In fact, his whole life from birth to death is one period of learning. As man has material faculties which need development, so he has within him spiritual faculties, latent powers given him by God, which must be awakened.

Thus man is in need of three kinds of education: material, human and spiritual. Material education perfects his physical body and is common to animals as well as men. Human education deals with his civilization and progress. It has to do with the social, economic and civic problems of life. It includes arts, sciences, inventions and all the activities which are essential to man as distinguished from the animal. Divine education consists in acquiring the divine

*Note—Compiled in Stuttgart, Germany, during August, 1914. This manuscript was presented to Abdul-Baha personally by Mr. Latimer while in Akka in October of the same year. Abdul-Baha gave consent to its publication.—*The Editors.*

perfections, the awakening of the latent spiritual powers within man. This is the *real education* and confers upon man the supreme goal of the world of humanity: "Let us make man in our image and after our likeness."

Thus it is evident that man needs an educator who must be perfect in all respects in order to impart this education to him. This teacher must aid man in the carrying out of physical matters and the establishment of a proper social and civil organization. He must train the mind, so that it will be able to grasp the reality and purpose of creation, to improve arts, trades and inventions and to master the difficult problems of science; and he must quicken the spiritual susceptibilities, so that he may be freed from self and become illumined with the heavenly attributes of God.

It is clear that no human agency is able to fill this important mission, for since man is unable, in his short lifetime, to acquire perfection in any one of the branches of art, learning, literature or science, how much more impossible is it for him to bestow at the same time perfect material, human and divine education. Can there be a perfect civilization with an imperfect educator? Undoubtedly no one but God, the creator, is able to fulfill this great office. But as man is incapable of knowing God, because it is impossible for the finite mind to comprehend the infinite, this awakening must come through certain channels which are capable of man's comprehension.

These channels are certain men, chosen and prepared by God to express His word in speech and writing and to manifest it in their lives. These men are likened unto polished mirrors which reflect perfectly the rays of the sun, but which are not a part of that sun, and are known as *Manifestations* of God. "The root of all knowledge is the knowledge of God—Glory be to Him!—and this knowledge is impossible save through His Manifestation" [Baha'o'llah].

From time to time such a man appears, declares his mission to the world and establishes a civilization—termed dispensation—which lasts for centuries and which becomes the focal point around which the laws and lives of many generations revolve. This civilization which all the governments on the earth have been unable to found, one holy man establishes without any material aid or support. For example, Christ, singly and alone, established a cause and founded a union between many diverse communities, which all the kings of the earth had tried to establish and had failed. History cites many notable examples of this kind, among whom are Abraham, Moses, Mohammed and Christ.

History also shows us that although each one of these educators of the world of humanity was of lowly and humble birth, without schooling or instruction, yet they were endowed with erudition, and the wisest philosophers have not displayed one-thousandth part of the influence manifested by these holy men. This power was not due to their human attainments but to the divine word which spoke through them. The divine words of these educators of humanity have certain characteristics which prove them to be from a higher source than man. It is their direct appeal to the hearts and lives of men, rather than an appeal to the intellects. The words of a great writer appeal only to the mind of a man, while the word of God, speaking through His Manifestations, appeals directly to his heart or soul. The soul is the lamp, while mind is the light which comes from the lamp. Therefore, in order to have illumination the lamp must first be lit. This word of God has ever enkindled the lamp of humanity. It has made a resistless advance against all earthly powers, overcoming ignorance and darkness, dispersing former conceptions and superstitions, and creating new ideals and higher morals. Its permanency has outlasted kingdoms, dynasties and philosophies.

STAR OF THE WEST

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(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Massa'ul 1, 71 (December 12, 1915)

No. 15

Whenever one appears in the world, equipped with these qualifications, and by his words and deeds such a result follows, can we not safely acclaim him to be a true messenger of God and worthy of our greatest love and respect? Shall we remain in the darkness of doubt and denial, as in former ages, or shall we become illumined by acceptance and enlightenment?

“Look ye at the time of Christ; had the people realized that the holy spirit of God was speaking to them through his divine mouth they would not have waited three centuries before accepting him, and now is it meet for you that you are sleeping on the bed of idleness and neglect, while the *Father* foretold by Christ has come amongst us and opened the greatest door of bounteous gifts and divine favors? Let us not be like those in past centuries who were deaf to his call and blind to his beauty; but let us try and open our eyes that we may see him, and open our ears that we may hear him, and cleanse our hearts that he may come and abide in our temples” [Abdul-Baha].

It is a law of nature that stagnation is the cause of retrogression and death. Man must always advance and for this purpose God has sent His Manifestations, from age to age, for the guidance

and assistance of mankind. From the time of Adam and Enoch to that of Moses and Christ and down to the present day, such divine leaders have appeared, guiding man through the various highways and byways and leading him through the different stages of development from childhood to the present manhood of the race. Man has never been without such instructions. Each one of these teachers gave the same message: “The Fatherhood of God and the brotherhood of man,” but in the terminologies of the race and the exigencies of the time, and according to the capacity of the people to whom he came. Each of these messengers had a threefold mission. First, to fulfill the prophecies of the prophets who preceded him and heralded his coming. Second, to be the unique source of all divine knowledge and instruction during his dispensation. Third, to prepare the way for the coming of the great latter-day Messiah, who would establish God’s kingdom of “Peace on earth as it is in heaven.”

Christ did not establish this kingdom but heralded its coming. As a proof of this he said: “I came not to send peace, but a sword,” and the Christian dispensation has been one of warfare and strife.

The Christian nations have perfected the deadliest instruments for the cruel

and bloody destruction of mankind. One has only to look at the present condition existing in the world and ask himself if it is the divine will of God that nine nations of the world should be at war with one another thus destroying the greatest of all God's handiwork. The very foundations of our existence have been shaken by division and inharmony, strife and enmity, oppression and inequality. The conflict of thoughts and ideas is raging; one sees the persecution of the poor and hears the sighs of agony of the wretched. From all sides sound the discordant strains of the folly and heedlessness of those who have turned from God. The rights of men, nations and races have been lost in the whirlpool of greed, thoughtlessness and ambition; even the very right of existence is denied to some. This is indeed the time of calamity and separation of which Christ spoke (Mark 13:8). "For nation shall rise against nation and kingdom against kingdom! and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows."

In the spiritual world there is a similar conflict. Theology is arrayed against science, creeds and dogmas deafen the ears of man, and forms and ceremonies blind his sight. In the United States alone there are one hundred and thirty-two Christian sects, each one professing to have the only true way of attaining the kingdom, thus disobeying the express commandments of all the divine messengers. In like manner in the eastern world there are antagonizing sects among the Mohammedans, Buddhists and Hindoos, each claiming to be the pure religion of God.

But how can the glorious and heavenly kingdom of God be established amidst this mess without first laying the essential foundation of unity, peace and justice? Is it not time for a new guide to come and clear away the debris of ignorance and superstition and again make manifest the path of God?

Fortunately there is a ray of hope for the world is a-quiver with the longing and expectation of the appearance of the new Sun of Truth, the new peacemaker. The Jews are expecting the coming of the Messiah; the Christians are looking for the second coming of Christ, and in the eastern world a similar anticipation is prevalent. The Moslems expect the coming of their promised one, the Imam Mahdi, the Buddhists hope for the coming of the fifth Buddha, the Zoroastrians are longing for Shah Bahram, and the Hindoos await the appearance of the tenth incarnation of truth, called Kalki, while the people of modern and advanced thought are expecting the coming of the Great Master who will right all the conditions of this decadent world.

In order to bring about this change and to cure all the ailments of mankind this Great Master must fulfill certain conditions: "He must be the educator of the world of humanity; his teachings must be universal and confer illumination upon mankind; his knowledge must be innate and spontaneous, and not acquired; he must answer the questions of all the sages, solve all the difficult problems of humanity, and be able to withstand all the persecutions and sufferings heaped upon him; he must be a joy-bringer and the herald of the kingdom of happiness; his knowledge must be infinite and his wisdom all-comprehensive; the penetration of his word and the potency of his influence must be so great as to humble even his worst enemies; sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day by day he must become firmer and more zealous; he must be the establisher of universal civilization, the unifier of religions, the standard-bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity."*

*From a talk given by Abdul-Baha to a large delegation of Theosophists in Hôtel Ritz, Budapest, April 11, 1913.

When one sees that all of these conditions are fulfilled in one human temple, then he may safely turn to him for guidance and illumination.

The Bahai Revelation brings the fulfillment of all these hopes and conditions to the world. It is a renewal of religion to man. It brings the spring-time of a new life and ideals. In the words of Abdul-Baha: "The Bahai Movement is not an organization. You can never organize the Bahai Cause. *The Bahai Movement is the spirit of this age.* It is the essence of all the highest ideals of this century. The Bahai Cause is an *inclusive movement*: the teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause. Even the Socialists and philosophers find their theories fully developed in this Movement."

This Movement had its beginning May 23, 1844, with the appearance of a young Persian, called the Bab (the Persian or Arabic word for door or gate) who, although unschooled and untrained, arose among the great doctors of Islam who were ruling the people in spiritual ignorance at that time, and proclaimed himself to be the forerunner of "Him-whom-God-shall-manifest." He taught and prepared the people for this coming during a period of six years, at the end of which time he was martyred by the Mohammedan clergy, together with thousands of his followers. Nineteen years after this declaration, Mirza Hussein Ali of Noor, more widely known as Baha'o'llah (which means the Glory of God manifest) announced to the world by means of letters to the rulers and crowned heads of all nations, that he was the promised one of all religions and the one whom God would manifest. He declared that the time was at hand for the "most great peace," the cessation of strife and warfare and the unity and harmony of all the world. He renewed the word of every prophet as to

the oneness and fatherhood of God and the brotherhood of man, and taught the abolition of differences existing between religions. He suffered the most severe persecutions at the hands of the Mohammedan clergy and after the confiscation of his property he was banished with a number of followers, first to Bagdad in Asiatic Turkey, then to Adrianople and finally, in 1868, he was sent to the prison city of Acca, which lies at the foot of Mount Carmel, the home of the prophets, in Syria. Here he remained until his death in 1892, but although in constant imprisonment and hardship he was able to spread his message to all parts of the world and leave his Cause firmly established. After his departure, Baha'o'llah commanded his followers to turn to Abbas Effendi, the Center of God's Covenant, for guidance. Abbas Effendi, the eldest son of Baha'o'llah—who prefers to be called Abdul-Baha (the Servant of God)—went into exile with his father at the early age of nine years, remaining with him until the latter's death, and sharing all his deprivations. In 1908 after fifty-six years of persecution, hardship and imprisonment, forty years of which were spent in the prison of Acca, Abdul-Baha was given his freedom by the new Turkish Republic. Since that time he has been unceasingly at work spreading the glorious message of Baha'o'llah. He has come from the east to the west, visiting many countries of Europe, including England, France, Germany, Austria and Switzerland, and traveling extensively throughout America, awakening the people from their lethargic sleep on the bed of negligence with this call:

"Do you know in what day you are living? Do you realize in what dispensation you are alive? Have you not read in the holy scriptures that at the consummation of the ages there shall appear a *day* which is the sun of all the past days?

"*This is the day* in which the Lord of Hosts has come down from heaven on the clouds of glory! This is the day in

which the inhabitants of all the world shall enter under the tent of the word of God. This is the day whose real sovereign is His Highness, The Almighty. This is the day when the east and the west shall embrace each other like unto two lovers. This is the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the *fulfillment* of the Promised Century."

The east shall become illumined, the west perfumed and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.

Indeed all the prophecies of the past have been fulfilled by this call, which has gone out to the world from the prison city of Acca. In speaking of this time, Hosea (2:15) said: "And I will give the valley of Acca for a door of hope." Solomon (Eccl. 4:14) said: "For out of prison he cometh to reign." Micah (7:12) spoke: "In that day, he shall come to thee from Assyria." Isaiah (35:2), that: "Carmel and Sharon they shall see the glory of the Lord"; and Christ (Matt. 24): "For as the lightening cometh out of the east and shineth even to the west, so shall the coming of the son of man be." Again there are many utterances of the prophet Mohammed regarding Acca. He said to one of his followers, Ebne Masoud: "The greatest of all sea-coasts in the sight of God is Ascalon, but Acca is greater than Ascalon; the greatness of Acca to Ascalon and all other sea-coasts can be compared with the greatness of Mohammed to all other prophets. Be mindful of what I say unto you concerning a city which lies between two mountains (Carmel and Lebanon) in Palestine in the midst of a plain which is called Acca." To Ons, another follower, Mohammed said: "I inform you about a city on the coast of the white sea (the Mediterranean) which is called Acca; anyone who remains there seven days, God will regard him as the

associate of Elijah and God will redeem him from the gnashing of teeth in the day of resurrection." Again, "Blessed is the one who has visited Acca and blessed is the one who has seen the visitor of Acca," and many other similar utterances.

These three divine men (the Bab, Baha'o'llah and Abdul-Baha) have not only fulfilled the spiritual prophecies of all the former religions, but they have manifested by their words and deeds all the true qualities and requisites necessary to the divine and perfect educator. The Bab, a young merchant, untrained and unschooled, was able, at the age of twenty-five, to confound the most erudite doctors of the religion of Islam. Alone, he was able to withstand all the great men of religion and state who arose to exterminate his life and teachings, and he produced a great change in the corrupt morals, thoughts and customs of Persia. At that time, when the persecution, pilage and massacre of the Bab's followers was at its height, Baha'o'llah arose to promulgate his teachings. Although a person of noble birth, he had never studied in any school nor associated with the learned men of religion, yet he manifested such knowledge and perfection that all the people of Persia marvelled at his wisdom while his enemies spoke of him as "the renowned Baha'o'llah." He was exiled four times and for fifty years he was exposed to the gravest dangers and persecutions, yet in that decadent and declined civilization of Persia, he advanced teachings and ideals that were unheard or unthought of even in our western civilization. He proclaimed: The oneness of the world of humanity; the investigation of truth so that no one should blindly follow the beliefs and superstitions of his forefathers; the oneness of God and the oneness of all religions; that the purpose of religion is the creation of unity, harmony and accord amongst men and if it fails in this, irreligion is better than religion; the agreement of religion and science, for that which is not in accord with

science is superstition; the equal rights of man and woman; the abolition of religious, sectarian, sectional, denominational and patriotic prejudices—"Glory is not his who loves his country, but glory is his who loves his kind"; the non-interference of religion and politics; universal peace amongst nations, races and religions; a universal language; the pursuit of education and the necessity for every one to engage in some occupation, art or trade, for this will be accounted an act of worship before God; the solution of the economic problem of the world and the organization and establishment of Houses of Justice for the administration of the law and the means of philanthropic and social betterment; in fact, all the needs and demands of our present civilization have been provided for in the writings of Baha'o'llah and the teachings of Abdul-Baha, who without any opportunity for education, has never failed to answer convincingly the questions of the most learned philosophers, religionists and scientific men of the orient and the occident, and who by his life of servitude and sacrifice to humanity, has become the means of the realization of these teachings.

Can a just judgment, after reflection and consideration, deny the reality of these educators? Their Cause invites investigation and their message is for all ears. Every person whether spiritual or materialist can find his questions and difficulties solved by these educators. Does it behoove us then to turn our eyes from these manifest signs and to shut our ears to the call of God? It is of the greatest importance, for our future as well as present welfare to investigate the purpose and teachings of these educators and to hearken to their divine call, which has been expressed by Abdul-Baha as follows:

"The foundation of Divine Religion is love, affinity and concord. Praise God that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the

means of unity and agreement are brought about; communication between the races of men is rapidly established. Now is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discontinued. Let political expediencies be done away with. Let the love of country be superceded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants at the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all of the prophets. We must all acknowledge the divine authority of all the heavenly books. We must wash our hearts free of all human prejudices. We must serve God. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of man as sacred. We must not shed the holy blood of man for the paltry earth. We must all agree upon one fundamental principle—that principle is the oneness of the kingdom of humanity.

"In this age, Baha'o'llah has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh divine outbreathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents. *A new era of divine consciousness is upon us.* The world of humanity is going through a process of transformation. *A new race is being developed.* The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Sharaf 1, 71 (December 31, 1915)

No. 16

"The principle of religion is to acknowledge what is revealed by God, and to obey the laws established in His Book."

—BAHA'O'LLAH

The Word of God*

By GEORGE O. LATIMER

THE greatest cause of the inharmony in the world today is the lack of religion; or rather the failure of mankind to understand the meaning of and the reason for religion. If this were not the case, why are nine civilized nations of the world at war with one another; why are seven great religions bitterly attacking each other; why is there unceasing strife between capital and labor and why are the pillars of our social, political and economic structure being shaken from their very foundation? Our body politic has ever been based, as history proves, upon the teachings of the messengers of God, and surely these divinely inspired men have not given a false doctrine to the world. What then is the cause of this present state of affairs, and are we not to blame for the existence of such a condition? Let us look into the matter with an open and unbiased mind and ascertain the real purpose of religion.

To quote from Abdul-Baha: "The first bestowal of God in the world of humanity is religion, because religion consists in divine teachings to men, and most assuredly divine teachings are preferable to all other sources of instruction. Religion confers upon man the life everlasting. Religion is a service to the

world of morality. Religion guides humanity to the eternal happiness. Religion is the cause of the everlasting honor in the world of man. Religion has ever helped humanity towards progress." By religion, *the fundamentals* of religion are meant, not the blind imitations, dogmas and creeds that have been added through man's invention and which have ever been the cause of the destruction and retrogression of nations, nay even their degradation. Again history is our proof for these facts. These foundations of the religion of God are one and have been laid by the divine prophets through whom the word of God has spoken.

It is the purpose of this discourse to show that this word of God which has been the impetus to all advancement in civilization, is and ever has been fundamentally the same. "In the beginning was the word, and the word was with God, and the word was God"; but man's refusal to accept and understand this "word" has been the cause of his failure to comprehend the reality and the oneness of all religion. Baha'o'llah has written: "The Sun of Truth is the word of God, upon which depends the training of the people of thought. It is the spirit of reality and the water of life. All things owe their existence to it. Its man-

*Note—Compiled in Stuttgart, Germany, during August, 1914. This manuscript was presented to Abdul-Baha personally by Mr. Latimer while in Akka in October of the same year. Abdul-Baha gave consent to its publication.—*The Editors.*

ifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its light when cast on the mirror of the wise, gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries. All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (spiritual) existence upon the sun of the word of God. All the good names and lofty qualities are of the word. The word is the fire of God, which glowing in the hearts of people, burns away all things that are not of God. The minds of the lovers are ever aflame with this fire." And from the pen of Abdul-Baha: "The word of God is the storehouse of all good, all power, all wisdom. The illiterate fishers and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent sages all through the ages. It awakens within us that brilliant intuition which makes us independent of all tuition and endows us with an all-embracing power of spiritual understanding. Many a soul, in the ark of philosophy, after fruitless struggles, was drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of the universal cause by the help of favorable winds blowing from the point of divine knowledge. When man is associated with that transcendent power emanating from the word of God, the tree of his existence becomes so well rooted in the soil of assurance that it laughs at the violent hurricanes of skepticism which attempt its eradication. For this association of the part with the whole endows him with the whole, and this union of the particular with the *universal* makes him all-in-all."

In order to understand the light of this sun of truth one must free his mind from the superstitions of the past, and investigate the reality of the "word" with a

fair unbiased mind. Reality is not multiple and by religion is meant the one law or word of God, ever from the same source, which has been the cause of the establishment of all divine institutions in the world. According to Abdul-Baha this "word" of God has a twofold function and may be separated into two divisions. One deals with clay and water while the other deals with the heart and soul. The one has to do with the world of morality—the ethical sublimity of human nature; the other is concerned with the transactions of society and has to do with the material well-being of man.

The first aids him in his advancement toward the kingdom of God. It is true idealism. It has ever been the means of quickening man from a material being into a spiritual one. It is the cause of the "new birth" of which his holiness Christ spoke. This division has always been one and the same in all religions. It is the fundamental basis of all and is not subject to change or alteration. It has been renewed in each prophetic dispensation or cycle; and, in short, can be summed up by the "golden rule" which Christ gave (Matt. 7:12) "All things therefore whatsoever ye would that men should do unto you, even so do ye unto them, for this is the law and the prophets"—which Mohammed proclaimed: "Let none of you treat his brother in a way he himself would dislike to be treated"—and which again appears in the teachings of Baha'o'llah: "O son of man! Wert thou to observe mercy, thou wouldst not regard thine own interest but the interest of mankind. Wert thou to observe justice, choose thou for others what thou chooseth for thyself." This is the spiritual, the essential, the eternal side of religion.

The second assists man in his relationship toward society. It aims at the highest state of material civilization and progress. It has advanced man from the depths of ignorance to a high stage of enlightenment. This division, however, has been subject to change and transformation according to the exigencies of time

and the varying needs of mankind. Each succeeding prophet has abrogated the existing material law and substituted teachings applicable to the (then present) necessities of man. This, however, is the practical, the non-essential, the transitory side of religion.

Let us consider for a moment this second part of the Word of God with a keen sight, for it is the misunderstanding of the purpose of these teachings of God that has caused the establishment of many different faiths in the world. For example, in the time of Noah certain requirements demanded that sea-foods be allowed. In Abraham's dispensation camel's flesh was a food for man, but in Jacob's epoch it was unlawful. After Christ, four disciples, including Peter and Paul, permitted the eating of animal food forbidden by the Bible, "with the exception of those animals which had been strangled, or which were sacrificed to idols, and of blood." (Acts 15:20.) Later Paul permitted the eating of such animals.

During the time of Adam it was permissible for man to marry his sister, and Abel, Cain and Seth took unto wife their own sisters. In the Abrahamic cycle a certain expedient made it permissible for man to marry his aunt, as Sarah was the sister of Abraham's mother; but when Moses came and established the law of the Torah these material ordinances were abrogated and changed. Later Christ came and broke the Sabbath and forbade divorce. When Moses came to the world there were no houses of correction, no forms of punishment and because of the lawless condition of the people the law of God had to be strict and direct. Therefore Moses said that an eye was to be taken for an eye, and a tooth for a tooth. He laid down ten commandments for dealing with the murderer. If a man robbed to the extent of one dollar, his hand was cut off. It is not permitted in our advanced civilization to carry out these commands. It is indeed impossible; even the law of capital punishment

has become a mooted question. But when Jesus came he abrogated the law of Moses and substituted the law of love: If the right cheek was smitten, then turn the left also. Now in this day Baha'o'llah has said: "If you be slain for God's good pleasure, verily it is better for you than that ye should slay."

Again the tribes that Mohammed came to were in the lowest stages of savagery and debasement. It was one of their customs to bury their own daughters alive. A man was permitted to take a thousand women as his property and nearly every husband had at least ten wives. It was a custom that when such a husband died his sons took possession of each other's mothers. If a son threw his mantle over his father's wife and said, "This woman is my lawful property," immediately she became his slave and chattel. In all fairness one may ask, was not Mohammed's law curbing this barbaric state of affairs and making it unlawful for man to have more than four wives an advance over the existing condition? And now in our present day, Abdul-Baha has abrogated this law of Mohammed by forbidding polygamy. In a word these seeming differences are merely alterations demanded by the growth and advancement of mankind. Time changes and when time changes, the laws must change. Therefore, it is impossible for us to compare the time of Moses to that of Christ because the condition of the world has greatly altered.

The existence of the world may be compared to the physical being or health of man, and the prophets of God to skillful physicians. It is impossible for the human body to remain in one state of health, and different diseases occur, which require different remedies. The Divine Wisdom requires that for every change of condition there will be a change of commands and when diseases change, there will be a change of treatment. For example, the patient may be in the throes of a raging fever and the doctor will administer a cooling remedy,

(Continued on page 126)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Sharaf 1, 71 (December 31, 1915)

No. 16

Letters from Mirza Ahmad Sohrab

Mt. Carmel, Haifa, Syria,
Sept. 18, 1915.

Kate C. Ives, Oldacre, Eliot, Maine.

My dear spiritual sister in the love of
God!

Yesterday a letter was received from Teheran giving the sad and painful story of the recent troubles against our friends in different cities; the pillaging of their properties to the extent of \$60,000; their dispersion through the mountains and deserts and the martyrdom of a number of spiritual teachers. This harrowing news saddened the heart of Abdul-Baha. For a long time his grief was so great and overwhelming that he did not open his mouth. After so many months of complete silence and lack of correspondence, this was, then, the news from the headquarters of the Cause, this was the manner in which the followers of light were treated by the people of darkness! He read the letter twice and pondered long over its contents. Continuing his walk, for an hour he spoke with unusual animation and earnestness and gave vent to his utmost feelings and thoughts. Like into a tumultuous waterfall the words fell from his lips with thunderous

tones. It would fill many pages should I attempt to give you a translation of his discourse, but I must acknowledge that it was a wonderful, spontaneous outburst of the spirit that could not be produced under the usual standard of social and religious emotions!

How true it is that this is the year of universal tests and ordeals for all mankind! None are excepted. Everyone is suffering, men and women, old and young, rich and poor. God is pouring the vial of His wrath upon all His children. Their negligence has reached to such a degree that they have forgotten not only the precepts of their Creator, but the Creator Himself. They have set aside His laws and statutes and are walking in the path of desire and self. They are not thinking of the consequences of their own deeds and are submerged in the sea of self-adoration. Without any valid reason they shed the blood of their own brothers, pillage their properties, set on fire their homes and scatter them to the four corners of the earth. How all-embracing are the teachings of the Blessed Perfection (Baha'o'llah): "Ye are the fruits of one tree and the leaves of one branch!"

If the people of the world could unstop their ears and listen to this spiritual all-inclusive principle, there were no need of these wars and their calamitous results. They would have then acknowledged that God is the Father of all mankind irrespective of race, religion and nationality, that He is the Universal Shepherd, that we are all His sheep, that He is so kind and benevolent as to feed us, protect us, nourish us and surround us with the white fluttering wings of His protection. They would have then confessed the brotherhood of man is not a utopian, unpractical dream; that the Fatherhood of God is not a visionary theory without basic foundation and that international conciliation and amity are not wild doctrines of dreamers. These ideas would have then become the moving policies of their administrations and activities.

In short, now that the whole world is drinking from this over-flowing cup of sorrow, our friends in Persia are holding in their hands similar goblets filled with the same nectar. Heroically they are giving up everything in the path of God, enduring incredible hardships for the sake of Truth. We beg of you to pray for them in your meetings and gatherings, so that God may send down upon them His confirmation and aid to withstand all the tests in this dark night. We also pray for them in this Holy Land. They are indeed the true soldiers of the Lord, the humble servants of the Most High and the burning torches of guidance. The effect of their patience and self-sacrifice will illumine the hearts of the seekers of Truth and their example will be followed by generations yet unborn.

Please give my faithful greetings to all the friends. I think of them and never forget them. I am as ever your sincere brother,

(Signed) *Ahmad*.

—
Washington, D. C., Oct. 28, 1915.

Dear Brother Windust:—From a letter just at hand, addressed to me by Mirza

Ahmad Sohrab under date September 16, 1915, I quote the following:

“As usual Abdul-Baha gives wonderful talks almost every day, and they are preserved for future distribution. There must be great wisdom in the ending of all the former relations between the east and the west, in fact Abdul-Baha has repeatedly asserted this point, exhorting us to be patient and long-suffering, and that brighter and happier days are in store for the people of the world. He says this is like the season of winter—frosty, snowy, windy and cold; this is the night of the world, dark, gloomy and forbidding. But even during the inky night we can look heavenward and behold the shining stars suspended in the limitless, unfathomable space. We can study the book of the firmament and decipher its brilliant hieroglyphic alphabet of this matchless creation. There in yon blue vault is the wonderful Venus, the luminous Orion and Pleiades, the great planets, the scintillating constellations, the Milky Way begemmed with millions of suns and stars! Is not this in itself a great consolation, a source of infinite comfort? The darker the night, the more brilliant the stars. In a way we must be thankful for the coming of the night, for it makes it possible for us to see and appreciate the starry hosts of heaven. In a similar manner these sad events will bring forth and create better environment for humanity, causing the stars of divine qualities to shine forth with greater brilliancy. Those who cannot look toward heaven and see the stars of hopeful promises twinkling with dazzling beauty, who complain on account of the enveloping darkness, are indeed blind, deaf and speechless. Only the seer, the thinker, the poet, are endowed with this invisible power of visualization. Abdul-Baha desires us to gain this heavenly vision, this spiritual hope, this radiant faith so that we may be able to serve our fellow-men.

“We are all very well; especially

Abdul-Baha is very healthy. He prays in behalf of all the Bahais and wishes them to work for goodwill and brotherhood amongst all the nations. He desires them to display extraordinary effort in the diffusion of the fragrance of the love of God and set aglow the fire of attraction and enkindlement in the hearts of all the children of men."

Faithfully yours,
Joseph H. Hannen.

Dear Brother Windust:—From a postal card, just at hand, sent to me by Mirza Ahmad Sohrab, and dated Haifa, Syria, Oct. 24, 1915, I quote the following for reproduction in the STAR OF THE WEST if you can utilize it. I am advised that a series of cards is being sent out, and extracts from these may be used as you receive them and find them available:

"Having finished and mailed the series of letters, I have been writing a series of postal cards, making their contents as general as possible, so that they may be copied and distributed and portions to appear in the STAR OF THE WEST.* So far I have written twenty-five, and will write thirty or thirty-five more, completing a circle of dear and steadfast believers. As I am doing this work at the suggestion of Abdul-Baha, I hope they

will stimulate the friends to greater activity during this season. We must all arise in the accomplishment of worthy and noble services, and be not satisfied with little things. It is true that we must attend to the small things as conscientiously as the great things, but in the accomplishment of the smaller services we must not lose sight of the great and universal problem of this Cause. Conscious of our weakness in the Presence of God, we must appear as the tower of strength in the eyes of men and at all times rely upon His confirmation and beg for His help. Banishing all ideas that breed disappointment and discouragement, we must breathe the spirit of hope into the dead bodies of mankind.

"This is the eighth day since Abdul-Baha came to Bahajée to pray for the warring nations at the Holy Tomb of the Blessed Beauty (Baha'o'llah). I have written every day one postal card to different friends, and they are mailed."

Faithfully yours,
Joseph H. Hannen.

*Note—Copies of many of the letters and postal cards referred to have been sent by the recipients to the STAR OF THE WEST. We regret that lack of space makes it impossible to print them.—*The Editors.*

The Word of God

(Continued from page 123)

in a few hours the state of the patient may be changed to one of chills. It is then that the skilled physician changes his remedy and applies a heating or vivifying tonic. The skill of the physician depends upon his ability to prescribe remedies that will cure the patient in every state of sickness. The ignorant patient may complain of the lack of skill on the part of the physician when he changes his treatment, saying to himself, "If the first drug was my cure, why did he change, and if it were not my cure

why did he recommend it in the beginning?"—but the wise patient is ever submissive and the change of treatment only adds to his conviction and faith in the doctor. Some constitutions are weak while others are strong, but all need constant care and attention. The change of remedies according to the state of the patient's condition is a proof of the skill of the doctor.

Today the condition of the world is very grave and serious. Humanity is sick, socially, economically, spiritually.

It is attacked by the germs of despotism and oppression; the microbes of injustice and inequality have entered the system, the bacteria of deceit and hypocrisy are multiplying; the savagery of bloody war and relentless strife have gripped and distorted the body; the scourge of license and calumny has left its deep pit-marks; the disintegrating forces of patriotic, social and religious prejudices are attacking man from all sides. The air has become contaminated with blind dogmas, creeds and superstitions and man's sustenance is befouled by pride, lust and selfishness. Man is gasping for relief from this disease of repulsion, discord, hatred and separation. The old teachings are insufficient for today, they cannot cure every disease and are not an ointment for every wound.

Now in this hour of extreme crisis the Divine Physician has again come in the person of Baha'o'llah and has given the allaying remedies of attraction, harmony, unity and love. He has prescribed antidotes, free from all toxins, which have the power to cure our spiritual as well as sociologic sickness. His medicine is the panacea for every disease in the world today. The divine healer, Christ, administered to the needs of his time but he did not give his full treatment for he said: "I have many things to tell you, but you cannot bear them now." His treatment had to do with the individual, while the remedies of Baha'o'llah are for the community at large. He has diagnosed every sickness of the body of the world and prescribed remedies accordingly. His treatment is for the body politic and in administering it he says to the world of humanity: "The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily, man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of purity and

loving the melody of the dove of virtue." In a similar way all the demands of our present stage of civilization are provided for and everything that has been a hindrance and a setback to improvement has been cast aside.

These material changes, however, are the non-essentials and have been aptly termed the accidentals of religion. Abdul-Baha writes: "In this great cycle and wonderful dispensation, the majority of those non-essential commands which refer to the body are to be administered by the House of Justice, because this great cycle is of long duration, this great age is vast, continuous and eternal, and since changes and alterations are the characteristic and necessary demands of the world, therefore these material commands will be administered according to the exigencies of the time, but the *very foundation* of the law of God has never been nor will be altered. The same foundation, which is the basis of the law of Adam, Noah, Abraham, Moses, Christ, Mohammed and all the prophets, is again to be found in the teachings of the Bab, Baha'o'llah and Abdul-Baha.

To sum up what has already been said, we find that the second part of the law or word of God consists of teachings which are concerned with the material welfare of man. It is composed of instructions relating to prayer, fasting, forms of worship, marriage and divorce, legal processes, the abolition of slavery and the method of treatment for criminals, etc. This part of the divine law is modified and altered according to the condition of mankind in each prophetic cycle. While on the other hand the first part of the law of God is never abrogated because it is spiritual and not material truth. It comprises faith, knowledge, rectitude, justice, piety, righteousness, trustworthiness, love of God, inward peace, purity, severance, humility, meekness, patience, constancy and all the heavenly attributes. It causes man to care for the wretched, to uplift the down-trodden, to give to the needy and to defend the oppressed. It makes man treat

friend or foe alike and as a result one finds the wounded German and French soldiers lying side by side, each being nursed by the same kind hand. These divine qualities are the lofty attributes of God, they are unceasing and eternal. In every age this same spiritual law of God has been renewed. The necessity for the renewal is not that these teachings have entirely disappeared from the world, but that man has lost the spirit of them. And when the spirit has departed from the essential side of the word of God, then also the non-essential side becomes corrupt and in need of a change. The world is in this condition at the present time and again God has renewed his spiritual law and altered the material law through the divine instrumentation of the Bab, Baha'o'llah and Abdul-Baha. Shall we still keep on suffering or shall we turn to the divine

physician and partake of his spiritual treatment? The divine healer, Baha'o'llah has offered the following remedy: "Ye are all fruits of one tree and leaves of one branch. O ye discerning ones of the people: Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness. Be the cause of the comfort and the advancement of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord; follow that which tends to harmony. Consort with all the people with love and fragrance. Fellowship is the cause of unity and unity is the source of order in the world."

All other remedies have failed. Shall we not give this treatment a fair trial?

Letter from India to Mr. George Latimer

Ghatia Azam Khan (U. P., India)

November 5, 1915.

My Dear Brother Latimer:—It made me so very happy to receive a letter from you yesterday, enclosing a photograph of Abdul-Baha. I thank you most cordially for the blessed gift. I shall keep it as a real souvenir of the spirit working in America, and show it to all the friends I meet. This week I also had a letter from sister Lua (Getsinger) from Cairo, telling us of the stirring times she passed through at Haifa. She says she has also written accounts of what she saw there and sent them to America and to London. A copy of the London accounts would probably reach me, but unless the American article is published in the STAR OF THE WEST I may not be able to see it. It is most heart-rending to hear that the people there have no money and no food.

What you say of the work you are all privileged to do out there in America is

very cheering. Even the matters as they stand with the Cause are not without a ray of hope, for the days of greatest hardships have been the days of greatest progress of the Cause. The news of the safe arrival of Miss Root in America was another word of glad-tidings. We found her truly what you say of her. She was such a help and inspiration to the Cause and the workers in India, being the embodiment of self-sacrifice. Let us hope most sincerely that you and Mr. Remy are coming soon. India is looking with most eager eyes towards Palestine and waiting for the light to flood it today as of yore.

Please convey Abha greetings to Brother Remy, Dr. Getsinger, Sister Lua, Miss Root, Howard Struven, Zee-nat Khanum (Mrs. Bagdadi) and other friends when you write to them, or meet them.

Yours sincerely in the service of the Covenant,

Hashmatullah.

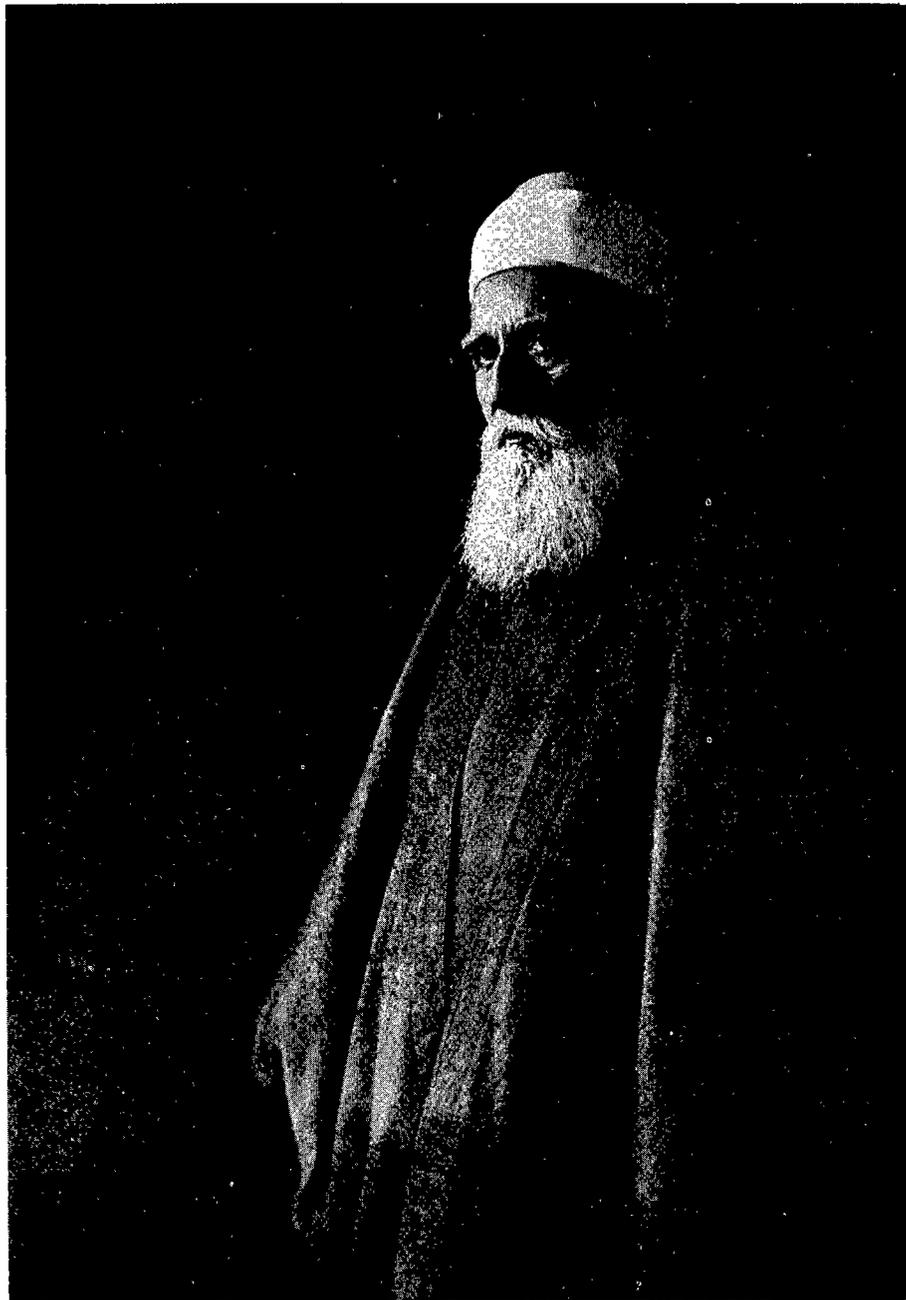
Words of Baha'o'llah from Kitab-el-Akdas

O concourse of creation! O people!

Construct homes (or houses) in the most beautiful fashion possible in every city, in every land, in the name of the Lord of Religions. Adorn them with that which beseemeth them—not with pictures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by His mention, by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened, and thus shall you pray the Orient of Praises in the Mashrak-el-Azkar (*i. e.*, the Source of Praises).

Teach your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the Heaven of Greatness and Power. Let them memorize the Tablets of the Merciful and chant them with the most melodious voices in the galleries built in the Temple of the Mashrak-el-Azkar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls.

Blessed is he who listens unto the River of Life!



ABDUL-BAHA ABBAS

“Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual Temple, shall be erected in America.”

Portrait by
Boissonnas & Taponier,
Paris

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

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No. 17

Foreword

THE Executive Board of Bahai Temple Unity has been impelled to issue this special Mashrak-el-Azkar edition of the STAR OF THE WEST by the urgent desire to place in the hands of every friend of the great Cause, every follower of Abdul-Baha, his words upon the purpose of the Universal House of Worship and its erection in America.

These words, arranged in chronological order over a period of ten years, include tablets, table-talks given in Akka and addresses delivered by Abdul-Baha during his American sojourn.

Upon these utterances there can be no comment. The call is there, the insistent call, to every Bahai in America to arise for the building of the Mashrak-el-Azkar.

The inception in the west of the Mashrak-el-Azkar dates back to the early spring of 1903. The cornerstone of the Ishkabad Temple—the beginning of the first Mashrak-el-Azkar in the world—had just been laid. Photographs of that momentous event were sent by the friends of the east to the Chicago House of Spirituality.

And that body, inspired by the great vision of the Mashrak-el-Azkar upon American soil, supplicated to Abdul-Baha that the second Mashrak-el-Azkar in the world might be erected in America and in Chicago.

The tablet of May 30, 1903, was written in response to the appeal of the House of Spirituality. During the same year, three other tablets were revealed upon the same subject, all proclaiming in no uncertain phraseology the importance of the Mashrak-el-Azkar in America.

Now a silence of four years seems to have surrounded the Mashrak-el-Azkar of the west. It was a tremendous undertaking. The Cause in America was young. The laborers were few. They were just coming into the realization of the spiritual dynamics of the Bahai Revelation. They knew that the building of the Mashrak-el-Azkar was incumbent upon them by command not only of Abdul-Baha, but of Baha'o'llah in the *Kitab-el-Akdas*. As yet they did not know, perhaps, that, "Verily, God never reveals a letter or word from the Tongue of the inaccessible Godly Tree, without at the time of utterance, the spirit of its reality being created."*

So, apparently, for four years the Mashrak-el-Azkar idea in America languished. But it was never lost. In the silence it was gaining momentum; taking definite, ineffaceable form in the consciousness of the faithful.

And then, at the psychological moment, the silence was broken. In response to a supplication of inquiry, came the tablet of June 14, 1907, proclaiming again the importance of the construction of the Mashrak-el-Azkar in Chicago.

*The Bab.

From that date, until the European war closed the door of direct communication between Abdul-Baha and the Bahais of America, every year came the call to the west to arise for the building of this great Bahai Institution, this manifest sign of the oneness of humanity and the vitality of religion.

Have we been slow to understand its imperativeness?

“Today, in America, no matter is greater for the elevation of the Word of God than the Mashrak-el-Azkar.”

“The question of Mashrak-el-Azkar is very important and is superior to every matter.”

“The Mashrak-el-Azkar is the most important matter and the greatest divine institute.”

“When the Mashrak-el-Azkar, with its accessories, is established in the world, aside from its religious, or spiritual influence, it will have a tremendous effect upon civilization.”

“This organization of the Mashrak-el-Azkar will be a type for the coming centuries and will hold the station of the Mother.”

Have we in America been slow to comprehend our great responsibility, our great privilege to serve the Cause of God, to influence civilization during all the ages to come?

If we have been slow to comprehend, surely, this compilation of the utterances of Abdul-Baha will awaken us, will inspire us, will stimulate us to greater effort in the accomplishment of this—the supremest work in the Cause today.

The world is sick. The European tragedy grows in horror. In America we hear rumors of war. To the Bahais of the world has been given the remedy for the world's ills.

Do we in America believe it with a realization so deep and powerful that, before another year has passed away, all obstacles shall be overcome and the walls of the first Mashrak-el-Azkar in America, the Mother Institution, shall rise triumphantly, in proclamation to all humanity that the “Most Great Peace” has come?

Unresting, let us strive for this prodigious achievement, that, when the door of communication with Abdul-Baha is again open, we may say to him—

“The Bahais of the west have arisen greatly to service. Come to America and lay the corner stone of the Mother Mashrak-el-Azkar of the world.”

No message from America would stir more profoundly the great heart of Abdul-Baha.

While he is still with us, let us respond to his call. Let us objectify our supreme faith in his mission, in his station as the Center of God's Covenant.

We who have been called to the great service—let us arise!

(Signed) ALFRED E. LUNT, President,
 ELLA G. COOPER, Vice-President,
 ALBERT H. HALL, Treasurer,
 CORINNE TRUE, Financial Secretary,
 HARLAN FOSTER OBER, Secretary.
 WILLIAM H. RANDALL,
 EDWARD B. KINNEY,
 A. R. VAIL,
 JOSEPH H. HANNEN.

Utterances of Abdul-Baha upon the Mashrak-el-Azkar

I SEND you the glad tidings of the erection of the Mashrak-el-Azkar (the Bahai Temple) in Ishkabad, with all joy and great happiness. The friends of God assembled together with rejoicing and conveyed the stones themselves, upon their backs, while attracted by the love of God and for the glory of God. Soon that great Temple will be completed and the voice of prayer and praise shall ascend to the Sublime Kingdom.

I was rejoiced through your endeavors in this glorious Cause, made with joy and good interest. I pray God to aid you in exalting His Word, and in establishing the Temple of Worship, through His grace and ancient mercy. Verily, ye are the first to arise for this glorious Cause in that vast region. Soon will ye see the spread of this enterprise in the world, and its resounding voice shall go through the ears of the people in all parts.

Exert your energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom.

[Translated May 30, 1903.]

Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual Temple, shall be erected in America.

I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure, which shall be renowned throughout the world. The support of God will be with those believers in that district, that they may be successful in their undertaking. For the Cause is great—because this is the first Mashrak-el-Azkar in that country, and from it the praise of God shall ascend to the Kingdom of Mystery and the tu-

mult of His exaltation and greeting from the whole world shall be heard.

Whosoever arises for the service of this building shall be assisted with great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the Glorious and Eternal God.

[Translated June 7, 1903.]

The vision also signifies that a Mashrak-el-Azkar will soon be established in America. The cries of supplication and invocation will be raised to the Highest Kingdom therefrom and, verily, the people will enter into the Religion of God by troops, with great enthusiasm and attraction.

[Translated June 9, 1903.]

O friends of Abdul-Baha, and his co-sharers and partners in the servitude of the Lord of Hosts! Verily, the greatest affair and the most important matter today is to establish a Mashrak-el-Azkar and to found a Temple, from which the voices of praise may rise to the Kingdom of the Majestic Lord. Blessings be upon you for having thought to do so and intended to erect such an edifice, advancing all in devoting your wealth to this great purpose and to this splendid work. You will soon see the angels of confirmation succeeding you, and the hosts of reinforcement crowding before you.

When the Mashrak-el-Azkar is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication towards the mysterious Kingdom (of Heaven), the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflowed with the love of the All-Living and Self-Existent (God).

The people shall hasten to worship in that heavenly temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful.

[Translated July 2, 1903.]

The construction of Mashrak-el-Azkar in those regions is of the utmost importance; is conducive to the attainment of the good pleasure of the Almighty and the descent of the confirmation by the Exalted Lord.

[Translated June 14, 1907.]

To have it (the Mashrak-el-Azkar) built is most important. Some material things have spiritual effect, and the Mashrak-el-Azkar is a material thing that will have great effect upon the spirits of the people. Not only does the building of the Mashrak-el-Azkar have an effect upon those who build it, but upon the whole world. In the time of Christ the believers used a room under a house, where they held their meetings. Moses built the Tabernacle. Solomon built the first real Temple. In the Mashrak-el-Azkar, services will be held every morning, and the Words of Baha'o'llah only are to be read. Mashrak-el-Azkar means "Dawning Point of Mention" (Where God is mentioned).

[Table talk given in Akka January, 1908.]

Thou hast written concerning the organization of a Council for the building of the Mashrak-el-Azkar. This news brought much spirit and fragrance, for the nine delegates sent by the various assemblies gathered in that meeting and consulted concerning the building of the Mashrak-el-Azkar.

The Mashrak-el-Azkar is the most important matter and the greatest divine Institute. Consider how the first institute of His holiness Moses, after his exodus from Egypt, was the "Tent of Martyrdom," which he raised and which was the traveling Temple. It was a tent which they pitched in the desert wher-

ever they abode and worshiped in it. Likewise, after His holiness Christ—May the spirit of the world be a sacrifice to Him!—the first institute by the disciples was a Temple. They planned a Church in every country. Consider the Gospel (read it) and the importance of the Mashrak-el-Azkar will become evident.

In fine, I hope that all the beloved of God, collectively, in the continent of America, men and women, will strive night and day, until the Mashrak-el-Azkar be erected in the utmost solidity and beauty.

[Translated February 4, 1908.]

Concerning the erection of the Temple: Now all the believers must become united so that the Temple may be built soon in one place, for should (the believers) undertake (the erection of the Temple) in many places, it will not become completed anywhere. And, as in Chicago they have preceded every other place to plan the erection of the Temple, undoubtedly, to co-operate and help them is nobler and a necessity. Then, when it is built in one place, it will become erected in many other places. If, for the present, you prepare or establish a home in New York, though by renting it, to become a center for the gathering of the believers of God, it is very acceptable. God willing, in all the states of America in the future, there will be erected Temples with infinite architectural beauty, art, with pleasing proportions, and handsome and attractive appearance, especially in New York. But, for the present, be ye satisfied with a rented place.

[Translated May 9, 1908.]

But it is two or three years since a number of people are making efforts in Chicago, but this has not yet given result, and important persons are exerting themselves and applying for contributions to various quarters. Now, while the building of this Temple is not yet started or engaged in, if there be the founding of a second Temple undertaken, neither of the two would be ac-

complished and this failure would weaken the Cause of God.

[Translated 1908.]

In reality, the radiant, pure hearts are the Mashrak-el-Azkar and from them the voice of supplication and invocation continually reaches the Supreme Concourse. I ask God to make the heart of every one of you a temple of the divine Temples and to let the lamp of the Great Guidance be lighted therein. And, when the hearts find such an attainment, they will certainly exert the utmost endeavor and energy in the building of the Mashrak-el-Azkar. Thus may the outward express the inward and the form (or letter) indicate the meaning (or reality).

[Translated May 21, 1908.]

His honor . . . presented the map of the land of the Mashrak-el-Azkar on the day of the declaration of His holiness the Supreme (the Bab). Great joy was obtained thereby and with the greatest care it was considered. It is indeed a delightful spot worthy of this edifice and building. However, it must be enlarged yet a little more, so that spacious ground around the Mashrak-el-Azkar may afford ample room for a rose garden.

Thank God! the people of God made such a sincere resolution and exerted such a great effort. It is hoped that all the friends and the maid-servants of the Merciful, from all regions and directions, will assist the erection of this building, so that in a short time a wonderful edifice may arise in the name of God and prove the reason whereby the people may examine and investigate the Cause of God and seek the divine teachings.

The Mashrak-el-Azkar, though outwardly a material foundation, is possessed of spiritual effect and causes the union of hearts and the gathering of souls.

In the days of the Manifestation, any city, wherein a Temple was founded, afforded the means of promulgation (of the Cause) and the confirmation of the hearts and the confidence of souls, for in those dwellings the Name of God is

ever mentioned and always commemorated. And, for the tranquillity and repose of the hearts, there is no other means save the commemoration of almighty God.

Praise be to God! The erection of the Mashrak-el-Azkar has a great effect in all grades (or states). It was tested in the east and so, evidently and plainly, was it proved. Even when in a village a house was called the Mashrak-el-Azkar, it possessed a different effect. How much more its building and organization!

Therefore, O ye friends and maid-servants of the Merciful! As long as ye can, endeavor with life and heart, so that the Mashrak-el-Azkar of Chicago may soon be built, organized and confirmed.

If all the friends in America, in all cities and hamlets, assist and by the means of a building commission help, this offering will prove most acceptable in the Kingdom of the Sun of the Horizons.

O God! O God! Verily, I implore Thee with throbbing heart and streaming tears to aid every one who endeavors for the erection of this edifice, in the building of a house, wherein Thy Name is mentioned every morn and eve.

O Lord! Send down Thy benediction upon whosoever served this edifice and endeavored in its uprising among the sects and religions, and confirm him in every good of mankind; open the doors of riches and wealth unto him and give in heritage the treasures of the Kingdom which perish not; make him the sign of giving among the people and reinforce him by the Sea of Generosity and Bounty, which is surging with the waves of grace and favor.

Verily, Thou art the Generous, the Merciful, the Bountiful!

[Translated July 4, 1908.]

The believers of God in America, one and all, must unitedly make an effort, so that the Temple of God will be built in Chicago, then, afterwards, it will be built in other localities. . . .

Regarding the building of the Temple in Chicago, both of you display the utmost effort, that is, effort in encouraging and inspiring the believers and the maid-servants of God, so that they may assist in the matter with generosity and thus very soon this Temple will be erected. This matter is of great importance (utmost importance).

[In Abdul-Baha's own handwriting] In Ishkabad, the believers of God made the erection of the Temple conducive to affinity and unity, so that it really became the cause of oneness of the Word.

Ye also make the erection of the Temple in America conducive to the unity and oneness of the believers, of the maid-servants and servants of the Merciful, so that, in one thought, one aim, they engage themselves in the building of the Temple.

[Translated July, 1908.]

I am hopeful by divine bounty and grace that the beloved ones of God may be confirmed in the building of the Mashrak-el-Azkar and all its accessories, for the Mashrak-el-Azkar has important accessories which are accounted of the basic foundations. These are—school for orphan children, hospital and dispensary for the poor, place for the incapable (i. e., home for the cripple), college for the higher scientific education. The meaning is this, that, in every place,

First a Mashrak-el-Azkar must be founded;
Then a School for the Education of orphan children and the poor;
Then the Hospital and Medical Dispensary must be founded;
Then the Home of the Cripple;
Then the College of Higher Scientific Education.

In every city a great Mashrak-el-Azkar must be founded after this order. Now we hope the Mashrak-el-Azkar may be founded in Chicago. After its foundation, the important accessories may gradually be founded.

[Translated November 25, 1908.]

Some of the souls are not aware of the importance of the Mashrak-el-Azkar. They think and say: The other nations have hundreds of thousands of temples, the Christians having as many as a million temples of the greatest structural importance. What result have they yielded, that now this one Mashrak-el-Azkar is said to cause the manifestation of signs and prove a source of light! One million churches have not yielded any fruit. What is the one Mashrak-el-Azkar going to do? . . .

Furthermore, today, the establishment of the Mashrak-el-Azkar is of paramount importance, but hereafter it shall not be so. This is the beginning of organization. It is like unto the first church founded in Christianity. It is an expression of the elevation of the Word of God. When the Mashrak-el-Azkar was erected in Ishkabad, its influence was felt in all the oriental countries. Who-soever heard of it commenced an investigation of the Cause. Now the Mashrak-el-Azkar of Ishkabad, like an evident banner waves in the world. And, if, in Chicago, the Mashrak-el-Azkar is established, even as in Ishkabad, then you will see what the recognition of the Cause will do. Particularly, the arrangement of the Mashrak-el-Azkar is such, that it will exert the greatest effect upon the civilized world, for it has many accessories. Among them are the following:

A school for orphans, a college for higher scientific education (or higher knowledge), a hospital, a home for cripples, a hospice.

When the Mashrak-el-Azkar, with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Besides the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident.

[Table talk given in Akka, February, 1909.]

Among the most important affairs is the founding of the Mashrak-el-Azkar, although weak minds may not grasp its importance: nay, perchance, they imagine this Mashrak-el-Azkar to be a temple like other temples.

They may say to themselves: "Every nation has a hundred thousand gigantic temples; what result have they yielded, that now this one Mashrak-el-Azkar (is said) to cause the manifestation of signs and prove a source of light?" But they are ignorant of the fact that the founding of this Mashrak-el-Azkar is to be in the inception of the organization of the Kingdom.

Therefore, it is important and is an expression of the upraising of the evident Standard, which is waving in the center of that continent, the results and effects of which will become manifest in the hearts and spirits. No soul will be aware of this mature wisdom save after trial.

When the Mashrak-el-Azkar was founded in Ishkabad, its clamor affected all the cities of the orient and caused souls to awaken (to the call). Most of the souls who investigated and heard the explanation were attracted to the Kingdom of God.

Moreover, the accessories of the Mashrak-el-Azkar are numerous. Among them are the school for orphans, the great college for the higher arts, hospital, home for the cripples, and hospice. The doors of these places are to be opened to all sects—no differentiations. When these accessories are completed, and, by God's help and aid, the departments fully systematized, it will be proved that the Mashrak-el-Azkar is to human society a great bounty and a great blessing.

In brief, through the unlimited bounty of God, I am hopeful that the beloved ones of God in America may be aided and confirmed in founding this mighty and solid foundation and gradually annex thereto its accessories.

Now ye have convened in that center (Chicago), from other cities of America.

With sincere intentions and lofty endeavors have ye proposed to undertake this mighty affair. Know ye for a certainty that ye will be confirmed by the aids of the Holy Spirit and that ye will render the Kingdom of God a distinguished service, whereby ye will become dear in both realms and will shine forth as morning stars from the horizon of the Love of God.

This organization of the Mashrak-el-Azkar will be a type for the coming centuries and will hold the station of the Mother, and thus, later, in other cities many Mashrak-el-Azkars will be its offspring.

O Lord! Make these holy souls dawning-points of lights and the manifestations of (Thy) signs. Make every one a leading corner stone in this great edifice, a pillar of its pillars.

O God! Although the friends are needy, yet Thou art the Helper, the Supporter, the Rewarder!

These souls have arisen to serve Thee well and have begun servitude. Confirm them and aid them. Encourage each by promises of Thy divine favors and make them of the elect.

Thou art the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer, the Seer!

[Extract from Tablet to Temple Unity Convention of March 22-23, 1909.]

Praise be to God! that the Convention of the delegates for the Mashrak-el-Azkar was held in perfect order and the members assembled in that spiritual meeting with radiant faces, heavenly hearts, merciful spirits and the glad tidings of the Kingdom, and consulted and deliberated respecting the founding of the Mashrak-el-Azkar.

Although hereafter thousands of Mashrak-el-Azkars will be founded, yet as this Mashrak-el-Azkar is the first divine Institute in America, therefore, it is very important and its results and fruits are endless. Soon will some of its results become known and evident.

In brief, the delegates who congregat-

ed in that lordly assemblage and engaged in the service of the divine Kingdom must give thanks night and day, for they were thus aided and confirmed and left a foot-print (trace), of which eternality is an inherent quality.

Although the importance of this divine Institute is not very evident now, yet in the future it will be clear and plain as the sun.

[Translated July 20, 1909.]

Thy detailed letter was received. Its contents indicated that thou didst travel in the cities of America and visited the friends of God until thou didst reach the general Convention held in Chicago for the building of the Mashrak-el-Azkar. In thy letter thou hast written in praise and commendation of the illumination of that Convention. Truly, I say, the Convention of the Bahai delegates in Chicago was a heavenly gathering and confirmed by divine assistance. The splendor of the Kingdom of Abha shone forth and the soul-refreshing breeze wafted from the direction of providence. It was an effulgence from the rays of the Sun of Truth, that the friends of God gathered in that illumined assembly with the utmost love, unity and concord. The intentions of everyone were reinforced by divine confirmation, the aim of everyone was service in the Cause of God, servitude in the threshold of the Almighty and the erection of the Mashrak-el-Azkar.

The results of that Convention in the future will be far-reaching and most important, and evident signs shall become manifest. As it was the first general Bahai Convention in America, it displayed wonderful influence. The gathering of that illumined assembly, in such a short space of time, would have been impossible without the power of the divine Covenant and Testament. But the Covenant has such a great sway that it astonishes the minds. In every region the sign of the power of the Covenant is apparent and manifest.

For instance, in Persia, the fire of

revolution blazed in such wise that all communities, government and nation became afflicted with the most severe trials; but the power of the Covenant protected the Bahai friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the religion of God and the diffusion of the Word of God. Now all the parties in Persia are wondering how the people of Baha were guarded and protected.

Praise be to God! that, in Teheran and all the provinces of Persia, the call of God has been raised, the ensign of the Covenant has been unfurled, the cry of "Ya-Baha-el-Abha!" has been heard and the melody of the Kingdom of Abha has been promulgated among the people of intelligence.

[Translated August 14, 1909.]

O ye friends of the east and the west!

One of the greatest foundations of the religion of God, the significance of the Word of God and the duty of the believers of God is mutual assistance and co-operation. For the world of humanity, nay, rather, all the infinite beings exist by this law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, the existence would be entirely destroyed.

When we ponder deeply upon the connection and interdependence of beings, we clearly realize that the life of every being draws benefit and sustenance from all the other innumerable existences. This mutual helpfulness is realized either directly or through mediation, and if, for the twinkling of an eye, this confirmation and assistance does not descend upon the living being, that one will become non-existent, for all the existing things are linked together and draw help from each other. Therefore, the greatest foundation of the world of existence is this co-operation and mutuality.

Liken the world of existence to the temple of man. All the limbs and organs of the human body assist each other,

therefore life continues. When, in this wonderful organism, there is a disconnection, life is changed into death and the parts of the body disintegrate. Likewise, among the parts of existence, there is a wonderful connection and interchange of forces, which is the cause of the life of the world and the continuation of these countless phenomena.

When one considers the living beings and the growing plants, he realizes that the animals and man sustain life by inhaling the emanations from the vegetable world, and this fiery element is called oxygen. The vegetable kingdom also draws life from the living creatures in the substance called carbon. In brief, the beings of sensation acquire life from the growing beings and, in turn, the growing things receive life from the sensitive creatures. Therefore, this interchange of forces and inter-communication is continual and uninterrupted.

From this illustration, one can see the base of life is this mutual aid and helpfulness; and the cause of destruction and non-existence would be the interruption of this mutual assistance.

The more the world aspires to civilization, the more this most important matter of co-operation and assistance becomes manifest. Therefore, in the world of humanity, one sees this matter of helpfulness attain to a high degree of efficiency; so much so, that the continuance of humanity entirely depends upon this interrelation. The believers of God must especially fortify the foundation of this reality among themselves, so that all may help each other under all circumstances, whether in the degree of truth and significances or in the stations of this world of matter and, especially, in founding public institutions which shall benefit all the people, and, still more, the founding of the Mashrak-el-Azkar, which is the greatest of the divine foundations.

Consequently, the friends of God, with the utmost magnanimity, sincerity of purpose and self-abnegation, must help

for the building of this supreme foundation. Now, in the regions of America, the believers of God have resolved to build the Mashrak-el-Azkar and, while choosing the land in a most beautiful spot, they are occupied in gathering contributions. Although they will build this Mashrak-el-Azkar with the utmost beauty and completeness, yet, for the sake of the communication between orient and occident, the increase of spiritual affection and love and the solidarity of the foundation of unity and concord, all the believers in the east must contribute according to their means, no matter how small the sum may be. God does not ask from any soul except according to his ability. This contribution must come from all cities and villages from all the believers of God. They should send all contributions to this Holy Land, so that they may be forwarded from here to America through a confidential channel.

In brief, O ye friends of God, rest assured that in place of this contribution, your commerce, your agriculture and industries shall be blessed many times. Whosoever comes with one good act, God will give him tenfold. There is no doubt that the living Lord shall assist and confirm the generous soul.

O my Lord! O my Lord! Illumine the faces of Thy sincere and beloved ones. Assist them with the angels of Thy manifest victory; make them firm in Thy great path; open before them the doors of blessings through Thine ancient favor, for they give in Thy way whatever they have, protecting Thy religion, assured in Thy mentioning, sacrificing their souls for Thy love, giving what they have for Thy beauty, so that they may gain Thy good pleasure. O my Lord, destine for them inexhaustible compensation, never failing bounty and divine outpouring.

Verily, Thou art the Confirmer, the Assister, the Generous, the Giver, and the Merciful.

[Translated August 24, 1909.]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Sultan 1, 71 (January 19, 1916)

No. 17

I hope that all of them may become assisted in the service of the Mashrak-el-Azkar, so that this divine Institution may be raised in that country, and the melody of Mashrak-el-Azkar may awaken the sleepy ones.

[Translated October 31, 1909.]

The Mashrak-el-Azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of divine mysteries. The friends of God must endeavor, with all their hearts and souls, that this structure may be raised and completed.

[Translated 1909.]

O ye beloved of Abdul-Baha! The beloved of God and the maid-servants of the Merciful intend to found a Mashrak-el-Azkar in Chicago. They have sent to us numerous plans, that one may be accepted and the edifice be built accordingly. Now the funds must be accumulated, the land entirely paid for and the necessary preparations for building and then the accessory matters considered. Therefore, make ye an effort and show ye zeal that the price of the land be fully discharged and the means for the edifice procured.

The beloved in the east are striving with heart and soul to contribute to the

best of their ability, although the internal conditions of Persia have, during the last few years, been exceedingly disturbed. This revolution affected all conditions and walks of life. There has been no agriculture, no trade and no commerce; nay, rather in all the provinces there have been political disputes and quarrels between the two parties, namely, the nationalists and the constitutionalists. Thus they have been wholly occupied with their own affairs. Notwithstanding this, they have striven to contribute to the Mashrak-el-Azkar in Chicago according to their best ability and they will never be found wanting. If Persia should obtain order, the beloved then will make a worthy contribution.

[Translated March 18, 1910.]

Several plans and designs of the Mashrak-el-Azkar have been received from America. Now, the believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building, and then they may think about the plans. So far, the means are lacking. I hope from the favor of the true One that sufficient and ample contributions may be gathered and afterward the best and most acceptable plans be decided upon.

[Translated April 12, 1910.]

In all the world of creation all the existent beings are in the utmost connection. Through this connection, mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If, for one instant, this mutual helpfulness and co-operation were cut off from the sources and realities of things, all the existent beings and things would be thrown into confusion and chaos, and be reduced to nothingness and annihilation.

For instance, from the breath of the animals a watery element, called hydrogen, and carbon is exhaled, and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees, a fiery element, called oxygen, is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner, mutual helpfulness and co-operation is realized continually between all the existent beings.

Likewise, the greatest interrelation and communication exists between the sons of men, without which, peace, life and existence are entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay, rather, he will become non-existent and reduced to nothingness; especially among the believers of God, between whom material and spiritual communication is developed up to the highest point of perfection.

It is this real communication, the essential necessity and requirement of which is mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God, nothing can be accomplished, for they are the hyacinths of one garden, the waves of one sea, the stars of one heaven and the rays of one sun. From every standpoint, the essential unity, the luminous unity, the religious unity and the ma-

terial unity are founded and organized between them.

In these times, the utmost hope and wish of the friends of the west is the erection of the Mashrak-el-Azkar, and in those regions the materials for construction and building are expensive and costly. A large sum of money is needed for the building of a residence; then how much more is needed for the foundation of the Mashrak-el-Azkar, which must be erected with the utmost splendor, beauty and magnificence!

Therefore, the friends of God must arise in every part of the world to raise contributions, and with their hearts and souls strive to gather these funds to be sent to the occident, that it may become known and evident throughout the universe that the Bahais of the east and west are as members of one household and the children of the one Lord! The Turks and the Persians, the Parsee and the American, the Hindu and the African, all of them are one army and one cohort and, without any distinction, they arise for the assistance and aid of each other.

This praiseworthy movement is beloved and accepted in the threshold of the forgiving Lord. Truly, I say, in the erection of the Mashrak-el-Azkar in Ishkabad, the friends of God have laid the foundation of the oneness of the kingdom of humanity and they worked nobly together until now, and it is nearly completed. Praise be to God! that, at this moment, from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashrak-el-Azkar in America.

Convey the gratitude of Abdul-Baha to all the friends of God in this service.

In reality, this magnanimity of the believers is worthy of great praise and thankfulness, for, from Teheran, Khorosan, Shiraz, Jahram, Esphahan, even from the towns and villages of the Khorassan, Shiraz and Yazd, contributions were sent. This donation in the path of

the Orb of Regions is conducive to the happiness of the souls of the spiritual ones.

From the day of Adam until now, such an event has never even been witnessed by man, that, from the farthest country of Asia, contributions were forwarded to the farthest country of America. From Rangoon, India, donations are sent to Chicago, and from Jahram, a little village of Shiraz, and Kheir-el-Gora of Tarshiz, money is transmitted for the Mashrak-el-Azkar in America. This is through the bounty and providence of the Blessed Perfection, the assistance and confirmation of the Sun of Truth and the victory and triumph of the Luminary of Effulgence, who has united so marvelously the regions of the world together. Glory belongs to the Lord of Hosts. Sovereignty belongs to the compassionate God. Power and might belongs to the living, self-subsistent One, who has united the people of the world and assembled them together like unto the brilliant stars of the horizon of adoration.

O my God! O my God! Favor belongs to Thee! Generosity belongs to Thee! Praise belongs to Thee and glorification is Thine, for that which Thou hast bestowed upon these indigent ones, granted a refuge and asylum to these weak ones in the cave of Thy protection and preservation, assisted them in the service of Thy Cause and confirmed them in the worship of Thy exalted threshold.

O Lord! They have sacrificed their belongings and souls in Thy path, contributed for love of Thee and missed no chance or opportunity in spreading Thy signs, diffusing Thy Word, promulgating Thy Name among Thy servants and proclaiming Thy wonders among Thy creatures.

Verily, Thou are the Powerful, the Mighty, the Most High, the Omnipresent and, verily, Thou art the Clement and the Most Merciful!

[Translated April 19, 1910.]

Explain to the people the details of

the Mashrak-el-Azkar in Chicago and tell them how contributions are received from the east and the west. For example, at this moment, four contributions were received in one day from Rangoon, Bombay (India), Jahram of Shiraz and Kheir-el-Gora of Khorassan for the Mashrak-el-Azkar of America and were forwarded to their destination.

Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashrak-el-Azkar. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the street. This is through the power of the Covenant of God, for, until this day, an event of this character has never transpired, that, from the east and Asia, contributions were forwarded to the west for the building of a Temple. Verily, this is a cause of astonishment for the people of perception.

[Translated April 19, 1910.]

O God, my aim, my hope! With hearts full of longing and breast full of yearning, we beg of Thee and we supplicate at the threshold of Thy might to raise the foundation of the Mashrak-el-Azkar in Chicago, in the most speedy manner. Make its basis firm and its structure enduring, suffer its pillars to remain unshakable and make its columns of the steel and iron of firmness. Glorify its servants, beautify the characters and make the worshipers beloved. Suffer its nightingales to sing, "Ya-Baha-el-Abha!" and warble the praises of our Lord, the Most Supreme. Make its men the standards unfolded on the mountains of the world, and its women the sanctified angels of the tabernacle of the world!

[Translated 1910.]

The Temple is the most great foundation of the world of humanity and it has many branches.

Although the Temple is the place of worship, with it is connected hospital pharmacy, pilgrim's house, school for the

orphans and university for the study of higher sciences.

Every Temple is connected with these five things. I hope that now in America they will build a Temple and gradually add to it the hospital, school, university, pharmacy and pilgrim's house, with the utmost efficiency and thoroughness. You must make the believers understand these details, so that they may realize how important the Temple is. The Temple is not only a place for worship: nay, it is perfect in every way.

[Translated 1910.]

Your detailed letter was perused, and from its contents it became evident that the debt of the land of Mashrak-el-Azkar is clear. This news made the hearts happy and caused infinite rejoicing.

Now, it is hoped that the believers of God may show magnanimity and raise a great sum for the building so that the foundation of the Mashrak-el-Azkar may be laid, and, perchance, God willing, the corner stone of the foundation may be laid by the hands of Abdul-Baha.

This confirmation will descend upon the people of America, if they will arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and they may all become as one heart and one soul.

Convey the wonderful Abha greeting to all the friends and the maid-servants of the Merciful.

[Translated March 4, 1911.]

You have written that a sum of money is raised to be contributed toward the Mashrak-el-Azkar. Ask ye of God that the American believers may become assisted in the building of this great Temple.

[Translated March 4, 1911.]

If the believers of God in New York and other cities of America establish, in a befitting manner, union and harmony with spirit, tongue, heart and body, suddenly they shall find Abdul-Baha in their midst. Unless this union is brought

about, the breath of the Holy Spirit shall not have any effect, for the physical body must find capacity, so that the life of the spirit may breathe through it. If the Beloved of the union of the friends and the harmony of the believers become manifest, the east and west of America shall be perfumed through the sweet fragrance of the Paradise of Abha, the Mashrak-el-Azkar shall be constructed, the outpouring of the Sun of Reality shall descend, the everlasting glory of the friends of God shall become apparent and the heavenly life be attained.

[Translated April 28, 1911.]

Today, in America, no matter is greater for the elevation of the Word of God than the Mashrak-el-Azkar. Surely, give it the utmost importance. I am always waiting that a good report regarding the Mashrak-el-Azkar should come.

In most of the cities of Persia, even in some villages, a Mashrak-el-Azkar has been founded.

Now the beloved in America must make effort to establish one Mashrak-el-Azkar.

[Translated June 1, 1911.]

The question of Mashrak-el-Azkar is very important and is superior to every matter; surely put forth utmost effort for it.

[Translated June 1, 1911.]

Know thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran, "It is those who believed in God and the Last Day shall build the Temple of God."

It is incumbent upon thee and upon all to put forth the best effort in these days, in building this glorious Temple, raising the tumult of commemoration therein, during the wing of the night, at dawn and at eventide. It is incumbent upon you (men and women) to be united in this great Cause, so that ye may be confirmed by the divine bounty, and merciful spirit; become increased with energy and power; gain a recompense, and estimation.

[Translated September 23, 1911.]

Addresses of Abdul-Baha in America upon the Mashrak-el-Azkar

ADDRESS OF ABDUL-BAHA AT PUBLIC MEETING CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.

[STAR OF THE WEST, Vol. III, No. 4.]

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity may find therein a place of meeting, and this is to be conducive to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the center of unity for all mankind. That is the collective Center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that, when the people gather there, in a given edifice of God, in the house and Temple of God, they may recall the fact, that the law has been revealed for them and that that law is to unite them; that, just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. . . . In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His holiness Baha'o'llah has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together; that the oneness of the human world may be

proclaimed: that all the human race are the servants of God, and that all are submerged in the ocean of God's mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of favors, likewise all may meet under the dome of the Mashrak-el-Azkar and adore the one God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the divine religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other, each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of one God; that we are turning to one God; that we have one kind Father; that we have one divine Law; that we have one reality; that we have one desire. Thus may we live together in the utmost of amity and love. And, for this love, for this amity, the favors and bounties of God shall surround us; the world of humanity will be reformed; mankind will find a new life, eternal light shall shine; merciful and heavenly morals shall become manifested. The divine

policies shall rule, for the divine policy is the oneness of the human world. God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight is, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the divine omniscience is the very ocean. And now is it just for us to say that a drop is imbued or endowed with qualities where-with the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the ocean, there is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love we are to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of one God, and we are beneath the protection and providence of one God. These are the institutes of God and the foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the light of the love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His glad tidings, until the divine foundations in the human world may become promulgated. And the first of these institutes is the one-

ness of the human world and love among all mankind, and the second is the Most Great Peace. Praise be to God, this American democracy presents capacity, its people showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity! May its people serve the threshold of God and spread that which is the good pleasure of God!

O Thou kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy glad tidings. O God! Let this American democracy become glorious in spiritual degrees, even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the oneness of humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it dear, near to Thee, through Thy bounty and bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION OF THE MASHRAK-EL-AZKAR GROUNDS, CHICAGO, HIGH NOON, MAY 1, 1912.

[STAR OF THE WEST, Vol. III, No. 4.]

Today you have endured considerable difficulty in coming out, withstanding the cold and wind; but the power which has gathered you here is truly a colossal power. It is the extraordinary power. It is a divine power which gathers you here. It is divine favor of Baha'o'llah, which gathered you together. Therefore, we praise God that this power does assemble people in this fashion.

Thousands of Mashrak-el-Azkars,—which means the Dawning-Point of Praise for all religionists,—will be built in the world. In the orient and in the occident of the world will they be built.

But this Mashrak-el-Azkar, being the first one in the occident, has great importance. In after years, there will be many Mashrak-el-Azkars; even in this City of Chicago many will be established. In Asia there will be many. In Europe there will be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some are houses, which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it was the first Mashrak-el-Azkar, it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forth the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence, such an imposing edifice was built. A colossal effort was put forth. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to the one here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine pools and nine fountains, and think how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a hospital and a school for orphans and a home for cripples and a large dispensary and a hospice. They are now planning, thinking of these

things. When that, God willing, shall be completed, it will be a Paradise! There will be no greater geometry than this and I hope that in Chicago it shall be like this. It will be even so.

ADDRESS OF ABDUL-BAHA AT PROTESTANT
EPISCOPAL CHURCH OF THE ASCENSION,
FIFTH AVE. AND 10TH ST., NEW YORK
CITY, SUNDAY, JUNE 2, 1912, 8 P. M.,
REV. DR. PERCY STICKNEY GRANT,
RECTOR.

[STAR OF THE WEST, Vol. III, No. 10.]

In the terminology of the Holy Books, the church has been called the "House of the Covenant," for the reason that the church is a place where people of differing thoughts and diverging tendencies,—where all races and nations may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord, in order that he shall obey His commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather, he should look upon all mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one nativity; all the servants of one God, dwelling beneath the shelter of the mercy of one God.

The purpose is that the church is a collective center. Temples are symbols of the reality and divinity of God, the collective Center. Consider how, within a temple, every race and people are seen and represented—all in the presence of the Lord, covenanting together in a covenant of love and fellowship, all offering the same melody, prayer and supplications to God. Therefore, it is evident that the church is a collective center for mankind. For this reason, there have been churches and temples in all the di-

vine religions. But the real collective Centers are the Manifestations of God, of whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real divine Temple and collective Center of which the outer church is but a symbol.

Recall the statement of His holiness Jesus Christ, recorded in the Gospel. Addressing Peter, He said, "Thou art Peter and upon this rock will I build my church." It is evident, therefore, that the Church of God is the Law of God and the actual edifice is but one symbol thereof. For the Law of God is a collective center which unites various people, nationalities, tongues and opinions. All find shelter in its protection and become attracted by it. For example, His holiness Moses and the Mosaic Law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of divine Laws, educated them, unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased they became glorified; ignorant, they were made knowing; in the bonds of captivity, they were given freedom. In short, they were unified. Day by day they advanced, until they attained the highest degree of progress witnessed in that age. It is therefore proven that the Manifestation of God and the Law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ; thoughts, nationalities, races and tongues are various. The need of a collective Center, by which these differences may be counterbalanced and the people of the world be unified, is obvious. Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different, that agreement and unity are impossible through material means. But it is possible for all to become unified through one Spirit, just as all may receive light from one sun.

Therefore, assisted by the collective and divine Center, which is the Law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the time of His holiness Christ. How many different peoples, races and governments there were; how many varying sects and denominations! But, when His holiness appeared, the Messianic Reality proved to be the collective Center, which brought together and unified them beneath the same tabernacle of amity. Reflect a moment! Could His holiness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather, these various peoples were brought together through divine power,—through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties so that their disagreements utterly passed away. In this way, these varying peoples were unified, agreed, and became welded in a bond of love, which alone can unite hearts. Therefore, it is proved that the Manifestations of God—the great Mouth-pieces of God—are the collective Centers of God. The Prophets of God are these collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep, as they have done in the past. The collective Center has ever appeared from the orient. His holiness Abraham was a collective Center and he appeared in the east. His holiness Moses was a collective Center and he appeared in the east. His holiness Jesus Christ was a collective Center and He appeared in the east. His holiness Mohammed was a collective Center appearing among the nomadic tribes of the Arabian peninsula. Today, His holiness Baha'o'llah is the collective Center of unity for all humanity and He has come from the east.

He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions, and led them to the very foundation of the divine religions. And, from this foundation, shines forth the radiance of spirituality, which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world.

Baha'o'llah again renewed these principles, just as the coming of the spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, its vivification had ceased, the life-giving breezes were no longer wafting their fragrance; winter and the season of darkness had come. His holiness Baha'o'llah came to renew the life of the world with this new and divine springtime, which has pitched its tent in the countries of the orient in the utmost power and glory. It has refreshed the world of the orient and there is no doubt that, if the world of the occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the reality of the divine religions, holding fast to the example of His holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the orient, an eternal happiness would be thereby attained.

In the western world, material civilization has attained the highest point of development, but the divine civilization was founded in the orient. Now the orient must acquire material civilization from the occident and the occident must acquire spiritual civilization from the orient. This will establish a mutual bond. When the east and west shall come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved. This is clear and evident; there is no proof

needed. The status of material civilization in the occident cannot be denied, nor can any one deny the confirmation of the spiritual civilizations of the orient, for all the divine foundations of civilization have appeared in the east. This, too, is clear and evident. Therefore you must strive to assist the orient in order that it may acquire material progress. Likewise, the orient must promulgate the principles of spiritual civilization in the occident. By the commingling of these two civilizations, the world of humanity will attain the highest bond of prosperity and progress. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has reached the utmost degree of physical felicity. For example, a bird perches upon the loftiest branch and builds there its nest in the utmost beauty and skill. All the grains and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly, this is the acme of material happiness, to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the knowledge and love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But, if material happiness and spiritual felicity be conjoined, it will be "delight upon delight"—as the Arabs say. And now we pray that God will unite the east and the west in order that these two civilizations shall be exchanged and mutually enjoyed. I am sure it will come to pass for this is the radiant century. This is an age for the outpouring of divine mercy upon the exigency of this new century,—the unity of the east and the west. It will surely be accomplished.



SITE OF THE MASHRAK-EL-AZKAR IN AMERICA

Last words of Abdul-Baha concerning the Mashrak-el-Azkar

As to the matter of the building of the Mashrak-el-Azkar, that is, the matter of beginning the building thereof—an important (or considerable) sum of money must decidedly be prepared in order that work may be begun: that is, at least two or three hundred thousand

dollars must be ready. And, most assuredly, if it be built in the days of the Covenant, it will be more joyful and more heart-rejoicing; but this is difficult.

Now be ye engaged in collecting contributions. [Translated June 18, 1913.]

Verily, I pray God to confirm thee with the All-Power so that the means may be prepared for the establishment of the Mashrak-el-Azkar.

[Translated June 19, 1913.]

Blessed is he who listens unto the River of Life!—Baha'o'llah.

Mashrak-el-Azkar Treasury

STATEMENT OF INCOMES AND EXPENDITURES,
FROM MARCH 29, 1909, TO DECEMBER 31, 1915.

INCOMES:

Contributions:

1909—March 29th, Chicago Assembly.....	\$ 3,665.44	
1909—Fiscal year ending April 28, 1910.....	14,732.51	
1910—Fiscal year ending May 2, 1911.....	10,453.59	
1911—Fiscal year ending April 30, 1912.....	7,325.27	
1912—Fiscal year ending April 28, 1913.....	14,123.28	
1913—Fiscal year ending April 27, 1914.....	13,514.14	
1914—Fiscal year ending April 23, 1915.....	6,986.93	
Overcharge in exchange.....	4.41	
Interest on deposit account, less ex- change charges, April to Dec. 31, 1915	128.80	
1915—Fiscal year incomplete (to Dec. 31, 1915)	5,537.88	\$76,472.25

EXPENDITURES:

Purchase Price, Mashrak-el-Azkar Site, Main Tract:

1909—April 5, payment.....	\$5,000.00	
1909—Dec. 10, payment.....	5,000.00	
1910—July 1, payment.....	5,000.00	
1911—Jan. 1, payment.....	5,000.00	
1911—June 14, payment.....	2,500.00	
1912—June 24, payment.....	5,000.00	
1912—Sept. 21, payment.....	2,500.00	
1912—Oct. 1, final payment.....	2,500.00	\$32,500.00

Purchase Price Lake Shore Tract:

1911—Oct. 11, payment.....	\$ 200.00	
1911—Dec. 11, payment.....	2,800.00	
1912—Jan. 30, payment.....	1,000.00	
1912—Mar. 1, payment.....	1,000.00	
1913—Mar. 3, payment.....	3,000.00	
1913—Sept. 8, payment.....	3,000.00	
1914—Feb. 2, final payment.....	6,000.00	\$17,000.00

Buildings:

1909—Shelter houses.....	\$ 105.00	
1915—Cement sidewalks.....	395.00	\$ 500.00

EXPENDITURES—Continued:

Taxes and Assessments:

1909—Fiscal year ending April 28, 1910.....	\$ 974.79	
1910—Fiscal year ending May 2, 1911.....	695.80	
1911—Fiscal year ending April 30, 1912.....	976.73	
1912—Fiscal year ending April 28, 1913.....	331.00	
1913—Fiscal year ending April 27, 1914.....	1,768.73	
1914—Fiscal year ending April 23, 1915.....	4.46	
1915—Fiscal year incomplete (to Dec. 31, 1915)	880.78	\$ 5,632.29

Interest:

1909—Fiscal year ending April 28, 1910.....	\$1,425.00	
1910—Fiscal year ending May 2, 1911.....	1,200.00	
1911—Fiscal year ending April 30, 1912.....	675.00	
1912—Fiscal year ending April 28, 1913.....	861.62	
1913—Fiscal year ending April 27, 1914.....	600.00	\$ 4,761.62

Expenses:

1909—Fiscal year ending April 28, 1910.....	\$ 183.70	
1910—Fiscal year ending May 2, 1911.....	562.57	
1911—Fiscal year ending April 30, 1912.....	930.66	
1912—Fiscal year ending April 28, 1913.....	298.28	
1913—Fiscal year ending April 27, 1914.....	732.25	
1914—Fiscal year ending April 23, 1915.....	107.00	
1915—Fiscal year incomplete (to Dec. 31, 1915)	91.00	
1915—Special expenses, record and report, convention at San Francisco.....	150.00	\$ 3,055.46
Total expenditures.....		\$63,449.37

SUMMARY

1915—Dec. 31, balance in building fund.....	13,022.88
Grand total	\$76,472.25

NOTE—In addition to the land purchased for the Mashrak-el-Azkar site, shown in the above statement, there is also included in the main tract, and forming a part of it, two lots, purchased by the Chicago Bahai Assembly at a cost of \$2,000.00, and conveyed free of encumbrance to this Unity. The Unity also owns a lot at Muskegon, Michigan.

Respectfully submitted,

Albert H. Hall, Treasurer.

The Bahai Revelation

The Bahai (Glorious) Revelation proclaims the time of Universal Peace and provides the base for the Universal Religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of Truth under the high banners of Justice and Mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but Truth; in action, naught but Good; in human relations, naught but loving Service.

For the information of those who know little or nothing of the Bahai Revelation, we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: *the religion of the disciples of BAHÁ'Ó'LLAH, an outcome of Babism.*—Mirza Husain Ali Nuri BAHÁ'Ó'LLAH was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission. He was "*He-whom-God-would-make-manifest,*" whom the Bab had announced in his writings, the great Manifestation of God, promised for the *last days*; and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi Abdul-Baha, the work of spreading the

religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, *etc.* This is because BAHÁ'Ó'LLAH has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindus the reincarnation of Krishna, and the Atheists—better social organization! BAHÁ'Ó'LLAH represents the best of these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaim has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in his Manifestations (Zoroaster, Moses, Jesus, *et al.*, BAHÁ'Ó'LLAH). The principal works of BAHÁ'Ó'LLAH are the *Kitab-ul-Ighan*, the *Kitab-ul-Akdas*, the *Kitab-ul-Ahd*, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. I. One has the power to receive confession of sins, or give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, *etc.* Questions not treated of are left to the civil law of each country, and to the decisions of the *Bait-ul-Adl*, or House of Justice, instituted by BAHÁ'Ó'LLAH. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are leaves of the same tree, and drops of the same sea," BAHÁ'Ó'LLAH has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—*Nouveau Larousse Illustré* supplement, p. 60.

ANNOUNCEMENT

Extra copies of this Mashrak-el-Azkar edition of STAR OF THE WEST may be had by applying to Bahai Temple Unity, Harlan F. Ober, Secretary, 114 State Street, Boston, Mass.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VI

Mulk 1, 71 (February 7, 1916)

No. 18

The Mashrak-el-Azkar of Ishkabad

By CHARLES MASON REMEY

Washington, D. C.,
October 12, 1908.

To the House of Spirituality of Bahais,
Chicago, Ill.

Brothers in the service of Abha:—

As you have arisen for the construction of the first Mashrak-el-Azkar in America, and, as I have recently visited Ishkabad and seen there the great Mashrak-el-Azkar of the east, of which we in the west have heard so much, I take it upon myself to write to you a description of this edifice, hoping to share with you the great blessing of meeting with the friends in those parts and of beholding this Temple which is a testimony of their sacrifice and unity.

As you know, Ishkabad is in Russian Turkestan, just north of the Elbruz mountains, which separate the desert plain of western Turkestan, on the north, from Persia on the south. The city itself lies on the plain a short distance from the mountains, which here are quite rugged and rocky. The town is quite modern in aspect, being laid off with gardens and broad streets, which meet at right angles. Rows of trees along the sidewalks remind one of a

western city, while the buildings and the waterways, which flank the streets and are fed with water coming from the nearby mountains, are strikingly oriental.

I could hardly believe that this city had sprung up almost entirely during the past half-century. It was but a huddle of mud huts, when Baha'o'llah first directed some of his followers to settle there. Now this is replaced by a large and prosperous city of buildings of brick and stone.

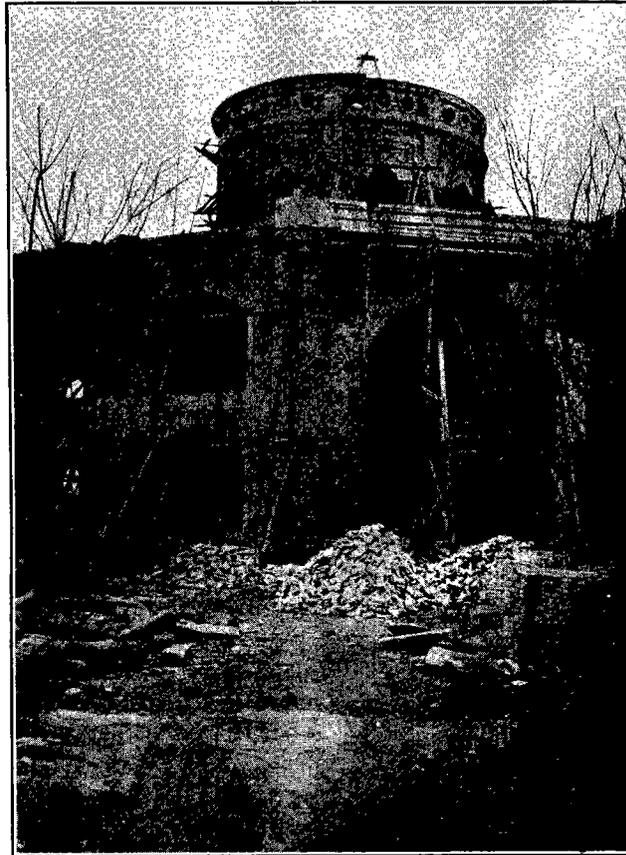
The Mashrak-el-Azkar stands in the center of the city, surrounded by a large garden, which is bounded by four streets. It rises high above the surrounding buildings and trees, its dome being visible for miles, as the traveller approaches the city over the plain. The building in plan is a regular polygon of nine sides. One large doorway and portico, flanked by turrets, facing the direction of the Holy City [Akka], forms the principal motive of the façade, while the dome dominates the whole composition.

The walls of the Temple are of brick covered with a firm and hard stucco,

which in that climate resists quite well the action of the elements, while the floors are concrete supported by iron or steel beams.

In plan the building is composed of three sections: the central rotunda, the aisle or ambulatory which surrounds it,

separate the triforium gallery (which is directly above the ambulatory) from the wall of the rotunda. The third story is decorated with nine flank arcades, between which is a shield upon which is inscribed, in Persian characters, "Ya-Baha-el-Abha." The fourth story con-



Temple at Ishkabad, Russia

and the loggia which surrounds the entire building.

The interior of the rotunda is five stories in height. The first or main floor story consists of nine arches, supported by piers, which separate the ambulatory from the rotunda proper. The second story consists of a similar treatment of arches and piers and balustrades, which

tains nine large windows, while the wall of the fifth story, which is not as high as the others, is pierced by eighteen bull's-eye windows.

Above, there is the dome which is hemispherical in shape. The rotunda from the floor to the top of the dome is elaborately decorated with fret work and other designs, all in relief. We were

told that the ultimate aim was that color and gilding should be added to this interior decoration.

The inner dome is of iron or steel and concrete, while the outer dome or roof is entirely of metal—the intention is that this shall be gilded.

The main portico of the temple is two stories in the clear, while the loggias, which surround the building, are on two floors, the lower being on the main floor level, while the upper one is on the level of the triforium gallery. This upper loggia is reached by two stair-cases, one to the right and one to the left of the main entrance, and the gallery is entered from the loggia.

On the main floor the principal entrance is through the large doorway, but there are also several inner doors, which connect the ambulatory with the loggia. An abundance of light is admitted through the windows in the upper part of the rotunda, as well as through the windows of the upper gallery and ambulatory, which open upon the loggias.

The Persian style of architecture has been used in treating the details and decorations of the buildings.

At present the stucco work is not quite completed. The interior of the rotunda is finished, but the decoration of the loggias and gallery and ambulatory is only done in part. However, the work is continuing and it will not be long before all will be complete.

From what I saw and heard in Ishkabad, I found that those believers who superintended the building of the Temple were competent business men and that, although they had undertaken a large enterprise, every possible economy was made, yet at the same time no expense seemed to be spared when necessary for the beauty and solidity of the building.

The layout of the garden is not yet complete. Nine avenues of approach lead to the Temple. The main avenue of the nine, leading to the entrance portico,

will be entered from the street by a monumental gateway. Last July they were completing the plans for this principal gateway of the grounds.

At the four corners of the garden are four buildings. One is a school. One is a house, where traveling Bahais are entertained. One is to be used as a hospital, and the other is for workmen, storage, etc. Much of the property in the immediate vicinity of this enclosure belongs to Bahais, so the Mashrak-el-Azkar is the center of the community materially, as well as spiritually.

That which impressed me more than all else, as I stood before this Mashrak-el-Azkar, was the fact that the Bahais of the east had all worked with one accord and had given freely toward its erection.

The Temple in America can be accomplished only as we give up self and unite in this service. The beloved in the east made their offerings and left them with all personal desires upon the altar of sacrifice. Now we in this country must do likewise. We need something more than money for the Temple. It must be built of the material of sacrifice and cemented together by the spirit of unity.

In the building of the Temple, every one must lay before God his material offering together with his ideas, desires and aspirations—give them to the Lord completely, and then, as we come together to construct the material building, we will find that we have ample means for the work in hand.

Each one of us has sufficient means, both material and spiritual, for the work which God has given us to perform. We need not trouble thinking that we may not have enough means, but we should seek to apply to the best advantage the means which God has given us.

Faithfully, your brother in the service of Abdul-Baha,

Charles Mason Remey.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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Honorary Member: MIRZA AHMAD SOHRAB

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To personal checks please add sufficient to cover the bank exchange.

Address all communications to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. VI

Mulk 1, 71 (February 7, 1916)

No. 18

Aga-Seyed-Taki, the Great Afnan

By CHARLES MASON REMEY

January 1, 1916.

Mrs. Corinne True, Chicago.

My dear friend:

You have asked me for some information regarding the life of the venerable Afnan, or the great Afnan, as he was sometimes called in the orient, under whose service of direction, the Mashrak-el-Azkar was built in Ishkabad, Russia.

Afnan, you know, is the term which has been applied to the blood relatives of the "First Point"—the Bab. Aga-Seyed-Taki was the name of the Afnan of whom I write. In the orient, he is known also as Jenab-Afnan-Vakil-Dowleh, the title bestowed upon him for public services rendered to his country, Persia.

Aga-Seyed-Taki-Afnan was first cousin of the Bab. He was the son of Hadji-Mirza-Seyed-Mohammed, the brother of the Bab's mother. It was this same Hadji-Mirza-Seyed-Mohammed, to whom Baha'o'llah revealed, while in Baghdad,

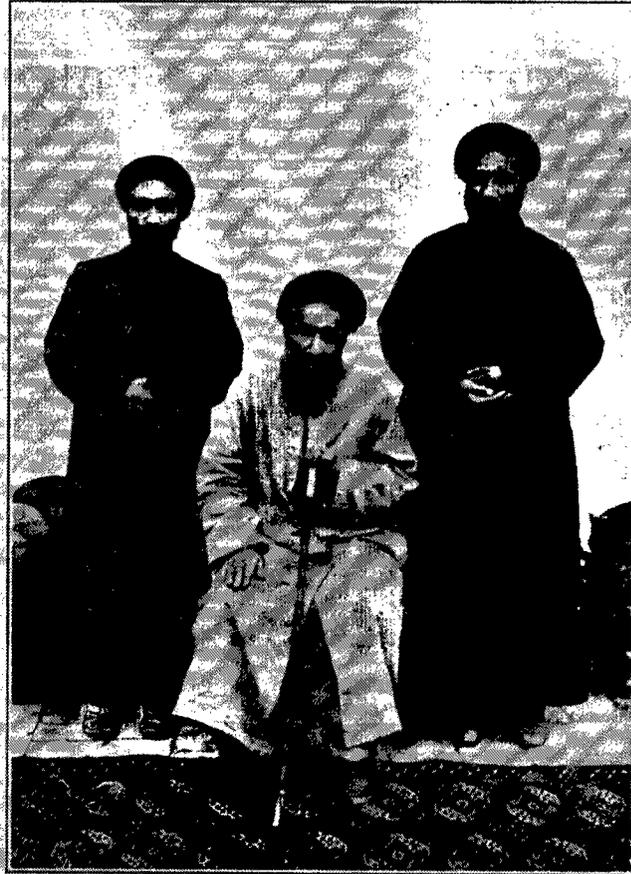
the *Kitab-el-Ighan* or Book of Assurance. So far as I have been able to ascertain, Aga-Seyed-Taki-Afnan was six or seven years younger than the Bab, and they were intimately associated in Baghdad. The friends in Akka and Haifa have told interesting incidents of the youth of the Bab, as described by the Afnan, who recalled vividly the holy personality and spiritual charm of the "First Point."

After many years of service to the Cause in Persia, the Afnan was chosen by Abdul-Baha to undertake the work of the Mashrak-el-Azkar in Ishkabad, where he lived for some years, held in great esteem by all who knew him. Under his direction, the plans for the building were made and the edifice constructed.

I am sending you some pictures which will be of interest to the friends. One shows Aga-Seyed-Taki-Afnan the center of a multitude, including, as you will see by their uniforms, a number of Russian officials. He is in the act of placing the first stones of the foundation of the

Mashrak-el-Azkar of Ishkabad. Note the decorations he wears. These were received from the Russian government in recognition of service rendered in offices to which he had been appointed. Another picture shows the Mashrak-el-Azkar under construction. I send you

with him. Again, in the late spring of 1910, when Howard Struven and I were with Abdul-Baha, we had several memorable visits with the venerable Afnan, who was then visiting on Mount Carmel, in the German Colony, not far from the tomb of the Bab. I recall



The Great Afnan

also a likeness of the Afnan himself with two sons, one upon either side.

In the early summer of 1908, I made a pilgrimage to the Holy Land and Akka. At that time it was not advisable for a westerner to go to the home of Abdul-Baha, so I was entertained for two days in Akka in the home of the Afnan. This was my first acquaintance

him as a most patriarchal figure with his long white beard, green turban and the flowing robes of the orient. Though the physical man showed his many years, his smile was radiantly brilliant, giving a glimpse into the chambers of the soul of the inner—the real spiritual man, which knows no age, for it lives eternally.

Here was Aga-Seyed-Taki-Afnan spending the evening of a long life of service near to Abdul-Baha, on the hallowed slopes of the mountain of God—that spot frequented by the Holy Seers and Prophets of biblical days—that spot from which now, in these latter days, the spiritual religion of God is again being given to the world.

simple tomb of Aga-Seyed-Taki, the Afnan. Upon one side towered the mountain of God, with its sacred places, while upon the other side stretched the blue sweep of the “tideless sea,” stretching off to the north, where Akka, the New Jerusalem, with its white walls and domes seemed to float like a dove upon the water. We were struck by the sym-



Laying of Corner Stone, Bahai Temple, Ishkabad, Russia

The service of the great Afnan in this world was completed in the summer of 1911, when he passed into the realms beyond, at the advanced age of eighty-five years.

While George Latimer and I were on Mount Carmel a year ago last October (1914), we took a walk one day over the mountain, in the direction of the sea, toward the cave of the Prophet Elijah. Below us, on the flat between the foot of the mountain and the shore, was the Bahai cemetery. From where we stood, we could look down into the small enclosure, in the center of which is the

bology of the dove. In the past the “dove of peace” has always been represented as soaring above the earth, but here, even while the great war raged, we seemed to see the dove calmly resting upon the earth’s surface, affording the refuge, in this age, of spiritual peace, protection and shelter!

Could the mortal Aga-Seyed-Taki, the great Afnan, have a more fitting resting place than amid such holy surroundings?

Faithfully yours in the service of the Mashrak-el-Azkar,

Charles Mason Remey.

Letters from the Orient

Received by MISS MARTHA L. ROOT

Tanta, Egypt, Nov. 24, 1915.

Dear Bahai sister, Miss Root:—Yesterday morning I found upon my desk, after the first hour in the morning, a packet of letters, I knew, at a glance, to be from America. I welcomed them, because certainly they came from some friend, otherwise there is no connection between an occidental and an oriental like my poor self, unless it be a spiritual relation. I found printed on the envelopes the name of Miss Root. I felt a great pleasure, a pleasure beyond my expression. I remained the whole day joyous, happy and cheerful.

Yes, my dear sister, I was glad to know that you arrived home again safely, from your spiritual tour around the world, in these dangerous days. I felt that I was with you all the time I was reading your fragrant and spiritual letter. Indeed we still remember the few, but spiritual days, when you adorned our meeting and stirred our spirits. We hope and pray for the blessed days, in which we see an occidental friend among us, be he man or lady. It gives us more strength to see that the differences between us have been removed and that the east and west are being united in one universal brotherhood forever, through the Cause of the Blessed Perfection (Baha'o'llah). The first incident that struck me and worked out my final belief was the sight of some Europeans and Americans among Egyptians showing towards each other kindness and love that was not known among them before. I hope, my dear Bahai sister, and earnestly pray to see new friends from the east and west. Indeed this reminds me of the time, when our beloved Abdul-Baha was in Egypt, where there were many friends from all nationalities—the happiest hours of our lives. I cannot help weeping whenever I think of those glorious days. Oh! How

happy, how splendid were those days! I think you all appreciated them when Abdul-Baha was among you.

Yes, it is a good plan that we should correspond with the different centers of the Bahais in the world. It gives us a new impulse and pushes us forward on the road of the Kingdom. Though we have met and certainly love each other, yet, when I receive a letter from a friend in America whom I had not known before, and in the letter printed tablets, such as I had from our sister, Irene C. Holmes of New York, indeed it is a solid proof of our union in His Greatest Cause.

On the day I received your two letters and the letter of Miss Irene C. Holmes containing tablets and printed notes, and at the same time the STAR OF THE WEST and a card from Miss Hiscox in Cairo, I could not express my joy in receiving them at one time. This attracted the notice of one of our colleagues who happened not to have heard anything about the Bahai Movement; he got interested in the paper of the STAR OF THE WEST and read a great part of an address of Abdul-Baha. He was quite pleased with it. . . .

(Later) Today, November 26th, is the Fête Day of Abdul-Baha. We pray that God may take away this black cloud that darkens the horizons of the world and that people may open their sight and see the glory of Baha'o'llah and Abdul-Baha illumining all regions, that all should become one in faith and that the Most Great Peace should come.

Yesterday, I received a letter from Cairo, from Mohammed Taki Margosh, in which he stated that Mrs. Getsinger went to Alexandria to inquire from the American S. S., that arrived from Syria, about the health and conditions of Abdul-Baha and the friends there. She re-

turned from Alexandria with the good news of his well being and safety, as well as that of the friends.

My wife and family all remember you and send you their sincere love and greetings.

With Bahai love and greetings, your brother in His Abha Cause,

Mohammed Said Adham.

Bombay, India, Dec. 4, 1915.

Dearest spiritual sister:

I have received two letters from you each dearer than a world to me. Oh, you do not know how we all here remember you. It was indeed very kind of you to send us the Carnegie tablet. We have in India two newspapers the editors of which are very pro-Bahais and a magazine whose editor is a Bahai. One of the pro-Bahai editors is Mr. B. Temple of London, now editor of "The Daily Gazette" at Karachi. You must have read his lecture at the Royal Society of Arts, London, on the Movement, in 1910.

The other who is a Bahai, is the editor of a magazine in Madras. It is called "The New Reformer." His full name is D. Gopal Chetty.

Now I am sure that the Carnegie tablet shall come back to you from India like an echo.

It was indeed a pleasure to read of the many interesting things about the friends in America, and of Carl Hannen, who, I think, is the son of the dear Joseph Hannen. I shall copy your example in future and tell you of little or great events here.

Our brother M. R. Shirazi, who is at Karachi, has come down for a month to Bombay. He missed the opportunity of meeting you, simply because Karachi is a little out of the way. . . .

Hasmatullah has now nearly gathered an assembly in Karachi.

All the sisters here are sending you all their best wishes and prayers and desire that you will pray for their success.

Dear sister, if we are backward in service compared to you, it is because in our childhood we had not the benefit of a good education. Now we hope that our daughters may do better.

Yours very humbly,

Dowlat.

Cairo, Egypt, Dec. 5, 1915.

My dear Bahai sister:

Your good letters, of October 9th and 30th, were truly welcome and I have passed them around among the friends and read them to others. All were glad to hear from you and receive your words of love and remembrance. . . . All that you wrote was interesting, concerning your visits to the different assemblies.

This autumn I have especially been working for the education of girls. . . . My Bahai meetings continue with interest and devotion, and we feel the power of the Spirit with us. The chief thing is to keep close to God and to be constant in prayer, then He will be sure to use us in His service, and always there is something to do everywhere. It is blessed to be used by Him to uplift souls.

Mrs. Getsinger is at present stopping in Cairo, so we are joining our forces in our work here and it is good to have her here and the young Bahais are very glad to meet her and hear her speak. Mrs. Stannard left Cairo in the early summer and went to Port Said, where she has been living ever since. She seems to prefer it to Cairo or Alexandria.

The friends all speak of you often and all have such a sweet loving remembrance of you. They would be so happy to see you here again.

Yours ever, in El-Abha,

Elinore Hiscox.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Ola 1, 71 (March 2, 1916)

No. 19



The late Arthur Pillsbury Dodge with Abdul-Baha and group of Persian Bahais, taken along Riverside Drive, New York, during Abdul-Baha's notable visit to America in 1912

In Memoriam

ARTHUR PILLSBURY DODGE

1849-1915

ON October 12th, 1915, shortly after seven o'clock in the morning, Arthur Pillsbury Dodge, servant of Abdul-Baha and of God, was called by the Most Glorious One to enter the Kingdom after a life of searching for the truth and of sincere and devoted service in the glorious Cause. And, al-

though suffering untold misery from a dread disease from which there was no cure or even temporary relief, he happily held fast to the one great solace of his life and that which filled his heart with unbounded joy despite his terrible earthly affliction. The very last thing that this good soul did on earth was to



The home of the late Arthur Pillsbury Dodge at Freeport, Long Island, N. Y., where he held Bahai meetings. In this picture with Mr. Dodge, taken when he first became ill, are Mrs. Dodge, R. Paul Dodge, and Mr. Osborne.

typewrite on a plain little piece of paper a simple notice of the next Sunday's Bahai meeting which he had hoped to live long enough to give in his modest little home in Freeport, Long Island, New York. This notice was written the night before he was called into the greater world that lies beyond, and he had addressed an envelope that was to carry the notice of the Bahai meeting, that was never held except in the spirit, to a local newspaper. The envelope read: "Editor Pearsall, Nassau County Review, Freeport, N. Y." And here follows the notice:

SUNDAY SERVICES

Talks on the Bahai Revelation by Arthur P. Dodge, at 64 Jay Avenue, Freeport, N. Y., Sunday afternoons at 3:30 o'clock.

Subject for October 17, 1915:

"The obvious reasons for contemplating Jesus Christ equal with God the Father, and by many even greater than God, while Christ Himself in all His Divine Utterances, declared He was only the Son, the Servant and the Door of the Will of God, whom He persistently held 'WAS ONLY GOD!' Assisted by Mr. and Mrs. Andrew Fleming and Mr. and Mrs. Frank D. Clark. All cordially welcome. Free; no charge or collection."

When my dear father passed out of this life into the greater one beyond, this notice, in the envelope addressed to the local newspaper, lay on top of a little note book in which he kept a record of his Bahai meetings held in Freeport; and the note book was beside the Holy Bible, Browne's "A Traveller's Narrative, or The Episode of the Bab," and several Utterances of Baha'o'llah and of Abdul-Baha, which were close by my father at all times.

The Sunday before he died, October 10th, 1915, when I saw him for the last time and heard him with difficulty, because of a tube in his throat, read one of the blessed tablets, my father conducted a well-attended meeting of the friends. The subject was, "The Covenants of God with His creatures, through His Seven great Prophets and Messengers, from Adam, the first recorded Prophet, down to the present time, as proven from the Bible and other sacred Books." At this meeting Andrew Fleming and Frank D. Clark assisted.

One of the oldest, best-known and beloved of Bahais, who was greatly beloved by Abdul-Baha, and who was affectionately spoken of throughout the world, and especially all through Persia and the orient as "Mr. Dodge," a short sketch of my father's work in the Cause may be of interest to the friends. Always, ever since he was a young man before his marriage to my mother in 1870, my father was given to seeking the divine truth. He successfully investigated and followed pretty nearly every cult and ism before he finally heard what he instantly recognized as the truth. During all this time he was a close and earnest student of religion and it was only natural that he should have known the Bible and other religious books as but few men, not excepting the most learned theologians, ever understand the sacred and historical works of religion. That he got more than the letter out of his early studies was evidenced from his ever desire for more and more and a

continual seeking after that which he had not attained.

My father first heard of the glorious Cause when we were living in Chicago right after the World's Fair. Just before the loss of my sister Anna in the winter of 1895 my father had been told something of the Cause by Dr. Sarah J. Burgess in Chicago, but not very much. He knew just enough about the great Bahai Revelation then to be interested in it, and to have renewed hope that at last he had found the truth! In fact, if he had not felt keenly about it he might never have outlived the terrible shock to him of Anna's death, for my mother said the only thing that seemed to keep him up at that time was what Dr. Burgess had told him of the Cause. Dr. Burgess had received the Message from a "Doctor" Ibrahim G. Kheiralla, whom my father and mother met upon their return to Chicago from Boston after the death of Anna. My father was

obliged to go to New York before he had investigated very far in the "Teachings," as they were termed—and it was more than a year before he returned to Chicago. Then he had only a few days and prevailed upon the teacher to give him the glad tidings all in one day. At that time, it was the method to give the Message of the Coming of the Kingdom in some twenty or more lessons, once or twice a week, before reaching the "pith"—that is, telling of the appearance of the Bab, Baha'o'llah and the Center of the Covenant, Abdul-Baha. This was in the early fall of 1897.

Leaving my brother William and me in Chicago to finish out the last year in our respective schools, he and my mother, with my brother Paul, moved to New York whither my father was to spend the balance of his life. William and I then took the "Teachings," in a large class that met once or twice a week, in West Monroe street.

That same winter, in January, 1898, my father sent for "Doctor" and Mrs. Kheiralla to come to New York, to No. 55 West 95th Street, where he and mother and Paul were boarding, to inaugurate the Cause in New York. So, as a matter of historic record, it is here set down that the great and wonderful, beautiful Bahai Revelation was first introduced into New York, and the first, original Bahai Assembly established there by my father in January, 1898. In the first class at the West Ninety-fifth street address was Mrs. Fiske, the wife of Col. Archie Fiske, who was invited to the class by Mrs. Talbot, who had taken the "Teachings" in Chicago. My father had asked Mrs. Talbot, who was interested in New Thought, to bring some of the New Thought people to the class.

Among the first believers in New York were the Kappes family—Lily and Charles, their mother, brothers and sisters; Arthur James, wife and daughters; Charles Jones and James D. Brittingham.



The Dodge plot in Lake Side cemetery, Wakefield, Mass., showing the grave of Arthur Pillsbury Dodge, and monument bearing the Greatest Name inscription.

(Continued on page 165)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea: thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

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Ola 1, 71 (March 2, 1916)

No. 19

Words of Abdul-Baha

CONCERNING thy question whether all the souls enjoy eternal life: Know thou those souls partake of the Eternal Life in whom the Spirit of Life is breathed from the Presence of God and all beside them are dead—without Life, as Christ hath explained in the texts of the Gospel. Any person whose insight is opened by God seeth the souls in their stations after the disintegration of the bodies. Verily they are living and are subsisting before their Lord and he seeth also the dead souls submerged in the gulfs of mortality.

Then know thou verily all the souls are created according to the nature of God and all are in the state of (unconscious) purity at the time of their births. But afterwards they differ from one another insofar as they acquire excellencies or defects. Nevertheless, the creatures have different degrees in existence insofar as the creation goes, for capacities are different; but all of them are good and pure (in their essence), then afterwards they are polluted and defiled. Although there are different states of creation, yet all of them are beneficial. Glance thou over the temple of man, its members and its parts. Among them there are the eye, ear, nose, mouth, hands and fingers. Notwithstanding the differences between these organs, all of them are useful in their proper spheres. But if one of them is out of order, there is need of a remedy and if the medicine does not heal, then the amputation of that member becomes necessary.

—ABDUL-BAHA.

CORRECTION

Dear brother Windust:—I have just been reading No. 18 STAR OF THE WEST. Now there is one word (page 156) which I feel ought to be corrected in the next issue if possible. It is the word "Baghdad," which should have been "boyhood"—so as to read, "they were intimately associated in boyhood." The Bab was never in Baghdad. This is the fault

of my writing I know and I should have sent a typed letter.

Also on the top of the second column, page 157, the word "visiting" should have been "residing," and on top of page 154, second column, "wall" should have been "well." But these latter two errors are not of great importance.

Charles Mason Remey.

In Memoriam—Arthur Pillsbury Dodge

(Continued from page 163)

A month or so later a class was started at the home of Dr. Egbert Guernsey, made up principally of New Thought people. In this class, among others, were Mrs. Mary MacNutt, Annie Boylan and Mrs. Alice Gibbons. Mrs. MacNutt had been

from the "Doctor" at my father's rooms in Ninety-fifth street, and still later did W. Hooper Harris.

Following the Ninety-fifth street meetings, my father started other Bahai meetings in different studios in Carnegie

"Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations"

BUT concerning that which thou hast asked about the spirit and its everlastingness after its ascension, know that it will ascend at the time of its departure until it enters the presence of God in a form which, throughout all centuries, times, and throughout all circumstances and events of the world will remain unchanged. It will be everlasting as the perpetuity of the Kingdom of God, His Sovereignty, His Power and His Might, and from it will appear the traces of God, His Qualities, Providences and Favors—the Pen cannot move at the mentioning of this Station as it is in its Supremeness and Exaltation! The hand of the Divine Bounty will cause it to enter into a station that cannot be comprehended by expression, nor be explained by all the creatures of the existence.

Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations. Verily, it moves in the atmosphere of God's desire, and enters into the Supreme Paradise.

All the angels of the Supreme Paradise attend and surround it, and it will have fellowship with all the prophets of God and His saints, and speak with them and tell them what happened to it in the Cause of God, the Lord of the Universe. If anyone could realize what hath been assigned for it in the Kingdoms of God, the Lord of the Throne and the dust, he would immediately yearn with a great longing for the Unmovable, Exalted, Holy and Abha station!

—BAHA'O'LLAH.

studying the Vedanta philosophy, and a swami was staying at the MacNutt home at 731 St. Nicholas avenue, New York. Later Howard MacNutt, who rendered a most beautiful Bahai service at my father's funeral, received the Message

Hall, New York. At this time Abdul Karim and Mirza Serim Moses Raffi came from Cairo—the first Persians to come to America to teach the Cause. Anton Haddad, a Syrian, had come to America on business, and was in evi-



Arthur Pillsbury Dodge and Elizabeth A. Dodge at the time they first received the Bahai Message in Chicago, the early fall of 1897.

dence at the Ninety-fifth street meetings before this time. He was greatly beloved by my father, and was of great assistance with his Arabic translations of the Holy Utterances.

In August, 1900, my father and mother, and Mrs. William H. Hoar, set sail for Acca, and were met at the pier in Haifa by forty of the Persian believers. Often did my father comment upon the great spiritual light in their faces, making it easy to distinguish the believers from the other natives in the street or anywhere one passed or came upon them!

They remained in the Holy Household in Acca for nine days with Abdul-Baha, and my father spent nearly all of the time with him, receiving the blessed instructions straight from the fountain-head. He also studied much during his stay at Acca with Mirza Abul Fazl, the great Persian historian, and became thoroughly conversant with the history of the Bahai Revelation in Persia and elsewhere.

Sailing away from Haifa on the same ship that brought my father, mother and Mrs. Hoar, bound for America, were Mirza Assad'Ullah, Hadji Hassan Khorosani and Rhoui Effendi, who reached New York while father was in the East.

In Beyrout father, mother and Mrs. Hoar were beautifully entertained by Mohammad Mustapha Bagdadi, father of Dr. Zia Bagdadi, and in Acca by the Turkish Governor of the Province. Likewise by various good friends in Cairo, Port Said, Alexandria, and all along the way.

Returning from Acca my father gave the Message on board ship in the Mediterranean, and in London he gave the glad tidings to Canon Wilberforce of Westminster Abbey, among others. In London he had long talks about the Bahai Revelation with Prof. Edward G. Browne of Cambridge University—the great authority on Persian and other oriental languages and history; and with Prof. E. Denison Ross, also a Persian scholar and historian.



One of the latest pictures taken of Mr. Dodge, and a very good likeness.

While in London, the guest of Mrs. Thornburgh Cropper, Prof. Browne made a masterly translation of perhaps the most wonderful of all of the blessed tablets that Abdul-Baha had written in his own hand for my father and in his presence in Acca, explaining the three

great questions of Vicarious Atonement, the Trinity and the Immortality of the Soul, with which tablet every friend is familiar.

On his return to New York from Acca my father started meetings for the Cause in various places and took a large house at No. 261 West 139th street, which soon became known as the Bahai Home. Here meetings were held, and believers from all parts of the world were welcomed and received at all times. "Open house" always prevailed here, and it was the first place that the Persians and other friends coming to America and to New York would seek out.

My father also started a highly successful series of meetings in the big assembly hall of the Stephen Merritt Undertaking Establishment at Eighth avenue and Nineteenth street, New York, where four and five hundred persons would listen to talks on the Cause at every meeting.

Among the many things he did for the Cause was to send lamps over to Haifa for the blessed tomb of the Bab; and to Acca for the holy tomb of the Blessed Perfection (Baha'o'llah).

My father had the honor to receive the first tablet ever sent to America, which was written in Arabic by Abdul-Baha's own hand, and translated by Anton Haddad. He also received the first "Greatest Name" stone, sent from Acca. My father received many tablets and communications from Abdul-Baha, more perhaps than any other believer, and all over the orient the name, "Mr. Dodge" was known among the friends.

He was president of the First Bahai Assembly of New York, and served on the Board of Council for several years.

In forming the First Bahai Assembly

of Freeport, N. Y., on March 14th, 1915, my father wrote the following statement that was subscribed to and signed by the names which follow:

"We, whose signatures and addresses are written below, hereby associate ourselves as Founder-members of the First Bahai Assembly of Hempstead, in the County of Nassau and State of New York, and located at Freeport in said Township.

"It is our desire and intention to labor as humble, faithful and steadfast servants of and for the Incomparable Cause of God."

Signatures: Arthur Pillsbury Dodge, E. A. Dodge, Josephine Falley Clark, Frank Durbon Clark, Wendell Phillips Dodge, Beatrice M. Dodge, Richard William Dodge, Wendell Phillips Dodge, Jr., Richard Paul Dodge, Clara Louise Osborne, Mrs. Otis I. Hathon, Irene C. Holmes, William Copeland Dodge and Lavinia Evelyn Dodge.

Whereas he had been bitter against the church for its bigotry and superstition, the last two years of his life my father had so mellowed his feelings that he was not even antagonistic to an unbeliever, but rather pitied and tried to help everyone who had not been able to "see the light." The Bahai Revelation had made of him a sweet-tempered soul and had given him an unlimited reserve and compassion. He seemed not to mind his terrible suffering during the last year of his life, and expressed himself as only regretting that he could not live long enough to complete his work for the Blessed Cause, to serve God and man as he never had been able to do!

Wendell Phillips Dodge.

MADAME CHERON

To the STAR OF THE WEST, Greeting:

I recall in former years you have made it a custom to announce the departures of the friends in the last issue

for the Bahai year of the STAR OF THE WEST.

Now as the end of our present year is drawing near I am in receipt of the

announcement of the passing of one of our friends Madame Chéron on January 20th last, in Paris.

During Abdul-Baha's visits in Paris, souls became attracted to the Cause, and the principles of his teachings became known—and produced an effect upon many. Then out from these people there arose a few who recognized the Covenant of God and realized that in Abdul-Baha was the living spiritual Center of this new life in the world. Madame Chéron was of these few. The spiritual atmosphere of her home was to the hungry and seeking soul as an oasis in the desert to the tired traveller seeking refreshment and rest.

During the weeks prior to the outbreak of the war, which George Latimer and I spent in Paris, we went often to the apartment of Madame Chéron, overlooking the Seine. At times when surrounded by discouragements we went there to talk about The Center of The Covenant and thus revive our spiritual forces; and at other times we went there to meet groups of friends and seekers whom our kind hostess had gathered to hear the wonderful story of The Cause of God. It will interest the friends in this country to know that the first of the ninth-day Mashrak-el-Azkar meetings held in Paris, was at Madame Chéron's home.

Only a few weeks before her death Madame Chéron wrote from the American Hospital in Paris, saying that she had but a few more weeks here with us. She had suffered much, but was happy and contented. My first thought was that she might be spared for more spiritual service here, but such was not God's will. We cannot say that her work is finished, for to those of us who knew her, her faith in and devotion to Abdul-Baha continues to inspire us—it will always stand out as a spiritual light of brilliancy amid the surroundings of darkness of material Paris.

Faithfully yours in El-Abha,
Charles Mason Remey.

MRS. THOMAS PETERSON
1838-1916

Mrs. Thomas Peterson, who died at the home of her daughter, Mrs. Jensen, Burlington, Wis., February 13, 1916, at the age of seventy-seven years, was one of the pioneers of the Bahai Cause in Wisconsin. She received the message in 1899. It was her desire that the Bahais conduct the funeral service. Mr. Albert R. Windust of Chicago and Mr. Andrew Nelson of Racine responded to this request. The selections from the utterances of Baha'o'llah and Abdul-Baha which were read, made all realize that the promised age had indeed come, when "God shall wipe away all tears from their eyes."



Mrs. Thomas Peterson

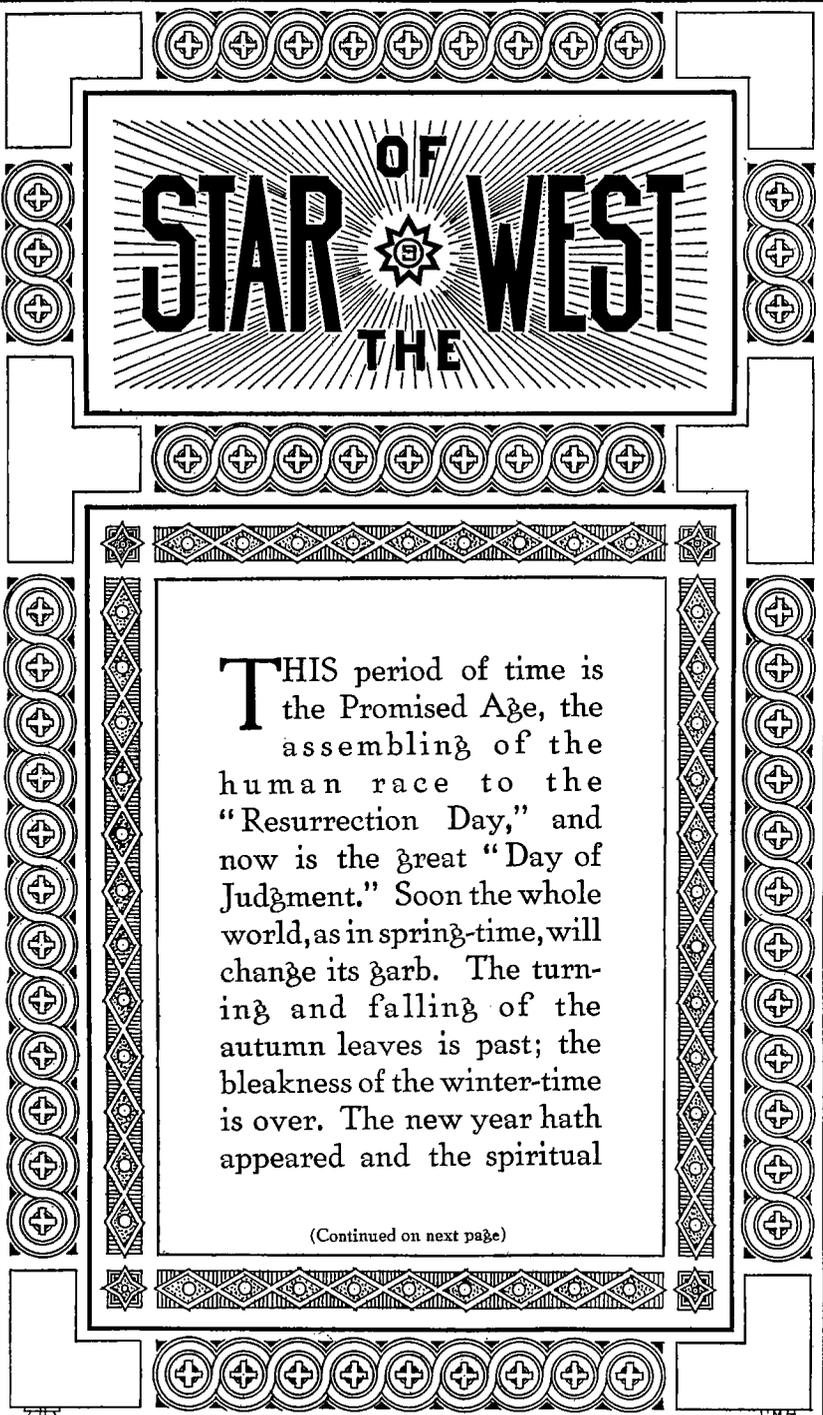
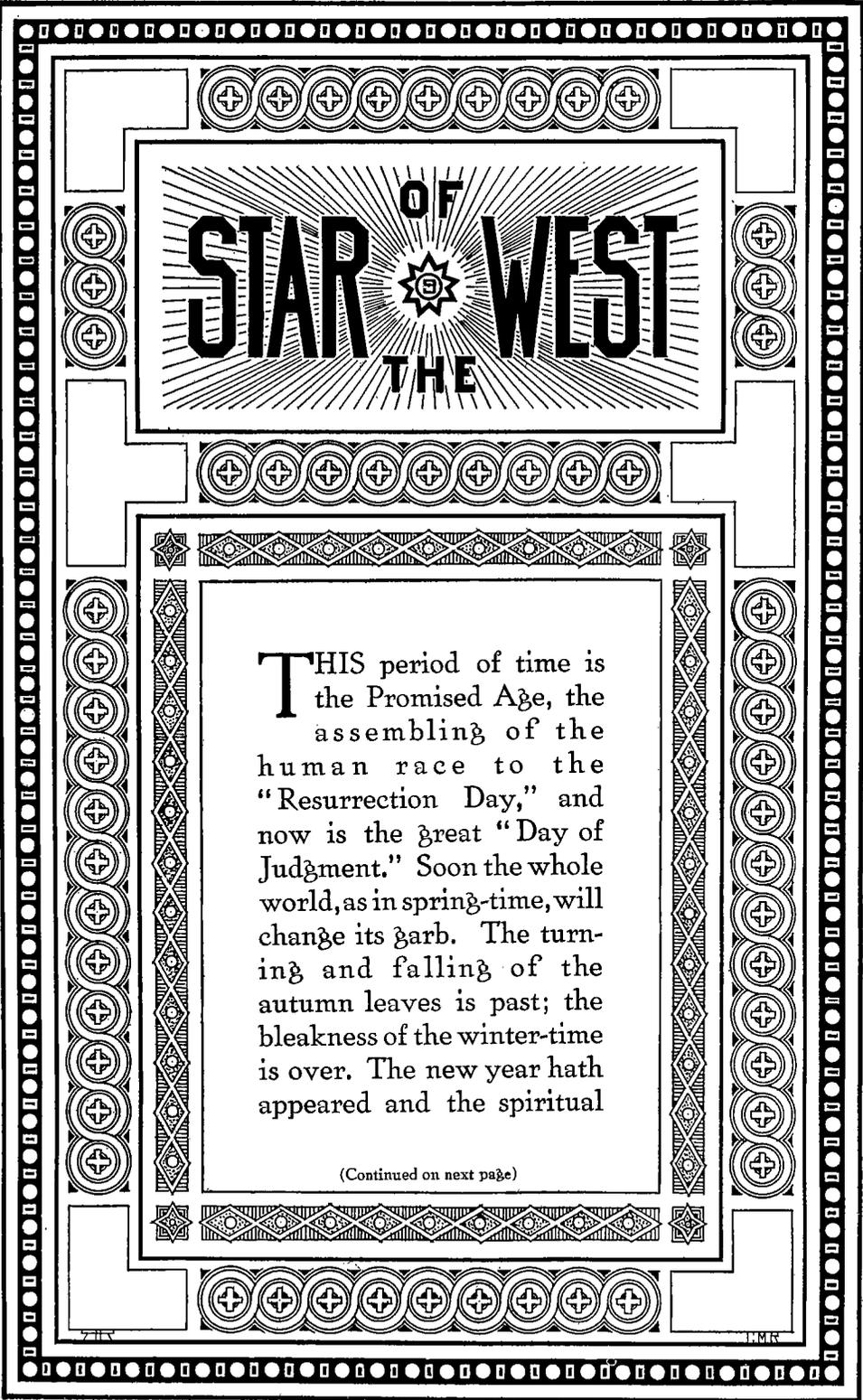
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HERBERT ANDERSON
1886-1915

On October 22, 1915, George Herbert Anderson passed into the life beyond. He was well known among the Bahai young people of Chicago. Afflicted with a disease of the throat, he went first to Muskogee, Okla., then to Denver, Colo., where he died. Herbert, as everyone called him, was well known for his sincere convictions and earnest religious work. From Mr. Arthur S. Agnew, he heard the glad tidings of the coming of Baha'o'llah, and was the recipient of a beautiful tablet from Abdul-Baha.



George Herbert Anderson



STAR OF WEST THE

THIS period of time is the Promised Age, the assembling of the human race to the "Resurrection Day," and now is the great "Day of Judgment." Soon the whole world, as in spring-time, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the winter-time is over. The new year hath appeared and the spiritual

(Continued on next page)

spring-time is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like angels in the highest heavens, announcing the glad tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver.

O my spiritual friend! Dost thou know from what airs emanate the notes sung by those birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security, of concord and harmony. In a short time this heavenly singing will intoxicate all humanity; the foundations of enmity shall be destroyed; unity and affection shall be witnessed in every assembly; and the lovers of the love of God at these great festivals shall behold their splendor.

Therefore, contemplate what a spirit of life God hath given that the body of the whole earth may attain life everlasting! The Paradise of El-Abha will soon spread a pavilion from the Pole-star of the world, under whose shelter the beloved shall rejoice and the pure hearts shall repose in peace.

—ABDUL-BAHA ABBAS

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Baha' 1, 72 (March 21, 1916)

No. 1

The Light of Truth

Address delivered by Mirza Ali Kuli Khan before the Bahai Assembly
of West Hoboken, N. J., September 28, 1902

TRUTH is the foundation upon which the welfare of society, both temporal and spiritual, is dependent. To know the full scope of Truth secures man a passport with which to traverse through the boundaries of the world and advance with sure step toward the realm of eternity. Truth seekers are assiduous students in the school of worldly experience. They see many ups and downs and experience manifold stumbling blocks and afflictions upon the highway of trials which lead man to the destination of perfection. Every day life puts unthought of problems and questions to man, which are beyond his power to solve. But when, through suffering and hardships, Truth is attained, it endows man with a key to every enigma of life, and traces unto him a plain way to every fairy mansion sequestered here and there throughout the vast desert of time.

Now that we know that the Truth is the only thing worth having, we must buy it at any price. The Truth should be found and known through the heart and not through any of the outward senses. It should be perceived through insight and not sight, for the sight sees imaginary things as realities, considers the mirage of the desert as running water and takes a shifting shadow for a substantial form. The outward senses

rather mislead us than direct us to the Truth. When we look at things from the outward sense point of view, we are improvident and thus led to misjudge them. In such circumstances we take darkness for light, images reflected in the mirror for realities, and we fail to distinguish the Truth from falsehood. In other words, to seek after Truth through the instrumentality of outward senses, leads us to worship horizons—not the sun—and to judge by the appearance of the lamp and candle.

To illustrate this point, let us look back 1900 years ago when the whole world was in quest of Truth. In search of Truth all were exploring the dark recesses and nooks of the different sides of life through the help of the torch of outward senses, with the exception of a very few who sought after it and had for a guide the shining light of insight and inner perception. Then when the "Messianic Sun" dawned from the horizon of the "Man of Nazareth," those few who sought after the Messiah through the help of insight found that world-illumining light as clear as the sun in midday and were by no means prevented by the lowly lamp of Jesus in whom that Light had appeared. On the other hand, myriads of pseudo-seekers, who were escorted by the gorgeous equipage of Greek philosophy and mounted on the steeds

of phenomenal science and speculation, were entirely veiled from the Truth, and the help of outward senses did no other than to cast them in the bottomless abyss of remorse and ignorance. The few, who sought only for the Light, attained to never-ending life, while the many who judged the Light by the outward appearance of the lamp, were submerged in the sea of everlasting death. The former became the goal of kings and queens, but the latter became the shame of nations, and their names remained in the world's history as a subject of universal derision and disdain. Peter became the custodian of divine mysteries, while Caiaphas became a true symbol of human abomination.

Everything in the world, such as tree, ocean, light, man or beast, has a poor beginning. For instance, the beginning of a tree is a seed, that of the ocean a drop, that of sunlight the dim twilight, that of man the embryo, and that of beast, an insignificant speck of mere potentiality. Just as the twilight, the drop, the seed and the embryo have severally the potentiality of becoming a midday sun, an ocean, a stately tree and a perfect man, likewise, a discerning man sees and realizes a movement of nineteen hundred years duration in the lowly man of Nazareth, the extinction of polytheism and idolatry in the illiterate man of Arabia, and the establishment of the Universal Peace and general emancipation of mankind in BAHÁ'O'LLÁH, the noble man of Persia.

Philosophy and clear thinking teach that everything accidental and visible is an effect and is the outcome of a cause. The appearance and life of things begin with the existence of their causes. Though causes are ideas and pre-existent to the effects which are forms, yet the latter are inseparable from and contemporaneous with the former. For a further illustration of this fact, I quote the following from the words of Emerson, the literary and moral genius of America.

“Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means and the fruit in the seed. The change which breaks up at short intervals the prosperity of men are advertisements of a nature whose law is growth.”

Also the same authority has said:

“Thought and form are equal in the order of time; but in the order of genesis, the thought is prior to the form.”

One day when in Acca, Abdul-Baha, speaking of the mentioned fact and explaining that the possibility of every effect is latent or deposited in its cause, gave the following illustration:

“A wise man when looking at an egg, sees in it the whole form of a bird; he sees the beak, the claws, the plumage, the wings and the eyes, as well as the song and melody of the bird; but a child or an unwise man sees nothing but the egg, even unable to go any further than the outward shell and appearance.”

Thus it was through the innate Light of Truth and divine power manifest in the “Lowly Nazarene,” that he said: “Verily, I have overcome the world,” while the multitude, who were blind to this fact judged Him from His outward humility and poverty and laughed at His words in derision. Woe unto man if he relies upon his outward senses and judges things according to their appearance!

The life of vegetation begins in the seed, and the seed bursts forth in early spring through the training of the vernal shower and gentle breezes. So is the case with the religious growth. It begins with the rise of a perfect man who represents that Invisible Sun of Truth in its fullness and perfection. The rise of such a man puts a period to the old cycles and opens the paragraph of a new dispensation. His rise is the spiritual spring-time, through the refreshing breezes of which the sterile desert of the chaotic world blossoms into new life and becomes the envy of the Kingdom. The

breezes of the temporal spring-time are but an outcome of ethereal vibrations and fluctuations, while the breeze of this divine vernal season is the pure breath of the Holy Spirit which imparts everlasting life upon the dead souls of mankind. It is the rise of this perfect man which gives rise to ideal resurrection and calls forth the mouldering bones of dead humanity from the graves of in-advantage and superstition.

The rise of this man revolutionizes the old school of pride, self-exaltation and love for temporal leadership, and establishes the flourishing institution of meekness, self-abnegation and servitude upon the well-made foundation of love and truth. The rise of this man brings to light the falsity of so-called knowledge, and removes the covering from the face of misunderstood facts. All depend upon Him for "He is all in all," and all spring forth from Him, for He is the source of Life. He is the "Alpha and the Omega," the beginning and the end, the manifest and the hidden. For He is the manifestation of that Essence who was from the beginning before which there was no beginning, and will continue to be until the end beyond which there is no end. To know Him is to know God; to adore Him is to adore God; and to love Him is to love God. For He is the most perfect and clear mirror upon which the rays of the Invisible Sun are reflected and it is only through that Mirror that man can behold the radiance of that Sun and be benefited by its life-imparting heat. He is He, whether He claims servitude, divinity, prophethood, sonship, fatherhood or manhood. In whatever clothing He may appear, the prudent will recognize Him, and in whatever tongue He may speak, the spiritually minded will hear Him and will distinguish Him from imposters.

Thirty-four hundred years ago, when the whole world was covered with the wintry frost of ignorance and idolatry,

and the children of men were submerged in the sea of darkness and imagination, the Supreme Ordainer saw fit to purify the mirror of the phenomenal existence from the dust of barbarity and deliver mankind from the prison of fabulous beliefs and abominations. He selected an ordinary man of the desert and made him the means for the execution of His work and honored him with the robe of prophethood. The shepherd saw the fire of "Verily, I am God" in the burning bush on the Sinai of knowledge and was favored with the rod of command. He was chosen from among the whole world to be the bearer of the divine Message and to enact the supreme Law for the guidance of a certain number of mankind. He was commanded to release the children of Israel from the tyranny of arrogant Pharoahs and to remove the yoke of slavery from their necks. That man of God, that Law Giver, that interlocutor of God, directed by the divine Light, betook himself to the city of darkness and delivered the Message of His Lord to him who was the most powerful king in the history of that age. He discomfited the hosts of the magi with the white hand of argument and swallowed the snakes of imagination with the serpent of Truth. A shepherd, destitute of any material influence, learning, affluence or hosts, suppressed the power of kings, silenced the men of sciences, and imparted the wealth of Law and Truth to the Pharoah-ridden slaves, termed the Israelites. He directed them to the Land of Promise, and established them in the covenanted country in fulfillment of the Words of God to the Patriarch.

When we follow the history of the Israelites from the rise of Moses down to the day of Jesus, we are continually struck with amazement at the considerable change brought upon these slaves of Pharoah and at the great events and occurrences which mark the Hebraic cycle. For the Word of God, through Moses, illumined that benighted people

(Continued on page 7)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS. *

Vol. VII

Baha' 1, 72 (March 21, 1916)

No. 1

Announcement

The Annual Convention of Bahai Temple Unity will be held in Chicago, April 29th to May 2d, inclusive. Detailed plans will be announced in the call to the assemblies and in a forthcoming issue of the STAR OF THE WEST.

Harlan Foster Ober, Secretary.

ALLAH'O'ABHA!

Naurooz Greeting

As the seventy-second year of the Millennium dawns, the lurid flames and black smoke of war—such as the world has never beheld—seems to becloud the Sun of Truth.

How can such an hour be considered part of the Millennium?

Dispensations are like the links of a vast chain—each link overlapping the other. Consider the history of the Christian cycle which began with the birth of Christ. Yet it was not until seventy and more years later that the whirlwind finish of the Hebraic cycle became manifest. The Millennium began in 1844 and it is generally conceded that the end of the old dispensation draws nigh. The overlapping period witnesses the birth of the new and the death of the old; it is “a time of trouble” and “the day of judgment.”

At such a time “*shall the righteous shine forth as the sun in the Kingdom of their Father*” (St. Matt. XIII:24-30; 36-43).

At such a time, the Bahais in America and the STAR OF THE WEST have a mission to perform.

—*The Editors.*

Tablet from Abdul-Baha

Thy mission in America for the present is this: Thou must travel as far as possible to every part and pass through cities and towns, summoning everyone to the Beauty of Abha raising the Call of the Kingdom and proclaiming at the top of thy voice:

“A hundred-thousand glad tidings be upon ye that the Sun of the Reality of the Beauty of Abha hath shone forth from the Horizon of the Contingent Being and hath illumined the regions with the lights of the Most Great Guidance. The realities of the Old Testament and the Gospel are already fulfilled and the Mysteries of the Heavenly Books have become manifest. This is the century of the Merciful One and the Period of Joy and Gladness.

“O ye heedless ones, become mindful!
 “O ye sleeping ones, be awakened!
 “O ye blind ones, become seeing!
 “O ye deaf ones, become hearing!
 “O ye dumb ones, become speakers!
 “O ye dead ones, become living!
 “O ye deprived ones, take a portion!

“This is the effulgence of the Merciful and the moving of the Depthless Sea. This is the outpouring of the wonderful new springtime and the falling of the showers of the Bounty of the Most Great Lord!”

This is thy mission.

—ABDUL-BAHA ABBAS.

The Light of Truth

(Continued from page 5)

with the light of God-knowledge and honored them with the title of “The Holy People.” That unfortunate race, who were trampled under the feet of tyranny, became the envy of kings and gave rise to great chiefs and prophets. They locked up the fate of the world under the seal of symbology and set forth the events of the future world of religion and the appearance of the Final Reformer, in the language of prophecy. Every century of this long cycle was lighted with a prophetic lamp who admonished and warned them and awak-

ened the spirit of expectation in their hearts for the coming of the Messiah. When again the divine Law fell a victim to the misinterpretation of man and the priestly influence found prominence over Truth and sanctity, the children of Israel became stripped of the Robe of Holiness and the mirror of their hearts was stained with the filth of pagan philosophy and Phoenician idolatry. Thus their unity changed into division, their harmony into discord, their justice into oppression, their chastity into wickedness, until finally they entitled them-

selves to a long degradation, suffering, powerlessness and humility, which the time had laid in store for a near future, as a result of their error and inadvertance.

According to my honorable teacher, Mirza Abul Fazl, when we carefully study the writings of the Israelitish prophets, we will find that all of their prophecies point to two great events in connection with the children of Israel. The first are facts foretelling the degradation of the Israelites, their scattering, their suppression, the desolation of their land and the conquering of the Holy City by the Gentiles. The second speaks of their salvation, emancipation, the restoration of their land, their gathering together from all parts of the world, and their re-establishment in their inherited country. So it was in fulfillment of the first of these prophecies that the Father of all good illumined the land of Palestine with the beauty of the Son. As the Jews did not find His appearance consistent with their own limited minds and dark imaginations, as they did not find Him the literal fulfiller of the signs and tokens given by their prophets concerning the coming of the Messiah, and as the eyes of their hearts were blinded to the Truth and its shining Light, so they ignored His mission, misunderstood His message, persecuted His blessed Being, and finally they crucified that glorious Person who had come to unite the children of men and teach them the Fatherhood of God. That loving Spirit had come to direct the Jews to everlasting glory and quicken them with the spirit of eternal life, but as they refused to present themselves at the heavenly table of His bounty and satisfied themselves with the transient fruit of this world, therefore that divine Beauty chose the Gentiles to partake of that great Gift, and illumined the pagan Europe with the Light of Truth and God-worship. He extended the hand of divine confirmation over the children of Greece and delivered them from the pit-

falls of mythology. He abolished their abominable practices and taught them how to work out their salvation and attain to everlasting prosperity. In His sermon on the mount, He instructed them that meekness and lowliness were the foundation of glory, and plainness and simplicity were the basis of Truth. He proved to them that philosophy was not the key to spirituality, and that unification and welfare cannot be secured by the intellectual power of man. While in His day the Greeks considered His teachings as foolishness, yet in their good time these became a framework of their institutions and served as life principles to more than one-half of the population of the globe. On the other hand, the Israelites, depriving themselves of this great favor, fell into division and degradation and many a time their land was trampled under the feet of conquerors. They experienced calamity upon calamity, hardship upon hardship, and privation upon privation, until finally the Light of Truth appeared in the Lamp of Hedjas to illumine the pagan Arabs of the desert and direct them to the Light of real Truth.

Mohammed arose and set fire to the harvest of Arabian superstitions. His iconoclastic practice broke the idols of ignorance and barbarity, and his monotheistic principle established the belief in the "Oneness of God." In a short period of time his religion prevailed in most of the eastern world and brought Chinese, Hindoos, Fire-worshippers and pagans to the confession of the divine Unity. His appearance fulfilled the prophecies of old concerning the abomination of desolation in the Holy Land and the taking away of the daily sacrifice, for during the early decades of his manifestation, Omar, the Caliph and valiant conqueror, gained victory over Jerusalem and entirely expelled the Israelites from the Land of Promise, which exile led to the eradication of the daily sacrifice from among the Jews.

(Continued on page 9)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Jalal 1, 72 (April 9, 1916)

No. 2

The Light of Truth

Address delivered by Mirza Ali Kuli Khan before the Bahai Assembly
of West Hoboken, N. J., September 28, 1902

(Continued from page 8, No. 1 issue, Vol. VII)

ACCORDING to my honorable teacher, Mirza Abul Fazl, the exponents of religion and prophecy have divided the cycles of the world into two long periods:

1. The dark night of the age of darkness.
2. The Day of Light, or the Shining Morn, the Latter Day, or the Time of the End.

According to the opinion universally agreed upon by all the religionists, and testified to by the prophecies of the founders of religions, the age of darkness began with history and ended in the fifth decade of the nineteenth century. The reason why the cycles of the world, which preceded the dawn of the Day of Light, were called "The dark night" lies in the lack of civilization and enlightenment and the barbarity which prevailed in those days. The world was darkened with the dust of discord, inharmony and injustice, and the gratification of carnal desires and racial preeminence was the highest summit toward which the footsteps of mankind were directed. Countries were so divided from each other that every nation considered the populous and civilized part of the world to be confined within the bounds and limits of its own land, and no man conceived the idea that other nations did really exist in other parts which were unknown

to him, owing to the lack of communication and knowledge. Therefore, the Supreme Ordainer did not see fit to rule the disconnected chaotic world of humanity with one universal religion, for in those dark days the capacity of mankind was not developed enough to receive the Message of the kingdom of El-Abha, and the eye of benighted humanity would be blinded and dazzled by the world-illuminating Sun which was ordained to dawn at the time of the end and bring about the first millennium of the Day of Light. He sent forth different prophets to the different parts of the planet to deliver the people of various tastes, lands, nationalities and communities, the one message of Truth, and to raise a point of contact between man and his Maker.

The most ancient religion of the world, so far as the obscurity of the ancient history allows us to investigate, was Sabeanism, founded by Enoch, the seventh after Adam. This religion embodied the creed of the old Egypt, Roman paganism, Greek mythology, Chaldean star worship, Arabian heathen worship and idolatry, as well as the ancient religions of some of the other nations of the world. A remnant of this religious community is still extant in the southwestern part of Persia, called the Sabis, and another embodies the present Phetish worship in Africa.

Afterwards, the Creator sent Confucius in China, the Buddhist and Brahmin prophets in India, Zoroaster in Persia, Moses in Egypt, Jesus in Palestine and Mohammed in Arabia. Each of these Divine men, assisted by the Invisible Power, worked in the amelioration of the characters and morals of their respective nations. They enacted laws and ordinances upon which the welfare and prosperity of every community is founded and bequeathed to them a Divine Book containing direction and enlightenment. Each of these prophets severally gave signs and tokens concerning the Appearance of God *in the flesh*, and prepared his people to look for the coming of that Great Day, which, as the dawn of Divinity, is the end of the long cycle of darkness and the beginning of the glorious Day of Light. Just as the Israelitish prophets prophesied that at the time of the end *men shall see God upon the earth*; just as the Gospels foreshadowed the appearance of the Father with the Son; just as Mohammed promised the Islam dispensation that they should see God and appointed the time of his appearance to be 1260 years after his own rise, so, also, the Chinese and Indian prophets, as well as Zoroaster, made the same kind of prophecies and gave the exact date and the country in which that Glorious Light should appear.

In fulfillment of the prophecies, about sixty years ago, the Bab—the precursor of the Lord—appeared in Persia, fulfilling the mission of the Elias of the Jews; the John of the Christians; the Mahdi of the Mohammedans; and prepared the people for the descent of the heavenly table which he said would appear nine years after his own rise. He proved the validity of his mission through his wondrous works, and laid the foundation of the millennial cycle upon the mutilated bodies of thousands who died martyrs for his sake, and cemented them together with the congealed blood of his blessed heart which was shed in the path of his beloved one, in the seventh year of his ministry.

Then the Word of the Almighty became incarnate in the Temple of BAHÁ'O'LLAH, the Glory of God; the heavenly Father appeared, the sun of the final salvation dawned, and the deliverer arose from the land of Persia to emancipate the children of man from the fetters of oppression, and to bring about the universal and practical unification of the world and nations, which task has been ever beyond the power of any man of learning, affluence, influence and temporal authority. Although the blessed person of BAHÁ'O'LLAH was, from the beginning, subject to fetters and oppression and exiled from city to city, owing to the hatred and jealousy of the antagonistic fanatical clergy of Persia, yet he occupied all of his blessed days in enacting laws and ordinances for the reformation of the world, and opened the seal of the prophecies of old, which were ordained to be unlocked and unfolded to mankind at the time of the end, through the supreme pen of the glorious Lord.

Day by day the penetration of his Word increased and his followers grew in number until finally the people of tyranny determined to exile him to the desolate land of Acca, located within a few miles of Mt. Carmel which was prophesied by the prophets to be the footstool upon which the Lord shall stand at the time of the end. Thus the prophecies of old were fulfilled and the Holy Land became the land of the Lord, toward which all mankind shall look for light and guidance. The Father came to gather his children together from all parts of the world and to remove racial differences and religious fanaticism which had for long periods marred the prosperity of mankind and had darkened the mirror of brotherhood with the dust of clerical narrowness and national prejudice. This human development ceased to be controlled by human action, and God, *himself*,* came to appoint the criterion through which truth and righteousness are distinguished from false—

* St. Mark XII:1-9.

hood and inadvertence. He revealed the message of God to all the crowned heads of the world and reminded them of the appearance of the King of the divine kingdom to whom kings and subjects should equally bear allegiance, and from whom all races should seek light and guidance.

Thus, in a short space of time, his great cause was spread throughout the world and thousands out of all nations and religious communities acknowledged his Word and saw the beauty of their Lord in the temple of man. His life-imparting breath diffused the breeze of regeneration throughout the graveyards of humanity and resurrected the spiritually dead from the tombs of heedlessness and desire. When his blessed person desired to return to his invisible kingdom and to ascend to the heaven of the unseen realm, he bade farewell to the court of phenomena and in the year 1892 he repaired to the supreme horizon. Before his departure, he wrote his blessed book of his covenant with his own hand and sealed it with his own seal, in which book he entered into a Covenant with all the people of the world, including his own household and "branches," that after his ascension, they should unanimously bear allegiance to and obey his eldest son, the Greatest Branch, the Mystery of God, the Center of the Covenant, Abdul-Baha.

Thus, in fulfillment of the prophecies, the beauty of the son appeared in the temple of servitude to teach humanity how to serve the beauty of El-Abha, and how, through meekness and humility, to attain to his good pleasure. He stood firm under all kinds of trials and tribulations, and notwithstanding myriads of arrows of oppression are flying toward his blessed person, from all sides and directions, he is constantly teaching humanity to love their fellow creatures and to co-operate in raising the banner of Universal Peace, even at the risk of their lives and property. He is the exponent

of the Words of BAHÁ'O'LLAH; he is the preacher of the sermon of love; he is the lover of mankind; he is the one who was appointed to direct the whole world to the fountain head of peace and harmony.

When we carefully investigate the teachings of BAHÁ'O'LLAH, we will find that the subject matter of his scriptures is the unification of mankind and the removal of religious prejudices. In one of the tablets he has said: "O people of the world, the pavilion of unity is raised, do not gaze upon each other with the eye of foreignness! Ye are the fruits of one tree and the leaves of one branch." Likewise, "Let him not glory who loves his own country but let him glory who loves the whole world." He has likewise demonstrated that the essential parts of the religion of God are faith and obedience; that these two are inseparable; faith without obedience, or obedience without faith is not sufficient to work out man's salvation. Love is the mother of faith. Faith signifies obedience to the commands of God and compliance with His laws and ordinances and is conducive to a pure life, which is the only and greatest fruit that can be gathered from the garden of faith.

Man should prove his faith through deeds and actions, not through words and claims. If the edifice of faith could be secured upon mere words, every living creature would be accounted of the faithful; even those who fought against the hosts of God and shed the blood of His prophets professed faith by word of mouth. Faith is the tree, and the fruit thereof is good deeds and actions and pure living. Faith without deeds is a tree without fruit, which is not worth mentioning. In this connection it is said by the pen of El-Baha: "In this dispensation the conquering hosts are good qualities and deeds, and the leader of this army is the fear of God. This is a commander and possessor of all things." Likewise, in the *Tablet of the World*,

(Continued on page 15)

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(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Jalal 1, 72 (April 9, 1916)

No. 2

Eighth Annual Mashrak-El-Azkar Convention and International Bahai Congress

April 29th to May 2d, inclusive,
at Auditorium Hotel, Chicago

PROGRAM

First Session: Saturday, April 29, at 8:00 p. m.

Subject: THE BAHAI MOVEMENT.

1. Investigation of Truth.
2. Fundamental Unity of all Religions.
3. Harmony Between Religion and Science.
4. Demonstration of Divinity and Inspiration—The Word.
5. The Bahai Revelation.

The Bab—BAHA'O'LLAH—Abdul-Baha.

Second Session: Sunday, April 30, at 3:30 p. m.

Subject: UNIVERSAL PEACE.

1. Religion Must be the Cause of Unity Amongst Mankind.
2. The Abandonment of all Religious, Denominational, Racial and Patriotic Prejudices.
3. The Education of the Children of all Countries, Races and Religions under a Universal Standard of Instruction and a Common Curriculum.
4. A Universal Tribunal for the Maintenance of International Justice and for the Enforcement of Peace Between Nations.
5. The New Spiritual Day.

Third Session: Monday, May 1, at 8:00 p. m.

Subject: THE ONENESS OF THE WORLD OF HUMANITY.

1. The Interdependence of Individuals, Nations and Races.
2. The Solution of Economic Difficulties.
3. The Equality of Men and Women.
4. A Universal Language.
5. The Coming of The Great Master, the Source of the Real Oneness of Humanity.

Fourth Session: Tuesday, May 2, at 8:00 p. m.

Subject: THE MASHRAK-EL-AZKAR.

1. The Mashrak-El-Azkar, the Divine Institution of BAHÁ'Ó'LLÁH.
2. The Mashrak-El-Azkar of Eshkabad, Russia, and the Mashrak-El-Azkar Work in America.
3. The Philanthropic Aspect of the Mashrak-El-Azkar.
4. The Essential Necessity for the Confirmation of the Holy Spirit as Embodied in the Mashrak-El-Azkar.
5. The Importance of Erecting the Mashrak-El-Azkar Now, During the Days of The Covenant.

EIGHTH ANNUAL MASHRAK-EL-AZKAR CONVENTION

Celebration of the Feast of Rizwan, Auditorium Hotel, Saturday, April 29,
at 6 p. m.

Meeting upon the Site of the Mashrak-El-Azkar, Wilmette, Sunday, April 30,
at 11:00 a. m.

Monday and Tuesday, May 1 and 2, Morning and Afternoon Business Sessions.

Latest News of Abdul-Baha

Letter from Mirza Ahmad Sohrab

Mt. Carmel, Haifa, Syria,
February 16, 1916.

Dr. Zia M. Bagdadi,
Chicago, Ill.

My beloved brother Zia:

Your kind and affectionate letter of October 21st as well as the one to Abdul-Baha and the third for the family of your dear wife were all duly received and their contents imparted joy and happiness. Praise be to God, that you are assisted to hold aloft in that far distant country the torch of the Covenant of God and to remind the people that *firmness* in the testament of the Lord is the corner-stone of faith and assurance. It is a fire that will consume the thorns of self and the thistles of petty ideas. Through this unbreakable chain we are guided safely to the ultimate goal of

Truth. Through this white light the darkness of doubt and superstition is dispersed. It is the breath of life that quickens the dead; the power of God that strengthens the weak; the water of immortality that allays the thirst of those who are wandering in the desert of heedlessness. It is the voice of the angel of reality that will throw a mighty reverberation through the pillars of the earth. I delivered your petition to Abdul-Baha the other afternoon when he was sitting in the garden, he read it and was pleased to know that Zeenat Khanom and your dear self were well and in good health. Mohammed and Ata (Zeenat Khanom's brothers) are in Damascus. They have found work there and are quite happy. Hobour (Zeenat's sister) is in the house of Abdul-Baha and the other day I heard her voice. All the

friends are well and pray that the day will come when they will have the pleasure of seeing you in this Holy Land. Will that day soon come?

Concerning the fund that our brother, Dr. Getsinger brought with him, Abdul-Baha did not accept it and after his departure a cable was forwarded to America on this subject.

Abdul-Baha expected to go to Tiberias the other day with a number of the holy family, but he postponed it till after tomorrow. He is going to take me with him. I am very happy over it as I will have another privilege to be included in the divine society of Abdul-Baha.

Please give my sincere greetings to all.
Ahmad Sohrab.

“If all souls’ thoughts were entirely given to holy thoughts of God, what would become of the world from a commercial standpoint?”

Mirza Abul Fazl’s Answer to the above Question

LOVE, faith and being filled with the will of God are not contradictory to the temporal affairs that man has to attend to (that is, we can be filled with the love of God and at the same time look after our worldly life and pursuits which are necessary to guarantee our social welfare and prosperity, etc.), though in the beginning it is difficult for us to realize this state in ourselves, yet this can become feasible and practical, if we obey the laws and ordinances of God. For instance, consider David: While he was attentive and watchful over his temporal affairs and worldly dominion to such an extent that he looked after each one of his soldiers, computed their number, arranged their sustenance and means of living, and while he was so alert in arranging administrative affairs that he was not at all heedless of the neighboring kings and their thoughts—even through outward means—even in such wise that through warfare and battles he strengthened that weak kingdom of the Israelites and glorified his people before the eyes of the great kings of Egypt and Assyria—nevertheless, could it be thought that he was meanwhile separated from the love of God? Or could it be said he was so

carried away by temporal occupations and cares as to make him heedless of the commemoration of God? And could we and you, as some people, bring ourselves to believe that David did sin?

Likewise, consider His Holiness Abraham: He was a man who led a nomadic life, and possessed large herds and flocks in the desert, and he gained his living by rearing sheep and cattle. He was so watchful and attentive in the administration of the affairs pertaining to temporal pursuits that nothing escaped his notice. Although when single and alone, he migrated from the Ur of the Chaldeans, he exercised the utmost care in his worldly affairs, and thus became accounted among the highest men of affluence in Syrian lands; and notwithstanding he contributed personal watchfulness and attention over every single sheep in case of sickness, yet he was not for a single moment heedless of the commemoration of God; so much so, that among all the inhabitants of the world, at that time, he alone was chosen by God as His friend.

Consequently, we and you must likewise exert ourselves, in order to reach such a point in the love of God that the world and its occupations, no matter

how involving they may be, may not prevent us from the praise of God, nor make us heedless of His commemoration.

Mohammed, the Prophet, has said: "Man in this world must be so attentive to his worldly affairs and temporal necessary pursuits, that it may seem as though he thinks he is going to live forever in this world, and he must, at the same time, be so submerged in the love of God and occupied with the thoughts of the hereafter, that it may seem as though he is going to die and leave this earth at the very moment."

Moreover, one of the great elements in the laws of every religion, deals with the rules concerning the orderly arrangement and preservation of human society. One of their solid commands is this: That man should be engaged in a trade or profession, and should by this means be a cause of tranquillity and peace to others. BAHÁ'Ó'LLÁH has so emphatically laid down rules concerning the orderly management of mercantile pursuits and professions that he has accounted occupation in such professions as an act of worship on the part of a believer (i. e., according to BAHÁ'Ó'LLÁH, to be engaged in an honorable art, trade or profession, by which ourselves and humanity can be benefited, is an act of worship).

O my dear sister: Endeavor that man may reach such a point that nothing of this world can prevent him from the love of God, to such an extent that if he goes to sleep, he may have God in his thoughts; if he engages in trade or temporal occupation, he may do it for the purpose of benefiting his fellow-men; and if he walks, he may walk to perform that which is best for the people of the world, and that the more he increases in spirituality, the more he may learn about the well-management of his affairs. Man must love the world and all the people therein for the sake of its Maker. Even as the Persian poet sung six hundred years ago:

"In this world I am rejoiced over the
One
Through whom the world is rejoiced;
I am in love with all the people of the
world,
For all the world belongs to Him."

For a believer, even his worldly and professional pursuit is an act of worship; for an unbeliever, even his activity in the acts of worship is no other than entire occupation with the world and worldly things. This you have realized in the church, and in the spirit in which many in the church performed their acts of worship.

The Light of Truth

(Continued from page 11)

He has said, the gist of which is the following: "Say, O friends: The tent of the Cause of God is great and it will soon overshadow all the nations of the world. The day is yours, and a thousand tablets are your evidence. Arise to assist the Cause, and gird up the loins of endeavor and conquer the hearts and souls of men with the sword of good deeds. The assister of the Cause is good deeds and their meaning is good morals." Likewise, "Blessed are those who are adorned with the garment of good deeds."

So in this day Abdul-Baha is teaching the same lesson. His everyday life proves that his only aim is the unification of the world, and his only purpose is to emancipate all mankind from bondage and link them together with the chain of brotherhood. His favorite teaching to young and old, high and low, is the severance from all else save God, and the reliance upon Him which is the only source of goodness, the axis around whom mercy and bounty revolve. His greatest hope is to sacrifice his life for the sake of the Father, and to be a tar-

get for thousands of arrows in love for humanity. Through his endeavor the Word of BAHÁ'Ó'LLAH is spread broadcast in the world and the voice of the Lord's Manifestation has reached all nations and communities. The words of Abdul-Baha impart the spirit of life and develop the barren soil of hearts into a delectable paradise of faith and knowledge.

O my brothers, sisters and spiritual friends: The day is yours. Avail yourselves of the opportunity and exert yourselves to spread the spirit of love and peace among your fellow creatures, and assist the Cause of your Lord with the hosts of harmony. A Glorious Sun is shining and the vernal shower is pouring. The breeze of God is wafting by and the Ocean of Divine Bounty is rolling. The Ark of Deliverance is sailing upon the Sea of Truth and thousands are reaching the cheerful haven of assurance. This is a day which was longed for by the holy souls and chosen ones in former cycles, and thousands of kings and queens died in expectation of its appearance. The same Word which became incarnate thirty-five hundred years ago and quickened the mouldering bones of the Israelites with the spirit of eternal life, is again in this day manifest in the temple of man, ready to fill the men of capacity with the bounty of regeneration. The same Sun which appeared nineteen hundred years ago from the horizon of the Man of Nazareth and made an humble fisherman the custodian of the Unseen Treasury, is again shining and illuminating the whole world with the light of salvation.

In order to thank God for His great bounty, we must co-operate night and day in union and harmony to raise the tent of this Truth among mankind and to plant the banner of Universal Peace upon the summit of the contingent world. We must cast every enmity and discord into the pit of oblivion and purify our hearts and souls from the least trace of hatred or animosity. We must

see only good in our fellow men, and withstand the hosts of denial with the sword of indifference and kindness. We must beg of God to endow us with a discerning sight, so that we may see and appreciate the greatness of this day, and thank Him for having mentioned our names in His Book. We must pray night and day to endure unto the end and be protected from the shock of tests and trials. Prayer is the wing whereby the soul of man soars upward to the heaven of nearness. I beg of God to overshadow this great country and its inhabitants under the tent of His mercy, and to protect them from all that is contrary to His good pleasure. I beg of God to assist them through the angels of His supreme kingdom and enable them to transmit the light of the beauty of El-Baha to all parts of the world.

O God! O God! Suffer us to live in perfect peace and harmony, to turn our hearts and souls unto the face of Abdul-Baha, and to enjoy his presence in the kingdom.

Grant that we may serve our fellow men and remove discord and religious fanaticism from among nations. We are humble; confirm us with the power of Thy Spirit. We are weak; strengthen us through Thy might, and protect us against that which is contrary to Thy good pleasure. Quicken us with the spirit of regeneration and deliver us from the pitfall of superstition.

Verily, Thou art the Mighty, the Powerful, the Beneficent, the Source of Great Bounty. Verily, Thou art the Clement, the Merciful!

We rely upon Thy beneficence and trust in Abdul-Baha!

Blessed are those who are written in the Lamb's Book of Life.

The servant of Abdul-Baha,

(Signed) ALI KULI KHAN.

Read before the Bahai Assembly of West Hoboken, N. J., September 28, 1902.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Jamal 1, 72 (April 28, 1916)

No. 3

Explanation of Daniel's Interpretation of Nebuchadnezzar's Dream

Lesson given by Mirza Abul Fazl, Sunday, October 6, 1901, Chicago

Interpreted by Mirza Ali Kuli Khan

Taken stenographically by Miss Gertrude Buikema

THE Holy Scriptures, including the Old and the New Testament, bear and contain prophecies concerning the coming of the Lord in the latter days. Some of these books contain prophecies which show the exact date of the appearance of the latter days, while some others simply give signs and tokens of that glorious day.

Among the books of the Old Testament only the book of Daniel contains dates of the Manifestation (of BAHA'O'LLAH) in this great day, and of the books of the New Testament only the book of Revelation contains the date of the coming of this great day; while the other scriptural records, containing prophecies and writings, refer to that event as the coming of the Lord. One of the prophecies refers to the coming of the great day and gives signs of its coming, not dates; and by reading this prophecy all can judge for themselves that it refers to the day of the Lord and to the coming of the Lord of Hosts in the latter days.

Now I will read that prophecy to you (Isaiah 25:6-7): "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all

people, and the veil that is spread over all nations." This is a prophecy of things which were to happen in the mountain of God, that all the nations of the earth, including the Jews, Zoroastrians, Mohammedans, et al., should come together on that holy mountain to partake of food, both spiritual and material; and we find this prophecy was not fulfilled in the day of Jesus nor in another day, but it is only in this day of BAHA'O'LLAH, since his departure, that all the nations of the earth have come to Acca and Haifa, and have partaken of this food, both materially and spiritually. By the mountain mentioned in this verse is meant Mt. Carmel, which fact is unanimously agreed upon by the learned doctors and others among the Christians, Jews, and all the other nations who believe in the scriptures. The cities of Haifa and Acca are at the foot of Mt. Carmel. Since the exile of BAHA'O'LLAH and Abdul-Baha to Acca, Haifa and Mt. Carmel, all the different nations of the earth have partaken of spiritual life and spiritual food on that mountain, which has no other meaning than that of the blessings and teachings showered upon them by BAHA'O'LLAH and Abdul-Baha. By the seventh verse: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all

nations," is meant that by the words of BAHĀ'O'LLĀH attracting the hearts of the different nations to the Great Cause, they will become united and the veils and coverings of religious divergences will be rent asunder.

In the eighth verse, of the same chapter, it says: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." By this is meant that he, in his day, will swallow up death, and through the power of his teachings and through the power of his Word will save the people from darkness and ignorance, and thus they will be spiritually saved from unbelief, doubt and suspicions. By saying, "The Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth"—the people referred to in this verse are the Jews. The Jews were rejected by all nations because of their disbelief and their denial of Jesus Christ in his day; they were humiliated, their kingdom was taken out of their hands, and they fell into a condition of despair; but God promised them that he would bring them together again and would wipe away all tears from their faces. They will believe in the Word of God, and thus their hearts will be comforted and consoled by the new teachings of God, and they will no longer be humiliated as they were before this great day. The humiliation of the Jews was caused by the fact that they rejected Jesus Christ and that they did not believe in him; but in this great day, when they believe in the Manifestation of BAHĀ'O'LLĀH, and through his Words they believe in Jesus Christ, then the shame will be taken away from them. This prophecy concerning the Jews is already fulfilled, even though we are still in the first century of the rise of this dispensation, inasmuch as up to the present day thousands of the Jews

have believed in the Manifestation of God, and by so doing they also believe in Jesus Christ and in the other prophets, and are teaching the Truth of God.

Ninth verse: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Inasmuch as the Jews are awaiting the coming of the Messiah, of the Lord, in order to be saved from the humiliation into which they fell because of their denial of Jesus Christ, now we find those of them, who have believed in God, declaring that the Lord has come and that they are saved.

The same kind of prophecies are given in the books of the other prophets in the Old Testament, but they do not give the date of the coming of the Lord. The only one in the Old Testament who points to the exact appearance of the Lord is Daniel, while the others prophesy concerning the signs of the appearance of the day of the Lord, and by all of these prophecies is meant the coming of the Lord in the latter days. These prophecies cannot refer to the coming of Jesus Christ inasmuch as with his coming the Jews were not saved. The prophecies in the book of Daniel, which we are going to interpret now, clearly point to the date when the Lord should appear. The book of Daniel is based on an historical point of view, especially the second chapter concerning the dream of Nebuchadnezzar and the interpretation made by Daniel which clearly indicates the coming of the Lord in the latter days. The first chapter of Daniel has no prophecies. (Here Mirza Abul Fazl gave a summary of this chapter.)

Now, the second chapter refers to the dream and the other prophecies. The second chapter begins with this, that Nebuchadnezzar had a dream, and when he awoke, in order to get the interpretation thereof, he sent for the wise men to interpret the dream for him. In that day Babylon was the center of the east-

ern civilization and the largest city in the world, and there were many schools where learned men and educated doctors were teaching all classes of people. When Nebuchadnezzar had this dream he sent for all the learned men to come and interpret it, and when they came forth they wanted Nebuchadnezzar to explain his dream first, but he said, "No, I am not going to explain the dream," etc. The Chaldeans answered, "This is something that is beyond the power of the people of the world and beyond the power of the angels, and it is God only who knows how to tell the dream and the interpretation thereof. If you want to have the dream interpreted, explain it to us so we may know how to interpret it." This answer, made by the learned men, made the king angry and he commanded that all the wise men in Babylon be destroyed, saying, "I have spent much money to educate these people, and now they cannot interpret my dream. What is the use of spending money and educating them?" Then the guard of the king went forth and brought all the learned men, to slay them, and among them was Daniel and his three friends who were brought to Babylon by Nebuchadnezzar. Although the Jewish tribes were also holy and chaste people in that day, still the divine spirit was only manifested in Daniel. As the people, who are the Manifestations of the Spirit or the Word of God, are grand and glorious, and as Daniel manifested the Great Spirit in that day and was, therefore, a glorious man to look upon, the king's guard did not want him to be slain, and went to him to know what should be done. Daniel asked the king's guard why the king wanted to slay all the learned men. Then Daniel said, "Go forth to the king and say that I will interpret this dream for him." As the king's guard, himself, was in favor of the learned men and did not want so many great people to be slain, he went to the king and told him that there was a man among the cap-

tives of the Israelites who said he would interpret the dream for him.

Then the king said they should not kill the learned men, but wait until tomorrow. The king's guard then went to Daniel and said that the king wanted him to explain the dream. When Daniel and his three friends were saved from this imminent danger they went home, and he said, "Let us pray this evening and not sleep; let us beg of God to enlighten me." God made himself manifest to Daniel and told him about the dream and its interpretation. He prayed that night, and after he went to sleep he had a dream in which God explained to him everything concerning the dream. The next morning he went with the king's guard into the presence of the king, and after chanting praises and thanks to the king, he began to explain to him concerning the dream. Then he said: "O king, thou hast seen in the dream a grand looking image. The head of that image was gold, his breast was silver, his belly and thighs were of brass, his legs of iron and his feet part of iron and part of clay. And when thou wert looking at the image, a large stone was cut out of heaven, without hands, and came right on the image and destroyed it. Then all the parts of the body of the image were broken in pieces and scattered. It was utterly broken and destroyed." He said, "This dream is true and this will happen. God has explained to the king, in this dream, the events which will happen in the latter days. Know thou, O king, that that golden head is thine, that is to say, the Chaldean kingdom, and then after thy kingdom will come another kingdom which is inferior to thine, but it will also be a great kingdom, and that represents the breast which is of silver. Then will follow another kingdom which will be still smaller than the two, and it is represented by the brass of which the belly and thighs were made. The fourth kingdom shall be as strong

(Continued on page 22)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABEAS.

Vol. VII

Jamal 1, 72 (April 28, 1916)

No. 3

An Interview with Abdul-Baha

From Diary of Mirza Ahmad Sohrab

Mt. Carmel, Haifa, Syria,
June 30, 1914.

Dear Friends:

Mr. Hans Springer of Stuttgart, who is twenty-three years old and is a globe trotter, called on Abdul-Baha this morning. He makes all his tour afoot, and has already covered a distance of 35,000 km. He is an Esperantist, and as he puts on the dress of the inhabitants of the country through which he travels, he was today an Arabian gentleman, but his blue eyes, white skin and brown vandyke beard heralded from afar off his European origin. He spoke German, Italian and Esperanto but I could not speak with him in any of these languages. Finding that he understood a little French, we struck on that. At first glance Abdul-Baha liked him. I will record herein his conversation with Mr. Springer, in its natural form of dialogue.

Abdul-Baha: "Thou art welcome. Where didst thou come from?"

Hans Springer: "I come now from Jerusalem. From Egypt I walked to Gaza and Jaffa. On the way fifteen

Arabian Bedouins surrounded me and carried away my belongings, even my shoes. When I reached Jerusalem I was assisted by a number of Germans."

A. B. "What is the object of thy world tour?"

H. S. "First to spread the knowledge of Esperanto because I believe it will help to unify mankind. Second, to see the world, to meet men of various nationalities and learn their manners and customs."

A. B. "With what means dost thou travel?"

H. S. "The sale of these postal cards containing my picture on one side and the benefits of the knowledge of Esperanto on the other, is the sole source of my revenue. My needs are very few in number. I seldom eat meat. I eat vegetables, bread and nuts."

A. B. "Dost thou travel always on the surface of the earth? Would it not be excellent if thou couldst take a trip toward heaven?"

H. S. "Heaven! I have never heard of anyone going to heaven. This is impossible."

A. B. (smiling). "Why impossible? Did not Elijah go to heaven, and did not Christ ascend to heaven after his crucifixion and burial?"

H. S. (puzzled). "I am neither Elijah nor Christ. I have not two wings to fly with. It seems to me there must needs be a pair of wings."

A. B. "Everything is possible. Christ says: 'Be ye therefore perfect even as your Father which is in heaven is perfect.' Thou canst have the pair of wings. One is the love of God and the other is renunciation of aught else save him."

H. S. "Then you do not mean this phenomenal heaven?"

A. B. "I mean the heaven from which Christ descended and to which he ascended—the heaven of the divine will, the heaven of spirituality."

H. S. "How can one ascend to that heaven? Is it not most difficult?"

A. B. "It is no more difficult than touring the world on foot. When the spirit of the teachings of Christ takes possession of the heart and suffers man to become a servant of the world of humanity, then it will be very easy for him to ascend to heaven."

H. S. "But in this age the Christians have forgotten the commandments of Christ."

A. B. "What hast thou to do with others? Live thou according to the teachings of Christ."

H. S. "You are right. I will do my best."

A. B. "Whom dost thou think Christ was?"

H. S. "I believe he was a great philosopher."

A. B. "Oh, no! He was much greater than a philosopher. He was the Word of God, the Spirit of God."

H. S. "Whew! There are many scholars in Europe who do not believe that there was ever such a person as Christ. On the other hand there is an increasing host of people whose faith in Christianity is shaken because the ministers

of the Gospel do not live in accord with the behests of their Master. They have become worldlings wrapped up in traditions and dogmas. When I was in Jerusalem, I observed that the Christians have divided the Church of the Resurrection into many sections, like a bazaar, and they are always engaged in acrimonious controversies and factional fights, while they claim Christ brought peace and salvation. Where can one find peace, and how can one be saved? Through their religious hatred for each other they have shut the door of salvation."

A. B. "What thou sayest is true. But we are not looking at the present conditions. Let us look at the glorious life of Christ and those sanctified souls who came after him. Did they not embody in their deeds the ideals of their words? There have appeared many philosophers in the world, but they are all forgotten. But because Christ was the Spirit and the Word of God, he and his disciples through him, became the fountains of the water of life. Now I hope that like unto them thou wilt be the means of the illumination of the world of humanity and serve God."

H. S. "Serve God? There is no one in this world who can serve God, because we are not able to see Him. He is above our human ken. In my mind the only way we can serve Him is to serve mankind and try to alleviate the sorrows and sufferings of the people."

A. B. "Christ served God and his apostles served God. Their service was to humanity, which was a reflection of their service to God."

H. S. "What are you doing?"

A. B. "I am serving God. I am the servant of God. I give sight to the blind, hearing to the deaf, the power of speech to the mute, and knowledge to the ignorant. I raise the dead, deliver those who are in darkness and guide them into the realm of light. I make the poor rich, and the weak powerful. I satisfy the hungry ones with the Bread of Life and allay the thirst of the thirsty ones

with the pure Water of Immortality. This is my work."

H. S. "When I was in Stuttgart I attended an Esperanto meeting addressed by Abdul-Baha. Does Abbas Effendi know him? He is a wise man and is in great sympathy with the Esperanto language. He has many followers in Stuttgart. His religion is called Bahai." (The translator here informed Hans Springer that he is speaking with Abdul-Baha; that he is in his presence. Immediately he became more respectful and expressed great joy and happiness.)

H. S. "Is it possible that I am in the presence of Abdul-Baha?"

(Taking in his hand the last book of tablets to correct, Abdul-Baha became silent. After a few minutes, conversation started again.)

A. B. "Even a bird can fly around the world. It is not a difficult accomplishment. Therefore, become thou a royal bird of the kingdom, and like unto an angel soar toward the heavenly worlds. I can assure thee that the experiences will be more than marvelous."

H. S. "I hope to get a pair of strong wings to accomplish this difficult task."

A. B. "I pray that when thou goest to Nazareth, the place of Christ's nativity, the Spirit of God may descend upon thee and wings of light be granted thee, so that thou mayst soar in the immensity

of God's space and behold the wonders of His creation."

H. S. "I will also pray for this."

A. B. "Where dost thou go from here?"

H. S. "From here I shall leave tomorrow on foot for Nazareth, then Tiberias, Beirut, Damascus, Constantinople, Caucasus and then entering Persia from the north, I will go out from the south via the Persian Gulf. Then to India, Japan, China, Australia, Hawaiian Islands and the United States. . . ."

In short, this was the outline of the talk; meanwhile, Khosro brought for him coffee, tea and cake. Then Abdul-Baha asked someone to bring him a dish of pistachios, which in turn he shelled and gave the meats to him. The time of parting drawing nigh, he placed in the palm of his hand an English pound, and wished him much success in his long undertaking. The cake and pistachios were also put in a paper and given to him for his lunch.

In the afternoon, two Arabs called on Abdul-Baha, staying with him for half an hour. Then he dictated a number of tablets for the believers in Baku. It was moonlight when he returned from his walk. "How beautiful this moonlight night," he said to us, as he entered the house.

Explanation of Daniel's Interpretation of Nebuchadnezzar's Dream

(Continued from page 19)

as iron, etc. But the fourth kingdom will be divided into two parts, one part will continue to be strong and firm like iron, while the other will be weakened, like clay. At the time of this fourth kingdom, God, himself, will come and will break all the fourth kingdom into pieces and then he will build up; and that stone, which was cut out of heaven, without hands, and came down, is no other than the kingdom of God itself, which will fill all the earth. And it is written here that that stone grew so large

that it filled all the earth." This was the dream of the king, and the king, hearing Daniel, fell down and worshipped him. Then, after he had explained to him the dream, he said, "I will give you the interpretation of the dream."

In all the writings and prophecies, both in Revelation and in Daniel by "kingdom" is meant the appearance of a religion of God. A worldly government and a worldly kingdom, according to the terminology of Revelation and Daniel, is represented by "beast." For

instance, Daniel says: "I saw a lion in a dream." By "lion" is intended a government, and by "sheep" was intended the old Persian government. By the word "kingdom," as recorded in Revelation and in the book of Daniel, is intended a religion, and by a "beast" is intended an earthly government. In this dream Daniel explains to the king that from the days of that king until the day of the appearance of the kingdom of God four great kingdoms will appear on the earth, i. e., four great worldly kingdoms. Since the day when the king saw this dream and Daniel interpreted it to him, until the dawn of BAHĀ'ŪLLĀH, four great kingdoms appeared, both in Chaldea and in Syria, and by these four governments is meant four religions. According to history, from the day of Daniel until the appearance of BAHĀ'ŪLLĀH, four kingdoms appeared in Chaldea and Syria, in those eastern lands. The religion held by the people in the time of Nebuchadnezzar was the Sabian religion and that religion prevailed throughout the world among all nations except the Chinese and the Hindoos. This religion was prevalent in the world until the day when Chaldea was subdued by Kirsh, the king of Persia. Then this religion was crushed by the appearance of the Christian religion which was furthered through the instrumentality of Roman kings. Then the kings of Persia came forth and waged war with the Roman emperors and then they subdued them and took possession of their lands and Syria and the Holy Land. Even Chaldea was subdued by the Persian kings, even this land where Nebuchadnezzar had his dream, was subdued by the Persian kings, and then the kings of Persia, who were always in war with the Roman emperors, brought the religion of Zoroaster and made it a prevalent religion in those parts for four hundred years. After four hundred years the Zoroastrian religion was destroyed by the appearance of Islam, the rise of Mohammed, when

the Zoroastrians were subdued by the Islam armies. Islam was such a violent religion that it destroyed and ruined most of the countries. This religion was afterwards divided into two religions, the Sunites, of Turkey, and the Shiites, of Persia, but both of them were Mohammedan. The religion of Mohammed was divided into two divisions—and then the kingdom of God appeared in this day. This heavenly stone, this stone which was cut without hands, first destroyed the toes made of clay, which refers to the religion of the Shiites.

Now I have told you about the dream and have given you the history of the kings who ruled in the lands of Chaldea and Syria. Now we will read the words of Daniel, beginning with the thirty-seventh verse of the second chapter of Daniel, interpreting the dream of the king. The thirty-eighth verse reads: "And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." It is said in this verse that all the fowls of the heaven and the beasts of the field were given in the hands of Nebuchadnezzar, while he was only the king over Chaldea and he did not take possession of Europe or Africa. By this is meant the religion which was prevailing in the day of Daniel—the Sabian religion. It refers to his religion and not to his material kingdom. Enoch was the institutor of Sabianism, and from the time of Enoch until the time of Moses all the people were under this religion. Their religion was first founded on unity and in the worship of God, but by and by they began to think that by worshipping and praying to the stars they would attain to glories. They used to bring images of the stars and hang them in their churches and worship them. This religion was also prevalent in Europe and they also had large temples built in the name of Venus and the stars. Then Christianity crushed out this religion.

Its destruction in the eastern part of the world and in Persia was made by the appearance of the religion of Zoroaster. There are only about five thousand families of this religion still living in the western part of Persia. Some of the people of Africa are also believers in Sabianism. The point that I want to get at is this thirty-eighth verse. By the ruling of Nebuchadnezzar is not meant his material government, inasmuch as his material government was not a prevalent government throughout all the world, as is understood by this verse, but by this is meant his religion which was the prevalent religion of the world in that day.

Then the thirty-ninth verse: This second religion was Christianity. Although Christianity was pure and exactly like gold, which was seen by the king in his dream, its number did not subdue the number of those who were believing in the Sabian religion; therefore Christianity is interpreted by silver. Christianity was pure, glorious and grand, but the number of people who believed in Christianity in those days was less than the number who believed in Sabianism, and although Christianity subdued Chaldea, soon after it was removed from that part of the country. In this thirty-ninth verse we read: "And another third kingdom of brass, which shall bear rule over the earth." By brass is meant the condition of the religion of Zoroaster; although it was inferior to Christianity, still it was a prevalent religion, next to Christianity in those days. If you want to know the extensive country over which Zoroaster's religion was ruling, you should take up the history of Darius and Cyrus. This will give you an idea of the prevalence of Zoroastrianism in those days. Verse forty: "And the fourth kingdom shall be as strong as iron," etc. By the fourth kingdom is meant the religion of Mohammed, inasmuch as it was so strong as to bruise Zoroastrianism and Sabianism, and this religion also turned the Christians out of

those lands. As it is said here: "Forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise," so that the religion of Islam, by conquering a country, would crush it and break it down.

Then read the forty-first verse. The fourth religion shall be divided, which was Islam, and these two divisions of the religion of Islam were the Sunites and the Shiites. One of them continued to be firm and strong as iron. By this is meant the Sunite branch in Turkey, which used to be in a strong condition until the dawn of this great dispensation. But part of the fourth religion was of clay and was broken. This refers to the Persians, where the Shiite religion is prevalent, which was brought low. If you study the history of the world you will find that for six hundred years until the present time, which was the duration of the constitution of Turkey, the Sunite religion has been a prevalent religion, while the Shiite branch of Persia has always been in abasement and desolation. Although you will find that the Shiites and the Sunites belong to the same religion, are extended from the same root, still they do not mix, just as iron never mixes with clay. As a proof of this you will find that enmity has always existed between the Shiites and the Sunites. They have never intermarried; they never communicate with each other; they never even eat with each other; they will not mix.

Read the forty-fourth verse. This refers to the appearance of this great dispensation, the great Bahai religion, during the time of these two communities, the Shiites and the Sunites. The religion of BAHÁ'Ó'LLÁH appeared during the time of these two nations. This religion will remove the differences, disunion and inharmony from among the world. Read verse forty-five. The stone was BAHÁ'Ó'LLÁH which came from the heaven of the Glory of God.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Azamat 1, 72 (May 17, 1916)

No. 4

Tablet to India

From Abdul-Baha to Mr. Bannerjee, the founder of the Devalaya Society in Calcutta, India

O thou wooer of Reality!

His Highness the Merciful One hath caused the appearance of the splendors of love and affinity in the world of humanity, so that the individuals of mankind might be perfectly united and the rays of unity be revealed amongst the children of man. Hence he sent forth the holy Manifestations, inspired their hearts with the contexts of the heavenly books and instituted divine religions, in order that these sanctified personages, these revealed books, these religions of God might become the means of unity and accord, love and good fellowship in the human world.

Should we study the divine religions with the perception of truth, we would then conclude that their underlying principle is the One Reality. All the religions of God are the reality. Reality does not accept multiplicity and division. But alas! that the fundamental reality is laid aside and forgotten and a catalogue of creeds, dogmas and rites have taken its place which are the basis of difference, the cause of hatred and prejudice and the establishment of the religion of God is totally forgotten and quite neglected.

When this impenetrable gloom—that is, the gloom of the traditions of forefathers and ancestors—surrounded the world and the pristine, primal light of

the divine religions was changed into the darkness of the ideas of men, then the true morn dawned and the Sun of Reality (BAHA'O'LLAH) arose from the horizon of Persia, reflecting in the mirror of the world of humanity the effulgence of the heavenly unity. Thus he destroyed the foundations of the structure of blind dogmas, and man-made creeds and rituals which are the results of ignorant prejudices. It is owing to this fact that this light is spreading with the greatest rapidity in all the countries of the world. The influence of these divine teachings in the heart of the world is like the influence of the spirit over the bodies.

Consequently, through the breaths of this divine spirit, the followers of the different religions in Persia have rent asunder the veil of superstitions, are freed from the effect of unenlightened doctrines and have attained to the Beloved of Reality. These antagonistic faiths are united with the bond of perfect love and amity. For this reason great meetings are organized, in which are represented Mohammedans, Christians, Jews, Zoroastrians, Turks, Arabs, Parsees, Persians, Kurds, English, French and Americans, who associate and mingle with each other as brothers. Like the sheep of God they are grazing in the meadow of truth under the pro-

teeting staff of the heavenly Shepherd.

Shouldst thou reflect with the insight of reality, thou wilt observe that these antiquated and superannuated dogmas have ever been the cause of massacre and carnage amongst the nations and peoples.

As this cycle is the cycle of sciences, there must needs be *new* teachings, a *new* revelation is required and a *new* life is wanted. The minds and hearts refute the veracity of ancient opinions. *New* ideals are called for and *new* principles are urgently demanded which may fill the requirements of this age, be as the

spirit of this century and as the light of this period.

Search, labor, investigate, work and show extraordinary effort, so that the center of the light of Reality, like unto the witness of love, may become revealed in the assemblages of mankind. Arise thou with such heavenly power and such divine confirmation as to move and stir that great continent of India.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Copied from Mirza Ahmad Sohrab's Diary Letter of July 7, 1914.

Extracts from Diary of Mirza Ahmad Sohrab

Dear friends: We have an old Bahai by the name of "El Yahou." His former religion had been Jewish, and his devotion to the beloved is unquestioned. The other day he went to the house wherein Abdul-Baha lives and started to weep and cry near the door. The members of the blessed family heard the crying and weeping of the man and informed Abdul-Baha of it. He called him in and consoled him, and told him that in this day no one must cry for any reason, nay rather we must be very happy and contented with our lot, and know of a certainty that the Lord of Hosts is with us, ready to restore our health and alleviate our burden. We must not let anything disturb the balance of our minds. Under all circumstances we must control our feeling, and curb our inclinations. We must fulfill our duty, attain to the highest station of perfection, and close our eyes to all imperfections. Then Abdul-Baha took pen and paper and wrote for him the following holy tablet:

"O thou my kind friend! It is my hope that through the bestowals of the Blessed Perfection thou mayest ever become assisted and confirmed, happy and joyous; that thou mayest not cry and lament, nay rather thou mayest sing and chant. It

is said that the son of the glorious Friend had a wonderful melody and a sweet voice. The Psalms of David are famous and not lamentation and mourning or crying by day and night. Therefore be thou happy and let the songs and anthems of joy be on thy lips."

Our El Yahou was back in the possession of a new happiness, a new inspiration, a new serenity. We all felt his joyful vibrations and watched delightedly his calm face. Then he drew his book of poetry from his pocket and sang a stirring Bahai song with the energy and zest of a youthful singer.

October 1, 1913.

Words of Abdul-Baha:

"The greatest proof of BAHÁ'Ó'LLÁH—may my life be a ransom to him—consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Bagdad, in Constantinople, in Adrianople and in the most great prison, BAHÁ'Ó'LLÁH ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. He never attempted to

protect or shield himself for one second. Before all nations and all religions he proclaimed his cause and declared his teachings. The foes were resisting the spread of the cause with the greatest hostility and his blessed breast was the target for an hundred thousand arrows. It is revealed in the Visiting Tablet: 'Verily I bear testimony that the eye of creation has not witnessed a wronged one like unto thee. Once thou wert surrounded by the armies of hardships, again thou wert under chains and fetters and then thou wert beneath the sword of the enemies.' Continually he was threatened with the darts and javelins of the adversaries. He cried out: 'We have burned away the veil and the shroud and are enkindled with the fire of love. Like the candle we are set aglow and like the beloved we are ever present in the gathering of the lovers.' It is well-nigh beyond belief that notwithstanding all these dangers, BAHÁ'O'LLÁH was protected. The condition was like that of a deer: although surrounded by a hundred thousand hounds, attacking it from every side, yet protected by an invisible power."

March 7, 1914.

Words spoken by Abdul-Baha to some pilgrims who had just returned from a trip to the place of sacrifice of Elijah:

"The altar of sacrifice is the living heart of man, and not a few pieces of dead stones. The fire that came down from heaven was no other than the fire of the love of God descending from the heaven of the divine will; the bullocks are human and carnal desires and appetites which are entirely burned away by this ideal fire, leaving the spiritual altar cleansed and pure, and then celestial qualifications and attributes will take the place of former blameworthy qualities. The killing of the priests of Baal means that the enemies of truth were so filled with wrath against the triumph of the cause of righteousness that they perished by their own defeat."

". . . The Bible and the Gospel are most honored in the estimation of all the Bahais. One of the spiritual utterances of his holiness Christ in his sermon on the mount is to me preferable to all the writings of the philosophers. It is the religious duty of every Bahai to read and comprehend the meanings of the Old and New Testaments."

". . . Whosoever desires to know the history of this cause and its tenets must come to us and not go to those who are prejudiced and biased. For if the seeker for information goes to the latter people he will surely deprive himself of the real facts."

Words of Abdul-Baha to two young college men from the orient as they started west to "promote the glad tidings of the kingdom of good-will and peace":

"You are the angels of the kingdom of Abha; guide the people. You are the rays of the Sun of Reality; bestow upon them light. You are the trees of the orchard of God; produce loving fruits, You are the water of eternal life; allay the thirst of mankind. You are the guides of the royal path of the kingdom; lead the wandering ones back to the fold. On this trip, through the assistance and providence of God, you must perform miracles. Your speeches must be delivered with the utmost spirituality. . . . Speak in public meetings. God will support you. Deliver talks on universal love, the greatness of the cause of BAHÁ'O'LLÁH, the penetration of the Word of God, and the general principles of the Revelation of BAHÁ'O'LLÁH. I hope you will fill the minds with the tumult and acclamation of the kingdom, set aglow the hearts with the fire of reality and spread far and wide the good news of the King of eternal life. . . ."

July 19, 1914.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Azamat 1, 72 (May 17, 1916)

No. 4

News from Abdul-Baha

Contents of a postal card received by Mr. Joseph H. Hannen, from Mirza Ahmad Sohrab, dated Haifa, Feb. 26, 1916:

“I hope you and all the members of your family are well and in good health. A number of days ago I wrote you a post card from Acca with the translation of Abdul-Baha’s tablet. On our return to Haifa, he has so far dictated tablets to the following: Mrs. Ella Cooper, Mrs. Magee, Mrs. Dodge and three sons, Mrs. Parsons, Miss M. Barnitz, Mrs. L. Kirehner and her associates of the Inquirers’ Library. The originals of these tablets are kept here, and their translations are not signed for obvious reasons. Including Mirza Ali Kuli Khan’s and Mrs. Parsons’ messages in my recent letters to them, as well as Mrs. Goodall, Mr. and Mrs. Ralston, Mr. and Mrs. Latimer and son, I have mailed so far eleven tablets and two long messages. Two days ago six more tablets were dictated, to the following friends: Mrs. F. Krug, of N. Y.; Miss Nellie Raney, of Spokane; Miss Mar-

garet Green, of Juneau, Alaska; Mr. and Mrs. Frankland, Tropico; Miss Edna McKinney, of Boston, and H. H. Topakyan, of New York. These last six will be forwarded in the course of this week, thus bringing the number of tablets up to seventeen. Is not this splendid that at last you have direct word from the source of light? Now that the door is open, I hope it may not be closed in the future. Except the number of the STAR OF THE WEST that you mailed with your last letter, I have received no other. One day Abdul-Baha asked me whether the STAR OF THE WEST was continuing its good work, or had stopped its publication. He was glad to know that its rays were not dimmed and the sphere of its activity was expanding. He hopes that in the course of future years it may become of great influence in the shaping of public opinion, its services to the world of humanity become manifold, its light penetrating, its pages mirroring forth the ideals of the kingdom, and its articles portraying the majestic progress of the Cause of God.”

In Memoriam

Mrs. Lua Moore Getsinger

A CABLEGRAM from Cairo, Egypt brings sad news. It states that, "Lua Getsinger died of heart failure May first and was buried at Cairo."

Mrs. Getsinger was one of the first persons in America who realized that a Great Light was shining again from the horizon of the Holy Land. And for many years she has been a brilliant voice to proclaim the Glad Tidings.

She was married to Dr. Getsinger in 1896 and they were members of the first party from America who visited Abdul-Baha in Acca. Dr. Getsinger tells of how, on this memorable visit, Abdul-Baha seeing, with his spiritual vision, Lua Getsinger's capacity, stepped up to her and put something in her mouth. A little later he said to her: "I have given you the power to speak and loosened your tongue. 'Lua' in Persian means 'Flag' and you must be my flag and wave it in the East and the West." Then the glorious servant of God gave an exhortation, as Dr. Getsinger says: "into which he put such spiritual force and emphasis that it seemed as though the very walls trembled and we were hardly able to stand on our feet. Abdul-Baha was declaring that the millennium had come and the Kingdom of God was to be established on earth. He wanted Lua thus to proclaim it everywhere in a loud voice."

This was the first of many visits she made to the home of light at Acca. Long and carefully did Abdul-Baha in his great loving kindness tell her how to teach the Most Great Cause. She travelled far and wide in her teaching. She was often ill. In referring to one of these illnesses her husband tells how Abdul-Baha said: "I told the angel of death to stay away."

Abdul-Baha entrusted to her many missions of trust and responsibility. For

instance, when "Mozaffar-ed-Din Shah, of Persia, visited Paris, Abdul-Baha sent her with a petition asking the Shah to stop the martyrdoms of Bahais in his kingdom,—which he promised to do." Her last great mission was to India.

To further quote Dr. Getsinger: "When Abdul-Baha desired further to acquaint the Maharajah of Jalowar with the Bahai teachings he sent Lua from Bombay to this enlightened personage who received her most graciously. He had invited Abdul-Baha to breakfast with him in London and is a staunch friend of the Bahai cause. The Maharajah continued to exchange letters with Lua. In all these journeys," as her husband says, "she never spared herself. Time and time again I have seen her in a state of utter exhaustion yet she would pull herself together by sheer will power in order to keep her appointments. To this perhaps many friends can testify who have had occasion to entertain her during the past ten years. She knew but little rest for Abdul-Baha had said: 'Day and night thou must engage in spreading the message. Nothing else will avail thee.' She never lost sight of her Master's business. When once a complaint was made of Lua to Abdul-Baha he turned to the person who had made it and with a benign smile, said: 'But she loves her Lord.' She was generous to a fault, depriving herself often that others might have. She had a rare vitalizing power in serving others. She spoke with ease and brilliance and feared no one in debate. Her gift from Abdul-Baha made her confident and victorious."

She returned from her mission to India in January, 1915, spent seven months with Abdul-Baha's family at Haifa and there sailed in trying times on an American warship to Cairo. But much of the

time in Cairo she was ill with that illness that at last permitted her to ascend into the "city of light."

Thus passed a brilliant maid-servant of God from the service of the earth world to that of the unseen Kingdom.

The Editors.

Mrs. Fannie Dunn

ON March 9, 1916, Mrs. Fannie Dunn, wife of Hyde Dunn, passed on.

With the passing of Mrs. Dunn the San Francisco Assembly registered its first "In Memoriam,"—an occasion of quickened human sadness, but a season of great spiritual illumination.

In Bahai experience the San Francisco Assembly has indeed had its days of beginning, days of feebleness, when in very truth but two or three would gather together. But, whether in those days or these of greater fullness, none has woven more closely the bonds of love and steadfastness than Hyde Dunn. Of him, it was conceded that he was kind and served with love.

To his good wife, the object of his yearning and devotion, for a long time the "tales of the past" were the words of leading; for her, the *Hidden Words* were still a sealed book.

The sign of love is patience.

Then came the days of the end: The

pilgrimage in "the valley of the shadow" was long, painful, overburdened. Bahai arms upheld the stricken one; Bahai love whispered "Be strong!"

Praise be to God, as the journey shortened, the Light became clearer, brighter, purer, and in the finality the dominance of the Spirit heralded a triumph which despoiled death of its prowess and the grave of its victory!

The end was glorious: It was Bahai. To the Assembly, this consecration of the first fruits was a wonderful teaching, a conviction that "freedom from the riches of self" is the wealth that transforms "My Calamity into My Providence," whereby the Children of the Spirit become "the Stars of My Omnipresence forever."

"Herein there is no death, no trouble, no burden."

BAHAI ASSEMBLY,

San Francisco, April 18, 1916.

Letter from India

Received by Miss Martha L. Root

Bahai Assembly, Mandalay,
Nov. 27, 1915.

Miss M. L. Root,
Pittsburgh, Pa.

My dear spiritual sister in his supreme Covenant of love and servitude: With utmost pleasure and heartfelt thanks, I beg to acknowledge the receipt of your esteemed favor so kindly and affectionately sent after your return home, acknowledging the receipt of my registered letter with its enclosure—the tablet from Abdul-Baha.

It was read in the assembly. A copy of it was sent to Rangoon friends, and also a translation of same to Kungyngon Bahais. All expressed their pleasure and thanks exceedingly, which they asked me to convey to you. Really, we are missing you in all our assemblies, and remember you for your pure love, affection and most high qualities. In the letter of sister Agnes Alexander from Japan with your group photograph, which she so kindly sent to us, we had the good news of your excellent

health, your high services in the holy cause, and your movement towards your home, for which we have expressed our due thanks to her. Really, I have no words at my command to express my heartfelt love and thanks to you for your kindly mentioning this humble servant's name and address to so many Bahai friends of every country visited by you. I know I am not worthy to be mentioned in the exalted presence of holy souls, nor am I deserving of such kindness bestowed by you and the spiritual friends. I have no such good qualities, nor do I possess any knowledge. I am in need of your prayers so that, please God, I may become a useful servant to the world of humanity and be enabled to abolish the differences of nationality, of race, dogma and creed. These prejudices are the chief cause for preventing mankind from uniting and harmonizing with each other. Nay rather it is a destructive power, creating malice, hatred and animosity toward his own kind and brother. This is the world-wide disease of the present day, and a great sickness of the world of humanity—for the remedy of which so many holy and divine doctors have already come and are still coming. But this extraordinary creature, man, abuses the remedy and treatment; contradicts, laughs, scorns and rejects the medicine. We cannot heal these various chronic diseases, except through divine confirmation and assistance.

Indeed, I am most grateful to you for sending me the prayer from Mirza Ahmad Sohrab's Diary, and to the dear friends of God, who have also so kindly sent me the Bahai hymns, which are more than sufficient for the present; also some papers on Esperanto—the future probable language of mankind—and the exalted Bahai News, the STAR OF THE WEST. . . . I am sorry to

say that although my dear brother, Dr. Zia M. Bagdadi, has sent me many copies of the STAR OF THE WEST before and after my arrival from the Holy Land, yet I am unable to procure more subscribers for the paper owing to the war and not traveling anywhere at present. I am exceedingly glad to express my utmost thanks to him and to the Bahai News Service.

I am sorry to inform you of the loss of our good and beautiful friend Agha-Syed-Ismail-Shirazi of Rangoon. He ascended to the Supreme Concourse with the wings of faith and spiritual deeds on the forenoon of the 14th of August, 1915. This was a great blow to the friends and relatives. May God bless his soul and may he rest and repose at the threshold of the gate of His Holy Throne. His father was unconscious for many days, owing to old age, and as they summoned me to Rangoon immediately after his last breath, I went at once, and arranged everything in order, and consoled the survivors. Now all of them are in the utmost tranquillity and rest.

All are conveying to your good self and to the brothers and sisters in your region, their best love, Bahai affection and greetings.

Please accept and convey my Bahai love and affection, also excellent greetings and thanks to all friends of God.

Owing to the present difficulties in the western world—upon which all our assemblies are praying the descent of divine mercy and peace—I cannot communicate to all addresses, so kindly sent me by you. I tender my apology and ask forgiveness.

With pure spiritual love and affection for you, my dear sister in Abha's Covenant,

Ever yours affectionately,

Syed Mustafa.

Baha'o'llah in Chains in Teheran

Extracts from a talk given by Abdul-Baha at Los Angeles, Saturday evening, October 19, 1912

THE Blessed Beauty (BAHA'O'LLAH) appeared in Persia, in Teheran.

He was in the utmost of ease and affluence. He was most influential and surrounded with luxury. All the pleasures of the transitory world were provided for him, and all the grandees of Persia longed to enjoy the influence and affluence, the things of wealth and position of BAHA'O'LLAH. But consider that he suffered all these things to be separated from him. He sacrificed his honor, his fame and his station amongst men, sacrificing all, even his life. Ever was he subjected to the sword, and many were the ordeals which he endured, and many were the indignities to which he was subjected. How many nights he passed beneath chains, how many days in dark dungeons!

When I visited the dungeon in Teheran, as a child, in order to see BAHA'O'LLAH—when the door was opened there were some steps leading down into the place. They took me as far as midway. I peered through the darkness; I could not find anyone; it was exceedingly gloomy. Then I heard the blessed voice saying, "Take him away." When I heard his voice I tried to see the Blessed Beauty, but because of the great darkness I could not. Then I was taken out; they seated me. They said it was customary about midday to take the prisoners out for their meals; so there I sat. About noon the jailers were all ready and the prisoners were taken out. I saw BAHA'O'LLAH's neck in chains, and another, both chained to the same links, a link about his neck and another about the person who was chained with him. The weight of the chain was so excessive that his neck was bent; he walked with great difficulty, and he was in a very sad condition. His clothes were tattered and battered; even the hat on his head was torn. He was in the most severe ordeal and his health

was quite visibly failing. They brought me and seated me, and they took him to the place where there was a pond, in order that he might wash his face. After that they took him back to the dungeon and, although I was a child, I was so overcome I was unconscious. And then BAHA'O'LLAH said, "Take the child to the house," therefore I was taken away.

This shows one of the ordeals of his life, and you can judge of the others accordingly. During fifty years, many were his vicissitudes. He suffered all these catastrophes for us, that we may turn to God; that we may attain to faith; that we may attain to certainty; that we may act in accordance with his teachings that we may be the cause of the illumination of the world; that we may be the means of guiding the people. And now I wish that you in the light of these sufferings of the Blessed Beauty for our guidance, for our illumination—likewise may be self-sacrificing. We must not forget his favors; we must not forget his troubles; we must not forget his catastrophes. We must ever remember them, striving that perchance, in thanksgiving for these favors, we may offer worthy service; we may be the cause of guiding the people; we may act in accordance with his instructions; we may live in accordance with his behests; we may forget ourselves; and that, like those holy souls who have sacrificed their lives, we may sacrifice our lives; we may be the cause of the heavenly peace; be the cause of the spreading of his fragrances; be the cause of the spread of his teachings. His teachings are the cause of the life of humanity; his teachings unify mankind; his teachings render eternal honor to man; his teachings are the cause of the sublimity of human nature; his teachings cause man to attain to progress and prosperity. His teachings are conducive to man's entrance into the Kingdom of Salvation.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Nur 1, 72 (June 5, 1916)

No. 5

"Two people are equivalent in strength of character to the whole world"

Extracts from a talk given by Abdul-Baha at Los Angeles, Saturday evening, October 19, 1912

DO NOT look at your small number. Plurality of numbers is not of importance. It is rather the bounty of God that is essential—it is the confirmation of the heavenly kingdom. Consider past times. How often it has happened that a limited meeting, a small number, has finally widened its circle and grown in proportion, until it included all nations and religions. Therefore, the hearts must be looked at, not the pluralities. If a limited number of souls are possessed of hearts which are pure and tender, that limited number is equivalent in strength of character to the whole population of the earth.

Consider how, after the crucifixion of Jesus Christ—fifty days thereafter—a limited number of disciples gathered together on the Mount of Transfiguration, not far from Jaffa. The number of these was eleven. They gathered there with hearts pure, with intentions sincere, with spirits exhilarated. In the utmost of sincerity, without any care, without any intention of self-desire did they gather together, this limited number, and there held a meeting upon the Mount. Because of the purity of the hearts of those souls, because of the trustworthiness of those souls, because of the reliance of those souls, because of the attraction of the hearts of those souls, the world was illumined, Christianity was advanced,

the Roman empire became Christianized; the Assyrians were converted,—also the Chaldeans. In other words, the illumination of his holiness Christ illumined all regions. All these were the blessed results of that meeting of eleven souls on the mountain. They held that meeting in the utmost of purity and sincerity, in the utmost of faith and assurance; in the utmost of attraction and zeal was that meeting held. And these colossal results were attained, these wondrous lights were expressed, this heavenly affair was promulgated.

Therefore do not look at your limited number, that you are not capable of having a meeting the same as other people. Remember that importance is not attached to numbers. Importance concerns faith, concerns assurance, concerns veracity, concerns firmness, concerns attainment to the Kingdom of Abha, concerns self-sacrifice in the path of the Kingdom. If you attain to this, though there be but two people, *remember that two people are equivalent in strength of character to the whole world.*

Therefore, I pray, asking for your confirmation and assistance, that the aid and uplift of BAHÁ'O'LLAH may reach you, the hosts of the Kingdom of Abha may reinforce you, that the powerful angels of God may assist you. Be assured of the victory; rest assured that you will be

confirmed. That which is of essential importance is your unity and agreement. You must be in the utmost state of unity and agreement. You must love one another; you must be self-sacrificing for one another. If you observe any shortcomings on the part of any, as much as you can, be forgiving and do not be harsh. Even if you wish to admonish, let your admonition be in symbols; do not express it explicitly lest any heart should be saddened. Remember that in the world of existence there is nothing so bad as injuring a heart, for the heart of a man is the place of the descent of the Merciful and man must not at all disquiet or harm the place of the Merciful. Man must ever strive to make the hearts grateful, to rejoice the spirits, to render the thoughts radiant, to be the cause of the comfort and ease of others. This is the station of the Bahais and this is the utmost desire of those who are divine.

Now, the friends of God in Persia have reached such a stage that each is willing to sacrifice his life for the others, each one accounting himself the servant of the others. How many of the nobles are occupied with the service of the poor. How many of the dear ones are most humble and submissive in the presence of the lowly! What is this for? It is for the love of God. It is for sincerity. It is for faith. It is for certainty.

All the people of the world look at us to see how we act; what our characteristics are; what our attributes are; what our mode of procedure is. They all look toward us, and we must act in such wise that we may not be the cause of the deg-

radation of the Cause of God. Nay, rather, that we may be the cause of the glory of God and if we do not do so, how can we behold his face in his kingdom? What shall be our apology? Did BAHÁ'Ó-LLAH not teach us by his deeds? Did he not teach us through self-sacrifice? Did he not teach us through his ordeals and difficulties? Is it meet that we should forget them?

Thank God that he has suffered you to attain this great bestowal. Let us thank God that he has suffered us to be sheltered beneath the Tree of Life. Let us thank God that he has accepted us in his kingdom. Let us offer thanks to God that he has specialized us for the favor which was the utmost aim of the holy saints. Let us thank God that, notwithstanding the lack of capacity, he bestows every favor upon us, every grace is showered upon us, and every bounty is revealed to us. He prepared for us the good of both worlds; he prepared for us eternal honor; he gave unto us the life everlasting; he chose us out of all the nations of the world and he caused us to attain to that which is the sublimity of the human world. Praise God for such an attainment as this! Thank God that such a guidance is yours! And strive with life to hold aloft the banner of the great guidance, to be the cause of the illumination of the east and west, the cause of unity of all nations, that you may be the means of manifesting the spiritual attributes, that you may become imbued with the qualities of the faithful, that you may be distinguished in all virtues, that you may be set aglow with the fire of love of God and attracted by the love of God.

“There is a power in this Cause, a mysterious power, far, far, far away from the ken of men and angels. That invisible power is the cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a mystery of the Kingdom of Abha.”—Abdul-Baha.

The Glad Tidings in Japan

WHEN the war broke out the first of August, 1914, Miss Agnes Alexander was in Switzerland. She had left her home in Honolulu the previous October and had been, as she says, "a wanderer ever since, guided alone by Him." She hoped she might visit the Holy Land and see the most glorious servant of God. On the twenty-first of August she received, in Geneva, the following tablet:

To the maid-servant of God, Miss Agnes Alexander:

Upon her be BAHA'O'LLAH!
He is God!

O thou my dear daughter!

Thy letter was received. It imparted great happiness. Praise be to God, that that dear daughter is sacrificing herself in the path of BAHA'O'LLAH and enduring every difficulty.

It is now more advisable for thee to depart directly to Japan and while there be engaged in the diffusion of the fragrances of God. . . .

Today the greatest of all divine bestowals is teaching the cause of God, for it is fraught with confirmations. Every teacher is confirmed and is favored at the divine threshold. In the estimation of the Ideal King, the army which is in front of the battlefield is encircled with the glances of his mercifulness and in the sight of the Divine Farmer, the sower of the seed is accepted and favored.

I hope that thou mayest be like unto a realm-conquering army and a farmer. Therefore, thy voyage to Japan is preferred to everything else. Still thou art perfectly free.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(August 4, 1914, Mt. Carmel, Haifa, Syria.)

On the receipt of this commission Miss Alexander started for Japan where her service has borne radiant fruit as will appear from the following letter:

31 Nichome Fujimicho, Kudan ue,
Tokyo, Japan, March 10, 1916.

Dear Bahai friends:

This week it has been a very great joy to me to receive beautiful letters from many parts. In truth the great unity between the east and the west is growing rapidly and we are all drawing closer to one another.

Our weekly Friday Bahai meeting has just closed. Every week new souls come and hear the Message. One of those who came today, said he had heard of it once before, through a journalist lady who spoke in the Y. M. C. A. I told him it was our Martha Root, and then read from a letter received this week from her. So we never know when the seed will spring up. There is a rich vineyard to work in here in Japan, and many, many workers might be laboring in it. I do not seek the people out, but they continually come to me. Four university students who cannot come on Friday afternoon, are coming on their only free afternoon, that is Saturday. As I am to be in Yokohama, at an Esperantist meeting this Saturday, they came instead last night. Such earnest, nice young men, and so eager to learn the truth. I loaned one of them Abdul-Baha's *Talks in Paris*. He sent it back with these words: "Many thanks for your *Talks in Paris*. 'Strive that your actions day by day may be beautiful prayers. Turn towards God and seek always to do that which is right and noble.' This is Abdul-Baha's saying. I was astonished at this, and very much delighted. The book is a mere collection of his sayings, but there is one Spirit through it. . . ."

(Continued on page 39)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Nur 1, 72 (June 5, 1916)

No. 5

A Call to Heroic Teaching Tablet from Abdul-Baha

HE IS EL-ABHA!

O ye who are turned to the Supreme Appearance!

Day and night, morn and eve, at sunrise and at sunset we are remembering, with all our hearts and souls, the friends of the Merciful One, asking God's help and confirmation that the believers of the pure territory, the Holy Land, may become excellent in all conditions of morality, characteristics, behavior, manners, conduct and actions, that they may appear with ecstasy, enthusiasm, love, consciousness, assurance, steadfastness, firmness, concord and harmony, with bright faces and splendid beauty in the community of the world.

O ye friends of God! Today is the day of union and this age is the age of harmony in the world of existence. "Verily, God loveth those who are working in his path *in groups*, for they are a solid foundation." Consider ye that he says "in groups," united and bound together, supporting one another. "To work," mentioned in this holy verse, does not mean, in this greatest age, to perform it with swords, spears, shafts and arrows, but rather with sincere intentions, good designs, useful advices, divine moralities, beautiful actions, spiritual qualities, educating the public, guiding the souls of mankind, diffusing spiritual fragrances, explaining divine illustrations, showing convincing proofs and doing charitable deeds. When the holy souls, through the angelic power, will arise to show forth these celestial characteristics, establishing a band of harmony, each of these souls shall be regarded as one thousand persons and the waves of this greatest ocean shall be considered as the army of the hosts of the Supreme Concourse.

What a great blessing it is that when the torrents, streams, currents, tides and drops are all gathered in one place, they will form a great ocean and the real harmony shall overcome and reign in such a manner that all the rules, laws, distinctions and differences of the imaginations of these souls shall disappear and vanish like little drops and shall be submerged in the ocean of spiritual unity. By the Ancient Beauty, in this case and condition, the blessings of the

great ocean will overflow and canals shall become as spacious as an endless ocean and each drop shall become as a boundless sea!

O ye friends of God! Strive to attain to this high and sublime station and show forth such a brightness in these days, that its radiance may appear from the eternal horizons. This is the real foundation of the Cause of God; this is the essence of the divine doctrine; this is the cause of the revelation of the heavenly scriptures; this is the means of the appearance of the Sun of the divine world; this is the way of the establishment of God upon the bodily throne.

O ye friends of God! Notice that his holiness the Bab—May the souls of all the creatures be a ransom to him!—for this very eminent intention, exposed his holy breast to the arrows of all casualties. So, as the principal design of the Blessed Perfection—May the souls of the people of the Supreme Concourse be a ransom to him!—was the same great intention, therefore his holiness the Bab made his blessed breast the target for thousands of bullets from the people of enmity and rancor in this path, and was martyred with great oppression. The pure blood of thousands of divine and holy souls was shed and poured in this path, and how many blessed bodies of the sincere friends of the divine God were hanged on the scaffold!

The Blessed Beauty of El-Abha—May the divine souls of the existence be a ransom to his friends!—endured personally, all kinds of calamities and bore the most violent ordeals. There remained no torture which did not come to his holy body and no suffering which did not descend upon his pure spirit. How many nights he could not take rest, under the chains and heaviness of fetters, and how many days he gave himself not a minute's repose because of the burden of fetters and chains!

From Neyaveran to Teheran that pure spirit, who was brought up on a bed of down, was forced to run, with bare head and bare feet, under chains and fetters, and, in a dark and narrow subterranean prison, he was put with murderers, thieves, criminals and malefactors; at every moment a new torture was inflicted upon him and at every moment his martyrdom was expected by all.

After a long time, he was sent from the city of his residence to foreign countries. For many years, in Baghdad, at every moment a new arrow was darted toward his holy breast, and at every instant a sword was bent on his pure body. At no instant was there any hope for safety and security, and the enemies, with utmost dexterity, were attacking the blessed soul from all sides, and he alone, personally, resisted them all.

After all these hardships and calamities, he was sent from Baghdad in Asia to Europe, and in that terrible exile, great affliction, vehement torture and constant attack, the plots, calumniations, enmity, rancor and hatred of the people of the Beyan were added to those which came from the people of the Koran. The pen is unable to explain it all, but surely you have heard and learned about it.

After twenty-four years in the greatest prison, Acca, his life was ended in great trouble and hardship.

In short, all the time of the sojourn of the Blessed Perfection (BAHA'O'LLAH)—May the souls of all existence be a ransom to his forbearance!—in this mortal world, he was either restrained with chains or kept under hanging swords, enduring the most painful afflictions. At last, in this greatest prison, his holy

body was extremely weakened from the intense sufferings and his beautiful person became as weak as a web from this continual hardship. His main purpose in bearing this heavy burden and all these troubles, which gave forth their waves like an ocean, accepting the chains and fetters and showing forth the greatest forbearance, was for the sake of harmony, concord and union among all the people of the world and for the establishment of the signs of the real unity among all nations, until the essential Unity (of God) might (at last) appear in the existing realities, and the light of the saying: "Thou seest no difference among the creatures of God" might shine forth upon the whole world.

O friends of God! Now is the time of movement and striving—then try and endeavor! As the Blessed Perfection—May my soul be a ransom to the dust under the feet of his friends!—was constantly in the field of martyrdom, we, also, must endeavor to pour out our lives, and to hear, with our spiritual ears, the divine advices and exhortations, leaving our limited beings and forsaking the vain ideas of differences of the physical world, in order to serve this eminent purpose and this principal design, which has been planted by the hand of divine favor; and not veil, with the dark clouds of self-interest and superstition, the light emanating from the Kingdom of Abha, nor become as barring dikes to the waves of the supreme ocean, nor to prevent the diffusion of the fragrances of the garden of the glorious beauty, nor stop the inundation of the rains of the divine grace in this day, nor to hinder the rays of the Sun of Reality.

This is what God has commanded in his scriptures, books and holy tablets, declaring his commandments to his sincere servants.

Upon ye be the mercy and the blessings of God!

(Signed) ABDUL-BAHA ABBAS.

The Truly Blessed

Words of Abdul-Baha from Diary of Mirza Ahmad Sohrab to Miss Harriet Magee
May, 1913

Blessed is he who is charitable, for he shall inherit eternal life.

Blessed is he who overlooks the faults of others, for he shall enjoy divine beatitude.

Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of BAHÁ'Ó'LLÁH.

Blessed is he who loves mankind, for he has heeded the advice of BAHÁ'Ó'LLÁH.

Blessed is he who is kind to his enemies, for he has walked in the footsteps of Christ.

Blessed is he who proclaims the doctrine of spiritual brotherhood, for he shall be the child of light.

Blessed is he whose heart is tender and compassionate, for he will throw stones at no one.

Blessed is he who will speak evil of no one, for he hath attained to the good pleasure of the Lord.

Blessed is he who will not uncover the sins of others, for he will become favored at the threshold of the Almighty.

Blessed is he who hath a forgiving nature, for he will win the spiritual graces of God.

Blessed is he who diffuses only the sweet fragrance of the flowers of friendship and mutual association, for he will obtain a goodly portion of the bounties of the Merciful.

Blessed is he who teaches union and concord, for he will shine like unto a star in heaven.

Blessed is he who practices loving-kindness and co-operation, for he will be encircled with celestial benedictions.

Blessed is he who comforts the downtrodden, for he will be the friend of God.

The Glad Tidings in Japan

(Continued from page 35)

Your letters all bring such joy and are a great stimulus in the work. In truth it is as if you were all working here with me, and though you cannot be here personally to speak the word, yet it is the same, for I am the instrument you speak through, and I feel the power and love you send to me.

Today we read in the meeting, the splendid article by Mr. Latimer, "The Call of God," in the December 12th STAR OF THE WEST. Mr. Remy has sent us some of his books to place in libraries. Fukuta San (the first Japanese Bahai in Japan) placed two in a library near where he lives. The librarian became much interested and thanked Fukuta San warmly, but he suggested placing them in a larger library where they would find more English readers, which was done. Last night, Mr. Eroshenko told me that a Japanese had come to him with one of these books, which he had found in the library and was deeply interested.

I am reading *Some Answered Questions* to Mr. Eroshenko, a blind Russian boy, and he is very enthusiastic about it. He says it ought to be translated into Russian, as it is just what the Russian people need, and above all into Esperanto. Who is there to do this work? Surely now is the time.

A magazine here called *New Tide* had reproduced the picture of Abdul-Baha, which appeared in the December number of *Everywoman*, with an article on the Bahai movement, containing a translation

into Japanese of the twelve Bahai principles. Each principle is first given in Esperanto, and then in Japanese. The author is a well-known literary writer and this is the third article he has written on the Bahai Movement. In each article, he has combined Esperanto with the Japanese. He first became interested in Esperanto through meeting Mr. Eroshenko. He said when he found Mr. Eroshenko, who was blind, doing three different things, he resolved that he would study Esperanto for three hours every day, and very soon after, to Mr. Eroshenko's astonishment, he began to write in it.

In the *Japanese Magazine*, an English monthly, published in Tokyo, there is an article by the Japanese pastor of the one Unitarian church in Japan. He is the one who invited me to speak in his church on the Bahai Movement. The article is entitled, "Religion in Japan." It deeply interested me, and I must quote a paragraph from it. He writes: "Perhaps if some prophet would arise, able to transmute the truths of universal religion into a form acceptable to the Japanese mind, there would be a wonderful revival of religion. What Japan thinks most about when she thinks at all, is the science of religion itself, not of creeds, sects and prejudices. Pure religion cannot be a superstition, nor can it savor of superstition . . . What should be avoided is bigotry and stubbornness. The religion that appeals to the people of thought

and education must be fresh and true and free, and its truth must have the convincing power that all truth has . . . I believe in a system of national education imparting all truth to the rising generation, and in international amity which is the ultimate purpose of the Creator. All relations should thus be friendly and have a common aim . . .” These ideas of an advanced Japanese thinker, I thought would interest the Bahais and it is a true expression of what the Japanese people want.

I have received a letter from Mr. Shirazi from India written in Japanese by a Japanese friend of Mr. Shirazi's. Fukuta San has replied to it in Japanese, but gave me a translation of his letter, and I am going to quote it here. I had to give a copy of it to Mrs. Auger, who desired it so much. He writes:

“Dear Bahai Brother, the country where I live is, as you say, gradually awaking from its sleep. You see, as the spring rain comes softly and noiselessly, but its message is so great that all the trees and grasses become awakened from their wintery sleeping and restore their freshness, so there have come here the messengers sent by him to awake us. The meeting has, for nearly a year and a half, been held on Friday, and I am now one of those who are enjoying the life, as you are, in the shelter of the bounty of BAHÁ'Ó'LLÁH. Your letter, which has been received by Miss Alexander, surprisingly pleased me, so that I hasten to convey my greeting to you and also the other brother there.

Dear Bahai Brother, we are separated from each other so far, but the distance is of no account in spiritual communication. Let us work hand in hand for the establishment of the Kingdom of God. . . .”

I have given this letter just as it was translated by Fukuta San for me.

This afternoon I go to Yokohama to speak in an Esperanto meeting, which is a public meeting for propagating Esperanto. With Mr. Eroshenko's help I have translated some of Abdul-Baha's

words concerning Esperanto, which I am going to read. Many Esperantists are going from Tokyo, and we all go together. Of course, I shall be the only lady and perhaps foreigner, but I go for his sake. Mr. Eroshenko is going to speak on “Universal Love” from Abdul-Baha's words in the *Paris Talks*. All talks will be translated into Japanese.

Bahai greetings to all from your sister,
Agnes Alexander.

One of the Japanese young men writes to Mr. George Latimer:

“It was only a few months ago that I was introduced to Miss Alexander, by whom I was taught the revelation of BAHÁ'Ó'LLÁH, and, for the first time in my life, *universal religion*. Indeed, since then, I have been a regular and enthusiastic student of this most pleasant and peaceful Bahai Assembly conducted by Miss Alexander who is all benevolence and kindness to us, young men; and my efforts, I am very happy to add, have been duly reciprocated in so short a time, for I am within the boundary of understanding the Message of the Bahai Movement through which I shall be able to seek the great truth which emanated from the One Source—God.”

During the year Dr. and Mrs. Augur, of Hawaii, have gone to Japan to spread the glad tidings.

A recent card from Miss Alexander to Miss Martha Root gives further news. Miss Alexander says: “A letter has just come to me from Miss Dorothy Hodgson, an English Bahai with whom I have corresponded for years. She writes, ‘By the time you receive this I shall be on my way to Yokohama—thence to Tokyo. I am coming with dear French friends who feel the call for Japan. Isn't it wonderful! I feel a great inspiration about the Mashrak-el-Azkar (in Chicago), that Japan must do a part and thus cement east and west by unbreakable bonds. I marvel when I think of all your trip around the world has done.’”

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Rahmat 1, 72 (June 24, 1916)

No. 6

The Way to Universal Peace

Extracts from the Diary of Mirza Ahmad Sohrab, May, 1914

"**W**HAT is the greatest need of the world of humanity?"

Abdul-Baha answered:

"Today, in the world of humanity, the most important matter is the question of universal peace. The realization of this principle is the crying need of the time. People have become restive and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and cabinet ministers, of every government, are chiefly occupied with the question of war, and the council chambers are resounding with the call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens, are a few of the many pretexts for going to war. And it has been proven by experience that the results of war are ruinous, both to the conquerors and the conquered. Countries are laid waste, public property trampled under foot, commerce is paralyzed, fields crimsoned with the innocent blood and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong, shedding the blood of his brothers? The major part of the revenue of every country is expended upon military preparations—infernal engines, the filling of arsenals with powder and shot, the construction of rapid-firing guns, the build-

ing of fortifications and soldiers' barracks and the annual maintenance of the army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from them all that they make with the sweat of their brows and the labor of their hands.

"In reality war is continuous. The moral effect of the expenditures of these colossal sums of money upon military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and moral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body politic, and congeals the delicate sensibilities of the spirit.

"There is not the least doubt that the nation or government which puts forward an extraordinary effort in the promotion of universal peace will be encircled with divine confirmations, and will be the object of honor and respect amongst all the inhabitants of the earth. Such an action will be conducive to the prosperity and well-being of mankind. Concerning this question of universal peace, fifty years ago his holiness BAHÁ'O'LLAH wrote to all the sovereigns and monarchs of the world explaining in detail the benefits of peace and the evils of bloodshed. Amongst other things he hath said: Originally mankind was one family, united and compact; later on the members of

this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal peace will bring this long-wished for consummation.

“Once the parliament of man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order and an international police to keep the highways of the seas clear will be all that is necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional or republic, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors; thus the world of humanity may become a mirror in which are reflected the virtues and attributes of the kingdom of God.”

“What is your opinion concerning disarmament?”

Abdul-Baha answered: “By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject, that they may abandon together these deadly weapons of human slaughter. As long as one power increases her military and naval budget, another power will be forced into the crazed competition through her natural and supposed interests. For example, Germany has increasingly added to a vast sum for the

maintenance of her army. This alarms the French statesmen and volatile patriots, and affects the calm and steady nerves of the Britishers across the channel. Immediately there will be rumors of war, talk of German aggression, German ambition. The yellow journals write searing editorials, jingoism becomes the topic of the capitals, the air is filled with suspicions. Someone will see, for the purposes of expediency, a German dirigible flying over French fortifications or English forts making observations. A hue and a cry will be raised from every quarter of the country and thus there will be a corresponding increase in the estimates of the Minister of War for the defence of our homes and our hearths, our women and our sweethearts from the attack of strangers. The same argument is resorted to when the French nation adds one or two years to her military conscription and the English imperialists emphasize in public meetings the doctrine of the double standard power. Now as long as Germany continues in her own military perfection the French will walk in her footsteps trying at every turn to increase their own war ammunitions in order to be prepared for any national crisis or sudden attack. Hence it seems the only solution lies in the fact of universal disarmament on the part of all the nations.

“When we speak of universal peace we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships she will be at the mercy of her enemies and will remain powerless and defenceless. The British Isles will be unquestionably threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people are pushed into this weltering whirlpool of military and naval expenditures and are strug-

gling to keep their heads above the seething water all around them which, unless calmed down, will drown all of them, irrespective of any nationality.

"Once a person met his friend in the street and after the exchange of courtesies gave him a hard blow in the face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says, 'Whosoever shall smite thee on thy right cheek turn to him the other also?'" Now according to this admonition let me smite thee on thy left cheek also.' The man submitted to the second blow quite willingly and they parted. Next day they met each other again and the man received two more blows on his cheeks without any evident murmur. They met the third day and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in the world to live according to the teachings of Christ. Thou also art one. I have obeyed him two days and the next two days will be my turn.' With these words he smote the man on his cheek and asked him to turn the other side also.

"Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of peace must strive day and night so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of international peace be increased, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth."

"How can Universal Peace be realized?"

Abdul-Baha answered: "The ideals of peace must be nurtured and spread amongst the inhabitants of the world; they must be instructed in the school of peace, so that they may fully comprehend the benefits of peace and the evils of war. First: the financiers and bank-

ers must desist from lending money to any government that contemplates waging an unjust war upon an innocent nation. Second: the presidents and managers of the railroad and steamship companies must refrain from transporting war munitions, infernal engines and guns and cannons and powder from one country into another. Third: the soldiers must petition through their representatives, the ministers of war, the politicians, the congressmen and the generals to put forth in a clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must *demand* this as one of their prerogatives. 'Demonstrate to us,' they must say, 'that this is a just war and we will then enter the battlefield; otherwise we will not take one step. O ye kings and rulers, politicians and war-mongers; ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments; ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect Elysiums, wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft feathery couches; ye who partake of the most delicious and savory dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large halls with green festoons and cut flowers, fresh garlands, and verdant wreaths, illuminating them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination lend enchantment; ye who are in such envir-

(Continued on page 48)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Rahmat 1, 72 (June 24, 1916)

No. 6

The Divine Immanence

In the Tablet of Ahmad, BAHÁ'Ó'LLAH says:

O MY servants! The Ancient Beauty commands: Hasten to the shadow of immortality, nearness and mercy, from the shadow of desire, remoteness and heedlessness. Be ye resigned like unto the earth, so that the fragrant, sacred, multicolored myrtles of my knowledge may grow in the soil of existence. Be ye ablaze like unto fire, so that ye may consume thick veils, and immortalize the cold and veiled bodies through the heat of divine love. Be ye pure like unto air, so that ye may enter the secret abode of my friendship. . . .

O servants! If ye be informed of the wonders of my generosity and grace, which I have deposited in you, ye will certainly be cut from all directions and, seeking to know your own selves, which is identical with knowing myself, will find yourselves independent of all save me, and will see the ocean of my providence, and the depths of my beneficence in yourselves with your outward and inward eye, as manifest and clear as the sun shining from the name of Abha.* Do not waste this most holy, most wonderful station through the promptings of fancy and desire, and through the falsehood of superstition and blindness. Ye are in likeness as a bird which, with all joy and fragrance, soars with the utmost security in the cheerful air of the praised One. Then in the imaginary hope of grains (of food) it inclines toward the mud and water of the earth and, with all eagerness, besmears itself with dust and mire. Then, when it attempts to reascend, it finds itself unable and a captive, forasmuch as wings besmeared with water and clay are not capable of flight. At that time the bird of the exalted heaven finds itself a dweller in the mortal earth. Now, O servants, do not besmear your wings with the mire of heedlessness and imagination, and with the earth of animosity and rancor, that ye may not be deprived, and prevented from soaring in the sacred heavens of knowledge. . . .

O servants! If ye are the messengers of sight, enter the city of the seeing! If ye are the people of hearing, step into the land of the hearing. If ye are the possessors of heart, choose an abode in the fortress of the assured ones, so

*Abha means: The Most Glorious; it is a name for God, like "The Ancient Beauty" in the first line.—*The Editors.*

that in these dark days ye may not be veiled from witnessing the lights of the beauty of Abha. For this year is the year of the most mighty purification and the most great tests.

O servants! Inscribe the exhortations of the Spirit with the pen of resignation and the ink of submission and assurance upon the tablet of the heart, and turn thereto in every instant, lest ye neglect a single letter thereof, and advance towards the True One with all exertion, turning away from all save him. For this is the root of the leaf of command grown upon the divine Tree. . . . This world is a show without reality, and is a non-existence adorned in the form of existence. Do not attach your hearts thereto: Do not sever yourselves from the Creator, and be not of those who are heedless.

Truly I say, the world is like unto a mirage which has the shadow of water. The athirst make abundant efforts in its search, but, when reaching it, remain deprived and portionless. Or, it is like unto the image of a loved one which is destitute of life and soul. When the lover reaches it he finds it of no worth and value, and finds no gain save great pain and despondency.

O servants! If in these visible days and present world matters appear from the realm of decree contrary to your wish, be ye not depressed for happy and divine days shall come and spiritual worlds of holiness shall become manifest. In all those days and worlds for you a portion is ordained, a sustenance is determined, and a food is established. Ye shall certainly attain to all these, were ye to exchange the garment of mortality for the garment of immortality, and enter the station of the paradise of Abha, which is the everlasting abode of glorious, sacred souls!

All things are a proof of your existence—if ye emerge from the gloomy dust of non-existence. Be not grieved at the hardships of these numbered days, and be not dejected if your outward bodies are destroyed in the path of the Beloved One. For every destruction is followed by a construction, and a paradise of rest is concealed in every hardship.

News from Abdul-Baha

Extracts from Letters of Mirza Ahmad Sohrab

Haifa, Syria, Jan. 30 and Feb. 1, 1916.

Mr. Joseph H. Hannen,
My Dear Brother in the Faith:

After a very arduous trip through rain, storm, gale and cold, I arrived at Haifa. Abdul-Baha greeted me warmly and tenderly, and inquired about the health of the Beirut friends. My highest desire was realized, because I was permitted again to look into his divine and spiritual face. For three days I was in bed as a result of my cold, but, praise be to God, I am much better, and this morning I was permitted to be with Abdul-Baha for about one hour. . . .

Still one hour before the glorious sun rises from the east. I have been up for the last sixty minutes, packing my clothes, books and papers, and making myself ready to depart in three hours for Tiberias. I will be alone on this sacred voyage, travelling in the personal carriage of Abdul-Baha, while he and his family will depart this evening with the train—thus I will have the privilege of walking behind him again around the sacred shores of the Sea of Galilee. On my way, I shall stop one night in Nazareth, the residence of Joseph and Mary. (Luke 1:26-27.) It is said that when

Jesus returned from Egypt, he lived in this town until he entered upon his great work of spiritual love. All the scenes that are directly related to the Manifestations of God are precious in the sight of men—especially in the estimation of those who are born generations afterwards. They look upon such scenes with the eyes of faith; they spiritualize every event connected with their lives; they kiss the very stones upon which they imagine these Godlike men have walked; they carry away its soil as a sacred memento, and they keep its memory fresh in their minds all through their lives. . . .

Yesterday afternoon, Abdul-Baha came up to the Pilgrims' Home to visit the holy tomb of the Bab before his departure for Tiberias. As it was Sunday, all the friends had come up also. He sat for half an hour in the sun, and I was glad to translate for him and others the general contents of your last letter of December 2, 1915. Everyone was pleased to hear the good news of the progress of the Cause of human brotherhood and international peace. "Very good! Very good!" Abdul-Baha said. After drinking tea, we followed him into the sacred tomb and as each person entered the holy room, he gave him the rosewater. It was a beautiful, quiet service. Abdul-Baha prayed for all the believers in Europe and America, and hoped that the outpourings of the Holy Spirit may descend upon every one of them. Never did we pray for and remember the believers as we are doing in these days. I am,

Your faithful brother,

Ahmad Sohrab.

Mount Carmel, Haifa, Syria,
August 12, 1915.

To Arthur Pillsbury Dodge.
My Dear Spiritual Brother:

What are the Pacifists doing? Why do we not hear their voices? We always hoped America would play a most important part in bringing about the question of International Arbitration and our hope is still undimmed and our faith strong. This glorious service must assuredly be rendered by the Americans, and this Sun must arise from the horizon of that liberty-loving country.

Praise be to God that the health of Abdul-Baha is good and all the friends in Acca and Haifa are under the shade of the tree of his divine protection. For about a month he stayed with us on the high and breezy slope of Mount Carmel, but it is now three days since he has gone down to visit the family. We are so fortunate as to have the privilege of seeing him three or four times a day, listening to his elevating talks and being uplifted by his spirituality and joyousness. . . .

As you know things move slowly in the east and the people walk in the beaten track of their ancestors; consequently nothing happens in these days worth relating. All the news imparts sadness and sorrow. . . .

Abdul-Baha sends to you and all, his heartfelt greetings. I wish so much I could write a letter to each one of the friends, but this cannot be done nowadays.

I am as ever, your faithful brother,

Ahmad Sohrab.

In a recent letter to the financial secretary of Bahai Temple Unity, a friend writes:

"There are about twenty ways in which we could spend a given dollar these days without being convicted of extravagances. But, as my husband said last month, "When we deprive ourselves, it is a small matter, even if it means serious personal discomfort; if we deprive the Mashrak-el-Azkar, the whole race will be deprived of the wonderful lessons it is going to teach."

The League to Enforce Peace

Letter from C. Mason Remey

June 1, 1916.

Dear Friends:—

On May 26th and 27th we had convening here in Washington the first annual Congress of the League to Enforce Peace. As the Bahai Movement was represented by delegates to this convention, I am sure it would interest you to know about the matter.

The platform of the League is very much along the lines of universal peace as outlined by Abdul-Baha in *The Mysterious Forces of Civilization*. At the invitation of Mr. Wm. H. Short, secretary of the League, Mr. Lunt, president of the Bahai Temple Unity, appointed a committee of us to represent the Unity at this convention. We sat during the better part of two days listening to speeches by the greatest thinkers and foremost progressivists of this country. The spirit of the sessions was most inspiring. In all of the proceedings we saw the Bahai spirit manifesting itself for principles of world peace, which were voiced, as far as they went, in accordance with the constructive spiritual teachings of Abdul-Baha.

Toward the last of the convention the chairman of our committee, Mr. Hannen, was called upon by Mr. Taft, president of the convention, to deliver the greeting of the Bahais. Mr. Hannen read the following words which had been prepared by our committee:

“The delegates to this assemblage representing the Bahai Temple Unity are in sincere sympathy with the objects of the League to Enforce Peace.

“The Bahai Movement is for the Oneness of Humanity along religious, economic and social lines.

“In the words of BAHÁ'O'LLÁH, the founder of this movement:

““These fruitless strifes, these ruinous wars shall cease, and the Most Great Peace shall come. Let not a man glory

in that he loves his country; let him rather glory in that he loves his kind.’”

This quotation from the words of BAHÁ'O'LLÁH came as a benediction and a summing up of everything which had gone before. The audience was moved and the applause was not only strong, but sustained for several moments; not a spasmodic outburst of applause such as had greeted some of the speakers, but rather an applause which started and swelled slowly attaining the maximum, and then gradually diminishing.

A banquet followed the proceedings, the last speech of which was made by the President of the United States, who brought out the following points, which were such as to have brought joy to all of us who are striving to establish the cause of universal peace.

During his remarks the President said:

“To preserve the peace of the world against political ambition and selfish hostility, in service of a common order, a common justice and a common peace, the United States is ready to join in any association of nations.”

“Only when the great nations of the world have reached some sort of agreement as to what they hold to be fundamental to their common interest, and as to some feasible method of acting in concert when any nation or group of nations seeks to disturb those fundamental things, can we feel that civilization is at last in a way of justifying its existence and claiming to be finally established. It is clear that nations must in the future be governed by the same high code of honor that we demand of individuals.”

“The nations of the world have become each other's neighbors. It is to their interest that they should understand each other. In order that they may understand each other, it is imperative that they should agree to co-operate in a common cause, and that they should so act that the guiding principle of that com-

mon cause shall be evenhanded and impartial justice."

"We believe in a universal association of the nations to maintain the inviolate security of the highway of the seas for the common and unhindered use of all the nations of the world, and to prevent any war begun either contrary to treaty covenants or without warning and full submission of the causes to the opinion of the world as a virtual guarantee of territorial integrity and political independence."

"I came to avow and to give expressions to the confidence I feel that the world is even now upon the eve of a great consummation, when some common force will be brought into existence which shall safeguard right as the first and most

fundamental interest of all peoples and all governments, when coercion shall be summoned not to the service of political ambition or selfish hostility, but to the service of a common order, a common justice and a common peace. God grant that the dawn of that day of frank dealing and of settled peace, concord and co-operation may be near at hand."

When we compare these ideas with the great principles of Abdul-Baha expressed in *The Mysterious Forces of Civilization*, we can see the marvelous working of the Divine Ordinances in the souls of humanity. May the hope of Abdul-Baha soon be realized—that America may uphold the standard of Universal Justice among nations.

C. Mason Remey.

The Way to Universal Peace

(Continued from page 43)

onments, while holding the ladies in your arms dance to the tune of lively music: Come forth from your hiding-places, enter into the battlefield if you like to attack each other and tear each other to pieces if you desire to air your so-called contentions! This discord and feud are between you; why do you make the innocent people a party to it? If fighting and bloodshed are good things then lead them into the fray by your presence!

"In short, every means which produces war must be checked and the causes which prevent the occurrence of war be advanced, so that physical conflict may become an impossibility. On the other hand every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected, and its vital interests honored by the family of nations. These services ought to be rendered by an imperial, international commission. In this manner all causes of friction and differences will be removed. And in case there should arise some disputes between them they may arbitrate

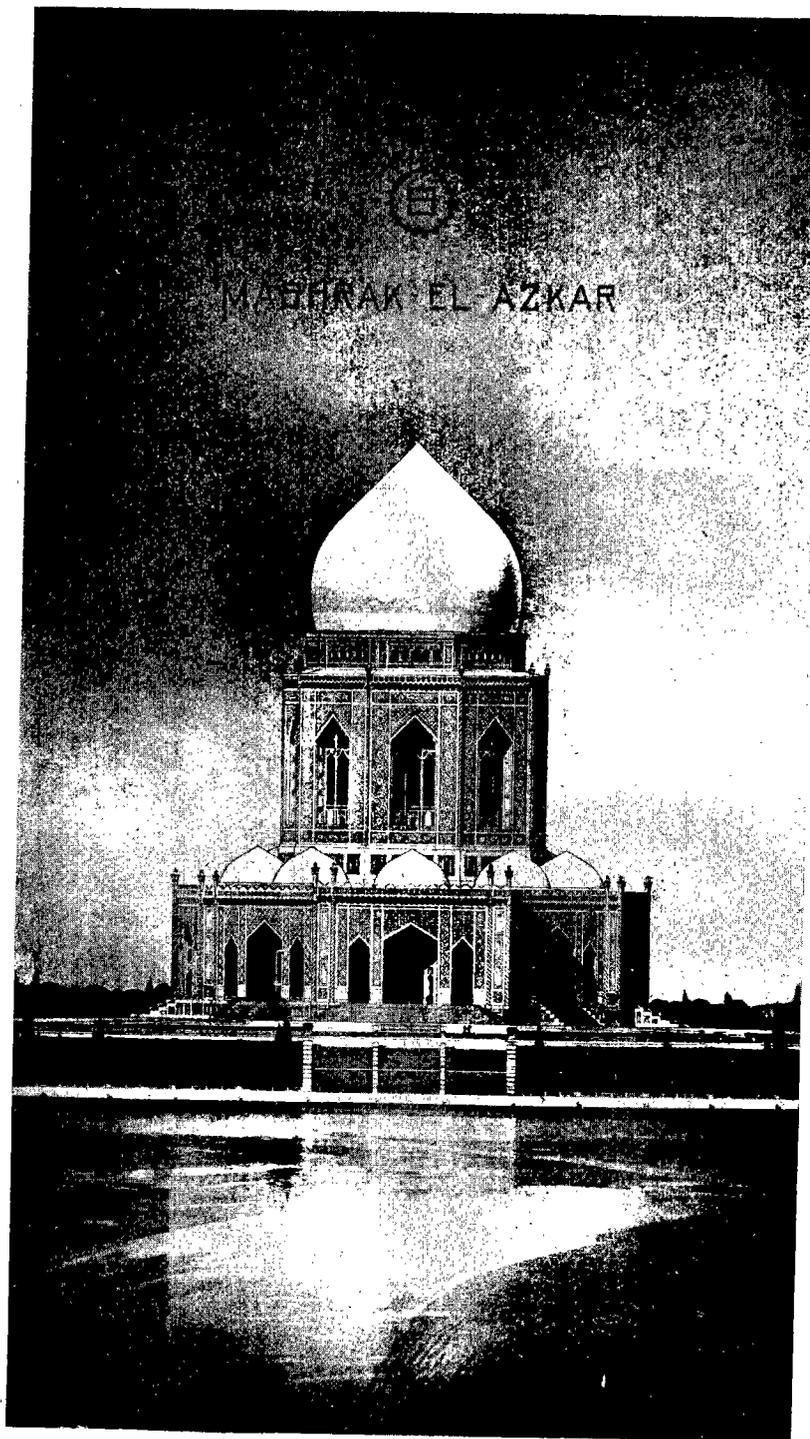
before the parliament of man, the representatives of which will be chosen from amongst the wisest and most judicious men of all the nations of the world."

(Alhammeh, Lake Tiberias, Syria, May 11th and 12th, 1914.)

While in London in 1912, Abdul-Baha was asked:

"By what process will this peace on earth be established? Will it come at once after a universal declaration of the truth?"

"No, it will come about gradually," said Abdul-Baha. "A plant that grows too quickly lasts but a short time. You are my family," and he looked about with a smile, "my new children! If a family lives in unison, great results are obtained. Widen the circle; when a city lives in intimate accord greater results will follow, and a continent that is fully united will likewise unite all other continents. Then will be the time of the greatest results, for all the inhabitants of the earth belong to one native land."



Preliminary design inspired from the Persian.



Preliminary design inspired from the Arabian and Moorish.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Kalamat 1, 72 (July 13, 1916)

No. 7

The Bahai Congress in Chicago

April 29 to May 2, 1916

EDITORIAL

THE Bahai Congress and Convention to which this issue is devoted was like four days of Pentecost. We have not the space to outline each of the addresses or even to give the names of the speakers who thrilled the hearts of the hearers and opened to their minds visions of the new kingdom which is to appear upon the earth. But names are really unimportant. The speakers were effective only because they forgot themselves and let the Abha spirit speak through their lips and glow through their faces. To rise before that convention was to stand in the midst of the gales of the Holy Spirit which swept the room at times like the rushing of a mighty wind. Tongues of spiritual fire settled over the speakers as they rose, setting their hearts ablaze and their words aflame with the love of the Kingdom.

All the discussions centered about the building of a great temple north of Chicago by the lake shore, where men and women of all races may meet and receive day by day this baptism of fire. This temple is to be the ideal expression of the church universal. At present the Bahais lay little emphasis upon organization. They desire but to diffuse in existing churches and societies the spirit of universal love. But when this love bears its fruits the denominations will want to unite in one universal church. What shall it be like? When the question is asked the Bahais will point to the temple at Wilmette. There is the ideal. There is the central house of prayer where men will worship God every morning and evening. Around that spiritual center there will be gathered, in a great circle, a group of philanthropic institutions, an orphanage, a hospital, a hospice, a home for the aged and infirm, a university. The center of the circle is the love of God, but its circumference is the love of man. At the temple center man turns the mirror of his heart to God. When he leaves the door he reflects the light of the love which God has given to him in service to his neighbors.

God's Holy Spirit is first manifest in the bodily temple of the great prophet. Then it reveals its glory to the world through the temple of his writings. At last it sheds its splendor on the world through the temple of the lives of his followers. But the symbol and the avenue for their united service to the Kingdom will be the temple of stone, this holy place of prayer called the Mashrak-el-Azkar. There they will meet and become one. There the generations will meet from age to age, and, turning their hearts to the same God, will become one.

A foretaste of the unity which this physical temple is to promote in the lives of the children of the Kingdom was revealed in all the deliberations of this recent convention. Self was forgotten, personal ambitions vanished away and the hearts of those present were fused into a divine oneness by the common love of the coming temple and the common will to lay its cornerstone in the days while Abdul-Baha is still on earth.

If this thought of the temple can unite the hearts of his spiritual children into a oneness so beautiful, so dynamic, so sublime, what will not the temple itself do for the uniting of the future generations?

The Opening Session

By JOSEPH H. HANNEN.

RESPLENDENT in the spiritual radiance which is distinctly characteristic of Bahai Conventions, was the Feast of Rizwan, the first session of the International Bahai Congress in Chicago and of the eighth annual Mashrak-el-Azkar Convention. The large assembly room of the Auditorium Hotel, the use of which was given for this and other sessions of the Convention and Congress, was filled with delegates and friends to the number of about two hundred and fifty. Every section of the United States was represented, with delegates from Canada, from Syria and Persia. Quite typically, the illumination was furnished by nine rows of nineteen incandescent lights. The speakers' table extended the length of the room with smaller tables in front of it around which were gathered the friends who, like members of a scattered family, were celebrating a happy reunion. Never was the spirit stronger, and the spiritual fragrance of the hour was

typified by the perfume of the red roses which abundantly decked the tables. The Feast was wonderfully served and the occasion stands out in every detail as perfect and memorable.

Albert R. Windust presided and at intervals read selections from the holy utterances, thus interspersing the material with the spiritual feast. The supper was announced for 6 o'clock and by 8 the tables had been cleared and the speakers of the evening were introduced. Dr. Bagdadi first presented a history of the Rizwan Day. Standing as he did under the crossed American and Persian flags at the head of the speakers' table, his radiant countenance typified the union of the East and the West.

The subject, "Investigation of Truth," was presented eloquently by Dr. Frederick W. D'Evelyn, of San Francisco, the next speaker, who took at short notice the place of Mr. Howard MacNutt who had been announced but could not be present. Another substitute was

Joseph H. Hannen whose topic was "Fundamental Unity of All Religions." Mr. Blaaha played delightfully on the violin and was followed by the spiritual melodies of an address by Mrs. Claudia Stuart Coles of Washington whose subject was "Harmony Between Religion and Science."

The next subject, "Demonstration of Divinity and Inspiration—the Word," was presented by Louis G. Gregory of Washington who took the place of Mr. Edward B. Kinney of New York. His logic and fluent utterance proved most refreshing to the hearts of all.

With graceful humility the chairman, Mr. Windust, spoke briefly upon the topic "The Bahai Revelation, The Bab, BAHÁ'O'LLAH and Abdul-Baha."

Mme. Ragna Linne, whose beautiful voice is often heard at Bahai Conventions, sang for her solo "The Lord Is My Salvation." She also sang the interlude to the "Benediction" by Mrs. Waite, all present joining in the chorus. Thus closed the evening.

The heavenly fragrance of this annual gathering, so dear to the Bahais of the world, will linger always in the hearts and souls of those present. And who can say where these circles of unity and love which were started at this time shall cease to eddy and spread?

Surely the ripples of this peaceful session will attain to the magnitude of great waves of harmony and will reach to the uttermost parts of the earth, spreading even to the celestial realms.

The First Session of the Convention and the Third Session of the Congress

By LOUIS G. GREGORY.

THE first session of the eighth Mashrak-el-Azkar convention was opened with a prayer, after which organization was effected by the election of Mr. Alfred E. Lunt as president and Mr. Harlan F. Ober as secretary. The usual order of business, such as the presentation of credentials, appointment of committees, etc., was soon completed and the assembled friends gave themselves over to the spiritual joy of hearing reports from various centers. Those who spoke gave accounts of activities in connection with the spread of the teachings and the raising of funds for the building of the great edifice. A spirit of heavenly harmony brooded over the meeting and the words of the speakers were followed with deep interest. This was the romance of reality.

These reports varied in many ways but all struck a common note of ringing sincerity as they told of faith, assurance

and sacrifices in the path of God. Incidents related sometimes stirred the deepest emotions. Heartfelt interest was apparent as listeners were moved to tears or laughter. The radiant hearts and happy faces were a visible expression of the outpouring of divine love. The confirmations of BAHÁ'O'LLAH were manifest. The might of his Covenant made such a gathering possible. One friend told how she had prayed for the resources to attend the convention, if, in accordance with the will of God, there was a work for her to do. At the eleventh hour the means had come to her from a foreign land and her prayer was thus answered. Another reported the devotion of the friends in a young assembly and spoke of the great war which is the Armageddon of the nations as the smoke arising in this day to conceal the Ark of the Covenant, and the glorious new light of our age. But

when the smoke has subsided men shall begin to see it with clear and joyous vision.

A friend from Canada voiced the oneness of the world of humanity in so wonderful a way that one might well have thought our beloved Abdul-Baha was using this wonderful soul to convey a message to the convention. "We are one in purpose," she declared. "It is such happiness to know that we are all one, one in origin, one in destiny." This message was realized in spirit and in truth. A Hebrew from Pittsburgh, one of the children of Abraham, expressed wonder and admiration at the power of attraction. If thoughts of the Mashrak-el-Azkar could produce such a gathering, what marvels would the completed structure accomplish? He seemed to catch the vision of universal freedom and although it was his first address, spoke like a veteran in service. A voice from the far South told with rude eloquence of the sowing of seed and the growing illumination of that region. From the Pacific coast came reports of high faith and noble courage. Thus from many assemblies voices were raised, "not feeble nor lamenting," but pitched in the key of triumphant faith. It is this spirit that moved the martyrs in Persia to the sacrifice of lives. Now it focuses the thoughts and energies of the friends of God upon the building of his temple in this his Greatest Day. Many proofs of devotion were thus realized. The presiding officer served with great wisdom, allowing the meeting to follow that guidance which he himself sought and found. Thus the various notes were blended in a mighty chorus of harmony like the music of the Supreme Course.

The first session of the convention was in the evening followed by the third session of the Congress over which Mrs. Theron C. Rice-Wray of Detroit, Mich., presided. The audience was large, completely filling the hall, which the archi-

ture, the arrangement of lights and the variegated perfumes of plants and flowers combined to make most beautiful. The chairman announced as the subject of the evening, "The Oneness of the World of Humanity," and read from the words of Abdul-Baha as follows: "BAHA'O'LLAH addresses himself to the world of men, saying, 'Ye are all the leaves of one Tree, and the fruits of one Arbor.' That is, the world of existence is no other than one tree and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof."

Louis G. Gregory spoke on "The Interdependence of Individuals, Nations and Races." He began by saying, "These meetings of the past few days bear eloquent testimony to the coming oneness of the world of humanity. Never has music been sweeter nor have voices telling of realities been more eloquent.

In conclusion he pointed out the great law: Pride is a cause of discord, while humility is conducive to harmony and peace. The highest expression of humility is service to God and man. Only the divine educator who sets the example can restore the lost virtue of humility through which the kingdom of God will be firmly established in the hearts of men.

Mr. George O. Latimer, of Portland, Ore., spoke on "The Solution of Economic Difficulties." He said, "Natural civilization is the lamp. Divine civilization is the light. Universal peace will bring a readjustment of financial relations. Economic peace can then be realized. Specific laws for the solution of economic difficulties are revealed in the Bahai teachings." He presented these laws in detail. He showed how BAHAO'LLAH has exalted labor until he has given it the station of worship.

He concluded with two quotations from Abdul-Baha: "Divine civilization is a

symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidence. . . . Consequently, consider what a difference and distinction there is between the natural civilization and the divine civilization! The natural civilization prevents men from doing harm and wrong, through force and punishment; but the divine civilization so trains men that the human individuals avoid sins without any fear of (material) punishment and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted, and that which will enlighten the human world, with the utmost zeal and fervor."

"Where thousands are considering these questions, we have more essential questions. The secrets of the whole economic question are divine in nature and are concerned with the world of the heart and spirit. In the Bahai teaching this is most completely explained, and without the consideration of the Bahai teaching it is impossible to realize a better state. All this will come to pass. The Bahais will bring about the better state, but not in a way that will have anything to do with corruption and sedition—not warfare, but perfect welfare. In short, the hearts must be so connected together, love must become so dominant that the rich shall most willingly, out of the will of the heart, help and extend assistance to the poor, and should take a step in the way of adjustments. You must strive as much as possible to create love in the hearts, in order that love may become shining and radiant. When that love shines in the hearts even as this (electric) light, then it will permeate other hearts, and when the love of God obtains everything else will be realized. This is the foundation. Be thoughtful of this. Think of becoming the cause your-

selves of the attraction of the souls; show the people what (the true) economics is, what love is, what kindness is, what severance is, what giving is."

Mr. Joseph H. Hannen, of Washington, D. C., spoke on the need of "A Universal Language." He also presented effective quotations from Abdul-Baha. Just before leaving this country for Europe, Abdul-Baha made careful inquiry about Esperanto here, and soon after arriving on the other side said publicly: "His holiness BAHÁ'Ó'LLAH many years ago wrote a book called 'The Most Holy Book,' one of the fundamental principles of which is the necessity of creating an auxiliary language, and he makes clear the good and profit which will come because of its use. Now let us thank the Lord because this language, Esperanto, is created. We therefore have bidden all Bahais in the East to study this language very carefully and ere long it will be spread through the entire East. I also beg of you all, Esperantists, and non-Esperantists, that you will energetically work for the spread of this language, for it will hasten the coming of that day, the millennial day, foretold by prophets and seers, in which it is said that the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy writing is that hostile races, warring nations and differing religions shall become united in the spirit of love and will become bound together one with the other."

At Clifton, England, Abdul-Baha said: "The tenth principle is the establishment of a universal language, so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations." Mr. Hannen spoke in conclusion of how "Miss Alexander, our Bahai sis-

ter, has rendered great service in Japan through her knowledge of Esperanto and is anxious that it be taken up by the Bahais of the United States in order that they may be in closer touch with their fellow-workers in Europe and the East."

The chairman read "The nine proofs upon which the coming of the Great Master is based," quoting the words of Abdul-Baha:

1. That Great Master will be the educator of the world of humanity.

2. His teachings must be universal and confer illumination upon human kind.

3. His knowledge must be innate and spontaneous, and not acquired.

4. He must answer the questions of all the sages, solve all the difficult problems of humanity and be able to withstand all the persecutions and sufferings heaped upon him.

5. He must be a joy-bringer and the herald of the kingdom of happiness.

6. His knowledge must be infinite and his wisdom all-comprehensive.

7. The penetration of his word and the potency of his influence must be so great as to humble even his worst enemies.

8. Sorrows and tribulations must not vex him. His courage and conviction must be God-like. Day unto day he must become firmer and more zealous.

9. He must be the establisher of universal civilization, the unifier of religions, the standard-bearer of universal peace, and the embodiment of all the highest and noblest virtues of the world of humanity. Whenever you find these conditions realized in a human temple, to him look for guidance and illumination."

Dr. Frederick W. D'Evelyn, of San Francisco, was introduced to speak on the "Coming of the Great Master." He

testified with intense earnestness to "the penetrative power in the arteries of the world," which is the power of the Covenant. The great spiritual manifestation of God hath appeared. His command is manifested and his Covenant revealed. In this power "rest assured! Be confident! The doors of the kingdom are opened. The sun of truth is shining upon the world. The fountains of life are flowing! The day springs of mercy have appeared!"

"This power is the source of all life, and the oneness of the world of humanity is thereby established. This oneness or unity does not imply the absolute equality of mankind and the obliteration of all ranks based upon capacity. But the crown of humanity rests upon the heads of all. All are partakers of the divine bounty. All share the divine protection. All are invited to the table upon which the heavenly manna is spread. All are brothers and the purest heart is that most acceptable to God." In heralding the Covenant he seemed under divine confirmation. His eloquence flowed with irresistible force and aroused great enthusiasm.

The last speaker was M. Eshte'al Ebn Kalanter, who spoke on "The Equality of Men and Women." He began his philosophical address by a few pleasantries which relieved the tensivity caused by the occasion and were appreciated by the audience. He then spoke of how Abdul-Baha has compared the sexes to the two wings of a bird. As a bird cannot soar with one wing, so man's development depends upon woman's and woman's upon man's. In reality, if there is any difference it is in favor of women. The responsibilities of her position in the nurturing and training of children make her education more essential than man's. In the spiritual world man owes also a deep debt of gratitude to woman, for to her is due his first impulse and incentive to love. This attraction is a ray of the divine love which is universal."

The Main Sessions of the Convention

A Digest from the Minutes

The Session, Monday, May 1st, Mr. Lunt presiding

THE Chairman: Perhaps you have noticed the beautiful shining gift on the table, (pointing to a large copper chest). Perhaps you do not know just what the intention is, but I am going to ask six of the friends, one after another, to go to that table and read, each, an inscription which you will find engraved upon that beautiful box. The first inscription which I will ask you to read is the one on the side facing the wall. Then, after that, in order, taking either side and on until you have covered the surface. I am going to ask Mrs. Ober to read the first inscription.

Mrs. Ober: "A friend offers this copper chest to the Center of the Covenant of El-Abha, with the hope that it may be used to enclose any records which Abdul-Baha may desire to place within the cornerstone of the first Mashrak-el-Azkar in America.

"Entrusted to the Bahai Temple Unity, El-Rizwan, in the year Seventy-Two of El-Baha."

Mrs. Parmerton (reading the second inscription): "O Concourse of Creation! O People! Construct homes (or houses) in the most beautiful fashion possible in every city, in every land, in the name of the Lord of Religions. Adorn them with that which beseemeth them, not with pictures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by his mention, by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened, and thus shall you pray the orient of praises in the Mashrak-el-Azkar (*i. e.*, the dawning point of praises.)

"Teach your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the heaven of greatness and power. Let them memorize the tablets of the Merciful and chant them with the most melodious voices in the glorious building, in the Temple of the Mashrak-el-Azkar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls. Blessed is he who listens unto the River of Life."—*Baha'o'llah.*

Mrs. Claudia Stuart Coles (reading the third inscription): "O God! O God! Verily I implore thee with throbbing heart and streaming tears to aid every one who endeavors for the erection of this edifice in the building of a house wherein thy name is mentioned every morn and eve. O Lord, send down thy benediction upon whosoever served this edifice and endeavored in its uprising among the sects and religions and confirm him in every good of mankind; open the doors of riches and wealth unto him and give in heritage the treasures of the kingdom which perish not; make him the sign of giving among the people and reinforce him by the sea of generosity and bounty which is surging with the waves of the greatest of favor. Verily Thou are the Generous, the Merciful, the Bountiful."

—*Abdul-Baha Abbas.*

Mr. Charles H. Greenleaf (reading the fourth inscription): "Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple shall be erected in America.

"I entreat God to assist the confirmed

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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believers in accomplishing this great service and with entire zeal to rear this mighty structure, which shall be renowned throughout the world. The support of God will be with those believers in that district, that they may be successful in their undertaking. For the cause is great because this is the first Mashrak-el-Azkar in that country, and from it the praise of God shall ascend to the kingdom of mystery and the tumult of his exaltation and greeting from the whole world shall be heard.

“Whosoever arises for the service of this building shall be assisted with great power from his supreme kingdom and upon him spiritual and heavenly blessings shall descend which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God.

“O God, my aim, my hope! With heart full of longing and breast full of yearning, we beg of thee and we supplicate at the threshold of thy might to raise the foundation of the Mashrak-el-Azkar in Chicago, in the most speedy manner. Make its basis firm and its structure enduring, suffer its pillars to remain unshakable and make its columns of the steel and iron of firmness. Glorify its

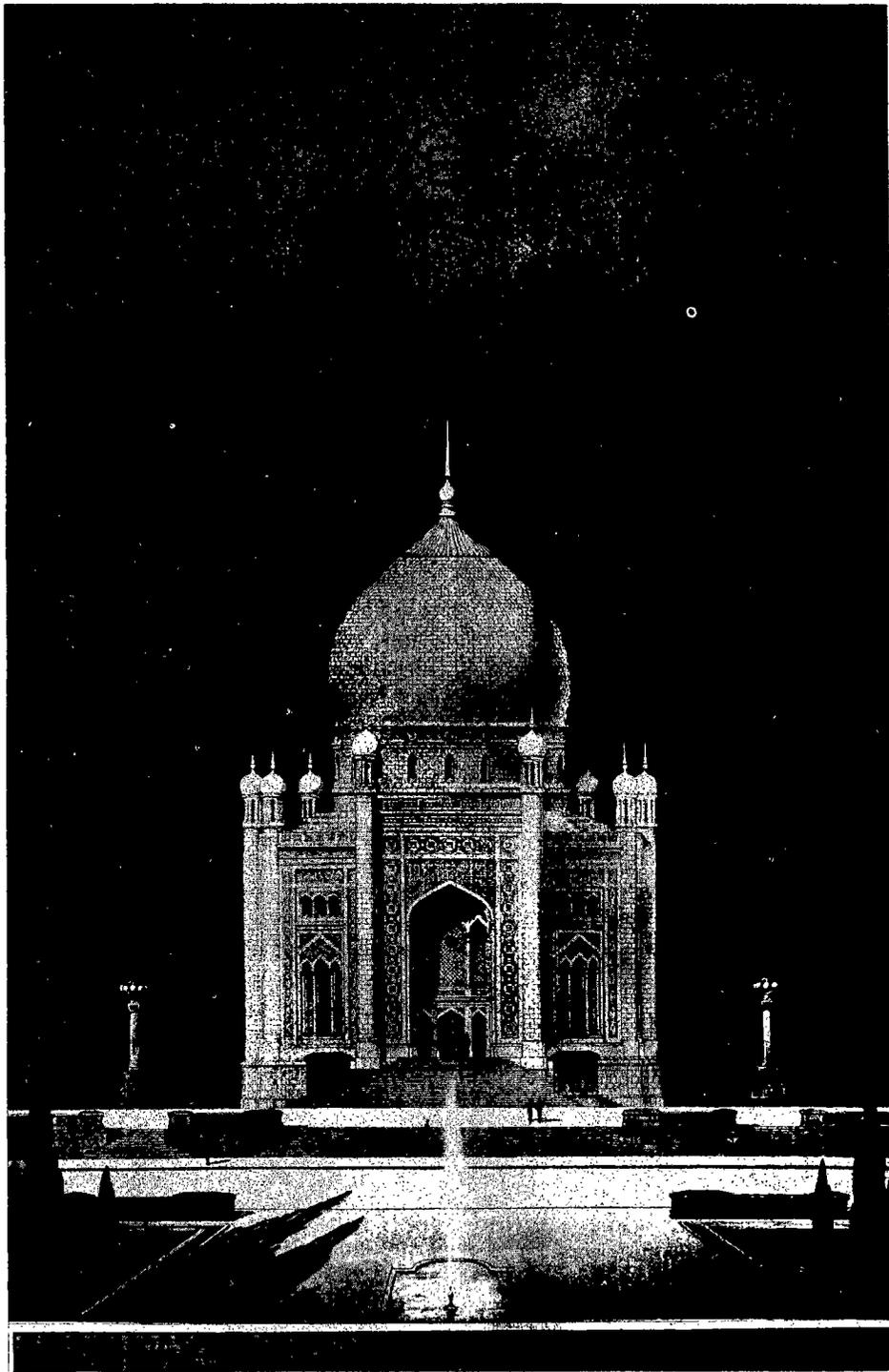
servants, beautify the characters, and make the worshippers beloved, suffer the nightingales to sing ‘Ya Baha-el-Abha’ and warble the praises of our Lord, the most Supreme. Make its men the standards unfolded on the mountains of the world and its women the sanctified angels of the tabernacle of the world.”

—Abdul-Baha Abbas.

Dr. D'Evelyn (reading the fifth inscription): “O Lord, make these holy souls the dawning points of the lights and manifestations of (thy) signs. Make every one a leading cornerstone in this great edifice, a pillar of its pillars. O God, although the friends are needy, yet thou art the Helper, the Supporter, the Rewarder. These souls have arisen to serve thee well and have begun servitude. Confirm them and aid them, encourage them by promises of thy divine favors, and make them of the elect. Thou art the Mighty, the Powerful, the Able, the Giver, the Shining, the Hearer, the Seer.”

—Abdul-Baha Abbas.

Mr. Remey (reading the final inscriptions): “Some material things have spiritual effect and the Mashrak-el-Azkar is a material thing that will have



Preliminary design inspired from the Indian style.

great effect upon the spirits of the people."

"The Mashrak-el-Azkar, though outwardly a material foundation, is possessed of spiritual effect and causes the union of hearts and the gathering of souls."

The Chairman: Mr. Remy tell us about this chest.

Mr. Remy: Some time ago I had an idea that when the time came for the laying of the material cornerstone Abdul-Baha might have some papers to put in it and it occurred to me that I would like to make a chest for that purpose.

Mr. Roy C. Wilhelm: Abdul-Baha said to me in New York, that if from the beginning we had lived up to the Bahai principles in New York and had actively delivered this message to others—yes, if we had lived and proclaimed one of the Bahai principles, it would have made such a spiritual impression that by this time one-half of New York City would have been Bahai. So I sharpened my pencil and figured out that if I had done my part 7183 would have caught the Bahai spirit.

Dr. D'Evelyn: When he was in America a small group of people gathered around Abdul-Baha and asked: "What are we to do? We want to go out and teach." Abdul-Baha said: "The gardener must first have tools before he can cultivate the soil. The first tool that you require is severance; the second is knowledge; then the love of God, and then eloquence." By using all these tools, he said, they would become successful gardeners.

Abdul-Baha also told us the banner of BAHÁ'Ó'LLÁH will be extended to all kingdoms, and the knowledge of God will illumine all climes, and the words of God will reach the hearing of the great American people. Be confident and have no doubt about it, he said; rest assured

and day and night be ye striving that ye may be the people to spread these lights, for if ye are not the people, God will raise up a people who shall unfurl the banner of BAHÁ'Ó'LLÁH, who shall carry this gospel of light and peace into the city of the hearts and make *one* all the people of humanity.

Mrs. Cooper in the chair.

Mr. Lunt: I feel the most incapable of any of you to voice the word or even a letter of the word which must be uttered in this convention. There is a burning issue and one only which this convention must solve before it adjourns. We must answer the call of Abdul-Baha and provide the material means which will build the temple.

Some eight years ago certain Bahai souls, swayed by the call of Abdul-Baha, although they had no means, no money, met together in faith and assurance and said: "We will start this great work." Albert Hall, Corinne True and others met together and guaranteed a bond with which to buy the temple land on mortgages. The sacrifice was accomplished and the East and the West contributed until in 1913 a sum of \$75,000 had been raised and the last mortgage paid off. We now have the land free and clear for the erection of this great edifice.

Then what happened? Abdul-Baha came in 1912. He said: "You will find that very soon the subscriptions will fall, will diminish. Then of a sudden they will rise and you will become victorious. This is necessary, this is wisdom, this is ordained."

His prophecy has been fulfilled. In 1914 and 1915 the funds began to shrink and shrink. But now, praise be to God, they are rising! On February 4th there was sent out, with the approval of the Executive Board, a letter which you have all received. It sought a universal expression of the Bahai ideal of unity. It sought to bring every Bahai into a relation of oneness in service and sacrifice with every other Bahai. What

has been the result? In two months there has been pledged, together with what was on hand in the treasury, two-thirds of the entire amount which had been raised in eight years. So I can say to you today, we have already pledged or paid in \$54,000, not yet including anything from New York, Chicago or the Pacific coast.

We have \$54,000 pledged to be paid in two years. What shall we do next? What shall we do with the divine fire that has sprung up in our breasts? Shall we not let it spread until it encircles this whole country and the world? It may require sacrifice if we are to raise \$200,000 so we may lay the corner stone in 1917. But if I could utter one thousandth part of what I *should* say there would arise in us such a consciousness of the love of God, such a realization of the presence of the Supreme Concourse in this place that this task would be accomplished in a moment.

Mr. Ober: When Abdul-Baha was in America, a friend, a very lovely soul, said to him, "My Master, I wish to give a great gift and I wish to assist in some material way." Abdul-Baha said to the interpreter: "Why does she not build the Mashrak-el-Azkar?" The interpreter said, "Will you permit me to tell her this?" Abdul-Baha said, "No, she must know it in her own heart." Then he added, "If Abdul-Baha was to build this temple it would be built at once. But I have left the entire matter in the hands of the Executive Board."

Abdul-Baha has said that at the very beginning of the building of the temple there will be wonderful results. We cannot comprehend the universal significance of the Mashrak-el-Azkar. It is a forerunner of the new universal world order, with its abolition of prejudice, its union of the races, the sects, the religions, the nations. It is the symbol of the coming of the universal peace, peace among religions, among races, peace between science and religion, the peace

which is the peace of God. The people of the world assume liabilities, make sacrifices for their enterprises. Cannot we take the step of faith? We are not alone for Abdul-Baha has said the hosts of the Supreme Concourse are drawn up in battle array to assist those who arise to accomplish this divine purpose.

Mrs. Ober: When Abdul-Baha was in America I told him I had rented a house at Green Acre for five years. "You do not need a house," he said, "spread a tent over you." Now I understand what he meant by saying you do not need a house. He was teaching me to spread over myself the tent of God's oneness, he was taking me out into the realm of faith, the realm of that spiritual consciousness where the manna falls down from heaven. I am now learning what he meant. The manna comes from heaven when we have the faith to give all we have to the service of our God.

Mrs. Herrick: The artist first has a picture in his mind before it is painted. Let us picture on the canvas of our spirits the Mashrak-el-Azkar, its glorious house of prayer for all the nations, its hospital for the sick, its school and orphanage for little children, its university for scientific research, and the higher education. Oh, friends, do you hear Abdul-Baha calling you? Can you not see him with his ear turned to America listening to know what the friends are going to do? I know we are not going to disappoint him. When we have given our lives God will take care of us. He has plenty. We have God. Is not that sufficient?

Mrs. de Lagnel: If we have faith we can accomplish anything. I went to Acca on faith and prayer. By faith I was able to enter the glorious presence of Abdul-Baha.

When in the orient I heard this little story. There was a very dear old lady. All her property had been confiscated except one little piece of land. She sold

that and gave the money to the Mashrak-el-Azkar. "But who will take care of her?" I asked. "Oh, the friends of God will take care of her," was the answer. "It doesn't take much to take care of one little lady."

Mr. Lane: When we try to say a word about God's glorious new revelation it is like dropping a pebble in a pond of water. The circles grow and grow. But whenever I try to drop a pebble in our pond down in Florida I find my mother-in-law, Mrs. Charlotte Rosenhauer, has been ahead of me and thrown a mill-stone. She is surely inspired of God to spread this message. If we depend on our material ability or the knowledge of books we will do nothing in spiritual service. But if we put our dependence upon God and let him use us as an instrument we can almost work miracles.

Dr. Guy of Boston: If the power of God is with us we can do anything. The United States today is the hope of the world. The nations are looking to us for the solution of the war problem, the strife between labor and capital. If we can catch the new universal spirit of the age as it is to be manifest in this temple we can bring peace on earth. Let every one be given a pledge card to do what he can toward laying the foundation.

Mrs. Rice-Wray: There are two ways to build the Mashrak-el-Azkar: one is through teaching; the other through the raising of funds. We are only about two years old in Detroit but we have nineteen confirmed souls and a great many interested people. The message of the new age has been given to hundreds of people.

Abdul-Baha has told us that all our future service to the world as light bringers of the new age depends on unity. That unity has come. I am sure that no one who has entered this convention could doubt that we have attained to perfect unity here as a convention. Now

that we have obtained the unity we must take the step of faith and build the temple.

Mrs. Boynton: Abdul-Baha has said that when we make a gift for a good object in the name of one we love, a father, mother, sister, brother, or friend who has passed over to the other side, that loved one in the world of light rejoices in that gift. If in this way we pledge to the building of the temple it will be twice blessed because it will open our hearts and rejoice the friends who are only waiting for us in that beautiful land.

Mrs. Hotchkiss: I move that the chair appoint a committee which shall raise the call to prepare for the laying of the cornerstone of the Mashrak-el-Azkar on the 100th birthday of BAHÁ'Ó'LLÁH, Nov. 12, 1917. (Seconded and unanimously carried.)

M. Eshte'al-Ebn Kalanter: The Mashrak-el-Azkar is the visible expression of the law of God as taught by BAHÁ'Ó'LLÁH. This law is a divine covenant by following which men shall enter all good. The Center of this Covenant is the life and words of Abdul-Baha. It is also the perfected expression of those words and deeds in the Mashrak-el-Azkar. Seventeen years ago Abdul-Baha said the last thing for him to do was to see that the words of BAHÁ'Ó'LLÁH concerning the erecting of the Mashrak-el-Azkar and the instituting of that great law be realized. Friends, you are building the edifice of God's Covenant, of his universal law through which his truth shall flow for the enlightenment, for the uplifting of the race. And truly, friends, if the test of unity is united action, if the standard of unity is sacrifice, you have achieved the very pinnacle of unity.

If we can bring together the means for laying this foundation we shall create a force of attraction that will, perhaps, bring the very presence of Abdul-Baha upon this soil to lay the cornerstone and give in America the first material expres-

sion of that new order and new day for which all the prophets have dreamed.

Mrs. May Maxwell read a few words which the Spirit had given her describing the true spiritual temple for which the temple of stone is but a preparation and symbol:

We are all incomplete—parts of a whole—a house divided against itself. God is one; the Spirit is one; the universe is one; and we are one in origin both spiritually and physically; one in the very essence of our nature, of our being—one in destiny. "From God we came and to God we shall return."

Humanity is one great ocean of being, of love, of truth, of consciousness; but these drops are scattered—hence all weakness, discord and disorder. These units are imperfect, incomplete, because, being in reality parts of an infinite whole, their separation makes them weak, impotent and imperfect.

Can we think of any evil that is rending the world today for which unity is not the one, the only remedy?

Not until mankind has attained the realization and consciousness that it is one temple, one spirit, one life, can all the ills which today are destroying the human race find a perfect and eternal remedy. God has not deposited the treasures of his infinite spirit in any one soul, but he has deposited a portion of his bounty and treasure in every soul that was ever created, and in order to have access to this infinite source of his treasures, all these souls must flow into one mighty spiritual unit.

How wonderful to think that you and I and all of us are *one*. Your love is my love, my joy is yours, our sorrow and longing, our striving and aspiration are one! The very thought brings a nameless and boundless strength. Oh! if we knew the reality, the mystery of oneness, we should be standing in the full light of God—living in his presence; and we should all be to each other an inex-

haustible source of life, strength, healing, joy and blessedness.

The supreme attribute of God is love; love is the essence of his being, and his love flows out through his universe and is the source of all life, truth and beauty. He created us through love and created us for his love and for each other. We belong to each other; we need each other; we are exhausted and dying with the love and longing and need of each other, of the spirit of God, of our Eternal Beloved, which we must seek and find in each other. This love which is pulsating through our hearts at this moment is the fire of God in us and when it becomes a pure flame it will burn all the separating veils and we shall be one mirror reflecting the One God. Ya Baha-el-Abha!

We attain oneness with each other and with all the great movements of the age, which are but so many rays of the sun of truth, by becoming one with the Center of the Covenant. The Center of the Covenant means to me that spiritual law which is the path that leads to God. It is the path of love and knowledge, of love for each other and servitude to God, and to mankind, the path of all beauty and perfection. Its perfected image is Abdul-Baha. We become one with that Center by obedience. We become one with the path by walking therein. If we obey the natural law we attain to fullness and growth in the physical world. Just so if we walk in perfect obedience to the spiritual law we come into the full image of Abdul-Baha who is a perfect image of the law of God as it is lived in servitude to mankind. We fulfill the command of our Lord, the Christ, and become perfect as God is perfect.

Mr. Lunt: So much spiritual love, has been showered upon us that surely the blessing of the Covenant must have attended this meeting. Shall we sing the benediction?

The Session, Tuesday, May 2nd

All joined in singing Mr. Edward Kinney's "International Anthem." Then all prayed together for the friends who were lying ill. At the close of the prayer Mr. and Mrs. Ober chanted with glorious melody and exaltation of spirit the Persian commune of BAHÁ'Ó'LLÁH, "Is There Any Remover of Difficulties save God?" As they chanted the vibration of the spiritual splendor and its rays of healing swept through the convention hall.

Mr. Lunt: With the power which was generated in this convention yesterday and which is with us at this moment, with the unity which is brought about by the blessing of BAHÁ'Ó'LLÁH the friends scattered throughout the country can go forward and accomplish that for which we have been called, even though the whole world stands against them. There has been lighted on the altar of this country an eternal flame, a fire which can never die. The unity which has come to us is really attainment to firmness in the Covenant, which, as Abdul-Baha says, is the magnet which attracts divine confirmation. And divine confirmations are what we need to erect the Mashrak-el-Azkar. Now they are upon us. Let us now go forward in that spirit, beginning with the call of delegates.

Mrs. Parmerton: Greetings and love from the Cincinnati Assembly. When the appeal came from Boston our little group pledged \$50.00. Since that time we have added \$200. I am increasing my pledge to \$1000. I know God will enable me to find the money with which to pay it.

A young man from the East had been for months in search of the Holy Spirit. In yesterday's meeting he found it. Before he left he signed a pledge card for \$1000. He was confirmed in the path of the spiritual glory.

Mrs. Goodall: I want to add a word about the number of meetings we hold in San Francisco. We have a study class on Monday evenings of which Dr. D'Evelyn has charge, which is studying some wonderful subjects. Our friends are all waking up; all are studying. In a few months we will be prepared to teach the friends throughout the state. Monday afternoon we have meetings in Oakland. On Wednesday evenings we have, under the guidance of Dr. D'Evelyn, meetings at our rooms in San Francisco. And on Thursday afternoons we have devotional meetings to intensify the inward spiritual life.

Mrs. Cooper: When we had the letter from Mr. Lunt setting forth the plan for raising \$200,000 in two years it was like a flame across the country. Why should we be afraid of \$200,000 or even \$2,000,000 any more than of two cents? All the treasuries of this world belong to God. Abdul-Baha with his words of truth and servitude holds the keys that can unlock all these doors. We are going back to San Francisco and carry, if we can, something of the wonderful spiritual wave that has swept this convention. We hope to send back next month a substantial pledge.

(Mrs. Cooper also spoke of the splendid spread of the Bahai teachings in California.)

Mrs. Claudia Coles: When I looked this morning, in my bag of tablets, with a big desire to give something to somebody I found these words of Abdul-Baha uttered in Europe in 1912, a message to every soul upon the earth: "Come ye together. Concentrate your spiritual forces. Arise with much fervor and enthusiasm. Show ye a united effort. Let a new attraction take possession of your hearts. Let a new spirit sweep over your temples, so that the fire of the love of God which is enkindled in your

holy of holies may flame forth and set up a spiritual conflagration in the whole of the world. You must not rest day or night until you have breathed into this body a new spirit and ignited a light in this lamp."

Many of us, like Paul on the road to Damascus, have seen a great light. When I first heard of the Mashrak-el-Azkar I prayed to God for prosperity that I might help build this glorious temple. Since then I have walked the way to Damascus. I have seen a new light. I have learned that the way is to pray for the prosperity of the whole world. I pray that this spiritual fire of God's Holy Spirit may go forth over the world burning away all human ignorance and limitations, that it may burn in us as in the apostles of old until we go forth with such spirituality that the material things vanish before our eyes, and we set men's hearts aflame with the fire which has descended upon us from heaven. Then shall we transmit to the people of our age that spirit of the new birth which shall of a truth build the Temple of the Lord.

Mr. Lunt: When Abdul-Baha was in America he spoke of various centers for the diffusion of the light of universal brotherhood and peace. One of those of which he spoke most often was Green Acre. Mrs. Fraser-Chamberlain will speak to us of the plans for spiritual conferences this summer at Green Acre.

Mrs. Fraser-Chamberlain: Green Acre has always been an open Forum for the free presentation of universal ideas. May it never be narrowed to any one cult or sect. We as Bahais must help to make it more and more universal and spiritually free until it finds the liberty of the sons of God.

Let me read you some of Abdul-Baha's words concerning Green Acre:

"In Green Acre you must concentrate your forces around the all-important fact—the investigation of reality. Ex-

pend all your thoughts on this, that the union of opinions and expressions may be obtained.

"If the circle of the activities of Green Acre be expanded so that each year the leaders of every religion and thought may associate with each other with perfect love and amity there will be good results.

"Personal ambitions must be thrown to the winds and all the available will-power directed toward the realization of the universal objects. If you outline such a practical, universal, all-inclusive program and then invite me I will come again to Green Acre."

Green Acre is the place to discuss a plan of such universal spiritual teaching. Let us come to Green Acre and do it this summer. As Abdul-Baha said in New York in 1912:

"I desire to make manifest among the friends of America a new light, that they may become a new people and that a new foundation shall be established, that concord and harmony may be realized, for the foundation of BAHÁ'Ó'LLÁH is love.

"When you go to Green Acre, you must have infinite love for each other, each one preferring the other before himself. The people must be so attracted to you that they will exclaim, 'What happiness exists among you!'; that the people may see in your faces, the lights of the Kingdom; that the people may wonder at it all, and will turn to inquire the cause of your happiness. You must give the message through action and deed, not alone through word. Word must be coupled with deed. You must love your friends better than yourself—yes, be willing to sacrifice yourselves.

"The Cause of BAHÁ'Ó'LLÁH has not yet appeared in this country.

"I desire that you be ready to sacrifice everything for one another, even life itself; then, I will know that the Cause of BAHÁ'Ó'LLÁH has been established.

"I will pray for you, that you may become the cause of raising the lights of God. May everyone point to you and ask, 'Why are these people so happy?'"

"I want you in Green Acre to be happy, to laugh, smile and rejoice, that all may be made happy by you.

"I will pray for you."

Mr. Ober: Abdul-Baha expects us as a convention here assembled representing forty-five to fifty of the assemblies of this country, to do definite things. And should not we now undertake to raise this money to lay the foundation of the Temple by November 12, 1917? We are the people to raise it. By depending upon spiritual power we could raise two millions. If we counted it important enough to sacrifice two years for the sake of bringing a wonderful bestowal to humanity we could do it with ease. Therefore I move that we who are here assembled hereby dedicate ourselves to raise by a great universal pledge the required \$200,000 so that it may be ready for use by November 12, 1917, to lay the foundation of the Temple of the Covenant.

The motion was seconded by Mrs. Rice-Wray and carried.

Mrs. Greenleaf: As I have listened, my thoughts have crystallized themselves into three sentences. The first is, "Lift up thy heart with delight that thou

mayest be fitted to meet me and to mirror forth my beauty" (the voice of God speaking in the *Hidden Words*.) The second is what Abdul-Baha said to Isabel Fraser: Attainment is not through renunciation but through radiant acquiescence. The third is the word "sacrifice." We use the great word and have heard much about the "mystery of sacrifice." Now what is the mystery of sacrifice? The mystery of sacrifice is that there is no sacrifice.

Mrs. Rice-Wray: We must have faith, collective and individual. We must make our pledges as a whole and as an individual. I am going to pledge \$1,000.00."

Mrs. Herrick pledged \$500.00.

Last year's board of directors for the Bahai Temple Unity were re-elected.

A motion of brotherly fellowship with the Esperantists was made and carried.

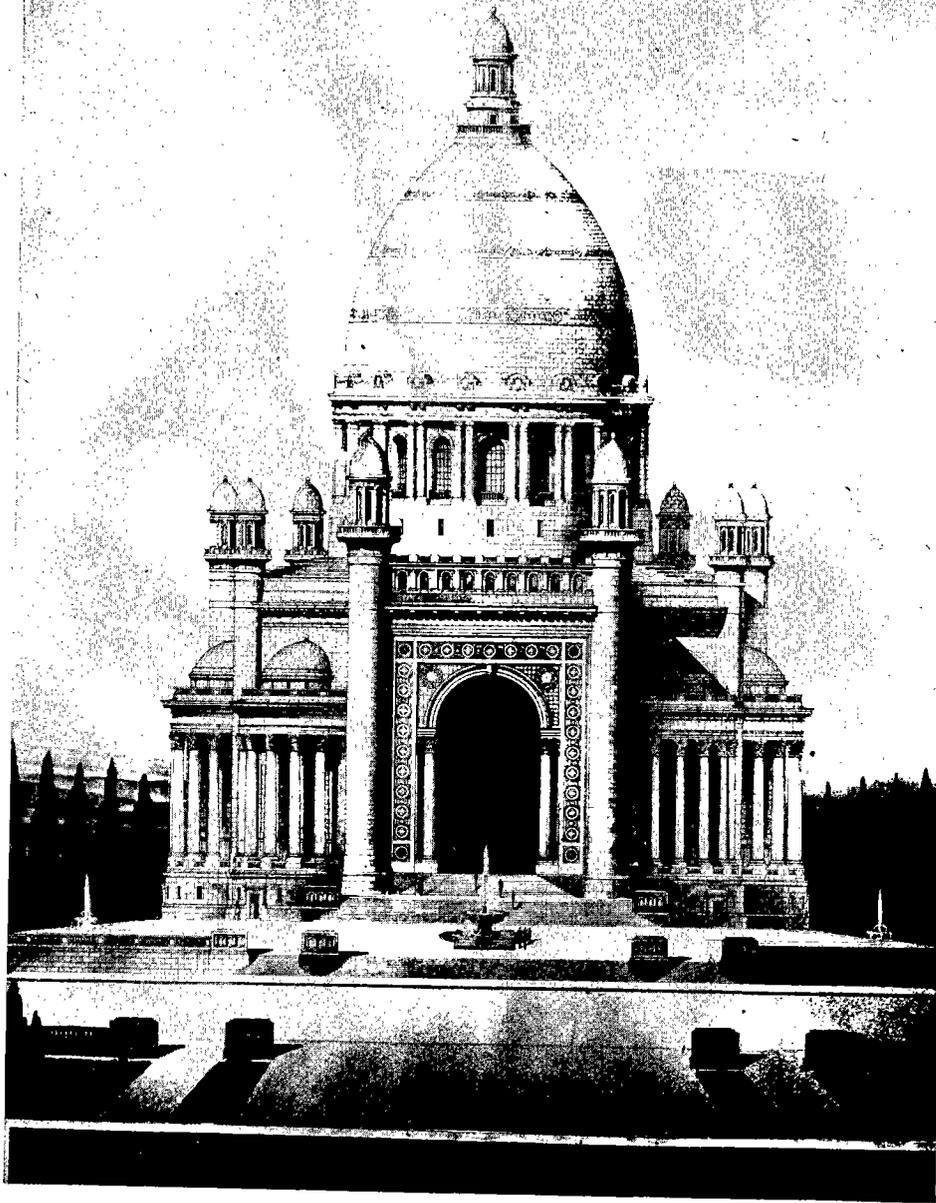
Delegates were appointed to represent the Bahai Temple Unity at the coming meeting of the League to Enforce Peace.

M. Eshte'al-Ebn Kalanter then chanted a supplication, in Persian, a prayer given to Mirza Abul Fazl by BAHÁ'Ó'LLAH just before he ascended to the glorious course.

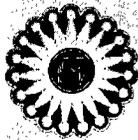
And thus the session was closed.



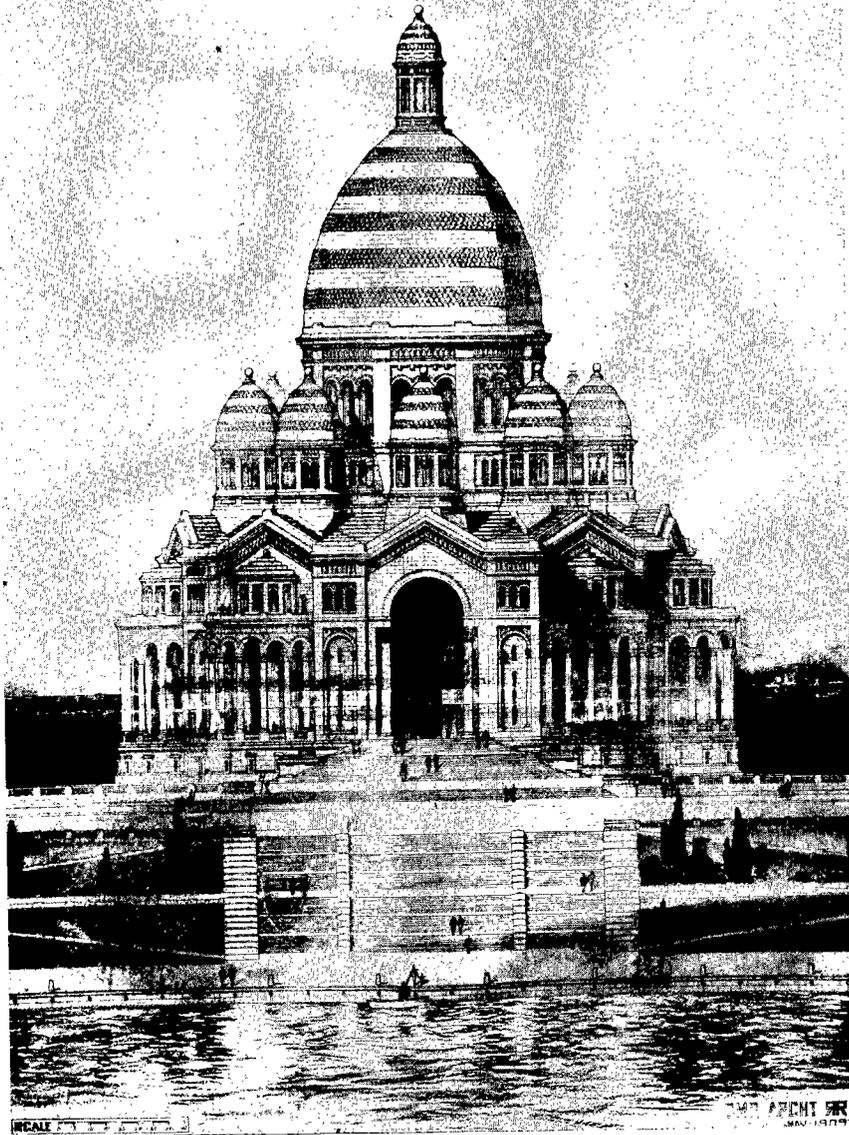
MASHRAK-EL-AZKAR



Preliminary design inspired from the Roman Classic.



WASHRAK EL AZKAR
EAST ELEVATION



Preliminary design inspired from the Byzantine Romanesque.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Asma 1, 72 (August 1, 1916)

No. 8

The Need of the Great and Perfect Master

An Address by Abdul-Baha at the Theosophical Society,
2228 Broadway, New York City, December 4, 1912

(Taken stenographically by Miss Esther Foster from the interpretation of Ish'te'a'l Ebn-Kalanter.)

ABDUL-BAHA: It is my hope that you are all well. It is my hope that you are happy, that you are in perfect health, in the utmost degree of joy and gladness.

Ish'te'a'l Ebn-Kalanter: The President of this Society wished me to present to you Abdul-Baha. You all know him. He needs no introduction. I shall say nothing.

Abdul-Baha: Those who are uninformed of the world of reality, who do not comprehend the existent beings, who do not perceive the realities of things, who do not discover the real mysteries of the existent objects, and who have but a superficial grasp of things—such persons are but embodiments of pure ignorance. They believe only in that which they have heard from their fathers and ancestors. They of themselves have no hearing, no sight, no reason, no intellect; they rely upon tradition. They are after the thoughts of their fathers and forebears. Such persons imagine that the dominion of God is an accidental dominion or kingdom.

For instance, they imagine that this world of existence was created but six or seven thousand years ago—as though God did not reign before this period of seven thousand years, had no creation before this, had no world before this. They think that Divinity is accidental, for to them Divinity is dependent upon existent things, while, as a matter of fact, as long as there has been a God, he has had a creation. As long as there

has been light, there have been recipients of that light, for the light does not have a manifestation unless there are those who perceive and appreciate it. The world of divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds.

No Divinity can be conceived as separate from creation, for otherwise it would be like imagining an empire without a people. A king must needs have a kingdom, must needs have an army, must needs have subjects. Is it possible to be a king and have no country, no army, no subjects? This is an absurdity. Were we to say that there was a time when there was no country, no army, and no subjects, how then could there be a king, a ruler? For a king must needs have a country, an army and subjects.

Consequently, just as the reality of Divinity has no beginning—that is, God has ever been the Creator, God has ever been the Provider, God has ever been a Quickener, God has been a Bestower—so there never has been a time when the attributes of God have not had expression. The sun is the sun because of its rays, because of its heat. Were we to conceive of there ever having been a time when there was a sun and yet it had no heat, no light—that would imply and prove that there had been no sun at all, and that it became the sun afterward. So, likewise, were we to say that there was a time when God had no creation, had no created beings, had no

recipients of his bounties, that his names and attributes had not been manifest—this would mean a thorough denial of the Divinity, for it would mean that Divinity is accidental. To put it still more clearly, if we think that fifty thousand years ago—or one hundred thousand years ago—there was no creation, that there were then no worlds, no human beings, no animals—this thought of ours would mean that previous to fifty thousand years ago there was no Divinity. For were we to say that there was a time when there was a king but there were no subjects, no army, no country for him to rule over, it would be assuming that there was a time when there was no king, and that the king is accidental. So just as the reality of Divinity is without a beginning, so is creation without a beginning. This is as clear as the sun. When we contemplate this machinery of power and perceive this infinite space and its numerous worlds, then it will easily become clear to us that the lifetime of this great creation is more than six thousand years—nay it is very ancient.

But we read in Genesis, in the Old Testament, that the lifetime of creation is but six thousand years. Now this has a meaning. This is not to be taken literally. For instance, it is said in the Old Testament, in the first day such and such a thing was created—in the first day! Then the narrative shows that the sun was not yet created! How could we conceive of a *day* if there were no sun created? For the day depends upon the existence of the sun. While no creation of the sun was yet made, how then was the first day realized? Therefore, these things have significances other than literal.

To be brief: my purpose is to say that the kingdom of God, the divine sovereignty, is an ancient sovereignty. It is not an accidental sovereignty, and that sovereignty presupposes the presence of subjects, of an army, of a country; for otherwise, the state of dominion, authority and kingdom cannot be conceived of.

So, were one to imagine that this creation is accidental, one would be forced to imagine that the Creator is accidental, while the divine bounty is ever flowing, and the rays of the Sun of Truth are continuously shining. No cessation is possible to the Divine Bounty, just as no cessation is possible to the rays of the sun. This is clear and obvious.

Thus there have been many holy Manifestations of God. One thousand years ago, two hundred thousand years ago, one million years ago, the bounty of God was flowing, the radiance of God was shining, the dominion of God was reigning.

Why do these holy Manifestations of God become manifest? What is the wisdom of their coming? What is the result obtained through them? It is clear that human personality is endowed with two aspects. One is the aspect of its being the image of God, and the other is the satanic aspect; and the human reality stands between these two aspects—the divine and the satanic. It is manifest that beyond this body man is endowed with another reality, which reality is the world of exemplars, and which is the heavenly body of man. At the time of speech man says: "I said," "I saw." Who is this "I?" It is obvious that this "I" is different from this body. It is clear that when man is thinking, it is as though he were consulting with some other person. Whom is he consulting with? It is evident that it is another reality or one aside from this body with whom he enters into consultation when he thinks to himself, saying, "Shall I do this work or not?" "What shall be the fruit of my doing this?" Or when he asks the other reality, "What is the harm of this work if I do it?" And then that reality in man communicates to him its opinion concerning the point at issue. Therefore, that reality in man is obviously and clearly other than this body, with which man enters into consultation and whose opinion man seeks.

Many a time man makes his mind up positively about a thing; for instance, he makes up his mind and determines to undertake a journey. Then he begins to think, that is, he consults his inner reality, and finally concludes that he will give up his journey. Why is it? How is it he gave up his original purpose? Thus it is evident that there is a reality in him and he consults that reality, and *that* reality expresses to him the harm which such a journey would cause. Therefore the man minds that reality and gives up the plan of the journey.

Furthermore, in the world of dreams man sees things. He travels in the east, he travels in the west, although his body is stationary. His body is here, yet it is that reality in him which makes the journey to the west while the body sleeps. There is no doubt that a reality is there other than the outward, physical reality. For instance, a person is dead, is buried in the ground. We see him in the world of dreams, we speak with him. While that person's body is interred in the ground, who then is the person whom you see in your dreams, talk to, and who also speaks to you? Therefore, this again proves that there is another reality, different from this physical one which dies and is buried. Thus it is evident that in man there is a reality other than this physical one which is not this body. For instance, the body becomes weak, but that reality is in its normal state of existence. This body becomes strengthened, but that reality in man is in its normal state, unchangeable. For instance, the body of man may lose one arm, but the reality of man, which is not visible, loses nothing and is in its own normal state. This body goes to sleep, becomes as one dead, but that reality in that body which is asleep is moving about, is comprehending things, is expressing them, is discovering the realities of things.

Consequently, it is known that in man there is a reality other than this material

one which is called body, and that reality which is other than this physical one is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mysteries of existence. It discovers scientific facts. It discovers technical points. It discovers electricity, telegraphy, the telephone, and so on, discovering all the arts—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things, which is not to be found in the animal? There is no doubt that it is the inner reality of things; and that reality comprehends all things, throws light upon the inner mysteries of existence, discovers the Kingdom, grasps the mysteries of God, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that reality and there is no doubt therein.

This human reality stands between two grades, between the world of the animal and the world of Divinity. Were the animal in man to become predominant, man would become even lower than the brute. Were the heavenly powers in man to become predominant, man would become the most superior being in the world of existence. For instance, consider in man there is rancor, in man there is struggle for existence; in the nature of man there is propensity for warfare; innate in man there is love of self; in him there is jealousy, and so on with all the other imperfections and thus, in a word, all the imperfections found in the animal are to be found in man. For instance, in the animal there is fer-

(Continued on page 74)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Asma 1, 72 (August 1, 1916)

No. 8

Greetings the New Year and the New Spring

Haifa, Syria, March 21, 1916.
New Year's Day.

To the Editors, STAR OF THE WEST,
Chicago, Ill., U. S. A.

My dear spiritual friends:

The great astronomer Flammarion says somewhere in his book: "Should not the real renewal of the year coincide with the awakening of nature, with the spring of the terrestrial hemisphere occupied by the greater portion of humanity, with the date of March 21st? Should not the months be equalized and their names modified? Why should we not follow the beautiful evolution dictated by the sun and by the movement of our planet? But our poor earth may roll on a long time yet before its inhabitants will become reasonable."

Thus we observe that this wise sky-gazer has realized the necessity of a change in calendar—a change which the ancient Persians understood and celebrated from the time of King Jamshedd many thousand years ago. The 21st of March, the first day of spring, is the real beginning of the year, both physically and spiritually. For this reason the Bahais all over the world are holding a feast of thanksgiving and

friendship. His holiness the First Point has given great importance to the significance of this day and there is a chapter in the book of Beyan on the beauty and merit of this universal renewal of nature and things. Therefore, we who are living on Mount Carmel and you who are serving the Cause in America, today are holding the same thoughts, are celebrating the same feast and looking toward the same sun. Although we are living in latitude 30° 50' and Chicago is near latitude 42°, yet our days and nights are equal and we feel in our constitutions the tingling blood of the new life and the new spring.

This morning we had a beautiful meeting in the house of Abdul-Baha and he spoke to us more than an hour, and this afternoon a glorious feast was held on the green slope of Mount Carmel. Beautiful and sublime it was to see Abdul-Baha climb the holy mountain surrounded with his tried and faithful disciples. While he walked through the terraced garden in front of the building and watched the blue sea, he spoke on the graces of the Lord who has protected us and guarded us from all evils and misfortunes. Truly this is one of the special bounties of the Blessed Perfec-

tion; otherwise, by this time, circumstances over which one has no control would have thrown each one of us to a different part of the earth. While we prayed at the threshold of the tomb of the Bab, we remembered you and now send you our sincere and heartfelt greeting.

Ever your faithful servant,
Ahmad Sohrab.

To my dear brothers and sisters in the United States of America and Canada.
My dear spiritual friends:

This is the morning of the New Year; the sun is shining upon our planet earth from pole to pole, nature is enchanting and enchanted, the signs of new life, new revelations, new unfoldment of inner mysteries are becoming apparent everywhere; the physical world is being renovated and the joyous birds of our spiritual greetings are opening their white wings to fly through the open space toward the rose gardens of your hearts. They bring to you our love and affection, our hopes and remembrances—the love which is deep, the affection which is high, the hopes which are imperishable and the remembrances which are celestial. With the believers of God I have just come out of the Abdul-Baha's presence. For more than an hour we floated in that pure, ineffable atmosphere of divine sanctity and listened to the joy-creating notes and symphonic melodies of the nightingale of the paradise of glory! He told me to send you his spiritual greetings, to convey to you

his yearning salutation and assure you that his love for each and all of you remains constant and invariable. He prays at the holy threshold that the coming years may bring you many blessings, that you may ever and all through the year live in the line of the spiritual equator—thus receiving the direct rays of the Sun every day, and all your days be complete. He hopes that you may be the means of bringing all the people who live in the complete darkness of the Arctic circles of ignorance and dwell in the frozen countries of the frigid zones of superstitions, to this equatorial line of illumination and enlightenment. He desires that you may be counted amongst those people who travel always with the sun, and have it always shining over your heads;—thus traveling from west to east you will always gain one day—this is one spiritual day—you will be ahead of other nations and peoples, you will lead them in spirituality, in attraction, in enkindlement, in the knowledge of God, in the love of humanity, in philanthropic activities and glorious, heart-throbbing ideals. This is your sublime station, your exalted destiny; sunward we must all face—so that our hearts and minds may be filled with the rays of the divine luminary of this radiant century. Men and women—all of us—upward and forward from this day on to the end of our lives and throughout all eternity. May we ever be mirrors reflecting the effulgences of the orb of the Covenant!

Your sincere brother,
Ahmad Sohrab.

Abdul-Baha at Bahajee

Haifa, Syria, April 9, 1916.
Mr. Joseph H. Hannen,
Washington, D. C.
My very dear brother:

Since March 22nd I have not been able to write anything to American friends, because on that day, in the afternoon, I came with Abdul-Baha to Bahajee. We

are now living next to the Holy Tomb, and have a most ideal time with Abdul-Baha. This is the nineteenth day of our stay in this most blessed spot, and we may continue to stay for a longer time than we expected on our arrival. Our days are spent most quietly, retired wholly from the world and its mad and

maddening activities. Morning and evening, led by Abdul-Baha, we offer our heartfelt prayers at the threshold. In the rose-garden of the Holy Tomb, so far nearly forty tablets have been dictated for the friends in the United States. Some of them are most important in their future results and imports. Little by little I will translate and mail them. The originals cannot be sent for the present, but I am keeping them for future delivery, either personally or by post. The health of Abdul-Baha is perfect, and all the friends are well and thankful to the Lord for his boundless

mercy and bounty. I hope you have received, by this time, all the letters and cards containing tablets. Here the country is very beautiful. It has been full of red tulips, yellow and white daisies and other pink, violet and red flowers, changing the black soil into a lovely Persian carpet. Many happy and spiritual incidents transpire in these calm and peaceful days of our uninterrupted association with Abdul-Baha. I am with him practically all the time. Love to all the friends.

Your devoted brother,
Ahmad Sohrab.

Mrs. Ford on the Pacific Coast

FOR the last year Mrs. Ford has been lecturing at the Panama-Pacific Exposition on art, portraying the vision of beauty she sees at the dawn of this new age. She has also often spoken on the Bahai Movement, which she beholds bringing to the world the beauty of an undreamed of spiritual glory in the age that is to be.

Recently she gave a series of lectures in Portland and Seattle. She spoke before federations of women's clubs on the new station of women. She spoke before the Portland Civic League on "The New Preparedness." She gave an address before the Portland Art Association on "The New Tendencies of Modern Art." She gave a beautiful lecture on the architecture of the Mashrak-el-Azkar, the Bahai ideal of the universal church. She spoke on "Modern Economics."

One of her most interesting talks was

upon "The Bahai Movement and Spiritual Healing." In this she said:

"Deny injury and illness, and then lift yourself up to the Divine One, and thus bring yourself health and healing. Instead of dwelling upon your injury or your ailment, talking about it and pitying yourself, call upon God for strength, health, wisdom, ideals, courage and a renewal of the soul and body. The power of the spiritual belongs to the whole world, and not to a few. It is easily acquired, and will often restore both body and soul. One must become as a little child to receive the Kingdom of heaven into the heart."

Soon Mrs. Ford is planning to come east. She is carrying out in her beautiful way the words of Abdul-Baha to her: "Go to all peoples and nations and give the glad tidings—go continually."

The Need of the Great and Perfect Master

(Continued from page 71)

ocity; there is also ferocity in man. In the animal there is what is called hypocrisy or slyness, like unto that in the fox; and in the animal there is greed—and there is ignorance. So there are all these in man. In the animal there are injustice and tyranny; so likewise are they in man. The reality of man, therefore, is

clad, you might say, in its outer form in the garment of the animal, in the garment of the world of nature, of the world of darkness; that is the world of imperfection, that is the world of infinite baseness.

On the other hand, we find that there is justice in man, there is sincerity in

man, faithfulness, knowledge, wisdom, light, and that there is mercy and pity in man, that there is in him intellect, comprehension, the power to grasp the reality of things, the ability to discover the reality of existence. All these great perfections are to be found in man. Consequently, we say that man is a reality which stands between light and darkness, that he has three aspects, three phases; one is the human aspect, one is the divine, heavenly aspect, and one is the natural or animal aspect. The animal or natural aspect is darkness. The heavenly aspect is light in light.

Now to return to the point: The holy Manifestations of God come into the world in order to effect the disappearance of the physical, the animal, dark aspect of man, so that the darkness in him may be dispelled, his imperfections be eradicated, his spiritual, heavenly phase may become manifest, his God-like aspect may become paramount and his perfections might become visible, his innate great power may become known, and that all the virtues of the world of humanity potential within him may come to life. Thus these holy Manifestations of God are the educators and trainers of the world of existence and they are the teachers of the world of humanity. These holy Manifestations of God liberate men from the world of darkness and nature. They deliver him from gloom, from error, from hideousness, from ignorance, from imperfections, and likewise from all the evil qualities. Then they cause him to be clad in the garment of perfection and high virtues. Men are ignorant; the Manifestations of God make them wise. They are animalistic; the Manifestations make them human. They are ferocious; the Manifestations cause them to become kingdoms of light. They are unjust; the Manifestations cause them to be just. Man is selfish; they cause him to be severed from self and desire. Men are haughty; the Manifestations cause them to become meek and amiable. They are earthly; the

Manifestations cause them to be heavenly. They are material; they cause them to become divine. They are immature children; the Manifestations cause them to become mature. Men are poor; they cause them to become wealthy. They are base; they cause them to become noble. Men are mean, and they cause them to become lofty.

To be brief; these holy Manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the garment of heavenly perfections. Were it not for the coming of these holy Manifestations of God, all men would be found on the plane of the animal. They would be similar to ignorant individuals who have never seen a school, who have never had a trainer. For such individuals will undoubtedly remain ignorant.

Leave these mountains, these hills, to the world of nature and they will remain a jungle, and you will not find any fruitful tree among them. But a true gardener changes this forest and jungle into a garden, training its trees into fruitful ones, and causing numerous kinds of flowers and myrtles to grow therein. In the same way these holy Manifestations of God are the ideal gardeners. The world of existence is but a jungle of confusion. The state of nature is confusion such as that of a jungle, producing fruitless, useless trees. As the holy Manifestations of God are the ideal gardeners, they, therefore, train these human trees and cause them to become fruitful and bestow upon them freshness and verdancy in order that they may grow day by day and produce every kind of pure fruit, and thus become the cause of adorning the world of being and continue flourishing and in the utmost purity.

Consequently, we cannot say that the divine bounty has ceased, that the glory of the Divinity is exhausted, or the Sun of Truth has sunk down into eternal sunset—into that sunset which is not followed by a dawn, into that darkness

which is not followed by light, into that death which is not followed by life, into that error which is not followed by truth! Is it conceivable that the Sun of Truth should sink into an eternal sunset? No, the sun was created in order that it may shed light upon the world, and train all existing things. How then can the Sun set forever? For this would mean the cessation of the divine bounty, and the divine bounty is ceaseless; it is continuous. Its Sun is ever shining; its cloud is ever producing rain; its breezes are ever blowing; its bounties are all-comprehending; its gift is ever perfect. Consequently, we must always anticipate and always be hopeful and pray to God to send unto us his holy Manifestations in the most perfect might, with divine, penetrative power, with the Divine Word, so that these divine Manifestations may be distinguished above all other beings in every respect, in every phase; in the same way as the sun is distinguished above all stars.

Although the stars are scintillating, yet the sun is superior to them in luminosity. Likewise these holy, divine Manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection, in order that it may be proven that the Manifestation is the true teacher, that he is the real trainer, that he is the Sun of Truth, that he is endowed with a great light, and in order that it may be proven that he is endowed with a heavenly aspect. For, otherwise, it is not possible for us to train any one human individual, and after training him to believe that he is the holy, divine Manifestation. The holy, divine Manifestation must be endowed with divine knowledge and not be one instructed in school learning. He must be the educator and not the educated. The holy Manifestations of God must be perfect and not imperfect. They must be great and not weak and impotent. They must be wealthy and not indigent. In a word, the holy Manifestation of God must be

in every great aspect distinguished above all else in order that he may be able to train the human body politic, in order that he may have power to eliminate the darkness, cause the advancing of the world of humanity from one plane to a higher one, be able through the penetrative power of his word to promote and spread broadcast the Universal Peace among men, bring about the unification of men and religions through a divine power, harmonize all sects and branches, and convert all nativities and regions into one nativity and fatherland.

Thus it is our hope that the bounties of God will encompass us all and the gifts of the divine will become manifest, the lights of the Sun of Truth will illumine our eyes and inspire our hearts and convey to our souls cheerful glad-tidings of God and cause our thoughts to become lofty, and our efforts to be productive of glorious results. In a word, it is my hope that we may attain to that which is the summit of human aspirations and wishes.

I have been in America nine months and have traveled in all the large cities, and have spoken before all kinds of assemblies, and have proclaimed to them all the oneness of the world of humanity; have called them all unto union, harmony and oneness. Indeed I have received the utmost kindness from the American nation, and indeed I look upon them as a noble people, and consider them a nation capable of every perfection.

Tomorrow I am going away to Europe, and thus I bid farewell to you all, and seek for you all the divine mercy, the eternal glory, everlasting life—and I pray that you may attain unto the highest station of humanity.

I am greatly pleased with you. My joy is great over you. I shall never forget you. You shall always be in my thought, and I shall always pray and supplicate before the Kingdom of God and seek heavenly blessings for you all.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Kamal 1, 72 (August 20, 1916)

No. 9

Abdul-Baha Speaks on Divine Politics and Other Topics

Some Questions Answered by Abdul-Baha at the Summer Home of a
United States Government Official, June 4, 1912

(Translated by Dr. Zia M. Bagdadi, June 15, 1916)

WE hope that in this gathering we shall partake of the heavenly table. We are pleased with this assembly because it has been united through love. Undoubtedly, the heavenly table is present in every meeting that is gathered through love. In the Gospel it is mentioned that the heavenly table descended upon Peter. Among the people of the Orient it is known that it descended upon his holiness Christ. Also, it is mentioned that the divine table descended upon her holiness Mary. Unquestionably, the heavenly table descended upon both Christ and Mary. The heavenly table concerns heaven, the spiritual table concerns the spirit, and the table of mind concerns the mind. That table which descended upon his holiness Christ and upon Mary was the love of God. From it the human spirit is made alive. It is the sustenance of the hearts. The effects of the physical food are temporal, but the effects of the heavenly food are eternal. Physical food is the life of the body, but in spiritual food is the life of the spirit."

Someone asked: "What will become of the soul of man after death? Abdul-Baha answered: "The body goes under the earth. Thence it came and thither it goes. Everything that you see returns to its own place. As the human body comes from dust, to dust it returns. But the human spirit comes from God and to Him does it return. . . .

One of those who was present said that it was reported in the papers that Abdul-Baha had bought a house at Montclair (N. J.), and intended to live there. Abdul-Baha answered: "They are right in their report, but they did not understand what kind of a home it is. All the world is my country and I am living everywhere. Wherever such souls as you are found, there is my country. Hearts are the real country. Man must live in the hearts and not on the earth. This earth belongs to no one. It will pass away from the hands of all. It is an imagination. But the hearts are the real country."

Praise be to God, you are happy. Here is a paradise. The views are beautiful. It is a superb spot. It has great spirituality. In this place the human soul finds spiritual vibrations. Great happiness is manifest. You have chosen a delightful place."

A woman asked if such a solitary place was also good for children, or if it would be better for them to have company of their age. Abdul-Baha answered "It is very good for children. It is good for their eyes, thoughts, minds, etc. But sometimes it is necessary for them to be with other well brought up children. Consider—when a child becomes two years old, it likes to associate with other children. Consider

the birds how they gather and fly together. Do you remember when you were a child how pleased you were with the children who were of your age and how happy you were?" . . .

“His holiness BAHÁ'O'LLAH liked such natural scenery. He said: ‘The city is the world of the bodies but the mountains and the country are the world of the souls.’ Yet all of his life he was a prisoner and fell under great calamities. You must be very grateful to Columbus who discovered such a great country. It is exceedingly astonishing that though he was the discoverer, yet it became known by the name of America. Indeed this country should be called Columbia, which is true and just. Every existing being of the nether world, although it is useful, has still its harmful side. But the thing to be considered is, which is the greater, its usefulness or harmfulness? For example, although by the discovery of Columbus the world seemingly suffered weariness and hardships,—for instance, if Columbus did not discover America the Titanic would not have been built and so many souls drowned—yet these evils in comparison with the benefits are as nothing. Therefore, the usefulness of other things must be considered. In this day the things which are all good are those which pertain to the spirit. They are all good and for the good of all. From them no harm ever comes, for they are light and there is no harm in light.”

Someone asked what Abdul-Baha thought of New York city. Abdul-Baha answered: “Its houses are somewhat close to each other. They are like cages. They are like bee-hives. But here all is good. When we rode in the carriage and came to this summer resort it was as though we came out of a hell into paradise.

“Today after our arrival we went to the waterfalls. On returning we were caught by rain and we got somewhat wet;

we ran to a house nearby. In the tablets of his holiness BAHÁ'O'LLAH, it is written that once his holiness Christ was in the desert. It was a dark night and it began to rain in torrents. He went to a cave but he saw ferocious animals therein. He stopped outside and the rain poured upon his head fearfully. He said: ‘O God, to the birds thou hast given a nest, to the wild animals a cave, and to the sheep a valley, but for the Son of Man thou hast not created a place wherein he can shelter himself from the rain. O Father, thou seest that the earth is my bed, grass is my food, and the stars are my lamps by night.’ Then he said: ‘Who is richer than I? Thou hast bestowed upon me a bounty which was not given to the kings, princes, philosophers, and the rich. Who is more wealthy than I?’ ”

“In the writings of BAHÁ'O'LLAH there are events which were not mentioned in the Gospels. These traditions are from the life of Christ. They show the genius and sublimity of Christ. I would like to tell you another story. It is said that one day Christ arrived in a village where the government made a law that the inhabitants must not allow strangers to enter their homes. This was because in those regions robbery was increasing. His Holiness went to the house of an old woman. When she saw his beauty and majesty she was ashamed to refuse to receive him, and did not want to reject him. So she admitted him with the utmost respect. Then when she looked at him and realized by his manners the greatness of his Holiness, she stepped forward and kissed his hand. And she said to him: ‘I have only one son and nobody else. He was wise, perfect, and we were living very happily. Now, for some time he has been worried; he is mourning; he fills our home with sorrow and sadness; he is working daily, but at night he comes home worried; he does not sleep,

and whenever I ask him what the matter is, he does not answer.'

His Holiness said to her: 'Send him to me.'"

Her son came in the evening. The mother said: 'O my son, this is a great personage, and, if you have any trouble, tell him about it.' Then the son went and sat down in the holy presence.

Jesus said: "Tell me what art thou suffering from."

The son: "I am not suffering."

Jesus: "Do not speak a lie. Thou hast an incurable malady. Tell it to me. I am trustworthy. I do not tell the secrets of anyone. I keep them. Have confidence. Tell it to me. I will not reveal your secret."

The son: "My sickness has no remedy."

Jesus: "Tell me about it; I will remedy it."

The son: "Because it has no remedy it cannot be cured."

Jesus: "Tell it to me. I have the remedy."

The son: "For any kind of disease?"

Jesus: "Yes, for any kind of disease."

The son: "I am ashamed to tell you. I am mortified to tell you."

Jesus: "Thou art my son."

The son, thinking for a moment, said: "I cannot mention it with my tongue. It seems to me that I will be impolite if I do."

Jesus: "I will forgive thee."

The son: "I am in love with the daughter of the king who is in a city nearby. My work is the selling of thorns. What can I say more than this?"

Jesus: "Have confidence. God willing I shall send thee what thou wishest." Briefly, his Holiness arranged it for him so that he might marry the young woman. On the night of the wedding, just as he entered her room, which was full of ornaments and splendor, something

came to his mind and he said to himself, this person (Jesus) has brought to consummation so great a matter for me. Why did he not do it for himself? Inasmuch as he performed such good fortune for me, he could have performed the same thing for himself. Yet with such ideal powers he wanders in the desert; he eats grass; he sleeps on the earth; he sits in the dark; he is in the utmost poverty. When this thought came to him he said to the young woman: "Remain thou here. I have a little business to attend to; I go and will return." He went out into the night in pursuit of his Holiness. Finally he found him and said: "O, my Lord. Thou hast not treated me fairly."

Jesus: "Why?"

Son: "Thou hast obtained for me that which thou desired not for thyself. Undoubtedly thou hast something which is greater than this. And if this were the acceptable thing thou wouldst have chosen it for thyself. It is evident thou hast something which is greater than this. Therefore thou art not just. Thou hast given me that which thou desirest not for thyself."

Jesus: "Thou art right. Hast thou the capacity and the preparation for it?"

Son: "I hope so."

Jesus: "Canst thou leave everything?"

Son: "Yes."

Jesus: "It is the divine guidance which is greater than all things. If thou art able, come."

He followed him. Then his Holiness went to his disciples and said: "I have found, in this village, a hidden treasure. Now I have saved it. This is my treasure. I have taken him out of the earth and I give him to you."

One of those who were present said that he was sorry he could not speak the Persian language.

Abdul-Baha replied: "Praise be to

(Continued on page 81)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Kamal 1, 72 (August 20, 1916)

No. 9

Abdul-Baha on Spiritual Happiness

IT is natural that a passenger on board the steamer and sailing the great ocean may now witness the tumultuous waves of a wild storm and in the freedom and joyousness of his heart ride on the white crest of the iridescent and pearly foam, watching a world of surging waves battling against the sky, and again behold the sea tranquil, its surface like a mirror, reflecting therein the blue dome of heaven. These experiences are the natural requirements of one's journey. They have always been conducive to the enrichment of human nature. But on the other hand, if the tranquillity become permanent and the traveler deprived of the wonderful sight of the waves, the sea not being stirred by the blowing of winds, this state is undesirable, for it is indicative of the fact that one's journey has come to an end. . . . Today my joy and happiness consists in the firmness and steadfastness of the believers of God, the attraction of the hearts with the fragrances of God, the detachment of the people from the inordinate desires of passion and self and

their complete dependence on and communication with the kingdom of God.

. . . There is no doubt that we do not find real joy and happiness through the songs of the singers, the music of the musicians and the flowers of the rose garden, nay rather our delight and exhilaration consists in the anthems of unity and the chorus of harmony raised from the assemblages of the friends of God, singing in the heavenly rose garden, their voices reaching to the ears of the people of the world and creating a divine attitude of beatitude and ecstasy. . . ."

(A portion of a tablet received from Abdul-Baha, through Mirza Ahmad Sohrab, dated March 20, 1916, by Mr. Horace Holley.)

"In the morning," writes Mirza Ahmad Sohrab, "I was busy reading an article in an American newspaper concerning the society organized in Cleveland to 'make happiness epidemic'. Abdul-Baha came out of his room and walked in the garden for a few minutes. I went out of the room

and joined him. When I told him of the organization of such a society in America he laughed heartily and said: 'It is very good—the world needs more happiness and illumination. The star of happiness is in every heart: we must remove the clouds so that it may twinkle radiantly. Happiness is an eternal condition. When it is once established, man will ascend to the supreme heights of bliss. A truly happy man will not be

subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward changing of circumstances and through his deeds and actions, impart happiness to others. A Bahai must be happy, for the blessings of God are bestowed upon him'."

(From Mirza Ahmad Sohrab's Diary, January 7, 1914.)

Abdul-Baha Speaks on Divine Politics and Other Topics

(Continued from page 77)

God, this veil does not exist in the world of spirit. The hearts speak with each other. There was once organized in Persia a society whose chief characteristic was that they spoke without the tongue, and with the slightest sign could communicate many important matters. This society progressed to such a degree that with the motion of a finger abstruse matters could be understood. The government feared that they might organize a society against the government and since none could understand their purpose they might work great mischief. Therefore they suppressed them.

"I wish to tell you a story about this society. Anyone who desired to join it had to stand at the door. Then they consulted with each other by signs and gave their opinions without speaking. Once a person with an awful looking visage stood at the door. The president looked at his face and saw what an awful looking figure he had. There was a cup on the table containing water. The president poured in some water until it was full to the brim. This was the sign of rejection. It meant that there was no room among them for that person. But the man was intelligent. He took a tiny piece of a flower leaf and with the utmost deference entered the room and put it on the surface of the water in the cup. He laid it so carefully that the water in the cup did not move. All were de-

lighted. He meant that he did not need a big place, that he was like a flower leaf which does not need a place. They clapped their hands and accepted him. All their conversation was with signs; they progressed very much and by this method intelligence and memory became keen and their power in reading the face increased. Often they spoke to each other with their eyes. With the utmost clearness they conversed with each other by the motions of their eyes." . . .

Someone asked about the future of America. Abdul-Baha answered that "In the future all the countries of America such as Mexico and Canada, and even South America will join the Union."

Some one asked about the great universal war among the nations. Abdul-Baha replied: "It must come, but America will not be involved. This war will be in Europe. You have taken a corner for yourselves. You do not interfere with others' business. You are not thinking of taking the European countries, and there is no one who is greedy to take your land. You are safe because the Atlantic ocean is a very strong, natural fort."

Someone asked regarding the forms of government, such as the republican, the constitutional, etc.

Abdul-Baha answered: "Europe and other countries will be compelled to apply the same order that you have. In all Europe great changes will take place. Their states will be independent, ruled by local governments. Indeed it is not just that a country should be ruled by one central government, because no matter how just and good the members of that center may be, they are not fully acquainted with the necessary details of other localities and cities, and they do not strive for an equal progress in all the regions of the country. For example: Now all the Germans serve Berlin; all the French serve Paris; all the English kingdoms and colonies adorn London. But your government has a good political order."

Someone asked about the economic question.

Abdul-Baha answered: "America cannot be compared with Europe. The problems of America in comparison to those of Europe are as nothing. One of the problems of Europe is to maintain a great army. All the French and German nations are soldiers. But you are free from this great calamity. You must thank God for saving you. In the interior of America there is protection and safety. The first banner of peace will rise here. Know for a certainty that this will come to pass. For man knows the result from the beginning. The result will be that the peace which you have here among your people will, from here, be spread to other regions."

Someone else asked regarding election and whether the country should be ruled by the people or by the wise ones among the people.

Abdul-Baha answered: "It is evident that it is better if the people elect the noble ones among them, and then these elect the president of the republic. That is to say, the president should be the elect of the elect, because the public in general are not as well informed as they

should be in regard to political affairs. The common people follow same. In reality, whatever affair the wise people desire to execute, the common people agree to. The affairs should be in the hands of the wise and not of the common people. But the wise people must be in the utmost faithfulness and sincerity of purpose; they must serve all the people, and protect and safeguard their welfare. Consider, if you put the general affairs into the hands of the common people they will be ruined. If you put all the work into the hands of the laborer the house will not be built. A wise architect is needed. The work is done by the architect, but the common laborer suffers the hardships. The general draws the map of war, but the common people do the fighting. We cannot give them the map. Is it possible to leave a regiment in the hands of a soldier? But if we want to be victorious and conquerors, a wise, experienced person must be made commander."

Someone asked in regard to the question of capital and labor.

Abdul-Baha said: "The solution of this problem is one of the fundamental principles of his holiness BAHÁ'Ó'LLÁH. But it must be solved with justice and not with force. If this problem is not solved lovingly it will result in war. Perfect communism and equality are an impossibility because they would upset the affairs and the order of the world. But there is a fair method which will not leave the poor in such need, nor the rich in such wealth. The poor and the rich, according to their degrees, can live happily, with ease and tranquillity. The first person in the world who had this idea was the king of Sparta. He sacrificed his kingdom for this work. He lived before Alexander the Great was born. This thought came to his mind, that he could render a service which would be higher than all services and become the cause of happiness to many. Thus he divided the people of Sparta

into three divisions. One division consisted of the ancient inhabitants, and they were the farmers. Another division consisted of the industrial people; another were the Greeks, who were originally from Phoenicia. The name of this king was Lycurgus. He desired real equality among these three divisions, and in this manner established a just government. He said that the ancient people, who were the farmers, were free from any obligation except that they had to pay one-tenth of their products and no more. The people of industry and commerce had to pay yearly taxes and nothing else. The third class, who were the nobles and descendants of the rulers, whose occupations were in politics, war and the defense of the country, had all the land of Sparta. He measured the whole land and divided it equally among them. For example, there were nine thousand of them. He divided all the land in nine thousand equal parts and gave one part to each one of them. He gave one-tenth of the product of each piece of land to the one who owned it. He also made other laws and ordinances for the citizens. When he found that he had accomplished what he wanted, he said: 'I am going to Syria, but I am afraid that after I go away you will change my laws. Therefore, take an oath that you will not make any change before my return.' They took an oath in the temple and assured him that they would never make any change and that they would maintain these laws always until the return of the king. But the king left the temple, traveled and never returned. He gave up his kingdom in order that these laws might be preserved. This equality of distribution, in a short time, became the cause of discord, because one of the men had five children, another three children, and another two children. Differences accrued and the whole thing was upset. Therefore the matter of equality is an impossibility.

"But here is the real solution. The rich should be merciful to the poor, but

with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law everyone might know his duty. For example, a rich person has a large income and a poor person a small income. To put it in a more explicit way: a rich person has ten thousand kilos of products, and a poor person has ten kilos. Now is it fair to tax them equally? Nay, rather, the poor person in this case must be exempt from taxes. If the poor person gives one-tenth of his income and the rich person one-tenth of his income, it will be unjust. Thus in this way a law should be made that the poor person who has only ten kilos and needs them all for his necessary food, be exempt from paying taxes. But if the rich person, who has ten thousand kilos, pays one-tenth or two-tenths taxes on his products, it will not be a hardship to him. For example, if he gives two thousand kilos, he will still have eight thousand kilos. If a person has fifty thousand kilos, even though he gives ten thousand kilos, he will still have forty thousand kilos. Therefore, laws must be made in this way. These laws must do away with the present system of wages and earnings. If today the owners of factories increase the wages of their employees, after a month or a year, they will again cry and strike and ask for more increase. This work has no end.

"Now I want to tell you about the law of God. According to the divine law no wages should be given to the employee. Nay, rather, indeed they are partners in every work. For example, the farmers plant near a village. They get products from their cultivation. They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and ex-

penses must be free from paying taxes. All products and incomes gathered and collected must be put in the general store. If there is a helpless one in that village his daily needs must be given to him. On the other hand, a rich person who needs only fifty kilos of products and still has five hundred thousand kilos, after all his expenses are paid, should be taxed two-tenths and at the end of the year whatever remains in the store should be distributed for the general expenses.

“The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan, with utmost wisdom and power, so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the several causes of a universal European war will be this question. For instance, the owners of properties, mines and factories should share their incomes with their employees, and give a fairly certain percentage of their products to their workingmen, in order that the employees may receive, beside their wages, some of the general income of the factory, so that the employee may strive with his soul in the work.

“No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares, will give two thousand shares of these

ten thousand to its employees, and will write them in their names, so that they may have them, and the rest will belong to the capitalists. Then at the end of the month or year, whatever they may earn after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far, great injustice has befallen the common people. Laws must be made because it is impossible for the laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In the ancient times a strike occurred among the Turkish soldiers. They said to the government: ‘Our wages are very small and they should be increased.’ The government was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers, to the extent that they killed the king, saying: ‘Why didst thou not increase the income, so that we might have received more?’

“It is impossible for a country to live easily without laws. To solve this problem strong laws must be made, so that all the governments of the world be the protectors thereof.

“The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed. Demands should be according to the laws, and not with strikes, force and harshness. Tonight you have spoken of politics, but we are not accustomed to talk on politics. We speak about the world of spirit. We speak of the wealth of the kingdom, not of the wealth of the nether world. Politics are obligatory matters, but eternal happiness cannot be obtained by force. Happiness and force are impossible. What is meant by happiness? It means that the people should live according to the most perfect virtues of the world of humanity, and the power of the divine kingdom. This is one story and that is another story.”

“This is the Time!”

IT is recorded in the blessed Gospel:
*Travel ye throughout the world and call
ye the people to the Kingdom of God!*
Now this is the time that you may arise and perform this most great service and become the cause of the guidance of the innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel would become fulfilled and come to pass.

—ABDUL-BAHA ABBAS
From Tablet to the West

A Trumpet Call to Action

THE stirring Tablets published in this issue of the STAR OF THE WEST, urging the Bahais to illumine those sections of the United States and Canada that have not yet received the Light, are a trumpet call to action.

It is evident that Abdul-Baha in his love and wisdom is now giving each and all of the American Bahais a special opportunity to awaken to their responsibilities and to arise in love and sacrifice for this "superhuman service."

A spontaneous uprising of the whole body of believers to this call is the first step necessary to the success of this great undertaking.

The realization of the supreme importance of this work will create such a wave of spiritual response that great power will be felt throughout the country, and the friends will be encouraged to offer mites as well as dollars to the teachers' fund in order that needy souls may be blessed with the Glad Tidings.

The manner of collecting this fund—which should be separate from the Mashrek-el-Azkar fund—should be left to the discretion of each assembly, and isolated Bahais should report to the nearest center as soon as possible.

It is suggested that the selection of teachers and the apportioning of territory to be covered might be the combined work of the assemblies belonging to that section to which one of the five Tablets has been addressed.

It is also suggested that those who have friends or correspondents not necessarily believers in states mentioned in the Tablets, should send their addresses to assemblies where Tablets have been received that points of contact may be made in those new places to open the way for the work.

We cannot over-estimate the effect of this united service. The spiritual and practical results of our efforts will depend upon our joyous, enthusiastic and prompt obedience to the command of the Center of the Covenant.

What an inspiring thought that in responding to this call the Bahais may be instrumental in helping to bring to pass the prophecy of Abdul-Baha that the Cause will be known the world over by 1917!

—*The Editors.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Eizzat 1, 72 (September 8, 1916)

No. 10

Tablets Revealed by Abdul-Baha to the Bahais throughout the United States and Canada

TABLET TO THE NORTHEASTERN STATES

To the friends and maid-servants of God
in the Northeastern States:

Upon them be greeting and praise!

O ye heavenly heralds!

These are the days of Naurooz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of Oneness, so that those gatherings may become ignited like unto candles in the Republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the most great guidance.

The northeastern states on the shores of the Atlantic—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York—in some of these states believers are found, but in some of the cities of these states up to this date people are not yet illumined with the lights of the Kingdom and are not aware of the heavenly teachings; therefore, whenever it is possible for each one of you, hasten ye to those cities and shine forth like unto the stars with the light of the most great guidance. God says in the glorious Koran: "The soil

was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly." In other words, he says the earth and the soil is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through divine inspiration. It is stated in the blessed Gospel: Travel ye toward the East and toward the West and enlighten the people with the light of the most great guidance, so that they may take a portion and share of the eternal life. Praise be to God, that the northeastern states are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared

soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings are unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of his holiness Christ the believing, firm souls were few and numbered, but the heavenly benedictions descended so plentifully that in a number of years countless souls entered under the shade of the Gospel. God has said in the Koran: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." In other words, one grain will become seven hundred; and if God so wills he will *double* these also. It has often happened that one

blessed soul has become the cause of the guidance of a nation. Now we must not look at our own ability and capacity; nay, rather we must behold the favors and bounties of God in these days, who has made the drop to find the expression of the sea and the atom the importance of the sun.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916.

Original addressed to Mr. Hooper Harris, New York City, N. Y., care J. H. Hannen, Washington, D. C. Received August 19, 1916.

TABLET TO THE WESTERN STATES

To the believers of God and the maid-servants of the Merciful in the Western States:

O ye sons and daughters of the Kingdom!

Day and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of his highness the Lord of bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits—whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the western states, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the Fountain of Ever-

lasting Life, they have obtained heavenly benediction, have drunk an overflowing cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse—yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada, the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies; they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that horizon and thus the rays of the Sun of Reality may also illumine those states.

God says in the great Koran: "Verily God is the helper of those who have believed. He will lead them from darkness into light." This means: God loves the believers, consequently he will deliver

them from darkness and bring them into the world of light.

It is also recorded in the blessed Gospel: *Travel ye throughout the world and call ye the people to the Kingdom of God.* Now this is the time that you may arise and perform this most great service and become the cause of the guidance of the innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel

would become fulfilled and come to pass. This matter, in all probability, was published in the *San Francisco Bulletin*, October 12, 1912. You may refer to it, so that the truth may become clear and manifest; thus ye may fully realize that *this is the time* for the diffusion of the fragrances.

The magnanimity of man must be heavenly—or, in other words, it must be assisted by the divine confirmation, so that he may become the cause of the illumination of the world of humanity.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916.

Original addressed to Mrs. Helen S. Goodall, San Francisco, Calif., care J. H. Hannen, Washington, D. C. Received August 8, 1916.

TABLET TO THE DOMINION OF CANADA

To the believers of God and the maid-servants of the Merciful in the Provinces of the Dominion of Canada:

O ye daughters and sons of the Kingdom!

Although in most of the states and cities of the United States—praise be to God—the fragrances of God are diffused and innumerable souls are turning their faces and advancing toward the Kingdom of God, yet in some of the states the flag of oneness is not upraised as it ought to be and must be, and the mysteries of the Holy Books, like the Bible, the Gospel and the Koran, are not promulgated. Through the unanimous effort of the friends, the banner of oneness must be unfurled in those states, and the divine teachings be promoted, so that they may also receive a portion and a share of the heavenly be-

stowals and the most great guidance. Likewise in the Provinces of Canada, such as Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon and the Franklin Islands in the Arctic Circle—the believers of God must become self-sacrificing and like unto the candles of guidance become ignited in the provinces of Canada. Should they show forth such a magnanimity, it is assured that they will obtain universal divine confirmations, the heavenly cohorts will reinforce them uninterruptedly, and a most great victory will be obtained. Perchance, God willing, the call of the Kingdom may reach the ears of the Eskimos, the inhabitants of the Islands of Franklin in the north of Canada, as well as Greenland. Should in Greenland the fire

of the love of God be ignited, all the ices of that continent will be melted and its frigid climate will be changed into a temperate climate—that is, if the hearts will obtain the heat of the love of God, that country and continent will become a divine garden and a lordly orchard, and the souls, like unto the fruitful trees, will obtain the utmost freshness and delicacy. Magnanimity is necessary, heavenly exertion is called for. Should you display an effort, so that the fragrances of God be diffused amongst the Eskimos, its effect will be very great and far-reaching. God says in the great Koran: “A day will come wherein the lights of unity will enlighten all the world. The earth will be irradiated with

the light of its Lord.” In other words: “The earth will become illumined with the light of God. That light is the light of unity.” “There is no God but God.” The continent and the islands of Eskimos also are parts of this earth. They must similarly receive a portion of the bestowals of the most great guidance.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916.

Original addressed to Mrs. May Maxwell, Montreal, Canada, care J. H. Hannen, Washington, D. C. Received August 19, 1916.

TABLET TO THE SOUTHERN STATES

To the friends and maid-servants of God in the Southern States:

Upon them be greeting and praise!

O ye heralds of the Kingdom of God!

A few days ago an epistle was written to those divine believers, but because these days are the days of Naurooz therefore you have come to my mind, and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past. In reality every day which man passes in the mention of God and in the service of the Kingdom of God that day is his feast. Praise be to God, that you are occupied in the service of the Kingdom by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and bestowal of God shall descend upon you. In the southern states of the United States the friends are few, that is, in Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Missis-

sippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas. Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the kingdom of heaven. His holiness Mohammed, the messenger of God, says: “If a person becomes the cause of the illumination of one soul it is better than a boundless treasury.” Again he says: “O Ali, if God guide, through thee, one soul it is better for thee than all the riches.” Again he says: “Direct us to the straight path,” that is, show us the direct road. In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916.

Original addressed to Mr. Joseph H. Hannen, Washington, D. C.

TABLET TO THE CENTRAL STATES

To the friends of God and the maid-servants of the Merciful in the Central States:

O ye heavenly souls, O ye spiritual assemblies, O ye lordly meetings!

For some time past correspondence has been delayed, and this has been on account of the difficulty of mailing and receiving letters. But because at present a number of facilities are obtainable, therefore, I am engaged in writing you this brief epistle so that my heart and soul may obtain joy and fragrance through the remembrance of the friends. Continually this wanderer supplicates and entreats at the threshold of his holiness the One and begs assistance, bounty and heavenly confirmations in behalf of the believers. You are always in my thought. You are not nor shall you ever be forgotten. I hope by the favors of his holiness the Almighty that day by day you may add to your faith, assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances. In the great book, the divine Koran, God, addressing his messenger, his holiness Mohammed (upon him be greeting and praise!) says: "Verily thou dost guide the people to the straight path." In other words: Thou dost show mankind the direct road. Consider how guidance is a matter of infinite importance; for it points to the loftiness of the station of his holiness the Messenger.

Although in the states of Illinois, Wisconsin, Ohio, Michigan and Minnesota—praise be to God—believers are found, are associating with each other in the utmost firmness and steadfastness—day and night they have no other intention save the diffusion of the fragrances of God, they have no other hope except the promotion of the heavenly teachings, like the candles they are burning with the light of the love of God, and like thankful birds are singing songs, spirit-imparting, joy-creating, in the rose gar-

den of the knowledge of God,—yet in the states of Indiana, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas few of the believers exist. So far the summons of the Kingdom of God and the proclamation of the oneness of the world of humanity has not been made in these states systematically and enthusiastically. Blessed souls and detached teachers have not traveled through these parts repeatedly; therefore these states are still in a state of heedlessness. Through the effort of the friends of God souls must be likewise enkindled, in these states, with the fire of the love of God and attracted to the Kingdom of God, so that section may also become illumined and the soul-imparting breeze of the rose garden of the Kingdom may perfume the nostrils of the inhabitants. Therefore, if it is possible, send to those parts teachers who are severed from all else save God, sanctified and pure. If these teachers be in the utmost state of attraction, in a short time great results will be forthcoming. The sons and daughters of the kingdom are like unto the real farmers. Through whichever state or country they pass they display self-sacrifice and sow divine seeds. From that seed harvests are produced. On this subject it is revealed in the glorious Gospel: When the pure seeds are scattered in the good ground heavenly blessing and benediction is obtained. I hope that you may become assisted and confirmed, and never lose courage in the promotion of the divine teachings. Day by day may you add to your effort, exertion and magnanimity.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916.

Original addressed to Dr. Zia Bagdadi, Chicago, Ill., care J. H. Hannen, Washington, D. C. Received August 19, 1916.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Eizzat 1, 72 (September 8, 1916)

No. 10

Tablets from Abdul-Baha

“What wonderful and joy imparting songs are
raised from the pages of the
STAR OF THE WEST!”

Haifa, Syria, June 21, 1916.

Miss Gertrude Buikema and Mr. Albert
R. Windust, Chicago, care J. H.
Hannen, Washington, D. C.

My dear Gertrude and my dear brother Windust:—In the midst of the great whirlpool of the world's broken faithfulness, shattered promises of loyalty and tottering foundations of friendship, the sun of devotion and the stars of constancy which are shining in the heavens of the hearts of the believers of God are illuminating the dark passages of life and causing the growth of the flowers of love and amity. This is indeed a heavenly bestowal and the Lord's remnant on the earth. This is the consolation of the souls in the time of trials and the fulcrum of activity to those whose minds are permeated with the divine principles of spiritual brotherhood. Thus, although the outward means of communication are not regular, yet the inward circle of union is increasing its dimension and circumference. Abdul-Baha thinks of you both sincere workers in the Cause and

when the other day your names were mentioned to him, he dictated the following Tablet for both of you:

To Mr. Windust, Miss Buikema.

O ye two servants of the Kingdom of God!

Praise be to God, that your services are accepted in the divine threshold and your songs impart joy and happiness to the ears of the dwellers of the Kingdom.

Persia praises your articles and is praying to God that the ways may be opened and correspondence between Persia and America find the utmost expression and facility, so that your melodies and anthems may become conducive to the exhilaration and cheerfulness of the meetings of the spiritual ones. What wonderful and joy imparting songs are raised from the pages of the STAR OF THE WEST! Truly, I say, they are the means of the happiness of many hearts.

Endeavor ye, as far as possible, to publish such valuable, interesting and instructive articles as to give joy and fra-

grance to the friends in all parts of the world.

Upon ye be greeting and praise!

Abdul-Baha is well and everything is as usual.

My sincere love to you and all the believers in Chicago and Kenosha.

Your faithful brother,

(Signed) *Ahmad Sohrab*.

“The construction of this great building (Mashrak-el-Azkar) is the first divine foundation of the people of Unity in America.”

Haifa, Syria, July 10, 1916.

To Mrs. Corinne True, Chicago.

Care of Mr. Joseph H. Hannen, Washington, D. C.

My dear sister in the Cause of God:—Days and months are slowly creeping on and the hearts of millions of people are longing for peace, praying for peace and calling fervently and ardently on the powers of peace. During such days Abdul-Baha has not forgotten you and he has revealed a Tablet for you, the translation of which is as follows:

O thou my daughter of the Kingdom!

Praise be to God, that thou art assisted and confirmed in the service of the Mashrak-el-Azkar and art spending thy effort in the erection of this edifice. The construction of this great building is the first divine foundation of the people of Unity in America and it will be like unto Mother unto the temples of God. All the temples which will be built in the future are born from this great Temple.

God says in the great Koran: “The building of the Mosques of God is carried along by those souls who believe in God and in the day of judgment.” In

other words: The construction of the divine mosques is undertaken by the believing, pure and blessed soul. It is my hope that thou mayest become assisted in building this edifice and become conducive to the firmness of the people in the Covenant and Testament.

Endeavor thou as much as thou canst so that the members of thy household become believers in the Unity of God and declare: “Verily, God is single!” become attracted to the Kingdom of God and the promoters of the divine teachings.

Convey my respected greeting to thy daughters.

Upon thee be greeting and praise!

This is the early morning that I am writing you this card. Abdul-Baha has again come up to dwell near the blessed tomb of the Bab, and his health is all that is expected. Please present my sincere spiritual love to all the dear friends in Chicago; we hear heart-cheering news about the work of the Temple and the effort of the believers to raise contributions has electrified us with a new energy.

Your faithful brother,

(Signed) *Ahmad Sohrab*.

“Praise be to God, that under the shade of divine providence we are safe and enjoy good health.”

To Dr. Zia Bagdadi and Zeenat Khanum, (Mrs. Zia M. Bagdadi,) Chicago.

O ye two doves of the nest of the Love of God!

Although it is a long time that no news has reached us from you, yet we are continually thinking of you. You must at least send us a monthly post

card giving us in brief the news of your health and safety and the spirituality of the friends of God. For this will become conducive to the happiness of the hearts. Praise be to God, that under the shade of divine Providence we are safe and enjoy good health, expressing our thanks at the threshold of the Al-

mighty. In the great Book, the divine Koran, God says: "If ye offer praise unto me, I will increase my favors unto you." Therefore we have unloosed our tongues in continual thanksgiving, supplicating confirmation and assistance from the spirituality of his holiness Mohamed El-Mostafa, the Messenger of God—upon him be praise. We are likewise

praying for your success and prosperity. The mother of thy respected wife, her brothers and sister are all well and in good health.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Haifa, Syria, June 22, 1916.

"The sweet breezes which are wafting toward us from America and the perfumed air which reaches our nostrils from that far off region are most fragrant."

To Mr. Joseph H. Hannen, Washington, D. C.

Upon him be greeting and praise!

O thou who art firm in the Covenant!

Praise be to God, that the friends of God in Washington are occupied in the service of the Kingdom and are displaying perfect firmness and steadfastness in the faith. The meetings which are being organized are in reality the reflections of the Supreme Concourse. The sweet breezes which are wafting toward us from America and the perfumed air which reaches our nostrils from that far off region are most fragrant; therefore

they impart joy and happiness to all the hearts.

Convey to his honor Doctor my longing greeting and say to him: I have not forgotten his kindness, and it is my hope that, in accord with the divine teachings, he may become the ensign and the flag of the oneness of the world of humanity.

Announce to the maid-servant of God, thy respected wife, my wonderful, glorious greeting.

Upon thee be greeting and praise.

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 10, 1916.

"In these days great capacity is witnessed in America and the population is ready to listen to the divine teachings."

To his honor Mr. Charles Mason Remy, Washington, D. C.

Upon him be greeting and praise!

O thou herald of Reality!

Thou hast written that thou art spending the winter with thy parents, but thou dost not know thy duty for the spring and summer. The best way is this, in company with his honor Mr. George Latimer travel thou throughout America and the Hawaiian Islands and summon thou the people to the Kingdom of God. The doors of investigation are open and the people of reality are running to and fro. In these days great capacity is witnessed in America and the

population is ready to listen to the divine teachings. Synthesize and compose ye in a simple and effective manner the heavenly principles and present them to the listeners in meetings and gatherings. Through the ideal glad-tidings and the lordly suggestions breathe ye a new spirit into the hearts of the friends of God and encourage and incite them in the promotion of the word of God. Convey to all the friends my longing greeting, especially his honor Mr. George Latimer.

Upon thee be greeting and praise!

Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 14, 1916.

“Truly I say the believers of God in that Congress became assisted in the accomplishment of most great services.”

To the maid-servant of God, Mrs. J. P. Addison, Portland, Oregon.

Upon her be greeting and praise!

O thou respected maid-servant!

The letter that thou hast written to his honor Sohrab was perused. Praise be to God, that it contained the good news of the health and safety of the friends of the Almighty. It was also a proof of their firmness and steadfastness in religion and faith. Thank ye God that ye presented yourselves in the divine International Congress in California and were engaged in the service of the word of God. Consider ye the power and the influence of the celestial teachings that the President of the Exposition expressed his gratitude and thankfulness for your services to the world of humanity. Truly I say the believers of God in that Congress became assisted in the accomplishment of most great services. The photograph of the Congress was also received and imparted great happiness. The persons who delivered speeches at its sessions, such as Dr. F. W. D'Evelyn, Mr. Hooper Harris, Mr. Charles Mason Remy, Mr. Howard MacNutt, Mr. William H. Randall, Mr. Roy C. Wilhelm,

Mr. Howard C. Ives, Mr. William H. Hoar, Mr. Joseph H. Hannen, Mr. Albert R. Windust, Mr. Alfred E. Lunt, Mr. Albert H. Hall, Mr. Edwin T. Cooper, Mr. Harlan F. Ober, Mr. J. A. Britton, Mrs. Mary Hanford Ford, Mr. William C. Ralston and Mirza Khan—were assisted with divine confirmations and inspired with the powers of the Holy Spirit. The results and spiritual influences of those talks are endless and eternal. They will become apparent in the future.

Likewise the meetings which were held in the city of Portland and the persons who spoke to the various audiences were supremely assisted by the angels of the Supreme Concourse. They scattered pure seeds in that virgin western soil. Truly, I say, Mr. Remy and Mr. Latimer are displaying the utmost effort in the diffusion of the fragrances of God. I supplicate and entreat toward the Kingdom of God and beg for each and all heavenly confirmation and assistance.

Upon thee be greeting and praise!

Translated by Mirza Ahmad Sohrab at Haifa, Syria, March 18, 1916.

The Importance of Teaching

From *Diary of Mirza Ahmad Sohrab*, October 31, 1913.

MIRZA Ali Akbar, the friend of Abdul-Baha, and the friend of the friends, left the “headquarters of the Commander-in-Chief for an active engagement at the front.” Abdul-Baha took him into the rose garden this morning, and while walking among the flower beds spoke to him these words of kindness and love:

“Thou hast been with me for a long

time, and I have grown to love thee very much. When I love people I do not tell them to their faces. You know how much I love Mirza Abul Fazl and Haji Mirza Heydar Ali, but I have seldom told them to their faces. I am sending thee away. Thou art not alone. The hosts of the Supreme Concourse are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me

I must completely rest (and he turned his wondrous eyes straight to him). I don't listen to them. When I hear good news from the believers, then my health is improved. Now, if thou longest to see me in good condition, go away and serve the Cause and teach the souls. The news of the spiritual conquest will make me well. Wherever thou goest announce my wonderful Bahai greeting to the teachers of the Cause, and tell them on my behalf:

“The responsibility for the steady progress of the cause depends upon you. You are the physicians of the sick body of the world of humanity. You must not stay anywhere for a long time. Travel from land to land like the apostles of Christ, and carry with you the glad tidings of the Kingdom of Abha to the remotest corners of the earth. Why are ye silent? Shout! Why are ye sitting? Move! Why are ye quiet? Stir! This is not the day of rest and comfort. Travel ye constantly, and spread far and wide the teachings of God. Like unto the stars arise ye every day from a new horizon. Like unto the nightingale, sing every day from a different rose bush. Like unto the breeze, waft every morning from a new garden. Do not stay a long time anywhere. Let the world profit by your lessons and learn from your example. My health consists in the progress of the Cause, and the progress of the Cause depends upon the energy and wisdom of the teachers.’”

Later, he said: “The friends of God must devote all their time to teaching the Cause, and spreading the rays of the Sun of Truth. You see how dark the world is; they must illumine it. How materialistic are the people; they must spiritualize them. How negligent they are; they must make them aware.”

I bring this letter to a close by giving you the translation of a Tablet revealed the other night to a believer in Persia,

showing again how important is teaching the Cause in these days:

O thou who art chosen by Abdul-Baha for the diffusion of the fragrances of God!

Thy letter was received. Praise be to God, that in Moraghe thou hast become confirmed and assisted. Today no praiseworthy action can be compared with teaching the Cause of the forgiving Lord. For this is the seed sowing time. Every real farmer engages his time, at this season, in seed sowing. But the heedless ones during the seed sowing period think of the time of harvest. Harvesting is one of the departments of agriculture, but not in the time of seed sowing. The crop is the result of farming, but not at the time of irrigation. Now—praise be to God!—that thou hast occupied all thy time in seed sowing, unquestionably thou shalt become assisted and aided. Travel thou in all the cities of Azarbayjan and guide the souls to the fountain of light. And when thou findest time, journey through Caucasia and guide the people to the religion of God. All the countries have attained to the greatest capacity, but very little teaching is done. . . .

In another Tablet, to the Assembly of Teaching in Hamadan, he says:

O ye blessed souls!

Many assemblies are formed and organized in this world, but the name of this assembly is the hope of the people of heart. It is indicative of teaching, and from the Kingdom of Abha is honored with the eloquent Firman.

“Assembly” means the diffusion of the fragrances of God. “Assembly” means humility and friendliness toward the believers of God. “Assembly” means the promotion of the word of God. “Assembly” means to be sanctified and holy from all else save God. Such is the *spiritual* assembly. Such is the divine meeting. Such is the Lordly congregation. The ultimate desire of Abdul-

Baha is the organization of *such* assemblies, and he is their servant. For this servitude is the crown of eternal sovereignty, and this thralldom is freedom in both worlds.

Therefore, O friends, strive with heart and soul, so that you may become a life member and an eternal organ of the Heavenly Assembly, and the meeting of the Kingdom of Abha!

“The teacher’s utterance must be like a flame of fire”

Portion of Tablet from Abdul-Baha to the Persian Bahais

AFTER my return from America and Europe, owing to the difficulties of the long voyage and the innumerable inconveniences of the journey, a reaction set in and I became sick. Now, through the favor and bounty of the Blessed Perfection, I am feeling better; therefore I am engaged in writing to thee this letter, so that thou mayest realize the friends of God are never forgotten under any circumstances. Now is the time that the believers of God may imitate the conduct and the manner of Abdul-Baha. Day and night they must engage in teaching the Cause of God, but they must be imbued with the same spiritual state that Abdul-Baha manifested while traveling

in America. When the teacher delivers an address, first of all his own words must have a supreme and powerful effect over himself, so that every one in turn may be affected. His utterance must be like unto the flame of fire, burning away the veils of dogmas, passion and desire. Moreover, he must be in the utmost state of humility and evanescence, that others may be mindful. He must have attained the station of renunciation and annihilation. Then, and not until then, will he teach the people with the melody of the Supreme Concourse.

From *Diary of Mirza Ahmad Sohrab*,
July 27, 1913, Ramleh, Egypt.

Words of Abdul-Baha on Teaching

Extracts from His Utterances.

O THOU seeker of the Kingdom of God, if thou wishest thy speech and utterance to take effect in hardened hearts, be thou severed from all attachment to this world and turn unto the Kingdom of God. Enkindle the fire of the love of God in thy heart with such intensity that thou mayest become a flame of fire and a luminous lamp of guidance. At that time thy speech and utterance will take effect within the hearts through the confirmations of the Holy Spirit.

I wish you to become detached from

the entire world of existence, to turn to the Kingdom of Abha with a pure heart, with a pure breath to teach the people.

The daughters of the Kingdom should not have a desire.

Verily the Holy Spirit breathes in this day into the hearts which are moving, breathing, pure and attracted by the love of God.

The penetration of the word of man depends upon the heat of the fire of the love of God. The more the splendors of

the love of God become manifest in the heart, the greater will be the penetration of the word.

I declare by the bounty of the Blessed Perfection, that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance, and every idea is fruitless and unacceptable save supplication, communion, prayer and obedience. We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment, and make the palace of our hearts the nest and shelter of the dove of holiness. Then, and not till then, will the significance of confirmation and assistance become evident and known, the power of the Kingdom become apparent, and the hosts of the Supreme Concourse run swiftly into the arena of heavenly conquest, to gain victory over the east and west of the hearts, and make the north and south of the spirits of men the flowery regions of the love of God.

We must entirely focus our thoughts upon the diffusion of the divine light and the building of the heavenly foundation.

O God, make all my ideals and thoughts one ideal and one thought and suffer me to attain to an eternal, unchangeable condition in thy service!

I ask of God, and I supplicate and entreat at the threshold of Oneness, that thy utmost desire may become realized. The desire of the sanctified souls is always sacrifice in the path of God, attraction to the merciful fragrances, the vivification of the souls, the proclamation of the universal peace, the establishment of the oneness of humanity and the enkindlement of the fire of the love of God in the souls of men. It is my hope that the desire of the friends of God be as such, so that they may be released from the influences of the ephem-

eral world, shine in the kingdom of eternity, be exhilarated by the wine of the love of God, and, like unto the tempestuous sea, rage and roar with the ardor of the love of God. I desire this station for thee.

Today the greatness of the believers of God depends upon delivering the Cause of God, diffusing the fragrances of God, self-sacrifice in the love of BAHÁ'Ó'LLAH, and attainment to attraction, love, knowledge and wisdom. This door is open before the face of everyone and this arena is spacious for the skill of all. Everyone must think of this alone, and know that success and prosperity depend upon it.

Whenever the heart finds attraction, the spirit seeks ecstasy and exultation and turns itself toward the Kingdom, the confirmation of the Holy Spirit will descend. Thou wilt be taught and encouraged; thy tongue will be loosened, uttering clear and decisive explanations. Therefore, when one has attained to spiritual success and prosperity, material advantage will not be of much importance. Consequently, if thou art desiring to become assisted in the service, detach thyself from the world, and become thou attracted to the merciful fragrances. Seek his (God's) remembrance day and night, discover his path and announce his mystery. Then thou wilt find thyself in such a condition that thy breath will become effective in every soul.

I now assure thee, O servant of God, that if thy mind becomes empty and pure of every mention and thought and thy heart attracted wholly to the Kingdom of God, forgetting all else besides God and becoming communicative with the Spirit of God, then the Holy Spirit will assist thee with a power which will enable thee to penetrate all things, and a dazzling spark which enlightens all sides, a brilliant flame in the

zenith of the heavens will teach thee that which you do not know of the facts of the universe and of the divine doctrine. Every soul who ariseth today to guide others to the path of safety and imbue in them the spirit of life, the Holy Spirit will inspire that soul with evidences, proofs and facts and the lights will shine upon it from the Kingdom of God.

Rest assured . . . the breaths of the Holy Spirit will aid you provided no doubts obtain in your heart.

To be engaged in diffusing the fragrance of God (teaching the Truth) in one hour of time, is better than the dominion of the world and all therein; for the latter is mortal and temporary, while the former is permanent and endless.

Thou hast written what shouldst thou do and what prayer shouldst thou offer in order to become informed of the mysteries of God: Pray thou with an at-

tracted heart and supplicate with a spirit stirred by the glad tidings of God. Then the doors of the kingdom of mysteries shall be opened before thy face, and thou shalt comprehend the realities of all things.

I desire every Bahai to be severed and detached. If he passes between two mountains of gold, he must not look to either side. These souls who have entered under the shade of the Blessed Perfection must show such independence as to astonish the people of the world. If men come to them with money and supplicate to them to accept it, they must reject it.

He who is filled with the love of the Glory (of God) and forgets all things, the Holy Spirit will be heard from his lips and the spirit of life will fill his heart, the light of the sign will shine forth from his face, the words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of his hands.

How may we move and transform the hearts?

TEACH as if offering a gift to a king, humbly and submissively, not with the force of insistence—imperatively, strenuously—but with gentleness and sweetness, submitting the arguments and truths to the heart and intellect of the hearer. Be as the servant of God, and therefore the servant of the hearer, taking care at all times to adapt the offered food to the condition and station of the listener, giving milk to babes and meat to those who have grown stronger. This food is to be offered for the sake of God only, not for the love of the hearer nor for the benefit of oneself but simply because God wishes his Manifestation to become known and to be loved by those who come to know him.

If one teaches one whom he loves be-

cause of his love, then he will not teach him whom he loves not and this is not of God. If one teaches in order to derive the promised benefit himself, this, too, is not of God. If he teaches because of God's will, that God may become known and for that reason only, he will receive knowledge and wisdom and his words will have effect and will take root in the souls of those who are in the right condition to receive them, for they will have been made more powerful by the Holy Spirit. In such a case the benefit to the teacher in growth is as ninety parts compared to the ten parts of gain received by the hearer; for the teacher becomes like a tree bearing fruit through the power of God.

A Compilation.

The Cause of the creation of all contingent beings has been love, as it is mentioned in the famous tradition: "I was a hidden treasure, and I loved to be known. Therefore I created the creation in order to be known." Thus all must gather on the (shores) of the river of the love of God in such wise that there should not blow any wind of discord among the friends and companions. All should look to love, and conduct (the life) in the utmost of unity so that there should not be seen any difference among them (the friends), and they should share with one another loss and gain, hard time and welfare, and accidents. We hope, God willing, that the breeze of unity will waft from the city of the Lord of the servants, and all be clothed with the raiment of unity, love and resignation.

—BAHA'O'LLAH.

Translated by Bozorgzadeh E. Kahn.
Pittsburgh, Pa., May 23, 1916.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Masheyat 1, 72 (September 27, 1916)

No. 11

The New Work Now Before Us

Extracts from a letter written by Mrs. Ella G. Cooper of San Francisco to the President of the Bahai Temple Unity, regarding the Tablets published in the last issue of the STAR OF THE WEST.

THE great Tablets have come. Abdul-Baha himself gives us the plan, and it is as clear as daylight—that we should instantly drop every other consideration and concentrate all our energies and resources upon this great work. This is a call to the whole body of believers. The very first thing to do is to arouse all the friends to the tremendous significance of this new work, this "superhuman service" as Abdul-Baha so justly calls it. Indeed it is so big that we should lose no time getting at it. The friends here in the West are alive to the supreme opportunity and we feel sure that their joyous enthusiasm is going to carry them through and make their work effective.

It seems to me that the natural division of the work is just as Abdul-Baha himself has divided it, East, West, South, Central States and Canada. Of course we should have general consultation and mutual assistance but for a beginning at least, each section can be cared for by combined assemblies in that section. If each Assembly would appoint simply a treasurer, to collect this teachers' fund (which of course must be separate from the Temple fund) and then forward it to the larger centers, as San Francisco for the West, New York for the East, etc. that would be the most expeditious, as well as the most simple way. The groups of assemblies in each section could then decide upon their teachers and direct their itinerary. Conditions are changing so rapidly now that not only are the hearts ready to hear the Glad Tidings, but the Bahais themselves are "growing" so fast that the time of fruitage is much nearer than we have believed.

It seems to me we cannot hope to measure the tremendous effect this new work is going to have upon the fortunes of the Mashrak-el-Azkar, in fact, upon all of our hopes and plans. All reforms are *bound* to follow it as *natural results*—peace among them. Therefore it stands to reason that if we lay everything else aside and plunge at once into this glorious new work we will be confirmed to establish very quickly the one basis upon which the Temple will be built and universal peace be founded.

Regarding the teachers: It might be well if they could go two by two. Abdul-Baha approves of that. Our idea is that if two or three relays were to follow one another a few weeks apart perhaps, it might be a very good thing, because that always keeps up the interest in the subject among the people.

Naturally we have not made any very definite plans yet, waiting to hear from the Eastern friends but this is what has developed already. It may serve as a "starter." Beside Mrs. Gillen's settled plan to go to Idaho's largest

city, Mrs. Latimer wrote that she wished she might go to Wyoming a little later, as she knows that state so well. It may be possible for her to meet Mrs. Brittingham there and open the way for both of them to give the Message. A very fine woman has lately gone to Arizona (a pupil of Mr. Dunn's) with her hands full of Bahai literature as her heart is full of the spirit of Abdul-Baha; she can open the way perhaps. Then as Nevada is on our "list" mother* wrote to Mrs. Ralston, who spent the summer there, asking her if she couldn't "mount a mule" and take the message over the country. She answered in a most beautiful and enthusiastic letter that she had been busy giving the Message for the past months,—seemingly she caught the vibration from the wonderful Tablets even before they were received,—and that the way was prepared for some one to come and carry it further. Mr. Dunn has been in Reno from time to time and a Mr. Baker, (formerly of New York) is at Virginia City; at both these places it will be easy to get openings for public talks. So probably Mr. Dunn and Dr. D'Evelyn can go there and to Carson City which will just about cover the state of Nevada. Already a good beginning is made at Salt Lake City, but the dear Killius people are already stopping there. When they received mother's letter at Spokane, they were just on the point of leaving for the East. They would have left the day before only they were not able to get accommodations. Upon receiving the Tablet, which stirred them to the depths of their hearts, they changed their route and instead of going further east determined to spend their short time in the middle West, taking in Salt Lake City and Denver. They wanted to visit Springfield, Ill., their old home and York, Kansas, where they had given the Message last spring (you remember they were so busy doing that, that they did not get to the Convention at all) so they did not lose one minute, you see, in responding to this call. Another response all on fire with enthusiasm comes from Denver and another from Los Angeles, all eager to serve as two dear maid-servants who are footloose, offer themselves as teachers to go into the states mentioned in the Tablet, earning their living as they go, one as stenographer and the other as nurse. I tell you this to show you what an effect just one of the series of five Tablets has had upon the friends already. One of our dearest Bahais, Mrs. Susan Rice, spent her vacation in Alaska, and her account of her trip all alone way up the Yukon to Dawson is most interesting. At the little town of Eagle (I think) near by, she gave the Glad Tidings to everybody there. This may prove to be a beginning which will eventually lead to our reaching the Eskimos (mentioned in the Canada Tablet and perhaps even to Greenland) who knows? Mrs. Rice left believers and interested inquirers at Fairbanks, White Horse and Dawson, as well, and one lady who traveled with her and heard the Message with great eagerness went to stay at Wiseman, the most northerly point that is now inhabited. Mrs. Rice is in touch with all these places. Mr. Dunn has also a sister-in-law in Alaska.

Right here another suggestion—any of the friends who have points of contact in any state should write to the sections where the Tablets have been received, so that all such information can be in hand as soon as possible.

Like all Bahai work planned for us by Abdul-Baha, it is so much bigger than we realize, that we will have to grow up to it, and do it quickly too. It will take every bit of energy, every bit of money (pennies and dollars) available, every bit of all the resources we can muster to make even a beginning of the great work he is calling us to do. Unless we have "an eye single" to this one

*Mrs. Helen S. Goodall, San Francisco.

command (which in reality includes all other commands) we will not fulfill his desire that the whole of America even to the Arctic Circle shall be set ablaze with the divine fire of the Most Great Glad Tidings, and we cannot divide our attention among a multitude of activities. This new command should supersede all former commands (except the Temple work) for surely it is the greatest and the most inspiring work he has yet given us to do. Considering what we hope for 1917 it is simply overwhelming in its possibilities! Those who can give money will joyfully do so, those "pure and severed souls" who are free to travel and teach will serve that way, and those who can do neither of these things can remain at home and enthuse the others, and all can pray. In the meantime many of us in all centers can do an immense amount of local work for the opportunities right around us are increasing at an astonishing rate.

How marvelous is Abdul-Baha! He never asks us to do what is impossible even though he does set us some tasks worthy of our *maturity*! How impossible it would be for us to unite on every tiny point of detail in any matter, but he gives us in this great day two big points upon which it is easy to unite. In reality they are one. First he bids us "build the Temple." Now in his love and wisdom and pity for our human limitations he sends us this new word, in which he shows us *how* to build the Temple! Dividing up the country into sections is his plan. Let us embrace it quickly, joyfully. Let us recreate our own ideas anew to keep up with him! "This is the time!" Let this be our watchword. Let us everyone engrave it on our hearts and run to meet the descent of the heavenly confirmations just waiting to pour down upon our obedient heads, the moment we all arise to answer his thrilling call!

Ella G. Cooper.

—————"THIS IS THE TIME"————

Letter from India

Gratie Azam Khan, Agra, India,

July 9, 1916.

My dear brother Latimer:

Thank you for yours of the 29th. The glad tidings of the departure [death] of Lua have been coming to me from various quarters during the last week. Blessed is her lot. You perhaps know that she bestowed her blessing upon my marriage, and I consider that as she was in India in response to the invitation of Abdul-Baha, it was he in her person. It was both her and my wish then that the first daughter born to me should be named Lua after her.

The news of the [proposed] building of the Mashrak-el-Azkar on the 100th anniversary of the birth of BAHÁ'Ó'LLAH was a piece of real good news. I am writ-

ing to the Bombay assembly asking them to allow me to join them in sending some little mite towards the building fund. I am very sorry that I did not begin earlier, for I should have taken the first opportunity of submitting the 1/19th of my inheritance, but now it is not practicable. I am therefore only able to submit one thousand rupees, which is about 1/15th of my possessions, but about 1/30 of what I had inherited. My wife however has subscribed the full 1/19th, i. e., one hundred and twenty-five rupees. I know that this is nothing for the building fund, yet I at least shall have the satisfaction to think that I have tried to add my mite.

Yours in His love.

Hashmatullah.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Masheyat 1, 72 (September 27, 1916)

No. 11

—“THIS IS THE TIME!”—

“Let not these Golden Days slip by without Results”

From *Diary of Mirza Ahmad Sohrab*

Ramleh, Egypt, October 29, 1913.
Dear friends:

Mrs. Stannard left this morning for Cairo, to prepare herself for the trip to India. Before her departure Abdul-Baha called her into his presence and spoke to her as follows:

“Consecrate all thy time to the service of the Kingdom of God and the propagation of its principles. Let thy one supreme concern be the promotion of the word of God. Thou wilt ever be surrounded by the invisible angels of confirmations and they will always come to thy assistance. Whenever thou dost enter a meeting, raise thy voice and say:

“O ye believers of God! This day is the day of your attraction! This day is the day in which you must diffuse the fragrance of God! This day is the day that you must unfurl the banner of the kingdom of Abha! This day is the day of peace and concord! This day is the day of the proclamation of the Oneness of the world of humanity! This

day is the day of forgiveness and leniency! This day is the day of truth and righteousness! This day is the day of conciliation and beatitude! This day is the day of awakening and enkindlement!

“Waste not your precious time in fault-finding and backbiting. Polish the surface of the mirrors of your hearts from the dross of human frailties. If you live according to the standard of other communities, then what difference does there exist between you and them? BAHÁ'O'LLÁH has summoned you to such a lofty summit that the very thought thereof is too dazzling a prospect! He has not chosen you to be satisfied with water and clay!”

“Thou must live in such a spiritual condition that thy very presence in the meetings may transform the audience into the congregations of the elect and set aglow in the hearts the fire of the love of God. Exalt thy ambition. Universalize thy ideals. Spread thy wings of compassion over all the regions of the

globe. If some people come to thee alone complaining against each other, don't listen to them, don't let them breathe the faults of others in thy presence. Tell them: 'I have not come here to engage my time with these things. I am not a judge. I have come to summon the people to the Kingdom of Abha, to call you to unity and accord, to raise the dead, make mindful those who are unaware, awaken those who are asleep, breathe new life into the mouldering bones and sound the trumpet of resurrection. Friends, it is high time for you to throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. Your time is too costly to be expended on these trifling events. You are made in the image and likeness of God. Your birthright is more valuable than all the treasures of the empires. Arise with heart and soul and let not these golden days slip by without results. This day is the day of the splendors of the Sun of Reality. This day is the day of the Lord of the Kingdom. This day is the day of the fulfillment of glorious promises. This day is the day of joy and fragrance. These petty backbitings and jealousies make one lose all the traces of spirituality, excommunicate a person from the divine company of the worthy ones, submerge one in the sea of phantasms, suffer one to become cold and pessimistic and throw him headlong into the death of despair and haunting hopelessness.'

"You must not listen to anyone speaking about another, because no sooner do you listen than you must listen to someone else and thus the circle will be enlarged endlessly. Therefore, O friends! Let us come together, forget all our self-thoughts and be in one accord, and cry at the top of our voices 'Ya-Baha-el-Abha!'"

Later someone spoke of recent news from the Persian Gulf and how one of the Bahais has been persecuted. Abdul-Baha said:

"Happy is his condition, for in this latter part of his life he has become the object of sufferings in the path of God! May we all attain to this great gift!"

In the afternoon Abdul-Baha started off for a walk. Having reached the telegraph office at the Bacos station, he ascended the few steps of the modest building and sat on the chair which was offered him by the chief operator. Abdul-Baha used to come often to talk with him, or in other words, to "elbow with men and mix with them," right in the market place. How wonderful it seems to me, his power of adaptability to all people, under most peculiar circumstances! How he brings himself to the intellectual or moral level of the listener and how he enjoys the free and unimpeded association of men! Here was Abdul-Baha sitting in a small telegraph office of Ramleh, talking heartily in Arabic with an operator and how he listened to him. First he spoke about the brother of the Khedive, and how he met him in America and France, praising his progressive ideas and intelligence. Then he said:

"When I was in America I was most busy. Often I addressed three meetings a day, and gave innumerable interviews from early morning till midnight. In Europe I spread certain divine teachings which will insure security to the human world, and taught them that the foundation of the religions of God is one and the same. Now I have returned to Egypt in order to rest from the effects of this arduous journey; but while I am here correspondence is uninterrupted with all parts of the West. All the newspapers and magazines published my addresses and the western world is ringing with this call. I have done this, not because I expected the praise of men. Far from it! How foolish are some people who may think that we have accepted all these hardships and undergone forty years of imprisonment by Sultan Abdul Hamid, in order to receive the commendations of men! How

thoughtless they are! Neither their adulation or blame shall reach me. I have done my work! I have sown my seeds, and leave it to the power of God to cause their growth! You wait a few years longer and you will then hear the notes of this melodious music!

"Once upon a time there was a poor fellah (farmer) who cultivated a patch of ground with cotton. His neighboring farmers were all rich landlords and Pashas and so they prevented in a high handed manner this poor fellah from receiving his just share of water wherewith to irrigate his parched farm. He appealed several times to their fair sense of justice but they laughed him out of their presence. Finally, realizing that his cotton would dry and his labors fail, he went one midnight and changed the current of the stream toward his own farm and irrigated it most thoroughly. When in the morning the landlords saw what their daring neighbor had done, they sent for him and rebuked him severely. Not being satisfied with this, they bastinadoed him very hard. While he was undergoing this cruel punishment he cried out: 'O ye men! I have already irrigated my farm; this will do you no good. I have saved the destruction of my crop by the drought! Why do you inflict upon me such a useless torture? The earth is watered.'

"In a similar manner we have done

our work; the censure and criticism of all mankind will not undo it. It is said that late at night a man was passing a house. He saw a man digging patiently and laboriously and quietly at the wall. 'What art thou doing?' he asked. 'Oh, I am digging away the foundation' the man in the dark answered. 'For what purpose?' 'To rob the house.' 'But no one hears the noise of thy hammer, how is that?' 'There is yet time; tomorrow they will hear it. Its noise shall fill the whole town.' Now, before long the people of the Orient will be awakened and hear the great tones of the new music of God!"

Bidding the delighted operator good-by, he arose from his seat and returned homeward.

Mrs. von Lilienthal and Mrs. Beede called on Abdul-Baha and had many spiritual questions to ask. One question was about the fishes and the five loaves.

"The five loaves," he explained, "are the five different kinds of teaching with which Christ satisfied a hungry multitude and the twelve baskets left over were the disciples."

When the interview came to an end, he said:

"My hope is that in this dark world you may become like brilliant torches, illumining the gloomy path of the wandering travelers."

(Signed) *Ahmad Sohrab.*

—————"THIS IS THE TIME"————

Let There be Peace

Talk by Abdul-Baha given in Paris, France, November 23, 1911, during the war between Italy and Tripoli.

THEY say that a train fell in the Seine river and twenty-five persons were drowned. Today on account of this tragedy there will be a detailed discussion in parliament. They have arrested the manager of the railroad. Great disputes will take place—fierce disturbances! I was very much

astonished that for twenty-five persons who fell in the river and drowned, such a strange tumult appeared in the parliament; but for Tripoli, where thousands are being killed in a day, they never say a word. Undoubtedly, so far at least, five thousand persons have been killed. It never occurs to the parliament that these

persons are human. It is as if they were stones. What is the reason that the parliament is in this way disturbed over twenty-five persons and never speaks of the five thousand? The twenty-five are human and the five thousand are human. All are descendants of Adam. The reason is that the five thousand are not of the French nation. It does not matter if *they* are cut in pieces. Behold, what injustice, what senselessness, what ignorance! Although these helpless ones in Tripoli have father, mother, son, daughter and wife, they cut them into shreds. What harm have they done? I read in the paper that even in Italy the cry and the wailing of the people is rising. The weeping and wailing of both the Arab and Italian women are rising. The eyes of the mothers are filled with tears; the hearts of the fathers are drowned in blood; the weeping and crying of the children reach to the summit of heaven. Behold, how bloodthirsty are human beings! Behold, how deceitful is man, how heedless of God! If, instead of using knives, swords, bullets, guns, men should rejoice, be glad, feast and associate with one another in harmony and love; if, in the state of tranquillity, they should become intoxicated

with the wine of happiness, if they should become friends and companions and embrace each other, would it not be better? Which is better: to be like thankful birds and fly together, or to be as bloodthirsty wolves and attack, and devour one another and shed each the other's blood?

Why should man be so heedless? It is because he does not know God. If men knew God they would love one another: if they had spiritual susceptibilities they would have unfurled the banner of the great peace and if they had listened to the exhortations of the prophets unquestionably they would have established justice. Therefore, pray, implore and supplicate God to guide them, give them mercy, give them reasoning minds and give them spiritual susceptibilities. Perchance these helpless human beings may live in peace. The wise man weeps day and night over the condition of mankind. He cries and sighs that perchance the heedless ones may be awakened, the blind may see, the dead become alive and the oppressors grant justice. I will pray. You must also pray.

Translated by Dr. Zia Bagdadi, June, 19, 1916, Chicago, Ill.

—————"THIS IS THE TIME"————

“Love is the foundation of everything”

Notes of Miss Ethel J. Rosenberg, London, England,
taken in Akka, January, 1909.

I ASKED Abdul-Baha what could be done to increase our numbers and make the work more effective.

He said the one essential, the only thing to do was that the members of the little groups should love each other very much and be devoted friends. The more they loved each other, the more the meetings would attract and draw others, and the more they loved, the more their influence would be felt. He said we must consider all people—not only be-

lievers—to be good. He hoped every one would be good.

He added, “I say this for you in English. I do not often do that; but I say also in English, that you may understand how much I mean it, that love is the foundation of every thing and that all must be good.”

While looking from the window, Abdul-Baha said: “We hear the murmur of the sea always continuing. It never ceases. Were it to cease, the world would

be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea; they also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few, the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are the knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever, but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced!"

A question sent by a Bahai: "What is the meaning of Christ's eating the fish and honey after his resurrection?"

Abdul-Baha answered: "All these things, the fish, the honeycomb, etc., are symbols and were meant to be understood spiritually, just as the resurrection itself was a spiritual resurrection. But because the people who received these teachings from the first teachers were ignorant, they understood them literally."

Abdul-Baha said: "We know that the body or form has nothing to do with spirit or spiritual conditions. When the spirit is disconnected from or leaves the body, that is no reason for thinking it can be re-absorbed or joined with the

whole of spirit, as the drops of water are absorbed or lost in the sea. The earth is one unit, yet how many beings and separate parts it contains! The body of man is one unit, yet it has an infinite number of separate and individual parts that compose it—such as eyes, fingers, etc.; so, in like manner, spirit is one, but consisting of many differentiated parts."

During a former visit to Akka, when conditions for the prisoners were most severe, Miss Rosenberg was deeply distressed and asked Abdul-Baha why he, who was so perfect, should have to endure such sufferings.

He answered: "How could they (God's teachers) teach and guide others in the way if they themselves did not undergo every species of suffering to which other human beings are subjected?"

Abdul-Baha says:

"If any troubles or vicissitudes come into your lives—if your heart is depressed on account of health, livelihood or vocation, let not these things affect you. These things should not cause unhappiness. Heavenly food has he prepared for you; everlasting glory has he bestowed upon you. Therefore these Glad Tidings should cause you to soar in the atmosphere of joy forever and ever. You must render thanks unto God forever so that the confirmations of God may encircle you all."

—————"THIS IS THE TIME"————

A New Friend from Persia

A Tablet introducing Mirza Mahmood Khan of Shiraz, Persia, who is studying at Valparaiso, Indiana:

"Through Mr. Wilhelm to the believers of America—upon them be greeting and praise! O ye real friends, O ye people of unity! His honor Mahmood

Khan is a true friend and is firm and steadfast in faith. He has traveled to the United States for the acquirement of material knowledge. Exercise toward him and show him respect and give him place in great assemblies."

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Elm 1, 72 (October 16, 1916)

No. 12

The Mystery of Sacrifice

Address delivered by Abdul-Baha during his visit to America in 1912.

THIS evening I wish to speak to you concerning the mystery of sacrifice. There are two kinds of sacrifice—one is the spiritual sacrifice. You have, of course, heard of the physical sacrifice. You have heard sacrifice spoken of in the churches but not the real truth.

They explain that reality in the form of superstition. It is recorded in the Gospel that his holiness Christ said, "I am the bread which came down from heaven. He who partakes of this bread shall find eternal life." And that he said the wine was his blood which he had sacrificed for the quickening of the world. Now these verses have been interpreted by the churches in a superstitious way, in such a way that it is impossible for human reason to accept it, nor can any wise man conceive of that interpretation.

They say his holiness Adam acted against the command of God and partook of the forbidden tree; thus he committed wrong and his transgression was transmitted as a heritage to the posterity of Adam. That is, they say that because of the sin committed by Adam, all his descendants have likewise committed transgression, that is, have become responsible, and that sin and transgression were inherited by all mankind; consequently, all men deserve punishment and must receive retribution. And then God spake to his kind Son, "Go thou forth and be a sacrifice, in order that I, the Lord,

shall, through you, forgive all mankind, so that the human race shall be delivered from that transgression."

But now we want you to consider this from the standpoint of reason, through the eye of reason. Can you conceive of his highness, the Divinity, who is Justice itself, punishing the descendants of Adam on account of the transgression committed by that man? Men are human, and yet when we see a governor, a ruler of men, punishing a son of a man who commits wrong, we look upon that ruler as an unjust man. We say, "Even if the father committed wrong, what was the wrong committed by the son?" There is no connection between the two.

Adam's sin was not the sin of posterity, especially as Adam is a thousand generations back of the man of today. When the father of a thousand generations committed a wrong, is it just that the present generation should suffer the consequences therefor?

Still greater proof is this: his holiness Abraham was a holy Manifestation of God. The generations following Adam, who is said to have committed the wrong, which should suffer punishment, included among them his holiness Abraham, his holiness Ishmael, his holiness Isaac, his holiness Jeremiah, and so on along the whole line of prophets who descended from Adam, like David, Solomon, and Aaron,—did all these go to the infernal

realm because of the deed committed by the first father, because of the mistake said to have been committed by the remotest ancestor, his holiness Adam?

The assumption is, that when his holiness Christ came and sacrificed himself, all the holy line of prophets who preceded him from Adam became free from sin and punishment. Consider that even a child could not justly make such an assertion. As they did not understand the meanings of the Bible, they created these interpretations to which we have referred.

Now as to the reality of the matter of sacrifice. It is true that his holiness Jesus Christ sacrificed himself, and he sacrificed himself for our sakes, but how did he suffer sacrifice? The true meaning of sacrifice will become manifest and evident. When his holiness Christ appeared, he saw that he must arise and oppose all the people and nations of this earth. He knew that all men would arise against him and would inflict upon him all manner of tribulations. There is no doubt that a person who would put forth such a claim would arouse the world against him and would not remain protected personally, and that undoubtedly his blood would be shed, nay, that his body would be rent into pieces, and there is no doubt therein.

But his holiness Christ, knowing what would befall him, arose and gave his message, suffered all tribulations, suffered hardships from the people and in the end offered his life as a sacrifice in order to illumine the world of humanity; he offered his blood as a sacrifice in order to guide the world of man. He accepted every calamity and every tribulation and he arose to guide men. Were he to desire to save his own life, and were he without wish to sacrifice himself he would not be able to guide a single soul. There was no doubt that his blessed blood would be shed. There was no doubt that he would be rent into pieces. Notwithstanding this, that holy soul accepted every calamity and offered his life so

that he might guide all men. This is one of the meanings of sacrifice.

As to the second meaning of sacrifice, he said, "I am the bread which came down from heaven." It was not the body of Christ which came down from heaven. The body of Christ came from the womb of Mary, but the Christ perfections descended from heaven. The reality of Christ came down from heaven. The spirit of Christ came down from heaven, the body of Christ came not down from heaven. The body of Christ was but human. Is there any question as to that body having come from the womb of Mary? It is obvious that it came from the womb of Mary. But the reality of Christ, the spirit of Christ and the perfections of Christ, all came from heaven. Consequently, by saying he was the bread which came down from heaven, he meant that the perfections which he showed forth were divine perfections which came from heaven; that the blessings within him came down from heaven; that the light within him came down from heaven. "He who partakes of this bread will never die." What is this? It is, whosoever assimilates these divine perfections which are within me will never die. Whosoever has a share and partakes of these heavenly bounties within me will never die. If a man takes unto himself these divine lights, then he shall find everlasting life. Do you see how manifest the meaning is? How evident? For whosoever acquires divine perfections and seeks heavenly lights from the teachings of Christ will undoubtedly live eternally. This is one of the mysteries of the mystery of sacrifice.

In reality his holiness Abraham sacrificed himself, for his holiness Abraham conveyed to men heavenly teachings, conferred upon them heavenly food.

As to the third meaning of sacrifice, it is this: If you plant a seed in the ground, from that seed a tree will become manifest. That seed sacrifices

itself to the tree that will come from it. The seed is outwardly lost, sacrificed, but the same seed which is sacrificed will be running through the tree, will be embodied in that tree, in the branches thereof, in the blossoms thereof and in the fruit. If the personality (I might say) of that seed, if the identical self of that seed had not been sacrificed to the tree which became manifest from it, there would have been no tree, no branches, no blossoms and no fruits forthcoming. His Holiness outwardly disappeared. His personality became hidden from the eyes, even as the personality of the seed disappeared, but the bounties, high qualities and perfections of Christ became manifest in the Christian community which Christ founded through sacrificing himself. When you look at the tree, you will see that the perfections of the seed, the blessings of the seed, the properties of the seed and the beauty of the seed are manifest in the branches, twigs, blossoms and fruit; consequently, the seed sacrificed itself to the tree. Had it not sacrificed itself to the tree, that tree would not have come into existence. Now his holiness Christ, like unto the seed, sacrificed himself for the tree of Christianity, and his perfections, his bounties, his favors, his light and grace became manifest in the tree of the Christian community for the coming of which he sacrificed himself.

As to the fourth meaning of sacrifice, it is this: that a reality shall sacrifice its own characteristics. It is this: that a man must seclude himself from the world of matter, from the world of nature, from the rules of nature and from the laws of nature, for the world of nature is the world of corruption. It is the world of evil morals; it is the world of darkness; it is the world of animalism; it is the world of ferocity; it is the world of bloodthirstiness; it is the world of rancor; it is the world of ambition; it is the world of greed; it is the world of struggle for existence; it is the world

of self-worship; it is the world of being lost in self-desire and lust; it is the world of nature. Man must strip himself of all these imperfections. Man must sacrifice all these characteristics which are peculiar to the world of nature.

Then, on the other hand, man must acquire heavenly qualities. Man must partake of the divine attributes. Man must become the image and likeness of God. Man must seek the bounty of the eternal, become the manifestor of the love of God, the light of guidance, the blessed tree, and become the depository of the bounties of God. Thus man must sacrifice the qualities and attributes of the world of nature for the qualities and attributes of the world of God. For instance, consider the iron. See the qualities that it has. It is black. It is solid. It is cold. These are the characteristics of iron. When the same iron imbibes heat from the fire, then it sacrifices its attribute of solidity for the attribute of fluidity. It sacrifices its attribute of darkness for the attribute of light imbibed from the fire. It sacrifices its attribute of coldness to the quality of heat which characterizes the fire, so that in the iron there remains no humidity, no solidity, no darkness. It becomes illumined; it gains warmth and fluidity, which are the characteristics of the fire. The iron sacrificed its qualities to the qualities and attributes of the fire. Likewise man, when separating himself from the world of nature, sacrifices all the attributes and exigencies of the world of nature, and the perfections of the kingdom become manifest and evident, just as the qualities of the iron disappeared and the qualities of the fire appeared in their place.

Every man trained through the teachings of God and illumined through the light of guidance, who becomes a believer in God and his signs, and is enkindled with the fire of the love of God, sacrifices the imperfections of nature for the sake of the perfections of

(Continued on page 115)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Elm 1, 72 (October 16, 1916)

No. 12

—————"THIS IS THE TIME"————

The Teaching Campaign—A Suggestion

IT has been suggested that we publish the names and addresses of the individuals through whom the five recent great Tablets were received, as well as the states mentioned in each territory, that all may turn to a center, as it were, in their respective territory as the first step in the Teaching Campaign:

MR. HOOPER HARRIS,

101 West 88th Street,
New York City, N. Y.

EASTERN TERRITORY—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey, New York.

MRS. HELEN S. GOODALL,

2550 Buchanan Street,
San Francisco, Calif.

WESTERN TERRITORY—California, Oregon, Washington, Colorado, New Mexico, Wyoming, Montana, Idaho, Utah, Arizona, Nevada.

MRS. MAY MAXWELL,

716 Pine Avenue,
Montreal, Canada.

NORTHERN TERRITORY—Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon, Franklin Islands, Greenland.

MR. JOSEPH H. HANNEN,

P. O. Box 1319,
Washington, D. C.

SOUTHERN TERRITORY—Delaware, Maryland, Virginia, West Virginia,
North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi,
Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma, Texas.

DR. ZIA M. BAGDADI,

1549 Ogden Avenue,
Chicago, Ill.

CENTRAL TERRITORY—Illinois, Wisconsin, Ohio, Michigan, Minnesota, Indi-
ana, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas.

It has also been suggested that each one communicate at once with their
respective center in order to be informed of the plans of its Teaching Committee,
which, doubtless, is already chosen and at work.

—*The Editors.*

—————"THIS IS THE TIME"————

The Green Acre Conference

Eliot, Maine

THE things which are particular
says Abdul-Baha, are human;
those which are universal are di-
vine. Judged by this test Green Acre
was, this summer, a center for the light
of the divine world. The program for
its meetings was varied and universal.
The new science, sociology, art, educa-
tion, the new study of comparative re-
ligions, the new vision of peace—all
were represented as so many rays of
the light of the new day.

Nearly everyone felt the spiritual at-
mosphere which enveloped the place.
One man told how he came to Green
Acre with prejudice in his heart, but
when he stepped off the car at the en-
trance to the Green Acre grounds he
realized that he was on holy soil. He
gazed at the Inn on the beautiful hill,
he looked at the river, "the river of
light." He was thrilled with joy and
his prejudice melted away. He met the
radiant people at the Inn. He caught
their spirit. "At last," he said, "I have
found my spiritual brothers and sisters.
After much wandering I have come

home." "Why," said another visitor
at the Inn, "I never saw so many happy
people together, nor people who so loved
each other." "It is," said a friend from
the Orient, "the most heavenly place I
ever visited." "I could not imagine a
summer passing without visiting Green
Acre," said another who had come for
the first time.

Many awoke in the early morning at
Green Acre conscious of a marvelous
spirit brooding over the place and flood-
ing it with light. They were so happy
with joy at the nearness of the divine
world that they could not sleep. They
were energized by the bread from
heaven. They felt all day long as though
they were sustained by invisible arms.

But words fail to put in "matter
moulded forms of speech" experiences
which are so divine. No one can know
Green Acre and its spirit until he goes
there and with receptive heart drinks
"the pure water of life."

Two important events characterized
the summer. One was the dedication of
the new Fellowship House, a beautiful

building, donated by the late Mrs. Helen Cole. On its broad veranda which overlooks the wide-spreading valley and river many glorious meetings were held. These meetings will grow more and more wonderful as each summer brings a new and divine outpouring of God's bestowals. But the very brightest event of the season was the return to Green Acre of its founder, Miss Sarah J. Farmer. She came back after her years of seclusion with a heart overflowing with thanksgiving to the God who was so good to her.

Every word about the success of Green Acre filled her with joy. She could not express enough gratitude to her Bahai brothers and sisters of the Green Acre Fellowship who had raised Green Acre to this pinnacle of spiritual unity and peace and radiance. She had lived to see her early dream realized, to see many nations and sects, races and religions joined together under the Green Acre flag, the flag of the peace that passeth understanding.

An Editorial Letter.

—————"THIS IS THE TIME"————

“The Treasure-Houses of God are filled with Bounties”

Address of Abdul-Baha at the home of Mrs. Krug,
New York City, December 3, 1912.

MRS. Krug is the cause of gathering you together here this afternoon. She has caused you to assemble here in the utmost of love. She has caused you to engage in the commemoration of God. It is my hope that this gathering will increase in number day by day, and that you will become daily more and more attracted, more spiritual and more illumined, that you will make extraordinary progress, that you will acquire from each other knowledge of the teachings of BAHÁ'Ó'LLAH, so that you may know how to teach the truth to others, that your hearts may become so attracted that the instant a question is asked, you will be able to give the right answer and that the truth of the Holy Spirit may speak through your tongues. Be ye helpful in the providence and favor of the Blessed Perfection, for his favors change a drop into an ocean, cause a seed to become a tree and make an atom as glorious as the sun. His graces are great. The treasure-houses of God are filled with bounties. God, who showed favors unto others, will certainly show favor unto you. I supplicate to the Kingdom

of Abha and seek extraordinary favors and confirmations in your behalf, in order that your tongues may become fluent, your hearts may be flooded with the rays of the Sun of Truth, even as a clear mirror, that your thoughts may expand, your comprehension become more intense and that you may progress on the plane of human perfections.

Until man himself acquire perfections, he will not be able to teach perfections to others. Unless man attain life himself, he cannot convey life to others. Unless he finds light for himself he cannot give light to others. We must, therefore, endeavor ourselves to attain to the perfections of the world of humanity, gain everlasting life, and seek the divine spirit, in order that we may thereby be enabled to confer life upon others, be enabled to breathe life into others.

You must, therefore, always supplicate before the Kingdom of Abha and seek eternal bounties from him. You must pray that your hearts may become filled with glorious lights, even as a purified mirror, then will the lights of the Sun of Truth shine thereupon. You must supplicate and pray to God every night

and every day and seek his aid and assistance, saying:

O Lord! We are weak, strengthen us. O God! We are ignorant, make us knowing. O Lord! We are poor, make us wealthy. O God! We are dead, quicken us. O Lord! We are humiliation itself, glorify us in thy Kingdom. If thou assistest us, O Lord, we shall become scintillating stars! If thou dost not assist us, we shall become lower than the earth.

O Lord! Strengthen us. O God! Confer victory upon us. O God! Cause us to conquer self and desire. O Lord! Deliver us from the bondage of the world of materiality. O Lord! Quicken us through the breath of the Holy Spirit, in order that we may arise to serve thee, to engage in worshipping thee and to exert ourselves in thy Kingdom with the utmost of sincerity. O Lord! thou art powerful. O God! Thou art forgiving. O Lord! Thou art Compassionate.

—————"THIS IS THE TIME"————

The Mystery of Sacrifice

(Continued from page 111)

the divine. Consequently, every perfect person, every illumined person, every heavenly individual stands in the station of sacrifice. I therefore hope, through the aid and providence of God and through the bounties of the Kingdom of Abha, that from the imperfections of the world of nature you may be entirely

separated and become purified from the selfish desires and receive life from the Kingdom of Abha and acquire heavenly virtues, and that the divine light may become manifest upon your faces, that the fragrances of holiness may reach your nostrils and the breath of the Holy Spirit may quicken you.

—————"THIS IS THE TIME"————

“Sacrifice of life is of two kinds”

Words of Abdul-Baha. Extracts from the *Diary of Mirza Ahmad Sohrab.*

ABDUL-BAHA spoke to us about the lives of several Persian Bahais who have made all sacrifices and yet they think they have done nothing.

“Such souls are the jewels of existence,” he said.

Looking up at the star Venus, which was shining in the horizon like a blazing torch, Abdul-Baha said: “Do you see that brilliant star? I declare . . . that it is my fondest hope to see each one of the believers of God shining like unto this star. I wish for them this illumination; I desire for them this luminosity, so that they may rejoice the hearts and spiritualize the souls. But alas! How often they let the cloud of the ego darken the horizon and thus

prevent the stars of their divine verities from shining.” Here he stopped and looked again earnestly at the brilliant orb, and said: “It shines clearest at the early dawn. So, at this dawn of the Sun of Reality the stars of our lives must glisten and gleam in the darkness of the world.”

Truly I say unto thee, every maid-servant who arises in this day in the mystery of sacrifice in the path of God will become one of the stars of guidance in the supreme horizon; all in the heaven and earth will be illumined by her face; the angels of the Supreme Concurrence will speak in her praise and she will be

encompassed with the favors of the Kingdom of Abha.

As long as one has not taken a portion of the mystery of sacrifice, it is impossible for him to attain to the Kingdom of God. So long as you do not have the cup free from every sort of liquor is it possible for you to put good and pure water therein?

Sacrifice of life is of two kinds. To be killed for the Cause is not so difficult as to live for it in absolute obedience to

the commands of God. To attain to the condition of Mirza Abul Fazl who cares for nothing in this world save to write something for the Cause that will be of benefit, or like Mirza Hyder Ali who cares not for money, clothes, or even food, but only to teach someone something about the Kingdom,—is real attainment to the plain of sacrifice! And without attaining this condition all effort is without any final result. One who cares for love, for husband, wife or children more than for the Cause of God has not attained.

—————"THIS IS THE TIME"————

When the Mirror is Free from Dust

Words of Abdul-Baha to nineteen Bahais at Hotel Victoria,
Boston, July 25, 1912.

I AM very happy to greet you here today. This is the second time the breeze of God has wafted over Boston. I am expecting results from this visit. I hope my coming to Boston may not be fruitless. The result is to be this: That the individual may be released from self, also from desire, and may be freed from satanic suggestions. May the mirrors be freed from dust, that the Sun of Truth may be reflected therein. There are two kinds of susceptibilities in man—the natural emotions (these are like dust on the mirror) and the spiritual susceptibilities which are merciful characteristics, heavenly.

There is a power that cleans the dust from the mirror and transforms it into intense brilliancy and radiance, so that these susceptibilities chasten and utterly destroy the dust and the heavenly bestowals may purify the hearts.

What is the dust on that mirror? Love of the world, greed, envy and love of luxury, of comfort, of desire for the self, haughtiness, self-interest—all these are like unto dust. They cover the mirror so

that the reality of the sun cannot reflect its rays. The natural emotions are blameworthy and are like rust and deprive the heart of the bounties of God. But sincerity, justice, humility, evanescence, love for the believers,—these will free the mirror from dust, will make it radiant so that it may receive the rays from the Sun of Truth.

It is my hope that you may consider this matter, that you may search your own imperfections and do not think of the imperfections of anyone else, and strive to be free from imperfections. The souls who are heedless are always trying to find faults in others. Take the hypocrite—what does he know about the faults of others? He must find them in himself. This is the meaning of the *Seven Valleys*. It is for human conduct. As long as man does not find his faults, he can never become perfect. It will be fruitful for man to find his own imperfections and change them into perfections. The Blessed Perfection says: "I wonder at the man who does not find his own imperfections."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Kudrat 1, 72 (November 4, 1916)

No. 13

The Three Realities

Address by Abdul-Baha at "The White Lodge," Wimbledon, England, Friday evening, January 3, 1913.

HOW beautiful it is to organize such lovely gatherings that are not based upon the pursuit of the material principles of life! Such gatherings belong to the study and the investigation of spiritual facts. . . . The spiritual power has gathered us together. Our aim is to discover the realities of phenomena. When we ponder over the reality of the microcosm, we discover that in the microcosm, or the little man, there are deposited three realities. Man is endowed with an outward or physical reality. It belongs to the animal kingdom because it has sprung out of the material world. This side of life, or the first reality, is darkness and gloom because the world of matter is the world of darkness. This is the animalistic reality of man which he shares in common with all animals.

Man, however, enjoys a second or higher reality which is the intellectual reality that comprehends all phenomena, or is infinite as regards the phenomena. It is a governor, victorious over the world of matter. It discovers and unfolds the realities of sentient beings; it "explodes" the laws of nature, because from a physical standpoint it is superior, above and beyond the laws of nature.

When we ponder over the morphology of the human body we find that man, like any other animal, is subject to the laws of nature. All creation is the cap-

tive of nature; it cannot deviate one hair's breadth from the mandates of nature. For example, the fire is circumscribed and limited within the boundaries of the laws of nature and it cannot transcend any laws laid down by nature. This globe of ours is the captive of the postulates of nature; it cannot deviate one hair's breadth from the laws of nature. All the stellar bodies in this infinite universe, notwithstanding their colossal size, cannot deviate from the laws laid down for their coursings by nature; they are the prisoners of nature; they cannot go out of the circle or the circumference which is allowed for their journeyings. The great shoreless sea is the prisoner of nature. The vegetable kingdom in its entirety is a captive of nature. The animal kingdom is a captive of nature. All this will show you that these phenomena cannot go beyond the limits set by nature. Likewise man, as far as his first reality or his physical life is concerned, is also a prisoner of nature.

But the reasonable or intellectual reality with which man is endowed enables him to transcend the laws of physical nature. For example, according to the laws of nature man is a denizen of the earth; he must walk upon the earth, and, because he is born on this globe, he belongs to this earthly life. This is a regulation of nature. But man, through

his intellectual power transcends this law of nature, discovers the science of aviation and flies in the air like a bird. He becomes like a fish and goes to the very depths of the seas. He builds a great fleet and sails over the seas. It is, therefore, an indubitable fact that man is able to transcend the laws of nature; this intellectual reality of man conquers nature. Through it man is enabled to make a fruitless tree fruitful. He transforms the wild woods into fruitful orchards. He changes the plains of thistles and thorns into lovely meadows and rose gardens. Then there is the electrical energy which breaks the very mountains. Man through the application of intellectual force takes this electrical energy and makes it a captive within the incandescent lamp. According to the postulate of nature his voice is a free activity. Man takes it and makes it a prisoner within a box—a phonograph. Man through this power is enabled again to communicate with the east and the west within a few minutes. Through this intellectual power while he is in Europe he is able to discover America. This is an extraordinary power! He may live all his life in the east and yet through this power may organize great affairs in the west. All these sciences that we enjoy were the hidden and recondite mysteries of nature but man was enabled to discover these mysteries and out of the plane of the unseen he brought them into the world of the seen. All the artistic accomplishments and undertakings which we have today were once the secrets of nature; man discovered them and brought them to the plane of visibility. In short, the exploration of the secrets of nature seem to be very numerous. Therefore the citation of these facts will demonstrate to you that man is superior to nature. He is, in fact, its governor, although his physical reality is a captive of nature. It is then self-evident that in man there exists an intellectual reality which is superior to his physical reality.

There is, however, a third reality in man, that is the spiritual reality. Through that medium come spiritual revelations. This is a celestial power which is infinite as regards the intellectual as well as the physical realms. This power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality which belongs to the divine kingdom. This celestial reality, or the third reality, delivers man from the material world. It is the power which enables man to escape from the world of nature.

This is proven from scientific as well as spiritual evidence. When we ponder and look over phenomena we observe that all have their origin in a single element. This single atomic element travels and has its coursings through all grades of existence. I wish you to ponder over this carefully. This single element has been in the realm of the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having completed its travellings through the mineral kingdom it has ascended to the vegetable kingdom and in this kingdom it has had again its travellings and transformations through myriads of images; sometimes it has been a grain, again it was in the form of a leaf, anon it was a flower or an animal, a tree, or a blossom! Then it attains to the stage of fruition and is a fruit. This single primordial element has had its transformations through these infinite forms and images. Again in the human kingdom it has its transferences and coursings through multitudes of forms. In short, this reality or this single primordial atom has had its numerous travellings through every stage of life and in every stage or form it was endowed with a special and peculiar virtue. Therefore the great and divine philosophers have had an epigram as follows: "All things are involved in all things." Every single phenomenon has enjoyed

the favors of God, and in every form of these infinite electrons it has had its perfections or virtue. This, I hope, is evident and clear to you. This flower once upon a time was the soil; the animal eats it; it ascends to the animal kingdom. Man eats the body of the animal and there you have the ascension into the human kingdom, because all phenomena are the eaters and the eaten. This breath we respire is it not true that there are many thousands of infinitesimal microbes in it, each one of these microbes going into the constitution of our body? And this will show you that the lower forms of life can be transmuted into the higher realms of existence. Therefore, every primordial atom of these atoms, single and indivisibly, has had its courings throughout all sentient creations, going constantly into the make-up and aggregation of elements. Thus you have the conservation of energy and the infinitude of phenomena, the indestructibility of phenomena, changeless and immutable because life cannot become annihilated. The utmost is this; that the form, the outward image, throughout these changes and transformations is dissolved. The realities of all phenomena are immutable and unchangeable. Extinction or mortality is nothing but the transformation of pictures and images but the reality back of these images is eternal.

Every reality of the realities of life is one of the bounties of God. Some people believe that the divinity of God had a beginning. Therefore with this principle they have limited the downpour of the bounties of God. For example, they think that there was a time when man did not live, and that there will be a time in the future when the race of man will be destroyed, that there was a time when this globe did not exist. Such a theory circumscribes the power of God, for how can we understand the divinity of God but through the manifestation of his qualities? How can we understand the fire? Through its physical

heat, through its flame. Were not heat and flame in this fire, naturally we could not say that the fire existed. The illumination of the lamp is through electrical energy and if we believe that there was a time in this world when this electrical energy was not in existence, then that is equal to the statement that there was no life at all. Or, take another example, the sun; let us say that there was a time when the sun was not endowed with rays and heat. That is equal to saying that there was no sun, because the very existence of the sun is demonstrated through its heat and rays. If there was a time when God did not manifest his qualities, then there was no God, because the attributes of God presuppose the creation of phenomena. For example, we say God is the creator. A creator must of necessity create. We say God is the provider. The provider must have someone to provide for. We say God is omniscient. Then omniscient knowledge is the consequence of omniscience. Therefore, as long as God has been God there has been creation, there have been the creatures. God has no beginning and his creation has no ending, for the bestowal of God is never failing. The effulgence of God cannot be suspended. The sovereignty of God cannot be interrupted. If we conceive a beginning for the universe of creation then we have conceived for the dominion and sovereignty of God a beginning which is a false theory. In reality his sovereignty is without beginning and without ending. Can we ever dream or conceive of a king without subjects, without an army, without a kingdom? Is it possible? No. A king is in need of a kingdom; he is in need of an army; a king is in need of wealth. Now as long as the kingdom of God, the sovereignty of God, is eternal, the creation of this universe throughout eternity is presupposed.

When we look at the reality of the subject we will see that the bounties of God are infinite, without beginning and

(Continued on page 124)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Kudrat 1, 72 (November 4, 1916)

No. 11

—————"THIS IS THE TIME!"————

The Teaching Campaign—A Plan

ABDUL-BAHA has inaugurated a new epoch in the Cause and has given a work to the American Bahais which, at this time, is not possible elsewhere.

His new commands in the five stirring Tablets recently received, are *creative*, and they will establish a general unity which will be "the secret cause of the illumination of the hearts of humanity" (Western States Tablet).

The point of unity gained at the Bahai convention last April was only partial, in that only a few, comparatively, could take part. The same condition obtained at Green Acre, where a *fortaste* of the unity that is to come was experienced. Great as this was, the masses of Bahais were deprived. But now, the *general* point of unity established by Abdul-Baha through his Tablets can be recognized by all the friends, and a wonderful opportunity is given for a general response to his Call—spiritually and materially. And, through their sympathy for those who have not yet been illumined, and their desire that the light be carried to the dark places, they will learn what the service of *sacrifice* means, and the mites and dollars will flow into the teaching treasury.

The sum for the teaching-fund, now set aside by only a very few of the friends, will sometime become exhausted, and a reserve fund will be needed.

When all the believers send contributions for the expenses of the *appointed* teachers, the effort of responding to Abdul-Baha by sending them out with the glorious Message of glad tidings will be successful.

This fund should be entirely apart from all offerings that have been pledged to the Mashrak-el-Azkar fund. Surely, the latter will be greatly increased when the Cause is more widely spread.

Would it not be well to divide the responsibility of the care of the teachers fund in the following way?—

At each center where the original Tablets were addressed let a treasury-committee of three be chosen to receive and care for the contributions, and one treasurer be chosen in each assembly to receive and forward contributions to the treasury-committee of the center belonging to its section. For instance, the Northeastern assemblies to forward to the New York center; the Central assemblies to the Chicago center; the Southern assemblies to the Washington center; the Western assemblies to the San Francisco center, and the assemblies of Canada to the Montreal center, and Bahais in all outlying districts belonging to the different sections, sending offerings to their nearest assemblies (to be forwarded to the centers); or, if they prefer, they may send direct to the three treasurers at their center. (Having three treasurers at each center divides the responsibility so that, in the absence of one, the others can act. It is assumed that the Bahai to whom the Tablet was addressed, in each of the five centers, respectively will inaugurate the plan.)

A correspondence between all the believers, called forth by this simple plan, will strengthen the Bahai bond.

If these plans are adopted the STAR OF THE WEST will publish the names and addresses of the five treasury-committees; and will the friends in these centers, as soon as they have chosen the treasury-committee, send the names and addresses to us?—or if other plans are found more suitable, we will be pleased to publish them.

—The Editors.

—————"THIS IS THE TIME"————

Recent Tablet from Abdul-Baha

Translated by Mirza Ahmad Sohrab, Haifa, Syria, March 7, 1916.

Received by Helen S. Goodall and Ella G. Cooper,
August 8, 1916.

To the friends of God, men, women and children in the photograph of the First International Bahai Congress, San Francisco, California—Upon them be greeting and praise!

O you real friends and lovers of the Kingdom of God!

In these days the scroll of the photograph of the blessed faces of those pure souls, which was taken during the Panama-Pacific International Exposition, was received.

Praise be to God, that the faces are radiant, indicating the sanctification of the hearts. All those who have looked at the photograph have obtained immediate joy—outflowing, and inexhaustible.

I beg infinite grace from the Kingdom of God for each one of those friends who were present in that gathering, wishing for them heavenly powers so that the members of that congress may irradiate the white rays of the Sun of Reality to all parts and illumine the cities, counties, towns and villages of the United States.

The magnet whereby to attract these favors and bounties, is firmness and steadfastness.

Upon you be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

“Towards the orphans the utmost consideration must be shown”

Portion of a Tablet revealed by Abdul-Baha for Mrs. Cora Ditmars, of Spokane, Washington.

O thou happy and blessed one!

In this holy Cause the question of the education and the maintenance of the orphans has the utmost importance. Towards the orphans the utmost consideration must be shown, they must be taught and instructed; especially the teachings of his holiness BAHÁ'Ó'LLAH must be given freely to every orphan according to the means at hand. I beg of God

that to the orphaned children thou mayst become a kind father and mother, to quicken them with the fragrances of the Holy Spirit—thus they may attain to the age of maturity, and each one may become the real servant of the world of humanity—nay rather, they may become as bright candles in the assemblages of mankind.

—————“THIS IS THE TIME”—————

“I never ask anyone to send me money”

A Talk Given by Abdul-Baha to Mr. Remy and Mr. Latimer at Haifa, October 15, 1914.

WHEN you return to America say to all the believers in my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in my name, know that it has no connection with me. I am free from it. Whosoever asks for money for me, does so of his own volition. There are some people who desire to collect money under all kinds of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs. I never ask anyone to send me money.

Whosoever loves money does not love God and whosoever loves God does not love money.

On the other hand, if some of the believers voluntarily desire to help and assist one another or some philanthropic institutions, whose objects are for the public welfare and progress, it is very good and praiseworthy. I do not desire that anyone shall ask money in my name for any affair. The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement.

The believers must live such an independent life that if one comes and begs them to accept money, they should refuse him. As long as the souls are not severed, how do they expect to journey along the ideal path?

On the eve of my departure from New York, I told a number of believers that his holiness Christ has stated that “when you leave a city, shake its dust from off your feet.” So far, very few people have lived according to this best, but it is my will to live accordingly. Before coming to America, the believers of God, through Mirza Ahmad Sohrab, offered for my traveling expenses \$16,000 but I did not accept one cent. Man must live in the utmost sanctity and purity and he must ever think to assist others and not beg assistance from them.

In short, may you ever be confirmed and assisted. May you ever be illumined; may you ever be the means of the guidance of the people; may you ever breathe the breath of life in the hearts; may you be the signs of mercy to all mankind. May you be the shining lamps of severance and detachment in this dark world

—————"THIS IS THE TIME"————

“We must arise to accomplish that which is required by the Lord”

Talk Given by Abdul-Baha, Tuesday Morning, December 3, 1912,
at 780 West End Avenue, New York City.

I HAVE been in your gatherings many times. I have not attended one-tenth of the number of meetings in other cities which I have attended in this city, but with you I have been in meetings day times, during evenings, with you individually, with you collectively, and I have told you the teachings and exhortations of his holiness, BAHÁ'O'LLAH. I conveyed unto you the glad tidings of God, I explained unto you the wishes of the Blessed Perfection; that which is conducive to human progress have I explained to you, and that which leads to the most great humility. I have given you a thorough explanation of the teachings of BAHÁ'O'LLAH.

Now the time is well nigh when I shall leave you, and I cannot appear in your assemblages, for I have a great deal to do, and I have to go away day after tomorrow. I therefore look upon this gathering of ours today as the farewell gathering.

I am pleased with you all. I am very much rejoiced because of you all, because you have all shown the utmost kindness towards me; the utmost affection have you demonstrated towards me. I desire that his holiness, BAHÁ'O'LLAH, be pleased with you, that you may keep the promises and confirmations of BAHÁ'O'LLAH. The promises of BAHÁ'O'LLAH, the requirements that BAHÁ'O'LLAH has made of you are these: that your hearts must be illumined, your souls must be rejoiced with the glad tidings of God, your morals must be spiritual morals, your conduct must be an evidence of faith and assurance,

you must be in the utmost of sanctity and purity and in the high degree of love and attraction toward the Kingdom of Abha. You must become the lamps of BAHÁ'O'LLAH so that you may give eternal light, that you may become evidences and proofs of the truth of BAHÁ'O'LLAH, so that as men consider your deeds and conduct they will see the signs of purity and chastity therein and see the heavenly illumination clearly in your deeds, so that all men may say, “Verily, ye are the proofs of BAHÁ'O'LLAH. Verily, BAHÁ'O'LLAH is the true One; he is the one of truth, because he has trained such souls, each of which is a proof of himself.” Ye must so live that they may say to others, “Come and see the conduct of these souls, come and listen to their words, come and witness the illumination of their hearts, come and see the traces of the love of God within them, come and see praiseworthy morals in them, come and find the foundation of the oneness of humanity within them. What greater proof can there be than these persons as to the truth of BAHÁ'O'LLAH?”

It is my hope that everyone of you shall be a crier unto God, proclaiming his truth, either through his words or through his deeds or through his thoughts. Let your deeds and utterances be a proof that you are of the kingdom of BAHÁ'O'LLAH. These are the duties enjoined upon you by BAHÁ'O'LLAH.

His holiness, BAHÁ'O'LLAH endured great hardship, no night did he find rest, no day did he gain peace. He was constantly in great calamity. Now he was

in prison, now under the chains, now an object of threat, brought by a sword, and finally leaving imprisonment he ascended from here to the heaven of God. He endured all these hardships for our sakes; he suffered all these deprivations for our sakes. Therefore, we must be faithful towards him, we must not follow the selfish desires of our fancies. We must arise to accomplish that which is required by the Lord.

It is my hope that you will arise to live in accord with all these teachings

and exhortations, so that we may all be strengthened in accomplishing them, so that we may reach the paradise of the spiritual kingdom, and diffuse the lights of the Sun of Truth and cause the waves of the Most Great Ocean to reach all the souls, so that this world of earth may be converted into the world of heaven, this devastated ground be converted into a delectable paradise, and this jungle of confusion be converted into a paradise of Abha.

—————"THIS IS THE TIME"————

The Three Realities

(Continued from page 119)

without ending. The greatest bounties of God in this phenomenal world are his Manifestations. (i. e. the great prophets). They are the greatest bounty. These Manifestations are the suns of the reality. Therefore, for the appearance of the holy divine Manifestations of God there has been no beginning and for the appearance of the holy divine Manifestations of God in the future there is no ending whatsoever, because God is infinite and his grace cannot be limited. And if we ever dare to circumscribe his grace within certain limited spheres, then we have as a necessity circumscribed the reality of divinity which is all-powerful. Therefore the perfect man ever beholds the rays of the sun, he ever expects the coming of the effulgence of God, he ever gazes at the grace and bounties of God, he ever ponders over the omnipotent God, and he knows of a certainty that the reality of divinity is not finite. His names and his attributes are not finite, his graces and bounties are not limited and the coming of the Manifestations of God are not circumscribed. This fact is self-evident and manifest.

Those people who have harkened to the teachings of BAHÁ'Ó'LLÁH—Hindus, Mohammedans, Christians, Zoroastrians, Buddhists, Jews—such people have discarded their past rancour and are associating with the utmost love and unity. Take my example and see with what degree of love I am associating with you tonight, loving you with all my heart and soul. In the same way all those people are living together, with the utmost accord and unity, to such an extent that they are ready to sacrifice their possessions and lives for each other; and to such an extent has the transformation been wrought that they are ever self-sacrificing for each other. Were you to enter into any (Bahai) gathering in the Orient, it would be very hard for you to discover who is a Christian and who is a Jew, or who is a Zoroastrian, for they are just like so many flames which have become one big flame. (Applause) All these different faiths are merging into one great faith.

(Reprinted from *The Path* of February, 1913.)

—————"THIS IS THE TIME"————

“O ye people! Draw nigh unto It
(*The Branch*) and taste the fruits of
Its Knowledge and Wisdom”

O YE PEOPLE! Do ye flee from the mercy of God after it hath encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the mercy of God, and deprive not yourselves thereof. Verily, whosoever turneth away therefrom will be in great loss. . . .

Verily, the ocean of pre-existence hath *branched* forth from this most great ocean. Blessed therefore is he who abides upon its shores, and is of those who are established thereon. Verily, this most sacred temple of Abha—*the Branch of Holiness*—hath branched forth from the Sadrat-el-Muntaha.* Blessed is whosoever sought shelter beneath it and is of those who rest therein!

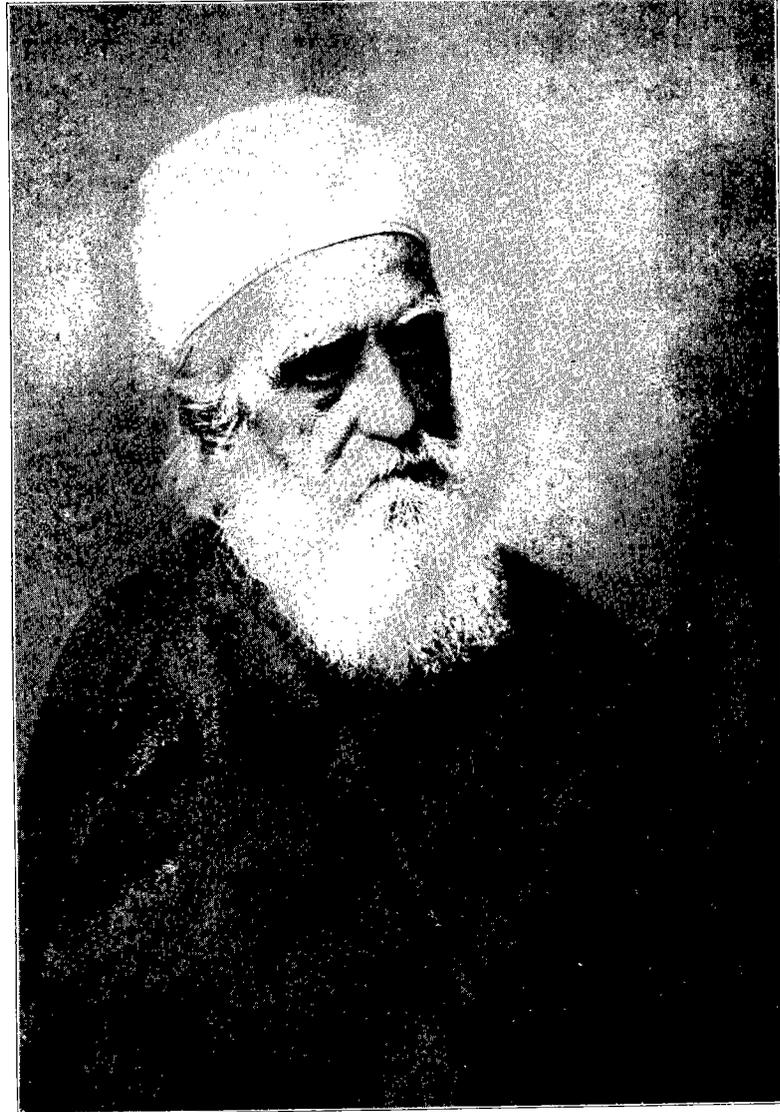
Verily, the *Branch of Command* hath sprung forth from this *Root* which God hath firmly planted in the ground of the will, the *Limb* of which hath been elevated to a station which encompasses all existence. Therefore, exalted be He for this creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! Draw nigh unto it (*The Branch*) and taste the fruits of its knowledge and wisdom on the part of the Mighty, the Knowing One. . . .

O people! Praise ye God for its manifestation (*The Branch*), for verily it is the most great favor unto you and the most perfect blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto God, and whosoever turneth away from him hath turned away from my beauty, denied my proof and is of those who transgress. Verily, he is the remembrance of God amongst you and His trust within you, and His manifestation unto you, and His appearance among the servants who are nigh. Thus have I been commanded to convey to you the message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His angels, then His messengers, and then His holy servants. . . .

Extracts from *The Tablet of The Branch*.
From the Supreme Pen of BAHÁ'Ó'LLAH.

*A tree planted at the end of the road for the guidance of the traveler. Here it refers to the Manifestation of God, BAHÁ'Ó'LLAH.



THE CENTER OF THE COVENANT
THE GREATEST BRANCH
ABDUL-BAHA ABBAS

"When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him-Whom-God-hath-purposed, who hath branched from this Pre-Existent Root." — Words of BAHÁ'O'LLAH.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Kowl 1, 72 (November 23, 1916)

No. 14

"This Movement is Stupendous and of Paramount Importance"

Tablet Revealed by Abdul-Baha, the Center of the Covenant.

HE IS GOD!

O God! O God! Thou dost behold me, how my forehead is laid upon the dust of humility and submission and how my face is covered in the ground of the threshold of thy singleness. O thou my Lord, the Unconstrained! Thou seest me lowly and contrite, supplicating, entreating and imploring toward the Kingdom of thy light by day and by night, that thou encircle us with the eye of thy providence and the glances of the outlook of thy mercifulness.

O Lord! Forgive our sins, pardon our shortcomings and deal with us through thy grace and generosity under all circumstances. O our Lord! We are sinners, but thou art the merciful forgiver. We are transgressors, but thou art the clement pardoner. Absolve our iniquities, remove our sorrows, destine for us through thy bestowal severance from the world, occupation with thy mentioning, enkindlement with the fire of thy love, perpetual contemplation of thy signs, the knowledge of thy words, meditation over thy verses and the attraction of thy lights.

O Lord! O Lord! These are thy servants; they have turned their faces toward thy countenance and they have resolved their joy and happiness in thy favor and bounty. Strengthen their backs in thy obedience. Reinforce their lives in thy adoration. Perfume their hearts with the fragrances of thy holiness. Ordain for them presence in the paradise of thy meeting. Suffer them to become such servants as peruse the verses of unity in the assemblages held in thy name; that attract the rays of singleness from the lamp of thy bestowal; as those drawn towards thy beauty, humble before thy glory; who have abandoned aught else save thee and are relying upon thy protection and preservation; as those rendered meek by the sway of thy Word, made submissive before thy beloved ones; as those diffusing thy fragrances, disclosing thy mysteries, informing people with thy teachings and suffering mankind to become rejoiced through thy glad-tidings. Verily, thou art powerful over that which thou willest and thou feedest whomsoever thou desirest with thy hand. The world and the Kingdom belong to thee and thou art the mighty, the omnipotent and the beloved!

O ye believers of God! O ye dear friends of Abdul-Baha!

The goblet of the Covenant is overflowing and the outpouring of the bestowal of the Luminary of Effulgence is manifest and apparent in the regions from behind the invisible world, like

unto the radiant moon. The twilight of the Moon of Guidance is scattered and the grace of the Orb of the Beauty of Abha is continuous and renowned. The fame of the grandeur of the Most Great Name hath reached the East and the West and the call of the Cause of the

(Continued on page 130)

STAR OF THE WEST

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(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Kowl 1, 72 (November 23, 1916)

No. 14

Latest Word from Abdul-Baha

In a letter dated October 25, 1916, to Mirza Ali Kuli Khan, recently received, Mirza Ahmad Sohrab advises Khan that the beloved Abdul-Baha has addressed three Tablets to Khan, one in his own name, one to Khanom, his wife, and one to the American Bahais, concerning him, his family and household, and his relatives.

The last of the three Tablets has just been received by Khan, through Mr. Joseph H. Hannen, of Washington, D. C., in a letter from Mirza Ahmad Sohrab, in which Abdul-Baha addresses himself to the American believers as follows:

To the Believers of God in America!—Upon them be greeting and praise!
O ye believers of God!

It is a long time that his honor Ali Kuli Khan is engaged in the service of the Cause of God; therefore I love him. Regarding the niece and the relatives of Khan who are in America, their aim is likewise good, and the believers of God must exercise toward them the utmost kindness. For these souls are strangers, and hospitality must be shown towards strangers. Should you hear contrary and conflicting stories concerning them, do not accept those stories. I beg of God that that family—that is Khan, and the relatives of Khan—may be happy in that strange country, and that the believers may show them kindness and consideration.

Man is worthy of honor and merits respect, especially a stranger. The friends of God must become the cause of the consolation of every stranger—unless he is a corrupt and wicked person. They must be the means of joy for every sorrowful one, a protective shelter for every fearful one, and a true friend and sympathizer to every friendless one. This is the reward and compensation of every human being. I hope you may become assisted therein. Upon ye be greeting and praise.

(Signed) ABDUL-BAHA ABBAS.

Then Mirza Ahmad says: "Praise be to God, that the health of Abdul-Baha is well. At present he lives in Bahjee with his holy sister; Monnavar Khanom, his daughter, and one of his grand-daughters."

[Following its usual custom this issue of the STAR OF THE WEST emphasizes "The Center of The Covenant" in the person and function of ABDUL-BAHA, inasmuch as the Twenty-sixth of November is the "Feast of the Appointment of The Center of The Covenant."—*The Editors*]

The turning of the pages of the "Book of the Covenant"

Extracts from an Address delivered by Mrs. Isabella D.
Brittingham, in Chicago, November 5, 1916.

THERE are two parts to this Book. There is the collective Book; but back of it is the reality—that creation which made the "Center" of the Covenant—Abdul-Baha, the real Book. He tells us that the Covenant means, "the power and authority that BAHÁ'O'LLÁH has given to him.

Nine days after the great ascension* of BAHÁ'O'LLÁH, Abdul-Baha took a few Oriental believers into the Holy Tomb, and in their presence, the "Book of the Covenant" (*Kitab-el-Ahd*) was read. That turned for the world the first page of the real "Book of the Covenant." Hadjai Hassan Khorassani, who was one of those present, told me of this when en route to Akka in 1901.

In 1893 another page was turned. The Message of the Kingdom was first heard in America, covering a period of several clouded years.

Again a page of that Creative Book was turned when, for several years following this Message, American believers visited (at Akka) the presence of that Book shining from the mirror of Abdul-Baha and returned, confirming the glad tidings.

Another turned page followed: The page of the pioneer work in America—in which period the proclamation of those wonderful glad tidings was made in assemblies, in assembly vicinities, from east to west, from north to south, blazing a trail and hewing the way in the wilderness, as it were, for the coming of the Great Seed-sower. During that period, in order to meet the limitation of any human conceptions, Abdul-Baha ever described himself as the servant, or slave, of the servants of God.

In 1912 that Seed-sower came to America, and his presence changed the face of our country as well as that of the world. He turned another page of the real "Book of the Covenant," at that time adorning it with the *Tablet of the Branch*, which the Infinite Creator had revealed through BAHÁ'O'LLÁH for the world. In that Tablet Abdul-Baha is proclaimed: "The most sacred Temple of Abha." What is the meaning of the title, "BAHÁ'O'LLÁH?" It is "THE GLORY OF GOD." That "Glory," continued in manifestation, is shining in this hour from "the most sacred Temple of Abha." The "Branch" is dependent upon the "Pre-existent Root," as the divine sap pours upward through the Greatest Branch (or Trunk) and finds its greatest expression thereupon, in the fruit which contains the *Creative Seed*.

We must always call him "Abdul-Baha," for he has chosen that title for himself. This has to do with his individual offering of servitude and sacrifice. This is his personal station. But seeing eyes behold this station as the altar upon which burns the flame of the Covenant, and which is the "Book of the Covenant."

Upon all of the pages of this Book is unfolded in golden words and letters the Mashrak-el-Azkar. The presence of the Covenant is the one who calls himself "Abdul-Baha" is the spiritual Mashrak-el-Azkar—of which the edifice soon, God grant, to be built in Chicago, is the outer symbol—and he has said that radiant pure hearts are (to build) this Symbol Temple. That is, he is building

*Death of BAHÁ'O'LLÁH, May 28, 1892.

a Temple, not made with hands, of hearts who are becoming severed and molded by the fire of the love of God. This spiritual Temple of severed souls, this spiritually purified collective unit of radiant hearts, will receive the descent of his spirit after his great departure, and be confirmed to complete this outward and visible symbol, the foundations of which he is now laying.

The latest page of the "Book of the Covenant" has just been turned. Upon it is inscribed the five great Tablets to North America containing the greatest call which has ever come from that presence, to arise and awaken and summon all the sleeping portions of this country, to the Kingdom of God.

Never has there been heard upon the earth such a call! We, as Bahais, are all in one station. This has long been stated by Abdul-Baha. Thus there rests equally upon each and all responsibility to respond in some way, to this great command. How is it to be met? Through the mystery of sacrifice. What is this mystery of sacrifice? It consists of the absolute evanescence and laying down of every hindrance upon the Holy Threshold, and thus arising in pure response; and *in arising not at some future period, but NOW*. Thus determining to burn every veil of delay or hindrance of the (subtle) self, the confirmations appear out of the invisible horizon "whereof the spirits receive the Light," and sacrifice becomes transformed into a chalice of bestowal. Only in this way will all of the barren parts of North America become illumined.

A superhuman effort is demanded. This proves the greatness of this page, and the test of fidelity to its call. *It is not to be postponed to some indefinite future*. When Abdul-Baha left America in 1912 he said he had sown the pure seeds and that it was now the turn of the believers to "Act! Act! Act!" It is the time for the teaching of *new souls!* Each one of the older believers should be teaching a class of *new souls*. Our responsible response to those Tablets is only limited by ourselves. This new call has nothing to do with our past services. Past calls and the responses thereto are recorded on the earlier (turned) pages of the "Book of the Covenant" and belong to those past periods.

A new page demands a new arising, to which the offering must be that of fuller consecration and greater activity than ever before! It involves this response from us, and this definite proof of our spiritual life. *The days of negation* are ended. The presence of the "Center" of the Covenant will not be with us very much longer. His departure will judge our deeds, as to real severance and *actions, now!* This constitutes our firmness in the Covenant. Abdul-Baha has given us its definition. He tells us it "is love, and obedience to his commands." And "It is not mere words. The command is explicit."

—————"THIS IS THE TIME"————

"This Movement is Stupendous and of Paramount Importance"

(Continued from page 127)

Blessed Perfection (BAHA'O'LLAH) hath encircled the North and the South. The fragrances of sanctity are being wafted and the breeze of life is passing by. The Word of God is upheld and the everlasting glory is revealed. The lamp of divine unity is ignited and the flame of clemency is glowing. From every direction the call of "Ya-Baha-el-Abha!" is raised and in the Orient and in the Occi-

dent the teachings of God have struck wonder to the heart of every thinker. Pamphlets and periodicals are being published and circulated in America, Europe and Africa. A section of the press is engaged in praise and eulogy, and another section of the press is awakening the interest of the nations by exclaiming: "This Movement is stupendous and of paramount importance."

Some people express wonder and astonishment; others complain bitterly on account of their intense prejudices. One of the nations says: "After the departure of his holiness Christ only a limited number of people were his disciples; notwithstanding this his fame became world-conquering and his song reached the sphere of ether." But, the Blessed Perfection—May my life be a ransom to his believers!—on the eve of his ascension, hundreds and thousands were associating together under the shade of the flag of his majesty. From this illustration you can draw the conclusion that a mighty resurrection will be witnessed in the not-far distant future. One of the greatest apostles of his holiness the Spirit was the great Peter; but, notwithstanding this, before Christ's crucifixion he became agitated and was harassed with fear; while thousands of souls, singing, dancing and clapping their hands, have given up their lives and hastened toward the city of martyrdom, for the sake and in the path of the Most Great Name—May my identity be a sacrifice to his friends!

In short, the affairs of the Cause revolve around just such a center of self-abnegation. How self-evident it is that the believers of God must clothe themselves in these days with the attributes of self-sacrifice, consecrate their time to the teaching of the heedless ones, diffuse the sweet aroma of the teachings, re-entkindle the white flame and make apparent the splendor of the Merciful.

O ye friends of God! Is it befitting that we rest for one moment after the departure of the Beauty of the Clement, or seek the organization of committees, or exhale one breath of comfort, or taste the honey of fleeting pleasure, or lay our heads on the cushions of repose, or pursue the luxury and affluence of the world of creation? No! I declare by God! This is not the condition of loyalty nor the state of faithfulness and appreciation.

Therefore, O ye friends! With heart

and soul yearn for the service of the divine threshold and like unto the righteous ones become ye the guardians of the court of the merciful. Servitude at the holy threshold means the spread of the fragrances, the explanation of signs and verses, thralldom at the hall of unity and attachment to the palace of mercifulness. Consider with what severance, attraction and enkindlement the apostles of his holiness the Spirit—May my life be a ransom to him!—arose in the promulgation of the Word of God after his crucifixion. We hope from the bestowal of the True One that we may likewise walk in the footsteps of those pure ones and hasten unhesitatingly and rejoicingly toward the arena of love and sacrifice. This is the inexhaustible outpouring. This is the grace of His Highness the forgiving Lord.

In these days the progress of the divine principles are impeded in some parts and retarded in others, and this has become conducive to the sorrow and grief of the Supreme Concourse, because the dwellers of the Kingdom of Abha are expecting to see each one of us fulfilling the conditions of loyalty and for the sake of the love of the Most Great Name suffer every form of persecution. A number of the merciful friends forsook their material tranquillity and composure and traveled from city to city, nay, rather, village to village, in order to diffuse the fragrances of God. These souls, endowed with such pure spirits, became the objects of the commendation of the Supreme Concourse—May my life be a ransom to them!—for they became confirmed with this most exalted grace. They spent their days amidst the greatest difficulties and hardships, and employed their time in the guidance of the negligent ones.

O ye friends! This is not the time of rest and tranquillity! This is not the season of silence and stillness. The nightingale of the rose-garden of uprightness must display its wonderful melodies and trills. The bird of guid-

ance must exhibit its eloquent speech. The light and the heat are the concomitant results of the lamp. The brilliancy of the stars must be everlasting. The existence of the ocean connotes the waves. The birds must soar toward the apex. The pearls are inseparable from their lustre and sweet fragrance must qualify the blossoms of the rose-garden of knowledge. It is hoped that through the favor of the living, Self-subsistent, we may become assisted in a befitting manner.

O ye believers of God! Divine teachings are conducive to eternal life, the cause of the illumination of the world of humanity, the means of peace and conciliation, love and salvation, the basis of fellowship, uprightness and friendship in the world of creation and the instrument of unity and accord, solidarity and inter-dependence amongst the individuals of the body politic. Consequently you must lay the foundation of this structure in this mortal world; thus you may confer upon it infinite and abundant life and become the source of the enlightenment of the world of existence. It is incumbent upon you to consort with all the nations and people of the world with the utmost love, kindness and show affection, justice, assistance, consideration and courtesy to all the different communities and sects. Become ye a remedy to every pain, a balsam of healing and recovery to every wound, to every weak one become ye a support and aid and succor every poor one. Become ye to the fearful ones the impregnable cave of safety and to the agitated ones a sure asylum. . . . In this great cycle it is more acceptable and beloved to close one's eyes to all the limitations. The friends may become the manifestors of the qualities of the Merciful and Clement and arise in the service of all humanity; nay, rather they must be most kind toward the animals; for verily His mercy hath encompassed all things. . . .

O ye believers of God! This is the

time of self-abnegation and renunciation and the era of servitude and loyalty. The utmost height of this servant is the station of Servitude to His Highness the Almighty. If he becomes accepted at the threshold of servitude how glorious will be this most great gift. Otherwise he will be deprived of the mercy of God. Therefore the utmost hope and aspiration of Abdul-Baha is to open his wings in this space, to run toward this field, obtain infinite exhilaration from this wine, be intoxicated with this cup and acquire the longing of heart and spirit. Every other mention save this unchangeable, beloved name (Abdul-Baha) will become the cause of grief and sorrow and the source of the greatest regret and illimitable remorse. I request from the friends of God that day and night they may supplicate and implore at the divine Kingdom so that my servitude might become accepted in the threshold of BAHÁ'Ó'LLÁH.

O ye believers of God! If you wish the joy, happiness and the composure of the spirit and the peace of the conscience of Abdul-Baha, strengthen the bonds of union and harmony amongst yourselves so that all of you may become the waves of one sea, the drops of one river, the flowers of one garden, the links of one cuirass, soaring in the atmosphere and breaking forth into one glad song. This is the cause of my everlasting joy! This is the motive of the repose of my mind and heart in the eternal world! . . . Today there is no greater service than union and accord amongst the believers. This is the imperative need! This is the happy consummation. This is the most great attainment and the manifest bestowal for those who are sheltered beneath the shade of the Blessed Tree!

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab; copied from the *Diary of Mirza Ahmad Sohrab*, dated January 9, 1914.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become 'one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 15

The Social Teachings of the Bahai Movement

A COMPILATION BY GEORGE O. LATIMER.

"Certain regulations are revealed which insure the welfare and well-being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. . . .

"Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are *one* and there is no distinction for any soul; all are protected beneath the justice of God."
—ABDUL-BAHA.

THE solution of our economic problems has long been considered a matter for the minds of philosophers and theoretical thinkers—a matter apart from religion. But social and economic questions are as much a part of religion as are prayer and worship, for true religion is the cause of the advancement of civilization and progress in the world and "the nobility and glory of man consists in the fact that, amidst the beings, he is the dawning place of righteousness. Can any greater blessing be imagined by man than the consciousness that by divine assistance the means of comfort, peace and prosperity of the human race are in his hands? How noble and excellent is man if he only attain to that state for which he was designed. And how mean and contemptible if he close his eyes to the public weal and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the race course of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world."*

*All quotations unless otherwise specified are from the words of Abdul-Baha.

Civilization in its most general idea, is an improved condition of man resulting from his relation to the social order rather than the expression of his individual independence, and has a twofold aspect. One, a natural and material civilization which serves the physical world and the other a divine and heavenly civilization which renders service to the world of morality. One is founded by the philosophers and scientists of the world, the other is established by the Prophets of God. Material civilization may again be subdivided into those affairs which have no direct relation to life, producing luxury, indolence and effeminacy, and those affairs which contribute toward the maintenance of livelihood and to the happiness, welfare and comfort of mankind.

"In the world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity, between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world.

Therefore so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible; for the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned while the exigencies of the natural world work against the realization of this object." Thus material civilization alone does not insure the safety and progress of mankind, but brings into existence the greatest instruments for human fratricide and destruction of property, and animalistic propensities reach their height under its influence.

Divine civilization, on the other hand, assists man in acquiring heavenly virtues, thus freeing him from oppression, cruelty, and greed brought about by the exploitation of his fellow-man for his own gain. "Divine civilization is a symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the discovery of the reality of phenomena. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidences." "Consequently consider what a difference and distinction is there between the material civilization and the divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment, and thus withholds them from committing crimes. But the divine civilization so trains men that the human individuals avoid sins without having any fear from (material) punishment; and the very sin itself becomes unto them as the severest punishment. And with the utmost zeal and fervor they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world."

Thus divine civilization is in the same relation to material civilization as the light is to the lamp. Natural civilization

is the body which is in need of the spirit of heavenly guidance for its life and advancement. Therefore the real and true civilization exists only when the material and spiritual combine to reach their highest development. A good man without any development along material lines does not represent true civilization; while on the other hand, the man who has developed only his material side, with no regard for the spiritual does not stand for *real* civilization. Man must first understand that "the outward trappings of civilization, without inward moral advancement, may be likened unto confused dreams which cannot be interpreted; and sensual enjoyment, apart from spiritual perfection, is like unto the mirage which he that is athirst believes to be water." (M. F. P. 126) The Bahai teaching awakens within him the realization of his duty to society by sowing such seeds of (divine) truth in his heart as these:—

"The poor among you are my trust. Therefore guard my trust, and be not wholly occupied with your own ease."

"Ye are the trees of my garden; ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for ye to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend upon means, and the blessing of God will appear therein and enrich you. Fruitless trees have been and will be only fit for fire."

"Deeds reveal the station of the man."

"Let the rich learn the midnight sighing of the poor, lest negligence destroy them and they be deprived of their portion of the tree of wealth. Giving and generosity are qualities of mine. Happy is he who adorns himself with my virtues."

"Thy heart is my home; purify it for my descent: thy spirit is my out-

look; prepare it for my Manifestation." (*Hidden Words of BAHÁ'O'LLAH.*)

Thus the first and fundamental, and most difficult step toward the establishment of the new social synthesis, is a change of heart in man.

And to effect this change in conscience the Bahais are today striving with all the power of their spiritual enthusiasm and wisdom. The result is already a multitude of men and women in many lands, and of many races who have been reborn of the spirit and united by the fire of the love of God into a world-wide spiritual brotherhood.

But the Bahais are also presenting to the world certain great principles of social reconstruction. Part of these principles are general and fundamental; some are very specific—a clean cut program of social laws for a new social order.

These principles include: The oneness of all humanity, a universal language, universal peace, education, the House of Justice, specific laws.

THE ONENESS OF ALL HUMANITY

The world is perishing through lack of the spiritual realization of the Fatherhood of God and the brotherhood of man. Therefore BAHÁ'O'LLAH addressed the world as follows: "Ye are all leaves of one tree and the fruits of one branch." With the full realization of this one principle the shackles of capitalism, industrialism, and militarism will be broken down and mutual helpfulness and co-operation, the cornerstones of economic freedom, will be laid. In a talk given April 14, 1912, in New York city, Abdul-Baha said: "Today the world of humanity is in need of international unity and conciliation. This great foundation needs a propelling power to spread these principles. It is self-evident that unity of the human world and the Most Great Peace cannot be accomplished through material means. It cannot be established through political

power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. It cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore it is established that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of the holy Manifestations of God, is impossible except through the power spiritual and the breaths of the Holy Spirit."

There was a time in the history of the world when the family tie was the greatest unit. Out of this grew the common interest of the community, and later as the circle widened the people became united as a nation. Thus the keynote of the last century was nationalism; but now a new and higher ideal has been given to the world by BAHÁ'O'LLAH—internationalism or humanitarianism. "Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind." All problems are world problems and a solution must needs be based upon this fundamental truth, the oneness of all mankind.

A UNIVERSAL LANGUAGE

For the establishment of this principle, a common auxiliary language is of paramount importance as it will facilitate the intercourse of all peoples and bring about an understanding and interchange of their ideas. Upon this matter Abdul-Baha said in Paris that "An international congress should be formed, consisting of delegates from every nation in the world, Eastern as well as Western. This congress should form a language that could be acquired by all, and every country would thereby reap great benefit.

"Until such a language is in use, the world will continue to feel the vast need of this means of intercourse. Difference

of speech is one of the most fruitful causes of dislike and distrust that exists between nations, which are kept apart by their inability to understand each other's language more than by any other reason. If everybody could speak one language, how much easier would it be to serve humanity!"

UNIVERSAL PEACE

"Every century holds the solution of one predominating problem. Although there may be many problems, yet one of the innumerable problems will loom large and become the most important of all. In the past century, the most important question that occupied the mind of man was the establishment of political freedom and this aim was more or less broadcast. But in this luminous century the greatest bestowal of the world of humanity is Universal Peace, which must be founded, so that the realm of creation may obtain composure, the East and the West, which include in their arms the five continents of the globe, may embrace each other, mankind may rest beneath the tent of oneness of the world of humanity, and the flag of universal peace may wave over all the regions. As long as this sentiment has not become the light of the assemblages of the world of humanity, eternal prosperity will not be obtained and estrangement will not be changed into good-fellowship. Like unto a spirit, this ideal must run and circulate through the veins and arteries of the body of the world."

Today the commercial and financial relations of the various countries of the world are so closely interwoven that the slightest rumor of war affects the markets and upsets the equilibrium of business everywhere. This relationship is such, that when two nations go to war, the result is inevitable—both the victor and the vanquished are losers. "The two combatants are like unto two ships which collide with each other. One may sink to the bottom of the sea, but the other will also carry away its injuries

and bruises." In fact international ties are so delicate that not only the combatants suffer but all the nations are affected. What a shock business received in the United States during the Boer War when England withdrew two hundred and fifty merchant ships from active trade to assist in military operations! No one denies the devastating and paralyzing shock to the trade, commerce and industry of the entire world resulting from the present war, yet man, suffering from the results, does not attempt to remove the causes. He is blinded by the illusion of racial, patriotic, political and religious prejudices, and by his greed for the control of the economic surplus—produced at the expense of the masses—even though he bears a burden of taxation for military purposes which deprives him of the means of proper livelihood. Truly man today knows no peace for, "in reality war is continuous. The moral effect of the expenditures of these colossal sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors." "Such a financial drain ossifies the veins and muscles of the body politic and congeals the delicate sensibilities of the spirit."

"Today the true duty of a powerful king is to establish a universal peace; for verily it signifies the freedom of all the people of the world. Some persons who are ignorant of the world of true humanity and its high ambitions for the general good, reckon such a glorious condition of life to be very difficult, nay rather impossible to compass. But it is not so, far from it."

Alas, however, "the kings and rulers of the world are not yet ready to acknowledge that universal peace is conducive to the life of the world of humanity. In a similar strain the nobles, the demagogues, and those in authority find their glory and reputation in naval and military preparedness. Consequently it is impossible that '*economic contentment*' be realized by the people of the world

save through the transforming power of faith. For faith is the solvent for every problem."

For the establishment of universal peace, we need an International Board of Arbitration, composed of representatives from all the nations of the earth. This Board would decide upon questions of boundaries, of national honor and property, the size of armaments for each government, and all questions of an international and justiciable nature, having the backing of the *united powers* to make its rulings effective. Together they would furnish an international police force. Most of the battleships should be turned into a mighty merchant marine. "If so great a remedy would be applied to the sick body of the world, it would certainly be the means of continually and permanently healing its illness by the conciliation of universal moderation. Reflect that, under such conditions of life, no Government would need to prepare and accumulate war materials, or would need to pay heed to the invention of new weapons of defense for the vexation and hurt of mankind. On the contrary they would require only a few soldiers, as a means of assuring the safety of the state and punishing the wicked and rebellious and preventing the growth of civil sedition. Not more than these few would be needed. In the first place, therefore, the servants of God—that is to say, all the inhabitants of a state—would be freed from bearing the burden of the tremendous expense of an army; in the second, the many persons who now devote their lives to the invention of fresh instruments of war would no longer waste their time on such work, which but encourages ferocity and bloodthirstiness, and is repugnant to the universal ideal of humanity. On the contrary, they would then employ their natural gifts in the cause of the general well-being and would contribute towards the peace and salvation of mankind. All the rulers of the world will then be set-

tled on peaceful thrones amid the glory of a perfect civilization, and all the nations and peoples will rest in the cradle of peace and comfort."

EDUCATION

"The most important of all matters in question, and that with which it is most specially necessary to deal effectively, is the promotion of education. And no freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important point; just as the greatest cause of degradation and decadency of every nation is bigotry and ignorance." "Another characteristic of progress consists in the earnest and sincere development of public education, in the teaching of all the useful sciences and in encouraging the people to adopt the modern inventions, in extending the spheres of arts and commerce, and endeavoring to induce them to adopt the methods by which the country may be enriched."

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

"In the scheme of human life, the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression—so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice."

BAHA'O'LLAH writes (in the *Kitab-el-Akdas*): "The first obligation of all the Bahais is to strive by all means to bring up and instruct their children, male or female. The girls are like the boys; there is no difference. Ignorance in both

is censured, and in both stupidity is hateful. In reality, looked at with the eye of truth, the education and instruction of the girls is more useful than that of the boys; for in time these girls will become mothers and will have children. The first educator of the child, is she not the mother? Children are like green and tender branches; as they are cultivated, they grow and increase. If the cultivation is right, they grow straight, and if it is wrong they grow crookedly, and until the end of their lives they advance upon the same path. It is thus proved that if girls without education or instruction become mothers, it is they who are the cause of this loss, the ignorance, the stupidity, the want of education of many children. Strive then with all your souls to train and educate all children, above all your daughters. On this point no excuses can be accepted." "In the divine book of this cycle, instruction and education are not optional, they are obligatory. He who educates his child or any other's children, it is as though he educated one of my children."

Abdul-Baha has declared: "If women were educated with the same advantages as men, their capacity is the same and the result would be the same; in fact women have a superior disposition to men, they are more receptive, more sensitive, their intuition is more intense. The only reason for their present backwardness in some directions is that they have not had the same educational advantages as men. If a mother is well educated, her children will also be well taught. If the mother is wise, the children will be wise; if the mother is religious, the children will also be religious. If the mother is a good woman, then the children will also be good. The future generation depends then on the mothers of today. Is not this a vital responsibility for women? Surely God does not wish such an important instrument as woman to be less perfect than she is able to become! Divine justice demands that men and women

should have equal rights; there is no difference between them, neither sex is superior to the other in the sight of God."

"The dissemination of high thoughts is the motive power in the arteries of this transitory world; yea, it is the soul of all peoples. Thoughts are infinite as the sea and the ways and manners of life are like embankments and dykes against the waves; and not until the sea moves do the waves rise up and cast on shore the pearls of wisdom." (M. F. p. 228)

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

THE HOUSE OF JUSTICE

"Two things are most urgently necessary to the political realm:

1. The Legislative Power.
2. The Executive Power.

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

After pointing out the necessity for the establishment of "Councils" and "Deliberative Assemblies" as the solid basis of politics, Abdul-Baha lays down certain rules that will make these organizations permanent. "Firstly: The

elected members must be religious persons, God-fearing, high-minded and followers of the law. Secondly: They should have an accurate knowledge of the divine commandments, of the most important fundamental matters and of the rules of the loosing and binding of domestic affairs and foreign relations; they should possess a knowledge of the sciences and arts necessary to civilization, and finally be contented with the income derived from their personal property."

As to the election of such men he says: "The election of temporary members of the assemblies of the kingdom should depend upon the choice and satisfaction of the public, for members elected by the people are pledged to carry out their will, and to follow out their instructions. Consequently they are careful to administer impartial justice, and to live according to true religion, so that they may establish a good reputation and keep their dignity in the eyes of the people."

These Councils are called Houses of Justice and every community, village, town, city, and nation will be under the control of one of these bodies. From all the different National Houses of Justice members will be chosen to compose an Universal House of Justice, to have charge of the international problems.

"All the civic affairs and the legislation of material laws for the increasing needs of the enlightened humanity belong to the House of Justice. This, the House of Justice, will be not only a body for the legislation of laws according to the spirit and requirement of the time, but a board of arbitration for the settlement of all disputes arising between peoples. When the Universal House of Justice is organized the members will do their utmost for the realization of greater cordiality and comity amongst the nations. The laws of BAHÁ'Ó'LLAH are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the

structure of additional legislation is built." "As regards the places for the convening of such a general body, it will be decided by the members. The Universal House of Justice has only the legislative function; the executive power belongs to the administrative department of government. At first, National Houses of Justice will be established in every country, and they will elect in turn members to the Universal House of Justice. Again I repeat, the House of Justice, whether National or Universal, has only legislative power, and not executive power. For example, in Europe and America the Parliament or Congress enact laws, while the Government executes these laws. The House of Justice cannot fulfill two functions at the same time—legislative and executive."

The chief concern of the government is the establishment of equal justice and equal opportunity amongst its citizens. Therefore the members of the House of Justice must close the door to political pirates and their bribery, abolish their personal hatreds and crown themselves with wisdom, piety, truthfulness, capability, benevolence and zeal and such attributes that will prevent oppression, injustice and mismanagement of affairs. As they are to be under the inspiration and protection of God, they must hearken to his call.

"Friends of God, set forth the example of Justice! Justice is a universal quality. From the highest to the lowest, justice should be sacred; from the sovereign to the merchant, the minister of state to the artisan all must be just. Be just, respect the rights of each man, 'do unto others what you would have them do unto you.' A workman who commits an injustice is as much to blame as a tyrant. Each one of us can choose between justice and injustice. I hope you will be just in your relations with others, that you will never harm your fellows, that you will respect the rights

(Continued on page 145)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Massa'ul 1, 72 (December 12, 1916)

No. 15

The Teaching Campaign—Selections from the Words of Abdul-Baha

Extract from the *Diary of Mirza Ahmad Sohrab*, February
24, 1914.

Extract from a Tablet: "O thou maidservant of God! The penetration of the word of man depends upon the heat of the fire of the Love of God. The more the splendors of the Love of God become manifest in the heart, the greater will be the penetration of the Word."

Words of Abdul-Baha: "Any undertaking by the believers of God and which directly or indirectly helps the promotion of the Cause, and the diffusion of Brotherhood between the East and the West, is commendable. This is the Standard."

AS THIS Bahai Cause is in the nascent stage and its basic doctrines are universal, uniformity of rules and forms are not only impossible but undesirable.

A Bahai teacher is a Constructionist. He avails himself of the unimpaired materials in the past religions, reinforces the faith of the inquirer by simply holding before his path a greater and brighter light.

He has come not to destroy but to build. The inquirer will discard the superannuated and unnecessary rituals of his former religion along the road of his search.

The teacher holds aloft the flambeau

of truth, and little by little the darkness vanishes. The teacher before attempting to take hold of the search light of Truth must learn two lessons:—First, the art of manipulation, and second, the inflexibility of the will.

Just as the searchlight revolves around its axis on its hightower, sending forth into dark space a continuous stream of white, piercing light, so also the teacher must learn how to manipulate the searchlight of Truth—so as to scatter *not only the forces of spiritual darkness, but mental, intellectual, social, physical, and economic* darkness as well.

A teacher is a physician. A physician does not give the same kind of medicine

to every patient. What is good for one may cause the death of another. What alleviates one kind of sickness may aggravate the other.

The pharmacopœia of a Bahai teacher must be well supplied. If he sticks to *one kind* of prescription I do not say he shall fail, but he will *not* accomplish universal results.

He must be fairly well informed with the Scriptures, the history of the Cause, and its principles, the underlying spirit of the age, and the longings of the hearts for vaster and more spacious fields of noble labor and elevating thoughts.

There is an Oriental saying: "There are as many roads to God as the number of His creatures!"

A teacher must know these roads and strive to put himself in sympathetic touch with the weary pilgrims who are struggling along each road, and little by little teach them that what they call a road is not a road but an unbeaten hard trail leading to jungles and deserts and precipices. *When they are prepared*, he might *then* cry at the top of his voice: "O men! The Highway of the Lord of Hosts hath appeared. The Broad Boulevard of the Kingdom of God is paved. Lo! Behold!"

There are many people who have left

their trails and are walking along this Celestial Path.

Do you not see them? Are you not learning by their example? Open your eyes! Look! Look! How many companies of people composed of ever so many nationalities are thronging the Golden Way of the Kingdom!

They are marching on and on, and with every step they take they come nearer to the goal. Their path is strewn with the lilies of love, and the hyacinths of affection. In their white hands are the harps and lyres of divine music, and on their lips the songs of thanksgiving and anthems of glorification. Listen! Listen! Now they are singing in soft, harmonious murmur and anon raise their voices, flushed and inspired with rejoicing and happiness. Is it not better for thee, my brother, my sister, to leave thine own narrow trail over which is grown thorns of dogmas and underbrushes of creed, and walk on this broad, brilliantly lighted Path of the Kingdom? Here thou wilt enjoy the companionship of spiritually minded men and women who have given up everything to serve their God and the world of humanity. This golden hour is slipping by; this divine opportunity is passing away. Avail thyself of it!

Necessity of Education—Training of the Children

Words of BAHÁ'O'LLÁH and Abdul-Baha.

Words of BAHÁ'O'LLÁH.

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

devolve on the House of Justice. Verily We have made it (The House of Justice) an asylum for the poor and needy."

Words of Abdul-Baha.

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

"The most important of all the mat-

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

"No freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important point; just as the greatest cause of degradation and decadence of every nation is bigotry and ignorance."

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

Talk by Abdul-Baha given in Stuttgart, Germany, April 28, 1913.

"Among the children many blessed souls will arise, if they be trained according to the Bahai Teaching.

"If a plant is carefully nurtured by a gardener, it will become good and produce better fruit. These children must be given a good training from their *earliest* childhood. They must be given a systematic training which will further their development, in order that they may receive greater insight, so that their spiritual receptivity be broadened. Beginning in childhood they must receive instruction. They cannot be taught through books. Many elementary sciences must be made clear to them in the nursery; they must learn them in play, in amusement.

"Most ideas must be taught them through speech, not by book-learning. One child must question the other concerning those things and the other child must give the answer. In this way they will make great progress. For example, mathematical problems must also be taught in the form of questions and answers. One of the children asks a question and the other must give the answer. Later the children will of their own ac-

cord speak with each other concerning these same subjects. The children who are at the head of their class must receive premiums. They must be encouraged, and when one of them shows good advancement, for their further development they must be praised and encouraged therein.

"Even so in God-like affairs. Verbal questions must be asked and the answers must be given verbally. They must discuss (these affairs) with each other in this manner."

Excerpt from the Notes of Mrs. Sara Herron, taken at Acca in 1900.

Abdul-Baha said: "BAHA'O'LLAH said the children are of two kinds—the mature and the immature. The mature are the children of believers, and the immature of the unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this preparation, so we cannot question the justice of this. All are created in the same station by the Justice of God, but if some of these have become prophets and some teachers, this is from the favors and bounty of God."

From the Notes of Miss E. J. Rosenberg, London, at Haifa, February and March, 1901.

"We must be guided entirely by the intelligence and development of the child, as to how soon we should begin to teach it.

"A woman reaches her maturity at the age of twenty, and must then certainly receive the full teaching.

"Many a child of ten is sufficiently developed and advanced to receive some teaching, and some are ready for it at the age of eight or nine.

"The great thing that is necessary to teach children is to be characterized with

the attributes of God, and to be good. Their hearts and minds must be prepared to receive the truth as soon as they are old enough to be taught anything—but children should not be taught facts and details which they may not speak of openly to their fellows and companions.

“But they *must on no account allow their children to drink wine or alcoholic drinks*. Abdul-Baha spoke of the Druses who never drank wine or smoked, and in consequence of this, many diseases were quite unknown to them.”

Excerpt from *Diary of Mirza Ahmad Sohrab*, June 16, 1914.

“Think of God, and let thy thought be of God, and let thy brother be trained according to the highest moral standard. In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the light of love of God. Then when they grow up, most astonishing results will be produced, because the maps of their whole lives would be drawn with the hand of the spiritual Educator. A Bahai child must be trained according to the moral precepts of BAHÁ'Ó'LLÁH, he must be taught daily of the love of God: the history of the Movement must be read to him, the love of humanity must be inculcated into every fibre of his being and the universal principles be explained to him in as easy a manner as possible to be devised. Then the power of great faith will take possession of his heart. But if these supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifold appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him, it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the love of God and spiritual influence from their earliest youth. The lower appetites

of nature are like kings over men, one must defeat their forces, otherwise he will be defeated by them.”

Excerpt from *Diary of Mirza Ahmad Sohrab*, September 2, 1913.

As though preordained, the subject of his (Abdul-Baha's) informal talk was on education, and the duty of the mothers toward their children, a most appropriate message to go out to the world of motherhood:

“The fathers, and especially the mothers, must always think how they can best educate their children, not how to fondle and embrace them and thus spoil them. By every means at their disposal they must inculcate into their growing bodies, souls, minds and spirits, the principles of sincerity, love, trustfulness, obedience, true democracy, and kindness toward all the races, thus hereafter the world of civilization may flow in one mighty current and the children of the next generation may make secure the foundations of human solidarity and goodwill. From the tenderest childhood the children must be taught by their mothers the love of God and the love of humanity—not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind.

“There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love, or, as we call it in Persia, ‘Bearish love.’ This kind of love does more injury to the child than good. When I was in Acca, during the life of the Blessed Perfection, he intrusted the son of one of the believers to a German carpenter. After a month, his mother went to BAHÁ'Ó'LLÁH and lamented and bemoaned, saying: ‘I want my son, because he is unhappy with this carpenter, for he curses his religion.’ BAHÁ'Ó'LLÁH told her, ‘Go to Aga (the Master) and act according to whatever he

says.' She came to me, and after hearing her side of the story I said to her: 'The Germans never curse any one; they are not accustomed to it.' She went away, and after another month she came again to BAHÁ'O'LLAH with another complaint, that this carpenter had forced her son to carry on his back a load of wheat. Again I told her that if he had done so it was for discipline. I satisfied her, but she was murmuring inwardly. A few months rolled by and she returned with another set of complaints, frankly confessing that she did not want her son to be away from her, that he was the apple of her eye.

"Realizing how selfish her love was for her son, I told her at last that I would not take him away, that he must stay with the carpenter for eight years until his apprenticeship was over. Well, she yielded to the inexorable situation. After eight years of study he left his master, and his mother was very proud of him, everywhere praising his industry because his work was demanded on every hand. In short, the mothers must not think of themselves, but of the progress of their children, because upon the children of today—whether boys or girls—depends the moulding of the civilization of tomorrow."

Excerpt from *Diary of Mirza Ahmad Sohrab*, October 18, 1914.

"The children must receive divine and material education at the same time, and be protected from temptations and vices. How wonderful will it be if the teachers are faithful, attracted and assured, educated and refined Bahais, well-grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence. A teacher is

like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression—so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice."

Excerpt from *Diary Letter of Mirza Ahmad Sohrab*, November 12, 1913.

Abdul-Baha is discussing the necessity of banishing superstitions and explaining how the apparent "lethargy" in the Mohammedan world is not because the religion of the Arabian prophet was or is false, but it is because the Mohammedans have forgotten the pure democratic principles of the first age of Islam, and have taken hold of spurious ceremonies and false premises, and are spending their time in the study of dead theology and worthless metaphysics. It is written in the Koran: "There is no virtue in this, whether thou mayest turn thy face (at the time of prayer) toward the East or the West; but the virtue lies in this, that thou mayest adorn thyself with righteousness and practise philanthropy." Take the example of the theological students of the University of Al-Azhar. They spend all their lives in that institution with no visible results. When a young man enters a western college he comes out after a few years, either an engineer, or an electrician, architect, physician, or any of the many technical and practical professions. But those students of Azhar waste their wonderful lives and are a heavy burden on the shoulders of the state. This is a crime, an unpardonable crime. Then, turning to a Bahai who has two of his children in a French school, Abdul-Baha said:

"Give to your children a manual profession, something whereby they may be able to support themselves and others. Let polite literature take care of itself. Teach them a technical art or profession."

The Social Teachings of the Bahai Movement

(Continued from page 139)

of all men, and above all, consider the rights of others before your own."

SPECIFIC LAWS.

The spiritual principle in the establishment of the Bahai regulations and economic laws is the exaltation of *work*. "It is incumbent on every one to engage in some one occupation, such as arts, crafts, trades and the like. This, the occupation, is identical with the worship of God. Waste no time in idleness and indolence, but occupy yourselves with that which will profit yourselves and others beside yourself. The most despised of men before God is he who sits and begs. Every soul who is occupied in an art or trade, this will be accounted an act of worship before God." (BAHA'O'LLAH).

Thus the acquisition of wealth is not a sin, provided it is not accumulated at the expense and deprivation of another, for, "riches earned by personal effort with divine assistance, in various trades, agriculture and the arts, and rightly administered, are justly deserving of praise, forasmuch as if a wise and discerning man acquires them, they become a ready means of benefit to the state." Poverty must be eliminated and the surplus wealth devoted to the establishment of schools and colleges, in the propagation of science and for the public benefit, but man is warned by BAHA'O'LLAH: "Be not engrossed with this world, for with fire we test the gold, and with gold we try the servants."

The prevention of monopoly in the control of wealth is one of the most vital questions of social philosophy and the distribution of the vast fortunes has been theorized upon from many angles. The method presented by BAHA'O'LLAH is both direct and simple. It is based on the distribution of estates into the following seven divisions:

1. Children.
2. Husband or wife.
3. Fathers.
4. Mothers.
5. Brothers.
6. Sisters.
7. Teachers.

If anyone dies without heirs, the House of Justice has the right to the legacy in order to spend it for the good of the commonwealth.

If one dies without any heirs excepting children, two-thirds goes to them and one-third to the House of Justice. If there is no one to inherit the property and there are other relatives such as nephews or nieces, two-thirds goes to them; otherwise the two-thirds will go to the uncles and aunts (fathers and mothers, brothers and sisters) and after them to their sons and daughters; and the other one-third to the House of Justice. If one dies while his father is still alive, and he has children, the children will inherit what was allotted to their father. In the case of children who are under years or incapable of managing their affairs, their legacy should be put into the hands of a trustee or the "House of Partnership" to be invested until their maturity, the trustee receiving part of the acquired profits as his compensation, after deducting the portion for God's work, debts of the deceased if any, and funeral expenses—with honor and deference.

Thus a very clear method is given for preventing of the handing down of vast fortunes in one family from generation to generation, the evils of which are very manifest, and the results of which will be the abolition of monopoly and more equal distribution. Attention may be called to the fact that teachers, always underpaid, are especially provided for in this arrangement.

Closely allied to this question is the

problem of the maintenance of the commonwealth, for the House of Justice would not receive sufficient revenue from the inheritance tax alone to carry on the duties and responsibilities of the state. In the reorganization of affairs Abdul-Baha begins with the land. He says: "The question of economics must commence with the farmers and from them proceed to the other classes, inasmuch as the number of farmers is greater than all other classes, many, many times greater. Therefore, it is becoming that the economic problem be solved with the farmer, for the farmer is the first active agent in the body politic. In brief, from among men of every village, a board should be organized and the affairs of that village be under the control of that board. Likewise, a general storehouse should be founded with the appointment of a secretary. At the time of harvest, with the approval of the members of that board, a determined percentage of the entire harvest should be appropriated for the storehouse. This storehouse is to have seven revenues. They are:

1. Tithes.
2. Taxes on animals.
3. Wealth without inheritors.
4. All things found whose owners cannot be discovered.
5. A third of all treasures (money) found in the earth.
6. A third of all mines.
7. Voluntary contributions.

"On the other hand there are seven expenditures:

1. General running expenses of the institution, salaries, etc., and the administration of public safety, including hygiene department.
2. Tithes to the general government.

3. Taxes for animals for the state.
4. Support of orphanages.
5. Support of cripples and incurables.
6. Support of educational institutions.
7. Supplying any deficiencies in the expenses of the poor."

Thus the first revenue is the tithe based upon a man's income. A person having an income, for example, of \$500.00 and his necessary expenses being \$500.00, he will not be required to pay any tithe. If his expenditures are \$500.00 and his income is \$1,000.00, then a tenth will be required of him. And so on in an increasing ratio according to the difference between the income and necessary expenditure, for man will have everything that he needs for his welfare and a large surplus besides. On the other hand, a person, owing to illness, poor crops and through no fault of his own, may be unable to earn a sufficient income to meet his necessary expenses for the year, then what he lacks for the necessary maintenance of himself and family will be supplied by the general storehouse. After certain amounts have been set aside for each of these seven expenditures, then any surplus will be transferred to the general treasury of the nation for general expenses.

"When such a system is established each individual member of the body politic will live in the utmost comfort and happiness and the degrees will be preserved. There will be no disturbance of these degrees whatever, for these degrees are the essential needs of the body politic. The body politic is like unto an army. An army needs a commander-in-chief, colonel, captain, lieutenant and private. It is impossible that all of them enjoy the same rank. Preservation of degrees is necessary but each member of that army must live in the utmost comfort and ease. Likewise, a city is in need of a mayor, judge, merchants, bankers, tradesmen and farmers. Undoubtedly these degrees should be

preserved, otherwise the public order will be disturbed.”*

Another specific law is the prohibition of slavery. Up to the present time the governments have been engaged with the establishment of political freedom and the liberation of the chattel slave, but now a new and greater problem confronts the world,—industrial emancipation. When in San Francisco in 1912, Abdul-Baha said to the American people: “Between 1860 and 1865 you did a wonderful thing; you knocked the shackles from chattel slavery; but today you must do a much more wonderful thing: you must destroy *industrial slavery*.”

Under our present system the public is safeguarded through the force of laws based upon retaliation and correction, generally inadequate, but when the divine civilization is established man will be so trained and enlightened that he will shun crimes and evil deeds without any fear of material punishment. He will consider the very crime itself to be the greatest retribution and punishment. Until man is advanced to this condition, inasmuch as crime is due chiefly to ignorance, it will be the duty of the community to execute penal laws through its right of defense and self-protection, not through the spirit of revenge which breeds hatred and animosity. It is therefore incumbent upon man to be a dutiful, law abiding citizen of his country.

“The solution of economic questions, for instance, will not be accomplished by array of labor against capital and capital against labor in strife and conflict, but by the voluntary attitude of sacrifice on both sides. Then a real and lasting justness of conditions will be brought about. If a capitalist is forced to give

*This is a recognition of the difference in degree of human capacities but the vital point is that to everyone is granted an equal opportunity for the development of his own ability.

up a portion of his income and possessions there will be no love in his heart, no permanent benefit in his action. But if it be given in the spirit of God, everything will be accomplished. As it is now the forces of labor strike and the capitalists retaliate. If the latter should voluntarily add to the scale of wages, love is evident and the greatest good results. Briefly: among the Bahais there are no extortionate, mercenary and unjust practices, no rebellious demands, no revolutionary uprisings against existing governments.”

The question of wages, which is the cause of nearly all industrial warfare at the present time, is so solved by Abdul-Baha that: “It will not be possible in the future for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government cannot treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately about three-quarters of the profits will go to the workmen and one-quarter to the owner.”

The evolution of the body politic cannot take place overnight but just as the new life of the physical world requires the spring winds, the April showers and the heat of the sun in order to grow and develop, so “in like manner, when the sincere purposes and the justice of the sovereign, the knowledge and perfect political efficiency of the ministers of state and the ambition and enthusiasm of the people are all realized at the same time, then indeed, the millennium of progress and human perfection, the consummation of the glory and the prosperity of state and nation will be accomplished.”

Work and worship go hand in hand and the Bahai Temple of worship, known as the Mashrak-el-Azkar, an Arabic expression meaning the “Dawning Point of Mention (of God),” holds an unique

position, for it combines both the material and the spiritual. "The arrangement of the Mashrak-el-Azkar is such that it will exert the greatest influence upon the civilized world on account of its many accessories. Among them are the following: School for Orphans, College for Higher Scientific Education, Hospital, Home for the Cripples, and Hospice. When the Mashrak-el-Azkar, with its accessories, is founded in the world, aside from the religious and spiritual influence, it will have a tremendous effect upon civilization." The doors of these institutions will be open to all nations and religions.

Abdul-Baha recognizes the fact that in order to establish a better economic and social condition certain laws and regulations are necessary for the best welfare of humanity, but he goes on to say: "Where thousands are considering these questions, we have more essential questions. The secrets of the whole economic question are divine in nature and are concerned with the world of the heart and spirit. In the Bahai teaching this is most completely explained, and without the consideration of the Bahai teaching it is impossible to realize a better state. All this will come to pass—the Bahais will bring about the better state,—but not in a way that will have anything to do with corruption and sedition; not *warfare*, but *perfect welfare*. In short the hearts must be so connected together, love must become so dominant, that the rich shall most willingly, out of the free will of the hearts, help and extend assistance to the poor, and should take a step in the way of these adjustments. . . . You must strive as much as possible to create love in the hearts, in order that love may become shining and radiant. When that love shines in the hearts, even as this (electric) light, then it will permeate other

hearts, and when the love of God obtains, everything else will be realized. This is the foundation. Be thoughtful of this. Think of becoming the cause yourselves of the attraction of the souls. Show the people what economics is, what love is, what kindness is, what severance is, what giving is."

"The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power within them there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It must be accomplished solely through the divine bounties and the spiritual bestowals which have descended from God in this Day for that purpose."

In conclusion since the Bahai Movement is essentially spiritual, attention is called to the significant fact that "these precepts were given more than half a century ago—at that moment no one spoke of universal peace—nor of any of these principles, but BAHÁ'Ó'LLÁH proclaimed them to all the sovereigns of the world. . . . They are the spirit of this age, the light of this age; they are the well-being of this age." The Bahai Movement has breathed a new spirit into the dead body of the world of humanity and a new universal and divine consciousness has been presented to mankind for investigation.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Sharaf 1, 72 (December 31, 1916)

No. 16

The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

EDITORIAL

TOO often we think of religion as a set of creeds and beliefs, as merely a beautiful philosophy, subject-matter for intellectual speculation. And true religion, of course, is a philosophy divinely luminous in its completeness. Yet the philosophy is but a light which points the way to a radiant life. To see the light on the path is of value only when we walk in the path and, climbing its shining steps by acts of will and deeds of love, ascend into the Kingdom.

In his tablets, those glorious outpourings of the essence of the Bahai revelation, Abdul-Baha always speaks of love, of unity, of life abounding. He mentions philosophy only when he is questioned.

The Bahai Movement will sweep through America when it is presented by its followers and teachers as a way of life. And we are effective teachers of spiritual truth only when our own hearts are pure flames of love and our words fall as a consuming and holy fire. But how may we attain to this life which is so pure and radiant that its love shall burn away the darkness and sin which envelope our world? How may we win this exalted station of the true teacher?

With this issue of the STAR OF THE WEST we print the opening chapter of a wonderful compilation by Mrs. Mary M. Rabb of Portland, Oregon, on this the most important topic known to the human soul. Successive chapters of this compilation on "The Divine Art of Living" will appear throughout the year presenting the steps on the path to the exalted station to which every soul is called. Here is the way "to live the life" which "the people of reality" today are seeking. Here is the path revealed by those who are themselves the way, the truth and the life.

CHAPTER ONE

"Welcome to the Kingdom of God"

GRACE and welcome unto you. I wish you not the temporal strength of the passing body, but the eternal strength of the immortal soul. Some (persons) can be compared unto prepared lamps, only waiting the Spirit's breath to illumine them; while others are still unprepared. There is some wood that is inflamed at once; there is a damp, wet wood that has to be warmed before the flame can pen-

etrate the heart. Again there is wood as hard as stone and verily, in vain the heat and flame caress it. Some earth must be tilled before the seed can be planted. Some plants absorb water in the earth and others remain dry. Open your hearts that they may be filled; open your souls that the divine light may shine therein. Strive, strive to receive the Spirit of Truth. Truth awaits your call.

Some (persons) with serious ills go

from celebrated doctor to celebrated doctor, but they all fail to cure for the power is with the Divine. So it is with your soul. Your heart is pure and the Spirit can enter therein. Cut yourself from the world. Pray in the Greatest Name, then the breeze of truth, the flood of light will enter your searching soul. There is nothing else to be sought on earth or in the universe.

Yes, remain here. Your room will have no worldly comforts, but will be filled with the love of God. During a terrible storm Christ wandered on the mountain seeking shelter; a den of wild beasts was all he found and that was the beloved Son of God. All the world was his, but no worldly riches.

The Spirit will come to you with increased force, for your being must become as a temple in which the truth of God can dwell.

Welcome to the Kingdom of God. Even if every moment you thanked God a thousand times for the grace of being born in this, the most marvelous century and for the great favor of being allowed to reach the Promised Land, even that would not be sufficient thanks.

Your faith comes like rain; the first drops are far between, but soon it will pour in torrents. Your faith is also like a seed that will bear its fruit. In a tree we judge of its life and vigor by the way it grows; so it is with man. The knowledge of God rises in the heart like the sun; it mounts, mounts, always casting an immortal light.

You must be reborn by the Spirit. A child in the matrix has eyes and ears but only learns their use when it is born. A man cannot comprehend the Spirit before he has put aside earthly things.

All the centuries are the bringing forth of the twentieth. The deepest wish of many great men was to live in the latter day. . . . In past times people esteemed themselves blessed to live in the same time as one of the saints. How much greater is your privilege! To the

people then a candle was given, while to you the sun.

The Spirit resembles a rivulet when the earth fills the soul. Put away the terrestrial and the mighty torrent of living water will rush through your freed body.

(Words of Abdul-Baha to Miss.
October 19-14, 1900, on the occasion of her visit to Acca.)

Although the life of the creature is called life, in reality, compared to the life of the children (of the Kingdom) it is not life; on the contrary it is death.

For instance, a mineral substance contains life, but this life compared to the life of the vegetable is death; in like manner the life of the vegetable compared to the life of an animal is death; in like manner the life of human beings compared to the life of the children of the Kingdom is death. As his majesty Christ said: "Let the dead bury their dead, because he who is born of the flesh is flesh and he who is born of the spirit is spirit."

Therefore, it is evident that life (in its true sense) is the life of the spirit and that life is the love of God, divine inspiration, spiritual joys and glad tidings of God. Seek, O servant of God, this life until day and night you remain in limitless joy.

(An early Tablet.)

The life of man will at last end in this world. We must all take out of this life some fruit. The tree of one's existence must bear some fruit. If a tree has no fruit you must cut it down and burn it; it would be useless for other purposes.

Question: "Abdul-Baha, what is the fruit of the human tree?"

"It is the love of God; it is the love of humankind; it is to wish good for all the people of the earth; it is service to humanity; it is truthfulness and honesty; it is virtues and good morals; it is devo-

tion to God; it is the education of souls; such are the fruits of the human tree. Otherwise it is only wood—nothing else.”

(Kinney-Beebe-Thompson Notes of the words of Abdul-Baha, June-July 1909.)

The heart must of necessity be spiritual. A tree *must* be fruitful; it may be very tall, very verdant, but yield no fruits. The fruits of the tree of the human life are the love of God, magnetic, spiritual susceptibilities, heavenly illumination, the knowledge of God, praiseworthy attributes, good morals and conduct. A person whose tree of life produces such fruits is a Bahai; otherwise he is of the earth earthy, self-occupied, and following the dictates of his own desires, and is man only by name. As his holiness Christ says: “Ye shall know the tree by its fruits.”

(Diary of Mirza Ahmad Sohrab, June 1, 1914.)

If the fruit of the existence of man is not servitude at the threshold of the Almighty I declare by the living, self-subsistent God that life is death, existence is non-existence, non-being is better than being, pleasure is pain, joy is sorrow, immortality is mortality. In this court we must be humble and meek, active and progressive, wide-awake and thoughtful, true and sincere, noble and good, straightforward and zealous. This is the outcome of life! This is the result of ceaseless endeavor! This is the prize to be won! This is the illumination of the world of humanity! This is the eternal life! This is the sublimity of human nature. This is the heavenly glory! This is the radiant crown of the Kingdom of Abha!

(Diary of Mirza Ahmad Sohrab, June 18, 1914.)

The world is mortal. In one instant it will pass away; but the principle of ease and tranquillity is the soul which is in the eternal world. Real life is the life

of the spirit, while the body has to die when its light has come to an end. Therefore, of what importance is it?

(Extract from Tablet to Mrs. Dealey, revealed July 14, 1911.)

Know thou, verily, God hath preferred the insight to the sight; because the sight sees the material things, while the insight apprehends the spiritual. The former witnesses the earthly world, while the latter sees the world of the Kingdom. The former's judgment is temporary, while the latter's vision is everlasting. . . .

(*Tablets of Abdul-Baha*; Vol. 3, p. 604.)

I hope . . . certain souls may arise who may prove radiant lamps to the world of humanity and a merciful spirit to the phenomenal body; that they may be the cause of the purification of souls and the means of the sanctification of hearts;—that they may know this mortal world as fleeting shadow and call the rest and repose, the pleasure and blessing, the wealth and sovereignty of the earth the waves of the sea of imagination; that they may arise in such wise to live by the divine teachings and exhortations of (Baha'o'llah) as to sparkle like the morning star from the horizon of holiness.

(Extract from Tablet to a Seattle, Wash., believer; translated at Haifa, August 18, 1909.)

It was my aim that after thy return to . . . thou shouldst hoist the ensign of the great guidance, that like the morning star thou shouldst glisten with the light of the great bestowal and that thou shouldst shout so as to awaken them that are asleep and set aglow all who are in lethargy. *This is work!*

Otherwise the foundation of man is entirely shaky and without immortality. The numbered days of life will come to an end, the bright days will at last become cloudy and at the last breath man,

with limitless regrets, will hasten to the other world.

It is my aim that thou mayst advance to such an extent in the perfections in the realm of man, in the divine manifestations and the susceptibilities of the conscience as to become an angel of heaven and a manifestation of the favors of the Merciful.

(Extract from Tablet to an American believer; translated July 17, 1910.)

O my servants! The Ancient Beauty* commands: Hasten to the shadow of immortality, nearness and mercy from the shadow of desire, remoteness and heedlessness. Be ye resigned like unto the earth, so that the fragrant, sacred, multi-colored myrtles of my knowledge may grow in the soil of existence. Be ye ablaze like unto fire, so that ye may consume thick veils and quicken and immortalize the cold and veiled bodies through the heat of divine love. Be ye pure like unto air so that ye may enter the sacred abode of my friendship.

O servants! If ye be informed of the wonders of my generosity and grace which I have deposited in yourselves ye will certainly be cut from all directions and seeking to know your own selves, which is identical with knowing myself, will find yourselves independent of all save me and will see the ocean of my providence and the deeps of my beneficence in yourselves, with your outward and inward eye, as manifest and clear as the sun shining from the name of Abha.† Do not waste this most wonderful, most holy station, through the promptings of fancy and desire and through the falsehoods of superstition and blindness. Ye are like unto a bird which, with all joy and fragrance soars with the utmost security in the cheerful air of the Praised One. Then in the (imaginary) hope of grains it inclines toward the mud and water of the earth and, with all eagerness, besmears itself with dust and mire. Then, when it attempts to reascend it

*†Names for God.

finds itself unable and a captive, forasmuch as wings besmeared with water and clay are not capable of flight. At that time that bird of the exalted heaven finds itself a dweller in the mortal earth!

Now, O servants, do not besmear your wings with the mire of heedlessness and imagination and the earth of animosity and rancor so that ye be deprived and prevented from soaring in the sacred heaven of knowledge.

O servants! If ye are possessed of sight, enter the city of seeing. If ye are the people of hearing, step into the land of hearing. And if ye are the possessors of hearts, choose an abode in the fortress of the assured ones so that in these dark days ye may not be veiled from witnessing the lights of the beauty of Abha. . . .

O servants! Inscribe the exhortations of the Spirit with the pen of resignation and the ink of submission and assurance upon the tablet of your heart and turn in every instant lest ye may neglect a single letter thereof, and advance toward the True One with all exertion, turning away from all else save him. For this is the root of the leaf of command grown upon the divine tree. . . . This world is a show without reality and is a non-existence adorned in the form of existence. Do not attach your hearts thereto. Do not sever yourselves from your Creator and be not of those who are heedless.

Truly I say, the world is like unto a mirage which has the shadow of water. Those who are athirst make abundant efforts in its search but when reaching it remain deprived and portionless. Or, it is like unto the image of a loved one which is destitute of life and soul; when the lover reaches it he finds it of no worth and value and finds no gain save great pain and despondency. . . .

(Words of Baha'o'llah, in a Tablet called *Tablet of Ahmad.*)

O Son of Dust! All things in the heavens and in the earth have I ordained

for thee except the hearts which I have appointed as a place for the descent of the manifestation of my beauty and glory; . . .

(*Hidden Words*, Persian, verse 27.)

—
 Asked, "What is true greatness in man?" Abdul-Baha answered:

"His spiritual attributes. No one can destroy his spiritual qualities; they are from God."

(*Ten Days in the Light of Acca*; p. 13.)

—
 The station of man is great if he hold to truth and rectitude and keep firm and steadfast in the command.

A real man is seen before the Merciful One like unto the heaven; his sight and hearing are the sun and moon and his luminous and shining qualities are the stars; his station is the highest station and his traces are the educators of the world.

(*Kitab-el-Ahd*; Baha'o'llah's Words.)

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

Therefore in this world also he must prepare himself and get ready for the life hereafter. That of which he is in need in the world of the Kingdom he must obtain here. Just as he prepared

himself by acquiring the forces necessary in this world in the world of the matrix, so likewise it is necessary that all that is needful in the Kingdom, all the forces of the Kingdom—must be acquired in this world.

What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity; therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance; therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find that all that is needful in that life eternal is ready for him.

It is self-evident that that world is a world of lights; therefore there is need of illumination. That world is a world of love; hence love of God is needed. That world is a world of perfections; virtues of perfection must be acquired. That world is a world of the breaths of the Holy Spirit and in this world must they be acquired. That world is a world of the life eternal. In this world must he acquire it. But how can he? By what means can he acquire these things? How is he to obtain these merciful powers?

First, through the knowledge of God. Second,—through the love of God. Third,—through faith. Fourth,—through philanthropic deeds. Fifth,—through self-sacrifice. Sixth,—through severance from this world. Seventh,—through sanctity and holiness. Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the life eternal. But if he attains the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the utmost sanctity and holiness, surely he shall attain to second birth, will

be baptized with the Holy Spirit and witness the life eternal.

(*Star of the West*; Vol. 5, No. 11, p. 11.)

Praise be to God that his holiness Baha'o'llah, has spread before us the heavenly table upon which one finds every kind of food. There is the food of faith and assurance; the sustenance of divine virtues; the bread of the love of God; the meat of the glad-tidings of the kingdom of Abha; the victuals of severance and detachment; the viands of enkindlement and attraction; the nutriment of sanctity and holiness; the dish of attraction with the fragrances of God; the sustenance of the breaths of the Holy Spirit; the food of eternal life; the nourishment of teaching the cause of God and promulgating the religion of God. In short, one finds on this divine table all kinds of spiritual food which constitutes the real Supper of the Lord.

(Diary of Mirza Ahmad Sohrab, October 17, 1914.)

The world and its objects are transitory. Phenomena undergo change and transformation but God and his servants remain unalterable and not subject to transmutation. We must attach our hearts to Him if we desire to be eternally happy.

(Diary of Mirza Ahmad Sohrab, April 9, 1914.)

A material man lets himself be worried and harrassed by little things but a spiritual man is always calm and serene under all circumstances.

(Diary of Mirza Ahmad Sohrab, July 10, 1914.)

If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of sec-

ondary importance. The greatest bestowal that it is possible for a soul to attain in this world is this: that he may spend his life, his forces, his possessions, his body, his heart and his spirit in the path of the service of the Blessed (Glory of God) and that towards the last of his life he may drink the cup of martyrdom. This is indeed the most blessed state, the loftiest pinnacle of perfection!

Is there a greater or more harrowing regret in the world than to spend one's physical energies in the awful road of lust, sinful passions, inordinate desires and the frivolities of the age! No! I declare by God! O how pitiful to watch the last flicker of hope dying out of such a life! Because when the last curtain falls on such a dissipated life he finds to his utter remorse his nerves racked, his resources drained, his fortune wrecked, his hopes unfulfilled, his opportunities lost, his visions unaccomplished, his energies wasted and the light of his spirit extinguished! What were the results of these deeds? What was the sum total of these thoughts? What was the outcome of this sowing of wild oats? Where is the man with his youthful ambitions? In what heap of mud and water did he throw the brilliant gems of his ideals? What has he done with his God-given intelligence? He has indeed lived a fruitless life, surrounded himself with the suggestions of passions and the gratification of selfish appetites. His life is brought to a tragic close, enveloped with regrets, remorse! Verily this is the most evident loss!

But, on the other hand, how glorious is the life of a person when toward the last days of his earthly existence he is able to contemplate with great satisfaction that, praise be to God, through the assistance of the Almighty, he has been fortunate and given his belongings, his life, his spirit, his body and all his faculties in the path of the love of God, accepting all manner of persecutions, revilings and afflictions with serenity of

consciousness and standing firm in the Cause till his very last breath. . . .

(Diary of Mirza Ahmad Sohrab, February 20, 1914.)

While we were living in Bagdad one of the most honorable men in Persia came there. He called on Baha'o'llah and as he used to come and see us often I became attached to him. I grew to love him very much and as he was not a believer I spoke to him about the Cause. I used to tell him:

"My friend, The aim of this life is not the acquirement of wealth, honor and glory, not the display of the animal attributes such as eating, sleeping and chasing worldly pleasures. Such aimless and insipid pursuits do not befit man who is endowed with divine effulgence and radiant longings. The object of this life is the attainment of the spirit, the manifestation of the fear of God, the attainment of the knowledge of God, the acquisition of the love of God, the attaining the good pleasure of the Lord of mankind. If man characterizes himself with these God-like attributes he will become freed from all ties of this mortal world, the light of God will shine in his heart, he will hear the voice of the heavenly angels, he will be surrounded by the confirmations of the Holy Spirit, he will become an irradiating center of the perfect names and qualities of the Merciful and a light through which the darkness of the world of humanity is dispelled!"

(Diary of Mirza Ahmad Sohrab, February 19, 1914.)

When a man is thirsty he drinks water. When he is hungry he eats food. But if a man be not thirsty, water gives him no pleasure and if his hunger be already satisfied, food is distasteful to him.

This is not so with spiritual enjoyments. Spiritual enjoyments bring al-

ways joy. The love of God brings endless happiness. These are joys in themselves and not alleviations. The life of animals is more simple than that of man. Animals have all their needs supplied for them. All the grasses of the meadows are free to them. The birds build their nests in the branching trees and the palaces of kings are not so beautiful. If earthly needs are all then the animals are better supplied than man. But man has another food, the heavenly manna of the knowledge of God. All the divine prophets and Manifestations appeared in the world that this heavenly manna might be given to man. This is the food which fosters spiritual growth and strength and causes pure illumination in the souls of men. They become filled with the breaths of the Holy Spirit. They increase in the knowledge of God and in those virtues which belong to the world of humanity. They attain to the very image and likeness of God.

What greater joy is there than this? When they invoke God's favor at the divine threshold their minds become open, they enter into spiritual pleasures and make discoveries. By this they enjoy ecstasies of the Spirit and see the world illumined. They are filled with insight. They become fully attuned to the bounties of God and see them face to face, acquiring in themselves the virtues of the Manifestations.* Thus it is that man shall attain to the utmost hopes of the holy ones and the saints.

If man could not attain to this illumination and these bounties the mineral world would be better than he for it is not deficient in anything. When man is deprived of the illumination of God he feels a lack and a shortcoming on his part.

* i. e. great, world prophets. "Manifestation" when spelled with a capital "M" signifies in these pages a divinely perfect master who manifests the attributes of God as a pure polished mirror reflects the sun.

(Continued on page 161)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

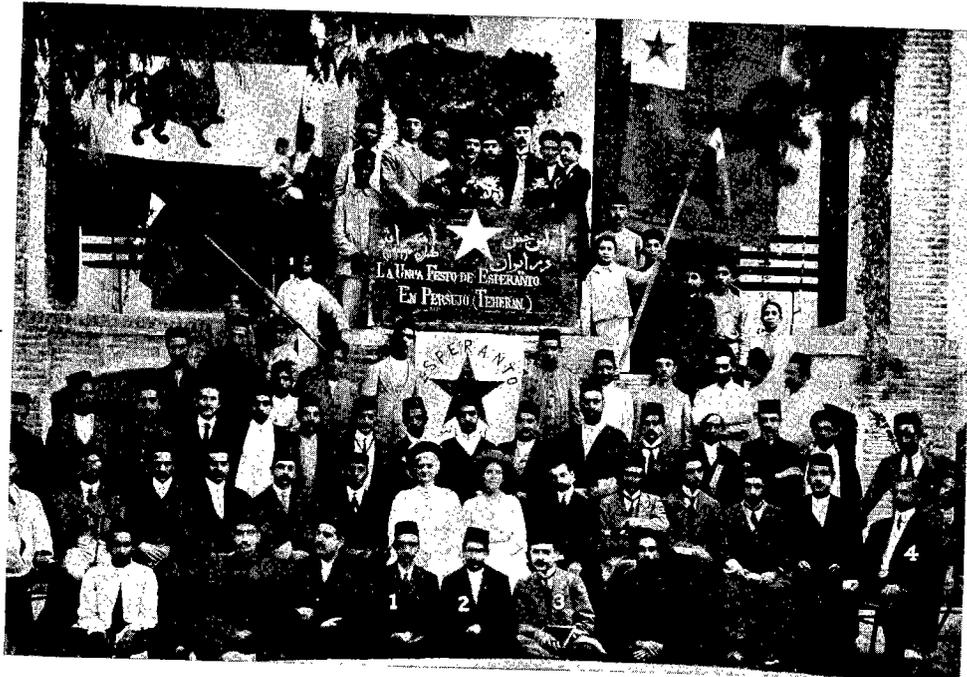
HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Sharaf 1, 72 (December 31, 1916)

No. 16



Esperanto class in Teheran, Persia

To the STAR OF THE WEST:

I am loaning you the photograph of the Esperanto class in Teheran, Persia, for reproduction. It was sent me by Miss Stewart. She writes concerning it:

“No. 1 is Bahman Mirza, a prince; No. 2, Mohammed Yazdi, a bright boy who has just gone to Kazvin to teach school there; No. 3 is Manichair Khan.

These three have given Esperanto its start here. No. 4, sitting in a chair, is a Jew, whose name is Solem. He was in Paris at the same time that Abdul-Baha was there. He is the teacher of the Esperanto class.”

In the center sits Dr. Susan I. Moody to the left, and Miss Elizabeth H. Stewart to the right.

Isabella D. Brittingham.

The Teaching Campaign

“Forward! Forward! my beloved soldiers”

(Extract from letter by Mirza Ahmad Sohrab.)

While at Stuttgart, Germany, Abdul-Baha was one day looking out of his hotel window, and, observing a regiment of soldiers passing by in great array, he said:

“They are ready to fight for their fatherland. How barbarous it seems to send men who do not even know each other to the battlefield in order to shoot each other down. The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the words of love and life. Our armaments are the invisible armaments of Heaven. We are fighting against the forces of darkness. O my soldiers, my beloved soldiers! Forward! Forward! Have no fear of defeat; do not have failing hearts. Our supreme commander is Baha’o’llah. From the heights of glory he is directing this dramatic engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance. Your war confers life; their war brings death. Your war is the cause of the illumination of all mankind. Your war means victory upon victory. Their war is defeat upon defeat. Their war is the origin of destruction. There are no dangers before you. Push forward! Fire! Fire! Attack the enemy. Your efforts should be crowned with the diadem of eternal peace and brotherhood.

“His holiness the Christ was fighting even upon the cross and his triumphs have continued through ages and cycles.”

News from the “soldiers” at the front

“**A**RISE! Shine for the Light has come” with unconquerable splendor to the American world. The hour has struck; the heavenly bell has rung. The most blessed year is at hand. A divine charter is spread before us in the form of five Tablets to the East, the West, the North, the South. This charter is given to us by the most glorious Servant of the world. Nothing more is needed. The time has arrived when the soldiers of light must go forth “and shine with such brilliancy as to illumine (the) entire continent.”

Those who arise to serve are surround-

ed with the heavenly hosts of confirmation. At first this was a promise; now it is a verified reality. From all parts of the country come radiant glad tidings of the “majestic onward march of the Cause of God.”

Mrs. Brittingham, Mr. Remy, Mr. Latimer, Mrs. Killius, Mr. Dunn, Mrs. Ralston, Mrs. Gillen and many others have entered the vast expanses of the Western States and are planting the pure seeds of the Kingdom in the prairie and the mountain regions of the untilled West. Mrs. Ford, Mr. William H. Randall, Mrs. Greenleaf, Dr. Bagdadi, Mrs. Brush, Mrs. Parmerton, Mrs. True and others

are proclaiming the new era and its glory in the states of the Central West. Mrs. Ford has spoken to large gatherings in Chicago, St. Paul, and Minneapolis. Mr. Randall has addressed splendid gatherings in St. Louis where hundreds were attracted and has started us thinking of Abdul-Baha's predictions for that city. To a believer in St. Louis, Abdul-Baha wrote a few years ago:

"Thy letter was received. Thou hast written that in these days the establishment of the meeting has become impossible in that city. Be thou not unhappy. A day shall come when innumerable meetings in the utmost grandeur shall be established in that city. The cause of God shall be raised and the breath of the Holy Spirit shall impart eternal life. Be thou not sad. This indifference is temporary. Ere long the fires of the love of God shall raise a flame in that city and the splendors of the sun of truth shall cast intense rays and the melody of the Kingdom shall be heard."

Mrs. May Maxwell and Mrs. Ober are on their way to the far Northeast to sow the seeds in the provinces of Canada. New centers have appeared over night as it were in Springfield, Massachusetts and in New Haven and Hartford, Connecticut. They were organized after inspiring peace meetings. Dr. Strong, Dr. Shook, Mrs. Finch and Mrs. Hannen have been doing great service in these cities.

The Bahais about Boston have trebled in numbers in the last six months. Group meetings are held throughout the suburbs.

Wonderful responses to the divine call have come also from the South. "Mother" Beecher has just gone into Virginia and Kentucky. For the past two months Rev. Mr. Tate and Mr. Louis Gregory have been scattering the heavenly seeds broadcast in the vast regions from the Atlantic Ocean to Texas. Mr. Tate has spoken to 15,000 and Mr. Gregory to 15,000 people this autumn. Mr. Gregory

writes a friend from Tulsa, Oklahoma:

Tulsa, Oklahoma, Nov. 25, 1916.

Dear Bahai brother:

I do not now recall whether or not I told you a dream I had during the days of preparation for this journey. Abdul-Baha was standing before an audience in the attitude of teaching. By his direction I was serving as a waiter, passing to the people bread from a tray. When the wafers reached the people, they were transformed into tablets and upon them they were to indicate how many of them accepted the teachings and became Bahais. An overwhelming number of those who received the tablets thus signified by writing their acceptance. I awoke feeling very happy.

By the way the doors are opened to deliver the Message and the happiness manifested among those who give ear, this dream becomes a glorious reality.

I think I wrote you last from New Orleans. Since then the following points have been visited: Galveston, Prairie View, Austin, Waco, Corsicana, Dallas, Texas, and Langston, Oklahoma. At Langston, after hearing the Message, the school sang, "Arise! Shine for the Light has come and the Glory of the Lord is risen upon thee!" Several thousand have heard the glad tidings, in these centers, without a word of opposition. Truly great are the divine confirmations from the Kingdom of El-Abha! The might of the Covenant removes all obstacles!

Tonight there is an audience of five hundred in a Methodist church. The pastor has given the right of way. The Bahai address will take the place of the sermon.

Leave for Arkansas and Northern Mississippi tomorrow. Am very happy over the results.

Praise be to God and Bahai greeting to the friends! May you ever be supremely happy!

In His Name, I have the honor to be

Your servant,

Louis G. Gregory.

Other News Notes

Indianapolis, Ind., Oct. 30, 1916.

Indianapolis will get to be an important center if you Chicago people take it into your hand. I talked on the Cause to eighteen hundred people at the Shortridge High School, and to hundreds at the church and other meetings, all of whom appreciate the great Message, and are hungry for further teaching and speakers. I dwelt at length upon the Mashrak-el-Azkar, and in time this will become a fruitful field. . . .

Ali Kuli Khan.

The Shirley Hotel, Denver, Colo.,
November 11, 1916.

I am having nightly meetings, with some new faces nearly always. Two leading Theosophists present last night were greatly attracted. Large advertised meeting for Sunday afternoon—subject, "Universal Peace." George (Latimer) and Mason (Remey) to arrive today, and we will all address the meeting.

Isabella D. Brittingham.

Washington, D. C., Dec. 25, 1916.

To the STAR OF THE WEST:

A line to cheer those striving to spread the knowledge of God and His Covenant. During the recent journey through fourteen Southern states the hearts were found most receptive. The principles of unity and the Great Message were presented in churches, schools, colleges, Y. M. C. A., and social gatherings to a multitude of people. So slight was the opposition, even in the ranks of the clergy, as to be not worthy of mention. The souls of people were rejoiced, and their spirits exhilarated by the glad tidings. In one meeting, held at Memphis, Tenn., over fifty persons, all in sight save one, after hearing the message and proofs, arose and said the Greatest Name. Without exception,

souls were found ready in cities where the message was given. The strongholds of orthodoxy were taken by the fire of divine love. Success was attained through divine confirmations.

The time has come to declare the message from the housetops. Yet with wisdom withhold. The hearts are hungry for the heavenly manna. Let us forget human limitations in the pursuit of divine ideals. The call of God is, work, speak, write, start assemblies, use all proper means of bringing life to the dead body of humanity. The veils are disappearing. The following tablet* shows what Abdul-Baha expects of us:

O ye spiritual friends of Abdul-Baha!

How long are ye silent and speechless? Although ye are speaking, yet in this age the speech of the believers of God must be the soul entrancing melody of the Kingdom of Abha and the harmony of the Supreme Concurrence!

Therefore Abdul-Baha is not satisfied with a meek voice and depressing lamentation! He seeks the passionate tumult and joyous clamor and he roars and cries at the top of his voice so that the realities of things may stir into movement and action and the Beloved of Bounty unveil her countenance in the world of creation!

Those friends must, like unto the stars in heaven, shine and gleam in the horizon of Truth with the Light of Guidance so that the realities of the existent beings and the spirit of humankind may find joy and happiness!

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Louis G. Gregory.

*Translated by Mirza Ahmad Sohrab, Washington, D. C., May 27, 1910.

The Convention of the Mashrak-el-Azkar

Haifa, Syria, October 12, 1916.

Mr. Alfred Lunt, Boston, Mass.

My dear brother in the Cause:

The heavenly beacon of Truth is shining from the horizon of the Supreme Concourse, irradiating to all directions and dispelling the darkness of doubts and ignorance but the majority of mankind are held fast in the grim claws of a sound sleep. In these days of wars and battles many rays of hope and cheer have emanated from the sun of the Covenant. One of these shining rays has appeared in the form of a tablet in your name, the translation of which is the following:

To his honor, Mr. Alfred Lunt—Upon him be greeting and praise!

O thou my friend of the Kingdom!

Praise be to God, that the city of Boston is stirred into cheerfulness and the believers of God and the maid-servants of the Merciful in the utmost firmness and steadfastness in the Covenant and Testament are engaged in the diffusion of the fragrances of God, that the divine favors and bestowals are continually descending upon the assembly of that city, for they have attained to capacity, and capacity like unto a magnet attracts the heavenly graces unto men. Ever do I supplicate at the threshold of the Lord of Hosts and beg for the friends infinite confirmations. It is my hope that supplications toward the Kingdom of God may be answered.

According to what is heard the convention of Mashrak-el-Azkar was going to be held in Boston. The believers of Boston must consider this as one of the greatest divine bounties and strive with all their strength so that all the delegates coming to the

convention from the different cities of America may become attracted, thankful and grateful and spend a few days with the utmost joy and happiness; thus the convention in a behooving manner may become assisted in the promotion of the teachings of God, the hearts may become like unto the clear mirrors, the rays of the Sun of Reality shine therein, the melody of thanksgiving and glorification to the Lord of Hosts may ascend to the Supreme Concourse, the sleepy ones become awakened and the dead ones alive. Convey to each and all the friends longing greeting on my behalf.

Upon thee be greeting and praise!

In the course of this year we have received few letters from the American friends although I suppose they have written to us regularly. It is our misfortune that we should not receive their messages of love and affection. Abdul-Baha's health has been more than well, especially after our trip to Tiberias. The medicinal value of the baths there has been known for more than 2000 years and people from all parts of the country go there with their nervous ailments to be cured. The weather also is very dry. Many of us slept in the open air under the glorious heaven studded with luminous stars. The cool western breeze wafting all night lulled the sleeper into sound and refreshing sleep. Only we are so very sorry that the gate of the sacred land is closed before the face of all the lovers of truth but we pray and hope that ere long the obstacles will be removed and free communications established.

Give, please, my love to all the believers,

Your faithful brother,

Ahmad.

Letter from England

Manchester, England,
December 22, 1916.

To the STAR OF THE WEST:

Dear friends: I am enclosing a cheque for two pounds and five shillings which I want you to separate into two parts. One part, twelve shillings and six pence to go towards sending copies of the STAR OF THE WEST for two years to my sister, and one pound and seven shillings to go to the Mashrak-el-Azkar fund from the Manchester friends. The remainder to go to the STAR OF THE WEST to help against its expenses. I know you will do these two things for me, if at all possible.

I know not where I shall be sent after New Year's day (January 1st), for I am a conscript and under military law, and the war is, perhaps, not nearly over. But I am a follower of Abdul-Baha and a true believer in God, and meet the future with resignation and peace of heart, for with all my faults and mistakes, I have come nearer and nearer the love of God and the radiance of Abdul-Baha. God be praised! I shall hope to be able to do good wherever I get to.

God bless you all.

Ever sincerely,

Edward Theodore Hall.

The Divine Art of Living—Chapter One

(Continued from page 155)

God created in us a divine holy spirit,—the human spirit with its intellectual powers which are above the powers of nature. By this he enjoys the ecstasies of the spirit and sees the world illumined. The tree and the stone have not this power; they have no mind or soul; therefore they are excused. We are not excused. This power gives man effectual control over nature. He is enabled to discover reality and bring invisible things into the courts of the visible. Thus he is enabled to render effective the will of God and give it material station. This is what is meant by his holiness Baha'o'llah when he said, "Verily we have created thee rich, why have ye made yourselves poor?" And Jesus Christ, when he said, "The Father is in me and I in you." It was this power which through Baha'o'llah said, "Noble have I created you, why do ye degrade yourselves?" This power distinguishes you above all other creatures, why do you devote it only to your material conditions? This is that which should be used for the acquisition and manifestation of the bounties of God, that ye may establish the kingdom of God among men

and attain to happiness in both worlds, the visible and the invisible.

(Address given by Abdul-Baha, at Green Acre, August 20, 1912.)

Asked, "How could a man who does not know God feel it a punishment to be without that knowledge?" Abdul-Baha answered:

"No man can be happy without God, though he may not know why he is miserable."

(Extract from Notes of Aline Shane Devin, October, 1900.)

The soul of man must be happy, no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness. No one can imagine a worse place than the barracks of Acca.* The

*The prison in Palestine to which Baha'o'llah and his family and some other Bahais were sent in 1868.

climate was bad, the water was no better. The surroundings were filthy and dirty, the treatment of the officials was unbearable and we were looked upon as the enemies of religion and corruptors of morals. The government had given an order that during our stay in Acca no one must talk with us and we must not talk with each other. Having arrived in Acca they found there were not enough rooms in the barracks to imprison us separately so they put us all in two rooms with no furniture at all. The court of the barrack had a most gloomy aspect. There were three or four fig trees over the branches of which several ominous owls screeched all night. Every one got sick and there were neither provisions nor medicine. At the entrance of the barrack there was an undertaker's room. It was a horrible room. Yet I lived there two years with the utmost happiness. Up to that period I had not had time to read the Koran from first to last but then I had ample time and used to read this holy book with fervor and enthusiasm. Going over the incidents and events of the lives of former prophets and finding how parallel they were with that of Baha'o'llah, I was consoled and encouraged. I would read for instance the following verse: "How thoughtless are the people! Whenever a prophet is sent to them they either ridicule him or persecute him." And then I would read this verse, "Verily, our host is victorious over them."

I was very happy all the time because I was a free man. Shut off in that room my spirit traveled throughout the immensity of space. At night I went on the roof and communed with the countless stars. What a divine feast! What a heavenly procession! What a spiritual freedom! What beatific bliss! What celestial sovereignty!

(Diary of Mirza Ahmad Sohrab, July 3, 1913.)

God has given man a heart and the heart must have some attachment. We

have proved that nothing is completely worthy of our heart's devotion save reality, for all else is destined to perish. Therefore the heart is never at rest and never finds real joy and happiness until it attaches itself to the eternal. How foolish the bird that builds its nest in a tree that may perish when it could build its nest in an ever-verdant garden of paradise!

Man must attach himself to an infinite reality so that his glory, his joy and his progress may be infinite. Only the spirit is real; everything else is as shadow. All bodies are disintegrated in the end; only reality subsists. All physical perfections come to an end; but the divine virtues are infinite. How many kings have flourished in luxury and in a brief moment all has disappeared! Their glory and their honor are forgotten. Where are the sovereigns now? But those who have been servants of the divine beauty are never forgotten. The result of their works is everywhere visible. What king is there of two thousand years ago whose kingdom has lived in the hearts? But those disciples who were devoted to God, poor people who had neither fortune nor position, are today trees bearing fruit. Their banner is raised higher every day.

(*Divine Philosophy*; p. 107.)

The world needs more happiness and illumination. The star of happiness is in every heart; we must remove the clouds so that it may twinkle radiantly. Happiness is an internal condition. When it is once established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances and through his deeds and actions he will impart happiness to others.

A Bahai must be happy for the blessings of God are bestowed upon him.

(Diary of Mirza Ahmad Sohrab, January 7, 1914.)

Know thou that there are two kinds of happiness—spiritual and material.

As to material happiness, it never exists; nay, it is but imagination, an image reflected in mirrors, a specter and shadow. Consider the nature of material happiness. It is something, which but slightly removes one's afflictions; yet the people imagine it to be joy, delight, exultation and blessing. All the material blessings, including food, drink, etc., tend only to allay thirst, hunger and fatigue. They bestow no delight on the mind nor pleasure on the soul; nay, they furnish only the bodily wants. So this kind of happiness has no real existence.

As to spiritual happiness, this is the true basis of the life of man because life is created for happiness, not for sorrow; for pleasure, not for grief. Happiness is life; sorrow is death. Spiritual happiness is life eternal. This is a light which is not followed by darkness. This is an honor which is not followed by shame. This is a life that is not followed by death. This is an existence that is not followed by annihilation. This great blessing and precious gift is obtained by man only through the guidance of God.

Spiritual happiness is light, while sorrow is darkness.

This happiness is glad-tidings, while sorrow is disappointment.

This happiness is the Kingdom while sorrow is the earthly world.

This happiness is life, while sorrow is non-existence.

This happiness is the fundamental basis from which man is created, worlds are originated, the contingent beings have existence and the world of God appears like unto the appearance of the sun at mid-day.

This happiness is but the love of God.

This happiness is but the eternal might the brilliant traces of which are shining forth unto the temples of unity.

Were it not for this happiness the world of existence would not have been created.

(Extract from an early Tablet to a Bahai in Paris.)

Thy letter was received, and its perusal imparted happiness impossible to describe. It was an indication of the loftiness of thy nature, the strength of thy effort and the purity of thy intentions. Abdul-Baha's happiness is caused by such matters. If the material luxuries of the whole earth were available to Abdul-Baha he would not think for one moment that there was such a thing as comfort and luxury in the world. But when a soul-perfuming fragrance is wafted from the rose-garden of the hearts of the friends to the nostrils of Abdul-Baha, such joy is realized that involuntarily I render thanksgiving unto the Blessed Perfection who has trained such servants.

(Extract from a Tablet to an American Bahai; translated December 29, 1912.)

O my brother, when a seeker intends to turn the step of search and journeying into the path of the knowledge of the King of Pre-existence, he must first cleanse and purify the heart—which is the place of the appearance and emanation of the splendor of the hidden mysteries of divinity—and he must cleanse and refine his breast—which is the throne for the accession and establishment of the love of the eternal Beloved—from all gloomy dusts of acquired learnings and from the allusions of satanic appearances. He must likewise sanctify his heart from attachment to water and clay—that is, from all phantasmal forms and spectral images—in such manner that no trace of love or hatred may remain in the heart,

lest that love may cause him to incline toward a direction, without guide, or that hatred prevent him from turning in another direction, just as in this day most are bereft of the immortal Face and of the threshold of meanings because of these two tendencies and are grazing shepherdless in the deserts of error and oblivion. He should at all times trust in God and turn away from the creatures; be severed and detached from the world of dust and united with the Lord of Lords; not preferring his own self before any one but cleansing the tablet of his heart from pride and vain-glory; attaching the heart to patience and self-restraint; observing silence and avoiding useless speech; for the tongue is a smouldering fire and loquacity is a deadly poison. Material fire devours bodies, but the fire of the tongue consumes souls and minds. The effect of the former vanishes in an hour but the latter continues for a century.

He should consider backbiting as error and never step into that court, for backbiting extinguishes the brilliant light of the heart and numbs the life of the soul. He should be content with little and free from avarice; profiting by the companionship of the severed ones and regarding seclusion from haughty and worldly people as a benefit. At dawn he should be engaged in commemorations, seeking for that Beloved One with the utmost earnestness and power; consuming heedlessness with the fire of love and praise; passing over all else save God with the swiftness of lightning; bestowing a portion upon the destitute and not refusing benevolence and favor to the unfortunate. He should show kindness to the animals; how much more to mankind, (especially) to the people of the Beyan; refusing not his life for the Beloved and turning not away from the True One when approached by the creatures. He should not wish for others what he doth not wish for himself nor say that which he will not fulfill; keeping aloof from evildoers with all deter-

mination and asking the forgiveness of God in their behalf; condoning the sinners and despising them not for the end is not known. Many a sinner who is favored with the essence of faith at the time of death drinks the wine of immortality and hastens to the Supreme Concourse; while many a believing and obedient one is estranged at the time of the soul's departure and dwells in the lowest abyss of fire. In a word the traveler and seeker should consider all else save God mortal and account all but the Adored One as nothing.

These conditions form the attributes of the lofty ones and nature of the spiritual ones. This hath already been mentioned concerning the requirements of the striver and the conduct of travelers in the highways of positive knowledge. When these conditions are realized in a sincere seeker and an unrestrained traveler then the term "striver" becomes true concerning him. When he is confirmed in the performance of "those who strive in us," he will surely enjoy the glad tidings of "We will direct them into our ways."

When the lamp of search, effort, longing, fervor, love, rapture, attraction and devotion is enkindled in the heart and the breeze of love blows forth from the direction of Unity the darkness of error, doubt and uncertainty will be dispelled and the lights of knowledge and assurance will encompass all the pillars of existence. Then the ideal herald will dawn as the true morn from the divine city with spiritual glad tidings and awaken the heart, soul and spirit from the sleep of negligence with the trumpet of knowledge. Then the favors and confirmations of the eternal Holy Spirit will impart such a new life that one will find himself the possessor of a new eye, a new ear, a new heart and a new mind and will direct his attention to the clear, universal signs and to the hidden individual secrets.

(*Book of Ighan*, by Baha'o'llah; pp. 137-140.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BABA'O'LLAH.

Vol. VII

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No. 17

Recent Tablets from Abdul-Baha

"Should Abdul-Baha soar from this mortal prison to the immortal rose-garden, none of you must be disturbed"

Haifa, Syria, Oct. 9, 1916.

Mrs. Georgia Ralston,
New York City.

My dear sister in the Cause of God:

A few months ago I wrote you a letter which I hope you have received by this time and its contents have become known to you.

Now, after spending nearly forty days with Abdul-Baha in Tiberias, we returned last week to Haifa, finding the friends in good health and everything going along smoothly.

In the outside world there are many changes daily, many new ideals interplaying their forces, many important problems to occupy one's mind and thought, but here the page of our lives is blank; one day succeeds the other quiet, peaceful. Our life in this corner of the world is the life of the valley and the lowland—not the life of the highland and the mountain where the strong winds are blowing from all directions, the whirlwinds requiring iron constitutions and strong muscles.

It gives me great pleasure to give you here the translation of Abdul-Baha's tablet to you:

To the maid-servant of God, Mrs. Georgia Ralston.

O thou spiritual daughter of the Kingdom!

The letter that thou hast written to Mirza Ahmad Sohrab was perused. It imparted exceeding joy, joy to the

heart, for it contained very good news, that, praise be to God, the friends of God, notwithstanding the interruption of the means of correspondence, are in the state of the utmost joy and fragrance. This must indeed be the condition of those souls who have entered the Kingdom. They must not be discouraged by any obstacles, nay, rather, they must, day by day, increase their attraction and enkindlement, for confirmations are descending upon them from the heavenly Spirit. You must be firm and steadfast to such a degree that not only the interruption of the means of communication, but should Abdul-Baha hasten from this world to another world and soar from this mortal prison to the immortal rose-garden, none of you must be shaken or disturbed; nay, rather, moment after moment the strength of heart be augmented and firmness and steadfastness be increased. For when the lamp of the love of God is ignited in the heart, its flame must become purer and whiter day by day—thus from head to foot he may become a torch of flaming fire. When his holiness the Bab and his holiness Baha'o'llah ascended to the Supreme Concourse, the intensity of the fire of the service of the friends of God became an hundred fold and in the assemblages of humanity they shone out with the utmost sanctity and purity. I hope you will likewise attain to such a station. Convey longing greetings, on my

behalf, to each and all the friends. Should we enjoy life after this war, we shall correspond with all the believers.

Upon thee be greeting and praise!

We hope and pray that this sad and dreadful war will soon come to an end and the doors of life and a new order of mutual relations appear. Please give my sincere greetings to all.

Ever sincerely yours,

Ahmad.

Haifa, Syria, October 11, 1916.

Miss A. Boylan,
New York City.

My dear Bahai sister:

A tablet has been revealed by Abdul-Baha in your name, the translation of which is as follows:

To the maid-servant of God, Miss A. Boylan—Upon her be greeting and praise!

O thou who art firm in the Covenant!

Although it is a long time that I have not written a letter to that steadfast one in the Testament, still thou art ever before the sight and never forgotten. Now and then letters are being received from those friends that, praise be to God, they are engaged in service and are holding in their hands the candle of guidance, dispelling the darkness of superstitions and doubts. Convey to the dear daughter, Mrs. Krug, my respectful greeting. Some time ago I wrote her a brief note. It is hoped that her illumined meeting is still continued and the maid-servants of the Merciful gather in that assembly and are occupied in the commemoration of His Highness, the Almighty, are engaged in the establishment of unity and concord. Those days that meetings were held in her home and I used to present myself there and

talk with the friends of God shall never be forgotten.

Upon thee and upon her be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Forty days I had the privilege to spend with Abdul-Baha in Tiberias. I wish there was space to relate for your benefit at least a little of our holy and spiritual experiences, but this pleasure must be given up for the present. Enough to say that I had a most wonderful time and now that we have returned, Abdul-Baha's health is quite improved. This was our second trip to Tiberias; you have the description of the first one and you shall have the second one, only this time there was an added interest to our journey because instead of traveling by railroad we drove in carriage, stopped two nights in Nazareth and saw that blessed and holy town. All along that heavenly journey Abdul-Baha spoke and I have faithfully treasured his ethereal words of love and peace. Please convey my faithful greeting to the friends and tell them their thoughts and prayers are much appreciated. Our only joy in these days is to think about their faith and services.

Ever your sincere brother,

Ahmad.

Haifa, Syria, October 12, 1916.

Dr. Pauline Barton-Peeke,
Cleveland, Ohio.

My dear sister in the Cause of God:

Some time ago your kind and spiritual letter was received and its inspiring contents read with great pleasure and happiness. Abdul-Baha was most glad to know that the friends in Cleveland are enkindled with the fire of the love of God and firm in the Covenant of the Merciful. Abdul-Baha hopes that your home may ever be the nest for the birds of sanctity, that from it,

glorious songs of praise may be raised to the Supreme Kingdom, that the friends of God may become the guides of erring humanity, and that their lives and deeds may bear eloquent testimonies to their faith and knowledge. He dictated the following tablet:

To the maid-servant of God, Doctor Pauline Barton-Peeke.—Upon her be greetings and praise!

O thou the inheritor of the great,
respected Mrs. Peeke!

Although that beloved maid-servant of God ascended from this mortal world to the world of immortality, praise be to God, she left thee behind as a token of herself. All the dwellers of the Kingdom and myself are pleased with thy services to the Kingdom of God. Truly I say the believers of God and thyself are displaying every effort in the promotion of the teachings of God in Cleveland. The evidence demonstrating this fact is that you have not forgotten us, nay rather with the utmost exertion and endeavor you are engaged in the service of Truth. Thank ye God that ye are confirmed therein. Ere long ye shall observe most important results and ye will behold the doors of the everlasting glory open before your faces. I am ever expecting to receive good news from you and the Cleveland believers, and in your behalf I supplicate and entreat toward the Kingdom of God, that every one of you may become ignited with the fire of the love of God and bestow the light of guidance upon that region and continent.

Upon ye be greeting and praise!

Abdul-Baha's health is quite well. We stayed for about two months in Tiberias and the dry weather imparted to him invigoration. Now again he is living with his blessed family waiting patiently and quietly for the end of

this world-wide war and praying for the protection of the friends. His thanks and prayers are for them.

Ever your faithful brother,

Ahmad.

Haifa, Syria, July 11th, 1916.

To Mr. and Mrs. Harlan F. Ober.

O ye two firm ones in the Covenant!

Although we are living in the holy land and you are dwelling in the United States, yet the spiritual relations and the communication of the hearts are firm and steadfast because the unity of the Divine Essence has bonded us together. In this material world we are cemented together and, God willing, in the Universe of God, the world of the Kingdom, we will be the associates and intimates of each other. Truly I say Mr. Ober rendered a great service to the Kingdom of God and undertook a long and arduous trip to India, and during our stay in America, Mrs. Ober served with heart and soul. Both of them are encircled with the Divine Favors and are firm and steadfast in the lordly Covenant.

Upon ye be greeting and praise!

(Original received by Mr. Joseph H. Hannen, Washington, D. C., September 25, 1916.)

To Mr. Fred Mortensen, Minneapolis, Minn.—Upon him be Baha'o'llah-el-Abha.

O thou illumined youth!

Thy letter was received. Its perusal produced the utmost joy; for its contents indicated faith and its significances were proofs of firmness in the Covenant. That trip of thine from Minneapolis to Green Acre will never be for-

gotten.* Its mention will be recorded eternally in books and works of history. Therefore, be thou happy that, praise be to God, thou hast an illumined heart, a living spirit and art vivified with a merciful breath. Convey my greeting, longing and respect to the Editor of *Labor Review* and say: "This paper of yours in the future ages will become superior to all the newspapers of the world, because you have published in its columns the proclamation of the kingdom of Abha. I hope thou wilt become assisted to promote the teachings of Baha'o'llah. Then thou wilt observe

that this paper has become a luminous star and the cause of the illumination of the hearts of humanity."

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, September 12, 1913, Ramleh, Egypt.)

*Refers to his riding on the bumpers between railway baggage cars and on freight trains from Minneapolis, Minn., to Green Acre, Maine, in order to see Abdul-Baha.

"We are ourselves the means of our degradation and exaltation"

Extract from the diary of Mirza Ahmad Sohrab, January 23, 1914

A YOUNG man by the name of Mirza Lotfullah, who has been here (Haifa) for a month, was about to leave this afternoon for Aleppo, so Abdul-Baha addressed him, saying:

"Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with thee, that everyone may testify that here lives in our midst an upright and virtuous man, that he has turned his face toward God, that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people; or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude he suffers himself to become favored and beloved at the threshold of God.

There is a young man of Jewish origin in the college of Beirut by the name of Mirza Habbibollah Khodabaksh, who has fulfilled these requirements. Formerly he was not known, but now everyone knows him through his sanctity, pur-

ity of life, sincerity of aim and the beauty of his holiness, and he is favored and near the court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him.

Therefore, it is now proven that we are ourselves the means of our degradation and exaltation; that people are attracted to us or repelled by us according to the attributes and deeds emanating from us. In short, I hope that thou mayst live in such wise in Aleppo that all the inhabitants may exclaim: "This man is not a Bahai in a nominal way, but in a real manner; he is a Bahai in deed and not in words alone." For this reason his holiness Baha'o'llah hath said: 'My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me but whose deeds and actions are conducive to the degradation of the Cause.'"

While Abdul-Baha was walking in the rose-garden he passed by Haji Mullah Abou Taleb, the very old man with stooped shoulders and long beard. He

looked at him, then at others, and smiled.

"Haji Mullah Abou Taleb is my friend," he said. "He looked just as old forty years ago when he came to this blessed spot for the first time. Now he has come never to leave. Are you well and happy? How can you descend and ascend the mountain every day?"

Then he came very near to him and looked at his thin and probably soiled overcoat.

"Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless."

He answered: "I am not particular about my outward clothes, but the robe

of the virtue of God is necessary for us."

Immediately Abdul-Baha's face lighted up:

"Thou art right, the believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God, and the vesture of the love of God. These robes will never become threadbare. They will never be out of fashion. Their market values do not fluctuate. They are always negotiable and ever on demand. They are the means of the adornment of the temple of man and woman.

"But the outward raiment must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Mashrak-El-Azkar Contribution from Cairo

Cairo, Egypt, November 30, 1916.

Mr. Alfred E. Lunt.

Dear Bahai Brother:

Sometime ago I received a letter from you in regard to the Mashrak-El-Azkar work. You were then Secretary of the Bahai Temple Unity Executive Board, now I believe you are President.

It gives me great pleasure to enclose a check for \$75.00 for the Mashrek-El-Azkar in America. This amount is from the Egyptian Bahais of Cairo and Alexandria, in which two cities I do my Bahai work, as I usually pass the summers in Alexandria. The majority of the Bahais are poor and could not give, but those who have contributed have done so very joyfully. It is sent with Bahai love and greetings from all here to all the Bahai friends in the West. Mr. Mohamed Said helped me in collecting this money. Several years ago a contribution was sent by the older Bahais here.

List of contributors to the Mashrak-El-

Azkar in America, from the Bahais of Cairo and Alexandria, Egypt:

Mr. Mohamed Taki Esphahani.

Mr. Abdul Galeel Saad.

Mr. Ahmed Safwat.

Mr. Mohamed Said.

Mr. Zein El Abeein.

Mr. Abul Futouh.

Mr. Mahmoud Rakie.

Mr. Mahmoud Fahmy.

Mr. Hafiz Nadim.

Mr. Haji Niaz.

Mrs. Edith de Bous.

Miss Morassa Yazdi.

Miss Elinor Hiscox.

Collected and sent (Nov. 30, 1916) by Miss Elinor Hiscox, assisted by Mr. Mohamed Said.

In His Name and Service, faithfully
yours in El-Abha,

Elinor Hiscox.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Sultan 1, 72 (January 19, 1917)

No. 17

The Teaching Campaign—News from the South “Fifteen thousand were reached directly”

Extract from a letter by Louis G. Gregory

Washington, D. C.,

December 17, 1916.

The veils are everywhere being lifted and the Sun of Truth is shining with a radiance that will soon penetrate the ends of the earth.

I arrived here Friday morning and am very happy over the journey, which gave wonderful opportunities and privileges for service. Since I last wrote you, Jackson and Nashville, Tenn., Louisville, Lincoln and Lexington, Ky., and Charleston, W. Va., were visited, in all of which addresses were made and hearty responses found in receptive hearts. The Ministers' Alliance at Louisville passed a vote of thanks. In the entire journey probably more than fifteen thousand were reached directly, most of them students, representing

many sections and communities. Less than half a dozen persons in all raised the voice of opposition. Almost without exception in the places visited there were souls ready to receive all that could be told them about Baha'o'llah and Abdul-Baha. Am returning to Charleston, S. C., to deliver the Emancipation Day address, January 1. This will be an opportunity to tell them of real freedom.

I hope, God willing, that in the future my affairs can be so arranged as to give more time to service of this kind (the opportunities seem limitless). The number of institutions in the south that cannot be reached must be very small.

May God render you victorious, O my brother, in every effort! This is my prayer. Ever yours,

Louis G. Gregory.

“Hast thou Love?”

Extract from the *Diary of Mirza Ahmad Sohrab*, June 9, 1914

“When our American visitors left the house a Christian minister called on Abdul-Baha. . . . Then the minister asked about the mission of Christ. Without pause Abdul-Baha continued, ‘His holiness Christ came for the promulgation of the law of love; all the prophets were sent, all the books were revealed, so that the law of love might be promoted. But a few self-seeking people subverted the original aims of the religion of God, changed its pure current and made it an instrument of hatred and rancor and quarrel and sedition. Why should we hate the members of other religions? Why should we not love each other? Why should we be tattlers and busy-bodies and gossip-mongers? Why are we not looking at our own shortcomings? Why do we not let people alone? Why do we not search after our own faults? ‘And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine

own eye? O, how wilt thou say to the brother, let me pull the mote out of thine eye and behold, a beam is in thine own eye! Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast out the mote that is in thy brother’s eye.’ Let us have love and more love, a love that melts all opposition, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness, tolerance, and noblestriving, a love that triumphs over all obstacles, a boundless, resistless, sweeping love. Ah, me! Each one must be a sign of love, a sea of love, a center of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love. Hast thou love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise!”

“Earth should be a Paradise”

Part of an Address delivered by Abdul-Baha to a gathering of Socialists in Coronation Hall, St. Lawrence Street, Montreal, Canada. From the *Montreal Star* (Daily), Sept., 1912

“Earth should be a Paradise,” said Abdul-Baha.

“There are certain species of life that seemingly can live solitary and alone. Certain trees, certain animals and even herds wander far from their kind. But man is necessarily ever in need of cooperation and mutual help.

“In reality all mankind represents one family. God desires that each individual member of the body politic should live in the utmost well being and comfort.

“If all do not so enjoy life there is a lack of symmetry in the body politic. ‘Let us look after ourselves,’ the selfish

say, ‘Let others die; so long as I am comfortable, all is going well!’ Such a callous attitude is due to a lack of control and a lack of working law!”

Abdul-Baha then outlined a scheme which had been formulated by Baha’-o’llah, the great Bahai Prophet, for ensuring the economic happiness of the people. In this scheme farmers were first to be dealt with for the agricultural industry is the most important and the most useful in the national life. It provides that every village community have a general storehouse to which a number of revenues would come. This income from the communal fund would

include tithes, a certain percentage from the number of animals and one-third from mines and minerals.

Should anyone die without an heir, all his wealth would revert to the general storehouse and any treasure trove that was picked up would become public property.

The scheme further advocates that tithes be collected from the farmers on a graded scale. If a man's (necessary) expenditure equaled his income he would pay nothing. If one had an expenditure of one thousand dollars and an income of two thousand, he would pay one-tenth; from one having an income of ten thousand dollars and expense of one thousand, two-tenths would be exacted. If one had an income of twenty thousand and his expense were two thousand, the taxes would amount to one-fourth. If the income were two hundred thousand dollars and the expense ten thousand, then the community would exact one-half.

From this general storehouse the less fortunate members of the commonwealth would draw to secure their share of the common welfare.

There would be no poverty in the

community. Orphans, cripples, the poor, the blind, the deaf, the aged, the helpless, would be looked after. The people themselves would elect trustees for the administration of the public trust.

Whatever surplus there might be after all were provided for would go to the national exchequer. For the big cities such a scheme would be carried out on a much more extended scale.

"Under this system," said Abdul-Baha, "every member of the community would live in comfort, without fear, and without being under obligations to anyone.

"Degrees or grades would not be abolished. These would be necessary, as in an army it is necessary to have marshals, generals, colonels, sergeants and foot-soldiers. But notwithstanding grades, all would have the right to share in the general well being.

"The earth can be made a Paradise. Let all the servants of God ever strive that such a great happiness may accrue to the world of humanity."

(Prolonged applause greeted Abdul-Baha at the close of his address.)

The Heavenly Tables

To three pilgrims to Acca, September 5, 1901, at supper, Abdul-Baha said:

"We should remember these meetings when we return to our homes. When we go to Paris, London and America we must remember these nights and these gatherings and must show the same spirit of love that is manifested here.

"The meal is divided into two parts, material and spiritual. We hope that this is both. The tables mentioned in the Bible are the spiritual tables. The effect of the material table lasts for twelve hours but that which is divine is everlasting and eternal.

"For example,—'Revelation' is one of the heavenly tables. As an illustration, think of the knowledge revealed two thousand year ago; we feel the effect of it now and that effect will remain forever.

"Some of the heavenly tables are the divine teachings and their power and effect will be everlasting. Another of the godly tables is His love, which is the cause of Eternal Life. Others of these tables are unity and harmony amongst the believers, like as we are gathered here tonight, the effect of which will remain forever and ever."

Divine Teachings

Words of Abdul-Baha, reprinted from *The International Psychic Gazette*,
July, 1914

There are two general and principal classes of divine teachings. One is spiritual, and pertains to the moralities. This is the fundamental basis of the divine law, unchangeable and unalterable, which has been reiterated and renewed in the cycle of every prophet. Its commands refer to justice, truthfulness, compassion, faith, love of God, self-devotion, self-sacrifice, steadfastness, including all divine and merciful attributes. This is the unchanging and unmoving law of God.

The second class of divine teachings is material and deals with behaviour, such as divorce, the commandments, the way of worshipping. All these conditions have changed in the cycle of every prophet. The character of divine sovereignty has no change or transformation, but the organization and administration change continually. This is why Jesus Christ said: "I came not to destroy the law, but to fulfill it." At the same time there are conditions that are changeable.

Tablet from Abdul-Baha to the Bahais of Germany

Extract from a letter by Azizollah to Mrs. Alice Schwarz, dated June 30, 1916

Three days ago when we were all in Abdul-Baha's holy presence, I delivered to him the translations of your letters, as well as those of Mr. Herrigel and Miss Knobloch. He read them with a ringing loud voice and closed with a happy facial expression making a few remarks about the dear father (Consul Schwarz) and praising him highly.

After a few minutes of rest he said:

"The religion of God has now been proclaimed in Germany. When the divine seed takes root in the soil, they will automatically spread and other roots appear and extend into the depth of the hearts.

"Now the cause of Almighty God has taken root in Germany and its roots are going to radiate like trees in full bloom. In the same manner that pernicious and destructive types of men have a contagious influence, so the spiritual and divine type exerts an influence that is of a far-reaching and permeating nature.

"It is well known, that when once a blessed soul of any nation steps into the religion of God, it is capable of saving the whole community from the darkness of the world, from materialism and animalism. He brings to them divine qual-

ities and frees them from indifference towards God, from prejudices which are founded on ignorance, from animal instincts, and from the attachment to the material world and the surrender of self to it—by attachment to the material world, I do not mean social intercourse and economic relations upon which the progress of the world depends, but I mean the ascendancy of the lower life over the higher ideals of human society. Now, God be praised, shining and divine realities have penetrated into Germany."

After uttering these words, Abdul-Baha gave us permission to leave saying: "Now you are to enjoy yourselves upon this mountain of the Lord (Mt. Carmel) on which the Prophets of God used to dwell or often lingered while on earth—rest and recreate after the arduous tasks and exhaustion of the year's study."

For Germany: To the friends of God
—Upon them be greeting and praise!
O ye true friends and ye who are firm in
the love of God!

Although it has been a long time since I have written you a letter of any kind, the heart and soul were nevertheless in

constant communication, and I supplicated to the Kingdom of Abha that you might be protected and preserved.

Although the unrests of the world are limitless and boundless, my hope is nevertheless that they may end and the dark clouds disappear from the horizon of the universe and that the sun of peace and unity may shine above all horizons.

We must under no circumstances be prevented from praying and the mentioning of God. We must always be enraptured with the fire of the love of God, be attracted by His Knowledge and

be heralds of His Words, so that His invisible confirmations like unto the breeze of dawn, become the cause of spiritual life.

Pray then, that the universe may become a new universe and this dark world a world of light.

Convey my greatest love and affection, greetings and praise to all the friends.

Upon ye all be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Revealed to Mrs. Alice Schwarz, Stuttgart; translated by Mirza Azizollah Khan S. Bahadur, July 6, 1916.)

Progress of the Cause in Bournemouth, England

It was suggested that when, in compliance with your request, we forwarded to you particulars of the Bahai Assembly in Bournemouth, we should also give you some cheering news of the "majestic progress of the Cause of God" in this beautiful seaside town.

The origin and growth of the Movement here is mainly associated with Dr. J. E. Esslemont of Southbourne, who, after intimate investigation of the Truth as embodied in the Bahai Revelation, started, some eighteen months ago, to deliver a series of addresses and lectures at various Adult Schools, Brotherhood Associations, and the local Theosophical Society. His clear and closely-reasoned expositions of the teachings resulted in sufficient interest being aroused for a special public meeting to be held, at which Mrs. F. George of Chelsea was also a speaker.

The Cause then continued to develop by means of regular weekly gatherings for study and discussion, prefaced by a friendly cup of tea. And to some of us these little meetings will ever remain a hallowed and joyful memory.

During the summer of 1915 Mrs. George paid us a lengthy visit; a series of private talks and addresses were given; earnestly and patiently the sowing of the seed went on.

In the autumn a small room was rented at Cromwell Hall, Southbourne and public Sunday evening services began. It seemed a bold step to take. The nights were dark and stormy and the severe lighting restrictions made traveling difficult. The congregation varied considerably, now swelling to as many as fifteen, anon dwindling to a faithful two. But "this is a Day wherein the gems of steadfastness must appear from the mine of man"—so we persevered. Week by week the Glad Tidings were proclaimed; over and over again the story of the Great Coming had to be recounted; slowly our attendance, with our faith and understanding increased.

About the same time a Sunday School was formed with the happy nucleus of three. Today the scholars number five times three. Bahai hymns are sung, some of the prayers chanted and the Message finds glad response in child hearts.

The following summer again brought us Mrs. George, whose beautiful and convincing presentation of the Truth has been used to attract many a seeking soul and has proved a source of inspiration and strength to us all.

After a while we found it necessary to remove into more spacious quarters. And we rejoice to realize that our assem-

blies have always maintained that warm spirit of brotherly love whereby the humblest member has felt himself of value to the rest and spiritually at home.

Then Mr. W. Tudor Pole came from Bristol, at considerable personal inconvenience, and delivered a vital message in his lecture on "The Things That Matter," bidding us seek for unity with the source of all life within our own consciousness.

We have also had the privilege of the presence and assistance of Mirza Lotfullah S. Hakim.

It seemed a fitting close to the year's work and to a season which has been so richly blessed, that we should have had, on October 1st, the joy of welcoming to our midst Mrs. J. Stannard of India, whose glowing words in her address on "The Ideals of East and West in Religion," thrilled our hearts and illumined our minds, unfolding to us deeper mysteries of the Divine Manifestations and of the underlying realities of a spiritual universe.

This brief resumé would scarcely be complete without reference being made to the Esperanto classes and study circles conducted by Dr. Esslemont throughout last winter and spring, and also to the much appreciated visit of Mrs. Paul Blaise, who is so well-known in the Esperanto world. It is indeed good to see the linking-up of the universal language with the universal religion.

A small lending library has been formed and we find the books and pamphlets very useful in stimulating interest and deepening knowledge.

We are glad to hear of the new effort being put forth by the STAR OF THE WEST, and earnestly pray that it will serve to hasten the coming of the Kingdom of El-Abha.

Cromwell Hall having now been commandeered by the military, we are holding our meetings in various private houses, particulars of which will gladly be supplied on application to the Secretary, care Dr. J. E. Esslemont, Home Sanatorium, Southbourne, Nr. Bournemouth, England.

The Earth and the Heavenly Civilization*

Words of Abdul-Baha to Bishop Birch of New York City, at the Hotel Ansonia:

"Praise be to God, that stupendous material developments are obtained in this country; but material civilization alone does not safeguard the progress of a nation, because through material civilization dynamite, Krupp guns, projectiles and Mauser rifles are invented: thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore, natural civilization fosters both good and evil.

"All the wolfish bloodshed, all this feverish multiplication of military armaments are the results of material civilization.

"When material civilization joins hands with spiritual civilization, then it

will be perfect. In former times a wooden box may have protected your possessions from the thief, but now the safes with their complicated keys and combinations do not daunt the robber.

"Consequently, just as 'good' is advancing through material civilization, 'evil' takes the same pace, unless the earthly civilization become the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body is animated by the spirit it is alive; otherwise it is a vile corpse which in the long run will become putrid and decayed."

The Bishop expressed his pleasure and

*This interview took place six days after Abdul-Baha's arrival in the United States, 1912.

delight to hear the above words of light. Abdul-Baha answered:

"I am likewise very grateful to you. Praise be to God, that your churches are free from prejudices. They are not so creed-bound as not to be able to breathe. Many Christian churches in Europe are yet extremely dogmatic. But I have already spoken in churches belonging to your denomination. The congregations consisted of most intelligent people. This is a great distinction. Hence I love you with all my heart and soul. My chief aim is to remove the present misunder-

standing between the nations of the East and West, so that we may express cordial love toward each other and promote the essentials of the heavenly civilization. I hope that such a confirmation may be vouchsafed us, so that we may become united."

The Bishop said: "Up to this time no one has come from the East to the West with such power, such lucid teachings and such an exalted aim. Therefore I am very grateful to you and most pleased to have met you."

"We must prepare ourselves for the reception of spiritual favors"

Letter from Mirza Ahmad Sohrab.

Haifa, Syria, March 5, 1916.

My dear sister in Truth:

Your very kind note of Dec. 21st, 1915, enclosing a brief petition for Abdul-Baha, received and its contents presented to him. He assured me that at the Divine Threshold, he will pray for . . . so that heavenly benediction may descend upon him and the spirit of assurance may encircle him.

The bounties of the Lord of Hosts are limitless but there must also be a willingness to receive and a capacity to absorb those bounties. The rain descends upon the tilled and the untilled soil alike; out of the first useful grains grow, while the second may be covered with thorns and bushes. We must plough the ground of our hearts, not with the old tools of the time of Noah, but with modern agricultural implements, scatter the seeds and wait for the rain. But if we are living far from the ocean and do not receive enough rain, like the many Western States, we must be up and doing, dig canals, construct dams and bring the water within our door, to irrigate our lands and produce an abundance of crops. Under any circumstances a great deal depends upon our own exertion; we hunger and thirst after the bread and

water of God's blessings; we can attract God's benediction upon ourselves by our sincere strivings. Many years ago in Egypt there was hardly any rainfall, the government ordered the farmers to plant a whole lot of trees all over the country, those trees brought atmospheric changes and now its annual rainfall is quite high. Similarly, God has given us the power and strength to attract His blessings and change the desert of our hearts into rose-gardens.

The remarkable growth of Spokane is another example—Fifteen years ago Spokane was a city with about thirty-six thousand inhabitants. In 1910 the population reached to nearly one hundred and five thousand. What has brought this stupendous growth? Of course you and others who live there and enjoy its beautiful scenery know the reasons better than I. My object, however, is this; we must prepare ourselves for the reception of spiritual favors, we must strive and work and be always cheerful and never get discouraged and ever be hopeful, joy-giver, hope-bringer. Soon we shall reach the height—the height of vision and beauty.

Ever your faithful brother,

Ahmad Sohrab.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VII

Mulk 1, 72 (February 7, 1917)

No. 18

The Divine Art of Living

A compilation by Mary M. Rabb—second article under the above title. Chapter One appeared in issue No. 16

CHAPTER TWO

Some Characteristics of Divine Souls

WALK, while ye have the light, that darkness overtake you not.

He that walketh in the darkness knoweth not whither he goeth. While ye have the light believe in the light that ye may become sons of light. (John 12:35-36.)

I beg of God that the divine light that is spoken of in John, in the twelfth chapter, may shed its rays upon thee forever, so that thou mayst always be in light. The life of man in this world is short and will soon draw to an end; consequently one must appreciate every moment of his life, exerting himself in that which is conducive to eternal glory.

(*Tablets of Abdul-Baha*, Vol. 1, p. 106.)

The sun is in the utmost effulgence but the surface turned toward it must be a mirror. The clearer it is the more light shall be reflected therein.

(*Tablets of Abdul-Baha*; Vol. 1, p. 207.)

Spirituality is the possession of a

good, a pure heart. When the heart is pure the Spirit enters and our growth is natural and assured. Every one is better informed of the condition of his own soul than of the soul of others. Our responsibility to God increases with our years.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*; p. 18.)

When the spirit is confirmed and assisted by the confirmation of the Holy Spirit then it will show its effect in every condition of the world of existence.

(An early Tablet; translator not given. Signed: Abdul-Baha Abbas.)

Unless man maketh spiritual progress in the world of spirit, intellect and heart he cannot gather universal results from material advancements.

(*Tablets of Abdul-Baha*; p. 525.)

The spiritual life is symbolized by

simplicity and contemplation combined with usefulness and well-guided activity.

(Words of Abdul-Baha from the Diary of Mirza Ahmad Sohrab, March 25, 1914.)

Question: What can I do to become the real servant of God?

Abdul-Baha: *Live* thou in accord with the teachings of Baha'o'llah. Do not only read them. There is a vast difference between the soul who merely reads the words of Baha'o'llah and the one who tries to live them. Read thou the *Hidden Words*. Ponder over their meanings and embody the behests into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to elucidate, to interpret the writings of Baha'o'llah. For example: we must investigate the reality; we must show real love to the world of humanity; we must work for the establishment of universal peace; we must sacrifice our lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the call of the Kingdom; we must characterize ourselves with spiritual characteristics; we must show forth in our words and deeds the attributes of the holy ones.

I declare by him beside whom there is nought else, if we live in accord with one of the teachings we will become radiant like unto this lamp. If we confess verbally that Baha'o'llah's principles are the cause of eternal salvation and the means of nearness unto the throne of God and yet do not live according to their instructions we are not Bahais. Therefore day and night we must pray for each other, so that we be assisted to express in our lives the universal spirit of Baha'o'llah.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, June 1, 1914.)

The following is an excerpt from a conversation between Abdul-Baha and

an Esperantist globe-trotter, who was unconscious of the identity of the person he was addressing:

Globe-trotter: 'Serve God!' There is no one in this world who can serve God, because we are not able to see him. He is above our human ken. In my mind the only way we can serve him is to serve mankind, and try to alleviate the sorrows and sufferings of the people.

Abdul-Baha: Christ served God and his apostles served God. Their service was to humanity and was a reflection of their service to God.

Globe-trotter: In this age the Christians have forgotten the commandments of Christ.

Abdul-Baha: What hast thou to do with others? Live thou according to the teachings of Christ.

A new commandment I give unto you, that ye love one another. As I have loved you that ye also love one another.

(John 13:34.)

The cause of God is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirements of science, arts and literature. If the sciences are not therein and the scholars are not educated the object of the college is not achieved. The students must show the results of their study in their deportment and deeds; otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the religion of God. To them the cause of God must be a dynamic force transforming the lives of men and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

What is the sum-total and upshot of farming, ploughing, sowing the seeds

and irrigating? Is there any other thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant but having no grains of wheat or barley the result is not achieved. The aim has been not the luxuriant verdancy of the field but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest.

(Words of Abdul-Baha from the Diary of Mirza Ahmad Sohrab, May 6, 1914.)

Question: How can one understand the object of his life?

Abdul-Baha: There are two kinds of understanding; objective and subjective. To illustrate: thou seest this glass, or this water and thou dost comprehend in an objective manner their constituent parts. On the other hand, thou canst not see love, intellect, hate, anger, sorrow, but thou dost recognize them in a subjective way through their signs and manifestations. The first is material, the second is spiritual. The first is outward, the second is intuitive. I hope that thou mayst make great advancement in the second kind of understanding. Turn thy face toward God, and say:

O God! Refresh and gladden my spirit! Purify my heart! Illumine my powers! I lay all my affairs in thy hand. Thou art my guide and my refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will worry no more. I will not let trouble harass me any longer. I will not dwell on the unpleasant things of life. Thou art kinder to me than myself. I dedicate myself to thee, O Lord!

(Words of Abdul-Baha from the Diary of Mirza Ahmad Sohrab, May 9, 1914.)

Life, life—let us have more life! Let

us have the life of the spirit, a life which is a collective center of the beneficial forces, a life of sympathy, of practical co-operation, of celestial brotherhood. Let our life be an emanation of the kingdom of Christ. He came into this world to minister and not to be ministered unto. His greatest commandment was, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publican so? Be ye therefore perfect, even as your Father which is in heaven is perfect!"

The Bahais must fulfill to the letter the requirements of these holy principles. Every one of them must become the embodiment of these lofty ideals. The thoughts of preference must be banished from the minds. In the sight of the Heavenly Father all are equal. The religion of God is for the equalization of rights and not for the gradation of classes and the distribution of privileges. The religion of God is the leveller of all social inequalities and the destroyer of sacerdotal distinctions. In the court of the Almighty there are no offices or positions. Brotherhood? Yes. Humanity? Yes. Spiritual fellowship? Yes. Self-sacrifice? Yes. Extinction of self? Yes. Class? No. Preference? No. Titles? No. Spiritual superiority? No. Special privileges? No.

In the religion of Baha'o'llah all are servants and maid-servants, brothers and sisters. As soon as one feels a little better, a little superior to the rest he is in a dangerous position, and unless he casts away the seed of such an evil

thought he is not a fit instrument for the service of the Kingdom. The religions of the past have fallen into decay on account of self-seeking leaders who in the course of time appropriated all the rights and powers unto themselves and looked down contemptuously upon the rest of their co-religionists as ignorant and deprived of the knowledge of God.

The Bahais must be always on the alert, so that they may not fall into this pit. They must keep the religion of God pure and uncontaminated, a haven of rest for the despondent souls, a safe harbor for the shipwrecked, a divine antidote for the ailing ones, a torch of light for those who are groping in the darkness, and a spiritual democracy for the down-trodden and the outcast.

Service, social, moral, intellectual service must be the sole aim of a soul. He must be sincere and heartfelt in his profession, otherwise he will not succeed and his simulation will soon be found out by his co-religionists. Every Bahai must be a loyal servant of the world of humanity. Bahais must clothe themselves with the robe of service, sit around the table of service, eat the food of service, drink the elixir of service, talk the problems of service, hold communication with the King of service, walk in the path of service, crown their heads with the diadem of service, be intoxicated with the wine of service, and quaff the salubrious water from the fountain of service.

(Words of Abdul-Baha from the Diary of Mirza Ahmad Sohrab, May 23, 1914.)

All things were created for man and man for God. Man is distinguished from all other creations. Man, who is in part animal, possesses all the virtues of the mineral, because he has a body; he possesses the added faculty of the vegetable, growth; he has the virtue of the animal

kingdom, sensation; and above all, he possesses reflective and mental power, by which he understands the reality of things. Perceiving and reflecting upon visible things, he realizes the reality of unknown things. When a man gazes at the earth he sees it as if it were level, but by his perception he finds that it is a globe. This power of perception can never be found in the animal kingdom. But man by this power can prove that the sun is a center and that the globe and other bodies revolve around it. This power of judgment, possessed only by man, proves his excellence; for the virtues and faculties of other things and substances are created by man, and, above all, he is given virtues with which the other kingdoms are not endowed. Everything is for man.

We speak now in examples, as Christ spoke in parables. The world is like a tree; the mineral kingdom is like the root; the vegetable kingdom is like the branches; the animal kingdom is like the blossoms; and man is like unto the fruit of that tree. The tree is but for its fruit. If the gardener did not expect fruit he would never plant trees. In the same way everything is for man.

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man; knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; inclination towards God and tendency towards Satan; chastity and purity; corruption and vileness; valor and timidity; economy and avidity; good and evil: all are contained in man.

If the angelic side becomes more powerful and the divine power and brightness surround man, then the second birth takes place and eternal life is found at this point. Man becomes the noblest

among creatures. On the other hand, if sensuous qualities surround and if terrestrial darkness and sensuous passions predominate; if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endued, as is man, with divine qualities. But if man falls into the same evil condition it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in human nature.

(Words of Abdul-Baha: *Table Talks with Abdul-Baha*; pp. 10-13.)

The nobility and glory of man consist in the fact that, amidst the beings, he is the dawning-place of righteousness. Can any greater blessing be imagined by man than the consciousness that by divine assistance the means of comfort, peace and prosperity of the human race are in his hands?

No, there is no greater or more complete pleasure or happiness than this. How long then shall we seek our own selfish desires, on the wings of egoism? Senses and inner faculties have been bestowed upon us that we may use them for the good of mankind and that we may become distinguished from the lower nature of man by the solidity and justice of our judgment and that we may continually engage ourselves in well-doing (pp. 9-10).

How noble and excellent is man, if he only attain to that state for which he was designed. And how mean and contemptible, if he close his eyes to the public weal, and spend his precious ca-

pacities on personal and selfish ends. The greatest happiness lies in the happiness of others (p. 11).

He who remaineth idle and indifferent and continueth in his egoism, indulging constantly his carnal appetites descendeth to the lowest abyss of degradation and ignorance, lower is he than the most dangerous of savage beasts. For it is written, "These indeed are worse than brutes; and meaner than cattle in the sight of God are the deaf and dumb who will not understand" (p. 11).

They have not yet understood that the greatest glory of man, the universal happiness of the world, consists in the joy of soul, high ambition, good intentions, virtue and chastity (p. 44).

Unhappily they imagine that greatness and glory follow on the accumulation of worldly riches and similar vanities. Now clearly consider! If a man gives a thought he will see that the omnipotent God has distinguished him from amongst his creatures by the dress of honor, of virtue and intelligence. . . . Man has become the spring of divine wonders and the center of the mysteries of the heavenly Kingdom.

Now why should he pollute this pure mantle with the stain of selfish desires and exchange this eternal honor for the lowest depths of baseness? "Dost thou think thy body a small thing, while in thee is enfolded the great universe?" (pp. 44-46).

By the details which we have already explained we have endeavored to show that the glory, happiness, honor and peace of man do not consist in personal wealth but on the contrary in sublimity of soul, nobility of resolution, extension of education and in the solution of the problem of life. . . . "Verily in the souls of man lieth their only glory" (p. 52).

There is a great difference between an authentic man and an imitator of one.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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No. 18

The former is David himself, the latter is merely the tone of his voice. Knowledge and wisdom, purity and faithfulness and freedom of soul have not been and are not judged by outward appearances and dress (p. 122).

Man should be a constant source of well-being and contentment and a ready help to prosperity for multitudes of people (p. 54).

We ask, what deeds in the world could be greater than working in the public interests? Can any higher career be imagined than this, that a man should devote himself to the cause of the education, progress, glory and prosperity of the servants of God? It is the greatest of pious deeds that the blessed souls should take them that are powerless by the hands and deliver them from ignorance, degradation and poverty and, filled with sincere purpose for the sake of God, should gird up the loins of their ambition in the service of all people, forgetting their own worldly advantage and striving for the common good. As it is written: "And prefer others over thyself, even though there be poverty amongst them; the best of men are those who do good to their fellows, and the

worst are those who do harm to them" (p. 214).

It is plain and evident that the greatest glory of humanity consists in obeying the omnipotent God, and man's nobility and honor depend upon his following the injunctions and prohibitions of the Lord, the Single One (p. 150).

It is quite plain and obvious that the life of this mortal world like the breezes at daybreak is not enduring but passes away. Blessed therefore is the great one who, walking in the path of God's will shall leave behind him a praiseworthy fame and happy remembrance. "When the pure soul is about to pass away, what matter whether it dies on a throne or on the surface of dust" (p. 148).

(Words of Abdul-Baha: *Mysterious Forces of Civilization.*)

As to the seven qualifications of the divinely enlightened soul of which thou hast asked an explanation, it is as follows:

Knowledge. Man must attain the knowledge of God.

Faith.

Steadfastness.

Truthfulness. Truthfulness is the foundation of all the virtues of the world of humanity. Without truthfulness progress and success in all of the worlds of God are impossible for a soul. When this holy attribute is established in man all the other divine qualities will also become realized.

Uprightness. And this is one of the greatest divine attainments.

Fidelity. This is also a beautiful trait of the heavenly man.

Evanescence or humility. That is to say, man must become evanescent in God. Man must forget his own selfish conditions that he may thus arise to the station of sacrifice.

(*Tablets of Abdul-Baha*; Vol. 2, p. 459.)

Blessed is he who is charitable for he shall inherit eternal life.

Blessed is he who overlooks the faults of others for he shall enjoy divine beatitude.

Blessed is he who associates with all with joy and fragrance for he has obeyed the commands of Baha'o'llah.

Blessed is he who loves mankind for he has heeded the advice of Baha'o'llah.

Blessed is he who is kind to his enemies for he has walked in the footsteps of Christ.

Blessed is he who proclaims the doctrine of spiritual brotherhood for he shall be the child of light.

Blessed is he whose heart is tender and compassionate for he will throw stones at no one.

Blessed is he who will speak evil of no one for he hath attained to the good pleasure of the Lord.

Blessed is he who will not uncover the

sins of others for he will become favored at the threshold of the Almighty.

Blessed is he who hath a forgiving nature for he will win the spiritual graces of God.

Blessed is he who diffuses only the sweet fragrance of the flowers of friendship and mutual association for he will obtain a goodly portion of the bounties of the Merciful.

Blessed is he who teaches union and concord for he will shine like unto a star in heaven.

Blessed is he who practices loving-kindness and co-operation for he will be encircled with celestial benedictions.

Blessed is he who comforts the down-trodden for he will be the friend of God.

(Beatitudes of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, May, 1913.)

The believers must be firmly founded in the principles of morality and honesty.

First, in truthfulness. No one should ever tell a lie.

Second, in honesty in all transactions.

Third, forbearance is necessary.

Fourth, the believers must observe the utmost kindness so that all may consider themselves servants of each other and be truthful and honest to all mankind. If they live up to these commandments the confirmations of the Spirit will surely reach them. The Spirit will descend and they will surely make progress.

(Words of Abdul-Baha: *Flowers from the Rose Garden of Acca*; p. 2.)

From now on you must strive to beautify the moral aspect of your lives. Advise each other with the utmost consid-

eration; watch daily your words and deeds. Thus from the very beginning you may characterize yourselves with divine ideals. The divine ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance. Again: you must be most careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard yourselves against this enemy, so that all you state may correspond with reality. Forever supplicate and entreat at the court of Majesty and beg confirmation and assistance. Make ye an effort that you may win the good pleasure of Baha'o'llah. All the natural and supernatural advancements in the human world revolve around this one problem. If you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, i. e., they will find their highest attainment in you and through you or, in other words, you will become the fruits of the world of existence. . . . The evolution of the perfect man is a fruit of creation, just as the evolution of the trunk, branches, leaves and blossoms of the tree is the fruit thereof. Exalt your thoughts. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual wisdom. Let your hope be the accomplishment of most great deeds the results of which may immortalize your names. All that the people are holding fast to are as the mirage and will not last.

(Extract from Address of Abdul-Baha to students of Beirut College. From

Diary of Mirza Ahmad Sohrab, April 15, 1914.)

When a person's life is purely moral, when his daily actions are propelled by ethical forces he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity, the faithless becomes faithful, the ignorant, wise, and the cowardly, courageous.

(Words of Abdul-Baha from the Diary of Mirza Ahmad Sohrab, February 24, 1914.)

All these wishes are well worthy of asking, especially the rescue from self-love. This is a strange trait and the means of the destruction of many important souls in the world. If man be imbued with all the good qualities, but be selfish, all the other virtues will fade or pass away, and eventually he will grow worse.

I hope the beloved of God and the maid-servants of the Merciful will be entirely freed from selfishness. Should this become their nature they will indeed become manifestations of great bounties and the doors of divine grace will open.

(Words of Abdul-Baha: From tablet to an American believer; November 30, 1904.)

Dissatisfaction with one's self is a sign of progress. The soul who is satisfied with himself is the manifestation of Satan and the person who is not contented with himself is the manifestation of the Clement One. If a person has one thousand good qualities he must not look at them; nay rather, he must strive to find out his own defects and imperfections. For example, a person having a palatial residence furnished with the most expensive furniture and decorated

with the most exquisite arts, unquestionably will forget all these adornments as soon as he finds out there is a crack in the wall or ceiling and without loss of time will set to repair it. On the other hand absolute perfection is unattainable by man. However much a man may advance yet he is imperfect, because there is always a point ahead of him. No sooner does he look up toward that point than he becomes dissatisfied with his own condition and aspires to attain to that. Christ desired to teach us this thing in a concrete manner when some one said, "O thou good Master!" He answered, "Why dost thou call me good? There is one good, and that is God!"

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, June 1, 1914.)

Praising one's self is the sign of selfishness. Commanding others is not the passport to the realm of spiritual progress. Here is a man who speaks very few words but he is working all the time and attending to all his duties. There is another man who sits down, talks continually, and boasts of his past achievements.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 8, 1914.)

There are some people who make this short span of life miserable to themselves and others because they harbor envy in their hearts. Envy is the most despicable quality in man. Some people are so filled with it that they cannot bear to see any of their friends receive greater privileges and higher promotions in life than themselves. Like poison envy kills all their nobler sentiments. Envy lowers the station of man and makes him a supreme egoist, and self-centered. If man extricates himself from the claws of this ignoble monster he has defeated the powers of Satan. Then he will attain tranquility and peace

of mind. Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will not touch him. He will become like unto a sea, although on its surface the tempest is raging and the mountainous waves rising, in its depth there is complete calmness.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, October 26, 1913.)

To be approved of God alone should be one's aim.

And has thou realized thy own shortcomings? One must always search for his own shortcomings so that he may repent at the threshold of Oneness and become protected and guarded; otherwise, pride and haughtiness will take possession of one's heart and this will cause deprivation of the bounties of the Court of Singleness.

(Words of Abdul-Baha: From tablet translated by Mirza Ahmad Sohrab, November 1, 1909.)

Be pure—to be pure is to be selfless.

(Words of Abdul-Baha: *Divine Philosophy*; p. 13.)

Say! Let your word be one, and agree in your opinions, and make your mornings preferable to your evenings and the morrow better than yesterday. The merit of man depends upon his service and perfection and not upon the ornaments of riches and wealth. Let your words be free from falsehood and lust and your actions sanctified and above suspicion and pure from hypocrisies. Say! Spend not the wealth of your precious lives on lustful desires and do not confine things only to your private interests, but bestow when you have and be patient when you have not. Distress is followed by affluence and con-

fusion by clearness. Shun mendacity and slothfulness and take hold of that whereby the people will be profited, whether young or old, aged or widow.

Say! Beware of sowing the tares of discord among the creatures or the thorns of doubts and suspicion in the pure and brilliant hearts. Say, O beloved of God! Commit not that which will disturb the clearness of the pure water of love or sever the perfumed ties of friendship. By my life, ye are created for love and affection and not for hatred and obstinacy. Boast not of love to your own people, but of love to your fellow-creatures. Glory not in loving your homes, but in loving the whole world.

Let your eye be chaste, your hand faithful, your tongue truthful and your heart instructed. Abase not the glorious station of the learned and do not belittle the honor of the chief men who justly judge among you.

Let equity be your army, reason your arms and forgiveness your character and nature. . . . Regard not the people and their actions, but look to the Truth and his dominion; . . . drink the pure water of pleasure, from the cup of utterance of the day-spring of the Manifestation, who remembers thee in this strong fort. Spare not any effort within thy power to establish the truth with wisdom and explanations and destroy falsehood from amidst the creatures.

(Words of Baha'o'llah: From *Tablet of Wisdom*.)

If a man commit a transgression he has been unjust to himself, and soon he will find that he is in manifest regret and remorse.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, August 16, 1914.)

The thin eyelid prevents the eye from seeing and what is curtained therein. Then think of the result when the cur-

tain of greed covers the sight of the heart. Say, O people! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays.

(Extract from Words of Baha'o'llah: *The Primal Word*.)

A cheerful countenance lends consolation to the beholder.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, February 16, 1914.)

A thankful person is thankful under all circumstances. A complaining soul complains even if he lives in paradise. . . . If we are not thankful who then can be thankful? Are we not encircled with the bounties of God? Are we not enveloped with the bestowals of the Blessed Perfection? Has he not lighted a luminous lamp in our home? . . . Consider how each one of us is surrounded by his favors! How much divine grace descends upon us! How often our hearts respond to his call! . . . If we are not pleased then who is there to be pleased?

Verbal thanksgiving is fruitless. Thanksgiving is rendered in two effective ways. First, through the realization of spiritual susceptibilities which illumine the courts of the hearts with the bright stars of happiness and rejoice the heart by the glad-tidings of the Merciful. Second, through deeds, i. e., living in accord with the good pleasure of the Lord; adorning our being with his heavenly attributes and trying to alleviate the suffering and misery of mankind.

If a man does not do these things, even though he praises God and offers him a hundred thousand thanksgivings every second there will be for that man not the slightest result; it will be but words without light. Consequently, we must be very happy, very glad, very much pleased, very contented, very joyful,

because we are submerged in the ocean of the bestowals of Baha'o'llah. . . . A thoughtful man enjoys the gifts and the blessings of God.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, February 14, 1914.)

Consider thy composure, for composure of thought will become the cause of one's confirmation in the service. If thou hast not composure of mind in Chicago, undoubtedly thou wouldst be more confirmed in service in New York; but, if thy mind is at peace in Chicago, it is better to stay there for perchance difficulties may arise in New York and then thou wouldst not have composure of mind. Thou must first think of thy tranquillity.

(Words of Abdul-Baha: From tablet to a Chicago believer; translated by Mirza Ahmad Sohrab.)

Be thou composed in all conditions.

(*Tablets of Abdul-Baha*; Vol. 2, p. 300.)

Live and act thou in the present as far as possible for thee, according to the divine instructions.

(Words of Abdul-Baha: From tablet to Portland believer; translated by Mirza Ahmad Sohrab, July 20, 1907.)

Be not disappointed in thyself; trust thou in the favor and bounty of his highness, the Almighty.

(Words of Abdul-Baha: From tablet to Portland believer; translated by Mirza Ahmad Sohrab, July 17, 1908.)

Afflictions and troubles are due to the state of not being content with what God has ordained for you. If one submits himself to God he is happy.

A man asked another: "In what station are you?" He answered: "In the utmost happiness." "Where does this happiness come from?" He answered: "Because all the existing things move according to my wish; therefore I do not find anything contrary to my desire; thus I have no sorrow. There is no doubt that all the beings move by the will of God, and I have given up my own will, desiring the will of God. Thus my will becomes the will of God, for there is nothing of myself. All are moving by His will, yet they are moving by my will. In this case, I am very happy."

When man surrenders himself everything will move according to his wish.

(Words of Abdul-Baha: From Kinney-Beede-Thompson Notes; taken at Acca, July 6, 1909.)

Man, as an individual unit of human society must not base his deeds according to the law of retaliation. He must forgive, just as God forgives the sins and transgressions of his servants.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, June 5, 1914.)

Man must be a mine of piety and sympathy. He must associate with all mankind with joy and fragrance. He must not turn away his face from any soul. He must raise the fallen and cheer the hopeless. He must treat with kindness both the friend and the stranger.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 24, 1914.)

O ye friends of God! Show ye an endeavor that all the nations and communities of the world even the enemies put their trust, assurance and hope in you; that if a person falls into error for a hundred thousand times he may yet turn his face to you hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor

despondent! This is the conduct and the manner of the people of Baha! You should conform your conduct with the advices of Abdul-Baha!

(Words of Abdul-Baha: From tablet to New York Assembly of Bahais; translated by Mirza Ahmad Sohrab, May 9, 1909.)

May they attain to such heights of altruism as to be ready to sacrifice their lives for each other! This is the life of the world of humanity! This is in accord with the good-pleasure of the Blessed Perfection!

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, October 12, 1914.)

A man must ever think of the protection of others and not of himself.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, October 12, 1914.)

Man must always associate with those from whom he can get light or be with those to whom he can give light. He must either receive or give instructions; otherwise, being with people without these two intentions, is spending one's time for nothing and by so doing he is neither gaining nor causing people to gain.

(Words of Abdul-Baha: From Kinney-Beede-Thompson Notes; taken at Acca, July 5, 1909.)

O thou maid-servant! Have great magnanimity so that thou mayest be favored in the threshold of the Almighty. Have lofty aspirations so that thou mayest attain in the kingdom of God to eternal life.

(Words of Abdul-Baha: From tablet translated by Mirza Ahmad Sohrab, June 17, 1914.)

It is possible to so adjust one's self to the practice of nobility that its atmos-

phere surrounds and colors all our acts. When these acts are habitually and conscientiously adjusted to noble standards with no thought of the words that might herald them then nobility becomes the accent of life. At such a degree of evolution one scarcely needs to try to be good any longer; all our deeds are the distinctive expression of nobility.

(Words of Abdul-Baha: From notes of Mrs. Mary Hanford Ford; taken in Paris, France, 1911.)

Today the real king is the soul who serves all, and dear is he who exhibits humility toward all humanity. The humbler and lowlier a person shall be the nearer to and more acceptable at the threshold of God is he.

The Beauty of Abha, Baha'o'llah, said that the one nearest the threshold of God is he who serves all and who considers himself evanescent and non-existent; who forgets himself utterly, turns to God alone and for the sake of God serves all mankind.

(From Address given by Abdul-Baha, Washington, D. C., May 12, 1912.)

O people of the world! I command you to that which is the cause of exalting your stations. Hold fast to divine piety and adhere to the hem of that which is just. Truly I say, the tongue is for honorable mention; pollute it not with evil speech. God hath forgiven that which is past. Henceforth ye must all speak in that which is proper. Abstain from cursing, reviling and that which is annoying to man.

(Words of Baha'o'llah: *Kitab-El-Ahd.*)

Work for the sake of God and for the improvement of humanity, without any expectation of praise and reward. The present (is always) unimportant, but we must make our present so filled with mighty and altruistic deeds as to assume

(Continued on page 195)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Ola 1, 72 (March 2, 1917)

No. 19

Survival and Salvation

Words of Abdul-Baha from Diary of Mirza Ahmad Sohrab
February, 1914

THOU has asked concerning the spirit and its immortality after its departure. Know thou that at the time of its translation it ascends and ascends until it reaches the presence of God, clothed in a temple (body) which will not become subject to the changes wrought by ages and cycles, nor by the contingencies of the world, nor the emanations thereof. It will continue to exist through the eternity of the Kingdom of God—its sovereignty, its dominion, its potency. From it will appear the signs of God and his qualities, the providence of God and his bestowal. Verily the pen is unable to move in a befitting manner in explaining this truth—its exaltation and loftiness. The hand of mercy shall cause it to enter into men's minds, though it cannot be grasped through any explanation, nor be described by those means which are available in the world.

Blessed is the spirit which abandons the body, previously sanctified and freed from the doubts of the nations. Verily, it moves in the atmosphere of the will of its Lord, and it enters into the supreme paradise. It is welcomed by the angels of the Most High. It associates with the prophets of God, and his chosen ones, and it converses with them, and relates to them those events which have happened to it in the path of God, the Lord of both worlds.

Were one to become informed of that

which is pre-ordained for the spirit in the worlds of God, the Lord of the throne and the earth, he would become immediately enkindled with the fire of yearning for this impregnable, exalted, holy, and most glorious state of being.

The prophets and the messengers have come in order to guide mankind to the straight path of the true one. Their aim has been no other than the education of the people, so that at the time of death they may depart to the supreme friend, with perfect sanctification, purification and severance. I declare that the prophets are causative of the improvements and the progress of the nations. They are the leaven of existence and the greatest means for the appearance of sciences and arts in this world.

As to the question concerning the soul, know thou, verily, that "soul" is a term applied to numerous realities, according to the exigencies of the following relations in regard to development in the world of existence:

(1) In the mineral kingdom, soul is called "latent force," silently working for the disintegration of the substance of the mineral.

(2) In the vegetable kingdom it is called "virtue augmentative," or the power of growth, which attracts and absorbs the delicate materials of inorganic substance found in the mineral kingdom of matter, and transforms them into the condition of growth. Thus the inorganic

substance found in the mineral kingdom becomes growing vegetable life through the effect of the word of God. This vegetable soul, i. e. "virtue augmentative," or power of growth, is a quality which is produced by the admixture of elements, and appears in accidental organisms, of which contingency is an essential attribute.

(3) In the animal kingdom it is called "sense perceptions" (or instinct). This soul term, as applied to the animal kingdom, is also a natural quality resulting from the mixture of the elements, and it appears from their mingling and combination, for it is a quality which results from the composition of bodies (organisms), and is dispersed at their decomposition. From this we are to understand that the animal soul is not endowed with the capacity of attaining immortality, as the life force is dispersed at the decomposition of the animal tissues.

All these things up to this point are a contingent reality, and are not a divine reality. But a contingent reality, which is perpetuated by the fullness of existence, will then suffer no corruption, and will thus become a divine reality, for the accidental reality is only distinguished from the existent reality by its subjection to corruption. For transformation is an essential necessity to every contingent reality, and this is what the mature wisdom has deemed advisable.

(4) In the human, worldly soul signifies the "rational being, or mind." This has a potential existence before its appearance in human life. It is like unto the existence of a tree within the seed. The existence of the tree within the seed is potential; but when the seed is sown and watered, the signs thereof, its roots and branches, and all of its different qualities, appear. Likewise, the "rational soul" has a potential existence before its appearance in the human body, and through the mixture of elements and a wonderful combination, according to the natural order, law, conception, and birth, it appears with its identity.

Be it known that to know the reality or essence of the soul of man is impossible, for, in order to know a thing, one must comprehend it, and since a thing cannot comprehend itself, to know one's self in substance or essence is impossible. As the comprehender cannot be comprehended, man cannot know himself in reality or essence. In order to obtain knowledge of any reality, or soul of man, the student must study the manifestations, qualities, names and characteristics of man. This much can be stated, that the reality of man is a pure and unknown essence constituting a depository, emanating from the Light of the Ancient Entity—God. This essence or soul of man, because of its innate purity, and its connection with the unseen Ancient Entity, is old as regards time, but new as regards individuality. This connection is similar to that of the ray of the sun—the effect to the primal cause. Otherwise, the thing that is generated, or the creature, has no connection with or relation to its Generator or its Creator.

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

There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic; man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are con-

tained in man; knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; valour and timidity; inclination towards God and tendency towards satan. Chastity and purity; corruption and vileness; economy and avidity; good and evil; all are contained in man.

(5) If the angelic side becomes more powerful, and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand, if sensuous qualities surround, and if terrestrial darkness and sensuous pas-

sions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man, divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition, it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in human nature.

“Exert yourselves to guide some soul out of the
whirlwind of mortality to the fountain
head of immortality”

Words of Baha'o'llah

I DECLARE by The Greatest Name, it is a pity that in these days anyone should look to unimportant worldly conditions! Stand in the command of God, and deal with each other with the utmost love. Sincerely, for the sake of the Beloved, consume selfish veils with the fire of oneness, and consort with each other with cheerful, shining faces. Ye all saw the manners of the True One with your own eyes. He has never wished that any night should pass while a single one of the beloved of God was offended with this youth!

The heart of the world is ablaze with the divine world! It is a pity that ye should not be enkindled with this fire! God willing, we hope ye will appoint this night as the “Night of Unity” and all become united with each other, and be adorned with the garment of excellent, praiseworthy qualities; and that ye will exert yourselves to guide some soul out of the whirlpool of mortality to the fountain head of immortality, and amongst men conduct yourselves in such a manner that the signs of the True One may become manifest in you. For ye are the first of worshippers, the first of adorers, and the first of those who revolve around the True One!

By the One who gave me utterance to that which he desireth,—in the Kingdom of Abha your names are better known than they are to your own selves! Do not suppose that this statement is an imagination! O that you could see that which your Lord sees as to the loftiness of your rank, the greatness of your worth, and the exaltation of your state! We beg of God that your desires may not prevent you from that which has been ordained for you.

We hope you will deal with each other in the utmost affinity, love and friendship, in such wise that through your unity the banner of oneness shall be hoisted and that of infidelity reversed, and that you will precede each other in good works and good will. His is command and creation. He doeth that which he willeth and commandeth that which he desireth! Verily, he is the powerful, the potent.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VII

Ola 1, 72 (March 2, 1917)

No. 19

Tablets from Abdul-Baha on Immortal Life

“His spirit flew from this world”

To the maid-servant of God, Miss Mac-Cutcheon—Upon her be greeting and praise!

Thy letter was received. On account of the death of thy father and brother the utmost sorrow and regret was produced. How unfortunate it is that that young man was killed instantly by the sudden shock! But his spirit flew from this world into the world beyond and the spirit of thy father soared toward the heavenly realm. Be thou not sad or unhappy for these two heavenly birds flew toward the rose-garden of eternity and

attained to the infinite immensity of the Kingdom. Although those two lamps were extinguished in the earthly glass yet they became the enkindled lamps in the everlasting lamp of the Kingdom. At this moment they are in the utmost state of joy and happiness and so they shall be throughout all eternity. Consequently do thou not grieve nor be thou dispirited.

Convey my longing greeting to all the friends of God.

Upon thee be greeting and praise!

“She is not counted amongst the dead”

To Mrs. A. E. Magee—May her soul be happy!

O thou afflicted one!

In this great catastrophe* the eyes are weeping and the hearts are burning, because that incomparable plant was growing and developing with infinite joy and fragrance in the garden of the love of God. She was stirred into cheerfulness by the wafting of the breeze of

*Refers to the death of her daughter, Harriet Magee.

providence; day by day she was progressing, and she was at all times the cause of the consolation of the hearts of the friends. I will never forget her, for she was one of the most important personages. But it was destined that she might become free from this material world, the world of physical sufferings and tribulations, and hasten toward the heavenly universe, so that through the showers of the cloud of grace she may obtain the utmost freshness and infinite deli-

cacy and yield luscious fruits. Consequently be thou not unhappy, nor be thou grieved, for she is not counted amongst the dead. Nay rather she was dead, she became alive; she was evanescent, she became eternal; she was earthly, she became heavenly; she lived in the material world, she became wholly spiritual. Like unto a bird she was a prisoner and captive in the cage of this body. This cage was broken; that bird winged its way heavenward, and in the celestial rose-garden she became the associate and

companion of other divine birds. Thou shalt find her in that rose-garden with the utmost joy and fragrance.

Convey on my behalf the utmost kindness and love to Mr. and Mrs. Inglis. I beg of God that in this affliction he may bestow upon them patience and consolation, and that they may educate their dear son in accord with their highest and purest standard.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

In Memoriam

Mrs. Lua Moore Getsinger

FURTHER word comes from Cairo of the last days of the brave maid-servant of the kingdom, Mrs. Lua Getsinger. Mrs. Getsinger went to Cairo last autumn, hoping to leave soon for America, and carry Abdul-Baha's message of light to the friends in the West. The friends in Cairo loved her devotedly and opened their homes to her. For a number of months she was at the home of Mirza Taki Esphaim, "Abdul-Baha's faithful steward in Cairo," where she suffered a long illness through the winter. He and his wife cared for their American sister most tenderly. "Before and after this illness," Miss Eleanor Hiscox writes, though she never recovered her strength, Lua Getsinger went about with heroic will "giving the Bahai teachings, her work being chiefly among the young men, as they are the only ones among the Egyptians who know English. All listened to her eagerly, and all were wonderfully uplifted and blessed by her inspiring words. The lives of some were completely transformed by her influence. Such was the power of the words of Baha'o'llah upon her lips."

"In the early spring she went to Shoubra, a suburb of Cairo, to the house of another Bahai, who greatly desired that she should remain there for a while

for the sake of her Bahai influence upon his wife and her family, formerly Christian. And she spent her time in giving them all lessons in English, of which they had some knowledge. They all loved her devotedly and treated her as their own sister. It was there her last days were passed. One night (it was the 2nd of May) she awoke with a severe pain in her heart. She called the family, who telephoned for a doctor. But before his arrival she passed into the other world after uttering three times, 'Ya-Baha-el-Abha.'

"The grief and sorrow of all the Bahais was very great, for all loved her as a devoted sister. One of the choicest sites was selected for her tomb. No expense was spared by the Bahai friends for their devoted sister, beloved by Abdul-Baha, in the last acts which could be done for her. How they all loved her! How they still weep when they speak of her!

"Here our sister Lua lies buried in the same city with Mirza Abul Fazl. The prophetic words of Abdul-Baha have come to pass, for Bahai pilgrims and friends already visit her grave with offerings of love and devotion."

In the last days of illness she hovered between the will to serve on earth and the longing to fly away into the glorious

freedom of "the immensity of the kingdom." On April 12th she wrote to Miss Hiscox: "Little by little I am seeing all the reasons *why* many things are as they are and the lessons I have to learn thereby. I am sure until the last day of our lives we will be learning lessons, for this world is a *school*, from which we graduate only when we leave it. I shall be so glad when the last day comes, and the school is forever (so far as I am concerned) dismissed. His will, not mine, be done!"

The lessons of the earth-world she learned beautifully in those last days of illness and trial. As Miss Hiscox says, her suffering "had a purifying influence upon her and seemed to burn away all the dross and to leave her pure gold. She had only love and forgiveness for all." She saw that every experience had been for the best. Like an angel ready to enter the kingdom of light, she turned her face, "a few days before her departure," to the picture of the Center of the Covenant, which hung on the wall, and said, with tears in her eyes but with manifest firmness: "All I want to do is his will and to be severed from ought else save God."

HENRY L. GOODALE.

Oct. 8, 1844—May 15, 1916.

After an illness of much suffering for three weeks, our beloved friend and brother, Mr. Henry L. Goodale, of Kenosha, Wisconsin, passed away most peacefully, realizing that he was going to join the Heavenly Concourse and meet his Glorious Lord.

He was among the first to receive the Message in America and a member of the original House of Spirituality in Chicago. Many of the friends there recall the happy hours spent with "Pa Goodale," in his little shoe shop. His love and wise counsel was freely given to all. Later he removed to Kenosha. He was beloved by all who knew him or had any dealings with him in business; sincere in the Cause of Baha'o'llah, both in his

daily life and by teaching whenever the opportunity offered.

He attended, with his devoted wife, the Convention in San Francisco last year, where he made himself beloved as always. At the wonderful Feast of El-Rizwan, held in the beautiful home of Mrs. Goodall, the talk he gave melted every heart and tears came to the eyes. Everyone instinctively felt that the breezes of the Love of God surrounded him.

Fannie G. Lesch.

MIRZA ALI AKBAR.

On Saturday, June 10, 1916, in the Post-Graduate Hospital, New York City, where he had lain ill for many weeks, the pure and beautiful spirit of our Bahai brother, Mirza Ali Akbar, of Tabriz, Persia, ascended to the supreme home. A Bahai service was held the following Tuesday night and Wednesday morning.

Isabella D. Brittingham.

CHARLES E. BRUSH.

Charles E. Brush, born March 17, 1855, at Carbondale, Ill., passed away in Chicago, October 30, 1916. Mr. Brush was an architect of high standing and left many monuments attesting his fine ability, among which near at home is the DeKalb Normal School, which is considered a model for that type of school, and also the Court House at Sycamore.

Mr. Brush loved his profession and was a man of high ideals and fine integrity. He appreciated merit wherever he found it, and always stood ready to assist those who were worthy either as workmen or as men.

Mr. Brush was a son of the late Col. D. H. Brush, who was a public spirited man and who figured largely in the history of Southern Illinois. He leaves to mourn his loss a widow, Ida Flemming Brush, who is an earnest follower of the Bahai teachings and intensely interested in the Cause.

JOHN HARRISON MILLS.

John Harrison Mills, 75 years old, one of Buffalo's oldest residents and an artist of note, died October 23, 1916. Mr. Mills had been ill only a short time. He had just completed a memorial tablet to Jesse Ketchum, founder of the Buffalo Normal school.

Mr. Mills was born at Williamsville, N. Y., but lived nearly all his life in Buffalo. His home was at No. 494 Elmwood Avenue. He was well known in art circles throughout the country. His bust of Abraham Lincoln and his scenes in the Rocky mountains are considered examples of his best work. He spent fifteen years in Colorado.

Some of Mr. Mills's work is on exhibition at the Buffalo Historical society's room.

As a member of the 21st New York regiment Mr. Mills was a member of the guard of honor when President Lincoln's body passed through Buffalo. He made a sketch of the martyr President, from which he later molded the bust.

Mr. Mills was the only survivor of the editorial staff of *The Buffalo Express* during Samuel L. Clemens's time, when he worked with the humorist as reporter and copy reader. That was from 1869 to 1871.

Besides a widow, he leaves a daughter, Mrs. Margaret Sprague of Buffalo, and a son, William of New York.

Mr. Mills was a Bahai. His supplication addressed to Abdul-Baha, begging acceptance into the Kingdom of God, reveals his clear vision and pure intention. We quote it in part:

"O Greatest Branch!

"I see in thee now that Greatest offshoot of the Tree whereon we may lay hold when the floods come, and not be swept away, and that beneath thee we may dwell when the earth shall be renewed, and I beg that I may be accepted in the Glorious Kingdom, and that my name may be registered in the book of the favorites. And I also beg the blessing of the worlds to come and the present one, for myself and for those who are near and dear to me, and for the gifts and powers to enable me to impart this Great Truth: *The Coming of The Kingdom of God*—to the people of my country, or for the spiritual gifts for which thou seest me best fitted. And I ask that in me the work of human hands may glorify God and that beauty which is His and which He has given as a token may be inward in me and in my work testify of Him.

"Humbly Thy servant,"

(Signed) *John Harrison Mills.*

(Copy made from original, by Henrietta F. Mills, Nov. 19, 1916, at Mrs. Mills' home.)

The Divine Art of Living—Chapter Two

(Continued from page 188)

significant weight and momentous importance in the future.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, May 13, 1914.)

Will is the center or focus of human understanding. We must will to know God, just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the will of God. It is a great power

to have a strong will, but a greater power to give that will to God. The will is what we do, the understanding is what we know. Will and understanding must be one in the cause of God. Intention brings attainment.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*; p. 30.)

In the world of humanity "good intentions" is the greatest means of personal development. If a person has

“good intention” he will succeed in all of his undertakings.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, April 8, 1914.)

The *worst* human quality and the *most great sin* is back-biting, and most especially when it emanates from the tongues of the believers of God. If some means were devised so that the doors of back-biting could be shut eternally and each one of the believers of God unsealed his tongue in the praise of the other, then the teachings of His Holiness Baha’ollah would have been spread, the hearts illuminated, the spirit glorified, and the human world would have attained to everlasting felicity.

I hope that the believers of God will shun back-biting completely (gossip-making and fault-finding), each one praising the other cordially, and believe that back-biting is the cause of the divine wrath, to such an extent that if a person back-bites to the extent of *one word* he may become dishonored amongst the people; because the most hateful characteristic of man is fault-finding. One must expose the praise-worthy qualities of the souls and not their evil attributes. The friends must overlook their shortcomings and faults and speak only of their virtues and not their faults.

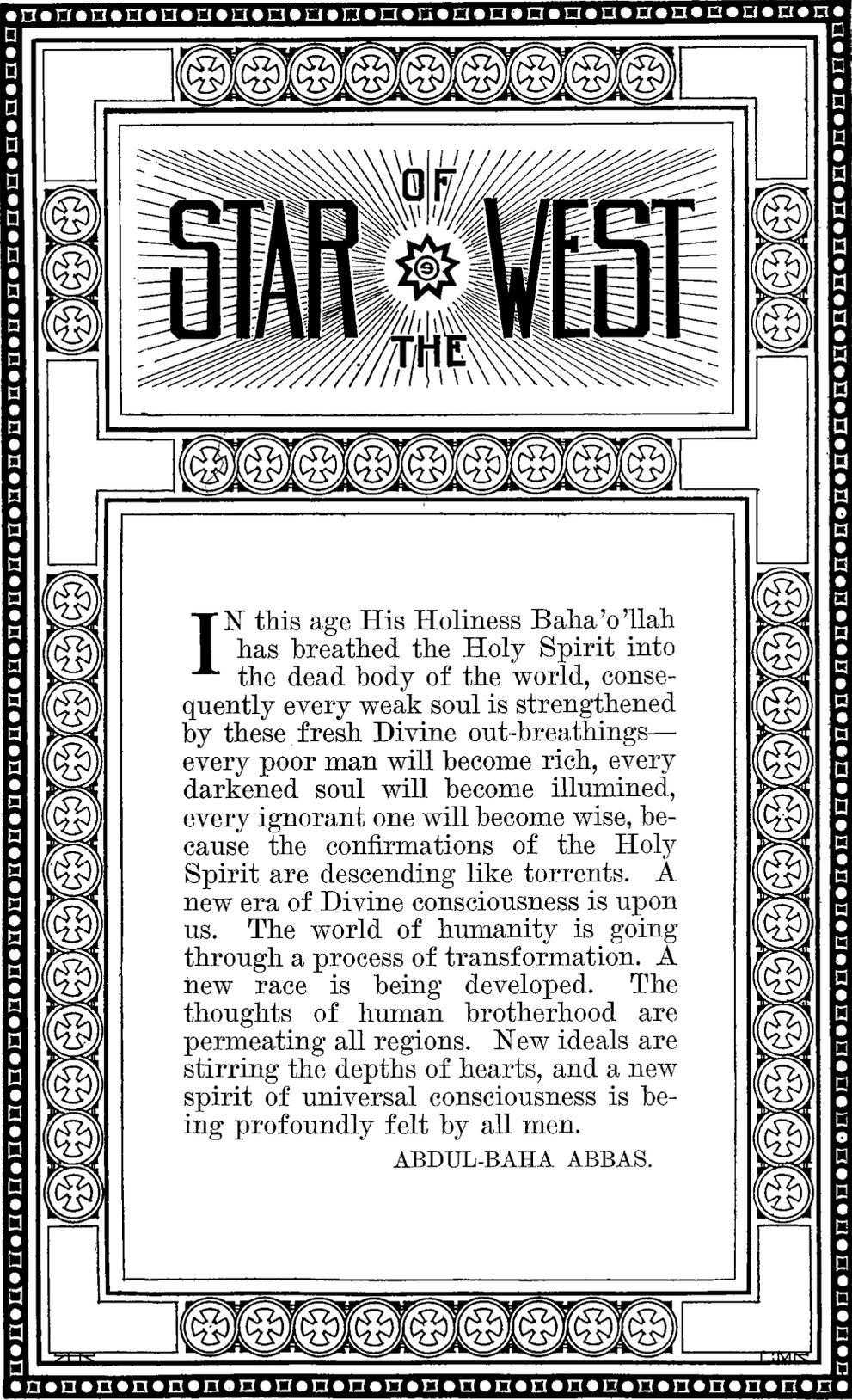
(Words of Abdul-Baha: From tablet

quoted in Diary of Mirza Ahmad Sohrab, August 11, 1913.)

In our physical selves we are like the animals; yet in some ways the animals are even higher than men; they are more restful and composed; more trustful and reliant upon the bounty of God, more in the flow of his will. The birds of Mount Carmel are his creatures. They can fly to the highest branches of the trees and build their nests. From the mountaintops the birds can enjoy the beautiful view of the sea and mountain by their power of sight. All this beauty exists for us as well. The love of God, the beauty of God is everywhere and exists for man if he will but rise to spiritual heights, open his spiritual vision and behold it. Is the king free as the bird is free to fly upward? The king’s head is often heavy with anxiety and the things of this world which hold him down. The true pleasure and happiness depend upon the spiritual perception and enjoyment. The powers of mind are the bounties of God given to man to lead him toward spiritual happiness. The highest grace in man is to love God. Love of God, knowledge of God is the greatest, the only real happiness, because it is nearness to God. This is the kingdom of God. To love God is to know Him. To know him is to enter his kingdom, and to be near him.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*; p. 38.)

End of Volume VII



OF
STAR **WEST**
THE

IN this age His Holiness Baha'o'llah has breathed the Holy Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh Divine out-breathings—every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like torrents. A new era of Divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men.

ABDUL-BAHA ABBAS.

The Divine Springtime

O ye beloved of God! When the winds blow severely, rains fall fiercely, the lightning flashes, the thunder roars, the bolt descends and storms of trial become severe, grieve not; for after this storm, verily the divine spring will arrive, the hills and fields will become verdant, the expanses of grain will joyfully wave, the earth will become covered with blossoms, the trees will be clothed with green garments and adorned with blossoms and fruits. Thus blessings become manifest in all countries. These favors are results of those storms and hurricanes.

The discerning man rejoiceth at the day of trials, his breast becometh dilated at the time of severe storms, his eyes become brightened when seeing the showers of rain and gusts of wind, whereby trees are uprooted; because he foreseeth the result and the end (of these trials), the leaves, blossoms and fruits (which follow this wintry storm); while the ignorant (short-sighted) person becometh troubled when he seeth a storm, is saddened when it raineth severely, is terrified by the thunder and trembleth at the surging of the waves which storm the shores.

ABDUL-BAHA ABBAS.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Baha 1, 73 (March 21, 1917)

No. 1

The Economic Teaching of Abdul-Baha

BY MARY HANFORD FORD

THE reader of this article may wonder at the importance attributed to the teachings and utterances of Abdul-Baha, and a word of explanation in regard to his position in the world may not be inopportune. He is the leader of the Bahai movement, a great center of progressive thought, which had its origin in the illumined message of Ali Mohammed, later called the Bab, given to the Persian people in 1844. The Bab was martyred by the Persian government in 1850, as he was considered a dangerous heretic from the Mohammedan point of view, and Mohammedanism is a state religion. As is natural in such cases, any deviation from the established faith becomes in a way treasonable in the conception of the government. Before this tragic event took place, however, the Bab had fully proclaimed his mission and prophecies. Foreseeing his own end, he told the people that he himself was but the herald of the new day, which would center in the remarkable Revelator to follow him, who would be the messenger of God for this period, and whom he always spoke of under the title of the Glory of God, or Baha'o'llah. He declared that Baha'o'llah would bring peace and unity to mankind, and revive the true knowledge of God in all the world.

The essentials of human progress were included and insisted upon in the message of the Bab; and Baha'o'llah, who followed him, has written eloquent pages outlining the tendencies of future civili-

zation. The Bahai movement which for many years has been a growing power in the Orient, in spite of the cruel persecution of governments, has at length penetrated the western world, and shows clearly that the ethical ideals of our most advanced western economics were generated and came to expression years ago, in the minds of these illumined eastern teachers.

According to the teaching of these supreme educators, messengers of God have been coming to the world from the beginning of creation, and their province is to refresh the soul of man as it grows cold to the love of God, and restore its sensitiveness to the breath of the holy spirit. Thus Moses came, Zoroaster, Mohammed, Christ came, and today the inspiring and ever necessary message has been given once more by the trinity of Persian teachers, who bring a universal teaching, through which all the races of mankind will be enlightened.

Abdul-Baha is the son of Baha'o'llah. He was imprisoned when only nine years old, at the time when his father was seized with his entire family and his immense property confiscated, simply because he had openly become a follower of the Bab, and a believer in the Oneness of God and humanity.

The Bahai conception is that three persons are always combined in the announcement of a divine message. As Christ was heralded by John the Baptist, and followed by Peter, Moses was presaged by his herald, and followed by

Joshua; the Bab, Baha'o'llah and Abdul-Baha are the trinity of today, though the station of Abdul-Baha is more nearly allied to that of the center than in any previous case. He is called the Center of the Covenant renewed today between God and man, as it was renewed in the days of Christ and his predecessors. Abdul-Baha's title means the Servant of God, and naturally he can have no successor in the movement.

The intensely humanitarian feeling of Abdul-Baha is amply shown in his life, and his economic teaching manifests a singularly accurate acquaintance with the sociological conditions of the western world. He is well aware of the fact that measures of charitable relief are only palliations rendered necessary by existing misfortune and by no means to be considered more than methods of temporary relief. Nevertheless the charity, and the spirit of instant service in the life of Abdul-Baha are most inspiring.

His childhood and his youth were passed in moving from one oriental prison to another, until at last he lived in Acca, the prison town of the Sultan, as a prisoner on parole, controlling his own household, under the surveillance of the Turkish police. In this way he became familiar with all aspects of oriental poverty, and permitted himself the privilege of relieving it. In Acca as a prisoner he could do nothing against existing abuses except palliate their results, but this he did constantly.

Every Friday morning the poor of Acca gathered in the courtyard of Abdul-Baha's house, and he went among them personally. He knew them all by name, he knew just which one needed a coat or a warm shawl, he sent a physician or healed those who were ill. Those whom he succored were never among his own followers, for the believer in the revelation of Baha'o'llah does not beg. They were Mohammedans, sectaries of the creed which had persecuted him, deprived his father of property, liberty and station, and martyred the Bab, but they loved Abdul-Baha as their bene-

factor, and did not bother their heads about his religion.

Abdul-Baha had a donkey upon which he was accustomed to ride about the town daily upon his philanthropic missions. An American woman who was his guest at one time was terribly annoyed at the nightly braying of this creature, which she declared prevented her from sleeping, but when she discovered that it was the donkey upon which Abdul-Baha visited the sick, its braying suddenly assumed a musical character, and no longer disturbed her. Often when the family of Abdul-Baha was about to sit down to dinner at night, the report would come of some unfortunate who was starving, and who had been overlooked in the visits of the day. Then quickly the hot appetizing meal would be bundled into a basket, and rushed away to the suffering family, while Abdul-Baha would smile and say, "It does not matter for us, we had dinner last night, we shall have dinner tomorrow!"

Often he sent his bed to a feverish invalid whom he discovered, because it required thirty-six hours at least to procure a bed from Haifa, the nearest point of supply, and Abdul-Baha would be perfectly comfortable wrapped in a blanket, and lying upon the floor of his room, or the roof of the house, while he would not have been able to sleep at all, conscious of a bedless invalid, feverish and pain racked. He could not endure the sight of suffering which he was able to relieve.

When he reached the Occident, however, Abdul-Baha faced a condition which troubled him greatly, because it was beyond his power to assuage the misery he saw constantly about him. Housed luxuriously at Cadogan Gardens, London, he knew that within a stone's throw of him were people who had never had enough to eat—and in New York there was exactly the same situation. These things made him exceedingly sad, and he said: "The time will come in the near future when humanity will become

so much more sensitive than at present that the man of great wealth will not enjoy his luxury, in comparison with the deplorable poverty about him. He will be forced, for his own happiness, to expend his wealth to procure better conditions for the community in which he lives."

When Abdul-Baha first arrived in England he was the guest of a friend in a village not far from London. The evident poverty around him in this wealthy country distressed him greatly. He would walk out in the town, garbed in his white turban and long Persian coat, and all eyes were centered upon this strange visitor, who, the people had been told, was "a holy man from the East." Naturally the children were attracted to him, followed him, pulled at his coat, or his hand, and were immediately taken into his arms and caressed. This delighted them, of course, and children are never afraid of Abdul-Baha, but what pleased and amazed them still more was that when they were put down they found in their little hands a shilling or sixpence from the capacious pockets of "the holy man's" long coat. Such bits of silver were a rarity in their experience, and they ran home with joy to tell the tale of the generous stranger from the Orient, possessed apparently of an endless store of shining sixpences.

The children crowded after him and so many sixpences were dispensed that the friend who entertained Abdul-Baha became alarmed, and talked the matter over with Miss Robarts, who was also a guest in the house. "It is a shame!" they said indignantly. "He comes to us accepting nothing, and is giving to our people all the time! It must not go on!"

That day Abdul-Baha had bestowed many sixpences, and people had come from the neighboring villages, bringing their children to receive the blessing from "the holy man,"—and of course the sixpences! About nine o'clock in the evening the ladies decided that no one else must see Abdul-Baha that night. But as they waited outside the cottage,

a man came up the path, carrying one baby, and with others clinging to him. When he asked for "the holy man," however, he was told severely that he could not be seen, he was very tired and had gone to bed. The man sighed, as he said, "Oh, I have walked six miles from far away to see him. I am so sorry!"

The hostess responded severely, feeling that the desire for sixpences had prompted the journey perhaps more than religious enthusiasm, and the man sighed more deeply than ever, and was turning away, when suddenly Abdul-Baha came around the corner of the house. The way in which he embraced the man and all the babies was so wonderful, that the hearts of the too careful friends melted within them, and when he at last sent away the unbidden guests, comforted, their hearts full of joy, their hands bursting with sixpences, the two friends looked at one another and said: "How wrong we were! We will never again try to manage Abdul-Baha!"

Perhaps the most beautiful encounters with the poor he had in the Occident were at the Salvation Army headquarters in London, and the Bowery Mission in New York. Here he consoled the men for their poverty, saying: "Do not consider your poverty a degradation. The greatest of men have always been poor, the poets, and philosophers and benefactors of the race. Christ had not where to lay his head. The Messengers of God are ever overwhelmed by poverty and persecution. Moses was an outcast, and Mohammed a wanderer and an exile. Baha'o'llah suffered the utmost poverty and oppression, and I have known nothing but poverty and prison walls."

In London he gave the men a sum for a New Year's dinner which should duplicate the Christmas feast, and at the Bowery Mission he shook hands with each man at the close of the evening and gave him a quarter. A year afterward nearly every one of those men had kept his quarter because as one of them said:

"That was a heavenly man, and his

quarter was not like other quarters, it will bring me luck!"

One result of Abdul-Baha's charity was the example of personal contact which it established. He said: "If the rich should see for themselves the evil conditions which exist, they would become eager to alter them. It is necessary in relieving poverty to come into direct touch with its pain. Then the world will determine to abolish it."

He said also, "The spending of money for the help of another brings a great blessing, but the mere dispatch of a check the loss of which one never feels is nothing."

Perhaps the tender heart of Abdul-Baha was never more fully manifested than in the incident which occurred in California. His hostess in San Francisco had arranged an interview with the Mayor of Berkeley. There was to be a grand reception, and many dignitaries and University people were to be present. As the appointed hour for departure approached the hostess went upstairs to warn Abdul-Baha that the time was near. He smiled and waved her away, saying "Very soon! Very soon!"

She left him with some impatience, for there was no evidence of preparation for the trip. After some time she went up again, for the automobile was honking at the door, and it looked as if the Mayor of Berkeley would be kept waiting. But she met only a smile, and "Very soon! Very soon!" from the important guest. At last her patience was quite exhausted for she knew that they could not possibly arrive at the reception in time. Suddenly there was a ring at the door bell. Immediately Abdul-Baha's step was on the stair, and when the door opened he was beside the maid, pulling over the threshold a dusty and disheveled man whom no one had ever heard of, but whom Abdul-Baha embraced like a long lost friend.

The man lived fifteen miles from San Francisco. He had read of Abdul-Baha in the newspapers. He felt that he must see him at any cost, but he had not five

cents for street car fare. So he started to walk to San Francisco, and if Abdul-Baha had set forth promptly to fill his engagement with the Mayor of Berkeley he would have missed this seeker after truth. But Abdul-Baha had felt his approach, and would not leave for his appointment until he saw this friend of the spirit seated at his hostess' table, so well panoplied with sandwiches and tea that it was fully evident his outer man would be refreshed.

Then he said: "Now I must go, but when you have finished, wait for me in my room upstairs, until I return, and then we will have a great talk."

It is with this fund of deep sympathy and a profound comprehension that Abdul-Baha approaches the modern economic problem, but he does not regard it from any sentimental point of view. The new time is coming he declares, and it will manifest itself along two lines—a change in the human heart, and new laws enacted in every country. We cannot introduce the divine civilization by legislation alone, he says, there must be a change in the human heart before this is possible.

The lines along which the better government is coming have been clearly indicated by Abdul-Baha. When he was in New York in 1912 some one was talking to him about the United States, and he said:

"You did a wonderful thing in this country in 1865 when you abolished chattel slavery, but you must do a much more wonderful thing now, you must abolish industrial slavery!"

Only a few people understood in 1912 that the curse of industrial slavery existed among us, but the events which followed this dynamic utterance of Abdul-Baha made it plainly manifest. Is there not a wireless which carries the suggestion of a powerful mind to many hearts, and commands results? It is certainly most interesting to observe how closely the economic tendencies which have developed in the United States since 1912 have carried out the possibili-

ties indicated by Abdul-Baha as denoting the future evolution of the country and the age.

In 1913 Congress appointed an Industrial Commission to investigate industrial conditions in the states, and best of all made Frank Walsh its chairman. There could hardly have been a better selection, for Frank Walsh is a criminal lawyer of wide fame and independent means, noted for his capacity to draw the truth from the most refractory witness, absolutely proof against graft, or that insidious and menacing respect for position and wealth, which so frequently prevents the escape of truth from its prison.

So the Commission went from place to place, unveiling the abuses of every locality, and two of the immediate results of its testimony are the federal laws for the prevention of Child Labor, and the Workmen's Compensation Act, neither of them perfect, but both a long step in the right direction.

Meanwhile every thinking American now knows that industrial slavery exists among us, and that it behooves us to remove it. The startling enactment of the Adamson Law is another pregnant move along the same line. Whatever may be the immediate result, great consequences must flow from it, for very soon no employer in this country will be able to enforce labor for more than eight hours a day, and this is only the beginning of change. The invention of labor-saving machinery which has been going on for many years would have had naturally the consequence of shortening the hours of labor, if the machines had not been in the hands of the capitalist class, who wished to use them only for increasing their own profits, and they must attain their natural aim of increasing the leisure of the world, so that all may have time for culture, for thought, to know God, as Abdul-Baha says.

Abdul-Baha in speaking of the changes that are coming into our economic life, said the solution of the struggle between

labor and capital will be found in co-operation and profit sharing. The workers in any institution will presently be regarded as partners, and they will receive their proper share of the profits of the business. Whether in a factory or a mercantile enterprise the same rule will be applied.

Abdul-Baha said in 1912 at Dublin, New Hampshire, in discussing economic questions: "Now I want to tell you about the law of God. According to the divine law, no wages should be given to the employé. Nay, rather indeed they are partners in every work. . . ."

"The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and nobles of the nations. These must plan with utmost wisdom and power, so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general law is adopted, by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the several causes of a universal European war will be this question. For instance the owners of properties, mines and factories should share their incomes with their employés, and give a fairly certain percentage of their products to their workingmen, in order that the employés may receive, beside their wages, some of the general income of the factory, so that the employé may strive with his soul in his work."

As organizations for the supreme enrichment of the few, the trusts, he said, must go; but the principle of organiza-

(Continued on page 11)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Baha 1, 73 (March 21, 1917)

No. 1

Naurooz Greeting

Allah'o'Abha!

This Bahai year, which corresponds to 1917 of the Christian era, we believe marks the beginning of the "blessed days" foreseen by Daniel (Chap. XII, verse 12).

With the world at war it is, no doubt, a year fraught with great events.

According to dispatches published in the daily press, armies are approaching Palestine from the south and from the north.

The prophecies concerning that blessed spot are being fulfilled.

All eyes are upon the Holy Land.

What scene of this mighty world drama—the "Time of the End"—are we about to behold?

At this hour, we are reminded of the following words of Abdul-Baha* :—

"As to you, O friends of God! Make firm your feet in the Cause of God with such firmness as cannot be shaken by the most great disasters of this world. Be not troubled by anything under any condition. Be as lofty mountains, dawning-stars from the horizon of existence, brilliant lamps in the assemblies of oneness and lowly souls, pure hearted, with the friends."

"Be signs of guidance, lights of piety, severed from the world, holding fast to the firm rope, spreaders of the spirit of life, abiders in the ark of safety, manifestations of mercy, dawning-stars of the mysteries of existence, points of revelation, day-springs of light, strengthened by the holy spirit, attracted toward God, sanctified from all things and from the (natural) qualities of people and characterized with the attributes of the angels of heaven—so ye may attain to the greatest gift in this great century and new age!"

—The Editors.

*From *Tablets of Abdul-Baha*, Vol. I, p. 5.

The Coming Convention

The annual Bahai Congress and Convention will be held in Boston this year, from April 29th to May 2nd. The directors of the Temple Unity feel that they are thus following the suggestion of Abdul-Baha, made in the recent tablet published in the STAR OF THE WEST. The spiritual radiance of the friends in Boston has been especially brilliant this last season. All of those who attend the Convention in their city in this great year of 1917 will indeed have a unique privilege. May this be the most glorious and life-imparting of all the many splendid and Pentecostal Conventions thus far held in America.

“Now, is the Beginning of a Cycle of Reality”

O ye children of the Kingdom!

It is New Year*; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore it is very blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, many become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standards of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody.

Then this material realm will be paradise, the earth heaven and the world of satan become the world of angels.

(Signed) ABDUL-BAHA ABBAS.

This is a new cycle of human power. All the horizons of the world are luminous. The world will become even as a garden and a paradise. It is the hour of unity between the sons of men, and the drawing together of all races and all classes.—ABDUL-BAHA ABBAS.

*March 21st: the first day of the Bahai year, known as the Festival of Naurooz.

Mr. Randall in Montreal

SATURDAY noon, February 24th, Mr. William H. Randall spoke before the Men's Club of Canada upon the Bahai movement and its gospel of universal brotherhood; 1,700 men were present. At the close of Mr. Randall's stirring address the president of the club asked for a rising vote of thanks, saying that too little of the spiritual side of our natures was manifest. In the afternoon Mr. Randall spoke before the Woman's Club of Canada. In the evening an impromptu meeting was arranged by members of these two clubs, at which Mr. Randall spoke further of the cre-

ative words of Baha'o'llah. As he says, "The light of the Covenant shines over Montreal." His visit recalls the splendid reception accorded Abdul-Baha when he visited Montreal in 1912. It shows us further how the spiritual seed which Mrs. May Maxwell has been planting in her own inimitable way is now bearing radiant fruit. It shows also how the Montreal assembly because of its beautiful unity in the bond of love is laying the foundation of the kingdom of brotherhood and peace which is to be.

Mrs. Brittingham in Arizona—Paragraphs from a Letter

WHILE visiting friends in Douglas, Arizona, Miss Bailey, a member of the San Francisco assembly, met a woman who had heard the message in Chicago years before. Early on the morning of my arrival there, this dear newly-found Bahai sister came to me and arranged for an open meeting to be held the next Saturday night at the Y. W. C. A. club rooms. The members had just established an open forum and this was the first date of its observance. Then this dear sister opened her home and during the two weeks of my stay in Douglas a number of beautiful meetings and personal interviews were held. The result was that, in Douglas, the first Bahai assembly of Arizona has been established.

At Pearce, a small mining town, one minister, a broad-minded and spiritual man, invited me to give the principles of the Bahai movement in his church on Sunday evening. The following morning I had a brief but delightful call from him, at which time he gave me a letter of introduction to a brother clergyman in Tucson.

In Bisbee, several small meetings were held in homes. At one of them, there were nine guests, seven of whom

were Mormons. One of these had brought a Mormon preacher to institute an argument. The argument occurred, but the Beloved was present in spirit and everything was so touched by that love that there existed only perfect harmony! After the meeting, the Mormon preacher came to me, acknowledging "that I had something," and asked for literature.

In Phoenix, one of Miss Bailey's letters of introduction brought to us an invitation to the home of some lovely Christian Scientists, to meet at dinner the Governor of Arizona and his wife, and several well known New York City people. All were interested in the message. Our hostess opened her home one afternoon and called a number of her friends to hear the glad tidings. The governor's wife was present and brought the wife of the governor's private secretary. This secretary is the brother of our own dear Isabel Fraser.

About a hundred and fifty souls in Arizona, some in groups, some individually, have heard the message, and now the ground has just been broken for other traveling teachers to accomplish a fuller work in the glorious Cause of God.

Isabella D. Brittingham.

A Pilgrimage in Persia

NOTE where we are,—in Afjeh! We have come over the ground trodden by the feet of Baha'o'llah all the way from Teheran. He walked every step of the way down to Teheran in the hot summer sun without covering on his head, and loaded with heavy chains. Sorrow overflows at the thought of his enduring all so submissively that his glorious Cause might be established and that we, so unworthy, might hear of it, accept and obey his commands.

The valley of Afjeh is wide and fertile, with overflowing mountain streams, terraced wheat fields, and thousands of goats and sheep which flock down the steep paths at dusk about the time the sweet-voiced singer chants the Azan. And here at the head of the valley stand

the ruins of the castle where Baha'o'llah dwelt at that time of the beginning of trouble. Many evenings at the twilight hour we go upon the roof of the palace and there hold you all in remembrance while chanting prayers and poems of Baha'o'llah in Persian and English. We pray that all the world may soon awake and acknowledge his power and that we, his followers, may all be established in integrity and more consecrated to service.

We have a few days longer in this blessed retreat, and then go down the mountain again, tracing the path his feet have trod, to begin our life so full of work and of pure satisfaction. We hope for renewed consecration.

(Dr.) Susan I. Moody.

The Economic Teaching of Abdul-Baha

(Continued from page 7)

tion will remain for the benefit of all. The employés must benefit from them as well as the managers.

Abdul-Baha has also said some remarkable things along the line of income and inheritance taxation. He said, for instance, while in this country: "In future a manufacturer will not be allowed to leave all his property to his own family. A law will be made something like this,—that he must leave one-quarter only of his property to his family, and the other three-quarters must go to the factory workers who have created his wealth."

Indications of the realization of these predictions are already evident along many lines. A new feeling is manifesting itself in the commercial life of our country. Many of the great department stores which furnished formerly the most vivid illustrations of money mania, are now showing the new spirit. For instance, the fine establishment of Filene's in Boston has for years carried on a profit-sharing plan with its employés, which has worked admirably for the enrichment of the concern, and has created

an excellent feeling both among employés and customers. Moreover, the influence of the heads of this establishment has gone far and wide, and always in the same direction. The principle of the house has been that the endeavor of an institution must not be first of all to make money, but first to give good service to the public and fair treatment to employés. Filene's is the pioneer enterprise in realizing such principles and has given them wide publicity. Meanwhile the idea is bearing fruit everywhere and one sees its expression in the trade journals and in advertising. In former days we looked to our poets and preachers for the enunciation of noble sentiments and inspiring ideals, but now we find these not only on the stage, but in the advertising columns of our daily papers. For instance, here is an expression of feeling from Henry P. Williams who is the head of an advertising firm in Chicago:

"The man of real progress is always mentally, just a little ahead of where he is *now*. The idealist, the man of real imagination, seizes upon the present fact,

and transforms it mentally into what it may be in the future, and projects it before him. Such a man is the really practical man.

"So long as the host saw God in the pillar of cloud by day, and the pillar of fire by night, they went forward with confidence; they followed an ideal. It was only when they lost the imaginative vision, when the cloud and the fire, being seen every day and every night became mere meteorological phenomena, that the host began to wander aimlessly.

"Blessed is the man to whom the ideal is always real; to whom the 'pillar of fire' of the sunset is always a sacred mystery of beauty; to whom the stars are forever an awe-inspiring revelation; to whom the business he happens to be in—the making of clothes, of shoes, or machines, or the selling of any merchandise in a fair way—is a continuous enthusiasm; to whom the prosaic business duties of each day offer a recurring opportunity for the advancing of the interests of good business, and thereby the interests of good people."

This sentiment printed upon a card hangs upon the wall in the big store of Willard Ashton in Rockford, Illinois, and expresses the spirit of the institution, which is one of the many now endeavoring in our country to spiritualize capital, or capitalize spirit, realizing that in this day the two opposite ends of creation must be brought together.

There is a school for saleswomen in Boston, conducted by Mrs. Prince, which has had an admirable influence. This lady wishing to improve the condition of saleswomen, and believing that education, skill and intelligence would do this better than anything else, opened her school, and has had such remarkable success that her graduates are in all the leading department stores of the country, and their presence seems to carry everywhere a new atmosphere of intelligence and the necessity for justice and kindness, which are the foundation for real brotherhood.

The famous establishment of Altman's

in New York is one where these principles have been evident for many years, and when Mr. Altman died recently he left a large portion of his fortune to be divided among his employés and as a fund for the future conduct of the store. The action of Henry Ford in declaring that his employés must share in the prosperity of his establishment has had enormous influence upon the public mind, and he has extended his generosity of late by equalizing the pay of men and women in his factory. Edison has done the same thing more quietly and for a long time has shared his profits with his employés. Both instances illustrate the statement of Abdul-Baha that in the coming time men of wealth cannot enjoy their own luxury unless they use their means to improve the condition of others.

On the Pacific coast the fruit growers and farmers have formed co-operative alliances in business which have already broken the power of the commission men, whose intensely competitive practices threatened to drive the entire Pacific coast into bankruptcy. The fruit growers are now able to sell their product independently, and while the consumer pays no more than formerly, the producer is able to live in comfort. An interesting fact in connection with the growth of the "exchanges" is that there seems to be no temptation towards graft or dishonesty in this form of business. As all transactions are for mutual benefit, no one seeks to defraud another for his own enrichment. Nor do the men try to "corner" the market to increase the price. Wall Street practices are naturally banished from these associations where the desire is to benefit the many and not the few.

In California 70 per cent of the fruit growers have formed these co-operative exchanges and last year Governor Johnson appointed Mr. Weinstock, who had become famous through his organization of the raisin-growers' exchange, Supervisor of markets for California, which meant in reality, as the Californians

understood it, supervisor of co-operative progress, and his appointment was hailed with great delight. Recently President Wilson, through the department of agriculture sent a committee of three to the northwest to assist the farmers of that section in forming co-operative exchanges like those of California.

In these enterprises the working people do not yet share the profits. The associations have been made to break the grasping power of the middle man, and people have not yet wakened to the broader ethical aspects of the case. But the rights of the harvester must be recognized in the near future, because it is the day when the worker is coming into his own, and fortunately the harvester is at present one of the best paid workers in the United States, and cannot complain of a badly ventilated factory.

While in this country in 1912 Abdul-Baha gave a remarkable talk before the socialist club of Montreal, in which he outlined the economic development of the coming time, and suggested a form of the income tax entirely new. He gave as an illustration of the way in which the plan would work, an agricultural community.

In the beginning he said, "In reality all mankind represents one family, God desires that each individual member of the body politic should live in the utmost well being and comfort. If all do not enjoy life there is a lack of symmetry in the body politic."

He then outlined a scheme by which the utmost justice could be brought into the communal life. He said the products of the community should be stored in a storehouse, that each man's share should be noted and when the property was sold, each should receive his proportion, and the tax he should pay to the community would be estimated from his share in the property.

At the time when Abdul-Baha spoke, no such thing as a community storehouse had been heard of in this country, but during the past two years its reality has been rapidly developing in North Da-

kota. The farmers in that section have been almost driven into bankruptcy by the exactions of the banks and the grain dealers. The farmer had no elevator in which to store his grain, and the banks would lend no money until the grain was harvested. Moreover he could get no accommodation except at a rate of from 12 to 14 per cent., and even then with ruinous restrictions. So he was obliged to look on while the middle man came along and bought his grain at starvation prices, to the producer, stored it in his elevator, and then immediately borrowed money on it at the bank, with which he went forth to buy more grain at starvation prices.

When the situation became unendurable the North Dakota farmers rose up in more than protest. They formed a "Federal Association" which included the entire state. They had already endeavored in vain to elect legislators, either democratic or republican, who would pass a law enabling them to build state elevators. So this year they broke the machines of both parties, sent their own men to the legislature, and are to build state elevators for the grain of North Dakota. Naturally in the process of this communal action, the country has developed a communal feeling quite unprecedented, and certain to lead to unusual progress in the future. Meanwhile the Rural Credits law has passed, assuring them easier money, and relieving them from the exactions of the banks. The Rural Credits Law is by no means perfect. It surrounds the issuing of money to the farmer with too many restrictions and is not yet freed from the over suspicion of the banking system. But it is a step forward and brings relief where it is much needed. Undoubtedly, in the future, its restrictions will be removed, and it will enable the needy one to obtain help without such a superfluity of red tape.

However, North Dakota is to have elevators, and the first step toward the remarkable plan suggested by Abdul-Baha has thus been taken. For his plan as to

the income tax is unique, as has been said, and unlike any other that has been thought of. Most conservative people object to an income tax, and the most progressive yet attempted is to make the tax an increasing one, in proportion to the income taxed. Abdul-Baha says the tax must be levied in proportion to the excess of the income over the needs of the person taxed. If a man has an income of two thousand dollars, and expenses of two thousand dollars, he shall not be taxed at all, but if he has an income of ten thousand dollars, and expenses of two thousand or five thousand, he shall be taxed on the amount left over from his expenses. Thus if a man has an income of twenty thousand dollars, and expenses of only five, he could pay a large tax; if an income of fifty thousand dollars, and expenses of ten a still larger one.

This suggestion of taxation seems to imply a growing simplicity of life, and sincerity of heart, which do not exist today, because many a man would increase his expenses to decrease his tax, from the point of view of our time, and indulgence is so intensified by opportunity, that expenses often keep pace fully with increased income. In his illustration, however, Abdul-Baha is placing before us a condition in which communal equality and communal fair dealing have already been established, and the most surprising feature of his income tax is yet to come.

In ordinary economic planning the increased income tax is simply intended to enrich the community, and reduce excessive wealth, but in Abdul-Baha's scheme it is an elastic measure, benefiting rich and poor alike, because it takes from the citizen possessed of a surplus, to relieve the one suffering from a deficiency. Thus while the man with a surplus pays a large percentage into the treasury, the man whose expenses are greater than his income can draw from the common fund the sum lacking for the comfort or education of his family. If a man has expenses of two thousand a year, and his

income has been cut down to one, he draws the necessary surplus from the common fund, until his affairs are adjusted, and he in his turn has a surplus.

The conservative will immediately cry out against such a measure, as one encouraging mendicancy, but we must remember that this adjustment only applies to the ideal community of the future, from which both suspicion and mendicancy have been banished. The steps toward the establishment of such a commonwealth have already been taken, and may be completed in a surprisingly short time. Abdul-Baha says that in future the accumulation of immense private fortunes will cease, because man's power of spiritual vision will increase so noticeably that he will be conscious of existence after death. He will realize that the present life opens the door to the coming one, and he will not be willing to expend all his energy in the attainment of wealth or fame, which have nothing to do with eternity, which on the contrary would act as a hindrance to the advancement of the soul in its onward career. He will prefer to use his energies for the benefit of society of which he is a member, after he has provided for his own needs, and he will lose the desire to centralize splendid power in himself. He will prefer to establish qualities which will remain his in the other life, rather than accumulate merely material advantages which he must leave behind him when he goes yonder. A great pugilist, or a successful financier may be enormously honored by his contemporaries, but he may not find himself too well supplied with capital in the other realm when he reaches it.

When man realizes that the continuation of life means the endless development of talent and opportunity, he will know that what he begins here, he will have the certainty of completing farther along in his career, and he will therefore look at existence from a vastly different point of view.

Abdul-Baha says the trouble with our

economics heretofore has been twofold. Its system and application have been purely material, instead of material and spiritual, they have been purely masculine, instead of masculine and feminine. We need the feminine influence in the world housekeeping, says the great educator. When he met the suffragists of London in 1912, he expressed his opinion in regard to equal rights, and then asked Mrs. Pethick Lawrence to say what she thought was wrong with the world. She replied that in her opinion humanity had been trying to fly with one wing, when in reality it needed two for perfect flight. Abdul-Baha replied, "What would you think if I said that humanity not only needs another wing, but the wing that has been lacking is the stronger, and with its aid humanity will take a wider flight than it has ever achieved before?" Then he went on to tell the beautiful story of Zenobia, Queen of Palmyra, and her attainments, showing that the supreme woman is not only capable of leadership and government, but that she possesses a faithful love, a power of self-sacrifice, in which she remains completely feminine, no matter what public functions her life may compass.

When Abdul-Baha had completed his tour of the western world, in 1912, he returned to London, and the editor of the *Asiatic Quarterly Review* thought it would be intensely interesting to have the opinion of the "greatest prisoner" in regard to western civilization, so different in every respect from that of the Orient. He therefore asked Abdul-Baha to write this article, and the result was a most luminous expression as to the meaning of civilization and the faults evident in that of the West.

Abdul-Baha says: "All that one observes in the Western Hemisphere are the appearances of the material world, and not of the divine world.

"As there are many defects in the world of nature, the lights of divine civilization are hidden, and nature has become the ruler over all things.

"In the world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings.

"In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others, and other blameworthy attributes which are the defects of the animal world. Therefore so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success of the human world depends upon the qualities and virtues with which the *reality* of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

"Nature is warlike, nature is blood-thirsty, nature is tyrannical, nature is unaware of His Highness the Almighty. That is why these cruel qualities are natural to the animal world.

"Therefore His Highness the Lord of mankind, having great love and mercy, has caused the appearance of the prophets, and the revelations of the holy books, so that through divine education the world of humanity may be released from the corruption of nature and the darkness of ignorance; be confirmed with ideal virtues, the susceptibilities of consciousness, and the spiritual attributes, and become the dawning place of merciful emotions. This is divine civilization. Today in the world of humanity material civilization is like unto a lamp of the utmost transparency, but this lamp—a thousand times alas—is deprived of light. This light is divine civilization, which is instituted by the holy divine Manifestations.

"This century is the century of light. This century is the century of the appearance of reality. This century is the century of universal progress."

Abdul-Baha goes on to tell us how we can incorporate the divine laws into

the government of the world so as to create an ideal civilization, and he says we are to do this through the study of reality, the promotion of universal fellowship, the inculcation of divine love through the power of religion, the abandonment of religious, racial, patriotic and political prejudices, and in all those pathways leading to perfection which he points out so clearly and beautifully.

In Abdul-Baha's teaching, we cannot separate religion from life—as soon as that is done religion becomes a theology. True religion is the foundation of perfect government, but this religion is the feeling of the heart, not an established hierarchy.

Speaking of the enjoyment of the animal world in this remarkable essay, Abdul-Baha goes on: "Such then is the happiness of the animal world. But the happiness of the human world comes from the virtues of the world of humanity, which enjoyment the animals know not of. That comes from the extension of the range of vision, the excellencies of the world of humanity; the love of God, the knowledge of God, equality between the people, justice and equity and ideal communication between hearts."

While in the United States in 1912, Abdul-Baha foretold the outbreak of the great war in 1914, and said it would be followed by the formation of a world council, to which all countries would send delegates, with power to settle international difficulties, which would result in a permanent peace. He said the twentieth century is the century of federation and that all the world would become united in a bond so close that war would be impossible, governments and laws would be changed everywhere for the betterment of humanity, poverty would be eliminated, and justice would reign in human affairs more completely than had ever been possible in previous times.

He seemed to have perfect faith in

the ability of the United States to maintain peace in the period of the terrible war which was imminent, and said it was her destiny to be "the peacemaker of the world," and that she would be the first of the great nations to establish ideal social conditions. He revealed a number of most beautiful prayers for this commonwealth, of which the following is one:

"O God, let this American Democracy become glorious in spiritual degrees, even as it has aspired to material degrees,—and render this great government victorious, confirm this revered nation to hoist the standard of the oneness of humanity, promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world."

The conclusion of the article in the *Asiatic Quarterly* contains a glorious promise for the future of humanity, which gives us hope that in the coming time we shall be able to incorporate, into our material civilization, those elements which will make it representative of the divine teaching we have received and of that love which will fully drive out injustice:

"In this age his holiness Baha'o'llah has breathed the holy spirit into the dead body of the world; consequently every weak soul is strengthened by these fresh divine out-breathings—every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the holy spirit are descending like torrents. A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men."

Mary Hanford Ford.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Jalal 1, 73 (April 9, 1917)

No. 2

The Divine Art of Living

A COMPILATION BY MARY M. RABB

[Chapter I appeared in issue No. 16, Vol. VII; Chapter II appeared in issue No. 18, Vol. VII.]

CHAPTER III

Some Practical Applications of the Spiritual Life

MATERIAL affairs are of two kinds. The first kind are those concerns which have no direct relation to life. They contribute toward luxury, effeminacy, indolence. Indulgence in these things makes one negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs,—they increase the moral insight and responsibility of man and add to his awareness and mindfulness.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, May 14, 1914.)

Man must live in contentment with the conditions of his time. He must not make himself the slave of any habit. He must eat a piece of stale bread with the same relish and enjoyment as the most sumptuous dinner. Contentment is real wealth. If one develops within himself the quality of contentment he will become independent. Contentment is the creator of happiness. When one is contented he does not care either for riches or poverty. He lives above the influence of them and is indifferent to them. When we were in Bagdad often with one pound of meat we served dinner to fifteen or twenty people. We cooked

with it Persian stew and filled the pot with water so everyone could have a bowl of thin soup. Notwithstanding this we were all very happy and thought that ours was the most delicious dinner.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, October 25, 1913.)

How complex is the life of the present age and how much more complex we are making it daily! The needs of humanity seem never to come to an end. The more men accumulate the more they want. There is only one way of freedom and that is by shutting one's eyes and heart to all these things which distract the mind. The Arab of the desert teaches us a great lesson in the simple life. Living as he does in the waste Sahara he lacks all the means of life except a crude tent, a rug or mat, a caldron, a sword hanging to the inside pole of the tent and a javelin tied to the outside pole. This is all his furniture. Then, if he is wealthy he has a mare, or a horse, a few camels and maybe adjoining his tent a palm grove. It never occurs to his mind that there is anything else in this world. He is happy and has no worries. His food consists of a bowl of milk and a few dates and he may well wonder at the city man, how he can digest all the different kind of dishes with their flavors and spices. His

thought is peaceful and serene, contrary to the city people who are always haunted by the nightmare of livelihood.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, September 21, 1913.)

Economy is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. The fewer the habits, the better for the man. It is a divine virtue to be satisfied with very few things. Contentment is the antidote for all the social diseases. We must live an independent life. We must never live on others like a parasitic plant. Every person must have a profession, whether it be literary or manual, and must live a clean, manly, honest life, an example of purity to be imitated by others. Contentment is the master-key to all success. If the members of my family starve I will not ask money from the people. It is more kingly to be satisfied with a crust of stale bread than to enjoy a good dinner composed of many delicious dishes the money for which comes out of the pockets of others.

. . . A Bahai must be satisfied. There was a time that I lived on five cents a day and I was then much happier than I am now. The Persian Bahais often live in the utmost poverty and want, yet they never complain nor ask for money from any one. Begging they consider to be below their spiritual station. A man who is the beneficiary of the treasury of the Kingdom is not poor. There have been some rich Bahais in Persia whose properties were entirely confiscated. Being thus reduced to utter destitution they went out cheerfully to work and in their turn spent all they made for the maintenance of the poorer Bahai families. Love, yea, love must be demonstrated through deeds. Love has never been a passive verb, a figure of speech; it has always been an active verb, an ideal reality. The sign of true faith is the service of the believers of

God and service must always manifest itself in loving deeds and actions. . . .

A small business with a steady income is better than the wild, helter-skelter speculations of the financiers.

The mind of a contented person is always peaceful and his heart is at rest. He is like a monarch ruling over the whole world. How happily such a man helps himself to his frugal meals. How joyfully he takes his walks and how peacefully he sleeps!

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, August 24, 1914.)

At the table on board the *Cedric* Abdul-Baha spoke about simple diet—how much better it is for one's constitution to eat but one or two courses. One of the American Bahais asked him whether he would not prescribe a simple regime of diet for the believers, upon his arrival in America. He laughed heartily and said: "We do not interfere with their material food, but we shall give them a simple diet of spiritual food. This is our work."

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, July 20, 1913.)

The life of the Arabs in the interior is most simple. Their principal food consists of the milk of the camel and a few dates. These Arabs do not like the atmosphere of the city. They revel in the expansiveness of the desert. The other day a few of the Bedouin women taunted our women because they are living in the town, while the Bedouin women were happy to breathe the fresh air of the desert. When, years ago, I traveled from Acca to Tiberias, in our caravan there was a beautiful Bedouin woman riding on a camel. She was listless and thoughtful. In the same caravan there was a young Christian who was struck with the beauty of this Arab girl and her dark eyes. After some futile attempts he succeeded in establish-

ing himself in her favor. As I was near I could hear their conversation. He was telling her:

"Thou art so beautiful! Why dost thou not come to the city?"

"Why?"

"O, thou wilt be married to a rich man!"

"What will he do for me?"

"He will build for thee a lovely house, thou wilt be served as a queen; servants and maids will wait on thee; thou wilt walk through green gardens, thou wilt sleep on soft beds instead of sand; thy husband will buy for thee many precious jewels with which thou wilt decorate thy body; he will surround thee with wonderful objects the like of which thou hast never seen even in thy dreams!"

The girl straightened herself on her camel and looked at the youth with pity and contempt in her whole demeanor.

"I have my beloved desert, vast, broad, and immeasurable," she said. "What do I want with your cave-like, cage-like and boxlike houses. There the air is stuffy. Here the whole expanse of the Sahara is our avenues and boulevards. *Here* is my home—the palace of immensity, the residence of God's own children. Fie upon your town and your civilization and your snobbish manners! I hate them! I cannot bear to look at them! They are all cheap tricks sanctioned by your so-called society. You come abroad to display your crafty etiquette of mock modesty and respectability, while in reality you are physically and morally corrupt, afflicted with loathsome diseases. Away from me! Let me stay where I am! My home is the Sahara, my couch is the soft sand, my decorations are God's virtues, my lamps by night the moon and stars."

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, May 5, 1914.)

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Wealth becomes the cause of heedlessness to many souls with the exception of those who are believers in God and

read the verses of God. For this reason his holiness Christ hath said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." But blessed is the rich man whose wealth and opulence do not prevent him from turning his face toward God and whose heart is not attached to his possessions. Such a rich man is the light of the world.

Today Baron Rothschild came to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine and is devoting much of his time and attention to this problem. Now he has gone to Tiberias. He is busy all the time. He could not stay longer than one hour.

All the people are toiling and laboring to attain to the station of a rich man. Life to many rich men is nothing but a heavy burden. They are "wood carriers." Instead of a blessing wealth becomes a great calamity to them. The supervision of their colossal fortunes and their proper financial administration becomes the sole object of their lives. Day and night, asleep and awake, they think and work to make *their* piles larger and that of others smaller till finally they become mere money machines devoid of any other feeling or of higher emotions, wild-eyed, always hungering for more. Greed and selfishness become the dominant influences of their lives. Grab, grab, grab; right and left they grab at everything. In the mad rush and struggle for more lucre, for more worldly goods they walk over the bodies of the toilers and the children. They become the embodiment of heartlessness and cruelty. Pride and haughtiness lord it over them and they become mere tools in the hands of sordid, fiendish passion. . . . Wealth has a tempting and drawing quality. It bewilders the sight of its charmed victims with showy appearances and draws them on and on to the edge of yawning chasms. It makes a person self-centered, self-occupied, forgetful of God and of holy things.

On the other hand there are souls who

are the essence of existence; in their estimation wealth offers no attractions. If the doors of the heavenly blessings are opened before their faces, if they become the possessors of the riches of all the world, if the mountains of the earth turn into diamonds, if the oceans of the globe change into gold . . . their spiritual independence will undergo no change or alteration, their faith in God will increase, their mindfulness will augment, the heat of the fire of their love for true democracy and the education of mankind will burn away all barriers of ostentation and pride. Their intense passion for God will wax greater day by day. Such rich men are in reality the light-bearing stars of the heaven of mankind, because they have been tried and tested and have come out of the crucible as pure gold . . . unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of God and humanity, they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing fruits in all seasons. Their every deed will be as an example for succeeding generations.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, February 24, 1914.)

It behooves thee to sever thyself from all desires save from thy Lord the Supreme, expecting no help or aid from any one in the universe, not even from thy father and children! Resign thyself to God. Content thyself with but little of this world's goods. Verily, economy is a great treasure. If any one of thy relatives oppress thee, complain not against him before the magistrates; rather, manifest magnificent patience during every calamity and hardship. Verily, thy Master is the Lord of faithfulness! Forgive and overlook the

shortcomings which have appeared in that one—for the sake of love and affection. Know that nothing will benefit thee in this life save supplication and invocation unto God, service in his vineyard, and with a heart full of love to be in constant service unto him.

If thy daily living become difficult, soon God, thy Lord, will bestow upon thee that which will satisfy thee. Be patient in the time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily, this is the life of satisfaction, of spiritual existence, heavenly repose, divine benediction, and the celestial table. Soon the Lord will extenuate thy straightened circumstances, even in this world.

(*Tablets of Abdul-Baha*; Vol. 1, p. 97.)

Be not grieved on account of poverty for true wealth is surging and inundating like unto the ocean.

(Words of Abdul-Baha.)

Read *Some Answered Questions*
Pages 89-91

“When I was in Paris one of the believers brought me a soft cushion and urged me to put it under my head. I became accustomed to it and as there is none in this hotel my neck has pained me all these nights. To be the slave of custom is the worst habit. I will have none of it! When I was young I often had a brick or a piece of rock as my pillow, and I slept soundly.”

Haji Niaz said that he had a soft cushion with him and asked to be allowed to go out and bring it. Abdul-Baha answered:

“No, no! I must get accustomed to my natural ways. This would not do. One must never accustom himself to any-

thing the absence of which may disturb his comfort.”

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 17, 1913.)

I cannot understand why people insist on the fact that one cannot give up a thing once he is accustomed to it. One can do it very easily if he makes up his mind fully, resolving to quit it forever. It is all a matter of character and determination.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, August 17, 1914.)

He (Abdul-Baha) eulogized unre-servedly the untiring activity and zeal of Esmael Aga (the gardener).

“Devotion to and love for one’s vocation accomplishes miracles,” he said.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 11, 1914.)

Man must be tireless in his effort. Once his effort is directed in the proper channel if he does not succeed today he will succeed tomorrow. Effort in itself is one of the noblest traits of human character. Devotion to one’s calling, effort in its speedy execution, simplicity of spirit and steadfastness through all the ups and downs, these are the hall-marks of success. A person characterized with these attributes will gather the fruits of his labors and will win the happiness of the kingdom.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 8, 1914.)

This morning I (Mirza Sohrab) called on him (Abdul-Baha) early and he spoke to me about the concentration of one’s powers. “Water flowing from one spring has more force and energy than if the same water is divided between eight springs,” he said. “Try always to concentrate your activities into one

channel and let that one be the Cause of Baha’o’llah. Then you shall see how the confirmations of God will descend.”

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, December 13, 1912.)

Praise be to God that you have come into this desert and exalted the name of God. The nomads are utterly destitute of the knowledge of God. They live an animalistic life and all their thoughts are centered upon their cows, goats and crops. When they come together they speak of nothing else save these things. They know nothing else. Nominally they are Moslems, but they are unaware of the ideals of Mohammed. . . . I am most pleased with you and am satisfied with your conduct. I hope that you may become assisted and confirmed in the good pleasure of the Lord. . . . May your spiritual perception become keener, your attention to God more complete and your spirituality an example for others. When you are plowing the ground or sowing the seeds or reaping the harvest let all your thoughts and subconscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty. The body of man is created for this world but his heart is made for the habitation of the Holy Spirit.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, May 17, 1914.)

Cleanliness and sanctity in all conditions are characteristics of pure beings and necessities of free souls.

The primary perfection consists in cleanliness and sanctity and in purity from every defect. When man in all conditions is pure and immaculate he will become a center for the reflection of the manifest light. In all man’s actions and conduct there must first be purity, then beauty and independence. The channel must be cleansed before it can be filled with sweet water. The pure nostrils in-

(Continued on page 23)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Jalal 1, 73 (April 9, 1917)

No. 2

Tidings from Egypt—Word from Elinor Hiscox

BEGINNING the winter of 1911-12, my chief work has been with the advanced student class, all of whom speak English fluently. I felt led by the spirit to invite two, whom I knew, to come to me. Much impressed by what was said, they wished to bring their friends. The number gradually increased until the group became so large that we had to divide it and two evenings every week my room would be filled with these earnest seekers for truth. The presence of the spirit was evident and I prayed much for them individually. Some of these students became devoted Bahais and attained the blessing of seeing Abdul-Baha at Ramleh. These have become active workers in the Cause and they continue to lead their friends to know the truth of Baha'o'llah. After the students graduate from the higher schools and colleges at Cairo, many go to smaller towns as lawyers, teachers, or to fill other positions. With some of them, I correspond regularly to keep them in touch with Bahai influences.

One of my best helpers in the Cause graduated from the law college here and is now a successful lawyer. He has a clear and penetrative mind, with great capacity for receiving the Truth and im-

parting it to others, and for meeting any arguments or doubts which may arise in the inquirer. Through his influence, many young men have been brought to me and have accepted the Bahai message. Among them were his two brothers, who have become devoted to the Cause, and these three brothers are now among the best known Bahais and workers in Egypt. Upon the invitation of Abdul-Baha, one of them visited him at Haifa, and Abdul-Baha requested him to have regular weekly Bahai meetings at his house in Alexandria, where he is a teacher in one of the government schools. I have seen much of his young wife and she also has become a sincere Bahai.

One devout young soul, who heard and accepted the message only during the past year, a telegraph operator in another town, has won such a spiritual influence over his associates that several of them also have become ardent Bahais.

Much of the time I am the only western Bahai in Egypt and the demands upon me are incessant and varied. To instruct inquirers, strengthen the weak or doubting ones, visit the ill and suffering, give advice and counsel, encourage and aid in the education of girls, seek positions of employment, apply for help

for the needy, comfort the afflicted,—all of these involve an endless amount of visits, interviews and letter-writing. And I have this year helped to collect and have sent funds from the Egyptian Bahais to the Mashrak-El-Azkar in America. As I usually pass the summers at

Alexandria and Ramleh, my field of service lies also there.

It is all God's work, not mine, and through much faith and prayer, I am only a channel for the spirit of God to work through.

Elinor Hiscox.

The Divine Art of Living—Chapter Three

(Continued from page 21)

hale the perfumes of the rose garden of bounty, the pure heart becomes the mirror of the beauty of truth. This is why in the heavenly books the divine counsels and commands have been compared to water. So, in the Koran it is said: "And we have caused a pure water to descend from heaven"; and in the Gospel, "Except a man has received the baptism of water and of the spirit he cannot enter into the kingdom of God." Then it is evident that the divine teachings are the heavenly grace and the showers of the mercy of God which purify the hearts of men.

The meaning is in all conditions cleanliness and sanctity, purity and delicacy exalt humanity and make the contingent beings progress.

Even when applied to physical things delicacy causes the attainment of spirituality as it is established in the holy scriptures.

External cleanliness although it is but a physical thing has great influence upon spirituality. For example, although sound is but the vibration of the air which affects the typanum of the ear and although vibrations of the air are but an accident among the accidents which depend upon the air, deeply consider how the marvelous notes of a charming song influence the spirits! A wonderful song gives wings to the spirit and fills the heart with exaltation.

I return to the subject that the fact of having a pure and spotless body likewise exercises an influence upon the spirit of man. Now see how much purity is approved in the court of God that it should be especially mentioned in the holy books of the prophets! So the holy

books forbid the eating of any unclean things or the use of anything which is not pure. Certain prohibitions are absolute and imperative for all; he who commits that which is forbidden is detested by God and is excluded from the number of the elect. This applies to the things forbidden by an absolute prohibition, the perpetration of which is a grave sin; they are so vile that even to mention them is shameful. There are other forbidden things which do not cause an immediate evil and whose pernicious effect is only gradually produced. They are also abhorred, blamed and rejected by God but their prohibition is not recorded in an absolute way though cleanliness and sanctity, spotlessness and purity, the preservation of health and independence are required by these interdictions.

One of these last prohibitions is the smoking of tobacco which is unclean, malodorous, disagreeable and vulgar and of which the gradual harmfulness is universally recognized. All clever physicians have judged and have also shown by experiment that one of the constituents of tobacco is a mortal poison and that smokers are exposed to different indispositions and maladies. . . .

I wish to say that, in the sight of God, the smoking of tobacco is a thing which is blamed and condemned, very unclean and the result is by degrees injurious. Besides it is a cause of expense and of loss of time and it is a harmful habit. So, for those who are firm in the Covenant it is a thing discountenanced by the reason and by tradition, the renouncement of which giveth gradual repose and tranquillity,

permitted one to have stainless hands and a clean mouth and hair which is not pervaded by a bad odor. . . .

As to the question of opium, disgusting and execrating, I resign myself to God for its punishment. The formal text of the *Kitab-El-Akdas* forbids and reproves it and, according to reason, its use leads to madness. Experience has shown that he who gives himself up to it is completely excluded from the world of humanity. . . . Happy is he who never mentions the word opium! . . .

O friends of God, experience has shown how much the renouncing of tobacco, wine and opium gives health, strength and intellectual enjoyment, penetration of judgment and physical vigor. There exists today a tribe, the Druses, which refrains and abstains from tobacco, alcohol and opium and it completely excels all others in power, in bravery, in health, beauty and grace. A single one of these men can withstand ten men of other tribes and this has been universally proved. That is to say, generally, the individuals of this tribe are superior to the individuals of the other tribes.

(*Tablets of Abdul-Baha*; Vol. 3, pp. 581-585.)

Regarding the use of liquors, according to the text of the Book of *Akdas*, both strong and light drinks are prohibited. The reason for this prohibition is that liquor leads the minds astray and is the cause of weakening the body. If alcohol were beneficial it would have been brought into the world by the divine creation and not by the effort of man. Whatever is beneficial for man exists in creation. Now it has been proven and established medically and scientifically that liquors are harmful. Therefore the meaning of that which is written in the tablets—"I have chosen for thee whatsoever is in the heavens and earth"—are those things which are according to the divine creation and not the things which are

harmful. For instance, poison is one of the things: now how can we say that poisons are to be used habitually because God has created them for man? However, as to the spirituous liquors if prescribed by a doctor for the patient, and their use is necessary, then they may be used as directed.

(Words of Abdul-Baha; from tablet to an American believer; translated by Mirza Ahmad Sohrab, May 12, 1910.)

While looking from the window Abdul-Baha said: "We hear the murmur of the sea always continuing. It never ceases. Were it to cease the world would be dead, stagnant, lifeless. But the waves of the mind of man are far greater than those of the sea. They also are ceaseless. They never stop for one instant. This movement is good. If these waves of the mind are few the man is dull and quiet. What pearls and jewels are contained in the depths of the sea! But the pearls and jewels hidden in the mind of man are the knowledge, virtues, capabilities, etc. These pearls can grow and increase in lustre forever but the pearls of the sea remain always the same. These waves from our minds go forth and create movement and thought in other minds. From one strong thought of love what great results may be produced."

(Words of Abdul-Baha; from notes of Miss Rosenberg, London, England; taken at Acca, January, 1909.)

Profitless discussions fatigue and weary a person. People who call on me almost every day carry on a stream of profitless, unspiritual talk and I must listen to them with patience. We are commanded to associate with all the people. Today three persons called and they talked for one hour without any definite result.

Man's speech is the revealer of his heart. In whatever world the heart travels, man's conversation will revolve

around that center. From his words you can understand in what world he is traveling, whether he is looking upward toward the realm of light or downward to the nether world, whether he is mindful or unaware, whether he is awake or asleep, whether he is alive or dead. For this reason his holiness Ali says: "Man is hidden behind his tongue. Out of the abundance of his heart does man speak."

There are persons with whom you associate and converse whose utterances are life-imparting, joy-giving. The withered and faded are refreshed, the joyless become happy, the extinct become enkindled and the lifeless are quickened with the breaths of the Holy Spirit. The one drowned in the sea of hesitation and doubt is saved by the life-boat of certainty and assurance; the one attached to this material world becomes severed and the one steeped in blameworthy deeds is adorned with praiseworthy attributes. On the other hand there are some persons whose very respiration extinguishes the light of faith; whose conversation weakens firmness and steadfastness in the Cause of God; whose company diverts one's attention from the kingdom of Abha.

The souls who are rejoiced with the glad tidings of God, attracted to the fragrances of holiness, severed from aught else save God, who are commemorating the name of God are withdrawn from the world of darkness their thought permeated through and through with spiritual vibrations and their messages consisting of divine advices and exhortations; such souls are the manifestors of God's mercy, the educators of nations and the vivifiers of the world of humanity. They are guardian angels, the cause of human progress and the spiritual guides of the wandering children of men. Glory be unto them!

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 25, 1914.)

—
If a person reads the *Hidden Words*,

The Ishrakat, Tajallayat, The Glad Tidings, The Words of Wisdom and The Tarazat and lives in accord with one of these divine advices he shall reach to the station of perfection, he will become the center of merciful susceptibilities, the dawning-place of human virtues and the rays of the kingdom will become manifest from his face and character.

O ye friends of God! These advices and exhortations of the Blessed Perfection are revealed from the Supreme Pen in order to be considered as *guides for actions* and *not to be read only*. There are many people who read these tablets, praise their contents—but they do not *live* according to one of these words.

(Words of Abdul-Baha, from tablet to the Boston Assembly of Bahais; translated by Mirza Ahmad Sohrab, July 13, 1914.)

—
Trustworthiness is the most brilliant jewel in the diadem which crowns man's heavenly attributes.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, December 9, 1912.)

—
The best capital and the most profitable business is honesty in all things. Do thou continue to be honest in thy dealings for one month. Thou wilt see in the end that thou art honored and respected by all thy customers, and not considering thy spiritual welfare, thy material prosperity will be secured.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, October 17, 1914.)

—
Question: "Does the Bahai prohibition of gambling and lotteries forbid games of every description?"

Abdul-Baha answered: "No, some games are innocent, and if pursued for pastime there is no harm. But there is danger that pastime may degenerate into waste of time. Waste of time is not ac-

ceptable in the Cause of God. But recreation which may improve the bodily powers, as exercise, is desirable.”

(Words of Abdul-Baha: *A Heavenly Vista*; p. 9.)

—

Endeavor and make an effort that certain souls may be trained, of whom his holiness Christ said: “Ye shall know the tree by its fruits.” That is to say, every soul is known by (his) conduct, manners, words and deeds. Therefore, we must strive with life and heart that, day by day, our deeds may be better, our conduct more beautiful and our forbearance greater. That is, to cultivate love for all the world, to attain beatific character.

(*Tablets of Abdul-Baha*; Vol. 2; p. 306.)

—

Ask thou of God that thou mayest attain to the age of maturity so that thou mayest recognize the beauty and ugliness of deeds and actions.

(Words of Baha’o’llah; from tablet to the Sultan of Turkey.)

—

God has endowed man with intelligence so that he may use his intelligence. Therefore he must supply himself with all that science can offer. He must be most deliberate and most careful. He must ever be thorough in his undertakings. He must build a thing well. Build the best ship that his ingenuity can lead him to and employ the most skilled captain, but with all that, let him rely upon God. Let him consider God as the one keeper.

(Words of Abdul-Baha; *Star of the West*; Vol. 3, No. 3, p. 16.)

—

Let the light of truth and honesty shine in your faces so that all may know that your word in business or pleasure

may be a word to trust and be sure of. Forget self and work for the whole. Abdul-Baha said that one must always remember that one is working for the world, not for a town or even a country, but as all are brothers so every country is as it were one’s own. Above all, remember the teaching of Baha’o’llah about gossiping and talking about others. Stories repeated about others are never good, a silent tongue is always safest.

(Message taken verbally (from memory) from Abdul-Baha to the London friends, by Mrs. Enthoven in Paris, October, 1911.)

—

Chastity and purity of life are the two divine standards of the spiritual and moral law. The greater the aim of man the nobler his purpose. A man must ever be thoughtful of others and be polite and courteous toward his fellow-beings. This will win for him the good pleasure of the Lord and the satisfaction of the general public. One’s sitting and rising, speech and conversation, social intercourse and communication should be based upon a firm foundation and be conducive to the glory of the world of humanity.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, September 4, 1913.)

—

Moderation is necessary in all affairs. Man must take a lesson from divine actions and deeds for God suffers a tree to grow a long time before it attains to perfection. He is able to make a tree grow to fruition in an instant, but wisdom requires a gradual development.

(Words of Abdul-Baha; from tablet to an American believer; translated by Mirza Ahmad Sohrab, May 18, 1914.)

The first Taraz* and the first Tajalli† is that man should know his own self and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty. After man has realized his own being and become mature then for him wealth (or competence) is needed. If this wealth is acquired through a craft and profession it is approvable and worthy of praise to men of wisdom especially to those servants (i. e., men) who arise to train the world and beautify the souls of nations.

(Words of Baha'o'llah; *Tablet of Tarazat*; p. 5.)

Be not grieved or sorrowful that no great wealth or property has been bestowed upon you. Look at the birds! The first thing in the morning they are thirsty and hungry. They go to the spring and a few drops quench their thirst; then they pick up a few seeds and are perfectly satisfied and sit upon the branches and sing the praises of God. I hope you, too, will be satisfied.

Christ says that we are like the birds. The birds have habits; one is that they are satisfied with a few grains. They have neither property nor possessions, and they are most of the time on the branches of the trees singing their beautiful melodies. Now you should be satisfied with a few worldly things and spend most of the time in spreading the truths of the Word of God.

(Words of Abdul-Baha; *Flowers From the Rose-Garden of Acca*; p. 29.)

**Taraz*, literally means ornament or an ornamented mantel. As a robe is adorned by ornaments, so likewise man is adorned by practicing these Words of Baha'o'llah.

†*Tajalli*, literally means splendor or light. As light illumines the body of the world, so likewise the inner heart of man is illumined with these Words and Commands of Baha'o'llah.

The length and shortness of life is not considered important. Whether man lives a few years or a hundred years, the purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished even if he has lived many, many years. But if he has lived only a few years and the tree of his life has attained to fruition, he has obtained spiritual success. Consequently the duration of life is a conditional matter subject to the will of God. For example, this stone has existed 10,000 or 20,000 or 30,000 years but it has not advanced beyond the mineral kingdom. It has not achieved its final result. Again a merchant goes to his office every day in the year; he plans commercial enterprises, undertakes vast schemes, organizes large companies but at the end of the year he has not gained any profit. On the other hand another merchant through one stroke of good luck gains large profits in one day. Now the former merchant, although he worked harder all through the year, did not achieve any success, while the latter although he worked only one day yet the outcome of his activity was prosperous.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, October 11, 1914.)

His highness Christ, has addressed the world, saying: "Be like unto children." That is, men must become pure in heart. The hearts of children are of the utmost purity. They contain dust. But this is on account of weakness, not on account of strength. In the early period of childhood the hearts are pure; they have no hypocrisy nor stratagem and they cannot display any great intelligence.

But man becomes pure through the power of strength, through the power of intelligence and understanding. He becomes simple through the great power

of reason. He becomes sincere through the power of intelligence not through the power of weakness. When man attains to the great state of perfection his heart becomes pure, his spirit becomes enlightened, his soul becomes tender and receives these qualities through great strength. This is the difference between the perfect man and the child. Both have the great, simple, underlying qualities. But the child through the power of weakness and the man through the power of strength.

(Words of Abdul-Baha; *Star of the West*, Vol. 3, No. 3, p. 19.)

Strive day and night and do whatever is possible that perchance you may wake the heedless, give sight to the blind, bring life to the dead, refresh the weary and bring those in despair and darkness to light and splendor. If the hope of man be limited to the material world what ultimate result is he working for? A man with even a little understanding must realize that he should live differently from the worms who hold to the earth in which they are finally buried. How can he be satisfied with this low degree? How can he find happiness there? My hope is that you may become freed from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness so that your life may not be barren of result, for the life of the material man has no fruit of reality. But lasting results are produced by the heavenly existence.

If a man becomes touched with the divine spark, even though he be an outcast and oppressed, he will be happy, and his happiness cannot die.

(Words of Abdul-Baha; *Divine Philosophy*; p. 20.)

What must be the result of a human life? It is evident that the goal is not to eat, sleep, dress and repose on the couch of negligence. No, it is to find one's way to reality and understand the divine signs; to receive wisdom from the Lord of Lords and to move steadily forward like a great sea.

(Words of Abdul-Baha; *Divine Philosophy*; p. 25.)

The religion of God reforms the moral side of the life of mankind. It is the spreader of the virtues of the world of humanity. It is the founder of divine perfections in the hearts of men. It is nearness to God. It is the cause of attraction and enkindlement with the fire of the love of God. It is conducive to the illumination of human consciousness.

. . . All the prophets are sent by God for the guidance of the people, for the enlightenment of the minds of the inhabitants of the earth and for the promotion of the Word of Truth.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, March 12, 1914.)

To an artist, Abdul-Baha said:

"Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint those ideal pictures upon the tablet of existence with the brush of deeds.

"The holy, divine Manifestations are all heavenly artists. Upon the canvas of creation, with the brush of their deeds and lives and actions they paint immortal pictures which cannot be found in any art museum of Europe or America. But you find the masterpieces of these spiritual artists in the hearts."

(Words of Abdul-Baha; *Star of the West*, Vol. 5, No. 10, p. 149.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Jamal 1, 73 (April 28, 1917)

No. 3

The Distinctive Characteristics of the Teachings of Baha'o'llah

Address by Abdul-Baha, November 15, 1912, at the home of Miss Juliet Thompson, New York City

I HAVE spoken in the various Christian churches and in the synagogues, and in no assemblage has there been a dissenting voice. All have listened and all have conceded that the teachings of Baha'o'llah are superlative in character; have acknowledged the fact that they constitute the very essence or spirit of this new age and that there is no better path-way to the attainment of its ideals. Not a single voice has been raised in objection. At most there have been those who have refused to acknowledge the mission of Baha'o'llah; though they have universally admitted that he was a great teacher, a most powerful soul, a very great man.

Some of them, however, who could find no other pretext whatsoever, have said, "these teachings are not new; they are old; we have heard them before."

Therefore I wish to speak to you this evening on the distinctive characteristics of the manifestation of Baha'o'llah, and to prove that from every standpoint his Cause is distinguished from all others.

From the standpoint of its didactic character, or its method of teaching it is distinguished.

From the standpoint of its practical effects, it is distinguished.

From the standpoint of its spread and progress, it is *quite* distinguished. . . .

The story of . . . of Baha'o'llah is as follows:

When he appeared in Persia all of the contemporaneous sects and religions rose against him. His enemies were kings. While the enemies of his holiness Christ were the Jews, the Pharisees; the enemies of Baha'o'llah were rulers who could command armies and bring into the arena of operation hundreds of thousands of soldiers. These kings were the representatives of some fifty millions of people all of whom under their influence and domination were opposed to Baha'o'llah. Therefore, in effect, Baha'o'llah, singly and alone virtually withstood fifty millions of enemies. Yet these fifty millions so far from being able to dominate the situation were unable to withstand his wonderful personality and the power and influence of his wonderful Cause. Though they were bent upon extinguishing the light in that most brilliant lantern they were ultimately defeated and day unto day his light became more radiant. These fifty millions of souls tried to lessen his greatness but day unto day his greatness grew in proportion to their increased efforts to diminish it.

Surrounded by enemies who were seeking his life he made no effort whatever to conceal himself; he did nothing to

protect himself, nay, rather, in his spiritual might and power he was at all times visible before the faces of men, easy of access, ever withstanding these fifty millions who were opposing him. At last his banner was held aloft.

If we glance through history and review the pages of holy writ we will find that none of the prophets of the past ever spread his teachings or promulgated his cause from a prison. But his holiness Baha'o'llah held aloft the banner of the Cause of God while he was in a dungeon, addressing the kings of the earth from his prison cell and severely arraiging them for their oppression of their subjects and their misuse of power. The letter he sent to the Shah of Persia under such conditions may now be read by anyone. Likewise his epistle to the Sultan of Turkey is current among men as are also his epistles to Napoleon, the Emperor of the French, and to the other rulers of the world, including the President of the United States.

The book, or tablet, containing these "Epistles to the Kings," was published in India some thirty years ago and is known as the *Surat'l'Hykl*, or the "Discourse on the Temple." Whatever is recorded in these epistles has come to pass. Some of the prophecies contained in these "Epistles to the Kings" came to pass after two years; others were fulfilled after five or ten years; still others after twenty years. Some of the most important prophecies, relative to events transpiring in the Balkans are being fulfilled at the present time though written long ago. For instance, in the epistle which Baha'o'llah addressed to the Sultan of Turkey the war and the occurrences of the present day were foretold by him. These events were also prophesied in the tablet he addressed to the City of Constantinople. All of the events which are taking place in Constantinople at present were foretold by him long ago.

Now, during all this time, while he was addressing himself to these powerful rulers, he was a prisoner in a Turkish

dungeon. Consider how marvelous it was for a prisoner under the eye and control of the Turks to address so daringly, so boldly and so severely the very king who was responsible for his imprisonment! What power is this! What greatness! Nowhere in history is the record of such an episode to be found. In spite of the iron rule and absolute dominion of these kings his function was to withstand them; and so constant and firm was he that he caused their banners to come down and his own standard to be upraised; for today the flags of both the Ottoman and the Persian empires are trailing in the dust, whereas the standard of Baha'o'llah is being held aloft in the world both in the East and in the West. Consider what tremendous power this is! What a decisive argument! Although a prisoner in a fortress, he paid no heed to these kings, regarded not their power of life and death but on the contrary addressed them in plain and fearless language telling them explicitly that the time would come when their flags would be brought low, whereas his own flag would be held aloft. He declared freely:

"Ere long you will find yourselves in manifest loss. Your sovereignties will be laid waste; your empires will become a wilderness and a heap of ruins; hosts from without will come and subdue your lands; lamentation and mourning will emanate from your homes. There will be no throne; there will be no crown; there will be no palace; there will be no armies. Nay, rather, all these will be brought low. But the standard of the Cause of God will be held aloft. Then you will see that hosts and hosts will enter the Cause of God and that this mighty revelation will be spread throughout the world."

All of you should get the "Discourse on the Temple," the *Surat'l'Hykl*, read these prophecies carefully, and ponder over them.

Now this is one of the characteristics of Baha'o'llah. Of what prophetic dispensation can you recount such events?

In what cycle have such things taken place? In which one of the sacred books do you find such prophecies of the future? Turn to the holy books of the past and study them and see if you can find such explicit statements!

And now let us compare the teachings of Baha'o'llah with the holy teachings which have descended in the past.

First among the great teachings of Baha'o'llah is that of the

Investigation of Reality.

The meaning is that every individual member of humanity is exhorted to set aside superstitions, traditions and the blind imitation of ancestors and forefathers and investigate, for himself, reality. Inasmuch as the reality is one, through the investigation of reality all the religions and nations of the world will become one.

In which one of the sacred books of the past do you find the announcement of this principle?

The second great principle of the teachings of Baha'o'llah is that respecting the

Oneness of the world of humanity.

Baha'o'llah addresses all mankind, saying:

"You are all the leaves of one tree; there are no race differences or distinctions. Nay, rather, all of you are the servants of God and all of you are submerged in the ocean of his oneness. Not a single soul is bereft. On the contrary, all humanity is the recipient of the bounties of God. Every human creature has a portion of his bestowals and a share of the effulgence of his reality. God is kind to all; all mankind are his sheep and he is their real Shepherd."

In what Scriptures do you find such a statement? Where else is there such universality? Where else such breadth? Where else this unequivocal statement of the solidarity of mankind? In what

sacred record can you show such a teaching? As regards any possible distinctions the utmost that Baha'o'llah says is that conditions among men vary; that some, for instance, are defective. Therefore such souls must be educated in order that they may be brought to the level of perfection. Or, some are sick; they must be treated and cared for until they are healed. Or, some are asleep; they should be awakened. Some are but children; they should be helped to attain maturity. But all must be loved. The child must not be disliked simply because it is a child. Nay, rather, it should be educated. The sick man must not be avoided or slighted merely because he is sick. Nay, rather, he must be loved and treated until he is healed. Nor must the soul that is asleep be treated contemptuously. Nay, rather, he must be awakened.

Next, Baha'o'llah teaches that:

Religion must be in conformity with reason and science.

If it is not then it is not religion at all and is not worthy of credence.

Where do you find any such statement as this in any of the sacred books?

Another fundamental teaching of Baha'o'llah is that

Religion must be the cause of unity and good fellowship.

If it is productive of enmity, hatred and rancor then it is better to abandon it and be without any religion at all.

In which one of the sacred books do you find such a statement?

Again, Baha'o'llah declares that:

Prejudice in all its forms . . . must be abolished.

and that until these prejudices are entirely removed the world of humanity will not and cannot attain peace, prosperity and composure.

In which one of the sacred volumes do you find the annunciation of such a principle?

(Continued on page 39)

Abdul-Baha's First Days in America

From Diary of Miss Juliet Thompson.

(Harbor) New York,
April 11, 1912.

We had been waiting all morning at the dock; then the ship appeared through the mists The ship docked but Abdul-Baha did not appear. Suddenly I had a glimpse into the dim interior of the ship: barely visible, striding to and fro near the door was one with a step that shook you—just that one stride, charged with power, the sweep of a robe, a majestic head, turban crowned—that was all I saw, but my heart stopped.

Next we saw him at the home of Mr. and Mrs. Kinney. When I arrived, Abdul-Baha was sitting in the center of the dining-room, near the flower-strewn table; his aba* was of cream color; at his knees stood Howard and Sanford Kinney, and his arms were around them. He was very white and shining; no words could describe the ineffable peace about him. The people stood around him in rows and circles, several hundred in the room. We made a dark background for his effulgence. Our tears only reflected him; there were many, many weeping just at the sight of him.

He turned his face from one child to the other, from one group to another—oh, so tenderly—with that indescribable divine grace caught by Leonardo di Vinci in his 'Christ at the Last Supper;' but in Abdul-Baha, it was irradiated with smiles, and a lifting of the eyes filled with glory, which even Leonardo with all his mastery could never paint. It was the very essence of divine tenderness.

April 11th.

A message from Abdul-Baha to my mother:

"Convey to thy dear mother the greetings of Abha. Say to her: 'Always re-

* Aba, cloak.

member my advices. It is my hope that thou mayest forget everything save God. Nothing in this world is sufficient for man. God alone is sufficient for him. God is the protector of man. All the world will not protect the soul.' "

April 13th.

Today Abdul-Baha spoke at Marjorie Morten's. Again because of the immense crowd, he spoke standing on the stairway, dominating all the beauty of that house by his heavenly beauty.

His theme that day was the spiritual seasons; and in the midst of his address a little thing happened, which, slight though it was, I want to keep. In its very slightness it will draw the people of the future closer to Abdul-Baha, just as it drew us.

Those tender little touches of his humor and simplicity—how precious they are, bridging at the moment the space between us and his perfection! The disciples in the past, looking back to those mysterious days with their Master over the abyss of their tragic separation from him, were, I suppose, awed into silence about the *little things*; so 'the Man of Sorrows' of the past has been only the Man of *sorrows* to us—love and sorrows. We have never formed any conception of the Man of love and joy, great buoyant joy, a Christ whose love overflowed in little tendernesses and whose joy overflowed in fun and wit—a normal, happy, smiling, laughing Christ!

But now to tell you of this little thing: with his celestial eloquence Abdul-Baha had described the spiritual springtime—the quickening and awakening to life. "Va tabestan," he began and paused for the translator—poor Ahmad could not recall the English word! But while he stood, confused and helpless, Abdul-Baha, with a smile of bright humor, translated for himself: "And summer,"

he laughed. Whereupon a little ripple of delight ran through the audience. The charm of him had captured them all!

Afterwards he went up to rest in Mr. Morten's room. He had seen one hundred and forty people that morning and was so spent that he seemed almost ill. His fatigue was evident to all and yet, the people had no pity! When I returned from an errand to the kitchen, I found that his rest was being cruelly intruded on. Literally a hundred people were streaming towards his room. A dozen were in the room; at the door were many eager faces and behind them, coming up the stairs, a procession!

"Oh *can't* we shut the door?" I asked the interpreter, but Abdul-Baha heard my question.

"Let them come now," he said gently.

The disciples' attitude and—the Master's attitude! What a difference there has always been between them! "Suffer the little children to come unto me"; and the disciples were such little children themselves that he had to put it that way—"suffer them."

Tenderly he pressed a baby to his breast, smiling and fondling it. "Beautiful baby; little dove" he said in his dear English.

April 18th.

A young single taxer began to question him. "What message shall I take to my friends?"

"Tell them," laughed Abdul-Baha, with that wonderful spice of keen humor in his face, "to come into the Kingdom of God! There they will find plenty of land and *there are no taxes on it!*"

That day (the 18th of April) he agreed to go to the Bowery Mission, and he began to speak about it.

"I want to give them some money," he said to me; "I am in love with the poor." How many poor men go to the Mission?"

"About 300."

"Take this bill to the bank, Juliet, and change it into quarters," he said. He drew from his breastpocket a thousand franc note.

"Keep the money," he further instructed me, "and meet me at the Mission with it, in a bag."

As I left the room, with some lilies-of-the-valley in my hand, a pretty little chambermaid stopped me.

"Did he give you those?" she asked.

"Yes."

"He gave me some flowers yesterday—some roses. I think he is a saint."

The next night, Friday, we went to the Bowery Mission.

To the men of the Mission, Abdul-Baha said: "Christ blessed the poor. He never said 'Blessed are the rich'; therefore, you must be thankful to God, that although in this world you are indigent, yet the treasures of God are within your reach; although in the material realm you are poor, yet in the Kingdom of God, you are precious."

At the end of the service, Abdul-Baha stood at the Mission door, to greet the men as they passed out, and more than to greet them, to add to those tender words of his, a gift. Ah, the pitiful procession—the breadline—filing past the pure, majestic Abdul-Baha; the homeless, the hungry, the moral failures, the broken figures, blurred faces, sunken men! Into each poor palm, as he clasped it, he pressed his little gift of one, two or three quarters, just the symbol, and the price of a bed; not a man was shelterless that night, and many, I could see, found a spiritual shelter, a home, in his soul. I could see it by the faces lifted to his. It was wonderful to witness the looks interchanged; first the look of grateful surprise at the gift found in the palm; then another stealing into it; then a flash of revelation from the eyes of Abdul-Baha,

(Continued on page 37)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

BE THOU HAPPY!
HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Jamal 1, 73 (April 28, 1917)

No. 3

“O Son of Clay! Be blind, that thou mayest behold My Beauty”

LETTERS FROM A BLIND JAPANESE BAHAI

Tokyo, Japan.

Dear friends:

I cannot allow another day to pass without writing you of the splendid work done here in Japan by our good Bahai sister Miss Agnes Alexander. You all know that she has devoted her time for the past three years to spreading the message and the result of her labors is beyond record.

I attended the Friday afternoon meeting and found young men students, earnest, attentive, reading the *Hidden Words* with a devotion that would put to shame many of our oldest Bahais. What struck me as the most wonderful of this wonderful gathering was a blind young man who had put into Braille the prayers, *Hidden Words* and message. Here he was reading, with his finger tips,

the blessed words. There are now three blind men, earnest students. What blessed work for this dear woman who has left home and friends and out here, surrounded by everything foreign, devoting herself to the Cause. I send a photograph. Dr. Augur is in the lower row. He comes every Friday, a long train journey, to be present at these Friday gatherings.

Cannot some of our Bahais send a couple of typewriters for the use of these blind students? Truly a better gift to the Cause could not be offered.

There is even talk of a Bahai school in the air. We pray it may materialize and become a reality.

Yours in His Greatest Name,
Emma Erskine Hahn,
of the New York Assembly.

Letter from a young blind Japanese Bahai to a lady who is working for the blind soldiers in England

Miss Helen M. Grand.
Bahai friend:

With great joy I received your letter through Miss Alexander the 23d inst. It

was such a great pleasure for me to write to the poor blinded soldiers and at once I wrote with all my heart. Indeed it is a great privilege for me to send such a

message of eternal light and hope among the blind brothers. Please use me in any way you want.

In the hearts of the oriental peoples is about to awaken a spring of peace and love, and also the darkness of the blind of Japan will be changed into the spiritual light. After this war—O after this war!—universal peace and love and unity of all mankind will surely be realized. There is no nation, no country now

in my heart, so I am very happy!

I would be very much pleased if you would inform me something about your work for the blind, as I am much interested in the education of the blind in England.

My Bahai love to you and to the Bahai friends in England.

Hoping to hear from you,

Forever your spiritual friend,

Tokugiro Torii.



Miss Alexander (upper row) and Dr. Augur (lower row) of Honolulu, with group of Japanese Bahais in Japan

Letter from the same young man to an English soldier blinded in the war

Mikawachi mura, Yoza gun,
Kyoto fu, Japan, Nov. 23, 1916.

Mr. —

My dear friend:

I have just received a letter from Miss Helen M. Grand, telling of you. I am so very happy to write to you, for I am also one of your friends who is living in darkness.

Miss Grand told me that you are suf-

fering so much in this terrible war, but never be unhappy, my friend, because this might be the last war of mankind and we should hope to meet with such a great war so that we may attain the true universal peace.

Abdul-Baha, our teacher and guide today, tells us that, after this war, the time for which all mankind have been waiting for many centuries will come, and all the

nations of the world will unite in brotherhood, and that universal peace and love will be realized. And I think to realize this happy message is our part.

I do not know how to express my admiration of you who fought so bravely that you lost your sight, but I cannot be sorry for your distress, for I know that the physical blindness is nothing for you and that soon you will be able to have the inner sight more clearly than ever. Surely God will help you if you beseech him. So, dear friend, be cheerful, praise God and keep your hope and spiritual light firmly.

Abdul-Baha tells us: "Open your spiritual sight so that you may know his secrets, attain to the highest degree of existence, become manifestors of a spiritual humanity and have your share of the heavenly favors."

Baha'o'llah, the fountain of light and hope and love, told us, as follows:

"O Son of Clay!

"Be blind, that thou mayest behold my beauty; be deaf, that thou mayest hear my sweet melody and voice; be ignorant, that thou mayest enjoy a portion from my knowledge; be poor, that thou mayest obtain an everlasting share from the sea of my eternal wealth.

"Be blind, that is, to all save my beauty; be deaf, that is, to all except my word; be ignorant, that is, of all but my knowledge. Thus shalt thou enter my holy presence with pure eyes, keen ears and a mind undimmed."

And an American lady, Miss Helen Keller, said, in her message of happiness, even though she is blind and deaf, perhaps as you know: "I am never unhappy because I cannot see or hear. No matter how small your opportunities, you can do something for the betterment of mankind."

Another time she said: "I would not part with my experience in the dark, because out of the dark I may be able to carry light."

Indeed we are never sad because of

our blindness even for a few minutes in the year. Today I took a walk with my pupils to the seashore, as I am a teacher of a small school for the blind. They enjoyed themselves very much running about the beach in the mild sunshine, chattering and joking with their friends. It seemed to me that they were not sorry at all about their blindness or rather that they knew not their own blindness or even what blindness is, or what darkness is.

I believe that it is a heavenly command for us, the blind of this century, to work for bringing happiness, peace, love, joy and hope to this world of humanity because for this great work no one needs any sight of the body and there should be no handicap between the blind and the sighted. Knowing this, I think we, the blind, must unite universally and it is much easier for the blind to unite universally than the seeing, because of their same fate, and the only instrument for this is the Esperanto language. So I hope that you will learn this language and have great joy by corresponding with many friends in the whole world.

Forget your blindness and turn your face to the bright side! This is the only way by which you can change darkness into light. Really, physical blindness is nothing, nothing for us. Believe yourself and you will find inner light therein, because a man is created so noble, although he is blind or deaf. Be not unhappy. Enjoy your enlightened life and go forward bravely holding a flag of love and peace for this glorious aim which is to bring hope and light to all mankind, as you did on the battlefield. My brave friend! This is my most hearty hope to you and to our brothers who share the same fate. Please give my best love to them.

With kindest regards and hoping you will write to me soon,

Forever your sincere friend,

Tokugiro Torii.

P. S. Please guess my English.

“China is the Country of the Future”

Words of Abdul-Baha from Diary of Mirza Ahmad Sohrab, April 3, 1917.

CHINA, China, China, China-ward the Cause of Baha'o'llah must march! Where is that holy, sanctified Bahai to become the teacher of China! China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahai teacher of the Chinese people must first be imbued with their spirit, know their sacred literature, study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate divine personages, each one of whom may become a bright candle of the world of humanity. Truly, I say they are free from any deceit and hypocrisies and are prompted with ideal motives.

Had I been feeling well, I would have taken a journey to China myself! China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of divine civilization, to unfurl the banner of the Cause of Baha'o'llah and to invite the people to the banquet of the Lord!

For the last twenty years I have repeatedly emphasized the matter of spreading the Cause of God. In every city there must be organized assemblies of teaching-classes to teach the young how to teach the Cause and prepare them for this most important service.

Every Bahai must acquire the lessons of teaching. This will yield results. No other service is as important as this. This service of the promotion of the revelation of Baha'o'llah is the most confirmed service. Every time one service holds the most supreme importance.

There is one season to harrow the ground, another season to scatter the seeds, still another season to irrigate the fields and still another to harvest the crop. We must attend to these various kinds of activities in their proper seasons in order to become successful. Now is the time of seed-sowing, but it seems to me some of the believers are thinking about crop-getting. This will give them no results. Whosoever is thinking of any other thing, is wasting his time.

The promotion of the principles of Baha'o'llah is the most dominant issue before the believers of God.

Abdul-Baha's First Days in America

(Continued from page 33)

while his hand closed tightly again over that other hand with the clasp that saves.

After our return to the hotel, in the upper hall, on the way to the apartment, we met the little chambermaid. In the bag there were about eighty quarters left over from the Mission, and all these Abdul-Baha gave to her, emptying them suddenly into her hands. Then he passed swiftly into his apartment, we following, all but Mr. Grundy, whom the girl stopped: “Oh, see what he has given

me!” she said; whereupon, Mr. Grundy told her about the Mission. When he had finished, she exclaimed, “I will do the same with this money; I, too, will give it!”

Later, as we sat in a group around Abdul-Baha, he was at that moment saying, with a laugh, in reply to some question as to the advisability of charity: “Surely, give to the poor! If you give them only words, when they put their hands into their pockets, they will find

themselves no richer for you." There came a little tap at the door, and there on the threshold stood the little chambermaid. Her eyes were glistening with tears, and in a sort of wonder and oblivious to the rest of us, she walked straight up to Abdul-Baha. "I came to say good-bye, sir," she said, timidly and brokenly, "and to thank you for all your goodness to me. I never expected such goodness, and—and to ask you to pray for me!" Her head bowed, her voice broke, she turned and went out quickly.

Abdul-Baha took me back to supper with him. As we drove up Broadway, that crudely glittering street, flashing with electric advertisements, he spoke to us smilingly: "Baha'o'llah," he said, "loved light. He could never get enough light. He taught us to economize in everything else, but to use light freely."

"It is marvelous," I said, "to be driving through this glitter of light, by the side of the Eternal Light."

"This is nothing," he answered; "this is only the beginning. We will be together in all the worlds of God. You cannot realize what that means; you cannot imagine it; you can form no conception here—here, in this elementary world—of what it will be to be with me in the eternal world!"

—
May 22nd.

Oh, those mornings at the Hotel Ansonia in the flower-filled rooms! Abdul-Baha would invariably keep me all the morning, calling me again and again to him. People thronged there, sometimes one hundred and fifty in a morning. Sitting in the outer room I would watch them go in, and come out all different—as if they had had a bath of life—freshened, quickened or like candles that had been lighted.

—
June 12th.

Today I went up early to his house, but not early enough. As I turned into 78th street, I saw him at the end of the block on his way to the garden, his turban a dazzling spot in the sunlight, his robes

floating out with great grace as he walked.

Later on he returned. Miss Buckton had arrived by this time, with a poor, little waif of humanity, a Jewess. She was all in black, this poor child, with a pale face, careworn and tearstained.

I had been in the kitchen with Lua Getsinger. I came out upon a scene dominated by Abdul-Baha. He was sitting as usual in the window, the strong carving of his face thrown into high relief by masses of shadow, his turban and white aba bright in the sunlight. On one side, sat Miss Buckton, on the other this poor stricken child, while the biggest tears I have ever seen splashed from her eyes. She told him her unspeakably dismal story.

"Don't grieve, now, don't grieve," he said. He was very, very still, and I think he was calming her.

"My brother has been in prison for three years. He was imprisoned unjustly. It was not his fault. He was led, he was weak, a victim of others. He has four more years to serve. My father and mother are depressed all the time. My brother-in-law, who was our support, has just died."

There it was, the sum of human misery: poverty, weakness, disgrace, sorrow, despair, and the mounting pall of gloom.

"You must trust in God," said Abdul-Baha.

"But the more I trust, the worse things become."

"You have never trusted."

"But my mother reads the Psalms all the time; she doesn't deserve that God should desert her so. I read the Psalms myself,—the ninety-first Psalm and the twenty-third Psalm every night before I go to bed. I pray too."

"To pray is not to read Psalms. To pray is to trust in God, and to be submissive in all things to Him. Be submissive, then things will change for you. Put your family in God's hands. Love God's will. Strong ships are not conquered by the sea,—they ride the waves. Now be a strong ship, not a battered one."

The Distinctive Characteristics of the Teachings of Baha'o'llah

(Continued from page 31)

Next Baha'o'llah declares that—

There shall be perfect equality between men and women.

For God, he says, has created all and has not permitted any distinction between the two. Why should man create a distinction which God does not recognize? In the kingdoms beneath man, while, indeed, there is distinction of gender, yet the differences between male and female are not found to be at all vital. The mare, for instance, is as strong and even more speedy than the horse. In the animal and vegetable kingdoms there is perfect equality between the male and female. That person the mirror of whose heart is the purest and cleanest, whose character is the highest is the nearest and dearest to God be that person male or female.

Next, Baha'o'llah has declared the necessity for a

Universal language.

that it may serve as a means of international communication and thus remove misunderstandings. This teaching as to the importance of a universal language is set forth in the *Kitab'l Akdas*, or "Book of Laws," published fifty years ago.

Next, there is a principle initiated by Baha'o'llah relative to

Universal Education.

In other words, that all mankind shall become educated and that no illiteracy shall remain.

In which one of the sacred books do you find such a text?

Work an act of worship.

Next, Baha'o'llah teaches that it is incumbent upon every soul to be qualified as the practicer of some useful trade, craft or profession and that the honest practice of such trade, craft or profession is to be regarded as an act of devotion.

But the teachings of Baha'o'llah are limitless and there is no time now to go into further details. The point is that

these teachings are new and that they are not to be found in any of the religious books of the past. Therefore if anyone should raise an objection and ask the question, "What has Baha'o'llah brought that is new," in response you should refer to and cite these statements.

In brief, the manifestation of Baha'o'llah is distinguished from every standpoint.

The majesty of his manifestation was remarkable.

The power of God shown in this dispensation is remarkable.

The efficacy of the Word of God therein is remarkable.

All the prophets during their life time were scoffed at. For instance, consider how his holiness Moses was scorned. The people called him a murderer. They said, "You killed a man and fled, for you were afraid of retribution and is it possible that now, after your former acts, you have come to be a prophet?" There are many similar episodes recorded not only of Moses but of the other prophets. How severe was their molestation! But his holiness Moses endured all these difficulties, for he had engaged in the spread of the Word of God.

How much they endeavored to belittle his holiness Christ! They placed upon his head a crown of thorns and paraded him through the streets and bazaars. One passer-by or on-looker would say, "Peace be upon thee, thou king of the Jews!" This, instead of being said with respect would be uttered in mockery. Another would bow to him backward and say in scornful tones: "Thou King of the Jews!" or "Lord of Lords, peace be upon thee!" Still another would spit upon his blessed countenance.

In short, the various forms of persecution which they used are mentioned in the books of the old cycle, whether Jewish, Roman or Greek,—the persecution which Christ suffered during the time of his manifestation. There were

no praises offered, nay, rather, the only praise which was offered Christ was offered by the believers. His holiness Peter, for instance, was one of those who praised him; and his disciples who were firm believers eulogized him. But how numerous are the books which were written against his holiness Christ! Refer to the history of the church and find how many were the books written against him by the Roman, Greek and Egyptian philosophers. How many were the calumnies which they attributed to him and how many were the libels against him!

But during the manifestation of his holiness Baha'o'llah, from the day of his appearance to the day of his disappearance all the nations of the world acknowledged his greatness and even those who were his bitterest enemies have recorded in their books: "This man was truly great; his influence was majestic. This person was a glorious man; his power was tremendous, his speech was most eloquent, but alas, he was a misleader of the people." This was the nature of their eulogies. It is evident that the writer of such a statement as this that Baha'o'llah was a misleader of the people must have been an enemy; but nevertheless, before making that statement he had first written: "This person was most glorious, was most mighty, was peerless, his speech was most eloquent." After that the writer adds: "But, alas, he was a misleader of the people!" His enemies have even written poems about him, which, though intended for satire have in reality been praise. For instance, a certain poet opposed to his Cause, has said:

"Beware! Beware! lest ye approach this person for he is possessed of such power, of such an eloquent tongue that he is a sorcerer. This person charms men, he drugs them, he is a hypnotizer and hypnotizes them. Beware! Beware! lest you read his book, lest you follow his example, lest you associate with his companions, because they are the possessors of tremendous power and they are misleaders." He used these charac-

terizations believing them to be terms of belittlement, unaware that they were in reality praises, because a wise man, after reading such a warning would say, "The power of this man must be tremendous if even his enemies acknowledge his greatness. Undoubtedly such a power is heavenly in character." This was one of the reasons that so many were moved to investigate. The more they wrote against Baha'o'llah the more the people were attracted and the greater the number who came to investigate the truth. They would say, "This is remarkable! This is a great man and we must investigate. We must look into this Cause to find out what it all means, what is the purpose, what are the proofs, that we may learn for ourselves." Thus the maligning statements of the enemies caused the people to become friends and approach.

In Persia the mullahs went so far as to go into the pulpits and from the pulpits to proclaim against the Cause of Baha'o'llah, throwing their turbans upon the ground,—a sign of great agitation,—and saying, "O people, this Baha'o'llah is a sorcerer, he is mesmerizing you, he is alienating you from your own religion, he is making you a follower of his. Beware! Beware! lest you read his book; beware! beware! lest you associate with his friends."

Of these very ones who were thus decrying him, Baha'o'llah says:

"They are my heralds; they are the ones who are proclaiming my message; they are the ones who are spreading my word. Pray that they may be multiplied, pray that their number may increase and that they may cry more vociferously. The more badly they speak of me and the greater their agitation, the more tremendous will be the efficacy of the Cause of God, the more luminous the Word and the greater the radiance of the divine sun. And eventually the gloomy darkness of the world will disappear and the light of Reality will shine, until the whole earth shall be illuminated."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Azamat 1, 73 (May 17, 1917)

No. 4

The Divine Art of Living A COMPILATION BY MRS. MARY M. RABB

(Chapter I appeared in issue No. 16, Vol. VII; Chapter II appeared in No. 18, Vol. VII;
Chapter III appeared in No. 2, Vol. VIII)

CHAPTER IV

Prayer

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

(Words of Jesus.)

There is nothing sweeter in the world of existence than prayer.

Man must live in a state of prayer. The most blessed condition is the condition of prayer and supplication. Prayer is conversation with God. The greatest attainment or the sweetest state is none other than conversation with God. It creates spirituality, creates mindfulness and celestial feelings, begets new attractions of the Kingdom and engenders the susceptibilities of the higher intelligence. The highest attribute given to his holiness Moses is the following verse: "God carried along a conversation with Moses."

What is prayer? It is conversation with God. While man prays he sees himself in the presence of God. If he concentrates his attention he will surely at the time of prayer realize that he

is conversing with God. Often at night I do not sleep, and the thoughts of this world weigh heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray—converse with God. It is most sweet and uplifting.

Prayer and supplication are so effective that they inspire one's heart for the whole day with high ideals and supreme sanctity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer. He must not be like an organ from which softest notes stream forth without having consciousness of sensation in itself.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, March 15, 1914.)

Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a continual attitude of prayer. When man is spiritually free his mind becomes the altar of prayer and his heart the sanctuary of prayer. Then the meaning of

the verse, "We will lift up from before his eyes the veil," will become fulfilled in him.

(Words of Abdul-Baha; from the Diary of Mirza Ahmad Sohrab, June 18, 1914.)

Abdul-Baha said we should speak in the language of heaven—in the language of the spirit—for there is a language of the spirit and heart. It is as different from our language as our own language is different from that of the animals, who express themselves only by cries and sounds.

When we pray to God a feeling fills our hearts. This is the language of the spirit which speaks to God.

When in prayer we are freed from all outward things and turn to God, then it is as if in our hearts we heard the voice of God. Without words we speak, we communicate, we converse with God and hear the answer. It is said that Moses in the wilderness heard the voice of God. But that wilderness, that holy land was his own heart. All of us when we attain to a true spiritual condition can hear the voice of God speaking to us in that wilderness. We must strive to attain to that condition by being separated from all things and from the people of the world and by turning to God alone. It will take some effort on the part of man to attain to that condition but he must work for it, strive for it. We can attain to it by thinking and caring less for material things and more for the spiritual. The further we go from the one, the nearer we are to the other—the choice is ours!

Our spiritual perception, our inward sight must be opened so that we can see the signs and traces of God's spirit in everything. Everything can reflect to us the light of the spirit.

(Words of Abdul-Baha; extract from a talk given to Miss Laura Barney.)

When asked if prayer was necessary

since presumably God knows the wishes of all our hearts Abdul-Baha said:

"If one friend feels love for another he will wish to say so. Though he knows that the friend is aware that he loves him, he will still wish to say so. If there is anyone that you love do you not seek an opportunity to speak with him, to speak lovingly with him, to bring him gifts, to write him letters? If you do not feel such a desire it would be that you did not love your friend. God knows the wishes of all hearts. But the impulse to pray is a natural one springing from man's love to God.

"If there be no love, if there be no pleasure or spiritual enjoyment in prayer, do not pray. Prayer should spring from love, from the desire of the person to commune with God. Just as the lover never ceases from wishing to communicate with the beloved so does the lover of God always wish for constant communication with the Deity.

"Prayer need not be in words, but in thought and attitude. But if this love and this desire are lacking it is useless to try to force them. Words without love mean nothing. If a person talks to you as an unpleasant duty with no love or pleasure in his meeting with you, do you wish to converse with him? Efforts should first be made to make attachment to God."

When asked how this attachment is to be made, how the love of God is to be obtained, since there are many people in the world who admit the existence of a Deity but without any emotion, Abdul-Baha said:

"Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God. . . . The soil must be fertilized before the seed be sown."

(Words of Abdul-Baha, from an article in *The Fortnightly Review*, June, 1911, by Miss E. S. Stevens.)

Man becomes like a stone unless he continually supplicates to God. The

heart of man is like a mirror which is covered with dust and to cleanse it one must continually pray to God that it may become clean. The act of supplication is the polish which erases all worldly desires. The delight of supplicating and entreating before God cuts one's heart from the world. When the taste of man is nourished by honey he never likes to taste any other sweetmeat. Therefore, prayer is a key by which the doors of the kingdom are opened. There are many subjects which are difficult for man to solve. But during prayer and supplication they are unveiled and there is nothing that man cannot find out. Mohammed said: "Prayer is a ladder by which every one can ascend to heaven." If one's heart is cut from the world his prayer is the ascension to heaven.

In the highest prayer men pray only for the love of God, not because they fear him or hell or hope for bounty or heaven. Thus the souls in whose hearts the fire of love is enkindled are attracted by supplication. True supplication to God must therefore be actuated by love to God only. . . . When a man falls in love with a human being it is impossible for him to keep from mentioning the name of his beloved. How much more difficult is it to keep from mentioning the name of God when one has come to love him. One can pray for the dead and by so doing their spiritual condition will become better. The spiritual man finds no delight in anything save in commemoration of God. When one is confirmed his heart becomes rejoiced through the commemoration of God.

(Words of Abdul-Baha, from notes of Miss Alma Albertson and other pilgrims, November and December, 1900.)

O thou daughter of the Kingdom! Know thou that supplication and prayer is the Water of Life. It is the cause of the vivification of existence and brings glad tidings and joy to the soul.

Show thou attention to this matter as far as thou canst and summon others to prayer and supplication.

(Words of Abdul-Baha, from tablet to an American believer; translated by Mirza Ahmad Sohrab, December 14, 1906.)

Question: "What is prayer, attitude or word?"

Answer: "Prayer is both attitude and word, it depends upon the soul-condition. It is like a song, both words and music make the song. Sometimes the melody will move us, sometimes the words."

(Words of Abdul-Baha; *Ten Days in the Light of Acca*, p. 15.)

The prayerful attitude is attained by two means. Just as a man who is going to deliver a lecture prepares therefor and his preparation consists of certain meditations and notations, so the preparation for the prayerful attitude is detaching one's mind from all other thoughts save the thought of God at the time of prayer and then praying when the prayerful attitude shall be attained.

(Words of Abdul-Baha; *A Heavenly Feast*, p. 19.)

Supplication to God at morn and eve is conducive to the joy of hearts, and prayer causes spirituality and fragrance. Thou shouldst necessarily continue therein. (p. 186.)

Neglect not praying and communing in the gloomy midnights and morn and eve and offer glory unto thy Lord, the Supreme. (p. 413.)

Know that nothing will benefit thee in this life save supplication and invocation unto God, service in his vineyard, and, with a heart full of love, to be in constant servitude unto him. (p. 98.)

Draw nigh unto God and persevere in communion with thy Lord so that the

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

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fire of God's love may glow more luminously in the heart, its heat grow stronger and give warmth to that region and its sound reach the Supreme Concourse. (p. 639.)

Supplicate unto him and beseech in the middle of the night and at early morn just as a needy and captive one beseeches. It is incumbent upon thee to turn unto the kingdom of God and to pray, supplicate and invoke during all times. This is the means by which thy soul shall ascend upward to the apex of the gift of God. (p. 695.)

(Words of Abdul-Baha, from tablets.)

O thou spiritual friend! Thou hast asked the wisdom of prayer. Know thou that prayer is indispensable and obligatory and man under no pretext whatsoever is excused therefrom unless he be mentally unsound or an insurmountable obstacle prevent him.

The wisdom of prayer is this, that it causes a connection between the servant and the True One because in that state of prayer man with all his heart and soul turns his face towards His Highness the Almighty, seeking his association and desiring his love and compassion. The greatest happiness for a lover is to converse with his beloved, and the greatest gift for a seeker is to become familiar

with the object of his longing. That is why the greatest hope of every soul who is attracted to the kingdom of God is to find an opportunity to entreat and supplicate at the ocean of his utterance, goodness and generosity.

Besides all this, prayer and fasting is the cause of awakening and mindfulness and is conducive to protection and preservation from tests.

(Words of Abdul-Baha, *Tablets of Abdul-Baha*, p. 683.)

As to thy question, "Why pray? What is the wisdom thereof, for God has established everything and executes all affairs after the best order and he ordains everything according to a becoming measure and puts things in their places with the greatest propriety and perfection—therefore what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?" Know thou, verily, it is becoming of a weak one to supplicate to the strong One and it behooveth a seeker of bounty to beseech the glorious, bountiful One. When one supplicates to his Lord, turns to him and seeks bounty from his ocean this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul and an exaltation to his being.

Therefore, during thy supplications to God and thy reciting "Thy name is my healing" consider how thine heart is cheered, thy soul delighted by the spirit of the love of God and thy mind attracted to the kingdom of God! By these attractions one's ability and capacity increase. When the vessel is widened the water increaseth and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants.

(Words of Abdul-Baha; from tablet to an American believer; translated by Mirza Ali Kuli Khan, October, 1908.)

Man is eternally in a state of communion and prayer with the source of all good. The highest and most elevating state is the state of prayer. Prayer is communion with God. . . . Its efficacy is conditional upon the freedom of the heart from extraneous suggestions and mundane thoughts. The worshipper must pray with a detached spirit, unconditional surrender of the will, concentrated attention and a magnetic spiritual passion. His innermost being must be stirred with the ethereal breeze of holiness. If the mirror of his life is polished from the dross of all desires the heavenly pictures and star-like images of the kingdom of God will become fully reflected therein. Then he will be given power to translate these celestial forms into his own daily life and the lives of many thousands.

Automatic, formalistic prayers which do not touch the core of the heart are of no avail. How sweet, how delicious, how satisfying, how spiritual is prayer in the middle of the night! While all the eyes are closed the eyes of the worshipper are wide open. While all the ears are stopped the ears of the suppliant are attuned to the subtle music of God. While the majority of the people are fast asleep the adorer of the Ideal Beloved is wakeful. All around him there is a rare and delicate silence, deep, airy,

ethereal silence, calm, magical and subtle—and there is the worshipper, communing with nature and the author of nature.

(Words of Abdul-Baha: From the Diary of Mirza Ahmad Sohrab, September 3, 1914.)

Question: "How do saints become saints?"

Answer: "Through prayer, supplication, purification of the heart and good wishes."

(Words of Abdul-Baha; answers to some questions asked by some American pilgrims to Acca, spring of 1907. Mirza Moneer, translator.)

You have asked concerning approval of Christian Science treatment and healing.

Spirit has influence; prayer has spiritual effect. Therefore we pray, "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. He answers the prayers of all his servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers this prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living!" Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing although we did not actually ask for them? Therefore it is natural that God will

give to us when we ask him. His mercy is all-encircling.

But we ask for things which the divine wisdom does not desire for us and there is no answer to our prayer. His wisdom does not sanction what we wish. We pray, "O God! Make me wealthy." If this prayer were universally answered human affairs would be at a standstill. There would be no one left to work in the streets, no one to till the soil, no one to build, no one to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for which is in accord with divine wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient so he refuses to allow it. The doctor is merciful, the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor was unkind, not good, because he refused to answer his pleading.

God is merciful. In his mercy he answers the prayers of all his servants when they are according to his supreme wisdom.

(Words of Abdul-Baha: *Star of the West*; Vol. 3, No. 18, p. 6.)

Christ said, "Go into thy chamber and shut the door, and pray to thy Father which is in heaven." Why did he say this? It is with the tongue that man expresses his feelings to another man. But with the language of the heart man prays to God. Though God is within the heart of man, is ever present in every place, yet man lifts up his eyes to heaven and prays as if God were there, seated upon a throne. Surely this is pure superstition! Why should

he utter the words, "O heavenly Father?" Why should it be necessary for him to repeat prayers aloud and with the tongue? One reason for this is that if the heart alone is speaking the mind can be more easily disturbed. But repeating the words so that the tongue and heart act together enables the mind to become concentrated. Then the whole man is surrounded by the spirit of prayer and the act is more perfect.

Another reason is that by the outward signs of entering into his room and praying the attention of others is attracted and they begin to ask, "Why does he do this?" and are aroused to enquire about the truth.

Man may say, "I can pray to God whenever I wish, when the feelings of my heart are drawn to God; when I am in the wilderness, when I am in the city, or wherever I may be. Why should I go where others are gathered upon a special day, at a certain hour, to unite my prayers with theirs when I may not be in a frame of mind for praying?" To think in this way is useless imagination for where many are gathered together their force is greater. Separate soldiers fighting alone and individually have not the force of a united army. If all the soldiers in this spiritual war gather together then their united spiritual feelings help each other and their prayers become more acceptable.

A wise schoolmaster may send his scholars out to play or to practice gymnastics for an hour so that their minds and bodies may be refreshed and during the hour of the lesson they may learn it better. If the teacher proves that his pupils are advancing no onlooker has a right to object to his system or to question his wisdom and say, "Why does he waste the boys' time?" If a wise father plays with his children who has a right to say it is not good for them? He calls them to come to him as the hen calls her chicks, he knows that they are little and must be coaxed along, coaxed along, because they are young and tiny.

For the time of Moses the law of "an eye for an eye, and a tooth for a tooth" was ordained. It is very hard to see the wisdom of this, but the people then were in the wilderness and needed teaching. Different teachings were needed for different people. If you give the same teachings to all some might be retarded by them instead of helped. Christ taught some things to his disciples which he commanded them not to tell the Pharisees. It is not for the soldier to question the general's orders. If he knows him to be the real general he must carry out and obey his orders exactly. If the general orders that a certain place must be taken and held the soldiers might say, "Why risk so much by leaving this secure and safe position for a point which is the aim and target of the enemy?" But the general knows that this is the important point which must be held at all costs. The true doctor, the true teacher, the real captain must be obeyed.

If every man knew what was best for his health, if every man could teach himself, if every soldier knew how to fight by himself, if every passenger could sail the ship, what need would there be for the doctor, for the teacher, for the general or for the captain? As he has not this wisdom he must first ascertain their truth and then follow their directions. Until he does this he cannot advance.

(Words of Abdul-Baha: from notes of Mrs. L. A. C. Dreyfus-Barney.

One of our friends was sitting silent. Abdul-Baha asked her to speak. "I would rather pray quietly in thy presence," she said.

Abdul-Baha: "Mayst thou ever be in a prayerful attitude. In all the worlds of existence there is nothing more important than prayer. Prayer confers spirituality upon the heart."

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, October 26, 1913.)

Thou hast asked what shouldst thou do and what prayer shouldst thou offer in order to become informed of the mysteries of God. Pray thou with an *attracted* heart and supplicate thou with a spirit stirred by the glad tidings of God. Then the doors of the kingdom of mysteries shall be opened before thy face and thou shalt comprehend the realities of all things.

(Words of Abdul-Baha, from the Diary of Mirza Ahmad Sohrab, July 26, 1913.)

Asked if we are not able through love and faith to make those who have departed from this life hear of the Cause who had not heard of it while here, Abdul-Baha replied:

"Yes, surely sincere prayer always has its effect and it has a great influence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other."

(Words from Abdul-Baha, from Notes of Mrs. Mary Hanford Ford, Paris, France, October, 1911.)

Supplication and prayer on behalf of others will surely be effective. When hearts are united, when faces are turned towards the kingdom of Abha, surely enlightenment will be the result.

(Words of Abdul-Baha, from tablet to Seattle Assembly of Bahais; translated in Haifa, Syria, August 14, 1914.)

In answer to the question, "Why should one pray through Christ as the Christians do, or through another manifestation of God and why should we not pray to God direct?" Abdul-Baha said:

"If we wish to pray we must have some object upon which to concentrate. If we turn to God we must direct our hearts to a certain center. If man worships God otherwise than through his Manifestation he must first form a conception of God and that conception is

created by his own mind. As the finite cannot comprehend the Infinite so God is not to be comprehended in this fashion. That which man conceives with his own mind he comprehends. That which he can comprehend is not God. That conception of God which a man has is but a phantasm, an image, an imagination, an illusion. There is no connection between such a conception and the Supreme Being.

“If a man wishes to know God he must find him in the perfect mirror, Christ or Baha’o’llah. In either of these mirrors he will see reflected the Sun of Divinity.

“As we know the physical sun by its splendor, by its light and heat so we know God, by the spiritual sun, when he shines forth from the temple of Manifestation by his attributes of perfection, by the beauty of his qualities and by the splendor of his light. The Manifestations of God are the focal centers of the world.

“The epitome of all worship is the worship of the attributes of Christ, not his personality.”

(Words of Abdul-Baha; a talk given to Mr. Percy Woodcock, Acca, Syria, 1909.)

Read *Some Answered Questions*, p. 268.

Turn thy face sincerely toward God; be severed from all save God; be ablaze with the fire of the love of God; be purified and sanctified, and beseech and supplicate unto God. Verily, he responds unto those who invoke him, is near unto those who pray unto him. And he is thy companion in every loneliness, and befriends every exile.

(Words of Abdul-Baha; from tablet to American believer; translated by Mirza Ali Kuli Khan, Boston, February, 1908.)

Regarding thy question about the morning prayer. Both meanings are in-

cluded in the word dawn—the natural dawn, and the dawn of the kingdom. When a soul rises in the morning from sleep before everything else he must commemorate the name of God in order that he may obtain spirituality and illumination.

(Words of Abdul-Baha; from tablet to an American believer; translated by Mirza Ahmad Sohrab, March 5, 1914, Mt. Carmel, Haifa.)

Someone present asked how it was that in prayer and meditation the heart often turns with instinctive appeal to some friend who has passed into the next life.

Abdul-Baha answered: “It is a law of God’s creation that the weak should lean upon the strong. Those to whom you turn may be mediators of God’s power to you, even as when on earth. But it is the one Holy Spirit which strengthens all men.”

(Words of Abdul-Baha: *Abdul-Baha in London*, p. 98.)

Those who have ascended have different attributes from those who are still on earth, yet there is no real separation. In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you.

(Words of Abdul-Baha: *Abdul-Baha in London*, p. 97.)

Read Words of Baha’o’llah: *Book of Ighan*, pp. 28-29.

O God and assister of all!
Verily, thou art the hearer of prayers, and verily, thou art powerful in all things! (Abdul-Baha.)

The heavens of thy mercy and the oceans of thy bounty are so vast that thou hast never disappointed those who begged of thee nor refused those who willed to come to thee! (Baha’o’llah.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Nur 1, 73 (June 5, 1917)

No. 5

"Teach the Cause! This is a matter that succeeds most miraculously"

Words of Abdul-Baha to Pilgrims

From the Diary of Mirza Ahmad Sohrab, January 30, 1914

NOW that you are returning to your respective homes you must be like unto ignited candles and set aglow the hearts of all the believers; now like unto a company of tuneful birds you must sing every melody. I have done my part, I have sung my songs and have played almost every tune. Now it is your turn. For awhile I must sit silent, ever straining my ears to hear your anthems of praise. I love to listen to your spiritual symphonies and divine harmonies, ever flying upward and filling the world with the soothing music of peace and consolation. God willing, you will fulfill my eager expectations. O! I am sure you will not disappoint me. The confirmations of the Kingdom shall descend upon you, and the Supreme reinforcement shall surround you. Rest ye assured; let your hearts abide in peace. I ever expect to receive cheering news from you. May you become the cause of the happiness of the hearts of the believers. May all the friends become glad, rejoiced and grateful through meeting you and write me that these pilgrims who passed through our cities were enkindled, attracted, eloquent and willing to serve their fellowmen!

In short, God willing, may every one of you, as you leave this Holy Land, become a herald of the Cause, a harbinger of the establishment of the Kingdom.

May each one of you shine upon each city through which you pass as a radiant star. This is the Day wherein whomsoever arises to spread the Cause of God, the cohorts of the Supreme Concourse will assist him. Today the magnet of spiritual confirmation is teaching the Cause. Although the threshold of the Blessed Perfection was my heart, my spirit and the happiness of my soul, yet, notwithstanding this, I left everything and traveled around the world proclaiming at the top of my voice the glad tidings of the Kingdom of Abha. No affair today is as confirmed as that of the promulgation of the principles of this Cause. As much as they can the believers of God must occupy their time in conveying the Message.

Teach the Cause; this is a matter that succeeds, succeeds most miraculously. Praise be to God! You are beneath the protection of the Blessed Perfection, you are environed by his bestowals. What favor do you wish greater than this? When a number of souls are beneath the protecting wings of an important personage they consider themselves very fortunate; now, praise be to God, you are beneath the protection and preservation of the Blessed Perfection. Therefore, how great must be your happiness! As you go out of this room dedicate your lives to teaching the

Cause; gird up the loins of endeavor and put forward extraordinary energy.

When a Cause is confirmed it is evident and manifest from its signs. For example, we say this earth is confirmed. Why? Because, as a result of the down-

pour of rain and the shining of the sun it is covered with green plants and flowers.

Again I say, teach the Cause! Do not tarry! Fill the goblet of every seeker with the wine of the love of God! . . .

Green Acre in 1917

SINCE last year's pentecostal outpouring on the quiet hills by the Piscataqua, "The River of Light," the friends of Green Acre have been counting the days until they might return thereto in the summer of 1917.

During the past year Miss Sarah Farmer, the founder of Green Acre, has ascended into the Supreme Concourse. A beautiful Bahai service was held at her home in South Eliot, on the occasion of her passing. Her saintly and luminous spirit will rest over the conferences this summer even more gloriously than during last August for now she is free from the prison-house of the body.

May the new and mighty wave of spiritual power which has this past year swept the Bahai world rise and burst into such splendor at Green Acre this summer that it may illumine the entire continent.

Abdul-Baha has taken great joy in Green Acre and made radiant predictions for its future. Among his first words upon his return to the city of Acca in Palestine from his world journey through Europe and America were these concerning Green Acre.

"There is a place in America," he said one evening when the friends had assembled to meet him, "called Green Acre. It is customary during the months of summer for people of different creeds and religions to gather there and the leaders of various movements and thoughts to deliver lectures and addresses. Thus they have combined most effectively education and recreation. The significance and usefulness of this unique place lie in the fact that it offers a free and unrestricted platform

to the citizens of every nation and the adherents of every religion. Thus every subject is discussed with that full liberty of conscience which is enjoyed in the United States.

"The founder of these conferences wherein every nationality and religion is worthily represented, is Sarah J. Farmer. To her is due all praise and commendation for having thus initiated this wonderful plan which must be carried out to its logical conclusion—a universal platform for all mankind, irrespective of race, religion or nationality.

"As the name, Green Acre, is similar to that of Acca, when I arrived there I was made very happy. I spent one week in that green and delightful Acca. They had a large meeting every evening at which many people gathered, and I spoke to them on spiritual subjects. I met there many cultured and educated people. It is a most beautiful country place. Its water is pure, its air salubrious and its atmosphere is spiritual. There are many pine woods; and under a cluster of fine old trees people gather to hear lectures. Mirza Abul Fazl, when in Green Acre, used to give some of his addresses under these pines, so they are known as the 'Persian pines.' I went there one afternoon; many people had gathered, and I spoke on the Bahai teachings."

While sojourning in Paris, on his return from America en route to Palestine, Abdul-Baha pictured to some friends interested in Green Acre, the ultimate ideals on which as a sure foundation its future should be built.

"In Green Acre you must concentrate your forces around the one all important

fact—the investigation of reality. Expend all your thoughts on this—that the union of opinions and expressions may be obtained

“If the circle of the activities of Green Acre be expanded so that each year the leaders of every religion and thought may associate with each other with perfect love and amity there will be good results.

“The aim of those souls who deliver addresses or who take part in the discussions must be the investigation of reality and not the presentation of dogmas and unprofitable, antiquated theories. The chief objects of Green Acre conferences must be the furtherance of universal peace, investigation of reality, brotherhood, tolerance, sympathy to all mankind, the cultivation of a better understanding between the nations of the world, the elimination of dogmas and superficialities, the illumination of the hearts with the light of truth, mutual assistance and co-operation, social service, the study of the fundamental principles of all the religions and their comparative co-ordination. Green Acre must carry away this palm of victory

“Personal ambition must be thrown to the winds and all the available will-power directed towards the realization

of the universal objects. If you outline such a practical, universal, all-inclusive programme and then invite me I will come again to Green Acre. Lay such a foundation that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre; and Green Acre for the future ages and cycles may become the standard bearer of the oneness of the world of humanity. I will pray for the fulfilment of this truth.”

Early last winter the following tablet was received by a believer regarding the service of Green Acre, Abdul-Baha's latest word about the “Green Acca” of America:

“O thou maid-servant of God! Thy letter was received. Thy desire to serve Green Acre is in reality a very important matter. This name (Green Acre) must appear with all its significant meaning, that is Green Acre must become the reflection of the plain of Acca, and attain to the utmost verdancy, greenness and artistic beauty. Its charms and wonder lie in this, that it may become the center of the Bahais and the cry of ‘Ya-Baha-El-Abha’ be raised from all its direction. I hope that all thy aspirations may become fully realized. Upon thee be greeting and praise.”

“Plant thou a tree which may yield sweet fruits throughout all eternity”

(A Recent Tablet from Abdul-Baha to Maria P. Wilson, Malden, Mass.)

O thou my respected hostess!

The days that I was a guest in thy home are ever before my sight. They then include happy days, for they passed away in joy.

Truly, I say, with all thy power thou didst serve us and displayed towards us the utmost kindness. This service appeared through the sincerity of thine intention, thy love for humanity, and thy praiseworthy morals. At present, also, thou art engaged day and night in the service of the Kingdom of God, and art occupied in the promotion of heavenly teachings. Plant thou a tree which may yield sweet fruits throughout all

eternity. Scatter thou such pure seeds which may produce various crops in the future ages and cycles. This is made possible through self-sacrifice in the path of God, and complete evanescence in the love of God—so that no trace of self, ego and desires be left behind; thus thou mayest consecrate thyself wholly and entirely to the heavenly Beloved.

Convey on my behalf to each and all the friends—men and women—my loving and yearning greetings.

Upon thee be greeting and praise.

(Translated by Mirza Ahmad Sohrab, Haifa, Syria, Oct. 22, 1916.)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Nur 1, 73 (June 9, 1917)

No. 5

The Promotion of the Teachings of God in Japan Budget from Agnes B. Alexander, containing Tablets from Abdul-Baha

12 Ichibancho, Kojimachi,
Tokyo, Japan, Feb. 9, 1917.

To the STAR OF THE WEST.

Beloved friends:—On the evening of the 7th, great joy came to this home and I hasten to tell you of it that you may all rejoice with us. A wonderful spirit had uplifted me all that day; I felt that when I returned home in the evening I would find a message from Abdul-Baha. I looked for the mail the first thing on returning home and there it was enclosed in a letter from our brother, Mr. Hannen of Washington—a letter for Fukuta San from Mirza Ahmad Sohrab and one for me, embodying in them Tablets from our beloved Abdul-Baha. I cannot tell you of the wonderful peace and joy that has overflowed in my heart ever since. This is the first time since receiving word from Abdul-Baha to come to Japan that any message from him has reached here and Fukuta San is blessed by being the first Japanese *in his own land* to receive words “from

that pen whose greatness, glory and splendor will shine down the ages, long after we have passed away from this earth and the traces of our service in His mighty Cause have appeared in dazzling clearness.” These wonderful words were written by a sister many years ago.

At this time the Cause is certainly spreading with great bounds in this land. Our brother, Mr. Kenzo Torikai, who is visiting his native home after an absence of twelve years, has been awake giving the Message wherever he goes. During the past week several Tokyo papers have had articles in reference to the Bahai Movement some of them giving my name and address which has brought many inquiries and many letters. Most of these are in Japanese, so that part of the work falls to Fukuta San and many come or send for the Japanese Bahai book which we keep here. The translation of one letter from a young girl in the north of Japan has touched me very much. One of the young students wrote

(Continued on page 54)

ALL the individuals of humanity are farmers. Every soul sows a certain kind of seed, but at the season of the harvest there will be gathered no result, except from the seeds which are sown by the believers of God. That alone will obtain heavenly blessing. Reflect that His Holiness Christ and His Holiness Mohammed scattered such holy seeds the fruits of which are being gathered till now; but all the other farmers were finally doomed to regret and disappointment.

—ABDUL-BAHA
(See page 56)

The Promotion of the Teachings of God in Japan

(Continued from page 52)

the translation for me and they tell me in the Japanese language it is indeed a most beautiful letter:

My dear Miss Agnes Alexander:

I am a young girl student who lives in the northern and remotest part of this mainland. I was greatly influenced when I read in the *Yomiuri Shimbun* a few days ago that you are endeavoring to promulgate in Japan the Truth of the great Persian teacher, Baha'o'llah, who teaches the equality of man and woman, racial unity and universal peace, etc., and I am one of the great admirers of your strong and never yielding spirit for the religion.

What noble and wise women there are in your country like you and Miss Stinson* (the aviatrix who is here in Japan now), and I cannot help envying you and her. Especially what glory and pride it is to your nation to have a lady like you who is so noble and godlike-hearted acting day and night to teach our people your new Faith!

I will pray to God at my country town here in Japan that the religion, which you are promulgating may be believed by all the people of this world. If I were in Tokyo, I would like, I am sure, to help you in teaching, even though my power be poor—waiting upon near your knees (this is a Japanese expression). But, alas, I am far from Tokyo and there is no way to study the religion but by the little help of newspapers, so I wish to go to the capital for this purpose without the knowledge of my parents,

*Miss Katherine Stinson, 19-year-old aviatrix, made daring flights in Japan and China and where, "For the first time in their lives," she says, "the Chinese and Japanese had to look up to a woman."

Upon her return to the United States, in an interview, she said: "The Japanese are really the most polite people in the world, and the Chinese were just lovely, but I'm certainly glad I'm an American. They make their wives walk ten paces in the rear on all public occasions, and I wouldn't walk behind any man. I want to walk beside him."

"The women in China and Japan are waking up, though. There is a big feminist movement. In Japan a Mrs. Fujisawa, who is one of the

but I am very sorry I have no money for the journey. I will pray that the religion will be successfully promulgated by you all over the world and I look forward to the day when it will be realized. I will never forget your glorious name as it has taken root in my bosom and also you will never forget me. It seems to me by inspiration that I must assist you in teaching when I come to womanhood. I pray you will do splendidly your calling! Be blest my dear sister! Good-by. Yours truly,

Ritsuko (Miss).

The world is going through great changes and we know not what a day will bring forth, but we can only "be still and know that I am God."

I enclose to you the words of life from our glorious beloved, Abdul-Baha, his words which never fail. Oh! what will they not mean to this country. The light and truth already shines through the clouds and nothing can prevent its shining.

Forever your sister in the Great Cause,

Agnes B. Alexander.

TABLETS FROM ABDUL-BAHA.

To the maid-servant of God, Miss Agnes Alexander—Upon her be greeting and praise!

O thou heavenly daughter!

Thy letter through Mr. Hannen received from Japan, likewise the letters

leaders of the woman movement there, gave me a check for \$2,500 because she was so glad to see a woman do something that no other woman had done in Japan. That was when, clad in a kimono, I made my flight over the city of Tokio. The Japanese were wonderful then. They are intensely interested in aviation, and all the city turned out. They had the aviation field fenced in with slender bamboo rods. The crowd was tremendous and the interest keen, but the Japanese were so polite that not a rod was broken."

In China Miss Stinson made a flight from the grounds of the sacred temple of agriculture over the residence of the president, which was formerly the Chinese imperial palace.—Editors.

of Mr. Fukuta. The contents of both letters imparted exceeding joy, for each word was an eloquent tongue explaining the wonders of the love of God and elucidating the story of the attraction of the heart with the breaths of the holy spirit.

Praise be to God, that thou hast become assisted to promulgate the word of God in Japan. Ere long this circle in Japan will be enlarged, obtaining heavenly blessing.

God says in the glorious Koran: "A seed, growing out of it seven ears and every ear containing one hundred kernels, and God is able to double this for whomsoever He willeth." This verse means this: Whenever the word of truth is proclaimed it is like unto a seed which sown in a pure soil brings forth seven ears and every ear produces one hundred kernels and God says again that for whomsoever he desireth he will double this number, that is: He will make the seven hundred kernels fourteen hundred.

Now I hope that thy call in Japan may be like unto that seed, so that it may obtain heavenly blessing and benediction and the souls be educated and taught the oneness and singleness of God, the truthfulness of the prophets and the usefulness of the divine teachings.

An answer is written to the letters of Mr. Fukuta and forwarded. Present it to him.

Upon thee be greeting and praise!

(Translated by Mirza Ahmad Sohrab, Haifa, Syria, Oct. 27, 1916.)

To Mr. Fulsuta San.

O thou who art guided by the Light of Guidance!

Thy first and second letters were received: Praise be to God, that the light of guidance shone forth, the glass of the heart became luminous and the darkness of ignorance dispelled. The Most Great Guidance is a crown, the brilliant gems of which will shine upon all the future ages and cycles. If it is placed on the head of a servant, he will become the

object of the envy of the kings; for this is an imperishable crown and an everlasting sovereignty. God says in the great Koran: "He specializes with His mercy whomsoever He desireth."

Praise be to God, that thou hast become specialized with divine favor and bounty. Thou didst become awake, beheld the lights and hearkened unto the melody of the Supreme Concurrence. In the glorious Gospel it is said: "Freely ye have received, freely give." That is you have found this bestowal; you have paid nothing for it: therefore give it to others without any exchange. Now with a heavenly power, with a lordly gift, with spiritual morals, with god-like deeds and with supreme glad-tidings be thou engaged in the promotion of the teachings of God in Japan. The confirmation of the Kingdom shall encompass you and the cohorts of the realm of might will grant triumph.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Haifa, Syria, Oct. 28, 1916.)

To Miss Agnes Alexander.

O thou daughter of the kingdom!

Thy letter dated July 15th, 1916, received. Its contents indicated that thou hast organized a meeting in Japan. Consider thou what a great favor God has bestowed that such spiritual meetings are being held in Tokyo and such heavenly gifts are being distributed! God says in the Koran: "The example of the people of faith is like unto a field which obtains freshness and verdancy from the rain descending from the clouds, attaining to full fruition and finding the blessing of the Kingdom! There is no doubt that day by day it will grow and develop and in the end the ears of the sheaves will be laden with God's benediction, bringing forth an hundred fold."

Now, ye are the fields of the plain of Reality and are under the protection of the educative rays of the Sun of Truth.

At every moment ye obtain a new vitality from the rain of divine bestowals and ere long ye will produce full grown seeds which are blessed by the care and attention of the Divine Farmer. There is no doubt that such will be the end.

Convey on my behalf the utmost longing greeting to the friends residing in Tokyo as well as the recently arrived travellers and say to them: All the individuals of humanity are farmers. Every soul sows a certain kind of seed, but at the season of the harvest there

will be gathered no result, except from the seeds which are sown by the believers of God. That alone will obtain heavenly blessing. Reflect that His Holiness Christ and His Holiness Mohammed scattered such holy seeds the fruits of which are being gathered till now; but all the other farmers were finally doomed to regret and disappointment.

Upon ye be greeting and praise.

(Translated by Mirza Ahmad Sohrab, Haifa, Syria, Oct. 30, 1916.)

Seed Sowing

DURING the last few months our Persian brother, Ishtea Ebn Kalanter, has been travelling to and fro in the Middle West, speaking with clear, brilliant eloquence before large audiences in Indianapolis, New Orleans, Milwaukee, Detroit, Cincinnati and many other places. Recently he spoke to an audience of 700 in the Unitarian Church of Cincinnati. There was a driving rain but the church was packed to the doors to hear of the glad tidings which Baha'o'llah and Abdul-Baha have brought to this world.

Dr. Zia M. Bagdadi, despite his medical practice, through which he serves all who come to him with true Bahai bounty, has devoted his Sundays to seed-sowing journeys. He has recently spoken in the states of Illinois, Wisconsin, Michigan, Ohio, Indiana, Minnesota and Missouri.

Thus are our eastern brothers sowing the seeds of that new spiritual tree which has arisen in the East "for the healing of the nations."

A Bahai Library

FOR seven years the STAR OF THE WEST has been publishing in its pages addresses and Tablets of Abdul-Baha and extracts from the glorious writings of Baha'o'llah. These now form a beautiful library of Bahai thought and Bahai news. To make this library easily accessible to the friends of Abdul-Baha the editors of the STAR OF THE WEST are having each year's numbers attractively bound in separate volumes. These volumes may be had from the Bahai News Service at the price of \$2.50 a volume, postage or expressage additional.

Especial attention is called to Volume

II with its picture of Abdul-Baha in Paris and London, and to Volumes III and IV with their accounts of Abdul-Baha's addresses and journeys in America. Volume VII is especially significant because it contains the Five Great Teaching Tablets and the first installments of the remarkable compilation on the "Divine Art of Living."

All the volumes are full of radiant words from the heaven of light. Many of the friends are securing the entire set lest they miss any of the divine sentences which in these last few years have been flooding our western world.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Rahmat 1, 73 (June 24, 1917)

No. 6

The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

(Chapter I appeared in issue No. 16, Vol. VII; Chapter II appeared in issue No. 18, Vol. VII; Chapter III appeared in issue No. 2, Vol. VIII; Chapter IV appeared in issue No. 4, Vol. VIII.)

CHAPTER V

Faith, Severance, Sacrifice

NOW faith is assurance of things hoped for, a conviction of things not seen. . . . By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear. . . .

He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah, being warned of God concerning things not seen as yet, moved with Godly fear, prepared an ark to the saving of his house. . . . By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise. For he looked for the city which hath the foundations, whose builder and maker is God. By faith Moses forsook Egypt not fearing the wrath of the king for he endured as seeing Him who is invisible. . . .

And what more shall I say? for the time will fail me if I tell of Gideon, Barak, Samson, Japhthah; of David and Samuel and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the

mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong. . . .

Others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated—of whom the world was not worthy—wandering in deserts and mountains and caves and the holes of the earth. . . .

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

(Hebrews; from chapters 11, 12.)

All things are possible to him that believeth. . . . Verily I say unto you if ye have faith as a grain of mustard seed . . . ye shall say unto this mountain, . . . Be thou taken up and cast into the sea and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

(Words of Jesus in the Gospels.)

I say unto you that anyone who will

arise in the Cause of God at this time shall be filled with the Spirit of God. And God will send his hosts from heaven to help you and nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant, . . . that ye have faith; that your faith be steadfast as a rock which no storms can move, which nothing can disturb, and that it endure through all things even to the end. . . . Be not shaken in your faith. . . . As ye have faith so shall your powers and blessings be. This is the balance; this is the balance; this is the balance!

(Words of Abdul-Baha from *An Early Pilgrimage* by Mrs. May Maxwell.)

The foundation of praiseworthy virtues is faith. The greater the faith of man the more illumined his life. Faith is a miracle; it has a wonder-working power. Its spiritual influence refines the character, suffers man to become humble and meek, places in his heart the fear of God, prompts him to devote his time to humanitarian deeds, spiritualizes his nature, exalts his ideals and enkindles his lamp. The greater the faith of man the more numerous will be his philanthropic actions. Faith is like unto the trees, deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light.

(Words of Abdul-Baha: Extract from Address quoted in Diary of Mirza Ahmad Sohrab, March 2, 1914.)

Question: What is real faith?

Answer: Faith outwardly means to believe in the message a Manifestation brings to the world and accept the fulfillment in him of that which the prophets have announced. But in reality faith embodies three degrees: to confess with the tongue; to believe in the heart; to show forth in our actions. These three things are essential to true faith. The important requirement is the love of

God in the heart. For instance, we say a lamp gives light. In reality the oil which burns produces the illumination, but the lamp and the chimney are necessary before the light can express itself. The love of God is the light. The tongue is the chimney or the medium by which that love finds expression. It also protects the light. Likewise the members of the body reflect the inner light by their actions. So the tongue confesses in speech and the parts of the body confess in their actions the love of God within the soul of a true believer. Thus it was that Peter confessed Christ by his tongue and his actions. When the tongue and actions reflect the love of God the real qualities of man are revealed. Christ said "You will know them by their fruits"; that is, by their deeds. If a believer shows forth divine qualities we know that true faith is in his heart. If we do not find evidence of these qualities, if he is selfish or wicked, he has not the true kind of faith. Faith is mentioned in the Scriptures as the "second birth" or "everlasting life." In this day true belief is the Spirit of God. Many claim to possess true faith, but it is rare, and when it exists it cannot be destroyed.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, p. 59.)

By our actions we reveal what is growing in the heart. Actions are mirrors of the soul . . .

Faith is not so much what we believe as what we carry out.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, pp. 11-12.)

Man must prove whatsoever he speaketh by deeds and actions. If he claims faith he must live and do according to the teachings of the Kingdom of Abha.

(Words of Abdul-Baha: From a Tablet to two Chicago believers.)

Faith is the magnet which draws the confirmation of the Merciful One. Service is the magnet which attracts the heavenly strength.

(Words of Abdul-Baha: *Tablets of Abdul-Baha*, p. 62.)

We hear there is an invention; we believe it is good; then we come and see it. We hear there is wealth; we see it; we work hard for it; we become rich ourselves and help others. We know and see the Light, we go close to it, are warmed by it, and reflect its rays on others. This is real faith, and thus we receive power to become the eternal sons of God.

(Words of Abdul-Baha: *Abdul-Baha in London*, p. 59.)

Question: How can one increase in faith?

Answer: You must strive. A child is uninformed. Through study he obtains knowledge. Search for truth.

There are three kinds of faith. First, that which is from tradition and birth. For example: A child is born of Mohammedan parents; he is a Mohammedan. This faith is weak, traditional faith. Second, that which comes from knowledge and is the faith of understanding. This is good. But there is a better, the faith of practice. This is the real faith.

(Words of Abdul-Baha: *Abdul-Baha in London*, p. 59.)

Although a person of good deeds is acceptable at the threshold of the Almighty, yet it is first *to know* and then *to do*. Although a blind man produces a most wonderful and exquisite art, yet he is deprived of seeing it. See how most animals labor for man, draw loads and facilitate travel; yet as they are ignorant they do not receive any reward for this toil and labor. The cloud rains; roses and hyacinths grow, the plains and meadows, the gardens and trees become

green and blossom, yet they do not realize the results and outcome of their activities. Therefore, they are not praised and commended, . . . This lamp is lighted, but as it has not a conscious knowledge of itself no one has become glad because of it.

Moreover, a soul of excellent deeds and good manners will undoubtedly advance, no matter from what horizon he beholds the light radiating. Herein lies the difference. By faith is meant first, conscious knowledge; second, the practice of good deeds.

(Words of Abdul-Baha: *Tablets of Abdul-Baha*, p. 549.)

Praise be to God, you are firm in the Covenant and steadfast in the Testament. Firmness and steadfastness are the greatest conditions of faith and assurance. As long as the tree does not send its root to the bowels of the earth it will not become secure and established, neither will it grow and develop into full stature. But if it is not firmly rooted it will be broken by the blowing of one strong wind.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, July 24, 1914.)

There is no wonder in confessing the appearance of the Kingdom of God, but true wonder consists in good deeds, obedience to the commands and teachings of the True Lord, and firmness in this path, even when the storm is at its height.

(Words of Abdul-Baha: Extract from Tablet to American believer; received January 5, 1904.)

One of the requirements of faithfulness is that thou mayest sacrifice thyself and in the divine path, close thine eye to every pleasure and strive with all thy soul that thou mayest disappear and be

lost, like unto a drop, in the ocean of the love of God.

(Words of Abdul-Baha: *Tablets of Abdul-Baha*, p. 552.)

The Manifestation of God is a perfect example of real obedience. Like him we must sacrifice every thing, every plan, every longing and ideal must be given up completely to the will of God. We must look to God for all we desire, all we wish to attain. The will of God must work out its purpose in us. Our human will must be laid down in sacrifice and love. Abdul-Baha has given everything in sacrifice and obedience to the will of God. . . . All our soul-powers, our outward self, our inward self must be consecrated to God in service and sacrifice. Even life must be given if necessary. If we have not reached this station of nothingness we have not attained to real obedience to the will of God. A pupil must submit entirely to the will of the teacher. This is true sacrifice, true obedience.

Real obedience and real sacrifice are identical, they are absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God you will be willing to sacrifice everything and submit yourself entirely to His will. Consecrate yourself wholly to Him. His will is everything. His service is paramount.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, p. 48.)

As to the fact that man must entirely forget himself. By this is meant that he should arise in the mystery of sacrifice, and that is the disappearance of mortal sentiments and the extinction of blamable morals which constitute the temporal gloom, and not that the physical health should be changed into weakness and debility.

(Words of Abdul-Baha: *Tablets of Abdul-Baha*, p. 244.)

Asceticism is not necessary. A soul grows by the exercise of human virtues and the observance of human morals and by divine favor. The extreme asceticism of the saints was superstition. The monasticism of the Christian church was mistaken. St. Paul was responsible for much of this because in one of his epistles he praises those who do not marry and prophesied that sects would arise which would not marry. St. Paul disapproved of marriage. But God did not give us good gifts that we should reject them. He created all these blessings that His servants may bless Him.

(Words of Abdul-Baha: From an article in *Fortnightly Review*, June, 1911, by Miss E. S. Stevens.)

In this day or dispensation asceticism is of the spiritual type, for spiritual asceticism is right and is productive of results. On the one hand a man may attain virtues by the inherent force of his nature; on the other hand these virtues may be due to the weakness of his nature. For instance, an infant is detached from the world. That severance or detachment is due to its weakness. But a wise man having passed to the stage of maturity will likewise be detached from the world and care nothing for the world. Severance at that stage is indicative of inherent strength of character. A withered arm is incapable of stoning or striking anybody. That harmlessness is not due to virtue, it is due to imperfection. But if a person whose arm and hand are well and whole shall not strike, then it is a symptom of strength and virtue. A man who is a mute and dumb cannot lie, but that lack of lying is an indication of his weakness, not of his perfection. But he whose tongue speaketh and yet lieth not is verily mighty. . . . A dead man is harmless, no harm can come from him, but that is not eulogy. But if he be alive and harmless that is eulogizing him. Now we come to the subject.

By enduring ascetic hardships the

powers of nature will undergo dissolution which will result in great weakness whereby one is made incapable of doing anything. He will not show any temper. He will not do any evil. He will not cause a riot; he is quiet. He is wronged; he is like a lamb. But this is due to weakness. But he who has attained spiritual asceticism acquires these attributes by strength of character. When a man by nature, that is to say, by some imperfection of nature, is incapable of committing uncommendable acts, that is nothing in his favor. But if he by sheer force of will and spiritual training attains to a state of character which prevents him from doing such things, this is a great credit to him. The insane man is entirely detached from all bonds and ties; he is absolutely free from all attachments. But this is not a commendation to him. But when the disciples of Christ, who were in a normal state of mind and body let go of everything in life, that is indeed commendable. Physical asceticism will in the course of time cause absolute atrophy of the parts, resulting in the greatest weakness. There will be no love of transgression, no attachment to this life, no covetousness, no aggressiveness, but all this is due to great weakness of powers. But spiritual asceticism will help one to attain to such blossoming of powers as will enable him to make up his mind against the things that are not to be and will encourage him in the things to be. In this dispensation there is no physical or material asceticism. The spiritual are ascetics, and this asceticism is expressed by training souls and educating humanity in morals and in the acquisition of the qualities of the Kingdom.

(Words of Abdul-Baha: From *Akka Lights*; Notes of Mr. and Mrs. Joseph H. Hannen, February, 1909.)

“Fasting is a symbol. Fasting signifies abstinence from lust. Physical fasting is a symbol of that abstinence, and is a reminder; that is, just as a person

abstains from physical appetites, he is to abstain from self-appetites and self-desires. But mere abstention from food has no effect on the spirit. It is a mere symbol, a reminder. Otherwise, it is of no importance. Fasting for this purpose does not mean entire abstinence from food. The golden rule as to food is, do not take too much or too little. Moderation is necessary. There is a sect in India who practice extreme abstinence, and gradually reduce their food until they exist on almost nothing. But their intelligence suffers. A man is not fit to do service for God in brains or body if he is weakened by lack of food. He cannot see clearly.”

When told of American experiments whereby the mind was supposed to benefit personally by abstinence, Abdul-Baha replied: “It is imagination. . . . To sum up, God knows better than all. He has given us an appetite; therefore we should eat. If the body be deprived of that which is necessary for it the mind suffers. God asks of us according to our capacity. If a man who has only sufficient strength to carry fifty kilos be burdened with a hundred kilos he will fall. Moderation and common sense must be used.”

(Words of Abdul-Baha: From an article by Miss E. S. Stevens in the *Fortnightly Review*, June, 1911.)

Well done! Well done! Thou hast desired the evanescence of thy will in the will of God. . . . (p. 267.)

The reality of man is like unto a sea, and the Holy Power is like unto brilliant pearls. Not until the sea moveth in waves doth it throw a shell of pearls upon the shore. Therefore if thou wishest to become heavenly cut thy attention from the earth, that is, cease to attach thy heart unto this world and seek attachment to the Kingdom and turn unto God. And when thou doest this thou wilt become the mercy of God and a gift of the Almighty. (p. 326.)

Man must become evanescent in God,

(Continued on page 63)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Rahmat 1, 73 (June 24, 1917)

No. 6

A prayer by Abdul-Baha

Translated by Ghodsia Khanum and Miss Juliet Thompson

O my God! O my God!
Thou beholdest and knowest
That refuge or shelter save thee
Have I not found,
Nor shall I find.
And beside the highroad of thy love
No pathway have I ever trodden,
Or shall I tread.

In mid-night's dark, fear-haunted vigils
The morn of thine infinite mercy
Awakens and brightens
The eye of my soul.
And when the Sun upriseth,
This withered heart, reviving in the light
Of thy perfection,
In rapture communes.

Each drop though infinitesimally small,
When assisted by the waves of the Eternal Outpouring
Becomes a limitless sea.
And every atom by a ray from the Effulgence
Of thy bounty baptized,
Is as a sun of beaming splendor
And of power.

Wherefore, O pure Creator!
To this thy servant,
Enraptured, afire,
Grant a shelter in thy secret habitation.
And make him while in this passing world
In thy love and friendship,
Steadfast and faithful.

And in the nest of thy loving-kindness,
Amid the branches of the Tree of Spirit,
To this bird, featherless, broken-winged,
Grant thou an abiding-place.

The Divine Art of Living—Chapter V

(Continued from page 61)

must forget his own selfish conditions in order that he may rise to the station of sacrifice. This station should be attained to such a degree that if he sleeps it should not be for pleasure but to rest the body in order to work better, to speak better, to explain more beautifully, to serve the servants of God and to prove His truths. When he remains awake he should seek to be attentive, serve the Cause of God and sacrifice his own stations for those of God. When he attains to this station the confirmations of the Holy Spirit will surely reach him and man with this power can withstand all who inhabit the earth. (p. 460.)

No one will obtain this great favor save he who cuts himself from this world, being attracted by the love of God; who is dead to the desires and appetites of self, sincere to God in all things and meek, humble, imploring, pleading and lowly before God. (p. 5.)

(Words of Abdul-Baha: *Tablets of Abdul-Baha.*)

By being severed from the world I do not mean holding in contempt the things of the world, for civilization and education are the means of progress. I mean that one must not attach his heart to the world.

(Words of Abdul-Baha: *Table Talks with Abdul-Baha*, p. 23.)

All that has been created is for man who is at the apex of creation and who must be thankful for the divine bestowals. All material things are for us so that through our gratitude we may learn to understand life as a divine benefit. . .

Therefore we must be happy and pass our time in praises, appreciating all things. But there is something else—detachment. We can appreciate without attaching ourselves to the things of this world. It sometimes happens that if a man loses his fortune he is so disheartened that he dies or becomes insane. While enjoying the things of this world we must remember that perhaps one day we shall have to do without them.

Attach not thyself to anything unless in it thou seest the reality of God. This is the first step into the court of eternity. The earth life lasts but a short time, even its benefits are transitory. That which is temporary does not deserve our heart's attachment.

Detachment does not consist in setting fire to one's house or becoming bankrupt or throwing one's fortune out of the window or even in giving away all one's possessions. Detachment consists in refraining from letting our possessions possess us. A prosperous merchant who is not attached to his business knows detachment. A banker whose occupation does not prevent him from serving humanity is detached. A poor man can be attached to a small thing. . . . There are many rich people who are detached, and many poor who are not.

(Words of Abdul-Baha: *Divine Philosophy*, pp. 104-108.)

We must not be attached to anything in the world. It is not worth one thought. We must not desire for those we love that they should be captivated by the attachments of this world. Nay, rather, we should desire for them eternal things, the things of the Kingdom. We

should seek to free ourselves from all attachments. The things of this world are like the waves of the sea. It is impossible that they should endure. In comparison, the things of the Kingdom are like rocks, firm and enduring.

If one is attached to the demands of the human body he will never be at rest, for the body is constantly demanding change. This tree growing before the window, it is impossible that it should not die, no matter how it is tended and how well it is watered. How foolish to spend one's time and energy on that which can not endure. If one is turned toward heavenly things he will become like a rock. But if his heart be attached to anything in this world it will become subject to change. Attachments are like ropes which drag us to the earth when we try to fly. To be detached is to be free, is to be flying in a new ether, is to be light, is to be joyous—and a Bahai should be joyous. He should attain to such a station of joy that the world will enquire as to his secret. If he be entirely detached and emptied of self he will be enabled to start in a cold heart a great fire.

(Words of Abdul-Baha: Quoted from a letter written Miss Juliet Thompson by Mrs. Isabel Fraser, Hamleh, September 24, 1913.)

The mystery of sacrifice is a most great subject and is inexhaustible. Briefly it is as follows: The moth is a sacrifice to the candle. The spring of water is a sacrifice to the thirsty one. The sincere lover is a sacrifice to the loved one and the longing one is a sacrifice to the beloved. One must wholly forget himself, must become a wanderer (in the Abode of the Beloved). He must seek the good pleasure of the True One, desire the face of the True One, and walk in the path of the True One; he must become intoxicated with His cup, resigned in His hand and close his eyes to life and living in order that he may shine like unto the light of truth from

the horizon of Eternity. This is the first station of sacrifice.

The second station of sacrifice is as follows: Man must become severed from the human world; be delivered from the darkness of this world; the illumination of mercifulness must shine and radiate in him, the nether world become as non-existent and the Kingdom become manifest. He must become like iron thrown within the furnace of fire. The qualities of iron such as blackness, coldness and solidity which belong to the earth disappear and vanish while the characteristics of fire such as redness, glowing and heat which belong to the Kingdom become apparent and visible. Therefore, iron hath sacrificed its qualities and grades to the fire, acquiring the virtues of that element.

Likewise, when souls are released from the fetters of the world, the imperfections of mankind and animalistic darkness and have stepped into the realm of detachment, have partaken from the out-pouring of the Placeless and have acquired lordly perfection, they are the "ransomed ones" of the Sun of Truth, who are hastening to the altar of heart and soul.

(Words of Abdul-Baha: *Tablets of Abdul-Baha*, p. 354.)

When man dedicates his life to a cause he must dedicate himself entirely, then he is really dedicated. This is not through word but through deed. One must dedicate his life completely, fully, in reality, just as the dead branch sacrifices its life to the fire, and just as the oil sacrifices its life to give light. This is the greatest station, the station of sacrifice. There is no greater than this.

In Oriental language there is the expression, "May my life be a sacrifice to you," and a man writing a hundred letters a day might use these words a hundred times and yet he would not sacrifice anything for his friend. But this is custom, a usage. Everybody who writes a letter to his friend says, "May

my life be a sacrifice to you," and perhaps he does not realize the meaning at all.

The station of sacrifice is the great foundation. When you read the Old and New Testament you will find that constantly the word sacrifice is mentioned. It is recorded that the Israelites sacrificed sheep that their sins might be forgiven. In the time of Adam Cain made a sacrifice of sheaves of wheat and Abel made sacrifice of sheep. Now this is a symbol, and this persisted after the time of Christ.

What is the symbol? Just as the sheep sacrificed its life likewise this natural state of man which is the animalistic state must be sacrificed. How should it be sacrificed? The vices of the animalistic state of man must be entirely annihilated and he must be characterized with divine virtues. It was a symbol and before His Holiness Christ appeared all the Israelitish prophets made sacrifice of animals. This was a mystery of a higher sacrifice, and when Christ came he said, "I will sacrifice myself for the sake of salvation of all." What did he mean? He meant, to change their characters and in this way make them heavenly, in this way make them God-like, spiritual and divine. This is one of the meanings of sacrifice.

(Words of Abdul-Baha: *Star of the West*; Vol. 4, No. 12, p. 205.)

The greatest sacrifice is to forget one's self entirely, to sacrifice everything, as did Christ.

(Words of Abdul-Baha: *Daily Lessons*, p. 21. Read all of this chapter.)

Behold a candle how it gives its light. It weeps its life away, drop by drop, in order to give forth its flame of light.

(Words of Abdul-Baha: From *An Early Pilgrimage*; by Mrs. May Maxwell.)

I wish for the happiness and prosperity of the believers even in this material world, but they must not be attracted by it or attached to it. Extreme wealth or utter poverty should be equal to them.

(Words of Abdul-Baha: *Table Talks with Abdul-Baha*, p. 10.)

Concentrate the soul upon God so that it may become as a fountain pouring out the Water of Life to a thirsty world. Live up to the principles of sacrifice. The world will then become as nothing and be without power to attract you away from God. Sacrifice your will to the will of God. The Kingdom is attained by the one who forgets self. Everything becomes yours by renunciation of everything.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, p. 12.)

Sacrifice of life is of two kinds. To be killed for the Cause is not so difficult as to live for it in absolute obedience to the commands of God. To attain to the condition of Mirza Abul Fazl* who cares for nothing in this world save to write something for the Cause that will be of benefit, or like Mirza Hayder Ali† who cares not for money, clothes, or even food, but only to teach someone something about the Kingdom is real attainment to the plain of sacrifice. And without attaining this condition all effort is without final result. One who cares for love, for husband, wife or children more than for the Cause of God has not attained.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, August, 1913, Ramleh.)

*†Two of the greatest and most saintly of the Bahai teachers.

All the days of his (Abul Fazl's) life were spent in the service of the Cause of God. His will and desire were devoted to the promotion of the Cause of God, to the promotion of the message of the Kingdom. He did not think of worldly comfort and tranquillity. He never tried to protect his life. He was not at all attached to the ephemeral objects of this contingent world. All his thoughts, ideals, conceptions and aims were centered upon the service of the world of the Merciful. Praise be to God, that his intellectual and spiritual life was very fruitful. All his books contain indubitable proofs and evidences concerning this impregnable, blessed Cause. Sanctified and holy, divine and spiritual, he ascended from this mortal world to the realm of light.

The disinterested actions and free-hearted deeds of a person proclaim with the sound of a trumpet his loyalty and sincerity in the Cause. He is in no need of self-justification. He lives above and beyond the criticism of petty and dwarfed assailers of his integrity and purity of motives. Their censure does not touch him. The innate nobility of his soul is not tarnished, the glories of his work are not beclouded. The river of his spiritual ideality, creative power and imaginative faculty is not dried up. The sea of his sympathy and increasing hopefulness and direct activity in the Cause is not calmed down. With a deep insight, holy vision and fresh inspiration he will cause the complete retreat of all his old enemies. With zest, unflinching courage and undisturbed spirit he will apply himself to new victories in channels of service, broader fields of labor, higher planes of triumph and the solution of vaster and more intricate problems by the magic wand of his determination. Thus he changes every stumbling block placed in his path to dishearten him from further progress into a stepping stone, advances with confident steps, ever rising higher, never looking backward but always forward, setting aside imperturbably all the seeming difficulties

and finally planting his feet on the summit of the mountain of success, beatitude and undiminished glory. Such a man was Mirza Abul Fazl. On such an unshakable rock every person must lay the foundation of the palace of his life, so that the howling of the winds, the fury of the storms and the onslaught of the wild elements may not in the least shake it. The life of Mirza Abul Fazl was God-controlled and God-propelled. Not for one second did he set his own will above the will of God. He effaced self and lived eternally in God.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, February 8, 1914.)

How humble and meek he (Mirza Abul Fazl) was! We tried our best to persuade him to keep a servant, but he would always gently decline. He desired to serve the believers personally. Whenever the believers and the non-believers called on him, although he was sick, weak and in fever, yet he would get up and prepare tea and serve his callers with his own hand. All his anxieties revolved around this supreme object—to make people satisfied and happy at any cost.

During all the days of his life I never heard from him the use of the word "I"—"I said so," or "I wrote so and so." He would say: "This servant requested them," or "This servant begged the believers." He never made a display of his knowledge, nor wished to impress upon the mind of any person that he knew such and such information. He was evanescent and lived in the station of nothingness. He was self-sacrificing at the Holy Threshold. No one inhaled from him the odor of superiority.

(Words of Abdul-Baha: From the Diary of Mirza Ahmad Sohrab, January 22, 1914.)

The question was asked Mirza Abul Fazl: "If everyone's mind was entirely

given to holy thoughts of God, what would become of the world from a commercial standpoint?"

He replied: "Love, faith, and being filled with the will of God are not at variance with the temporal affairs which man has to attend to. We can be filled with the love of God and at the same time look after our worldly life and its pursuits. Though in the beginning it is difficult for us to realize this state in ourselves, yet this can become feasible and practical if we obey the laws and ordinances of God.

"Consider David. While he was attentive and watchful over his temporal affairs and worldly dominion to such an extent that he looked after each one of his soldiers, computed their number, arranged their sustenance and means of living, and while he was so alert in arranging administrative affairs that he was not at all heedless of the neighboring kings and their thoughts, even in such wise that through warfare and battles he strengthened that weak kingdom of the Israelites and glorified his people before the eyes of the great kings of Egypt, Aram and Assyria, yet, could it be thought that he was meanwhile separated from the love of God? Or, could it be said he ever was so carried away by temporal occupations and cares as to make him heedless of the commemoration of God?

"Likewise, consider His Holiness Abraham. He was a man who led a nomadic life, who possessed large herds and flocks in the desert and who gained his living by rearing sheep and cattle. He was so watchful and attentive in the administration of the affairs pertaining to temporal pursuits that nothing escaped his notice. Although he was single and alone when he migrated from Ur of the Chaldeans yet he exercised the utmost care in his worldly affairs and thus became accounted among the highest men of affluence in Syrian lands. And notwithstanding the fact that he gave personal care and attention to every single sheep, in case of sickness, yet he was

not for a single moment heedless of the commemoration of God; so mindful was he, that, among all the inhabitants of the world, at that time he alone was chosen by God as his friend.

"Consequently, we and you must likewise exert ourselves in order to reach such a state in the love of God that the world and its occupations no matter how involving they may be may not prevent us from the praise of God nor make us heedless of His commemoration.

"Mohammed, the prophet of God, has said: 'Man in this world must be so attentive to his worldly affairs and temporal, necessary pursuits that it may seem as though he thinks he is going to live forever in this world. And he must, at the same time, be so submerged in the love of God and occupied with the thoughts of the hereafter that it may seem as though he is going to die and leave this earth at the very moment'."

(An extract from a letter written by a believer containing teachings by Mirza Abul Fazl.)

It is incumbent upon every one of you to engage in some one occupation, such as arts, trades and the like. We have made this your occupation identical with the worship of God, the True One. Reflect, O people, upon the mercy of God and upon his favors; then thank him in the mornings and evenings.

Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself. . . . Every soul who occupies himself in an art or trade—this will be accounted an act of worship before God.

(The words of Baha'o'llah in the *Glad Tidings*.)

The guidance of God is that which will always guide people in the right way. All human beings are earthly; their hearts are connected with this

world. Day and night their thoughts and occupations are earthly; all belong to this world. They think about the honors of this world, or about the riches and wealth of this world, or of name and fame in this world. Their days and nights pass in this way. The guidance of God makes it evident and plain when the way of the Kingdom, the divine path, is opened, that this is the road of the Kingdom.

It is not sufficient only to distinguish the way of the Kingdom, only to discover the heavenly way: you must travel upon it until the end is reached. For example, that a man discovers the way to America is not sufficient. He must travel in it that he may reach that country. If he remains for years discovering more about the way yet does not travel by it, he will never arrive. It is not sufficient for a child to know where the school is; he must study in it that he may gain knowledge. Faith is not merely to know which is the school and to recognize the teacher; one must acquire knowledge in this school. If one does not gain knowledge it is useless to know of the school.

This is what Christ said: "Ye shall know the tree by its fruits." If you see one who is truthful, who really believes and is just, who is attracted to the Kingdom, and whose will is annihilated in the way of God, then you will know he is a tree of the Kingdom, if he shows forth all these qualities. If you see one whose heart is attached to this world and in whom there is no truthfulness or detachment or turning to God, one who is not occupied in praising and speaking of God, or in attraction to the love of God, then you will know he is a tree of darkness. For true belief is not only to acknowledge the oneness of God: by belief we mean that the reality of a man will be characterized by divine characteristics. If his reality is dark, he will become enlightened; if he is heedless, he will become conscious; if he is sleeping, he will be awakened; if he is earthly, he will become heavenly;

if he is satanic, he will become divine. This is the meaning of true belief.

Therefore I say that man must travel in the way of God. Day by day he must endeavor to become better, his belief must increase and become firmer, his good qualities and his turning to God must be greater, the fire of his love must flame more brightly; then day by day he will make progress, for to stop advancing is the means of going back. The bird when he flies soars ever higher and higher, for as soon as he stops flying he will come down. Every day, in the morning when arising you should compare today with yesterday and see in what condition you are. If you see your belief is stronger and your heart more occupied with God and your love increased and your freedom from the world greater then thank God and ask for the increase of these qualities. You must begin to pray and repent for all that you have done which is wrong and you must implore and ask for help and assistance that you may become better than yesterday so that you may continue to make progress.

Do not let the desires of the self find a place within you; for it is certain that when you reach the highest station of spirituality one worldly desire can cause your downfall. The spirit is like a bird; when it flies in the air it is always mounting. But the self is like the hunter who is thinking all the time how to catch the bird. As when a bird is in the air the hunter aims at it and brings it down, so is it with the human desires in the soul. You will see that by one arrow, one shot, it will be brought low. This arrow is the connection with this world, the occupations of this world, the desires of this world, the honors of this world.

In many ways the hunter will stop the spirit from ascending. That is why you must ask and implore and entreat: "O God, protect me from myself!"

(Words of Abdul-Baha: from pamphlet *True Belief*.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Religion and Science in the Light of the Bahai Revelation

By J. E. ESSLEMONT, M.B.

ONE of the fundamental teachings of Baha'o'llah is that true science and true religion must always be in harmony. Truth is one and wherever conflict appears it is due not to truth but to error. Between so-called science and so-called religion there has been conflict all down the ages, but looking back on these conflicts in the light of fuller truth we can trace them every time to ignorance, prejudice, vanity, greed, narrow-mindedness, intolerance, obstinacy, vested interests or something of the kind,—something foreign to the true spirit of both science and religion for the spirit of both is one.

As Huxley tells us, "The great deeds of philosophers have been less the fruit of their intellect than the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness and self-denial than to their logical acumen." Boole, the mathematician, assures us that "geometric induction is essentially a process of prayer—an appeal from the finite mind to the Infinite for light on finite concerns." The great prophets of religion and science have never denounced one another. They have always reverently received the torch of inspiration from their predecessors in the prophetic series, and lighted the way for their successors. It is the unworthy followers of these great world-teachers—worshippers of the letter but not of the spirit of their teaching—who have always been the persecutors of the later prophets and the bitterest opponents of progress.

They have studied the light of the particular revelation which they hold sacred, and have defined its properties and peculiarities as seen by their limited vision, with the utmost care and precision. That is for them the one true light. If God in His infinite bounty sends fuller light from another quarter, and the torch of inspiration burns brighter than before from a new torch-holder, instead of welcoming the new light and worshipping with renewed gratitude the Father of all lights, they are angry and alarmed. This new light does not correspond with their definitions. It has not the orthodox color and does not shine from the orthodox place, therefore it must at all costs be extinguished lest it lead men astray into the paths of heresy! Many enemies of the prophets are of this type—blind leaders of the blind, who oppose new and fuller truth in the supposed interests of what they believe to be *the* truth. Others are of baser sort and are either moved by selfish interests to fight against truth, or else block the path of progress by reason of spiritual deadness and inertia. The appearance of a prophet is always a testing time for mankind—a day of judgment, in which the sheep are separated from the goats, those who worship the living reality of truth from those who worship only the material garments in which it is clothed. Alas! how few there have always been who were ready to welcome truth in a new garment—to welcome the spiritual light when it shone from a new torch!

The great prophets of religion have always been, at their coming, despised

and rejected of men. Both they and their early followers have given their backs to the smiters and sacrificed their possessions and their lives in the path of God. Even in our own times this has been so. Since 1844 some twenty thousand of the Babis and Bahais in Persia have suffered cruel deaths for their faith, and many more have borne imprisonment, poverty, exile and degradation. This latest of the great religions has been baptized in blood more than its predecessors, and martyrdoms have continued down to the present year.

With the prophets of science the same thing has happened. Giordano Bruno was burned as a heretic in 1600 A. D. for teaching, amongst other things, that the earth moved around the sun. A few years later the veteran philosopher Galileo had to abjure the same doctrine on his knees, in order to escape the same fate. In later times Darwin, and the pioneers of modern geology were vehemently denounced for daring to dispute the teaching of Holy Writ that the world was made in six days, and in the year 4004 B. C.! The opposition to new scientific truth has not all come from the church, however. The orthodox in science have been just as hostile to progress as the orthodox in religion. Columbus was laughed to scorn by the so-called scientists of his day who proved to their own satisfaction that if ships did succeed in getting down to the Antipodes over the side of the globe, it would be absolutely impossible for them to get up again! Galvani, the pioneer of electrical science, was scoffed at by his learned colleagues and called the "frogs' dancing master." Harvey, who discovered the circulation of the blood, was ridiculed and persecuted by his professional brethren on account of his heresy and driven from his lecture chair. When Stephenson invented his locomotive engine, European mathematicians of the time, instead of opening their eyes and studying the facts, went on for years proving from their preconceived ideas that an engine on smooth rails could never pull

a load, as the wheels would simply slip round and the train get no "forarder."

To examples like these one might add indefinitely, both from ancient and modern history, and even from our own times. Dr. Zamenhof, the inventor of Esperanto*, (who has just passed away), had to battle for his wonderful international language against the same sort of ridicule, contempt and stupid opposition which greeted Columbus, Galvani, and Stephenson. Even Esperanto which was given to the world less than thirty years ago has had its martyrs. In the last half century or so, however, a change has come over the spirit of the times, a New Light of Truth has arisen which has already made the controversies of last century seem strangely out of date.

Where are now the boastful materialists and dogmatic atheists who, only a few short years ago were threatening to drive religion out of the world? And where the preachers who so confidently consigned those who did not accept their dogmas to the fires of hell and the tortures of the damned? Echoes of their clamor we may still hear, but their day is done and their doctrines are discredited. We can see now that the doctrines around which their controversies waxed most bitter were neither true science nor true religion. What scientist in the light of modern psychical research, could still maintain that "brain secretes thought as the liver secretes bile"?—or that decay of the body is necessarily accompanied by decay of the soul?

We now see that thought to be really free must soar to the realms of psychical and spiritual phenomena and not be confined to the material only. We realize that what we now know about nature is but as a drop in the ocean compared with what remains to be discovered. We therefore freely admit the possibility of miracles, not indeed in the sense of the breaking of nature's laws, but as manifestations of the operation of subtle forces which are still unknown to us, as electricity and X-rays to our ancestors.

*See page 80.

On the other hand who among our leading religious teachers would still declare that it is necessary to salvation to believe that the world was made in six days, or that the description of the plagues of Egypt as given in the book of Exodus is literally true, or that the sun stood still in the heavens (i. e., that the earth stopped its rotation) to let Joshua pursue his enemies? Such beliefs may still be repeated in form, but who, even among the clergy, accepts them in their literal sense and without reservation? Their hold on people's hearts and minds has gone or is fast going.

The religious world owes a debt of gratitude to the men of science who helped to tear such wornout creeds and dogmas to tatters and allowed the truth to step forth free. But the scientific world owes an even heavier debt to the real saints and mystics who, through good report and ill, held to the vital truths of spiritual experience and demonstrated to an incredulous world that the life is more than meat and the unseen greater than the seen. These scientists and saints were like the mountain peaks which caught the first rays of the rising sun and reflected them to the lower world, but now the sun has risen and its rays are illuminating the world.

In the teachings of Baha'o'llah we have a glorious revelation of truth which satisfies both heart and mind, in which religion and science are at one. Before going further let us first hear what the Bahai teachings say about the way in which we must seek the truth:

THE SEARCH FOR TRUTH

Man must cut himself free from all prejudice and from the result of his own imagination so that he may search for truth unhindered. He must accept nothing as final which he has received simply on the authority of parents or ancestors or teachers. He must aim at seeing all things with his own eyes, understanding them with his own mind. If he accepts any creed or doctrine which is either opposed to his reason or beyond his com-

prehension, he is putting into practice superstition and not true faith. Teachers are necessary, of course, but they must be educators, not crammers. The real educator draws out the innate powers of his pupils so that they can grasp things for themselves, and does not aim simply at packing their memories with ready made information and rules. The good pupil is he who while accepting his teacher as an indispensable guide and help, yet tests every step of his progress by the light of his own reason and intuition—in other words, by the Inner Light of the Divine Spirit in his own mind and heart. That Inner Light must be his final authority. "Turn thy sight unto thyself that thou mayest find Me standing within thee powerful, mighty and supreme." In this spirit of search let us now examine the main features of the teaching and see whether it affords a satisfactory basis for the reconciliation of reason and faith.

TRUE AGNOSTICISM.

The Bahai teaching is at one with science and philosophy in declaring the essential nature of God to be entirely beyond human comprehension. As emphatically as Huxley and Spencer teach that the nature of the Great First Cause is unknowable, does Baha'o'llah teach that "God comprehends all; He cannot be comprehended." To knowledge of the Divine Essence "the way is barred; seeking is forbidden." How can the finite comprehend the Infinite? How can a drop contain the ocean or a mote dancing in the sunbeam embrace the universe? Yet in each drop of water are hidden oceans of meaning and in each mote is concealed a whole universe of significances, reaching far beyond the ken of the most learned scientist. The chemist and physicist, pursuing their researches into the nature of matter, have passed from masses to molecules, from molecules to atoms, from atoms to electrons and ether, but at every step the difficulties of the search increase till the most profound intellect can pene-

trate no further, and can but bow in silent awe before the Great First Cause which remains ever shrouded in inscrutable mystery.

“Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here, root and all in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.”

(Tennyson)

If the flower in the crannied wall, if even a single atom of matter, presents mysteries which the most profound intellect cannot solve, how is it possible for man to comprehend the universe? How dare he pretend to define or describe the Infinite Cause of all things? All theological speculations about the nature of God's Essence are thus swept aside as foolish and futile.

KNOWLEDGE OF GOD

But if the Essence is unknowable, the manifestations of its bounty are everywhere apparent. If the First Cause cannot be conceived, its effects appeal to our every faculty. A cat cannot comprehend the sun or fathom the mysteries of its daily appearance and disappearance, its composition, or its career through celestial space, but she can bask in its beams and appreciate their warmth. Her eyes are a miracle of organization which enable her to guide her movements by means of the sun's rays reflected from every visible object in her environment. At every step she skilfully uses these rays, although she may never dream that they have any connection with the sun. There may be cats who have never seen the sun and have no idea of its existence, yet at every moment their lives depend on it, and they know very well how to take advantage in a thousand ways of the beneficent effects of this unknown cause. So it is with our relation to God. At every moment we are absolutely dependent on Him, whether we know it or not. He has, however, given us the power to know

Him through His works. All things are from Him, and just as knowledge of a painter's pictures gives to the connoisseur a true knowledge of the artist, so knowledge of the universe in any of its aspects—knowledge of nature or of human nature, of things visible or of things invisible—is knowledge of God's handiwork, and gives to the seeker for Divine Truth a real knowledge of His glory. “The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge.” (Psalm xix:1.)

THE DIVINE MANIFESTATIONS

All things manifest the bounty of God with greater or less clearness, as all material objects exposed to the sun reflect its light in greater or less degree. A heap of soot reflects a little, a stone reflects more, a piece of chalk more still, but in none of these reflections can we trace the form and color of the glorious orb. A perfect mirror however reflects the sun's very form and color, so that looking into it is like looking at the sun itself. So is it with the way in which things speak to us of God. The stone can tell us something of the divine attributes, the flower can tell us more, the animal with its marvelous senses, instincts and powers of movement, more still. In the lowest of our fellow-men we can trace wonderful faculties which tell of a wonderful Creator. In the poet, the saint, the genius, we find a higher revelation still, but the great prophets and founders of religions, like Moses, Christ, Mohammed and Baha'o'llah are the perfect mirrors by which the love and wisdom of God are reflected to the rest of mankind. Other men's mirrors have been dulled by the stains and accretions of selfishness and prejudice, but these were pure and without blemish—wholly devoted to the will of God. Thus they became the greatest educators of mankind. The divine teachings and the power of the Holy Spirit proceeding through them have been and are the

cause of the progress of humanity, for God helps men through other men (embodied or disembodied). Each man who is higher in the ascent of life is the means of helping those below him, and those who are highest of all are the helpers of all mankind. It is as if all men were connected together by elastic cords. If a man rises a little above the general level of his fellows, the cords tighten. His former companions tend to drag him back, but with a precisely equal force he draws them upwards. The higher he gets the more he feels the weight of the whole world pulling him back, and the more dependent he is on the divine support, which reaches him through the few who are still above him. Highest of all are the great Prophets and Saviors, the Divine "Manifestations"—those Perfect Men who were each, in their day, without peer or companion, and bore the burden of the whole world, supported by God alone. "The burden of our sins was upon him" was true of each of them. Each was the "Way, the Truth and the Life" to his followers. Each was the unobstructed channel of God's bounty to every heart that would receive it.

The love that flows from the "Manifestation" is God's love. The wisdom is God's wisdom, the spirit is God's spirit. He is indeed divine—God manifest in a human temple; but God is One, and the same One God conferred the gift of His Holy Spirit through all the "Manifestations," not indeed according to His power to give, but according to the people's power to receive. The messages differed, because the peoples for whom they were given were at different stages of development, but the differences were only in the externals, the forms and ceremonies, the rules and punishments, not in the inner spiritual realities of love to God and love to man which have been the heart and soul of all the great religions.

CREATION

Baha'o'llah teaches that the universe

is without beginning in time. It is a perpetual emanation from the Great First Cause. The Creator always had His creation and always will have. This is in harmony with the teachings of science regarding the conservation of matter and energy. Worlds and systems may come and go, but the universe remains. All things that undergo composition, in time undergo decomposition, but the component elements remain. The creation of a world, a daisy or a human body is not "making something out of nothing," it is but a bringing together of elements which before were scattered, a making visible of something which before was hidden. By and by the elements will again be scattered, the form will disappear, but nothing is really lost or annihilated, ever new combinations and forms arise from the ruins of the old. Baha'o'llah has no quarrel with the scientists who claim, not six thousand, but millions and billions of years for the history of the earth's creation. The evolution theory does not deny Creative Power. It only tries to describe the method of its manifestation, and the wonderful story of the material universe which the astronomer, the geologist, the physicist and the biologist are gradually unfolding to our gaze is, rightly appreciated, far more capable of evoking the deepest reverence and worship, than the crude and bald account of creation given in the Hebrew Scriptures. The old account in the book of Genesis had however the advantage of indicating by a few bold strokes of symbolism, the essential spiritual meanings of the story, as a master painter may by a few strokes of the brush convey expressions which the mere plodder with the most laborious accuracy of detail may utterly fail to express. If the material detail blinds us to the spiritual meaning then we should be better without it, but if we have once firmly grasped the essential meaning of the whole scheme, then knowledge of the detail will give our conception a wonderful added richness and

splendor and make it a magnificent picture instead of a mere sketch plan. Of course, even the most magnificent picture which the trained imagination can frame is in itself but the rudest and crudest of sketches compared with the wonderful universe it attempts to portray.

THE DESCENT OF MAN

Neither does Baha'o'llah quarrel with the biologist who finds for the body of man, a history reaching back in the development of the species, through millions of years—a history which, starting from a very simple, apparently insignificant form, gradually develops in the course of untold generations, becoming more and more complex, and better and better organized until the man of the present day is reached. Each individual human body develops through such a series of stages from a tiny round speck of jelly-like protoplasm to the fully developed man. If this is true of the individual, as nobody denies, why should we consider it derogatory to human dignity to admit a similar development for the species? This is a very different thing from claiming (as Darwin is popularly although quite erroneously supposed to have claimed) that man is descended from the monkey. The human embryo may at one time resemble a fish with gill-slits and tail, but it is not a fish. It is a human embryo. So the human species may at various stages of its long development have resembled to the outward eye various species of lower animals, but it was still the human species, possessing the mysterious latent power of developing into man as we know him today, nay more, of developing in the future, we trust, into something far higher still.

BODY AND SOUL

The materialist idea that "mind is a function of matter" is no longer tenable in the light of psychical research. A large body of scientific evidence has gradually been accumulating which in the opinion of impartial but highly crit-

ical investigators is amply sufficient to establish beyond all question the fact of a life after death—of the continued life and activity of the conscious "soul" after the dissolution of the material body. As F. W. H. Myers says in his *Human Personality*: "Observation, experiment, inference, have led many enquirers, of whom I am one, to a belief in direct or telepathic intercommunication, not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. Such a discovery opens the door also to revelation. . . . We have shown that amid much deception and self-deception, fraud and illusion, veritable manifestations do reach us from beyond the grave."

The Bahai teachings with regard to body and soul, and the life after death, are quite in harmony with the results of psychical research. They teach that death is but a new birth—the escape from the prison of the body into a larger life. They teach that soul can affect soul independently of spoken or written communication, and that this influence is independent of the body and can take place whether the soul is embodied or disembodied. They advocate the use of prayers for the "dead" and teach that mutual communion and help are still possible between the "living" and the so-called "dead." They speak much of the "Supreme Concurrence" of holy souls, whose assistance is available for every human being who is advancing in the path of God. The relation of the soul to the body they picture as like that of a musician to his instrument. If the instrument is broken and out of tune, the musician will no longer be able to produce beautiful music from it, although he may be as capable as ever. So when the body is diseased and out of order, the soul can no longer adequately manifest through it on the material plane, and to the eye which sees only the body it might appear as if the whole man had decayed, instead of only the material instrument.

HEAVEN AND HELL

The Bahais regard the descriptions of heaven and hell given in some of the older religious writings as symbolic, like the Biblical story of the Creation, and not literally true. According to them, heaven is the state of perfection and hell that of imperfection, heaven is harmony with God's will and with one's fellows, and hell is the want of such harmony, heaven is the condition of spiritual life, and hell that of spiritual death. A man may be either in heaven or in hell while still in the body. The joys of heaven are spiritual joys, and the pains of hell consist in the deprivation of these joys. There is no worse hell in the after-death life than the hell in which many of the people around us are living. Those who have not been "born again," whose spiritual life has not awakened, are dead while they live, and although their souls continue to exist after the death of the body, their condition compared with that of those who rejoice in the love of God is as death. Even for those who have died in ignorance and sin, however, there is still hope, because the bounty of God is infinite. For these also we should pray, for our prayers can bear them help from the Source of all help.

The Bahais believe in progress in the after-life as well as in the present. The divine worlds are infinite, and the possibilities of progress in knowledge, love and good-will are without limit. This progress depends on God's infinite bounty, and that bounty is available for all who seek it. The only condition is that we must seek it. "Love Me that I may love thee, for if thou lovest Me not, My love can never reach thee." As long as we are content with the animal and material side of life and prefer self to God, so long are we spiritually dead. It is only when we turn to God and say with all our hearts, "Not my will but Thine be done," that we become spiritually alive and enter the heaven of the blessed.

(Continued on page 83)

With such a view as this, surely no true lover of science could quarrel. F. W. H. Myers says in the work previously quoted which summarizes much of the work of the Psychological Research Society: "By discovery and by revelation certain theses have been provisionally established with regard to such departed souls as we have been able to encounter. First and chiefly I at least see ground to believe that their state is one of endless evolution in wisdom and in love. Their loves of earth persist, and most of all those highest loves which find their outlet in adoration and worship. . . . Evil to them seems less a terrible than a slavish thing. It is embodied in no mighty potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man's punishment and his reward; self-knowledge and the nearness or the aloofness of companion souls. For in that world love is actually self-preservation; the communion of saints not only adorns but constitutes the life everlasting. Nay, from the laws of telepathy it follows that that communion is valid to us here and now. Even now the love of souls departed makes answer to our invocations. Even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way."

THE NATURE OF EVIL

According to the Bahai philosophy it follows from the doctrine of the unity of God that there can be no such thing as positive evil. There can only be One Infinite. If there were any other power in the universe outside of or opposed to the One, then the One would not be Infinite. In the realm of created things however, there is variety—variety of light and shade, of color, of consistence, of taste, of smell. Among human beings there is variety of physical strength, of health, of intelligence, of courage, of every possible faculty and attribute.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

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No. 7

“Baha’o’llah has proclaimed the promise of the Oneness of Humanity”

Address by Abdul-Baha at Green Acre, Maine, August 17, 1912

ARE you all well and happy? This is a delightful spot; the scenery is beautiful and an atmosphere of spirituality haloes everything. In the future, God willing, Green Acre shall become a great center, the cause of the unity of the world of humanity, the cause of uniting hearts, the cause of binding together the East and the West. This is my hope.

Tonight I wish to speak upon the Oneness of the World of Humanity. This is one of the important subjects of the present period. If the oneness of the human world were effected all the differences which separate mankind would be eradicated. All strife and warfare would cease and the world of humanity would find repose. Universal peace would be promoted and the East and West would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. All nationalities would become one, all races and religions be unified. The people of the world would live together in peace and their well-being would be assured.

From the beginning of human history down to the present time the various

religions of the world have anathematized and accused one another of falsity. Each religion has considered the others bereft of the face of God, rejected of God and in the direct line of divine wrath. Therefore they have shunned one another most rigidly, exercising mutual animosity and rancor. Consider the record of religious warfare,—the battles between nations, the bloodshed and destruction in the name of religion. One of the greatest religious wars, the Crusades, extended over a period of two hundred years. In this succession of great campaigns the Western Crusaders were constantly invading the Orient bent upon recovering the Holy City from the hands of the Islamic people. Army after army raised in Europe poured its fanatical legions into the East. The kings of European nations personally led these Crusades, killing and shedding the blood of the orientals. During this period of two hundred years the East and West were in a state of violence and commotion. Sometimes the Crusaders were successful,—killing, pillaging and taking captive the Moham-medan people; sometimes the Mussul-

men were victorious, inflicting bloodshed, death and ruin in turn upon the invaders. So it continued for two centuries alternately fighting with fury and relaxing from weakness until the European religionists withdrew from the East, leaving ashes of desolation behind them and finding their own nations in a condition of turbulence and upheaval.

For hundreds of thousands of human beings have been killed and untold wealth wasted in fruitless warfare. How many fathers mourned the loss of their sons! How many mothers and wives bemoaned the absence of their dear ones! Yet this was only one of the "holy" wars. Consider and reflect.

For religious wars have been many. Nine hundred thousand martyrs to the Protestant Cause was the record of conflict and difference between that sect of Christians and the Catholics. Consult history and confirm this. How many languished in prisons! How merciless the treatment of captives! All in the name of religion! Consider and estimate the outcome of other wars between the people and sects of religious belief.

From the beginning of human history down to this time the world of humanity has not enjoyed a day of absolute rest and relaxation from conflict and strife. Most of the wars have been caused by religious prejudice, fanaticism and sectarian hatred. Religionists have anathematized religionists, each considering the other as deprived of the mercy of God, abiding in gross darkness and the children of Satan. For example, the Christians and Mohammedans considered the Jews satanic and the enemies of God. Therefore they cursed and persecuted them. Great numbers of Jews were killed, their houses burned and pillaged, their children carried into captivity. The Jews in turn regarded the Christians as infidels, and the Mohammedans as enemies and destroyers of the Law of Moses. Therefore they call down vengeance upon them and curse them even to this day.

Consider what injuries, ordeals and calamities have been inflicted by humanity since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to a goodly and blessed tree,—the tree of the Merciful, and other religious systems as belonging to a tree of evil,—the tree of Satan. For this reason they heap execration and abuse upon one another. This is clearly apparent in books of historical record and prevailed until the time of the appearance of His Holiness Baha'o'llah.

When the light of Baha'o'llah dawned from the East, He proclaimed the promise of the oneness of humanity. He addressed all mankind, saying: "Ye are all the fruits of one tree. There are not two trees,—one a tree of divine mercy, the other the tree of Satan." Again he said, "Ye are all the fruits of one tree, the leaves of one branch." This was his announcement; this was his promise of the oneness of the world of humanity. Anathema and execration were utterly abrogated. He said, "It is not becoming in man to curse another;—it is not befitting that man should attribute darkness to another;—it is not meet that one human being should ever consider another human being as bad,—nay rather, all mankind are the servants of one God;—God is the Father of all,—there is not a single exception to that law. There are no people of Satan;—all belong to the Merciful. There is no darkness;—all is light. All are the servants of God, and man must love all humanity from his heart. He must verily behold all humanity as submerged in the divine mercy."

Baha'o'llah has made no exception to this rule. He said that among mankind there may be those who are ignorant; they must be trained. Some are sick; they must be treated. Some are immature; they must be helped to attain maturity. In other respects all humanity

is submerged in the ocean of divine mercy. God is the Father of all. He educates all. He provides for all. He loves all. For they are all His servants and His creation. Surely the Creator loves His creatures. It would be impossible to find an artist who does not love his own production. Have you ever seen a man who did not love his own actions? Even though they be bad actions he loves them. How ignorant therefore the thought that God who created man, educated and nurtured him, surrounded him with all blessings, made the sun and all phenomenal existence for his benefit, bestowed upon him tenderness and kindness, and then did not love him. This is palpable ignorance, for no matter to what religion a man belongs even though he be an atheist or materialist nevertheless God nurtures him, bestows His kindness and sheds upon him His light. How then can we believe God is inimical and unloving? How can we even imagine this when as a matter of fact, we are witnesses of the tenderness and mercy of God upon every hand. All about us we behold manifestations of the love of God. If therefore God be loving, what should we do? We have nothing else to do but to emulate Him. Just as God loves all and is kind to all, so must we really love and be kind to everybody. We must consider none bad, none worthy of detestation, no one as an enemy. We must love all;—nay we must consider every one as our relation, for all are the servants of one God. All are under the instructions of one educator. We must strive day and night that love and amity may increase,—that this bond of unity may be strengthened,—that joy and happiness may more and more prevail,—that in unity and solidarity all mankind may gather beneath the shadow of God,—that people may turn to God for their sustenance, finding in Him the life that is everlasting. Thus may they be confirmed in the Kingdom of God and live forever through His grace and bounty.

Baha'o'llah has clearly said in his Tablets that if you have an enemy, consider him not as an enemy. Do not simply be long-suffering,—nay rather love him. Your treatment of him should be that which is becoming lovers. Do not even say that he is your enemy. Do not see any enemies. Though he be your murderer, see no enemy. Look upon him with the eye of friendship. Be mindful that you do not consider him as an enemy and simply tolerate him, for that is but stratagem and hypocrisy. To consider a man your enemy and love him is hypocrisy. This is not becoming of any soul. You must behold him as a friend. You must treat him well. This is right.

We return to the subject: When we observe the phenomena of the universe, we realize the axis around which life revolves is love, while the axis around which death and destruction revolve is animosity and hatred. Let us view the mineral kingdom. Here we see that if attraction did not exist between the atoms the substance of matter would not cohere. Every existent phenomenon you look upon is composed of single elements and cellular particles. This is scientifically true and correct. If there be no attraction among the elements and among the cellular particles the composition of that phenomenon would never have come into existence. For instance the stone is an existent phenomenon. The stone is made up of single elements. A bond of attraction has brought them together and through this cohesion of ingredients this petrous object has been formed. The stone is the lowest degree of phenomena but nevertheless within it a power of attraction is manifest without which the stone could not exist. This power of attraction in the mineral world is love,—the only expression of love the stone can manifest.

Look now upon the next higher stage of life:—the vegetable kingdom. Here we see that the plant is the result of cohesion among various elements, just as the mineral in its kingdom. But furth-

ermore the plant has the power of absorption from the earth. This is a higher degree of attraction which differentiates the plant from the mineral. In the kingdom of the vegetable this is an expression of love,—the highest capacity of expression the vegetable possesses. By this power of attraction or augmentation the plant grows day by day. Therefore in this kingdom also love is the cause of life. If repulsion existed among the elements instead of attraction the result would be disintegration, destruction and non-existence. Because cohesion exists among the elements and cellular attraction is manifest, the plant appears. When this attraction disappears and the ingredients separate, the plant ceases to exist.

Then we come to the animal world which is still higher in degree than the vegetable kingdom. In it the power of love makes itself still more manifest. The light of love is more resplendent in the animal kingdom because the power of attraction whereby elements cohere, and cellular atoms commingle now reveals itself in certain emotions and sensibilities which produce instinctive fellowship and association. The animals are imbued with kindness and affinity which manifests itself among those of the same species.

Finally we reach the kingdom of man. Here we find that all the degrees of the mineral, vegetable and animal expressions of love are present plus unmistakable attractions of the conscience. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. Here is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree, and this is the cause of human life.

The proof is clear that in all degrees and kingdoms unity and agreement, love and fellowship are the cause of life, whereas dissension, animosity and separation are ever conducive to death. Therefore we must strive with life and soul in order that day by day unity and

agreement may be increased among humanity and that love and affinity may become more resplendently glorious and manifest. In the animal kingdom you will observe that domestic species live together in the utmost fellowship. See how sociable and friendly sheep gather together in a flock. Look at the doves and other domestic birds. There is no sectarianism among them, no separation due to notions of patriotism. They live together in the utmost love and unity, flying, feeding, associating. Ferocious animals, beasts of prey such as the wolf, bear, tiger and hyena are never amiable and do not associate together. They attack one another. Whenever they meet they fight. Three wolves are never seen associating happily. If you see them together it is with some ferocious intent. They are like selfish brutal men who are inimical, cursing and killing one another. Better that man should resemble the domestic animals than the ferocious beasts of prey, for in the estimation of God love is acceptable whereas hatred and animosity are rejected. Why should we act contrary to the good-pleasure of God? Why should we be as ferocious animals, constantly shedding blood, pillaging and destroying? Because we belong to one race or family of humankind why should we consider all others bad and inferior, deserving of death, pillage and invasion, worthy of hatred and detestation by God, people of darkness? Why does man show forth such attitude and actions toward his fellowman? We see that God is kind to all. Just as He loves us He loves all others, just as He provides for us He provides for the rest. He nurtures and trains all with equal solicitude.

God is great, God is kind! He does not behold human shortcomings; He does not regard human weaknesses. Man is a creature of His mercy and to His mercy He summons all. Why then should we despise or detest His creatures because this one is a Jew, another a Buddhist or Zoroastrian and so on? This is ignorance; for the oneness of humanity as

servants of God is an assured and certain fact.

Baha'o'llah has proclaimed the promise of the oneness of humanity. Therefore we must exercise the utmost love toward one another. We must be loving to all the people of the world. We must not consider any people the people of Satan, but know and recognize all as the servants of the one God. At most it is this,—some do not know, they must be guided and trained. They must be taught humanitarianism and encouraged in the acquisition of virtues. Some are ignorant,—they must be informed. Some

are as children, undeveloped,—they must be helped to reach maturity. Some are ailing,—their moral condition is bad,—they must be treated until their morals are purified. But the sick man is not to be hated because he is sick,—the child must not be shunned because he is a child,—the ignorant one is not to be despised because he lacks knowledge. They must be treated, educated, trained and assisted in love. Everything must be done, in order that all humanity may live under the shadow of God in the utmost security,—in happiness of the highest type.

The Religious Aspect of Esperanto

Address by Mr. Rufus W. Powell, given in New York City, recently

THE topic assigned to me this evening is one which it is very difficult to treat adequately in the ten minutes given for its presentation, and all that I can hope to do is to stimulate you to serious consideration of an important aspect of a movement which is destined to play a large part in the future adaptation of basic religious thought to the broad social and economic life of humanity. But the difficulty to a layman in speaking under such circumstances is greatly lessened by the fact that the presentation is made from a platform which represents such firm conviction in fundamental truth that it does not fear question and, while loyal to its own

form of worship and doctrine, judges others only by their faith in reality and leaves to them the full right to their own history and their own lives in the sight of God. For, no matter what any of us may say, we all believe in something beyond and above us although now but imperfectly comprehending just what that beyond and above may be. The tree does not know why its sap rises and its life begins anew each springtime. So we cannot ourselves quite understand what has given us the impulse forward.

Abdul-Baha has said that "when a man turns his face to God he sees sunshine everywhere. All men are his broth-

*Dr. Ludoviko Lazaro Zamenhof, a Russian-Polish Jew, was born in Bjalostok, Russia, December 15, 1859 (Russian calendar, December 3rd). He died in Varsovio, April 14, 1917.

His father was a teacher of French and German, therefore giving the young Zamenhof an opportunity to get acquainted with the languages in his early boyhood. At the age of four years the boy showed such brilliancy as to read and write although he was of a delicate constitution. In 1869 he commenced to study in the Bjalostok high school. Later, in 1873, his parents sent him to Varsovio to study, where his father was an education inspector and sometime later a professor.

The following quotations are from his own words (*Esperantaj Prozajij*, pp. 239, 244, 246):

"I was born at Bjalostok, in the province of Grodno. This scene of my birth and childhood determined the trend of my future aspirations. In Bjalostok the population contains four different elements—Russians, Poles, Germans and Jews. Each of these sections speaks a different language, and is on bad terms with the others. . . . I was educated to be an idealist; I was taught that all men were brothers, while, all

the time, everything around me made me feel that *men* did not exist; there only existed Russians, Poles, Germans, Jews, and so on."

After describing various steps in the evolution of Esperanto, Dr. Zamenhof continues:—

"Practical experience convinced me that the language still lacked an intangible *something*, a unifying element, which would give life and a definite *spirit*. . . . I began to avoid literal translations from this or that language, and tried to think straight away in the neutral tongue. I then noticed that the language . . . acquired a spirit of its own."

Referring to the momentous final step which he took, in 1887, by publishing his language to the world, Dr. Zamenhof says:—

"I felt that I stood on the banks of the Rubicon, and that from the day that my booklet appeared, I should no longer have the possibility of retreating; I knew the fate that awaits a medical man who depends on the public, if that public looks upon him as a *crank*, as a man who occupies himself with outside matters; I felt I was staking the future peace of mind of myself and my family; but I could not give up the idea, which had entered into the fibres of my being, and I crossed the Rubicon." *The Editors.*

ers," and it is this idea which is so basic in the life and work of Dr. Zamenhof* that one cannot escape the feeling that he was, in some sense, God-inspired, and that his work will go on and profoundly influence mankind for good, not only in a social but also in a spiritual way. None of the three hundred or more attempts to form a common international tongue has had for its founder a man who went through such a pathetic personal experience as this tender-hearted Jew, and his whole life seems to us who loved him to have been developed by the work he was doing.

We are our real selves when we are at our best, for it is only then that we are more nearly at one with God. And how can we be at one with God unless we are at one with our fellow man, and how can we be at one with our fellow man if we have to judge him without the help of common thought which can more easily come through a common tongue? It is just eighty years ago that De Tocqueville said in his great book *Democracy in America*: "The tie of language is perhaps the strongest and the most durable that can unite mankind." He was writing about our national life by itself, but since then we have learned that the world is larger than our own nation, larger even than those who speak the English tongue, large as all humanity, and we are now to consider briefly how far the use of Esperanto already has been and still more may be of service to all men in their religious and spiritual life as well as in their social welfare.

Transportation by railroad and steamboat, the use of the telegraph and telephone, cable codes and maritime signals, and things of that kind, have done more to bring men together in material matters during the last 70 years than they had been unified during the 700 years preceding, and during the same 70 years men have been released from many political and religious bonds which had hampered their spiritual development, but the same progress has not yet been made in the transmission of ideas. It is the

order of the day to eliminate the middlemen in the distribution of the world's goods, so why not eliminate the middlemen, (i. e., the interpreter and the translator), in the distribution of the best ideas, both spoken and written?

The archaic translation of the common version of our English Bible, and even Moulton's adaptation of it to literary form, makes the Psalmist say that he *prevented* the night watches that he might meditate in God's word, but Zamenhof's version reads, (Ps. cxix:147) "Antau la Matenrugo mi vokas; Vian vorton mi fidas" (Before the dawn I call; in thy word I trust), and this is typical of much that might be said about the way in which we have been "prevented" by old habits of thought from awakening to the dawning of the light already beginning before the Most Great Peace which is sure to come. This is a time to remember the prophecy of Zephaniah (iii:9) where he says, "For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent." We are told that the prophets themselves did not know the full meaning of what was put into their mouths to say, and it may be that Zephaniah could not foresee that this is the time when men may be helped to a better knowledge of the largeness of God's nature through being better able to understand their fellow men.

This is the age of universals, and it is time to turn from some of our narrow conceptions of God and our mere local and inherited habits of religious thought and remember that in the human world there are two kinds of undertakings—universal and particular. The results of universal undertakings are infinite and are, therefore, limitless, and we may properly look upon Esperanto as almost limitless in its possible effects upon the minds and hearts of mankind as compared to the past use of any simply national tongue which confirmed men in their own separate interests. We can hardly imagine a family life where each

child had to address his brothers and his parents in a different language. Whatever tongue he might use in his outside work or pleasure he would most certainly use in his home that language which could be fully understood by all. And how much more important that we should have for use in our higher life with our fellow man a means of communication such as Esperanto furnishes.

You have probably heard from others here this evening about the Esperanto translation of the New Testament, said to be the best rendering yet made from the most correct Greek version; the regard that some of the best Hebrew scholars in England have for the Esperanto rendering of the Old Testament; how the prayer book of the Roman Catholics and quite a number of their spiritual writings have been acceptably rendered into Esperanto; how the Swedenborgians, the Quakers, the Theosophists, the Socialists, the Scientists, the Red Cross, the Good Templars and many other organizations of that kind are using this effective tool of common thought to make known their writings to one another and to the world. And the very best things regarding the Peace Movement have been written by Esperantists and published in the organ of the Universal Esperanto Association at their headquarters in Geneva. This ought to be a sufficient answer to the question which might properly be made as to the capacity of this common language to express their higher thought.

A still stronger example can be given by a statement about a very interesting matter so far known to but few: A few words said in the United States to a lady born in the Hawaiian Islands led her to look into the merits of Esperanto and, while in Switzerland soon afterwards, she took the study up further with a Russian lady residing in Geneva, and, while lately in Japan, she took the matter up still further with a blind Russian* who had just come from London, and this resulted in a translation into Esperanto of a part of one of the deepest

books of devotion of the East, which has since been followed by a translation just completed in England of a further part of the same work from the original Persian into Esperanto, which translation was done jointly by an English physician, a Persian prince in Teheran, a Persian merchant living in London, and finally passed upon as thoroughly satisfactory by one of the best Persian scholars in England, a retired English officer of the East Indian medical service, who has made the most correct translation of Omar Khayyam into English. This special instance ought to be a sufficient answer to any doubt as to the power of this common language to help men towards higher thought in a universal way.

Esperanto does not say that any one form of thought is the only form that is the best. It is free for the use of all. It is like the sun that shines and the rain that falls alike on the just and the unjust, but why should we not use it for the highest things, and, even dissatisfied as we are because of our imperfections, try to raise our souls into the higher atmosphere of better communion with God through sympathy with the common aspirations of our fellow man?—and, in this way, feel that we have done something to advance the world towards the New Day in which all peoples shall raise their faces towards the divine Light and be able to call to God and praise him in the same tongue; when we may all see that the sons of God have in common many noble thoughts which they will be better able to feel towards one another when a common means of expressing shall be used.

We have met here this evening to commemorate the life and work of one of the really great men of the age; a man whose life was one of constant service to humanity and who never lost his love for and his faith in his fellow man notwithstanding the many disappointments that were his lot. But he was greater than his disappointments, greater than what may seem to be his unfinished life, and it now remains for us to do what

*See STAR OF THE WEST, p. 39, Vol. VII.

we can to carry on his work and show that our love for this noble language and its founder is not simply a feeling; that it is an earnest and abiding purpose.

Religion and Science in the Light of the Bahai Revelation

(Continued from page 75)

With regard to every one of these qualities however the differences among different people are differences of degree, not of essence. Just as darkness is but the absence or lesser degree of light, so evil is but the absence or lesser degree of good—the undeveloped state. A bad man is a man with the higher side of his nature still undeveloped. If we are selfish, the evil is not in our love of self—all love, even self love, is good, is divine. The evil is that we have such a poor, inadequate, misguided love of self and such a lack of love for others and for God. We look upon ourself as only a superior sort of animal and foolishly pamper our lower nature as we might pamper a pet dog—with worse results in our own case than in that of the dog. We may be brilliantly intellectual with regard to material things but we are blind to the things of the spirit and lacking in the higher and nobler part of life. Evil is always lack of life. If the lower side of man's nature is disproportionately developed, the remedy is not less life for that side, but *more* life for the higher side, so that the balance may be restored. "I am come," said Christ, "that ye may have life and that ye may have it more abundantly." That is what we all need—life, more life, the life that is life indeed!

THE BAHAI TEACHING OF UNITY

"Ye are all the fruits of one tree, the leaves of one branch, flowers of one garden, sons and daughters of one Father whose name is Love." That is one of the most characteristic sayings of Baha'o'llah, and another is like it: "Glory is not his who loves his (own) country, but glory is his who loves his kind." Unity—unity of mankind, and of all created beings in God—is the main theme of his teaching. Men must cast away all

prejudices of race, religion, nation, class and sect, and realize that they are all "leaves of one tree." As the leaf cannot reach its best development unless the whole tree is healthy, so neither can we attain the highest life of which we are capable until the whole of humanity does so too. One man cannot be truly rich, so long as his brothers are poor, nor can he be perfectly healthy so long as his brothers are sick. We are all members of one body, and the spirit that animates that body is God's Spirit.

Each individual life is but a fragment of the whole and cannot live apart from the whole any more than a single muscle-cell or brain-cell from the human body could live apart from the rest of the body. Just as each cell of the body must live not for itself, but in the service of the whole man and in obedience to his will, so each individual man must live not for himself, but in the service of humanity and in obedience to God's will. Only so can humanity be healthy. Only so can each man truly prosper. Never must self-interest, or family interest, or church interest, or national interest or any limited interest whatever take precedence of our supreme duties to mankind and to God. God first! If our attitude to Him be right then we shall serve aright ourselves, our families, our church, our nation, our kind. Devotion to God—severance from everything that would interfere with our devotion to Him—that is the one great secret of successful living. All the evil and misery in the world come from one cause—forsaking the path of God's will and saying, "My will not Thine be done."

Baha'o'llah has given us a new and wonderful revelation of God's will. If men and nations will but obey His commands, the world will be a paradise in-

deed! Now for the first time in the history of the world have the mechanical difficulties in the way of the unity of mankind been overcome by railway trains and steamships, tunnels and aeroplanes, post office and printing press, telegraph and telephone. Now for the first time in the world (at any rate since the Tower of Babel!) has a solution for the language difficulty been found, and now for the first time in the world, as it seems to me, has a complete and adequate plan for the reconciliation of the conflicting interests of mankind been given to the world. Baha'o'llah has raised the Standard of Peace and Unity and called on all mankind to gather under its ample folds: "O people of the earth! Make not the religion of God a cause for variance among you. Verily it was revealed for the purpose of unifying the whole world. Blessed is he who loves the world simply for the sake of his generous Lord." "These fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come, and all nations shall be as one kindred and one family."

Here again the harmony between true religion and science is evident. With every advance in science the oneness of the universe and the interdependence of its parts has become more clearly evident. The astronomer's domain is inseparably bound up with the physicist's, the physicist's with the chemist's, the chemist's with the biologist's, the biologist's with the psychologist's, and so on. Every new discovery in one field of research throws new light on other fields. Just as physical science has shown that every particle of matter in the universe attracts and influences every other particle, no matter how minute or how distant, so psychical science is finding that every soul in the universe affects and influences every other soul. Prince Kropotkin, in his book on *Mutual Aid*, shows most clearly that even among the lower animals mutual aid is absolutely necessary to continued life, while in the case of man, the progress of civilization

depends on the increasing substitution of mutual aid for mutual enmity. "Each for all and all for each" is the only principle on which a community can prosper.

CONCLUSION

All the signs of the times indicate that we are at the dawn of a new era in the history of mankind. Hitherto the young eagle of humanity has clung to the old eyrie in the solid rock of selfishness and materialism. Its attempts to use its wings have been timid and tentative. It has had restless longings for something still unattained. More and more it has been chafing in the confinement of the old dogmas and orthodoxies. But now the era of confinement is at an end, and it can launch on the wings of faith and reason into the higher realms of spiritual love and truth. It will no longer be earth-bound as it was before its wings had grown, but will soar at will to the regions of wide outlook and glorious freedom.

One thing is necessary, however, if its flight is to be sure and steady. Its wings must not only be strong, but they must act in perfect harmony and co-ordination. As Abdul-Baha says: "It cannot fly with one wing alone. If it tries to fly with the wing of religion alone it will land in the slough of superstition, and if it tries to fly with the wing of science alone it will end in the dreary bog of materialism." Perfect harmony between religion and science is the *sine qua non* of the higher life for humanity. When that is achieved, and every child is trained not only in the study of the sciences and arts, but equally in love to all mankind and in radiant acquiescence to the will of God as revealed in the progress of evolution and the teachings of the prophets, and through the Inner Light in our own hearts, then and not till then, shall the Kingdom of God have come on earth and His will be done on earth as it is in heaven. Then and not till then shall the Most Great Peace have fully come.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

(Chapter I appeared in issue No. 16, Vol. VII; Chapter II appeared in issue No. 18, Vol. VII; Chapter III appeared in issue No. 2, Vol. VIII; Chapter IV appeared in issue No. 4, Vol. VIII; Chapter V appeared in issue No. 6, Vol. VIII.)

CHAPTER VI

The Power of the Holy Spirit

THERE was the true light that lighteth every man as he cometh into the world.

(*John 1:9.*)

The voice of God, speaking:—

"I have placed in thee the essence of My Light: Therefore depend upon it." "My love is in thee: Seek and thou wilt find Me near."

(Baha'o'llah.)

In the world of existence there is nothing so important as spirit. Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body, because the light of the world is this spirit. Man in the world is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man may be likened to the light itself. Man may be likened to the lamp, the spirit

to the very light within the lamp. Therefore let us speak of this spirit.

The people of the world are divided into two classes. One class is the materialistic philosophers who deny the spirit and its immortality. The second class comprises the divine philosophers, the wise men of God, the wise illuminati. They believe in the spirit and its immortality. Some of the Greek philosophers declared man to consist of simply the material elements. These material elements compose the cellular elements of the human organism, and when this composition is subjected to disintegration, the life of man becomes extinct. They taught that other than the body there is no spirit. It is body and body only. From these elements these human emanations have come. To them the eye and the ear are due; by them the sense of taste, smell and touch are caused; and when these elements are decomposed, these senses are likewise decomposed. This is the statement of the materialistic philosophers.

But the philosophers of God say, No! the spirit does exist; the spirit is living and eternal. Because of the objections of the materialistic philosophers, therefore, the wise men of God have advanced rational proofs in regard to the validity of the spirit. The materialistic philoso-

phers do not believe in the books of God, and, hence, for them traditional proofs are no evidence; materialistic proofs are necessary. Consequently, the philosophers and wise men of God have said that it is firmly established that existing phenomena may be resolved into grades; that is to say, the mineral, vegetable or animal kingdoms. When we look at the mineral we discover that it exists. . . . When we consider the vegetable we see that it possesses the power of the mineral plus the power of growth. Therefore, it is evident that the vegetable kingdom is superior to the mineral. When we look at the animal kingdom we discover that the animal possesses the power of the vegetable and also those of the mineral. . . . It has in addition the sense of hearing, sight, taste, smell and touch, the five senses of perception. It likewise has the power of memory. These do not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and the mineral, so is man superior to the animal. When we look at the animal we see that, although it possesses the five senses, it is bereft of ideation; that is to say, the animal is a captive of the world of nature, it is not in touch with that which lies beyond nature, it is bereft of spiritual susceptibilities, it is bereft of the attractions of conscience, it is not in touch with the world of God, it cannot deviate one hair's breadth from the law of nature. It is different with man. Man is possessed of the promptings of conscience; he has intelligence and perception and is capable of discovering mysteries in the universe. All the human industries we see, all the inventions and undertakings we observe are mysteries of nature and at one time were hidden; but the reality of man has discovered these mysteries. As a matter of fact, according to nature's laws, these things should be hidden and latent, but man having transcended the laws of nature, discovered these mysteries and brought them from the invisible state to the visible

plane. See what a marvel man is! Consider electricity—one of the mysteries of creation. Under the requirement of natural law it should remain latent, but man discovered this power, brought it forth from the invisible state to the visible plane and utilized its energies. That is to say, man transcended this law of nature. How many of the mysteries of nature have been penetrated! Columbus, while in Spain, discovered America. Man is capable of discovering that the sun is stationary, while the earth revolves about it. The animal cannot do this. Man perceives the mirage is an illusion. This is beyond the power of the animal. The animal can only perceive through sense impressions, but cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an intellectual matter and not limited to the senses. The animal cannot conceive of the fact that the earth is spherical. Intellectual phenomena are human powers. All creation is the captive of nature: it cannot deviate a hair's breadth from the laws established by nature. But man wrests the sword from nature's hand and uses it upon nature's head. For example, it is a requirement of nature than man should be a dweller upon the earth, but the power of the human spirit transcends the law and he soars aloft in aeroplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean. He dives beneath its surface in submarines. He imprisons the voice in the phonograph. He communicates in the twinkling of an eye from the East to the West.

These are some of the things we know to be contrary to the law of nature. Man transcends nature's laws. The animal, the vegetable, the mineral cannot do this. This can only be done through the power of the spirit, because the spirit is the reality. But in the physical powers and senses man and the animal are partners. In fact, animal is often superior to man in sense perception. For instance, the vision of some animals is ex-

ceedingly acute; the ear of the animal can detect a voice at a long distance. Consider the instinct of a dog; it is much greater than a man's. But although the animal shares with man all the physical virtues and senses, a spiritual power is bestowed upon man, of which the animal is devoid. This is proof that there is something in man which is absent in the animal; there is a faculty in man which is lacking in the animal. This is the spirit of man. All these wonderful accomplishments are due to the efficacy and penetration of the spirit of man. Were man bereft of this spirit, none of these accomplishments would have been possible. This is a proof that man is possessed of a spirit. This is evident as the sun at midday.

All creatures of material organization are limited to an image or form. That is to say, every created material being is possessed of one form. It cannot possess two forms at the same time. For example, a body may be triangular, spherical, square, a hexagon or an octagon, but it is impossible for a given object to be triangular and spherical simultaneously; it cannot possess two shapes at one time. It may be either triangular or square. If it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be square and triangular at the same time. That is to say, in the reality of the creatures the different forms cannot be simultaneously possessed. But in the reality of man all geometrical figures can be simultaneously conceived. In other realities one image must be forsaken in order that another might be possible. This is the law of change and transformation, and change and transformation are harbingers of mortality. Were it not for change and transformation in form, phenomena would be immortal, but because phenomena is subject to change and transformation from one figure or shape to another, it is mortal. But the reality of man is possessed of all virtues; he

does not have to give up one image for another as other mere bodies do. Therefore in that reality there is no change and transformation; there it is immortal and everlasting. Verily the body of man may be in America but his spirit laboring and working in the far east, discovering, organizing and systematizing. Although governing, making laws, erecting a building in Russia, his body is still here in America. What is this power, which notwithstanding it is embodied in America, is still working in the East, organizing, systematizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter you consult something within you. You say, shall I do it or shall I not do it? Is it better to do this or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, a distinct ego. Were it not distinct from your ego, you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which inspires and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation there, for it is not composed of composite elements; and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated. The whole body may be paralyzed and yet the mind, the spirit remains ever the same. The mind decides, the thought is perfect and yet the hand is withered, the feet have become useless, the spinal column is paralyzed, and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man:—the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame,

the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation, it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but, nevertheless, he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it becomes evident that though the body be dead yet the spirit is permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be better; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a

spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many—innumerable.

These are all rational proofs. Nobody can deny them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of this spirit, hasten to render it divine, to have it become sanctified and holy, and that it may become the very light of the world illumining the East and the West.

(Words of Abdul-Baha, *Star of the West*, Vol. IV, No. 7.)

(Continued on page 96)

Recent Tablet from Abdul-Baha To Miss Jean Masson, Chicago

O thou respected one, a herald of the Kingdom of God!

The article that thou hast written* concerning the Mashrak-el-Azkar contained eloquent paragraphs and wonderful and subtle significances. At the time of writing the power of attraction was manifest and apparent and the real Teacher was instructing and inspiring. Consequently, it was composed in the utmost fluency and eloquence.

Today, whosoever turns his face toward the Lord of the Kingdom and, with sincere intention, taking the pen in his hand, engages his time in writing, there is no doubt that the Holy Spirit shall confirm him and the power of the Kingdom of God shall instruct him.

Therefore, rest thou assured in the divine graces and occupy thy time with the utmost power and seriousness in writing and composition, in talking and explanation.

Consider, how in former ages a number of women became confirmed and assisted in the demonstration of faith and assurance and how in this mortal world they left behind immortal names.

In the world of existence there are no greater women than the queens of empires. Materially they have reached the highest station of womanhood and gained great riches, infinite power and glory. Notwithstanding all these advantages, when they die and go under the earth, they disappear and become non-existent. They leave behind no name, no trace, no fruit and no sign. But the maid-servants of God who are outwardly in the utmost poverty and imprisoned by the people of oppression, humiliated and scoffed at by the outsiders, ere long they will crown their heads with the diadem of the everlasting glory and

*Refers to article reproduced on pp. 89-96.

will be established upon the eternal throne of majesty. Their signs are eternal and their fame universal. This is the glory of the Kingdom! This is the heavenly bestowal! This is the divine outpouring!

Now, praise be to God! that thou didst quaff from the goblet of the love of God, became intoxicated with the wine of the knowledge of God, unloosed thy tongue in the glorification of the Lord of the Kingdom, and became assisted and confirmed with the power of the Supreme.

Therefore, thank thou God, that thou hast become one of the chosen ones and attained to the station of the favored ones.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Home of Baha'o'llah, Acca, Syria, February 27, 1917.)

The Mashrak-el-Azkar and the Bahai Movement

BY JEAN MASSON

(From *The Lake Shore News*, Thursday, October 19, 1916.)

THE citizens of Wilmette are very well aware of the fact that, in the fall of 1917, will be laid, near the southern border of the town, the corner stone of a Temple of Worship, which may seem, to the uninformed, very mysterious, very occult and, consequently, altogether undesirable. To the citizens of Wilmette this event will be hardly less momentous than to the followers themselves of the great Bahai Movement.

The Bahai Temple will be the initial building of a great institution—the Mashrak-el-Azkar. Another mysterious term, that surely has no place in America, least of all in the inoffensive town of Wilmette!

Now, about this institution and the movement, from which it emanates, there is nothing mysterious, nothing occult, nothing condemnatory.

The Bahai Movement is the most practical religious movement in the world today. It is the effort to bring again into expression in human life and service the essential teachings of the Christ. That this reversion to Christian principles is vital to the continuance of the human race, no one today will presume to deny, with the terrible European war and its vast toll of carnage and hatred and crimes unspeakable forever present in his consciousness. The Bahai Movement makes for the abolition of the hu-

man prejudices that induce division and hatred and injustice among men.

Sometimes I have been asked why we Bahais don't use intelligible English to express what we are trying to do and be, what we are trying to build.

The reason is very manifest. We have no English words succinctly expressive of these oriental terms. And the English translation is cumbersome and indirect and inadequate.

Bahai is the Arabic for glory or splendor. A Bahai, therefore, is a follower of the light. And he glories in the name, because it is significant. It is a proclamation to the world of his connection with the great founder of the movement, Baha'o'llah.

Mashrak-el-Azkar, another Arabic term, signifies "the dawning place of the mentionings of God." And this dawning place will be not only a place of prayer and the worship of God, but a place from which shall go forth actual and selfless service to humanity, a reflection of service to God.

The sign erected upon the site of the Mashrak-el-Azkar by the Bahai Assembly of Chicago embodies, in general terms, the purpose of the institution—

MASHRAK-EL-AZKAR

"These grounds are the site of an edifice to be erected as an 'evident stand-

ard' in America of the oneness of humanity.

"Its doors will be open to all nations, races and religions.

"Its charities will be dispensed without regard to race or color. 'Prejudice toward none—Love for all.'

"Here, for the first time in history, religion and science will become harmonious, each the handmaid of the other, both showering their spiritual gifts on all humanity.

"Until the erection of this great edifice, all are welcome to this beautiful spot, and in its enjoyment we ask you to keep it pure and sacred."

Today we are concerned, more than ever before, with the meaning of this Bahai Institution; more than ever before with the meaning of the Bahai Movement; with its relation to the world, and to world affairs.

The time is ripe for the Mashrak-el-Azkar—the symbol of the universal principles and truth uttered by Baha'o'llah—to begin to take impressive and visible form. It is time for the world to know that in its midst is a powerful, universal movement, whose adherents are found in every country in the world, who believe in intensive and practical Christianity; who believe with a magnificent faith in the great principles that form the substructure of the Bahai Movement.

We can no longer be provincial or isolated or insular. It is the day of the universal. It is the day of interhuman consciousness; of the coming together of all peoples into a universal brotherhood. And our religion must partake of the same universal quality. We must be ready to say, "Brother, I greet you in the name of your prophet and my prophet, in the name of our God." And so—the Bahai Movement.

The site in Wilmette was chosen for the Mashrak-el-Azkar, because it was the most beautiful to be found available in Chicago or its immediate environs. A symbol of the highest spiritual ideals,

of the noblest religious thought of all ages, to be expressed in superlative architectural beauty, should have a beautiful setting. And the Bahais of America chose well, when they purchased the land in Wilmette at the juncture of the drainage canal and Lake Michigan.

The Mashrak-el-Azkar will not be built in a day, even after the laying of the corner stone, in 1917, of the central house of worship. The building of the Temple, without any of the accessories, is concentrating the attention of Bahais today.

The Bahai Temple will be a structure of great beauty and magnificence. Many designs have already been submitted by American architects, any one of which would be celebrated far and wide for impressiveness of conception. A board of architects, however, will complete the final design for the edifice.

But, whatever the design accepted, it will embody various basic principles, symbolic of the universal tenets of the Bahai Movement. It will have nine sides and nine entrances, through which all the religions of the world may enter and unite in the worship of God. Where they have been separated in the past, by prejudice and mutual unfriendliness, here, in the Bahai house of worship will they be harmoniously united.

Throughout the structure and the ornamentation will be expressed this same dynamic thought of world unity. A massive dome, suggestive of this same unity of religions and peoples, will surmount the Temple. Picturesque and beautiful gardens will surround it. Bahais believe in the externalization, in the utmost of beauty and joy and happiness, of the great spiritual truth which they are charged to deliver to the world.

As I have said, the erection of the Mashrak-el-Azkar is not a matter of a day's work. So tremendous a thought of religious unity and universal service, as the Mashrak-el-Azkar embodies, cannot be hastily or impermanently externalized.

The erection of the Temple completed, the accessory buildings will then claim the attention of Bahais. These buildings will harmonize architecturally with the house of worship. And, in the years to come, when the last stone of the last building shall be laid, nowhere in the world will be found a group of buildings so beautiful, so imposing, so full of inspiration for humanity, as the first Mashrak-el-Azkar of America.

Not only will the Mashrak-el-Azkar usher in a new spiritual day for man; it will usher in a new architectural day, a new scientific day, a new day of universal human service.

Again and again I have been asked the purpose of so many buildings. I have been asked if this is a colonization scheme, if Bahais mean to establish a community life at the southern extremity of Wilmette. To the last question I have replied emphatically, "No!" The world is the home of Bahais. They can never be nucleated or secluded. In the Temple of Worship they will find spiritual refreshment, which they will carry out with them into the world and express in work and selfless service.

The accessory buildings will be devoted to the study and propagation of the highest scientific truths. Here will be taught that basic principle of the Bahai Revelation, that religion and science must harmonize. Art, music will find here, in the Mashrak-el-Azkar, their most perfect expression. Philanthropic service to the world, to the poor, to the unfortunate will proceed from the Mashrak-el-Azkar through its various accessories.

Bahais believe that the time will come, whether in our generation or not, when the Kingdom of God will be actually established on earth, when right living and a complete understanding of spiritual and scientific law by a unified humanity will preclude the possibility of any poor or unfortunate. Sociologic, industrial conditions will be regulated with justice to all mankind. There will

be no more oppression, no more exploitation of the weak for the aggrandizement of the strong.

Surely, when such beatific conditions prevail among us, the Kingdom of God shall have been established. And "the founding of this Mashrak-el-Azkar is to be in the inception of the organization of the Kingdom" (Abdul-Baha).

This is the faith not only of the Bahais of America, but it is the faith of millions of Bahais throughout the world.

A great institution for the spiritual, religious, scientific education of humanity—the expression of a universal movement for the realization among men of brotherhood, of the unification of religions, must be the exalted conception of a master spiritual genius, a master seer.

And, as such, Baha'o'llah is recognized today by scholars, by those that sit in high places, by the poor and the lowly. His genius makes a universal appeal to humanity. And to his genius the world is indebted for the Mashrak-el-Azkar.

The story has often been told of his heroic life, of his sufferings, of his banishment and imprisonment for the utterance of the great truths that were his by virtue of his spiritual genius. And we of the immediate day remember well the visit to America, in 1912, of his distinguished eldest son, Abdul-Baha, after his release from the prison of Acca by the establishment of the Turkish Constitution and the declaration of the Committee of Union and Progress.

It is a story that never palls, for history records no such life of supreme heroism as that manifested by Baha'o'llah and his followers.

No superficial, insignificant movement is it that will make its first momentous expression, in the western hemisphere, through the Mashrak-el-Azkar of Wilmette. It is founded on the blood of thirty thousand martyrs. It is founded on lives of complete sacrifice and self-

lessness. It is founded on the stupendous faith and love, in the midst of a world of hatred, of three of the most remarkable characters of all time—the Bab, Baha'o'llah, Abdul-Baha.

Here are the bare historical facts: On the 23d of May, 1844, a young Persian merchant proclaimed the coming of a great world teacher. Himself he called the Bab, the Arabic for door or gate—the herald of the great one. Immediately he set to work to prepare Persia spiritually for his recognition. But a skeptical Mohammedan world scoffed at the declaration of the young Persian merchant, persecuted him, imprisoned him and finally, in 1850, martyred him for his faith.

From the same country, in 1852, arose Baha'o'llah, who gathered the followers of the Bab together, who proclaimed not the coming of a world teacher, but universal principles for the guidance of the world, and the elevation of mankind into lofty realms of spiritual and religious thought.

In the middle of the last century the world had not yet been united by any of the means of intercommunication with which today we are so familiar. Nations and races and religions were separated by what seemed insurmountable barriers. And yet here, in the darkness of a dark Mohammedan land, was a man who taught the oneness of the world of humanity, the oneness of religion, the harmony of religion and science, universal peace, universal education, the equality of men and women. He urged the creation of a universal language, the independent investigation of truth. He taught that prejudice of all kinds must be forgotten, racial antipathy, religious antagonism.

And, strange as it may seem to us of the twentieth century, he declared the incumbency of establishing a universal tribunal for the arbitration of international differences.

He seemed, Baha'o'llah, to possess a vision so universal and penetrating as to embrace within its range the whole

world, and centuries and ages and cycles of time.

Men say of him now that he was far ahead of his time. The world has just begun to think in universal terms, to talk of the universal principles which he proclaimed almost seventy years ago.

And for this priority of vision, for the declaration of his great principles for the conduct of the world, Baha'o'llah with his followers was persecuted and banished, first to Bagdad, then to Constantinople, then to Adrianople, and in the summer of 1868, with seventy of his followers, to the penal colony of Acca, in Syria, on the Mediterranean coast.

The imprisonment in Acca is known as the "most great imprisonment," so prolonged it was and so terrible.

For twenty-four years here he was confined. And during all this time, as from the first day of his proclamation to the world, he gave continuous utterance to what we know today as the Bahai Revelation—religious, scientific, ethical, economic treatises; text books for the conduct of individuals and the guidance of nations, for spiritual illumination—in itself a complete cyclopaedia of knowledge.

From the prison of Acca, before the Franco-Prussian war, Baha'o'llah sent epistles to the crowned heads of Europe and to the President of the United States, calling them to universal peace and brotherhood.

That they did not heed the call, we have conclusive evidence today, when the desirability of universal peace was never so urgent, so overwhelming.

On the 28th day of May, 1892, after forty years of exile and imprisonment, Baha'o'llah passed away, an exile still and a prisoner—his message given, his work done.

A marvelous record of endurance and faith, unparalleled in history, save by the endurance and faith of Abdul-Baha, the central figure today of the Bahai Movement.

By the death of Baha'o'llah, through his last will and testament, Abdul-Baha

became the great Bahai leader. It is his mission to interpret the Revelation of Baha'o'llah, to lay the foundation of a permanent civilization, that shall be undisturbed by the horrific cataclysms of hate and carnage that tear asunder today the social and religious structure of the world.

Abdul-Baha, "the servant of God," as his name implies, was eight years old, when, in 1852, the first Bahai exile occurred. And from that date he shared the vicissitudes, the persecution, the exile, the imprisonment, meted out to his illustrious father. And, because of his spiritual perception and understanding of the Revelation, because of his worthiness to be the successor of Baha'o'llah, it was entrusted to him to continue the great work—the work of calling men and nations to unity and peace and brotherly love.

It was in 1908, sixteen years after the death of Baha'o'llah, when Abdul-Baha was released from the prison of Acca. He was sixty-four years old. The marks and the ravages of exile and imprisonment were upon him. And yet he went forth to deliver to the world the message of Baha'o'llah. He went to Europe, he came to America, proclaiming the basic principles of that message, calling the statesmen and diplomats of the world, the people of the world to universal peace.

Four years ago, on May 1st, 1912, he visited the site of the Mashrak-el-Azkar in Wilmette. He commended the beauty of the location and addressed the Bahais gathered around him upon the great importance to the world of this first Mashrak-el-Azkar of the occident.

"Thousands of Mashrak-el-Azkars,—which means the dawning point of praise for all religionists,—will be built in the world," he said. *"In the orient and in the occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the occident, has great importance."*

Elsewhere he has said of the Mashrak-el-Azkar—

"The Mashrak-el-Azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme house of worship, a place of spiritual gathering and the manifestation of divine mysteries."

"This organization of the Mashrak-el-Azkar will be a type for the coming centuries and will hold the station of the Mother, and thus, later, in other cities many Mashrak-el-Azkars will be its offspring."

"When the Mashrak-el-Azkar, with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization."

I wish it were within the possibilities of space to quote at length from the utterances of Baha'o'llah and Abdul-Baha. Such wealth of literature and knowledge cannot be compressed to the requirements of a short newspaper article. But the few quotations here produced may convey to the reader somewhat of the inspiration back of the Bahai Movement.

The first words of Baha'o'llah brought to America were words spoken by him in 1890 to Professor Edward Granville Browne of Cambridge University, who had succeeded in gaining access to the great prisoner—

"We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease and differences of race be annulled—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do not you in Europe need this also? Is this not what Christ foretold? Yet do

(Continued on page 94)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!
(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Asma 1, 73 (August 1, 1917)

No. 8

Statement of Mashrak-el-Azkar Building Fund Account May 31, 1917

Time certificates of the Northern Trust Company, Chicago, payable to Bahai Temple Unity, bearing interest at 3%	\$50,000.00
Open account in the name of Bahai Temple Unity in the Northern Trust Company of Chicago, bearing interest upon daily balance at 2%; balance May 31, 1917	4,100.39
Total cash on hand at above date (not including accrued interest upon time certificates or balance, which will be credited July 1st, 1917)	54,100.39

PLEDGE FUND ACCOUNT.

Total amount of all pledges, both on pledge cards and oral (of this total, \$39,086.00 is upon signed pledge cards)	\$58,590.00
Total amount paid upon pledges May 31st, 1917 (which amount has been turned over to Bahai Temple Unity and included in Fund Account above)	31,662.62
Balance due on pledges	\$26,927.38

I hereby certify that the foregoing is a true and correct statement of the treasury of Bahai Temple Unity and of its cash balance in the Northern Trust Company on May 31st, 1917.

ALBERT H. HALL, Treasurer.

The Mashrak-el-Azkar and the Bahai Movement

(Continued from page 93)

we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.

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

in this that he loves his kind."

The words that follow, with all their oriental imagery, can hardly be conceived today as words whose utterance would throw a man into prison or keep him there, if already confined. They are the words of Baha'o'llah.

"Be thou a giver; when thou art wealthy, and grateful, when thou art poor.

"Be thou trustworthy, when thou art entrusted. Face the comers with a welcome smile.

"Be thou a treasure to the poor, an adviser to the rich.

"Be an answerer to the seeker, a fulfiller of promise and faithful in all things.

"Be thou silent when amid the crowds, and let thy judgment be just.

"Be submissive to thy fellowman.

"Be a light in darkness.

"Be thou a comfort to the sorrowful, and a sea to the thirsty.

"Be thou a shelter to the distressed, and a help, an assistant and a support to the oppressed.

"Be pious in all thy actions.

"Be a home to the stranger, a healer to the sick, a stronghold to him who calls for aid, a sight to the blind, and a path to him who is led astray.

"Be thou the beauty of the face of truth, an ornament to the temple of faithfulness, a throne to the house of character, a spirit to the body of the world, a banner to the hosts of justice, and a lamp to the horizon of goodness.

"Be thou a shadow to the fertile soil, a life-boat to the sea of knowledge, a star in the heaven of generosity, a crown to the head of wisdom, a brilliancy to the forehead of the world, and a fruit to the tree of obedience.

"I ask God to protect thee from the fire of hatred and the chill of enmity, for He is the near, the Answerer."

This is the service enjoined upon every Bahai to render to the world. It is Christian service in its essence, in its purity, in its sublimity.

Abdul-Baha has been asked innumerable questions concerning the problems confronting humanity today. A few of his answers are here reproduced.

As to the Bahai Movement—

"The Bahai Movement is not an organization. You can never organize the Bahai Cause. The Bahai Movement is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive move-

ment; the teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause—the Socialists and philosophers find their theories fully developed in this Movement."

"The objective aims of this Cause are the oneness of the world of humanity; universal peace; universal love; international co-operation, reciprocity; the promotion of the principle of human consanguinity and solidarity, and the establishment of the Kingdom of God, first in the hearts of men and then upon earth."

"Today, in the world of humanity, the most important matter is the question of universal peace. The realization of this principle is the crying need of the time."

"By a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with one another concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter."

"The call to arbitration, to peace, to love and to loyalty is the call of Baha'ullah. His standard has floated for fifty years, summoning all of whatever race and creed."

"Where Love dwells, there is light! Where animosity dwells, there is darkness!"

"Let your effort be to find harmony. Let brotherhood be felt among you, and carry ye its quickening power throughout the world."

Questions that have been asked with greater concern, perhaps, of Bahais, than any other questions, are—

"What relation does the Bahai Movement bear to Christianity?"

"What place does Christ hold in the Bahai Religion?"

These questions are best answered in the words of Abdul-Baha—

"Baha'o'llah established Christ in the East. He has praised Christ, honored Christ, exalted Him, called Him 'the Word of God, the Spirit of God,' raised the name of Christ to supreme summits of glorification. Throughout the orient Bahais have illumined the lamp of Christ and spread His mention."

"The Cause of Baha'o'llah is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the spiritual springs and the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind."

"The spring of this year is the same as the spring of last year. The origin and end are the same. The sun of today is the sun of yesterday."

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

Back of the Mashrak-el-Azkar, whose walls will soon begin to rise in Wilmette, is a great historic world movement. The day has gone by to regard it lightly or superficially or superciliously. Great

souls have come to re-assert the constructive teachings of the Christ, in terms applicable to the complex requirements of the age.

The world needs them—the teachers and the teachings. Christians are murdering Christians today. Christians are guilty today of instituting not universal peace, but universal war to destroy millions of other Christians. And we have before us the appalling spectacle of the spoliation, the annihilation of unoffending peoples and nations by followers of the Christ. And civilization is doomed, unless we have the re-creative word spoken that shall penetrate the great aching heart of the world and lead it out of immeasurable darkness into the immeasurable light of a new and glorious day.

Bahais believe that word has again been spoken. And Bahais believe that city, in which the first Mashrak-el-Azkar of the occident is erected, is a city of brilliant destiny. They believe that before it lies a great transcendent future. They believe that it shall influence civilization for all time to come.

Let us approach then the Mashrak-el-Azkar with a spirit of humility, of prayer and thanksgiving. It was greatly conceived. Let it be greatly honored.

The Divine Art of Living—Chapter VI

(Continued from page 88)

There are five divisions of the spirit:
First: the vegetable spirit. . . .
After this is the animal spirit. . . .
The human spirit. . . .

The fourth degree of spirit is the heavenly spirit; it is the spirit of faith and the bounty of God. It comes from the breath of the Holy Spirit. . . .

The fifth is the Holy Spirit. This Holy Spirit is the mediator between God and his creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light from

the Sun of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes, the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruits will ap

pear, and a new cycle is founded. The appearance of the Holy Spirit is like this. Whenever it appears, it renews the world of humanity and gives a new spirit to the human realities; it arrays the world of existence in a praiseworthy garment, dispels the darkness of ignorance, and causes the radiation of the light of perfections.

(Words of Abdul-Baha: *Some Answered Questions*; pp. 163-166.)

There is a wonderful power and strength which belongs to the human spirit, but it must receive confirmation from the Holy Spirit. . . . If it is aided by the bounty of the Holy Spirit, it will show great power, it will discover realities, it will be informed of the mysteries. Direct all the attention to the Holy Spirit, and call the attention of every soul to it. Then you will see wonderful signs. . . .

(Abdul-Baha.)

Ye shall receive power when the Holy Spirit is come upon you.

(Words of Jesus. Acts 1:8.)

. . . . The human body is in need of material force, but the spirit has need of the Holy Spirit. Were it not for the protection of the Holy Spirit the human world would be extinguished. His Holiness Jesus Christ declared, "Let the dead bury the dead." This statement of His Holiness indicates, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," and it becomes manifest that the human spirit which is not protected beneath the Holy Spirit is dead. It is clear that the human spirit is in need of the resuscitation of the Holy Spirit, otherwise, though materially advanced, man cannot attain full and complete progress."

(Words of Abdul-Baha: *Star of the West*; Vol. 5, No. 7, p. 106.)

The power of the Holy Spirit enlightening man's intelligence has enabled him

to discover means of bending many natural laws to his will. He flies through the air, floats on the sea, and even moves under the waters. . . . The Holy Spirit will give to man greater powers than these if only he will strive after the things of the Spirit and endeavor to attune his heart to the divinely infinite love.

(Words of Abdul-Baha: *Talks Given in Paris*; p. 15.)

The human spirit is a power which comprehends the realities of things. All that thou seest, such as arts, inventions, traces and discoveries were once in the realm of the unknown and were a hidden matter. But the human spirit discovered such hidden mysteries and brought them out of the sphere of the unknown into the world of visibility. For instance, the power of steam, photography, phonography, telegraphy and mathematical problems were all once hidden mysteries and unknown secrets. But the human spirit discovered such invisible mysteries and brought them from the hidden into the visible world. Consequently it is evident that the human spirit is a comprehensive energy and controls the realities of things and discovers the hidden secrets in the domain of the physical world. But the divine Spirit discovereth divine realities and cosmic mysteries in the realm of the divine world. I hope thou mayest attain to the divine Spirit, discover the mysteries of the divine world and comprehend the secrets of the physical world.

(Words of Abdul-Baha: From Tablet translated by Mirza Ali Kuli Khan, November, 1907.)

There are several kinds of light. First, there is the visible light of the sun by whose aid we can discern the beauties of the world around us. Without this we could see nothing. Nevertheless, though it is the function of this light to make things visible to us it cannot give us the power to see them or understand what their various charms

may be for this light has no intelligence, no consciousness.

It is the light of the intellect which gives us knowledge and understanding and without this light the physical eyes would be useless. The light of the intellect is . . . born of the Light divine. The light of the intellect enables us to understand and realize all that exists. But it is the divine Light alone which can give us sight for the invisible things and which enables us to see truths that will not be visible to the world for thousands of years hence. It was the divine Light which enabled the prophets to see 2000 years in advance what was going to take place. And today we see the realization of their vision. Thus it is this Light which we must strive to seek, for it is greater than any other.

By the help of this effulgent Light all the spiritual interpretation of the holy writings has been made plain, the hidden things of God's universe have become manifest and we have been enabled to comprehend the divine purposes for man.

(Words of Abdul-Baha: *Talks Given in Paris*; p. 61.)

The light is of four kinds: First, the light of the sun. . . . Second, the light of the eye. . . . Third, the light of the intellect. . . . Fourth, the light of guidance. This last is the supreme Light, the conscious reality which comprehends mysteries.

"Can this last ever be cognizable through the special senses, as the eye?" was asked.

"By the insight," Abdul-Baha answered.

(Words of Abdul-Baha: *Heavenly Vista*; p. 25.)

Truth (the highest truth) is unattainable except through the favor of the Holy Spirit.

(Abdul-Baha.)

The (Holy) Spirit is encompassing

and surrounding all. It is holy. It is sanctified from attachment to a special place. It is present everywhere and at every time. It exists in all places, yet is placeless.

(Words of Abdul-Baha: From a message to "Body of Friends" in 1910.)

The Christ is the central point of the Holy Spirit; he was born of the Holy Spirit; he was raised up of the Holy Spirit. . . . The focus of the rays of the Sun of Reality was Christ; and from this glorious focus the bounty of God was reflected upon the other mirrors which were the reality of the apostles. . . . Jesus was the sun and his rays shone upon his disciples through his teachings.

(Compiled from the words of Abdul-Baha.)

The Holy Spirit (in its completeness) is given only to the prophets; the people can possess but the rays of the Holy Spirit.

(Abdul-Baha.)

The greatest power of the Holy Spirit exists in the divine Manifestations of the Truth (i. e., the greatest world-prophets like Christ). Through the power of the Spirit, the heavenly teachings have been brought into the world of humanity.

(Words of Abdul-Baha: *Talks Given in Paris*; p. 82.)

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of him; we can do without him and follow Moses; we have a book and in it are found the teachings of God. What need therefore have we of this man?"

Christ said to them, "The book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor, I will act according to the book. In it every

disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?"

This is sheer ignorance. A physician is needed to prescribe. Through his skill the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a heavenly physician. He brought spiritual health and healing into the world. Baha'o'llah is likewise a divine physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a heavenly power and divine potency to carry them out. A house is not builded by mere acquaintance with the plans. Money must be forthcoming, volition is necessary to construct it, a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house are very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement. The house must be actually built before we can live in it.

Briefly, the teachings of the holy books need a divine potency to complete their accomplishment in human hearts. In Persia, His Holiness Baha'o'llah reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls; Christians, Jews, Mohammedans, Zoroastrians were all blended, unified and agreed through the potency of his heavenly power—not by mere words, not by merely saying, "Unity is good and love is praiseworthy."

His Holiness Baha'o'llah not only proclaimed this unity and love; he estab-

lished it. As a heavenly physician he not only gave prescriptions for these ailments of discord and hatred, but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there is volition and executive force to apply it. Every man in the king's army can give a command, but when the king speaks, it is carried out. This one, that one, may say, "Go conquer a country;" but when the king says, "Go!" the army advances. Therefore it is evident that the confirmation of the Holy Spirit and the impelling influence of a heavenly power are needed to accomplish the divine purpose in human hearts and conditions. His Holiness Jesus Christ, single, solitary and alone accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it they would have failed.

(Words of Abdul-Baha: *Star of the West*; Vol. 3, No. 18, p. 7.)

The point is this, that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of inspiration, the power of the Holy Spirit. For example, His Holiness Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest.

In this century of the "latter times" Baha'o'llah has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of his followers have given their lives and while under the sword, shedding their blood, they have proclaimed "Ya-Baha-el-Abha!"* Such resuscitation is

*"O thou Glory of the Most Glorious!"
A prayer of intense concentration upon God.

impossible except through a heavenly potency, a power supernatural, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore the question arises, "How is this resuscitation to be accomplished?"

There are certain means for its attainment by which mankind is regenerated and quickened with a new birth. This is the "second birth" mentioned in the heavenly books. Its accomplishment is through the baptism of the Holy Spirit. The rebirth of the spirit of man is through the science of the love of God. It is through the efficacy of the water of life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining of the Sun of Reality, the blowing of the breezes of perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps. In prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure is seen. Everything is clad in the robe of death. Wherever you look around you will find the expression of death and decay. But when the spring comes the showers descend, the sun floods the meadows and plains with light, you will observe creation clad in a new robe of expression. The showers have made the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life, a new life and spirit are everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willeth.

Even so is the springtime spiritual when it comes. When the holy, divine

Manifestations or Prophets appear in the world a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are reformed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. . . .

(Words of Abdul-Baha: *Star of the West*; Vol. 4, No. 7, p. 118.)

The most important thing is that which comes through the Spirit—the breath of the Holy Spirit. The soul through the Spirit can realize the Kingdom. The soul can recognize and feel the love of God. Distance cannot prevent the receiving of spiritual bounties. Hills and mountains cannot check that. Why? Because there are no chains and bonds for the Spirit. The sun is very far,—in the highest position,—there is a great distance between the earth and sun, yet remoteness and distance cannot prevent its rays from shining.

(Words of Abdul-Baha: From Kinney-Beede-Thompson Notes; Acca, June 30; 1909.)

Verily the poems of Bishop Kan and John Newton are exalted, but it were possible to abridge them all to this: "O God quicken me with the breaths of the Holy Spirit." For that which contains the fulfillment of all human inspiration, for that which we supplicate in words is the breath of the Holy Spirit. Verily, it changeth the earthly man into a heavenly one, the materialist into a spiritual being, the unenlightened into a reflection of the divine, and the satanic man into a godly person. It maketh the blind to see and quickeneth the dead.

(Words of Abdul-Baha: From Tablet to Y. Dawud, London, 1912.)

The Holy Spirit is the only power which will ultimately unite and harmonize the races and nations of the world. The Cause of God is the only panacea which will heal for all time to come the social, economic and political diseases of mankind. The revelation of Baha'o'llah is the tree which will send its outstretched branches to all the countries and under its cool shade all the religious sects will gather there to fraternize and associate with one another. The world is full of ideas but they are either fleeting or profitless or impractical or limited in their influence or confined within a narrow scope. The beaming shafts of the light of cosmic ideals must pierce through the hearts of men and the power of the Holy Spirit is necessary to carry into execution these noble thoughts of the age. Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this unity is temporal and may be abrogated by the whim of either of the high contracting parties.

But the divine power unites nations and peoples and cements them together in the bond of brotherhood and peace for ages and cycles. His Holiness Christ was one person, without any worldly assistance and help, but through the effect of the Holy Spirit he was enabled to unite many nations and religions under the standard of Christianity. Likewise Mohammed unified the wild, savage tribes of Arabs and made them the conquerors of Asia. Consequently there must needs be divine power for the accomplishment of this universal aim. Human power fails in this undertaking.

The words of those souls who are the essences of severance, who are in the utmost sanctity and purity will have an effect upon the hearts of men the result of which will be unity and good-fellowship. Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporal union for a few years. Men may so compound the various ingredi-

ents as to be promiscuously mixed together. But there must needs be the solvent so that they may become perfectly blended and united. In the human world that solvent is the power of the Holy Spirit which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects. I hope the believers of God will unfurl the "World Peace Flag" because their aim is altruistic and they are helped by the confirmations of the Holy Spirit. Through the power of God it is possible for one Bahai to guide one whole nation. Such spiritual victories are dependent upon the breaths and bestowals of the Holy Spirit.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, July 15, 1914.)

Spiritual education consists in the inculcation of the ideals of divine morality and promotes high thoughts. This spiritual education is made possible through the power of the Holy Spirit. As long as the breaths of the Holy Spirit do not display any influence, spiritual education is not obtained; whereas if a soul is inspired by the Holy Spirit he will be enabled to educate a nation.

Consider the records of bygone philosophers; the utmost that they could do was to educate themselves. The circle of their influence was very limited. All that they could do was to instruct a few pupils. Of such a type was the influence of Plato and Aristotle. These philosophers were only able to train a limited number of people. But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The prophets of God were neither philosophers nor celebrated for their genius. Outwardly, they belong to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit they were thus enabled to impart a general education to all men. For instance, His Holiness Christ and His Holiness Mohammed were not among

the thinkers of the age neither were they counted great geniuses; but through the power of the Holy Spirit they were able to confer universal instruction upon many nations.

They illumined the world of morality. They laid the foundation of a spiritual sovereignty which is everlasting. It is the same with those souls who have entered the tabernacle of the Cause of God. Although not important in appearance, yet everyone is confirmed in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual universal education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities, but think of the power of the Holy Spirit.

(Words of Abdul-Baha: From *Asiatic Quarterly Review*, April, 1913.)

This power is not verbal. It must be actual, demonstrative, dynamic. This power has gone out of the body of Islam. The Islamic world cannot grasp the political principles of modern times and is devoid of spiritual potency. If they desire tremendous progress in as short a time as possible they must obtain spiritual potency, thus reforming and changing all the various branches of the institutional life. The western nations for the last five centuries have steadily been going forward and, with superhuman energy pushing further and further the frontiers of ignorance and illiteracy, they have attained to their present unassailable position. Now if the Islamic people start on this path with the same determination and constancy it will take them at least five centuries before they could reach the up-to-date level of western civilization. This is of course a slow process and, as I told you they must attain to celestial power. Then you will observe their magical advancement.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, October 25, 1913.)

The power of the Holy Spirit is here for all.

(Words of Abdul-Baha: *Talks Given in Paris*; p. 78.)

No philosophy, no system, has ever changed the manners and customs of the people for the better. The morals of the philosophers who are not enlightened by the divine Spirit are inferior. An ignorant man filled with the Holy Spirit, is powerful. He who is educated by the Holy Spirit can in his turn educate others in the same spirit.

The life and morals of a spiritual man are in themselves an education to others. Let your thoughts, words and actions bring life to those around you. Do not think of your own limitations; dream only of the welfare of the Kingdom of Abha. See the influence of Jesus Christ among his apostles, then consider their influence on others. These simple men were helped by the power of the Holy Spirit. So may you receive the divine assistance. Our capabilities are limited, but the help of the Kingdom of Abha is limitless. The earth of itself has no properties of life, but it is fertilized by the sun and the rain. The earth must not consider its own limited power. Likewise may you be given life, may the rain of the divine mercy and the Sun of Truth make your gardens fruitful so that many beautiful flowers of exquisite fragrance and hue may blossom there in abundance.

(Words of Abdul-Baha: *Star of the West*; Vol. 3, No. 2, p. 6.)

The captive of the Holy Spirit is exempt from every captivity.

(Abdul-Baha.)

Verily, thy Lord will assist and inspire thee with the breath of the Holy Spirit and will cause thee to utter the

proofs and principles of thy Lord with great penetration and confidence.

(Words of Abdul-Baha: Excerpt from Tablet, translated by Mirza Ahmad Sohrab, Ramleh, 1913.)

Rest assured in the fact that the breath of the Holy Spirit will aid you,—provided no doubts obtain in your hearts. Know this for a certainty.

(Words of Abdul-Baha: Kinney-Beede-Thompson Notes, July 8, 1909.)

When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.

(Words of Abdul-Baha: Waite-Harrison Notes; Acca, October 12, 1909.)

The withered and faded are refreshed, the joyless becomes happy, the extinct become enkindled and the lifeless are quickened with the breaths of the Holy Spirit.

(Abdul-Baha.)

Pay not attention to things material but reach after the Spirit. Fix your eyes on the Sun of Truth for his light floods the whole earth. Let the sun give you of his strength then the clouds of prejudice will not hide his light from your eyes, then will the sun be without clouds for you. May we share in the divine bounties of the Kingdom. May the world be for you no obstacle hiding the Sun of Truth from your sight, as the human body of Christ hid his divinity from the people of his day.

May you receive the clear vision of the Holy Spirit so that your hearts may

be illumined and see the Sun of Truth shining through all material clouds.

(Words of Abdul-Baha: From Notes of Mrs. Mary Hanford Ford, Paris, October 27, 1911.)

The spiritual food is the principal food, . . . the effect of the spiritual food is eternal. The material food, that is, the food for the body, is simply water and bread, but the food for the intellect is knowledge and the food for the spirit is the significances of the heavenly words and the bounties of the Holy Spirit.

(Words of Abdul-Baha: Kinney-Beede-Thompson Notes, Acca, July 6, 1909.)

The teachings of Baha'o'llah are the breaths of the Holy Spirit which create men anew.

(Abdul-Baha.)

And now you, if you act in accordance with the teachings of Baha'o'llah, may rest assured that you will be aided and confirmed. In all affairs which you undertake, you shall be rendered victorious, and all the inhabitants of the earth cannot withstand you. You are the conquerors, because the power of the Holy Spirit is your assistant. Above and over physical forces, phenomenal forces, the Holy Spirit itself shall aid you.

(Words of Abdul-Baha: From address, Washington, D. C., May 10, 1912.)

The outpouring of the Holy Spirit changes the small acorn into an overshadowing tree and the showers of the heavenly clouds of mercy transform the black soil into a delectable rose-garden.

(Abdul-Baha.)

The body of man is created for this world but his heart is made for the habitation of the Holy Spirit. . . . When

you are plowing the ground or sowing the seeds or reaping the harvest let all your thoughts and sub-conscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty.

(Words of Abdul-Baha: Diary of Mirza Ahmad Sohrab, May 17, 1914.)

In the work of the Kingdom of God one should not consider capacity or ability; the confirmation of the Spirit will descend, because the weakest souls through the confirmation of the Holy Spirit become the most powerful. Some souls who are outwardly ignorant through this gift become learned men. The weakest souls become the strongest. Many times a woman has surpassed a thousand men, or, rather, through this help can withstand all the people of the world.

His Holiness Moses was apparently a shepherd but through the divine power he overcame Pharaoh and his armies. Likewise the disciples were the weakest souls but through the breath of the Holy Spirit and the assistance of the Kingdom of God they became the strongest ones. The thought which I wish to convey to you is this,—you should not look at your capacity or ability, nay, rather rely upon the confirmation of the Holy Spirit,—do not doubt. (After a long pause) Be confident and sure. It will help you.

(Words of Abdul-Baha: *Flowers from the Rose-Garden of Acca*; p. 21.)

One must never consider one's own feebleness, it is the strength of the Holy Spirit of love which gives the power to teach.

(Words of Abdul-Baha: *Talks Given in Paris*; p. 28.)

Upon calling Abdul-Baha's attention to some French warships in the harbor of Alexandria, he said:

"I desire that you may see the divine

ships. These ships are the blessed sails who are traversing the sea of divine mercy; their propellers are the powers of spiritual love and their captains are the inspiration of the Holy Spirit. No ship is ever wrecked in this sea; its waves are life-giving. Each one of the friends of God is like unto an ark of salvation. Each ark saves many souls from the storms of troubles. The signs and traces of these sails are never-ending and eternal. The future centuries and cycles are like the sea on the surface of which these arks glide blissfully toward their spiritual destination.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, October 26, 1913.)

Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God.

(Abdul-Baha)

Once a learned man journeyed to see me to receive my blessing, saying he knew and comprehended the Bahai teachings. When I told him that he could receive the blessings of the Holy Spirit at any time when he put himself in a receptive attitude to accept them he said that he was always in a receptive attitude.

"What would you do," I asked, "if I were to suddenly turn and strike you?" He instantly flared with indignation and strode angrily about the room.

After a little I went over and took his arm, saying, "But you must return good for evil. Whether I honored you or despised you, you should follow the teachings; now you merely read them. Remember the words of Jesus who said, 'The first shall be last, and the last first.'" The man turned, shook my hand and departed, and I have since heard of many kind acts he has done.

(Words of Abdul-Baha: *Abdul-Baha in London*; p. 112.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Kamal 1, 73 (August 20, 1917)

No. 9

Mashrak-el-Azkar Convention and Bahai Congress

Held by the Bahai Temple Unity

for the Exposition of the Universal Principles, Economic, Social and Religious,
of the Bahai Movement

All Sessions held at Hotel Brunswick, April 29-May 2, 1917,
Boston, Massachusetts

THE sessions of the Congress were held Sunday afternoon and each evening from Sunday to Wednesday. There were addresses upon the social, economic and spiritual principles which the Bahai Movement is today presenting to the world, and beautiful music interspersed among the addresses. The music helped to heighten the glory of that spiritual atmosphere which made the Congress often so irresistible in its appeal to the hearts and the spirits. Among the

speakers were Mr. Horace Holley, Mr. Howard MacNutt, and Mr. Hooper Harris of New York, Mr. Albert H. Hall of Minneapolis, Mrs. Corinne True of Chicago, Mrs. Mary H. Ford of Kansas City, Mrs. May Maxwell of Montreal and Mr. Joseph H. Hannen of Washington. Each session of the Congress was crowded with eager listeners—their bright faces betokening the joy with which the Gospel of Baha'o'llah and Abdul-Baha is being received in this year of 1917.

The Feast of El-Rizwan

OPENING the glorious events in Boston preceding the ninth annual Mashrak-el-Azkar convention was the memorable and lovely Rizwan Feast held Saturday evening, April 28th, in Filene's great store. Fragrant and exquisite flowers made the place resemble somewhat the Garden of El-Rizwan and the spirit was the same as in that blessed and hallowed spot in the Orient. Everyone present heard the call to service, heard it as never before with throbs of longing, with yearning, with sincerity of purpose, with a determination to become "refulgent dawns." It was as

though Abdul-Baha stood in their spiritual presence and said: "Arise, shine, for Light has come! The Glory of God has arisen upon thee; the Sun of Truth is in this Word!"

Among the speakers were Mr. Wm. H. Randall, Mr. Roy C. Wilhelm, Mrs. Mary H. Ford, Mr. Louis G. Gregory, Mr. Alfred E. Lunt, and Mr. Joseph H. Hannen. Delightful music was given and a feature of the evening was the singing of the National Anthem, words and music composed by Mr. Edward B. Kinney and dedicated to the President of the United States, His Excellency, Woodrow Wilson.

Pot-Pourri of Convention Fragrances

By Martha L. Root.

THE ninth annual Mashrak-el-Azkar convention, assembled at the suggestion of Abdul-Baha, was opened at 10 o'clock, Monday morning, April 30, 1917, at Hotel Brunswick, Boston, Mass. The chairman, Mr. Alfred E. Lunt, concisely stated its purpose:

"We are here to do Abdul-Baha's will. We are here with illumined vision, we pray, with ears listening for the divine guidance, to catch the desire of the Center of the Covenant for this gathering, and to do it; for he has in a tablet indicated, as he always indicates, that there is a great purpose in each one of these gatherings.

"Those of you who have assembled in past conventions know that in each one a great and fundamental spiritual problem has come before the convention for settlement, and in every case it has been settled right and has received the blessed confirmation of Abdul-Baha later."

Importance of Teaching.

The vision of the 1917 convention was glimpsed when the teaching tablets of Abdul-Baha were read, and action was taken to translate that vision into enduring form in firm and permanent action.

Mr. Hooper Harris voiced the thought of all when he said: "The one specific call for this convention is to take up in a fitting manner the matter of the promotion of teaching."

Mrs. Ella G. Cooper added that just as the previous year the convention was fired by the inspiration of giving, so this season it would be aflame through the plan of teaching.

A motion was made at once by Mr. Albert H. Hall that the Unity co-operate in the plan of teaching and spreading the teachings in the North American continent, communicated in the five tablets by Abdul-Baha, and that the Unity

recognize the persons addressed in each of the five geographical divisions of North America as the persons best fitted to initiate the work in their several geographical boundaries fixed in the tablets. Quoting the speaker directly, "That we ask the executive board of this Unity to be elected, to co-operate and to co-ordinate the energies of this Unity with those five persons, so superintending the work in the five geographical divisions fixed by Abdul-Baha."

In the discussion on teaching which followed it was suggested by one of the speakers "that if we are to spread the light of the new Kingdom into all the cities and towns of America, we must have both organization and freedom. We must present the most great glad tidings 'systematically and enthusiastically,' Abdul-Baha has said. This requires that there be committees in each of the five great districts to systematize and guide the divine campaign in their district. It requires also a central committee which shall be a sort of clearing house to keep mutual understanding among the five districts.

"But the greatest need is for freedom, for the most glorious spontaneity which the Bahai Cause can present, lest anyone check the Holy Spirit when it is going into action. The five great tablets ring like a divine bell from the heaven of the new era calling everyone who hears to arise, if he can, and teach. If he cannot go to new cities let him then contribute some money and send or assist in sending someone else. He may send his contribution to the central committee of his district, or to his assembly, or he may send out some pure and illumined teacher himself. The great call of the hour is that the work be done and that radiant messengers of the good news enter every city and hamlet of our continent with the message that the most

great community and world brotherhood is at hand.

"In our teaching campaign consultation in the open-minded spirit of perfect love is of supreme importance for most of us gaze upon the Center of Guidance through the colored glasses of our particular temperament and training. Some see the light of God's Center of Reality as red, others as violet or orange. Perhaps if we can unite our minds in pure love we may also combine these many colors so perfectly that they will shine forth as the pure white light of God's truth, the perfect light from which they are all descended. Then can we send forth our teachers and go forth ourselves so firm and wise and radiant in the light of God's new guidance that through us His light may enter the doorway of innumerable hearts.

"But let no one try to direct very much or put his own will into operation, because perhaps he does not know what God wants, and God works in a mysterious way to spread His Cause throughout America."

Mr. Hall's motion was then amended to the effect that "we recommend, in the spirit of loving consultation, that each one of these districts to which each one of these tablets is directed, shall get together in any way that seems wise and elect a committee of five or nine people, and let them elect a committee which has central guidance for all the committees and let the central committee feel itself merely a clearing house."

Before putting the motion as the question of authority came up, one speaker expressed the spirit of the tablets when he said: "We are not organizing the teachings. We are organizing a little group to assist the teaching. Don't you realize that God does the teaching? It is the Holy Spirit that is going to do the teaching. It is the pure fire from the words of the teacher that is going to illumine the world. You cannot organize this teaching; the force of the love of God will spread through this

country in spite of, and quite beyond our organization. Let us just realize that we are doing this to bring together a little harmonious group with the idea and intent of assisting those pure hearts to rise and go forth, who with their words can illumine this great continent."

Business and Spiritual Fragrance Combined.

Interspersed with some alluring business reports were the sweet-scented spiritual messages of delegates gathered in Boston to bear witness to the power of God in this day. Mr. Wm. H. Randall well expressed how the Bahais combine business and the real spiritual fragrance in their gatherings.

"I think," said Mr. Randall, "that we must not feel when we speak of matters which we call business, and material, that we have divorced that line from spirituality. We must have a body through which the spirit speaks, and it seems to me that a proof of our interest in the material affairs of the Mashrak-el-Azkar is the demonstration of our spirituality and our spiritual effort to see that it becomes built and established.

"To me the very greatest note we can strike in the world is to bring the business world and the economic world into line with the new spiritual economics whereby our business affairs are governed, and in the broad fields of life breathe forth the fragrance of the rose-garden of the Covenant."

"As a delegate from Boston I have resigned, because Boston is its own delegate. The spirit of Boston is surrounding you and is bringing to you its own message of love. It is bringing you its welcome; it is filling this hall daily with many who will come to hear the spiritual message which you have brought them. Abdul-Baha at a feast once said, 'At this feast we have entered into a new hour and that new hour in the day of God brings a new bounty.' You have brought to Boston a new hour. You

have brought to Boston a new bounty. Boston never again will be the same. Its spiritual center has been established by the supplications of every heart here to the Center of Reality.

"Our service here is to put into motion a great spiritual tide. The tides of the ocean move to the attraction of the moon, and the tide is really the effort of the ocean to lift itself up to the moon of its attraction. And this great spiritual tide here is the effort of these hearts, and the unified love of this assembly to lift itself up to the orb of the Covenant, to the moon of guidance. Therefore, we cease to be individual in our real work, and we become a living stream of spiritual fire that shall mold the peoples of the world into the great streams which are moving always toward the orb of the Covenant."

After giving a full Mashrak-el-Azkar report Mr. Randall mentioned that some of the pledges read "As much as we can give" and some "one-nineteenth of all I earn." In every case where these were the forms of the subscriptions the subscriptions seemed to increase all the time. Prosperity seemed to come to the people who were giving one-nineteenth, and to those who said "I will give all I can." "Thus many of the pledgers," continued Mr. Randall, "have doubled and trebled the amount of their pledges. So that a little more of this wonderful prosperity, a little more of this deep spiritual insight into the great foundation of the Mashrak-el-Azkar, will, I hope, enable us to cable to our beloved Master before the fall that we have the sum which will permit us to prepare for the building."

Mr. Randall summed the spirit of our work together in these words: "The great binding love of the Center of the Covenant is not a philosophy. That binding and unifying power is not the language of words, but it is a language of the deep spiritual love which brings us all together in the great unifying

power of oneness and the desire to make our efforts a oneness."

The New Booklets.

Mr. Roy C. Wilhelm's attractive booklets, merrily called "Big Bens" and "Little Bens," were one of the bright features of the convention. They made their debut at the Rizwan Feast, as favors, and so popular did they become that the edition of 15,000 is sold and another edition of 75,000 is just filled.

"Many people say," explained Mr. Wilhelm, "'Your meeting was interesting, and some very beautiful things were said, but I am not sure I know what it is all about.' Now if we can place in their hands something, at an expense so small that we can give them out liberally, something they can take home and read at their leisure and thus get the principles this movement stands for, they are very likely to speak of this matter to some good friend whose judgment they value, and pass the booklet on."

These booklets may be purchased from the nearest assembly or from the Bahai Publishing Society, 4319 Lake Park avenue, Chicago, Ill. The price is \$19 a thousand for the big and \$9 a thousand for the little booklets. The plan is for every Bahai in the United States to keep these at hand and daily put some into circulation.

Mr. Albert H. Hall made a motion which was carried: "That this Unity recommend the early publication in standard form of all the Tablets of Baha'o'llah thus far translated into English and which are available to us through English translations approved by the board, with the exception of the *Kitab-el-Akdas* and the *Ighan*; that these publications be in a standard form, contemplating the uniformity with future publications of Abdul-Baha; and that for the purpose of promoting and accomplishing that work Mr. Roy C. Wilhelm and Miss Mary Lesch be appointed a special committee to co-ordinate this Unity with the Bahai Publishing So-

ciety, and also that they co-ordinate with them all other volunteers in this work.

He then moved that for the purpose of carrying out this work covered by the resolution just adopted, Mr. Wilhelm and Miss Lesch be appointed a special committee to co-ordinate and secure the co-operation of the Bahai Temple Unity with the Bahai Publishing Society and all other volunteers to that work who will assist therein.

Star of the West.

There was much enthusiasm over the way the STAR OF THE WEST has been growing in interest and the splendid way it has been bringing good things to readers. Mr. Hall said, "In our meetings there is nothing so good as the STAR OF THE WEST," and he made a motion that an appreciation be sent to the editors.

Mr. Wilhelm said that everything that comes out now in the STAR is so broad gauge that it is excellent to pass along. His exact words were: "Now to come down to the business end for a moment, if we could double its subscription it would be so enormously better than it is now you would not know it. Anybody that knows anything about printing will tell you that the big expense is the first thousand. There is not a single booklet that we have that is so splendidly adapted to interest people as the STAR OF THE WEST. And I move that in the first communication that is sent out to the membership at large a request be made to all believers who can, to take an additional copy. And they will see mighty quickly what a wonderful improvement it will make in the STAR OF THE WEST."

Mr. Hall suggested that there be brought to their attention the plan of ordering five, ten or twenty copies for distribution, to be paid for by the assembly, as a teaching agency.

[It was later suggested in Chicago that

it would be a great service if those who could afford it would send in five, ten, twenty or a hundred subscriptions and distribute or let traveling teachers distribute the extra copies to those who are today hungering for the life-giving words which the STAR OF THE WEST is presenting.]

Teachings for Bahai Sunday Schools.

Mr. Andrew J. Nelson, delegate from Racine, Wis., asked for information about teaching small children in a Bahai Sunday School or Saturday school or whatever day is chosen. The children in Racine are asking for a Sunday School (they did have one, but the young women teachers married and the young men have joined the United States army). "Therefore," he said, "if there is any one among you who can suggest a method to teach the children, so that they will not need to go through what the older ones have, I wish you would bear it in mind."

Mrs. Breed replied: "If you will get into communication with Mr. Joseph H. Hannen in Washington, D. C., you will get plenty of ideas for a Sunday School."

One Boston delegate said this was one of the most important suggestions made in the convention for it is a tremendous inspiration that we should not neglect these beautiful children, who really are in the world to take up the work which we shall leave almost unworthily done.

"The time has come to take up this question of teaching children," said Mrs. Grace Ober. "Abdul-Baha has promised that some very wonderful children will arise in the Cause. He was asked as to whether we should send the children to the Sunday Schools. He said, 'No! Why lay a foundation that will later need to be torn down?' So it behooves us to do some work for these children. We in Cambridge wrote all over the country for information as

to what to do for the children because we did not know enough about it; and if you had seen the shower of letters that came to us you would realize that the time has come.

“This matter is so near our hearts that we desire to have some definite action taken, so that we can go forward immediately with the work. Mrs. Joseph H. Hannen, when in Acca, received some very wonderful instructions from Abdul-Baha regarding the teaching of children. She has this material and material is coming into Cambridge from all over the land. I move that a committee be formed of possibly nine members for the collection of material to be put into some definite form which will prove of assistance all over the world, which will meet the needs not only of very little children, but the children who are in different degrees of unfolding. If we had a group of nine workers to draw from all the writings of Baha’o’llah and Abdul-Baha whatever there is on this subject, possibly then when the committee was brought together they could reduce it to a committee of three and get the matter into some definite booklet or serial form.”

The motion was seconded and carried unanimously, Mrs. Hannen being made chairman.

Mr. Hannen, who received the instructions with Mrs. Hannen at Acca, mentioned that those instructions were particularly to the effect that the Words of Baha’o’llah, such as the *Words of Wisdom* and *Hidden Words*, be made the basis of the teachings—“the very words that we have thought the deepest and the part that we would need to bring to them last.” But those were the instructions.

M. Eshte’al-Ebn Kalanter said that Abdul-Baha had told him on several different occasions that we all look to the next generation. Bahais of today have brought in with them their prejudices and it is a mighty task for each of them

to withstand the tests which are constantly nourished by these shades of bias; whereas the new generation will be free from this handicap, not having had any teachings of the schools of religion preceding Baha’o’llah, they will look upon all humanity as equal before God.

M. Kalanter also said that Mr. and Mrs. Hannen will be considered the parents of the Bahai Sunday School idea in America.

Mr. Harlan F. Ober told of Bahai night schools in India where young people attending other day schools are taught Bahai principles in the evening.

Bahai Books in Libraries.

Mr. Joseph H. Hannen gave an account of the placing of Bahai books in the leading libraries of America. A list of several hundred public libraries, representing a rather complete list from the Library of Congress was circularized in regard to Bahai books. In several instances large libraries such as that at Princeton, purchased at the full catalogue price such of the books they did not have. Other libraries willing to accept them were furnished with books. Mr. Hannen gave special praise to Mr. Ober, Mr. Harris, Mr. Remy and Miss Elizabeth Hopper for their help. Nearly six hundred copies of Mr. Remy’s two books are in American public libraries. The Shirazi family of Rangoon, Burma, had translations of these two books made by the hundreds for distribution in the Orient.

Some Beautiful Messages.

Some great meetings in the southland were spoken of by Mr. Louis G. Gregory and a new but radiant Bahai, Mr. Samuel Tait. One point made by Mr. Gregory was: “Abdul-Baha, in his tablet that was revealed since the war began, says that the hearts of the people are in a marvelous state of receptivity, and in traveling about through the country one finds just this condition. He describes

also the condition of the teachers as they go forward. They must be severed from everything but God and be willing to do the will of God wherever that leads. And he declares that if the teachers go forth with these qualifications that all opposition shall be swept away. He says something like this: The ephemeral moth shall become the soaring falcon, and the butterfly shall become the eagle of the Testament, that everything in the way of opposition shall be swept away by this resistless fire of the love of God, if the teachers only go forth equipped with the word of God to do this wonderful work."

Mr. Tait told of visits to scores of southern cities and he said: "At all of these places I found a wonderful awakening. Some of the things that impressed me after my return from the field were the demonstrations of the power of the Branch.* I never realized the power of the Branch until I returned. I have been just saturated and impregnated by the power of the Branch, the greatest Covenant! And the thought that impressed me was that in this universal movement if we only had the effulgence of this divine glory that is permeating the world and the very atoms of the universe, we could capture the world!"

Mrs. Mabel Geary speaking for the northwest announced that Seattle has recently built a hall of its own. It has also formed a little public service bureau, the only one in Seattle. When Mr. and Mrs. Gillen's daughter was married in Seattle, the Bahai service was used and the bride and bridegroom gave the nineteen-day feast in their new home that same evening. Seattle, too, has the distinction of teaching the Bahai Cause to a Japanese. Abdul-Baha sent him a tablet urging him to illumine his own land, and the young man went back to his country, spoke in eight schools, pub-

lished in Japanese a booklet about the Cause, and designed a card "Bahai, the New Revelation," which he spread over the country.

Mrs. Carre of Newark, N. J., described the Bahai burial service which was used at her daughter's funeral. Many friends of the beautiful girl accepted the Bahai teaching because she had lived it so radiantly. One man who had only known the girl by sight came to hear what religion had so illumined her face. When he heard the Message he said: "Why, from the time I was a little boy, I have wanted this Revelation, and when my mother would call me in for anything I would think, 'Oh! now she is going to tell me that wonderful thing I wanted to know.' And I have grown up and never heard of it until now." He died three weeks later, a glorious Bahai.

Here is a line from Dr. F. W. D'Evelyn's talk. He said (quoting Abdul-Baha): "'The banner of Baha'o'llah will be upraised, and all the people of America will hear the call of God.' As Abdul-Baha said to us in San Francisco, 'If all the forces of the world rise against you, they will not prevail, for they are retrogressing, but you are progressing.'"

"On our last meeting night before I left, the friends were gathered together to give me a message, and to have a vibrant keynote between myself and my colleague and those at home, and they selected that passage on page 155 of the *Paris Talks*, 'Cease the contemplation of your own finite selves, and fix your eyes upon regnant reality. Then will the soul come into the full nature of the divine power of the spirit and receive the blessing of infinite bounty'."

He continued: "May this convention be a great creative center from which will emanate a power which shall go forward, breaking down and overcoming every barrier until there be fulfilled the promises of Baha'o'llah and Abdul-Baha, that this flag will float above every

*Refers to Abdul-Baha, the "Greatest Branch."

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Kamal 1, 73 (August 20, 1917)

No. 9

Conduct of the Assembly and Duties of Its Committee of Consultation

Words of Abdul-Baha: From the Diary of Mirza Mahmood. Translated by
Dr. Zia M. Bagdadi, Chicago

ABDUL-BAHA addressed the Bahai children in the parlor of the Plaza Hotel, Chicago, on the morning of May 5, 1912. After embracing them with the utmost tenderness, and giving them candy and flowers, he said, "According to the words of Christ, you are the children of the Kingdom. And according to the words of Baha'o'llah, you are the candles of the world of humanity, for your hearts are in the utmost chastity, and your souls are in the utmost holiness. You are not entangled by this world. And like unto a mirror, your hearts are pure and clear. Your fathers and mothers must train you with the utmost tenderness and teach you the best manners and perfections, in order that you may be perfectly qualified with the virtues of the world of humanity; that you may advance in all the stations, that you may acquire sciences and arts, become the cause of the manifestation of everlasting bounties and universal progress."

Then Abdul-Baha turned and spoke to the friends:

"I am going, but you must arise to serve the word of God. Your hearts

must become pure and your intentions sincere, in order that you may become the recipients of the divine bestowals. Consider that, although the sun shines equally upon all things, yet in the clear mirror the reflection is most brilliant and not in the black stone. That great brilliancy and its heat are produced because of the clearness of the glass and the crystal. If there were no clearness and purity, no such effects would have been manifested. Likewise, should the rain fall on salty earth, it would never have effect. But, if it falls on a good, pure soil, it becomes green and verdant and brings forth fruits.

"Today is the day when the pure hearts have a share of the everlasting bestowals and the sanctified souls are being illumined by the eternal manifestations. Praise be to God, you are believers in God; assured by the words of God and are turned to the Kingdom of God. You have heard the divine call. Your hearts are moved by the breezes of the paradise of Abha. You have good intentions. Your purpose is the good-pleasure of God. You desire to serve in the Kingdom of the Merciful One.

Therefore, arise in the utmost power. Be in the utmost unity. Never become angry with one another. Let your eyes be directed toward the Kingdom of truth and not toward the world of creation. Love the creatures for the sake of God, not for themselves. You never become angry if you love them for the sake of God, because humanity is not perfect.

looks at imperfections. The eye that covers faults looks toward the Creator of the souls, because He created them all; trains them all, provides for them. To all He gives soul and life. He gives eyes and ears. Therefore, all are the signs of His grandeur. You must love all, be kind to all. The poor must be cared for, the weak protected, the sick



IN EVERY COUNTRY or government where any of this community reside [i. e., the Bahais], they must behave toward that government with faithfulness, trustfulness and truthfulness. This is that which is revealed from the Presence of the Ancient Commander! It is obligatory and incumbent on the people of the world in general, to assist this Most Great Cause,—which has descended from the Heaven of the Will of the King of Pre-existence—that perchance the fire of animosity which is ablaze in the hearts of some of the nations, may be quenched through the water of Divine Wisdom and Lordly Commands and Exhortations, and that the light of union and accord may irradiate and illumine the regions of the world.

Words of BAHÁ'Ó'LLÁH
from *The Glad Tidings*.

Undoubtedly, every human being has imperfection. And you will always become unhappy if you look toward the people. But if you look toward God, you will love them and be kind to them all, because the world of God is the world of perfection and complete mercy. Therefore, do not look at the shortcomings of anybody. Look at all with the sight of forgiveness. The imperfect eye

healed, the ignorant taught and educated.

“Therefore, my hope is that the unity and the harmony of the friends of Chicago may become the cause of the unity of all the friends in America, and all the people become the recipients of their courtesy. That is, that they may become the example for all. Then the confirmations of the Kingdom of Abha and

the bestowals of the Sun of Reality will be all encircling.”

At the home of Mrs. Corinne True, November 1, 1912:

The Spiritual Committee of Consultation asked Abdul-Baha as to the duties of the Committee. He answered:

“The first duty of the members is to effect their own unity and harmony, in order to obtain good results. If there be no unity, or the Committee becomes the cause of inharmony, undoubtedly, it is better that it does not exist. If the Committee of Consultation or the general assembly becomes the cause of unhappiness, it must be abandoned. How pleased I was with the friends in California. They said: ‘We do not want a Committee of Consultation lest we fall into the thought of leadership and superiority and become the cause of dissension. But, now, praise be to God, we are serving

according to our capacity and have no thought or aim, except the spreading of the fragrances of God.’

“Therefore, when the unity of the members of the Committee is established, their second duty is to read the verses and communes, to be in a state of commemoration and mindfulness, that they may see each other as if in the presence of God.

“The third duty of the Committee is consultation and meditation regarding the teaching of the Cause of God in all regions and climes. They must arise for this great purpose with all their power; they must declare and hasten the necessary steps for teaching the Cause of God.

“Their fourth duty is to meditate and consult for the helping of the poor and the weak and the protection of the sick.

“Their fifth duty is to correct and manage the affairs of the friends and attend to other matters concerning the Cause.”

The Symbolic Meaning of Walking on the Sea

Words of Abdul-Baha: From the Notes of Miss E. Rosenberg, 1901

IN this story (the “miracle” of Jesus walking on the water) of our Lord Jesus, the Sea of Tiberius represents the ocean of creation,—the two shores represent earthly truth and spiritual truth. The boat or ark stands for arguments and reasons by which men acquire knowledge and in this boat Jesus’ disciples were tossed on the waves of the ocean of creation. The shore which Jesus left in order to come to them, walking on the water, represents earthly knowledge. The haven or shore to which he guided them represents spiritual knowledge.

There are three ways of apprehending truth: 1. The earthly way,—by means of the five senses; 2. The way of argument and reasoning—and all philosophers have taught that it is possible to reach the knowledge of all truth by this method; 3. The spiritual way,—by which man receives knowledge from the inner light or inspiration. The ancient phil-

osophers and indeed the philosophers of all times have taught that the first method,—that is by means of the five senses,—was the one certain way of knowing truth. . . . For instance, people in the desert often see a most beautiful mirage of trees and water, but the nearer you approach to this phantom, the more it fades away, and you begin to perceive its unreality. All this proves that the evidence of the senses alone is not to be relied on for conceiving the truth.

The ancient philosophers have also taught that by the intellect (the second method of argument and reasoning) accurate and absolute knowledge of everything can be obtained. . . . But it is evident that we cannot rely on this second method of obtaining knowledge to insure absolute accuracy. Successive philosophers are always contradicting each other, and propounding diverse

theories. If absolute knowledge were to be obtained by this means, the wisest philosophers would agree in saying the same things.

There is yet a third method of acquiring knowledge,—by revelation, or the inspired books; but the difficulty in this case is that every person's interpretation of the book is colored by his own individuality. In the time of Jesus Christ, the Jews were prevented from accepting him by clinging to the literal interpretation of their book. . . .

As we have before said in the account of this miracle, the disciples of Jesus attempted to sail over the sea of creation in the ark of argument and reasoning, finding great difficulty and danger in proving the truth by so doing. But when Christ, the Light of the world, who knew all things by the light of inner spiritual illumination, came to them in their boat, walking by his knowledge over the ocean of existence, and having no need of the ark of argument, then immediately they were at their desired haven.

Mashrak-el-Azkar Convention and Bahai Congress

(Continued from page 111)

region, and every ear in America will hear the call of Allah'o'Abha!"

Miss Edna McKinney, representing Denver, spoke of a November night in Chicago but ten years ago when Mrs. Corinne True gave a dinner and nine persons from as many assemblies stayed afterward to discuss the possibility of forming an association for the erection of a Mashrak-el-Azkar in this country. That night there were about ten at the dinner. At the Rizwan Feast last Saturday night in the year of 1917 nearly four hundred friends were present, drawn by one great impulse to build the temple and to serve humanity.

"There is but one thing in the world today which can cause such a quickening, and that is the power of the Center of the Covenant.

"This wonderful ninth convention is the one hundredth anniversary of the birth of Baha'o'llah."

From Mrs. Josephine C. De Lagnel: "When I was in the presence of Abdul-Baha, I supplicated again and again that I might be his servant, and this one answer he always gave me: 'You know a poor, ignorant, Persian woman has become a great teacher on account of the love in her heart.'"

Mrs. Claudia Stuart Coles: "In this day no matter what mistake we make, it

can be corrected, because the power of the Holy Spirit is surging through the whole world. As in the time of the apostles nineteen hundred years ago, so today the Pentecostal visitation gives to the weak and vacillating the power to go forth and die for the faith that God had lighted in their hearts.

"Our duty is merely to look at the Center of the Covenant and receive the light that is shining, and we need not bother with any fear as to how the world is to be run. But the power of the Spirit is remaking us all, and no law that we make, no word that we say, can stand before the will of God in this day which is to make us, anew."

Mrs. Greenleaf quoted Abdul-Baha as saying to her: "Be patient, be magnificently patient" and again, "Be happy. Happiness is life and sorrow is death. Be happy," then she knew that happiness came through activity. Another time he said to her, "The general of the army is never so much interested in the reserve forces, but it is necessary for him to be in communication with those at the front." Mrs. Greenleaf ended her talk by saying "Baha'o'llah is the center of light in the world. Need we worry too much about the darkness? When the center rises within the sky, it takes within its bosom all the light of

the stars, and we behold not the stars for we have the dawn of the day."

Among the stories relating to the Mashrak-el-Azkar, Roy C. Wilhelm gave the following: "Abdul-Baha told the story of the rich man who gave all he had; and he told about the widow who was left with two children to support and who supported them by knitting socks, and that of every pair of socks she knit, one went to the support of herself and her children and the other went to the building of the Mashrak-el-Azkar; and he turned and said, 'These are the things that will build the Mashrak-el-Azkar in America.'"

Relative to certain matters which came up, Mr. A. W. Randall quoted the following words from Abdul-Baha: "There are no officers in this Cause. I do not and have not appointed any one to perform any special services, but I encourage every one to engage in the service of the Kingdom. The foundation of this Cause is purely a democracy, and not a theocracy."

Greatest Name Used for Applause.

An innovation at the convention was that instead of clapping to show appreciation, the friends were asked to use the Greatest Name.

Suggestion: Who will write a good article for the encyclopaedias? People are turning to them for facts about the Bahai movement.

It was moved and carried that Dr. Bagdadi and M. Kalanter translate the desires of Abdul-Baha on the conduct of assemblies and the five things its committee of consultation should do and that this be published in the STAR OF THE WEST.*

Mr. Frank E. Osborne read a complete Bahai calendar on which he has been working for the past four or five years. Abdul-Baha gave it his verbal sanction. It was referred to the executive board.

Dr. Hills Cole presented a resolution which was passed that the Bahai Temple

Unity of America express its sympathy with Esperantists throughout the world in the loss of leadership sustained by them through the recent death of Dr. Zamenhof, desiring to join with them in paying tribute to the aspirations and endeavors of this true lover and advocate of universal peace, and commend to Bahais everywhere active participation in the work which, under God, Dr. Zamenhof was permitted to bring to so advanced a stage of fruition.

Membership of Executive Board.

The membership of the executive board for the coming year consists of Mr. Wm. H. Randall, chairman; Mr. Roy C. Wilhelm, Mr. Albert H. Hall, Mrs. Corinne True, Mr. Harlan F. Ober, M. Eshte'al-Ebn Kalanter, Mrs. A. S. Parsons, Mr. Alfred E. Lunt, and Mrs. H. Emogene Hoagg.

The chairman of the board read the words of Abdul-Baha: "In meetings of consultation the majority should rule, but it is far preferable that there should be such unity that there be no majority, that all should be of one mind.

"In the election of the House of Spirituality (Spiritual Assembly of Consultation) no political tactics shall enter. They must be free from self, not anxious to further their own personal ambitions. The existence of the Spiritual Assembly is for no other purpose than to discuss those means which would further the promotion of the Cause; or otherwise its non-existence is better than its existence. . . .

"The apostles of Christ never devised any political schemes whereby to win the majority of votes. The result is that when we mention the names of John, of Peter, of Matthew, a wonderful spirituality is obtained, the hearts are inspired and the souls rejoiced. The disciples were not politicians, they were harbingers of the glad tidings of the Kingdom. They did not know anything about elections, votes, initiative and referendum. They knew Him only. Sim-

*See page 112.

ilarly, this Cause is pure spiritually. It deals with the moral aspect of mankind. The hearts of the believers must be fountains of the love of Baha'o'llah. Freeing themselves from all withering restrictions, they must occupy themselves with the promulgation of the Word."

Memorial Service for Mrs. Lua Getsinger.

On the last day of Rizwan, and the last day of the convention, as it was the first anniversary of the passing from this earth of Mrs. Lua Getsinger, a short memorial service was held for her. Mrs. May Maxwell spoke thus of the spiritual mother of so many souls in America: "Lua needs no eulogy from human beings. But whenever I think of her I remember something that Abdul-Baha said about her to me, 'It is indeed the truth that Lua has guided many, many, many souls into the Kingdom.'

"I think—as the convention is disbanding and we are going forth to the really great work for which in this convention we have received such inspiration, that it has been like drinking from a fountain of living water, it is fitting that we speak of Lua. It has seemed that last year's convention was like a limpid pool that was still and calm and deep, reflecting the image of the Center of the Convent, on that day when Lua gave up her life far away in the land of Egypt. I think many of us felt last year that the spiritual temple came into being on

that day and at that convention. But this has been much more wonderful, because it has been like a surging sea, the tempestuous waves of power surging through this convention in all our hearts and souls; but the depths—those great depths of love—of wonderful love that we all feel for one another have remained untouched and undisturbed; and they are surely the basis of all that work we are going forth to do.

"And if we can attain to any part of the sacrifice and service of Lua, we shall do well, because I never knew her to refuse any call, no matter how weak, exhausted, or tired. She would always give up everything to serve. One day in Paris, at one moment's notice she gave up her trip to London and gave up her tickets to give the message to one man, because he wanted to hear it from Lua."

A silent prayer followed in memory of that one who was among the first to herald in America the new Kingdom of universal love and peace.

Adjourned to Meet in Chicago.

The Boston session was adjourned to meet in Chicago, June 17th, formally to ratify within the State of Illinois the action of the Boston meeting.

In the homes of Boston Bahais, delegates who remained a day longer, met and had wonderful times praying for the return of the pilgrims to the different parts of the country.

The One Day Convention in Chicago

ON the seventeenth of June friends from Boston, San Francisco, Minneapolis and Pittsburgh gathered in Chicago for a joyous one-day congress. The occasion of their meeting was the ratifying of the plans made in Boston for the Temple to be built in Chicago. This business was quickly finished and then came the chief glory of the day—two meetings, one in the afternoon at the Auditorium Hotel, another in the even-

ing at the Masonic Temple which the Chicago Bahais had arranged.

Both meetings were crowded with eager seekers for the light of God. And the light of God's love and truth was there, shining with conquering brilliance. At times the Holy Spirit seemed to sweep the audiences in bright waves. Many had a new and holy consciousness that the Day of God had really dawned

in this night of war. To some this consciousness was so vivid that at midnight they felt all the freshness and glory of the morning. Others who came to Chi-

cago for the day went away feeling they had been born from above by the Eternal Life flowing bright from the Kingdom of Abha.

Addresses delivered at the Bahai Congress

THE ONENESS OF HUMANITY.

Outline of Talk by Mr. Horace Holley at Boston.

WE live today in an organized, developed society, among the accumulated resources of the past. The youthful mind, feeling its own solitary weakness in the presence of so much authority and power, tends to discredit its own resources and its own power, and early becomes susceptible to the all-pervading influences of materialism. For, in the broad view of things, materialism is simply the preponderance of external influence over the innate quality of the individual spiritual life. The ordinary mind, therefore, learns to develop its imitative, memorizing qualities at the expense of its creative, independent attributes. It locates authority in institutions, and traditional customs and beliefs rather than in spiritual impulse. In all activities, however, the creative work is done by minds which use accumulated knowledge, tradition and custom as fuel to their own vision. Without such minds in art, science, politics and philisophy—to say nothing of religion—the world would rapidly become stagnant, the slave of material doctrines. The vision of the few keeps alive the faith that the ultimate authority is really invested in the individual soul, for every new advance, every improvement, comes from some soul's independent activity. The spirit creates all things, and without spiritual activity thoughts decay.

Thus when we deal with the sources of things, even those things not commonly called religious, we perceive that society is essentially a manifestation of states of mind. Though most minds are early benumbed into the belief that they are the results and not the causes of society, materialism actually creates

nothing, it merely has the power to perpetuate error and lack of faith.

Since we have come to a condition of affairs where the influence of minds upon one another is the all-determining factor in life, almost totally replacing the influence of the natural environment which determined life in earlier times, nothing is more important today than a general realization of the truth that society, in the long run, reflects mental states. We still manifest the mental states established under primitive conditions, still hold to the physical law of self-preservation and rivalry learned in the jungle, though the great war, as well as unrest and disturbance throughout society, show clearly enough that the physical law is no longer a guide but a betrayal. In other words, we stand half way between two civilizations—that in which nature determines thought, and that in which thought looks for guidance from the world of consciousness. In the world of consciousness we have a reality as universal, and far more powerful than nature, we have the Divine Manifestation, the Prophet who exemplifies not merely the Will but also the Reality of God.

Revelation is the proper environment of man's spiritual self. Revelation is the mother nature of the soul. It is the universe into which all men must be born anew to live complete, free lives. The religious teaching of love has been negative by man's fear of his fellow—the Bahai teaching of Unity casts out this fear by showing the inter-dependence in which all now live. Love or Christianity, is like a ship which has been drawn up on the sands of spiritual

ignorance. Unity, or the Bahai Movement, is the sea in which that ship can now be launched.

Long ago it was said that the proper study of mankind is man. Man, however, exemplifies all degrees of existence

from the lowest animal up. To study man in general is to find abundant proofs for every opinion about life. The proper study of mankind is really *Man*—the Revelator, the Mirror in which our true attributes can be beheld.

RELIGION MUST BE THE CAUSE OF UNITY IN THE HUMAN WORLD

From Talk by Mr. Howard MacNutt at Boston.

THIS is the Cycle of Definition;—not only have the meanings of the prophecies, terms and symbols of the heavenly books become manifest, but now is the time of clear vision, real perception and accurate observation. A few years ago, standing in the Lick observatory upon the summit of Mt. Hamilton in California, looking out into the starry abysses, an astronomer said to me, "Tonight definition is perfect; all the constellations are visible." In this day of inner perception and spiritual vision, standing in the lofty height of the Universal Manifestation, Baha'o'llah, we behold the divine Manifestations as one in the heaven of the Will of God, each constellation clear, distinct and shining in its own time and place, but all coordinated in the oneness of an infinite perfection.

Baha'o'llah is the object-glass of our spiritual telescope; Abdul-Baha is the lens or eye-piece through whom when rightly focused we view not his personality, but the light of the Abha splendor streaming through him.

Religion then is the revealed will of God by the light of which the conscious eye of man is quickened into intuitive recognition of the divine plan and Covenant. The natal hunger of human consciousness proves this knowledge must be revealed. Therefore the Word is made flesh only in the human kingdom.

Religion has been considered as codes of philosophical explanation and theological interpretation. In reality these have been satanic fancies. The very antithesis of true religion, are therefore the cause of disunion and hatred. Still the fact of the Word proclaims "Religion

must be the cause of unity in the human world."

Each Manifestation has sounded the true diapason harmony of the inner and outer spheres. Mankind wanders away from the pitch, becomes dissonant, then another Manifestation sounds the original chord, summoning the world again to the true harmony.

This is the cycle of spiritual democracy. We are in the evolutionary times of transition from autocracy to democracy; from theocracy to individual responsibility of service and greater measure of judgment. It is the cycle of universal problems and universal solutions. The various systems of religious belief were not intended to unite before this day of God. Rivers mingle in their outlet with the ocean, but not in their courses. The barriers or watersheds are the concealed ordinances and ceremonials.

The materials for the divine temple of unity are now assembled. They cannot build themselves together into the plan of the Architect. The Architect himself does not build the structure. There must be a master builder who combines the materials in obedience to the Architect's intention. This master-builder is the Center of the Covenant through whom a creative cosmic constructive power is now manifesting itself. At the point of boiling, every atom of water is in intense agitation; then a new element, steam, appears. We are at the climax of ebullition.

Once I saw thousands of fishes stranded in pools upon the beach. They could not reach the ocean nor reach one another. I tried to help them, but not until the great ocean tide itself came in

were they blended with it and brought together in salvation and unity. This unity of man in the revealed will of God, is the bounty of God descending upon those who now see the sign of the

Son of Man in the heaven of religion, coming with his angels and servants to quicken conscious perception of the heavenly Covenant and its Center, Abdul-Baha.

THE EQUALITY OF MEN AND WOMEN

Resume of Address by Mr. Louis G. Gregory at Boston

THE Day of God is the day of freedom for all the varied elements of humanity. It accords with divine justice that each and all may develop their powers without hindrance from their fellows. Hand in hand with the oneness of humanity is the other principle, the equality of men and women. Humanity "cannot exist half-slave and half-free." Women must be free in order that men may be free. Considering the physical, mental and spiritual effects: thralldom rests as heavily upon the oppressor as upon the oppressed.

Are women inferior to men on the physical plane? This proposition cannot be scientifically proved. Instances are multiplied where women perform the tasks usually assigned to men with good results. In this great cycle the latent powers of women become more and more patent. It becomes apparent that any relative weakness on the part of women can be corrected by proper exercise and training. In the lower kingdoms, the female is often more active and powerful than the male. With the opportunities now afforded to women for physical culture, men who boast of physical prowess may look to their laurels.

Are the sexes intellectually equal? Although in past ages women who arose to places of commanding influence were rare and exceptional, yet a number of such cases can be cited to prove their inherent powers. In politics they have successfully ruled nations, inspiring their subjects to growth and freedom. Their contributions to literature, art and science have won fame and even in war time they have been forces to be reckoned with. Their right to vote

grows in public favor throughout the world. Here again any seeming inequality of the sexes yields to those opportunities for education which the new cycle brings.

On the spiritual plane the attainments of women cannot be questioned. The thing speaks for itself. In nearly all religions women are in the majority and be it said to their eternal honor, they do not exercise over men the tyranny of a majority. How noble is that modesty, how spiritual is that trait, by which they so often efface themselves and vote men into office!

Many great women have arisen in the world. Among the very greatest was Kurrat-ul-Ayn, who was a follower of the Bab and one of the nineteen Letters of the Living. Beautiful, witty, learned, she became, through divine power, a brilliant star of reality. She spread the light of God and wrought a marvel toward the emancipation of women. She sacrificed life and more than life, in the path of God. Traces of her glorious service may now be found in all parts of the world.

The greatest attribute of God is His justice. The Most Great Peace will be permanent because its basis is divine justice. The equality of men and women is a light of reality. The Bab, Baha'o'llah and Abdul-Baha, have in oneness proclaimed this principle. The thing is done which ought to be done. The light shines, though the darkness doth not understand. In the Kingdom of El-Abha, no differences are recognized. The purest heart is most acceptable to God, whether man or woman.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 10

The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

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CHAPTER VII

Love

UNITY is love. It cannot be established without love. Therefore try, as far as possible, to be filled with love. Love is perpetual life, the most perfect vitality. Consider how love has gathered us together from the East and the West! If there were no love between us our friendship would have been concluded with salutations, such as "Good morning" and "Good evening." Love draws us in friendship to the people of every race and religion. He is a Bahai, of the people of Baha, from whom we breathe the fragrance of this love again. . . . The highest love is independent of any personal advantages which we may draw from the love of the friend. If you love truly, your love for your friend will continue, even if he treats you ill. A man who really loves God, will love Him whether he be ill, or sad, or unfortunate. He does not love God because He has created him—his life may be full of disassociations and miseries. He does not love God because He has given him health or wealth, because these may disappear at any moment. He does not love Him because He has given him the strength of youth, because old age will surely come upon him. The reason for his love is not because he is grateful for certain mercies and benefits. No!

The lover of God desires and adores Him because He is perfection and because of His perfections. Love should be the very essence of love, and not dependent on outward manifestations.

A moth loves the light, though his wings are burnt. Though his wings are singed, he throws himself against the flame. He does not love the light because it has conferred some benefit upon him. Therefore he hovers round the light, though he sacrifices his wings.

This is the highest degree of love. Without this abandonment, this ecstasy, love is imperfect.

The lover of God loves Him for Himself, not for his own sake.

(Abdul-Baha: Quoted from *Fortnightly Review*; June, 1911.)

When the fire of love is become ablaze, the harvest of reason will be wholly consumed.

(Baha'o'llah: *Seven Valleys*, p. 11.)

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the

nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord among men, they have sacrificed their lives. How many persecutions have they suffered so that they might bring into a state of harmony those contending nations and religions, so that they might create peace and consolation among these various peoples of the earth.

(Abdul-Baha: *Star of the West*; Vol. 3, No. 17, p. 6.)

The body-politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case and then prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body-politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body-politic today. Without these no progress or prosperity can be attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God, in this day, for that purpose. This is an exigency of the times, and the divine remedy has been provided. For the spiritual teachings of the re-

ligion of God can alone create this love, unity and accord in human hearts. . . .

(Abdul-Baha: *Star of the West*; Vol. 3, No. 10, p. 14.)

Although the body-politic is one family, yet because of the lack of symmetry some members are comfortable and some are in the utmost misery; some members are satisfied and some are hungry; some are clothed with the most costly garments while some families are in need of food and shelter. Why? Because this family has not that reciprocity and symmetry needed. This household is not well arranged. . . . Is it possible for a member of a family to be subjected to the utmost of misery and abject poverty, and for the rest of the family to be comfortable? It is impossible, unless the rest of the family be without feeling, having become spiritually atrophied, inhospitable, unkind. . . .

The purport is this, that as we are all inhabitants of the same earth, in reality we are one family, and each one of us is a member of that family. Therefore we must all live in the utmost of happiness and comfort under a just rule and regulation in accordance with the laws of God, because this life is fleeting, and if man looks after himself only, he is no better than the animal, for the animal alone is to that degree egotistic. On the contrary man should be willing to accept hardships for himself in order that others may be happy. . . . This is characteristic of man, this is becoming to man. . . . Such a man is the honor of the world of humanity; such a man is the glory of the world of mankind; such a man is he who wins eternal bliss; such a man is nearer the threshold of God; such a man is the very manifestation of eternal happiness. . . .

(Words of Abdul-Baha: Address given at Montreal, Canada, September 3, 1912.)

The most glorious attainment is the understanding of this great saying: All beings are the fruits of one tree, the leaves of one branch, the drops of one sea. Honor is for him who loveth men, not for him who loveth his own.

(Baha'o'llah.)

O thou daughter of the Kingdom! The Lord of the Kingdom and the Sun of Truth hath sent forth a splendor and effulgence upon the world and the universe. All the contingent things found life and existence from the rays of that effulgence, entered and became manifest in the arena of being. Therefore all the objective phenomena are as surfaces of mirrors upon which the Sun of Truth hath cast the rays of the outpouring of bounty. All these surfaces (different stages of life) are mirrors reflecting the rays of the Sun of Truth. The outpouring is the One outpouring and the effulgence is the One effulgence. These complex and diversified mirrors are different from one another. Some of them are in a state of the utmost purity and clearness, reflecting the rays of the Sun of Truth, and the effulgence of the Luminary is manifest and visible in them. On the other hand there are mirrors full of dust and therefore dark; consequently, they are deprived and bereft of any radiation.

The believers of God are the translucent mirrors who, with the utmost purity and clearness, are reflecting the rays of the Orb of regions. Other communities are being darkened and bedimmed like unto stone and adamant. This condition is especially true of the people of hostility, animosity, oppression and tyranny, and the fanatical ones, who, on account of the accumulation of dust (prejudice) have become like unto the black stone, into which the rays of the sun do not penetrate and from which no light radiates.

Now we must not consider nor recognize these mirrors, which are deprived of every gift, as strangers and foreign-

ers, neither should we speak of nor know them as enemies or savages; nay rather, must we recognize them as the members of our body, showing them love and affection; not as strangers, but as associates; not as foreigners, but as friends. One must become engaged in their training and education, sympathize with and show pity to them and lead them into the heavenly characteristics, in order that the accumulated dust may disappear from the surfaces of those mirrors and the shining rays of the Sun of Truth radiate from them.

O thou daughter of the Kingdom! Be ye not a stranger to anyone, even if he be the lowest of savages on the face of the earth and knows nothing of God, or even if he be an enemy. Desire ye his association, aspire ye for his freedom and long ye for his perfection, in order that hatred and dissension, animosity and oppression, cruelty and tyranny, brutality and falsehood, pride and transgression may be removed from among mankind, the universe become the Paradise of Abha, the world be transformed into the Kingdom of Heaven, the human race become angels and the individuals of the world of humanity become the manifestors of the favors of the glorious Lord. This is the perfection of the human world. This is the divine guidance of the Almighty.

O thou daughter of the Kingdom! Display ye the utmost charity toward the poor, the orphans and the helpless ones of all communities and nations, and have ye for them exceeding consideration. Serve ye them like unto the real servants. Know ye them as excellent persons and count yourselves day and night the thralls of mankind.

(Abdul-Baha.)

O Son of Man! In My ancient entity and in My eternal being was I hidden. I knew my love in thee, therefore I created thee; upon thee I laid My image, and to thee revealed My beauty.

O Son of Man! I loved thy creation,
therefore I created thee. . . .

(From *Hidden Words*.)

—

We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or non-existence. Love is the conscious bestowal of God,—the bond of affiliation in all phenomena. We will first consider the proof of this through sense-perception: As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between the atoms of these composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant. Therefore in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship, and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

Finally we come to the kingdom of man. As this is the superior kingdom, the light of love is more resplendent. In man we find the power of attraction

among the elements which compose his material body, plus the attraction which produces cellular admixture or power augmentative, plus the attraction which characterizes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity, the greatest king and sovereign is Love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.

This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the holy books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete.

But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards. Real love is the love which exists between God and His servants,—the love which binds together holy souls. This is the love of the spiritual world, not the love of the physical bodies and organisms. For example, consider and observe how the bestowals of God successively descend upon mankind; how the divine effulgences ever shine upon the human world! There can be no doubt that these bestowals, these bounties, these effulgences emanate from love. Unless love be the divine motive, it would be impossible for the heart of man to attain or receive them. Unless love exists the divine blessing could not descend upon any object or thing. Unless there be love the recipient of divine effulgence could not radiate and reflect that effulgence upon other objects. If we are of those who perceive we realize that the bounties of

God manifest themselves continuously, even as the rays of the sun unceasingly emanate from the solar center. The phenomenal world through the resplendent effulgence of the sun is radiant and bright. In the same way the realm of hearts and spirits is illumined and resuscitated through the shining rays of the Sun of Reality and the bounties of the love of God. Thereby the world of existence, the kingdom of hearts and spirits, is ever quickened into life. Were it not for the love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting bestowal.

Consider to what extent the love of God makes itself manifest. Among the signs of His love which appear in the world are the dawning-points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the cross. To enable human souls to attain the supreme degree of advancement they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed love for the world of humanity surely he would not have welcomed the cross. He was crucified for the love of mankind. Consider the infinite degree of that love! Without love for humanity John the Baptist would not have offered his life. It has been likewise with all the prophets and holy souls. If His Holiness the Bab had not manifested love for mankind surely he would not have offered his breast for a thousand bullets. If His Holiness Baha'ollah had not been aflame with love for humanity, he would not have willingly accepted forty years imprisonment.

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the divine Manifestations suffered, of-

fered their lives and blood, sacrificed their existence, comfort and all they possessed for mankind. Therefore consider how much they love! Were it not for their illumination human souls would not be radiant. How effective is their love! This is a sign of the love of God; a ray of the Sun of Reality. . . .

Consider then what the love of God means. Were it not for the love of God all the spirits would be inanimate. The meaning of this is not physical death; nay rather it is that condition concerning which His Holiness Christ declared "Let the dead bury their dead; for that which is born of the flesh is flesh and that which is born of spirit is spirit." Were it not for the love of God the hearts would not be illumined. Were it not for the love of God the pathway of the Kingdom would not be opened. Were it not for the love of God the holy books would not have been revealed. Were it not for the love of God the divine prophets would not have been sent to the world. The foundation of all these bestowals is the love of God. Therefore in the human world there is no greater power than the love of God.

(Abdul-Baha: *Star of the West*; Vol. 3, No. 16, p. 6.)

. . . Love is greater than peace, for peace is founded upon love. Love is the objective point of peace; peace is an outcome of love. Until love obtains, peace cannot be; but you may have peace without love. The love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man.

(Abdul-Baha: *Star of the West*; Vol. 3, No. 10, p. 28.)

O thou who art attracted by the fragrances of God! Know thou assuredly that—

Love is the mystery of divine revelation;

Love is the effulgent manifestation;
 Love is the spiritual fulfillment;
 Love is the light of the Kingdom;
 Love is the breath of the Holy Spirit
 inspired into the human spirit;

Love is the cause of the Manifestation
 of the Truth (God) in the phenomenal
 world;

Love is the necessary tie proceeding
 from the realities of things through di-
 vine creation;

Love is the means of the most great
 happiness in both the material and spir-
 itual worlds;

Love is a light of guidance in the dark
 night;

Love is the bond between the Creator
 and the creature in the inner world;

Love is the cause of development to
 every enlightened man;

Love is the greatest law in this vast
 universe of God;

Love is the one law which causes and
 controls order among the existing atoms;

Love is the universal magnetic power
 between the planets and the stars shin-
 ing in the lofty firmament;

Love is the cause of unfoldment, to a
 searching mind, of the secrets deposited
 in the universe by the Infinite;

Love is the spirit of life in the bounti-
 ful body of the world;

Love is the cause of the civilization of
 nations in this mortal world;

Love is the highest honor to every
 righteous nation.

The people who are confirmed therein
 are indeed glorified by the Supreme Con-
 course, the angels of heaven and the
 dwellers in the Kingdom of El-Abha.
 But, if the hearts of the people become
 void of the divine grace—the *love of
 God*—they wander in the desert of ig-
 norance, descend to the depths of ruin
 and fall to the abyss of despair where
 there is no refuge. They are like in-
 sects living on the lowest plane.

This is the path of El-Baha.

This is the religion of El-Baha.

This is the law of El-Baha.

He who has not this has no portion
 with El-Baha.

(*Tablets of Abdul-Baha*; Vol. 3, p. 325.)

The cause of the creation of the con-
 tingent world was love. As it is men-
 tioned in the well known tradition
 which says, "I was a hidden treasure
 and I wished that I should be known;
 so I created the creation that I should
 be known;" therefore it is necessary
 that all should unite in the religion of
 the love of God, in such a way that not
 the slightest breeze of difference among
 the friends and companions should blow.
 All, fixing their gaze upon love, should
 move in perfect union so that no differ-
 ence among any of them could be ob-
 served. In good and evil, in gain and
 loss, in adversity and prosperity, all
 should partake. . . .

(Baha'o'llah.)

Abdul-Baha said there are five kinds
 of love:

First: The love of His own perfec-
 tions which caused God to create that
 His beauty might be made manifest and
 appreciated.

Second: The love between sanctified
 souls for the attributes of the divine
 which they see reflected in one another.

Third: God's love to man individu-
 ally that is gained according to the
 measure in which a man turns to God.

Fourth: Man's love for God, the
 Creator. This is the cause of his life,
 progress and happiness.

Fifth: The love of self, which if
 directed to the ego will deprive man of
 all true development, but if the love of
 self is a realization that one is a crea-
 ture of God and must therefore attain
 to the station appointed for him, this
 love will be an uplifting one.

(*A Brief Account of My Visit to Acca*;
 p. 38.)

Among the human race, the bonds of, and means for, love are numerous, for man cannot live without it; nay rather, human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional upon amity and love and the greatest honor and pleasure in the human world is love; but the ways and means are different. Sometimes the cause of love is simply relationship and kinship: and sometimes it is a racial bond, patriotism, political affairs, etc. But, through all these various bonds and means it is impossible to obtain a real and pure love: it is rather superficial and temporary. Such love may easily be changed into enmity and rancor, for it is affected by the slightest manifestation of hostility; whereas a true and ideal love is faith and assurance. Those who believe in God and are confident in His word shall enter the Kingdom, and the essential oneness appear from among them to such an extent that all become the drops of one ocean, the rays of one sun, the fishes of one sea, the trees of one garden, the birds of one orchard, the candles of one assembly and the stars of the same heaven. Such love is real; there is no interruption for this connection, nor any separation for this union. This foundation shall never be destroyed, for it is eternal. Hence it is established that the love which exists among the beloved of God is everlasting for it is a divine bounty, a godly appearance, a melody of the Kingdom and a heavenly cohesion. In the Koran it is said: "They love Him and He loves them"—i. e., the bounty of love is one of the divine bounties which comes to man from God, just as the sun sends its rays to the mirrors and thereby the mirrors are illumined: this effulgence and splendor are from the bounty of the sun. Therefore, this love which is among the beloved is a divine bounty, a godly splendor, an

eternal manifestation and the power of divinity: it is perpetual.

(Abdul-Baha: *Bahai News*, No. 8, p. 5.)

That which is most delicious in the world of existence is love. The air of itself is not delicious, neither is water, nor in short, all the elements; but when coupled with love they are most delicious. Love is the best condiment. When love exists in the heart the slightest gesture proves welcome. When love exists in the heart, even if it be a blow it is delicious.

For instance: the food on this table is nothing, indeed very simple; yet because it is prompted by love it is delicious.

The Lord's Supper of Christ was indeed a very common thing, but because there was excessive love among the individual members who convened there, that table surpassed the royal tables and it was established as the Lord's Supper. Even now, at this time, it is known as such. This was due to the love which existed between Jesus Christ and the disciples.

. . . . The protestant missionaries were amazed at our love, and they were greatly disturbed and grieved exceedingly over it. They wonder what has cemented the Americans and Persians! . . . They do not know that the factor is the love of God and that it has united us.

The disciples of Christ represented many different nations and climes. One was a Hebrew; another a Syrian and another a Roman. How God, through His love, cemented their hearts! Even so it is now! It is the love of God which has connected us, so that in the utmost love do we assemble and are gathered together here.

The means for friendliness are multitudinous.

There is the family bond which is the cause of love. There is the patriotic

(Continued on page 134)

STAR OF THE WEST

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Honorary Member—MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Ezzat 1, 73 (September 8, 1917)

No. 10

Bahai Temple Unity Convention

Held at Hotel Brunswick, Boston, Massachusetts
April 30th-May 2nd, 1917

BY ALBERT H. HALL

Mr. Alfred E. Lunt was elected temporary chairman, and Mr. Harlan F. Ober, temporary secretary of the convention.

The following committees were appointed by the chair:

Credentials.

Mr. C. Mason Remey
Mrs. T. C. Rice-Wray
Mrs. Marion N. Potter

Permanent Organization.

Mrs. Claudia S. Coles
Mr. Hooper Harris
Dr. F. W. D'Evelyn

Auditing Committee.

Mr. Roy C. Wilhelm
Mr. Edward D. Struven
Mr. Willard Ashton

Mrs. Corinne True made her report as financial secretary, in epitome as follows:

Total contribution to Mashrak-el-Azkar fund, received from April 1,
1916, to March 31, 1917.....\$15,629.04
Total amount of deposits in Mashrak-el-Azkar fund.....\$29,320.67

This includes part of the money paid in on pledges, part of which is still with
pledge committee and will be reported later at this convention.

Mr. Albert H. Hall submitted his report as treasurer in epitome as follows:

Balance Mashrak-el-Azkar fund in Northern Trust Company, April 1, 1916.....	\$13,496.62
Receipts in contributions from April 1, 1916, to March 31, 1917	15,629.04
Less exchange and plus interest.....	195.01
<hr/>	
Total receipts from contributions to March 31, 1917, plus interest and less exchange.....	\$29,320.67
<i>Disbursements for the year:</i>	
Taxes and assessments, including total cost of improving, paving and future maintenance of Sheridan Road...\$	4,388.15
<i>General Expense:</i>	
Congress 1916	\$390.42
Publicity and library expense.....	243.22
Legal expense	75.00
Fencing	3.85
Office expense	134.37
<hr/>	
Total general expense.....	846.86
<hr/>	
Grand Total expense.....	5,235.01

Balance on hand with Northern Trust Company to credit Bahai Temple Unity, March 31, 1917.....\$24,085.66

On report of the committee on permanent organization, Mr. Alfred E. Lunt was made permanent chairman and Louis G. Gregory permanent secretary, with power to name an assistant, and all matters passed upon by the temporary organization were ratified and confirmed.

The chair appointed as a committee on resolutions,
 Mr. Albert H. Hall Mr. Joseph H. Hannen Mr. W. S. Maxwell

The committee on credentials reported the following delegates and alternates of the Unity entitled to seats in the convention:

	<i>Delegate.</i>	<i>Alternate.</i>
Atlantic City, N. J.....	Elizabeth B. Nourse	
Augusta, Ga.	Joseph H. Hannen	
Baltimore, Md.	Mrs. E. V. Beecher	Mrs. E. K. Mann
Benton Siding, Canada.....	Alfred E. Lunt	Grace Ober
Berkeley, Calif.	Ella G. Cooper	Mrs. H. E. Hoagg
Beverly-Salem, Mass.....	Clarence H. Lunt	Edw. D. Struven
Boston, Mass.....	W. H. Randall	A. W. Randall
Brooklyn, N. Y.....	Frank E. Osborne	Bertha Herklotz
Buffalo, N. Y.....	Mrs. J. H. Mills	
Cambridge, Mass.....	M. A. Doer	A. A. Hathaway
Chicago, Ill.....	Major Honore J. Jaxon	Luella Kirchner
	Dr. Zia M. Bagdadi	Jennie Johnson

	Delegate	Alternate
Cincinnati, Ohio.....	Annie L. Parmerton	Josephine Vogler
Cleveland, Ohio.....	Marion N. Potter	Millie S. Kibby
Denver, Colo.	Angela Lynch	Edna McKinney
Detroit, Mich.	Mrs. T. C. Rice-Wray	Catherine Page
Douglas, Ariz.	Mrs. J. H. Steverson	
Dublin, N. H.	Frank A. Chant	Leona St. C. Barnitz
Eliot, Maine.....	Kate C. Ives	
Fruitport, Mich.	Corinne True	
Geyersville, Calif.	Dr. F. W. D'Evelyn	
Glenolden, Pa.	Claudia S. Coles	Edna McKinney
Grand Rapids, Mich.....	Dr. Zia M. Bagdadi	
Honolulu, H.	C. Mason Remy	Elizabeth Muther
Hot Springs, Ark.....	Elizabeth Diggett	
Ithaca, N. Y.	Josephine C. DeLagnel	
Jersey City, N. J.....	Roy C. Wilhelm	
Kenosha, Wis.	Alfred E. Lunt	Walter Bohanan
Los Angeles, Calif.....	Helen S. Goodall	
Minneapolis, Minn.....	Albert H. Hall	Constance Hedges
Montclair, N. J.....	Charles H. Edsall	Harlan F. Ober
Montreal, Canada.....	W. S. Maxwell	Elizabeth Cowles
Muskegon, Mich.	Ida Slater	
Newark, N. J.	Lulu M. Ackerman	Jeanette Nietman
New Haven, Conn.....	Emma J. Thompson	Mildred G. Thompson
New York City, N. Y.....	Hooper Harris	Roy C. Wilhelm
	Mrs. A. I. Breed	Laura Platt
Oswego, N. Y.	Mary M. Young	Grace Ober
Peoria, Ill.	Elizabeth Diggett	
Philadelphia, Pa.	Jessie E. Revell	Edna McKinney
Pittsburgh, Pa.	Martha L. Root	David Goldner
Portland, Ore.	Ella G. Cooper	Juliet Addison
Racine, Wis.	Andrew J. Nelson	Fred J. Peterson
Riverton, N. J.	Will K. Bowen	Elizabeth Bowen
Sandusky, Ohio.....	Cora E. Renner	C. Mason Remy
San Diego, Calif.....	Helen S. Goodall	
San Francisco, Calif.....	Mrs. H. E. Hoagg	Ella G. Cooper
Santa Cruz, Calif.....	Dr. F. W. D'Evelyn	Ella G. Cooper
Santa Paula, Calif.....	Dr. F. W. D'Evelyn	
Schenectady, N. Y.....	A. B. McDaniel	Rhoda Nichols
Seattle, Wash.	Mabel Geary	Charlotte J. Gillen
Spokane, Wash.	Helen S. Goodall	Ella G. Cooper
Springfield, Mass.	Olive E. Balhegean	
St. John, N. B.	Henry S. Culver	Mary D. Culver
St. Louis, Mo.	Mrs. Chas. H. Greenleaf	Ella G. Cooper
Washington, D. C.....	Joseph H. Hannen	Louis G. Gregory
	Mrs. C. E. Dixon	Mrs. M. C. Hotchkiss
Worcester, Mass.	Howard Struven	Helen C. Greene

M. Eshte'al-Ebn Kalanter, being present, was duly made a delegate from Persia.

The convention continued the call of the assemblies which was responded to by the delegates or alternates, giving reports in detail of the work and progress of the Cause in their respective assemblies and vicinities.

On motion of Mr. Hannen, the convention unanimously adopted resolutions expressing the appreciation of the Unity of the life, character and work of Dr. Zamenhof, the author of Esperanto, and its sympathy with Esperantists throughout the world in the loss sustained in his recent death, and directing copy of the resolution to be sent to his widow, family and the Esperanto Association of North America and the other Esperanto associations of the world.

The secretary of the Unity reported that two-thirds of the assemblies had voted in favor of the amendments to the constitution. The chair thereupon declared that the two-thirds assent required by the constitution in favor of the amendment had been voted; that the amendments had been carried and adopted and had become a part of the constitution of the Unity.

The secretary of the Unity was directed to prepare a copy of the constitution, including all amendments thereto, to date, and to publish the same, if feasible, or to furnish each assembly and members of the executive board and interested persons with copies.

The following resolutions were adopted:

I. Resolved, That every Bahai assembly now a member of this Unity be required, within ninety days, to file a certificate of registration with the secretary of the Unity, in the following form substantially:

.....assembly does hereby register as a member of the Bahai Temple Unity of Illinois, and does hereby designate..... as duly elected delegate to represent said assembly during the year.

(Signed).....
Secretary.

II. Resolved, That any Bahai assembly, now a member of Bahai Temple Unity, which shall not within said period, file a certificate of registration (that is, within ninety days as above provided) shall be deemed to have abandoned its membership in Bahai Temple Unity, and that the secretary of the Unity shall forthwith send written notice to each and every Bahai assembly now a member of this Unity of the provisions of this resolution.

The following by-laws were unanimously adopted:

Any Bahai assembly may become a member of this Unity in the following manner:

1. It shall duly authorize, at a regular meeting thereof, an application in substantially the following form:

The Bahai assembly of..... hereby certifies that, at a regular meeting thereof, it was resolved to become a member of the Bahai Temple Unity, a corporation of Illinois, under and in accordance with its constitution and by-laws.

The delegate who is hereby authorized to represent this assembly, in accordance with the constitution and by-laws of the Unity, until further notice is sent or given.

Name
Address
By.....
Secretary.

The application shall be sent to the secretary of the Unity and shall be presented by the secretary to the executive board for investigation and verification of the facts stated in the application. The executive board shall be entitled to ask for and to obtain any further information which it may desire, and may advise the applying assembly of its apparent acceptance, subject to final approval by the convention; but, in case of becoming convinced that, in the interest of the Bahai movement, the acceptance of such assembly is inadvisable, the executive board shall notify the applying assem-

bly of its intention to so report to the coming convention. The question of the acceptance or rejection of the application shall be decided by the convention in its consideration of the report of its regularly constituted committee on credentials.

II. Any assembly, a regularly enrolled member of this Unity, which shall fail to elect a delegate to represent it in accordance with the constitution and by-laws of the Unity for a period of two years, shall be deemed to have abandoned its membership in the Unity, provided that any such assembly may revive its membership by making application for membership in accordance with the provisions of these by-laws.

III. These by-laws may be amended by the Unity at any annual or special meeting, by resolution adopted by three-fourths of the votes cast at such meeting, provided, that notice that an amendment will be proposed, stating the general scope of the amendment, shall be sent by mail by the secretary to each of the assemblies of this Unity thirty days before the meeting at which such amendment is proposed to be submitted.

IV. All notices required by these by-laws to be given in pursuance of any provisions thereof shall be considered duly given, when mailed by the secretary to the secretaries of the assemblies of this Unity, at such address as may appear from the records of the secretary, or if no such address appear, to the address believed by the secretary to be the address of any member of said assembly.

V. These by-laws shall go into effect from and after their enactment.

The convention, by resolution, supplemented by addresses of members expressed its appreciation of the work of the STAR OF THE WEST and directed that the secretary, in the first communication sent out to the membership, request therein all friends to subscribe for addi-

tional copies of the STAR OF THE WEST and that each assembly be requested to subscribe for from five to twenty copies additional for monthly distribution as a teaching agency.

The auditing committee made its report, approving the accounts of the financial secretary and treasurer; the reports were accepted and directed placed on file.

By resolution, Dr. Zia M. Bagdadi and M. Eshte'al-Ebn Kalanter were requested to translate from the Persian the instructions of Abdul-Baha, with reference to the conduct and procedure of assemblies and to furnish the secretary with a copy of such resolution and that the same be incorporated into the minutes of this meeting, and a copy sent to the secretary of each assembly of the Unity.

The committee on publication was directed to furnish to all encyclopedias accurate information concerning the Bahai movement.

It was resolved—"The Unity recommends the early publication, in standard form, of all the tablets of Baha'ollah thus far translated into English, excepting *Kitab-el-Akdas* and the *Book of Ighan*, with the approval of the Publication Board, contemplating a standard form in uniformity with future publications of Abdul-Baha."

On motion, Mr. Roy C. Wilhelm and Miss Mary Lesch were appointed a special committee to co-ordinate and secure the co-operation of Bahai Temple Unity with the Bahai Publishing Society, and all other Bahai agencies that will assist in the publication work.

It was resolved—"This Unity recommends the hearty co-operation in the plan of teaching and spreading teachings in North America as communicated to us in the five tablets of Abdul-Baha; that we recognize the persons addressed in each of these five geographical divisions as persons best fitted to initiate the work therein, and direct the executive

board of this Unity to co-operate and co-ordinate the energies of this Unity with the persons so indicated."

The chairman was authorized to appoint a committee with Mr. Gregory as chairman to prepare a condensed statement of the proceedings and resolutions of the annual conventions of 1915, 1916 and 1917, to be published in the STAR OF THE WEST, and to contract with the STAR OF THE WEST for such publication, and that the original complete stenographic transcript of the 1917 convention be preserved with the secretary.

The convention expressed its appreciation and thanks to the Boston assembly, the host of this convention, for courteous and loving hospitality.

It was resolved—"That it be the future policy of this Unity, that one person shall represent but one assembly in the annual convention of this Unity, and that the assemblies in selecting proxies give them power of substitution to that end."

The convention proceeded by ballot to the election of an executive board for the ensuing year. The following were duly elected by the vote indicated:

Mr. Albert H. Hall.....50 votes
 Mrs. Corinne True.....49 votes
 Mr. Alfred E. Lunt.....49 votes
 Mr. William H. Randall.....49 votes

Mr. Roy C. Wilhelm.....44 votes
 Mrs. A. S. Parsons.....43 votes
 Mrs. H. Emogene Hoagg.....39 votes
 M. Eshte'al-Ebn Kalanter.....38 votes
 Mr. Harlan F. Ober.....32 votes

It was resolved—"That the chair appoint a committee of nine to collect material into definite form, including tablets and Bahai teachings for children of all degrees of unfoldment, and to consider and act upon the best means of bringing this material to the attention of all."

It was resolved—"That this Unity communicate directly with Abdul-Baha, if possible between now and November 12, 1917, and request his directions as to the immediate beginning of the laying of the foundation of the Mashrak-el-Azkar, and upon his permission thereto, that such foundation be forthwith laid."

The report of Frank E. Osborne concerning the Bahai calendar was accepted and referred to the publication committee for action.

It was resolved—"This Unity and convention do now adjourn to meet in the city of Chicago, in the state of Illinois, at a special annual meeting of this Unity, called by the executive board for the 17th day of June, 1917."

ALFRED E. LUNT, Chairman.
 (Attest): LOUIS G. GREGORY, Secretary.

Committee to Examine Manuscripts of Books and Pamphlets Composed by Bahais

August 10, 1917.

STAR OF THE WEST:

Will you kindly publish in the earliest number of the STAR available the following notice?

"The Publications Committee, authorized by the recent convention of the Bahai Temple Unity of Boston, has been appointed and is comprised as follows:

"Chairman, Miss Jean Masson, 1055 Buena Ave., Chicago, Ill.; Mr. Horace Holley, New York City; Mr. Harlan F. Ober, 10 Dana St., Cambridge.

"The tablet from Abdul-Baha upon which the authorization of the Publications Committee was made is as follows:

To Mr. Roy C. Wilhelm—Upon him be greeting and praise!

Concerning the publications of books and pamphlets: The books of Mirza Abul Fazl, the books and pamphlets of Mr. Remey, likewise the instructive books and pamphlets written by some of the friends, also the translations of the *Book of Ighan*, *Tarazat*, *Tajalleyat*, *Ishrakat*, the

Words, the Glad-Tidings, the Hidden Words, the Seven Valleys, and other translated and published works of the Blessed Perfection—likewise the new leaflet written by his honor, Mr. Remy, giving the twelve principles of the Cause—print, publish and circulate these books and pamphlets whenever necessary. But other books and pamphlets and those newly written or composed *by the friends* must be carefully read and thoroughly examined by a committee of the blessed believers *in the annual Convention of the Mashrak-el-Azkar*. If, in accord-

ance with the majority of votes they deem these publications advisable, they may print and circulate them; otherwise they may wait until the way is opened and they may forward them to the Holy Land for correction.

“All manuscripts or writings coming within the scope of the tablet should be sent to the chairman, Miss Masson, and will receive early and thorough consideration.”

Faithfully yours in His Name,

Alfred E. Lunt.

The Divine Art of Living—Chapter VII

(Continued from page 127)

bond which is a basis for love. There is the racial cause which is a source of love. There is the political one which is the cause of love and unity. Partnership in business is one sort of connection.

But there is no bond like the love of God, for the love of God is the bond eternal, and outside of it there are only temporary ones.

The love of God is that peculiar bond which is not subject to corruption; whereas, other bonds, other loves, are subject to instantaneous corruptive changes. For the least cause such another love might be changed into hate. It owes its origin to a cause; when the cause is removed, the effect will likewise disappear.

But the love of God is not dependent upon material causes. For example, our assemblage here is absolutely free from any of the petty causes.

(Abdul-Baha: *A Heavenly Feast*; p. 30.)

There are two kinds of love, one universal and one individual. You must love humanity in order to uplift and help humanity. Even if they kill you, you must love them. Individual love cannot be forced and you are not called upon to love everybody personally, but if they are in your lives see to it that they are

means of your development and that you are means of their development through your universal love for them.

(Abdul-Baha: *Unity Through Love*; p. 26.)

Question: “How can one love another whose personality is unpleasant?”

Answer: “We are creatures of the same God. We must therefore love all as children of God even though they are doing us harm. Christ loved his persecutors. It is possible for us to attain to that love. God manifested his love by creating man in His own image. Man must manifest his love by developing himself and others more and more in the image of God. The true fruit of man is, therefore, love. The purpose of a tree is to produce fruit. Man is like a tree; his fruit should be love.”

(Abdul-Baha: *Unity Through Love*; p. 27.)

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

(Jesus the Christ.)

I met a man this morning who belongs to a sect of Buddhists and I said

to him, "What is your message?" He replied, "I'Amour—Love!" I said, "Yes but what beside that?" He repeated, "Love, that is all, that is the only message."

But the word love is not a message; the word love indicates an infinite thing and how shall we bring an infinite thing into relation with humanity which is finite?

There are in reality many kinds of love, and each in itself is infinite and finite. There is the love of country, or the patriotic love, there is the family love, there is the love of friendship, the love of man and woman—each one is finite and limited. There is only one love which is unlimited and divine, and that is the love which comes with the breath of the Holy Spirit—the love of God—which breaks all barriers and sweeps all before it.

Animals are completely subject to nature, they are its slaves. They live and die in the places in which they are born, they are the victims of storm and flood, they are hemmed in by desert, forest, by the great rivers and the sea.

But man has conquered nature and is free. He is no longer the slave of the physical world, he dominates it and is free. He compels the physical world to do his will. He crosses wide spaces, sails over the ocean, and is beginning to fly through the air. He is in all things a freed being, and can give his commands to that nature in the midst of which he was born.

So man, who is freed from material things and dominates nature, should learn to render his love also unlimited and divine. He should open his soul to the breeze of God that it may blow through him and break down all barriers.

So, if you love, endeavor to love divinely. If you love your country, love it not with the narrow feeling that it must be loved because it is yours alone, but with the greater consciousness that your home is a part of the universe. If

you love brother or comrade or wife, love each one as a part of God, and not the narrow sense of possession which renders the love selfish and exclusive. Then the breeze of God blowing constantly through your love will purify it and make it divine so that the breath of the Holy Spirit will enter into your being and unite you to God.

But do not seek the honors and loves of this world, seek rather God and His love, and then the honors and loves which belong to Him will be yours. All the glory of the heavens is His, all the beauty of the flowers, the scent of the roses and the colors of the sunset. But more than this the beauty of the soul is His, so that when you look long upon His beauty, it takes many forms and re-appears in your consciousness in many figures. But all other beauty fades and disappears, all other honor but His becomes insignificant, all other love but His is undesirable.

(Abdul-Baha: *Star of the West*; Vol. 2, No. 14, p. 5.)

. . . The object of the dawn of the Morn of Guidance and the effulgence of the Sun of Reality have been no other than the inculcation of the utmost love among the children of men and perfect good-fellowship between the individuals of mankind. Therefore, in the beginning the foundation of this love and unity must be laid among the believers of God, and then permeate through the nations of the world. Therefore as much as you can be ye kind towards one another, and likewise to others. The first melody of the Kingdom is the song of the love of God, and the love of God is realized in the universal love of all humanity. . . .

(Abdul-Baha: *Diary of Mirza Ahmad Sohrab*, August 20, 1914.)

The world is black; the divine bestowal is radiant. This blackness must

be changed into light, and this narrow, dark sphere must be transformed into a vast, illimitable universe of illumination. The body of the world is like a corpse; it must be resuscitated. It is withered; it must be made fresh and blooming. It is extinct; it must be enkindled. It is the arena for the expression of animosity; it must be made the dawning-place of love and good-fellowship. It is the place of origin for the emanation of contention; we must make it the axis around which revolves unity. It is the expression of the baser qualities which lead to eternal disgrace; we must make it the rising-point of the refulgent rays of the everlasting glory. The strangers must be instructed in the lesson of neighborliness; and the heedless made aware; the enemies must be loved, and the hateful ones be shown kindness. We must become flaming torches and the burning fire of God. We must move this world and illumine this dark globe. All this depends upon the effort of the friends and the sacrifice of the beloved ones.

(Abdul-Baha: Dairy of Mirza Ahmad Sohrab, August 26, 1913.)

. . . . Radiate the light of the love of God to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity. Know all mankind of all nations, sects and tribes as your kith and kin. Consider not their deeds, but only God. Seek your reward from Him and not from them. Know the aged of all nations as your fathers, the youths as your brothers and the children as your own. No matter what lack of courtesy or what severe persecution or stern expressions of hate and unfathomable enmity you receive, you must have no excuse like the following: "So and so has spoken unkindly about me." "So and so has not done me justice,"—nay, rather you must have no excuse but live according to the divine teachings,

whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receives you or casts you out, so that perchance you may be assisted in hoisting the standard of peace and pitching the tabernacle of oneness and solidarity of the world of humanity—so that this temporal life may ultimate in the Life Everlasting, and this darkness of ignorance which has pervaded the whole world may be converted into the illumination of guidance.

(Abdul-Baha: *Star of the West*, Vol. 5, No. 8, p. 130.)

This is one of the wonders of this age, that an oriental and an occidental can meet each other on a common ground. Although there exists among them no racial, no patriotic, or political relations, yet they love each other as though they belonged to the same race. This is spiritual relationship. Often two brothers, reared in the same family, are antagonistic toward each other, but you two who are remote from each other, are in reality as brother and sister. Happy are you because you have drunk from this spiritual fountain and attained to the reality of existence.

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, August 6, 1913.)

. . . . The test of the truth (of God) lies in the influence the conception has on our lives. If it makes us kind and loving in our relationship with our fellowman, we know it is a true one. In other words it must produce in our hearts a love of God which must be transmitted into love for man.

(Abdul-Baha: Notes of Aline Shane Devin, Acca, about 1900.)

(Chapt. VII to be continued)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Masheyat 1, 73 (September 27, 1917)

No. 11

The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

(Chapter I appeared in issue No. 16, Chapter II in No. 18, Vol. VII; Chapter III appeared in issue No. 2, Chapter IV in No. 4, Chapter V in No. 6, Chapter VI in No. 8, and first portion of Chapter VII in No. 10, Vol. VIII.)

CHAPTER VII—Continued

Love

WHEN a man turns his face to God he finds sunshine everywhere. All men are his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries. Do not look at them as though you suspected them of being evil-doers, thieves and boors, or that you think it necessary to be very careful, not to expose yourself to the risk of making acquaintance with such, possibly, undesirable people.

I ask you not to think only of yourselves. Be kind to the strangers, whether they come from Turkey, Japan, Persia, Russia, China or any other country in the world.

Help to make them feel at home; find out where they are staying, ask if you may render them any service; try to make their lives a little happier.

In this way, even if, sometimes, what you first suspected should be true, still go out of your way to be kind to them—this kindness will help them to become better.

After all, why should any foreign people be treated as strangers? . . . Do not be content with showing friendship in words alone, let your heart burn with loving-kindness for all who may cross your path.

O you of the western nations! Be kind to those who come from the eastern world to sojourn among you. Forget

your conventionality when you speak with them; they are not accustomed to it. To eastern people this demeanor seems cold, unfriendly. Rather let your manner be sympathetic. Let it be seen that you are filled with universal love. When you meet a Persian or any other stranger, speak to him as to a friend; if he seems to be lonely try to help him, give him of your willing service; if he be sad console him, if poor succor him, if oppressed rescue him, if in misery comfort him. In so doing you will manifest that not in words only, but in deed and in truth, you think of all men as your brothers.

(Talks by Abdul-Baha given in Paris; pp. 1-3.)

. . . All the infinite beings exist by this law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, existence would be entirely destroyed.

When we ponder deeply on the connection and interdependence of beings we clearly realize that the life of every being draws benefit and sustenance from all the other innumerable existences. This mutual helpfulness is realized either directly or through mediation and if, for the twinkling of an eye, this confirmation and assistance does not descend upon the living being, that one

will become non-existent, for all the existing things are linked together and draw help from each other. Therefore, the greatest foundation of the world of existence is this co-operation and mutuality.

Liken the world of existence to the temple of man. All the limbs and organs of the human body assist one another; therefore life continues. When, in this wonderful organism, there is a disconnection, life is changed into death and the parts of the body disintegrate. Likewise, among the parts of existence there is a wonderful connection and interchange of forces, which is the cause of the life of the world and the continuation of these countless phenomena.

When one considers the living beings and the growing plants, he realizes that the animals and man sustain life by inhaling the emanations from the vegetable world, and this fiery element is called oxygen. The vegetable kingdom also draws life from the living creatures in the substance called carbon. In brief, the beings of sensation acquire life from the growing beings and in turn the growing things receive life from the sensitive creatures. Therefore this interchange of forces and inter-communication is continual and uninterrupted.

From this illustration one can see the base of life is this mutual aid and helpfulness and the cause of destruction and non-existence would be the interruption of this mutual assistance. The more the world aspires to civilization the more this most important matter of co-operation and assistance becomes manifest. Therefore in the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this inter-relation. . . .

(Abdul-Baha: From a Tablet to the Oriental friends. Translated August 24, 1909.)

If you desire to love God, love thy

fellow-men. In them you can see the image and likeness of God. If you are eager to serve God, serve mankind. Renounce the self in the Self of God. When the aerial mariner steers his airship skyward, little by little the inharmony and incongruity of the world of matter are lost, and before his astonished vision he sees widespread the wonderful panorama of God's creation. Likewise when the student of the path of Reality has attained to the loftiest summit of divine love, he will not look upon the ugliness and misery of mankind; he will not observe any differences; he will not see any racial and patriotic differences; but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life.

(Abdul-Baha.)

Question: "How shall I overcome seeing the faults of others—recognizing the wrong in others?"

Answer: "I will tell you. Whenever you recognize the fault of another, think of yourself: What are my imperfections?—and try to remove them. Do this whenever you are tried through the words or deeds of others. Thus you will grow, become more perfect. You will overcome self, you will not even have time to think of the faults of others. Man is blind, yet he sees far. That is puzzling. We are in Paris and we see the faults of the believers in America and in Stuttgart, but, we are so blind that we cannot see the nose (touching his nose) on our own face. While we are blind we have a far-sighted vision to America, to Germany. You must carry the glad-tidings of the Kingdom wherever you go, and make the people happy, awake them into greater activity—make them active. . . ."

(Abdul-Baha: Notes of private interview, Paris, 1913.)

Holding out in his hand, a piece of very thin paper before his eyes, Abdul-Baha said: "See what a slight thing will shut off our physical sight; so will a slight indiscretion, a cross word, an adverse criticism shut off the delicate spiritual sight."

(Abdul-Baha: From notes of Mrs. Mary Hanford Ford, Paris, 1911.)

Question: "How can we love our enemies; it is so hard?"

Answer: "There are two kinds of love: one is direct love which proceeds from a person to another person; the other is indirect love—that is to love an object for another's sake. Now we must love our enemies for God's sake and because He has created them; we must love them and not for their own personality. For instance, if your beloved sends you a rose, you appreciate it, kiss it and it is valuable to you. This love is not regarding the personality of the thing itself, but for the sake of the one who has sent it to you. We must love the house for its owner's sake."

(Abdul-Baha.)

. . . Treat ye the sinners, the tyrants and the blood-thirsty enemies as the faithful friends and the confidants of the heart. In truth ye must become the embodiment of benevolence and the expression of grace. Do not look upon the "worth" and "merit" of the people. In former ages and cycles, the command of love and non-resistance had been revealed. But there was a pretext among the people,—“merit” and “de-merit.” They would say this person is contumacious and a hypocrite and that person is blood-thirsty and cruel. And if any one practiced forgiveness that forgiveness was coupled with blame and reproach. But in this dispensation, all these pretexts are dispelled and real love and

kindness with all the soul and heart to all the nations of the earth is the absolute law. . . .

(Abdul-Baha: Tablet; translated February 5, 1907, by Mirza Ahmad Sohrab.)

His Holiness Christ came for the promulgation of the law of love; all the prophets were sent, all the Books were revealed, so that the law of love might be promoted. But a few self-seeking people subverted the original aims of the religion of God, changed its pure current and made it an instrument of hatred and rancor and quarrel and sedition. Why should we hate the members of other religions? Why should we not love one another? Why should we be tattlers and busy-bodies and gossip-mongers? Why are we not looking at our own short-comings? Why do we not let people alone? Why do we not search after our own faults? "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull the mote out of thine eye and behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam that is in thine own eye, and then thou shalt see clearly to cast out the mote that is in thy brother's eye."

Let us have love and more love, a love that melts all opposition, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness, tolerance and noble-striving, a love that triumphs over all obstacles,—a boundless, resistless, sweeping love. Ah me! Each one must be a sign of love, a sea of love, a center of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love. Hast thou love? Then thy power is irresistible. Hast thou sym-

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Masheyat 1, 73 (September 27, 1917)

No. 11

pathy? Then all the stars will sing thy praise!

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, June 10, 1914.)

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing. . . .

Now abideth faith, hope, love, these three; but the greatest of these is love.

(*I. Corinthians*, 13; 1-13.)

When the Arabs observed Mohammed's charity toward the orphans and unprotected, his extreme simplicity and democratic attitude toward all mankind, they used to say: "He is in love with his Maker." One of the sayings of the Prophet (Mohammed) is: "Do you love your Creator? Love your fellow beings first." In another place he says: "That man who is most considerate of his kind is the favorite of God." In another place he says: "How do you

think God will know you when you are in His presence? By your love of your children, of your kin, of your neighbors, of your fellow-creatures." . . .

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, October 2, 1913.)

We were commanded by Baha'o'llah to assist all the communities without the exclusion of any one. We do not consider their deeds and actions. We never lose sight of the fact that mankind are the children of God and their wants must be relieved without distinction of race or religion.

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, January 27, 1914.)

In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with contrary enemies. Praise be to God, that in this wonderful cycle the laws of God are not confined within any limitations, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world.

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, July 26, 1913.)

No brotherhood appears in the world as lasting save that of the spiritual type. Only that brotherhood is permanent and eternal, for it is a spiritual brotherhood for the attainment of physical or material interests. This spiritual brotherhood has no other purpose than nearness to the Threshold of God. It is not

A Prayer for the Confirmation of the American Government

Revealed about the year 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest. Verily, thou art the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS

through the breath of the Holy Spirit. It is absolutely indissoluble; permanently will it remain intact, and in all the worlds of God will it be everlasting. It is a brotherhood not based upon thoughts, but one that has emanated from the love of God. It is not founded

for defensive purposes but for the illumination of the human heart. . . .

(Abdul-Baha: Address given in Montreal, Canada, September 4, 1912.)

Material friendship is not permanent; for every kind of love which is not

purely for the sake of God is ended in hatred. Amity which is not for the sake of the Lord changeth into enmity. But the divine friends are the faithful ones; they are the consolation of the heart and the peace of my spirit. They are spirit embodied, love personified, sincerity incarnated, loyal friends and staunch lovers. Therefore they are the cause of the happiness of the heart and soul.

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, July 26, 1913.)

Did you know what I was smiling for? There was a person inside who called me. When I entered he said:

“Two years ago I came to you and stated that you were the chief of all the infidels. Now I want to tell you that you are not an arch-infidel.”

Then Abdul-Baha laughed and said: “In either case he has not understood, he is just revealing the state of his own consciousness. We must be kind to such people.”

(Diary of Mirza Ahmad Sohrab, December 21, 1913.)

Now the believers of God must live in accord with these divine teachings. They must become kind fathers to the children of humanity, affectionate brothers to the youths of mankind and soul-sacrificing children toward those laden with age. The aim is this: you must be in the utmost state of joy and fragrance, love and kindness toward all, even toward the enemies. Meet the persecutions and adversity with the utmost faithfulness. Whenever animosity appears deal with it with forbearance. Make your breasts the targets for the arrows and spears of opposition. Brave the ridicule, the blame and the rebuke with perfect love so that all the nations may observe the power of the Most Great Name, and all the people may acknowledge the potency of the Blessed Perfection, showing how he hath destroyed the

foundation of strangeness, hath guided the inhabitants of the world to unity and love, hath illumined the realm of man and hath transformed this terrestrial globe into the delectable paradise. These people are like children, negligent and mindless. One must train these children with the utmost love and carry them in the arms of grace with infinite tenderness, in order that they may taste the spiritual love of the Merciful One, that they may shine like the candles and cause the disappearance of the darkness of the world. Thus they may behold clearly and manifestly with what glorious crown and brilliant diadem the Most Great Name, the Blessed Perfection,—May my life be a sacrifice to him!—hath adorned the heads of his believers; what graces he hath poured upon the hearts of his friends; what love he hath brought into the world of humanity and what friendship he hath caused to appear among the children of men.

(Abdul-Baha: From a Tablet in Diary of Mirza Ahmad Sohrab, July 26, 1913.)

O thou maid-servant of God, the penetration of the word of man depends upon the heat of the fire of the love of God. The more the splendors of the love of God become manifest in the heart the greater will be the penetration of the word.

(Abdul-Baha.)

Thy letter was received. . . . From its words I heard a sweet melody and that melody was the psalm of the love of God. Although in the world of existence the outpourings of the Almighty are infinite, yet the greatest divine outpouring is the love of God. This is the dominant, transcendental power which rises above all the natural susceptibilities of the world of humanity. Man, like the animal, is captive of the world of nature and the laws of nature exercise full control over his nature. He cannot even be compared to the beasts of

prey. For example, one of the forces of nature is ferocity. A ferocious, blood-thirsty man goes beyond the ferocious animals. If an animal tears another animal it is only for its daily food, but man destroys a hundred thousand lives in one day. Hence it becomes evident that the power of nature is the unbridled and ungovernable ruler over man. What is written concerning the "ego is always inclined to do evil" is no other than the fermentation of the passionate desires in the breast of man and the complete, unchecked sway of the carnal and natural forces over him. Therefore, man cannot win victory over these physical forces save through the "power of the love of God." The fire of the love of God is like unto the lightning which strikes upon the head of nature, emasculating it of its virility and leaving it fallen on the ground—a lifeless body. Consequently the greatest power in the world of existence is the love of God.

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, August 17, 1914.)

. . . It is related that an aged and decrepit man became the guest of his holiness Abraham. He exercised toward his guest the utmost hospitality and courtesy. When dinner was served, his holiness Abraham uttered the name of God, and then started eating. On the other hand, the guest uttered the name of an idol and began to eat. His holiness was grieved, arose in wrath and rebuked his guest most severely. But even as he did so, God's revelation descended upon him. "O Abraham! For a hundred years this man has been an idol-worshipper and I have been patient with him; I have nurtured him; I have protected him. I have taken good care of him; I have trained him; I have showered on him many bounties and I have been kind and loving to him; but thou wert not able to endure his society for one night! And I, an hundred years!" His holiness Abraham was deeply

touched by this address and begged his aged guest to pardon him.

(A story told by Abdul-Baha who said that it appeared in the *Masnawi*. From Diary of Mirza Ahmad Sohrab, July 4, 1913.)

It is very strange that when a face is not illumined with the light of the love of God it is dark. When you look into it the traces of the divine glad tidings are not manifest, but when the lights of God shine upon it, it becomes bright and enlightened, as it is said, "In their faces you shall see the verdancy of paradise, and in their countenances is the sign of worship."

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, September 3, 1913.)

The Bahais in Baghdad are not rich, but they are firm and strong believers. They keep the nineteen day feast. One morning they sent to one of the believers the word that the feast would be held that night in his house. He searched his pockets and there was no money. What should he do? He had only a watch which he had purchased for ten dollars. He took it out of his waist pocket and sent it to the bazaar to be sold at auction. Incidentally one of the Bahais passing by recognized the watch. He stopped and saw that it was going to be sold for two dollars. He raised the price half a dollar and bought it. He put it into his pocket and went home quietly. When the night came, he went to the meeting and after the refreshments were served, he went to the host and taking the watch out of his pocket offered it to him as a present. The host was very much surprised, but delighted.

(Words of Mirza Jalal, the son-in-law of Abdul-Baha: Diary of Mirza Ahmad Sohrab, August 30, 1913.)

The duty of the believers of God is to be servants to one another and attend

to one another's wants. I am the servant of the friends of God.

(Abdul-Baha: Diary of Mirza Ahmad Sohrab, August 5, 1913.)

Abdul-Baha said the story of Mary and the ointment has a deep spiritual significance. The bottle which contained perfumed oil (ointment) represents the heart of Mary. The ointment is the love of God which filled her heart, and all this love she poured forth at the feet of Jesus. Then Judas said, "Why did she lavish all this love upon Jesus, who did not need it so much as the poor? Why did she not pour some of this great love and care upon them?" Then Jesus said that she did well to give him all her love.

That is what we ought to do. We must give all our heart's love to God, then for His sake and through our love for Him, we shall love all others. By "the poor" in this sense, is meant those who needed love. Baha'o'llah said, "The poor among you are My trust." Therefore we must always cherish the poor for his sake.

(Abdul-Baha: Notes of Miss Rosenberg, Acca, 1901.)

As long as ye can, strive to set aglow the hearts with love; be attracted to one another and be members of one body. Every soul of the beloved ones must honor the others, and withhold not his possessions and life from them, and by all means he must endeavor to make the others joyous and happy. But the others (the recipients of such love) must also be disinterested and life-sacrificing. Thus may this sunrise flood the horizons, this melody gladden and make happy all the people, this divine remedy become the panacea for every disease, this spirit of reality become the cause of life for every soul.

(Abdul-Baha.)

Another commandment give I unto you! That ye love one another as I love you. Great mercy and blessings are promised to the people of your land, but on one condition; that their hearts be filled with the fire of love, that they live in perfect kindness and harmony, like one soul in different bodies,—*like one soul in different bodies*. If they fail in this condition, the great blessings will be deferred. Never forget this: Look at one another with the eye of perfection. Look at me, follow me, be as I am. Take no thought for yourselves or your lives,—whether ye eat, or whether ye sleep, whether ye are comfortable, whether ye are well or ill, whether ye have friends or foes. For all of these things ye must not care at all. Look at me and be as I am. Ye must die to yourselves and to the world; so shall ye be born again and enter the kingdom of heaven. Behold a candle, how it gives its light. It weeps its life away, drop by drop, in order to give forth its flame of light.

(Abdul-Baha: From *An Early Pilgrimage*.)

Know thou that there is in the world of existence a center for each great matter and bounties shower from that center.

For instance, in the circle of the sun, the sun is the center of the light. Likewise there is a real center for pure love and now that Center is manifest in this world from which the lights of love reflect to all parts of the universe.

If thou partake but one ray from that Center thou wilt become self-sufficient from the world, finding a new condition and witnessing an exaltation which overshadows all the existence.

Pray God that thou mayst catch with all thy exertion the lights of the love from that Center.

(Tablet of Abdul-Baha to Miss Harriet Wise; received September, 1905.)

بِسْمِ اللَّهِ

The Bahai Assembly
of Chicago
cordially invites you to participate
in the celebration of the
One Hundredth Anniversary
of the birth of
Baha'ullah
to be held at the
Auditorium Hotel
from November the tenth to
the twelfth inclusive
Nineteen Hundred Seventeen

[Fac-simile of page one of Invitation Program issued by the Bahai Assembly of Chicago]

1817

Baha'ullah

1917

IN this age, BAHÁ'O'LLÁH has breathed the Holy Spirit into the dead body of the world. Consequently, every weak soul is strengthened by those divine outbreathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents. A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men.

From the utterances of
ABDUL-BAHA

PROGRAM

CENTENNIAL FESTIVAL

Saturday evening, at six o'clock

CINEMATOGRAFH EXHIBITION

Abdul-Baha in America
(Castle Theater, State and Madison Streets)
Sunday morning, at nine o'clock

BAHA'O'LLAH'S CONTRIBUTION TO WORLD CIVILIZATION

Sunday afternoon, at half past three o'clock

SERVICE ON THE MASHRAK-EL-AZKAR GROUNDS AT WILMETTE

Monday morning, at half past ten o'clock
(weather permitting)

CONVENTION OF TEACHING

Monday afternoon, at three o'clock

THE MASHRAK-EL-AZKAR IN AMERICA

Monday evening, at eight o'clock

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Elm 1, 73 (October 16, 1917)

No. 12

Letter of Invitation to the Centennial Festival to be held in Chicago, November 10-12, 1917

Dear Friends:—

The One Hundredth Anniversary of the birth of His Holiness, Baha'o'llah, approaches. The day is anticipated by the Bahais of the world as an occasion for the universal proclamation of the supreme mission of that great and radiant Manifestation.

And, that the Message of Baha'o'llah—that dynamic Message of love for all peoples and races, that great, unifying Message—shall fittingly be acclaimed, on this significant occasion, the House of Spirituality, in behalf of the Bahai Assembly of Chicago, calls you to participate in the commemoration of the day.

God, in His bounty, has given, through the Revelation of Baha'o'llah, the spiritual remedy for the sick body of the world. God, in His mercy to humanity, through the Bab, the herald of the Kingdom; through the appointment of a supreme Center, Abdul-Baha, to whom, after the passing of Baha'o'llah, all should turn, without deviation, has fulfilled all the prophecies of the Holy Books.

So great a Message the Bahais of the world are charged to deliver.

Let the Centennial Celebration be, in reality, a festival of love. And let this Twelfth Day of November, 1917, be forever remembered in the annals of the Bahai Movement.

Let this gathering demonstrate to the world the power of the Message of Baha'o'llah to dispel all superstitions of the past; to unite the hearts of humanity and bring them into direct harmony with the divine will.

A program of great beauty and attraction has been prepared. Prominent speakers from the various Assemblies of America will be in attendance. And altogether the occasion will be one of complete joy and fragrance.

The presence of the friends in great numbers is desired, that the light of their faces and the love in their hearts may impress the world with the truth of the Message and the Mission of Baha'o'llah.

Through the courtesy of the STAR OF THE WEST, we shall be able to see again the moving pictures of Abdul-Baha, as he walked among us, during his visit to America, in 1912.

On Monday, the Anniversary Day, a pilgrimage to the Temple Grounds, weather permitting; the Convention of Teaching and the illustrated exposition of the Mashrak-el-Azkar, emphasizing its tremendous significance to the world, will close what we believe will be one of the most memorable festivals of the Bahai Calendar.

Come! And indicate your intention to do so, by writing at once to that effect to the Secretary of the House of Spirituality, 56 East Congress Street, Chicago.

Faithfully yours, in the service of El-Abha,

Carl Scheffler, Secretary.

Letter by the President of the Bahai Temple Unity

“Baha’o’llah came to *breathe* life
into the dead body of the world.”

Dear friends in El-Abha:

This Peerless Century for which all centuries have existed, in which all the horizons of the world have been illumined and which encircles the world of man with the glory of God, completes the span of its centennial Nov. 12th, the Hundredth Anniversary of the birth of Baha’o’llah.

This age, the meeting point of the eternal past with the eternal future, has opened the attraction of earth to the hosts of heaven longing to follow in *His* Visitation; and to the hosts of earth has opened the doors of Heaven to walk with the Center of His Covenant. How great is the bounty that we are privileged to live in this radiant day, this age of bestowals!

“Now what will our endeavors show forth from the degrees of devotion?”

In a world torn with dissension and rent with division the Bahai body must be the dayspring of composure, the organism of unity sustaining the breath of the Holy Spirit.

“It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth; when you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested.”

Abdul-Baha.

The mystery of unity consists in spiritually breathing together, that the arteries of the world may be purified by the respiration of heaven. In all the Assemblages gathered together on Nov.

12th lovingly to commemorate with joy and glad tidings the birth of Baha’o’llah, individually and in Assembly, let us supplicate the Lordly Oneness to bestow upon His servants, as an organic body, the breath of the Holy Spirit to unite us and show forth to mankind the fruits of unity, for this breath of oneness is the attribute of God in the world of His humanity.

Thereby will we show forth the degrees of devotion.

The Chicago Convention of 1916 pledged for itself and the Bahais of America to have subscribed by this Anniversary date of Nov. 12th, the initial fund indicated by Abdul-Baha for the conception of the foundation of the Mashrak-el-Azkar.

Each feels the share of his responsibility. This accomplishment will bring to us all the joy of a new era in this Century of Light. Can we make this blessed commemoration the fulfillment of our heart’s desire, the Temple fund to start the Temple, that the spiritual and material foundations may meet?

Thus will we show forth the degrees of our endeavor.

“Verily the founding of the Mashrak-el-Azkar will mark the inception of the Kingdom of God on earth.”
Abdul-Baha.

The hand of Power has placed in our hands this kingly service.

The Executive Board sends to you its greetings, and joins with you in loving commemoration, that this meeting of Nov. 12th may fulfill the aspirations of our hopes.

Executive Board,

BAHAI TEMPLE UNITY.

William H. Randall, President.

News from Palestine

Extract from a Letter dated at Devonshire, England, August 17, 1917, from Mirza Lotfullah Hakim to Mr. Roy C. Wilhelm

I am sure you will be interested to hear some news of the beloved Abdul-Baha. Two days ago I had a letter from a friend in Cairo dated July 25, 1917, giving the following news:

"I have been hearing from home regularly lately, but they only write a few lines and simply tell me that they are all well and that Agha (i e., Abdul-Baha) is well and is sometimes at Haifa and other times at Acca. The food question is not as difficult as we hear of especially in that district; but undoubtedly there is a shortage of all imported goods, and food is tolerably expensive."

News from Japan

Tokyo, Japan, August, 1917.

To the STAR OF THE WEST.

I was so pleased you published the photograph of Miss Alexander's group, but sad to say the group is suspended for a while. Miss Alexander was suddenly called to her home at Honolulu and we are all heart broken. I feel especially sad for those who were groping in the dark looking to her for light. Dr. Auger, who is still here, will do all he can to spread the work. A young Japan-

ese, Tokugiro Torii (a blind man), is to open a Bahai center in September, and an English center will be opened at Shiba Park early in the fall, so the seed scattered with such a lavish hand by Miss Alexander will not have been in vain. . . . I feel Miss Alexander's mantle has fallen upon me during her absence and it is my prayer that I may do a little to prove worthy.

With many greetings in His Greatest Name.

(Mrs.) E. Emma Erskine-Hahn.

News from Washington, D. C.

To the STAR OF THE WEST.

Following the report of the Boston Convention, as reported in the STAR OF THE WEST, a number of calls have reached Washington for help in establishing a Children's Sunday Class. Among the letters received are communications from London, from British Columbia and from Cleveland, Ohio, etc. Replies have been forwarded, with a prayer that they may be of some service. But the Cleveland request and answer was quickly followed by a personal demonstration, Sunday and Monday, September 23-24, of two of the many methods which we have tried in Washington. Praise God! I found the children and young people marvels of spiritual insight. Their quick responsiveness and

eagerness to learn more, their unwillingness to go home when the hour was ended, desiring more and more of the Words, were evident proof that the hour has struck for the training of children along spiritual lines, that they may be prepared to carry on the work of the Cause; that they may be taught to teach one another and learn to ask intelligent questions of one another; simply guided by an enthusiastic, loving teacher. This is the plan laid down by our beloved Abdul-Baha.

After two wonderful meetings with the children and young people of the Cleveland Assembly, I am convinced that it is the spirit of the children themselves that must determine the wisest method. We are still most willing to

(Continued on page 152)

STAR OF THE WEST

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Vol. VIII

Elm 1, 73 (October 16, 1917)

No. 12

The coming Convention of Teaching at Chicago, Nov. 12.

LETTER ISSUED BY THE HOUSE OF SPIRITUALITY

Dear Bahai Friends:—

As the day approaches for the celebration of the one hundredth anniversary of the birth of Baha'o'llah, there has awakened within the hearts of the believers a fervent desire to make the occasion not only a time of great rejoicing, but the beginning of greater service to the Bahai Cause, that the whole world may know of the mission of the Manifestation and the presence among us of the Center of the Covenant, Abdul-Baha.

It will be remembered, that the Teaching Tablets received in August, 1916, were a distinct call to service to the various sections of the United States and Canada. Friends arose in response to that call. The Message has been carried far—into every state in the Union and many new Assemblies have been created.

Notwithstanding the extent of the work already accomplished, we are deeply conscious of our failure to reach that high standard of effective service set for us by Abdul-Baha. And some of us are asking ourselves vital questions that must be answered before the truth of the Revelation of Baha'o'llah shall penetrate the heart of America:

How shall we respond to the emphatic call of Abdul-Baha?

How shall we spread broadcast over America this Message of Light and Life?

How shall we carry conviction of its essential truth into the millions of human hearts?

How, in this day of prodigious achievement, shall the Revelation of Baha-o'llah be presented, to fulfill the requirements of so tremendous a Message, in so tremendous an age?

How shall the work of teaching be carried forward into potential centers of innumerable Assemblies?

Briefly, how shall we spread the Message into every corner of America?

In contemplating the work before us, it has been thought by the members of the House of Spirituality, that more effective service can be rendered to the Cause, should the Bahais of the central states, our particular field of action, come together, into a closer union, of which every center shall be a working unit.

We believe the permanent work of spreading the great Cause is of supreme importance. And no more fitting memorial can there be to Baha'o'llah than the achievement of a strongly unified movement for its promotion.

So, looking toward this end, let representatives from every Assembly of the middle west meet in convention, in Chicago, during the coming celebration of the

birth of the Manifestation, prepared to consider ways and means for launching a vigorous campaign of teaching in our allotted territory.

We, in Chicago, would co-operate with you in this great service, and we are confident that this, our earnest desire, is reciprocated by you. Together we can accomplish what alone we cannot effect. . . .

Let this celebration not supersede in your minds and hearts the vastly important task of spreading the Cause.

If it is impossible for you to attend the celebration, make it possible to attend the Convention of Teaching. . . .

A call similar to this from the House of Spirituality of Chicago began the organization of the Mashrak-el-Azkar work.

Who knows what great results may develop from this, its second call?

Let us arise with enthusiasm to the service of Abdul-Baha.

Faithfully, in the service of the Center of the Covenant, Abdul-Baha,
 THE HOUSE OF SPIRITUALITY,
 Carl Scheffler, Secretary,

Corrections

To the STAR OF THE WEST.

Feeling assured that it is your intention to have all statements issuing from the STAR OF THE WEST conform to the reality, I beg leave to call your attention to a portion of the report of the Convention of the Bahai Temple Unity, held in Boston, on page 116, No. 9, Vol. VIII, it is stated, as follows:

“Mr. Frank E. Osborne read a complete Bahai calendar on which he has been working for the past four or five years. Abdul-Baha gave it his verbal sanction. It was referred to the executive board.”

As this is at least misleading it gives me pleasure to advise you as to the facts, that you may be able to correctly inform your readers. In the year 1911, this servant was commanded to “confer with those who are versed in astronomy and mathematics and make the calendar complete and perfect in accordance with the scientific, then print and publish it.”

The result of my effort in this direction was given to Abdul-Baha in June, 1912, in the shape of a Bahai calendar with dates of importance set forth and blended with the Gregorian calendar. On the fourth of July, 1912, he informed me that “the transference of dates from

the lunar year to that of the solar year made this a matter of great importance and that he would send it to Persia *for correction.*” And the calendar that was given to the convention was this one which Abdul-Baha received from Persia and handed to me December 4, 1912, with the statement, “Now your calendar is correct,” but it was not published because I was desirous of having this “word” over the signature of Abdul-Baha, and was in hopes that this might be brought about through the good offices of the executive committee of the Bahai Temple Unity.

The Persian manuscript which Abdul-Baha received with an English translation was delivered to that committee.

With Bahai greeting and a prayer for the continued success of the STAR, believe me

Your servant,
 F. E. Osborne.

To the STAR OF THE WEST.

My address on “The Religious Aspect of Esperanto” as delivered in New York on May 27th was very hastily and unexpectedly prepared and was given without any thought of its being published. The announcement of the address was

printed and distributed by those in charge of the meeting before I knew about the matter, and its publication in your journal was also a surprise to me. All this is of no importance except that the hasty preparation of the address, and its being printed without my having a chance to revise it somewhat, has been the cause of an error of statement which I would thank you very much to correct. My statements about the translators of the *Kasitaj Vortoj* were as I then understood the matter, but I am now trustworthily informed that no help was received in this special work from Teheran, and that our brother Lotfullah Hakim,

whose name appears on the title page jointly with that of Dr. Esslemont, is a medical student in London.

This work is destined to be one of the classics of Bahai Esperanto literature, and any reference to it should be quite correct. May I therefore ask you to publish in the STAR OF THE WEST that lines 6 to 8 of column two of page 82 should read:

“was done jointly by an English physician, a Persian medical student living in London, and”

Yours truly,

Rufus W. Powell.

The “Hidden Words” in Esperanto

Bahai Esperanto circles, and friends in general, will be much interested in the appearance of an attractive booklet entitled, *Kasitaj Vortoj de Baha'u'llah (el la Persa)*, which is just at hand, from the press of the British Esperanto Association. This is a translation of the Persian *Hidden Words*, directly from the original Persian manuscript into Esperanto, done jointly by Lotfullah Hakim, of Persia and London, and Dr. John E. Esslemont, Res. Med. Supt., The Home Sanatorium, West Southbourne, nr. Bournemouth, England.

It is said that this translation conveys a wonderfully clear presentation of the original Persian concepts, excelling in many respects the possibilities of English translations. The style has been approved enthusiastically by Col. John Pollen, the noted Orientalist, of England.

This volume is being handled by the Bahai Publishing Society, 4319 Lake Park Ave., Chicago, at 10c per copy for the paper-bound and 40c per copy for the leather-bound edition.

News from Washington, D. C.

(Continued from page 149)

share with others what we have tried. But the real help is of the Spirit and personal contact with the children. Therefore it is hoped that more calls may come for personal service, to which we shall endeavor to respond.

The friends of Cleveland are aflame with the fire of the love of God. I was literally in heaven while with them. Letters have been received since my return, of which the following quotation will indicate the spirit: “You recall in Abdul-Baha’s tablet to the Cleveland Assembly, he says that ‘ere long the doors of the everlasting glory will be opened

before your faces.’ I feel sure that this visit is one of the channels for this promise becoming fulfilled.”

The meeting in Akron, Ohio, at the home of Mr. and Mrs. R. L. Brooker, was another heavenly feast. Mrs. Brooker has a class of children, on a week afternoon. It was not, however, my pleasure to meet them.

The Washington Assembly is actively engaged in the great work. Meetings are held regularly on Friday and Sunday nights, the latter in beautiful “Studio Hall.” Mr. Richard Mayer, of Boston, was a recent visiting speaker, and we

are planning to have Mr. James F. Morton, Jr. and Dr. Hilles Cole, of New York City, in the near future. Visiting friends who are available for addresses on Sunday nights are invited to communicate with Mr. Hannen, the Secretary of the Assembly, at P. O. Box 1319.

Mr. Louis G. Gregory is planning to leave for an extended teaching tour, having closed his home and given up his business for that purpose, and Rev. D. S.

Tate is also booked for an extended visit in the South, where he will teach the Cause in a very wide area.

It is contemplated that in the STAR OF THE WEST a compilation of teachings and instructions concerning the teaching of children will soon be published, this having been assembled by the Committee appointed for that purpose following the action of the Boston Convention.

Pauline A. Hannen.

A Communication to the Government at Washington

This letter was composed and compiled by Alfred E. Lunt, at the request of the executive board of the Bahai Temple Unity during its recent meeting in Green Acre, and sent to the officials at Washington, D. C.

August 30, 1917.

Department of State,
Washington, D. C.

Dear Sirs:

It seems opportune and may prove of assistance to the Government in view of the existing state of world war in which our country is a participant, if we record at this time with the Department of State certain of the laws and precepts of Baha'o'llah and Abdul-Baha relative to the fundamental attitude and duty of the Bahais, at such a time as this, toward existing governments and especially the government of the United States. These laws and precepts are plain and unequivocal and require no elucidation by us, nor is it our purpose to attempt to interpret them or call attention to other than their plain meaning. We would respectfully emphasize only the peculiar and striking relevancy of these principles to the special circumstances surrounding this world war and to the aspirations of the nations concerning the establishment of an ultimate lasting peace.

1. One of the great laws of Baha'o'llah, the founder of the Bahai movement, is this:

"In every country or government where any of this (Bahai) community resides, they must behave toward that

government with faithfulness, trustfulness and truthfulness." (See *Glad Tidings*, 5th.)

2. Abdul-Baha, the center and leader of the Bahai movement since the departure of Baha'o'llah in 1892, in a Tablet issued some years before the outbreak of the present war, said:

"My object in telling the American believers that they should not interfere in the affairs of the government is this: that they should not make any trouble and that they should not move against the opinion of the government; but obedience to the laws and the administration of the Commonwealth is necessary.

3. Speaking of certain Bahais, citizens of a foreign belligerent country which in 1914 was enforcing conscription laws, Abdul-Baha said "their duty is to obey their government."

4. In the book entitled *Some Answered Questions*, published by Kegan Paul, Trench, Trubner & Co., Ltd., London, 1908, at pages 309 and 310, Abdul-Baha re-capitulates the true principles underlying the words of Christ "Who-soever shall smite thee on the right cheek, turn to him the left also." He says:

"This was for the purpose of teaching men not to take personal revenge.

Christ did not mean that if a wolf should fall upon a flock of sheep and wish to destroy it that the wolf be encouraged to do so. No, if Christ had known that a wolf had entered the fold and was about to destroy the sheep, most certainly he would have prevented it. . . .

“The constitution of the communities depends upon justice, not upon forgiveness. Then what Christ meant by forgiveness and pardon is not that when nations attack you, burn your homes, plunder your goods, assault your wives, children and relatives, and violate your honor, you should be submissive in the presence of these tyrannical foes and allow them to perform all their cruelties and oppressions. No, the words of Christ refer to the conduct of two individuals toward each other: if one person assaults another the injured one should forgive him; but the communities must protect the rights of man. So, if someone assaults, injures, oppresses and wounds me, I will offer no resistance and I will forgive him, but if a person wishes to assault (one who was present) certainly I will prevent him. Although for the malefactor non-interference is apparently a kindness, it would be an oppression to”

Speaking of a similar situation to two American pilgrims in Acca, Syria, many years ago, Abdul-Baha said:

“(Under such circumstances) if I should fail to make an effort to protect you, I should be not only responsible for your injury, but also guilty of connivance with the enemy.”

5. Again in the book entitled *The Mysterious Forces of Civilization*, published some *forty years ago* in the Orient, Abdul-Baha said:

“War is sometimes the great foundation of peace and destroying is the cause of re-building. If, for example, a great sovereign should wage war

against a threatening foe or for the unification of the whole body of people and divided kingdom, he should urge the steed of resolution into the race-course of bravery and courage; in short, his war may be attuned to the melodies of peace; and then verily this fury is kindness itself and this oppression is the essence of justice itself and this war is the source of reconciliation.”

The foregoing extracts have clear application to questions arising under the present selective draft act, claims for exemption on the basis of belief, etc.

We deem this statement of interest to the Government because the great principle of Universal Peace is a fundamental principle of the Bahai movement. It may be invoked in the utmost good faith by conscientious objectors who are not informed of the detailed applications to the existing situation above quoted. On the general principle of Universal Peace, Baha'o'llah said in 1889 to Professor E. G. Brown of the University of Cambridge:

“We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled;—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the ‘Most Great Peace’ shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord *must*

cease, and all men be as one kindred and one family.

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

And again he said in the *Words of Paradise*:

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

But it is explicitly laid down that the realization of *Universal Peace can be attained only through certain conditions precedent*. On this point, quoting from the writings of Abdul-Baha, he says in *The Mysterious Forces of Civilization*:

"When keeping fast hold of the means of enforcing their views they, (the rulers and sovereignties of the world) shall establish a union of the the states of the world, and conclude a definite treaty and strict alliance between them *upon conditions not to be evaded*. When the whole race has been consulted through their representatives and invited to corroborate this treaty which verily would be a treaty of universal peace and would be accounted sacred by all the peoples of the earth, it would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure.

"In such a universal treaty, the lim-

its of the borders and boundaries of every state should be fixed, and the customs and laws of every government; all agreements and affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments of each government should likewise be definitely agreed upon, because if in the case of any state there were to be an increase in the preparation for war, it would be a cause of alarm to the other states. At any rate, the bases of this powerful alliance should be so fixed that, if one of the states afterwards broke any of the articles of it, the rest of the nations of the world would rise up, and destroy it. Yea, the whole human race would band its forces together to exterminate it."

And again, from the writings of Baha'-'o'llah *over fifty years ago* it is recorded as follows:

"Originally mankind was one family, united and compact; later on the members of this happy family were divided and sub-divided through ignorance and prejudice. Now the time has come again for their final unification and universal peace will bring the long-wished for consummation."

In 1914, Abdul-Baha, just prior to the outbreak of the present war, said:

"By a general agreement all the governments of the world *must disarm simultaneously*. It will not do if one lays down its arms and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject; thus they may abandon together these deadly weapons of human slaughter. As long as one power increases its military or naval budget, another power will be forced into this crazed competition through its natural and supposed interests. Therefore, the question of disarmament must be put into practice by all the nations and

not only by one or two. . . . Once the Parliament of Man is established, and its constituent parts organized, the governments of the world, having entered into a covenant of eternal friendship, will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, an international police to keep the highways of the seas clear, will be all that is necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, the victories of peace will be sung by poets and bards, knowledge will increase and improve every condition, and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional, republican, hereditary monarchy, or democratic, the rulers will devote their energies to the prosperity of their peoples, the enactment of just and sane laws, and the fostering of closer and more amicable relations with their neighbors. Thus the world of humanity may become a mirror in which are reflected all the virtues and attributes of the kingdom of God."

It is thus seen that the Universal Peace contemplated is synonymous with the well-being of *all humanity*, and the ultimate establishment of the essential spiritual and material relationship between and among all the nations of the globe in an eternal bond of unity, and that to secure this, *concerted action* is necessary. Questions, therefore, relating to the establishment of such a peace, and, on the other hand, questions of citizenship arising in any one of the belligerent nations, may be purely differentiated. One relates to an ultimate status toward which present conditions are inevitably tending, the other to an existing exigency prior to the establishment of that status. For each of these conditions we have quoted the necessary application from the foundation principles of the Bahai movement. And these principles are seen to be in

perfect harmony when applied to their proper and corresponding set of circumstances.

We find pleasure, therefore, in closing this statement with a steadfast and unwavering pledge of loyalty and fidelity to the government of the United States and to its laws. With all lovers of humanity, we yearn for the permanent establishment of a righteous peace and the deliverance of man from the slaying of his brother of whatever nation or race, for this is no other than the destruction of the divine edifice (i.e. The Temple of Man). But if it be necessary, that, in order thus to become soldiers in the great army of peace, we now enlist in our country's marching hosts through the wise behests of our government, then this also is our wish and our duty, and to this we subscribe our allegiance knowing that from this greatest of world conflagrations shall arise the Phoenix of the spiritual civilization, and that from this conflict shall emerge the tabernacle of the oneness of the world of humanity under whose protecting shade all mankind shall gather.

"May the shining star of eternal felicity and happiness of the world of humanity dawn with this utmost brilliancy from the horizon of international comity, and the luminous orb of international brotherhood of all races and tongues illumine that united gathering of humanity with the ineffable light of God throughout countless ages and cycles."

A copy of this original communication is sent to the Provost Marshal General, and will be further published in the Bahai publications of the country. We invite your attention to the booklet enclosed and to the announcement of the twelve Basic principles therein set forth.

Yours respectfully,

Bahai Temple Unity, by its Executive Board.

William H. Randall, President.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"This is the One whose meeting will be longed for by all those who dwell in the everlasting spiritual world, and who have taken a station for themselves in the tents of El-Abha!"—From Surat-ul-H'ykl.

The Hundredth Anniversary of the Birth of Baha'o'llah

Baha'o'llah was born in Teheran, Persia, on November 12, 1817 A. D.

EDITORIAL

One hundred years ago this twelfth of November there was born in the City of Teheran a world-teacher destined to bring the light of peace and oneness to all mankind. He was so radiant with the attributes of the divine world that the Bab, his brilliant precursor called him Baha'o'llah, the Glory of God. His immediate followers, watching his pure and flawless life, named him the Blessed Perfection.

In his deeds and teachings are manifest the splendors of the Sun of Reality, which is flooding the world with brighter and brighter radiance. The clouds of war and strife and materialism have for many obscured the glory of the rising Sun of Righteousness which brings healing on its wings. Yet, here and there, over the world, receptive thinkers and reformers are catching glimpses of this Sun of the new cycle. The movement toward scientific research, toward prohibition, woman's suffrage, universal education, the cry for democracy, for industrial justice, for world-federation, for a league to enforce abiding peace, for religious unity, for a spiritual renaissance are so many rays of this new light. Baha'o'llah some sixty years ago proclaimed them. In him and in his great interpreter, Abdul-Baha, are focused the Holy Spirit of the new day.

The STAR OF THE WEST would celebrate this hundredth anniversary of Baha'o'llah's birth by recording some of the incidents in his life. "Guidance hath ever been by words, but at this time it is by deeds." "Words must be followed by deeds," Baha'o'llah declared, "for true words are verified by action. One without the other will not satisfy the thirsty or open the doors of perception before the blind." Baha'o'llah's deeds and words are one. Through his books and through his life shine the brightness of the divine Kingdom.

The Dawning of a Great Light

A Compilation of Incidents from the Life of Baha'o'llah

GLAD tidings of the Kingdom of Abha! We announce to you glad tidings of great joy! Similar words were spoken almost two thousand years ago. Reflect and be not of the heedless. This is the great day of God. This is the day of universal peace, of universal brotherhood, of a universal language and of the union of all religions. This is the day wherein the prophecies of the

Holy Books of every tongue have been or are being fulfilled. This is the cycle of Baha'o'llah.

We announce to you Baha'o'llah, "He whom God shall manifest," the one who has broken the seals of both the creational and collective books.

(Words of the editor of a Minneapolis newspaper, as corrected by Abdul-Baha. Diary Letter of Mirza Sohrab, July 29, 1913.)

Baha'o'llah (whose given name was Hussein Ali), was the son of Mirza Abbas, renowned as Mirza-Bozork of Noor. The Nooris are one of the well-known families of Mazanderan. During the reigns of Kadjar, the present Persian dynasty, the members of this family have usually occupied the highest positions in the state, such as Prime Minister, Minister, Secretary and other civil and military dignities. Even at the present day most of them are in the Government.

(Abul Fazl: *The Bahai Proofs*, p. 51.)

Baha'o'llah, when he was six years old, had a dream in which he saw himself swimming in a mighty ocean which was so great that he marveled. His hair, which was long, was floating out on the waves and soon he discovered that to each separate hair a fish was attached by its mouth, that is, the fish was holding the hair in its mouth. There were large fish, small fish, white fish, black fish, in fact all kinds of fishes.

The impression he received was so vivid that he was awakened. When he told his father in the morning the father decided to have the meaning if possible. Being, as you know, a Grand Vizier, he applied to the Shah, asking permission to have the dream interpreted by the court interpreter of dreams. This was granted him. When the interpreter had heard the dream he stood amazed. He said, "This is a most wonderful dream, but I do not see how it can come true.

The ocean symbolizes the world; the fish are the people of the world who are to gain knowledge from this boy—knowledge of God. You must protect and keep him, for he will be very great, but it is not possible that he can fulfill entirely such a wonderful dream. How can the entire world receive knowledge of God from this boy? However, this is what I see in this dream. Protect him. Keep and guard him. He will be very great and will teach great and learned people as well as others."

(Words of Abdul-Baha's wife given by Mrs. H. E. Hoagg in a letter from Haifa, Syria, 1914.)

When I was a child and had not yet reached the age of maturity one of my brothers intended to marry in Teheran and according to the custom of that country for seven days and nights they were engaged in feasting and banqueting. The program for the last day of the entertainment for the guests was the play of *Sultan Salim*. The ministers, the grandees and officials of the city were there in a great throng, and I was sitting in one of the galleries of the building, observing the scenes. They raised a great tent in the middle of the court. Representations of human forms only a few inches in height would come out of the tent and cry: "The king is coming, arrange the seats in order." Then other figures came out, sweeping the ground while a number were sprinkling the streets with water. Then another figure was presented who was supposed to be the herald bidding the people be ready for review before His Majesty, the Sultan.

Then the ministers came, with hat and shawl, according to the Persian custom. Others were present with clubs while a number of others were garbed as chamberlains, aides-de-camp, ferrashes and executioners with instruments of punishment. All these lined up according to their station and class. At last the king appeared with sovereign power and

shining diadem upon his head and with splendor and glory walked slowly and majestically, and with perfect calmness, tranquillity and composure seated himself upon the throne. At that moment the noise of the guns and the music of the national anthem was raised and the smoke surrounded the tent and king. When the air was cleared it was seen that the king was on his throne and the ministers, the magistrates and secretaries had taken their places according to their rank. Immediately a thief, captured by the police, was brought before the king and a royal order was issued to behead him. Then the chief of the executioners took the captive and decapitated him and a red fluid which was like blood was seen by all the spectators. While the Sultan was consulting with some of his ministers the news was brought in that a certain person had become a rebel. The Sultan issued orders that several regiments of soldiers and artillerymen be sent to the scene to quell the disturbance. After a few minutes the thunderous noise of guns and artillery was heard behind the tent and we were told they were engaged in battle. I became astonished and bewildered at these affairs. Then the review ended and the curtain descended.

After twenty minutes a man came out from behind the tent with a box under his arm. I asked him, "What is this box? Where are the king and all the men?" He answered that all these great things and manifest objects, such as kings, princes and ministers, glory, majesty, power and sovereignty which we beheld were enclosed in this box.

I declare by the Lord who has created all things through his Word that from that day all the conditions of this world and its greatness have been like that play before my eyes. It has not nor will ever have the weight of a mustard seed. I wondered greatly that the people should glorify themselves in these affairs. Notwithstanding this, the people of insight will discern with the eye of certainty

the end of the glory of every great one before beholding it.

(Baha'o'llah in a letter to the Sultan of Turkey.)

Tonight I wish to tell you something of the Bahai history, the history of Baha'o'llah. The Blessed Perfection belonged to the royal family of Persia. From his earliest childhood he became distinguished among his relatives and friends. They remarked: "This child has extraordinary power of intellect, wisdom, and innate knowledge." He was superior to his age and class. All were astonished. Some remarked: "Such a precocious child will not survive for it has been proved that children who are too precocious do not live long."

Up to the age of maturity the Blessed Perfection, Baha'o'llah, had not consented to enter any school; he was not willing to be taught by any teacher. This fact is well known among all Persians of Teheran. Nevertheless, he solved the difficult problems of all who presented them to him. In whatever meetings, scientific gatherings, or meetings for theological discussions—wherever he was present—he always solved the abstruse problems presented to him.

Until the father of Baha'o'llah passed away the Blessed Perfection had not sought for any position or political situation. All were surprised at this, that notwithstanding his connection with the ministry, he would not accept any position. They remarked: "How is it that a young man so intelligent, so keen, so perceptive, so conscientious is not a candidate for positions of the lucrative type?" As a matter of fact every position was open to him and all the people of Persia are witnesses to this historic fact.

He was most generous to all the poor, he did not refuse anyone who asked of him. The doors of his house were open to all. He always had many guests. This generosity was conducive to great-

er astonishment from the fact that he did not seek position or prominence. In commenting on this they remarked that all his wealth and affluence would one day be given away for his expenses were unlimited and his income was becoming limited. As it was his principle that was being spent all were amazed at his conduct and were greatly astonished at his doings. Some remarked: "This person is connected with some other world, he has something sublime within him. It is not evident now, but a day will come when it will be manifest."

In short the Blessed Perfection was a refuge for every weak one, a shelter for every fearful one, kind to every indigent one, and most lenient to all the creatures. He became well known with regard to these qualities.

When His Holiness the Bab appeared Baha'o'llah declared that the Bab was true, and Baha'o'llah promulgated the Bab's cause. The Bab said and maintained that the greater manifestation would come after him and he called that appearance "Him whom God would manifest," stating that after the ninth year the reality of his mission would become apparent.

The Bab stated in his writings, "In the ninth year, you will meet the Promised One, you will attain to the meeting of that Promised One. In the ninth year you will attain to all good. In the ninth year you will attain to all glory. In the ninth year you will rapidly advance."

Between Baha'o'llah and the Bab there was communication privately and the Bab wrote a letter to Baha'o'llah in which the name "Baha" was incorporated three hundred and sixty times. Then the Bab was martyred, and in the ninth year, in the city of Baghdad, Baha'o'llah appeared and made known to a few that he was the one the Bab had foretold.

(Abdul-Baha from address in New York, April 18, 1912.)

The Bab had proclaimed the dawn of

the great light and the new cycle of reality on May 23, 1844. That same night Abbas Effendi (Abdul-Baha) was born. Baha'o'llah for eight years summoned the people of Persia to the new movement. He traveled to and fro. "He arose with mighty resolution, and engaged with the utmost constancy in systematizing the principles and consolidating the ethical canons" of the new spiritual society. "He displayed in assemblies, meetings, conferences, inns, mosques and colleges a mighty power of utterance and exposition. Whoever beheld his open brow or heard his vivid addresses perceived him with the eye of actual vision to be a patent demonstration of the new life and a pervading influence."

A great number both of rich and poor and many prominent doctors of theology were "filled with amazement and astonishment at the seething and waving of the ocean of his utterance" and were so attracted by the Holy Spirit shining through his spiritual persuasions that "they washed their hands of heart and life" and when the persecutions came "laid down their lives under the sword dancing (with joy)."

(Notes by compiler; quotations from *A Traveller's Narrative*, translated by Prof. E. G. Browne, Cambridge, England.)

"The ulama (or priests) of the state religion had constrained the Persian government to oppose and resist (the Bab) and had further issued decrees ordering the massacre, pillage, persecution and expulsion of his followers. In all the provinces they began to kill, to burn, to pillage the converts and even assault the women and children. Regardless of this, Baha'o'llah arose to proclaim the word of the Bab with the greatest firmness and energy. Not for one moment was he in concealment; he mixed openly with his enemies. . . . In many changes he endured the greatest misfortunes."

When, after the martyrdom of the Bab, a frenzied "Babi", mentally unbalanced by the sight of his beloved Master's suffering, attempted the life of the Shah, the persecutions became more intense.

The Mohammedan priests only too glad of any excuse to lay hands upon Baha'o'llah who knew nothing whatever of the poor misguided Babi's deed, straightway arrested him, had him bastinadoed, "put into chains and confined in an underground prison. His vast property and inheritance were pillaged and confiscated."

(Quotations from Abdul-Baha in *Some Answered Questions*, p. 33.)

The Blessed Beauty of El-Abha (Baha'o'llah)—may the divine souls of the existence be a ransom to his friends!—endured personally, all kinds of calamities and bore the most violent ordeals. There remained no torture which did not come to his holy body, and no suffering which did not descend upon his pure spirit. How many nights he could not take rest under the chains and heaviness of fetters and how many days he gave himself not a minute's repose because of the burden of fetters and chains!

From Neyaveran to Teheran that pure spirit, who was brought up on a bed of down, was forced to run, with bare head and bare feet, under chains and fetters, and, in a dark and narrow subterranean prison, he was placed with murderers, thieves, criminals, malefactors; at every moment a new torture was inflicted upon him and at every moment his martyrdom was expected by all.

After a long time, he was sent from the city of his residence to foreign countries. For many years in Baghdad at every moment a new arrow was darted toward his holy breast, and at every instant a sword was bent on his pure body. At no instant was there any hope for safety and security, and the enemies, with utmost dexterity, were attacking

the blessed soul from all sides, and he, alone, personally resisted them all.

(Abdul-Baha.)

His Holiness Baha'o'llah spent many days in the utmost poverty. During the term of his imprisonment in Teheran, his daily ration was one loaf of bread only. According to the opinion of some people it is impossible to imagine greater poverty than this!

(Abdul-Baha: *Diary Letter of Mirza Sohrab*, March 26, 1914.)

Baha'o'llah (writing in later years says) in one of his poems: "The mark of the chain is yet visible on my neck and the impress of the fetters can be seen around my ankles!"

(Abdul-Baha: *Diary of Mirza Sohrab*, March 1, 1914.)

When Baha'o'llah was imprisoned and chains were around his neck, Abdul-Baha, then eight years old, was with some of the believers in another place. The people finally captured him also. The boys of this place gathered together and began to beat him; about two or three hundred children surrounded him. They beat him severely on the head, cursed him and otherwise persecuted him.

(From Notes of Mrs. I. D. Brittingham, taken at Haifa, in 1901.)

Another incident:—"We found Abbas Effendi (Abdul-Baha) surrounded by a band of boys who had undertaken personally to molest him. He was standing in their midst as straight as an arrow—a little fellow, the youngest and smallest of the group—firmly but quietly *commanding* them not to lay their hands upon him, which, strange to say, they seemed unable to do."

(Words of the sister of Abdul-Baha: *Abbas Effendi*, p. 14.)

When I was a small boy in Teheran, I remember whenever two of the believers of God desired to meet each other they could not do it during the day time, so a time was set for the evening, between sunset and midnight. They were so persecuted that if they met each other in the bazaar, they would not show any sign of recognition. The meetings were held at midnight. One of the believers acted as a guard and watched the street so that they might not be seen by any strangers. The guard looked continually to the left and right, in order not to be detected by the night police. At that time, all the inhabitants of Persia thought that the fire of the cause was entirely extinguished, that all traces of internal growth were effaced. Every one who was known as a Bahai was arrested, thrown into prison, and then killed and their possessions pillaged and their houses destroyed. . . .

In reality those were days of self-sacrifice, days of great tests, days of matchless heroism, days of spirituality, days of complete severance, days of attraction and enkindlement, days of divine bliss and beatitude. The material conditions were made subservient to the spiritual laws. The believers were filled with the Spirit. Although they walked on the surface of the earth, yet they were living in the Supreme Concourse. It is impossible to find souls more attracted, more severed, more self-sacrificing than they were!

When Baha'o'llah was thrown into the dungeon, there were many other believers arrested and imprisoned at the same time. They were arranged in two rows, one opposite the other. Their feet were shackled, their hands manacled, their necks chained. The prison being an underground room, it was so pitch dark that they could not see each other's face. The Blessed Perfection was in the right row and in order to keep up their spirits, he taught them two verses, each line to be chanted in turn by the two rows during the evenings. Their loud,

clear voices, singing in unison, pierced through the impenetrable darkness of the jail and ascended to the very throne of the Almighty. The first row would sing: "He is my Guardian and the Guardian of all creatures!" and the opposite row would cry out: "Sufficient unto us is God, and to this we bear witness!" There was such exultation and serene happiness in the awful darkness of the jail that it was illumined with the Light of the Kingdom of Abha. . . .

(Abdul-Baha: Diary of Mirza Sohrab, June 22, 1914.)

In every dispensation a number of sanctified souls have become manifest who were self-sacrificing, severed from all else save God, forbearing sufferings and tribulations, accepting hardships and persecutions, welcoming tortures and death for the sake of truth. But in none of the past dispensations have there been such heroic and sublime instances of devotion and martyrdom as in this Bahai Cause! At the time when all the inhabitants of Teheran had arisen against this Cause and the Blessed Perfection (Baha'o'llah) was arrested and thrown into prison, I was a very young child. The jail wherein Baha'o'llah was imprisoned was a dark and gloomy cell underground, and had no aperture, no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy ground floor. The name of the jailer was Aga Bozork, and he was an inhabitant of the city of Gazwin. As in the past he had received many favors, bounties and kindnesses from the beloved hands of Baha'o'llah, he came one day to our house and took me with him to see my father. Descending half the stairs of the cell, I peered through the darkness to try and see someone. Everything was pitch darkness. Suddenly I heard the wonderful, resonant voice of the Blessed Perfection: "Take this child away! Do not let him come in!" Obeying the words of Baha'o'llah,

the jailer took me out and said: "Sit down here and be patient. About noon the prisoners are taken out, and then you can see your father!" I sat there. A little after twelve o'clock they brought the prisoners out and among them I saw the Blessed Perfection. A thick heavy chain called *gare kahar*, the heaviest and thickest chain of the time, was placed about his holy feet, the end of which dragged along the ground. His neck was also chained with heavy fetters and his hands manacled. Mirza Mahmoud—a most wonderful Bahai—was the fellow-prisoner of Baha'o'llah. They were chained together. A common, ordinary felt hat, the top of which was worn out and the fringe torn and soiled, was on his blessed head. I cannot describe to you the pain and anguish that attacked and tortured me by this sight of the Manifestation!

[The compiler wishes to state just here that anguish personified, the vibrations of which pierced every listener as a two-edged sword, marked Abdul-Baha's address as he told of this same event, while he was in San Francisco. Never shall it be forgotten by those who were blessed by listening to his voice, even if it was such a saddened occasion.]

In short, the fiendish cruelties of the authorities reached to such a height as to divide a large number of the believers among the various classes of the inhabitants of Teheran, so that these people might martyr them according to their own devilish desires. For example, a believer was given to the government clerks, another to the policemen, another to the infantry, another to the ulemas, another to the dervishes, another to the butchers—one to the members of each craft and profession—so that all of them might lend a hand in shedding the blood of these innocent Bahais. For instance, a believer was given to the cavalry. These ferocious beasts took him to Saleza Meydan and about one thousand of them riding on their horses, with drawn swords attacked him

from all sides. The body was actually cut into a thousand small pieces, and yet they did not give up. The sight of blood maddened them, and turned them into wild, dancing savages, thirsting for more blood. Finally the executioner called out to them: "O ye madmen! Stop! It is enough! Nothing is left of the body. I must take these small shreds and pieces and bury them. Do not add more to the horrors of my task!" At this juncture a restaurant keeper arrived on the scene and asked the executioner to let him have the remains of the "accursed Bahai," because he would burn them in his stove and by this act gain his entrance into Paradise. . . . Those were the days of miraculous deeds, matchless heroism, unsurpassable firmness and divine courage. Each one of the believers while walking upon the earth, was at the same time soaring toward the Supreme Concourse. They were the angels of the Kingdom of Abha and the spiritual heroes of the arena of unparalleled sacrifice.

(Abdul-Baha: Diary of Mirza Sohrab, February 22, 1914.)

When Baha'o'llah was imprisoned in Teheran, the Russian ambassador went about twenty times to the Shah to plead in his behalf, saying: "This man has no fault. He is faultless. Why do you imprison him?" The Shah answered that Baha'o'llah must be punished because he had ordered an attack on his life. The Ambassador said: "That is not a reasonable supposition, for if he had ordered such an attempt he would have ordered a bullet put in the gun instead of merely powder and small shot." The Shah acknowledged this reasoning, but was determined to hold Baha'o'llah responsible so as to have a pretext for keeping him in prison.

Again and again the Russian ambassador went to talk with the Shah about the matter, and at last the Shah confessed that he was afraid of the influence of Baha'o'llah, and that if he should set

him free, it would create a great tumult among the people.

The Ambassador answered: "If then, you fear him so much, why keep him in Teheran; would it not be better to exile him to Baghdad?" This was accordingly done.

(*Daily Lessons*, p. 58.)

When the Blessed Perfection and his family were exiled from Persia, all along our way from Teheran to Baghdad we did not find a believer, only a handful of despondent friends were in Baghdad. All the people firmly believed that with the exile of Baha'o'llah the fire of this Cause would become extinct. Were they not wrong in their reckonings? How many houses were pillaged! How many people were exiled! How many were thrown into prison! How many thousands were killed! And yet they did not succeed in their fiendish work of extermination! For this Cause is constantly reinforced by the cohorts of the Supreme Concourse, and no army, no matter how invulnerable, can defeat the phalanxes of the Kingdom!

About thirty years ago, no one heard the name of the Bahai Cause in Eshkabad; but now the dome of the first Mashrak-el-Azkar, like a radiant jewel, glitters under the rays of the sun! . . . Praise be to God that it has become evident and known to all that the Bahais

are free from any intrigues and seditions. They confer life and not death! . . . The people of Persia looked on the Bahais as the enemies of their religion, possessions and life, and consequently they considered one of the holiest duties the extermination of this sect. Well do I remember when still a child and in Teheran, one day I entered the Mosque and saw a fanatical Mullah haranguing the crowd: "O people! If you love God, kill the Babis; if you wish the descent of the blessings of the Almighty, kill the Babis, and if you want to protect your hearts and possessions, your wives and families, kill the Babis!" So ingrained was the enmity of the Moham-medans against this wronged community. . . . On the other hand, Baha'o'llah compelled the Babis to non-resistance and taught them day and night to adorn themselves with the qualities of holiness and sanctity, and commanded them to be meek and holy. He said: "It is better for you to be killed than to kill!" He exhorted them to be faithful, to be kind toward all the nations, to deal sincerely with all the people, to characterize themselves with mercy, benevolence, clemency and charity and to exert themselves at all times to serve the world of humanity.

(Abdul-Baha: *Diary of Mirza Sohrab*, February 17, 1914.)

Exiled in Baghdad

NO one can ever imagine even faintly how we were surrounded from all sides by test and trials in the nascent stage of the Cause. When we were exiled from Persia, outwardly the means of happiness were completely lacking; we did not have even our daily necessities. Notwithstanding all this whenever I think of this time my heart is filled with exultation.

For eleven years we lived in Baghdad.

The heat of that place was very intense, yet we were most happy, because we were assisted in serving at the Holy Threshold. One cannot experience a greater amount of heat than in Baghdad; at that time the summers were unbearable. We were strangers and penniless, yet our joy was supreme. The trip from Teheran to Baghdad and the days spent in Baghdad in the presence of the Blessed Perfection are very vivid in my memory

and shall never be forgotten. Those days were overflowing with joy and fragrance.

(Abdul-Baha.)

Mirza Yahya or Subhi-Ezel, the younger half brother, whom Baha'o'llah in his love had taught most tenderly, became ambitious for prominence in the wonderful movement the Bab had started. He was encouraged by a temporary leadership which the Bab had entrusted to him. He lacked courage, however, and when the persecutions broke out fled in disguise to Baghdad, where he began to oppose the pure and glorious Baha'o'llah and claimed that he himself was the great teacher whom the Bab had foretold, "Him whom God should manifest." Other followers of the Bab also made similar claims. With these claims they evidently stirred up quite a commotion and Baha'o'llah, always a man of peace, withdrew for two years into the mountains and let them do the teaching. But the words of Abdul-Baha, which are quoted a few paragraphs below, show how powerless these claimants were to quicken the spirits and purify the lives of those to whom Baha'o'llah had brought the very water of life. When their failure to produce in their hearers the fruits of righteousness was apparent Baha'o'llah returned that through the radiance of his spirit he might bring them back from death into life.

Later when Baha'o'llah felt compelled to proclaim that God had called him to be the teacher of world-unity whom the Bab had announced, he enclosed in the envelope with his own proclamation a letter of Subhi-Ezel's. These he sent without a word of comment and let the readers judge from the comparative spiritual power of the two letters which had the sanction of God's Holy Spirit.

Almost everyone accepted Baha'o'llah. Subhi-Ezel thus defeated descended to intrigues and for many years carried on intrigues against his glorious brother. Some writers in the West failing to

probe the disguise of Subhi-Ezel's pretended goodness have tried to justify him. But the great higher critic, Prof. T. K. Cheyne, has proved beyond the shadow of a question the futility and emptiness of all Subhi-Ezel's claims. A few years ago Subhi-Ezel's own son seeing how Baha'o'llah had now proved his greatness and divine power by bringing multitudes of those divergent races and sects into a new life of brotherhood and love became a devoted follower of Baha'o'llah.

(Note by compiler.)

During the first years of our stay in Baghdad, Baha'o'llah suddenly departed for the mountains of Suleymanieh. At that time we did not know his whereabouts at all and so it happened that there was no one to teach the Cause or muster the scattered Bahai forces. The fire of search was almost extinguished and the interest of the public waned. There was no one to assuage the fear of the few or attract the hearts of the many. The voice of divine authority was hushed and the thunders and lightnings of spiritual revelations did not roll and flash across the heavenly track. Mirza Yahya, who claimed to be the vice-regent of the Bab, always fearing his own shadow, was concealing himself in a thousand hiding-places. Completely disguised and under the assumed name of Haji Ali, he traveled like a dervish between Baghdad and Balsorah. In order to hide his identity from the public he had hung on a string a few red and yellow Arabian slippers, which he sold to the people while walking through the streets and bazaars.

At this juncture, two young men from Meelan came to Baghdad. They were enkindled believers and they brought cheer and happiness to our despondent and sorrowing hearts. It was then a long time that we had had no news from the Blessed Perfection (Baha'o'llah). The fire of spirituality and activity was put out of every soul. The hearts were be-

wildered and the spirits drooped. No amount of exertion whatever could in the least stir to courage or self-sacrifice the spirits of the few remaining, fearful Bahais. At that time I was very young.

These two new believers from Meelan came and knocked at the door. I went and opened it. I observed that they were two young men from Meelan. Their faces were luminous, their eyes radiant. They were shining like unto two suns. I asked them to come in. . . . After awhile they asked about the Cause. I told them that the Cause was extinct, there was no Cause. They asked about Mirza Yahya. I told them he was concealed and no one knew his whereabouts. They asked about Baha'o'llah. I told them I did not know where he was. As soon as they heard this sad news they looked at each other and began to weep and weep. For nearly one hour they sat on the floor and wept bitter tears of regret and disappointment. I tried to console them but I could not succeed. My own heart was sad when I realized the chaotic condition of the Cause and the absence of any life. Then they arose from their seats, without any remarks they left the house. They did not leave any address and I never heard from them afterwards.

How different it is now! The banner of the Cause of Baha'o'llah is waving over all the regions. The power of the Most Great Name is felt by all the nations of the world. The glad tidings of the Kingdom are proclaimed to all the religions of the world. The potency of the Holy Spirit is moving the hearts of men, and the fearless teachers of the Cause are spreading the Gospel of salvation both in the East and in the West.

(Abdul-Baha: Diary of Mirza Sohrab, February 3, 1914.)

Baha'o'llah departed to Sarkalu alone. Nobody knew just where he was, even we were not informed. Two years he passed at Sarkalu. Some of the time he passed in the mountains, some of the time

in grottoes, and some of the time in the city of Sarkalu. Although solitary and alone, nobody knowing him, yet all through Kurdistan he became well known. It was said, "This unknown person is a most remarkable person, is exceedingly learned, is possessed of a tremendous power, and has a colossal force." All Kurdistan was magnetized by his love. But Baha'o'llah was passing his time in poverty and even his robes and clothes were those of the poor; his food was that of the indigent. The signs of severance were manifest upon him as the sun at mid-day, and he was absolutely careless regarding his life.

(Abdul-Baha.)

Once I was in the presence of Baha'o'llah. He was reading some of the writings of the Master (Abdul-Baha). After reading every line he would praise it and express the highest commendation saying: "We have never taught the Master, yet he writes with such deep penetration and inspiration; but we are daily teaching his brothers, and they are copying the holy tablets all the time, but they cannot write correctly one letter."

(Words of Haji Mohammed, one of the early Oriental Bahais: Diary Letter of Mirza Ahmad Sohrab, November 17, 1913.)

Although he (Abdul-Baha) had not studied in any school, yet, from his youth, fountains of knowledge flowed in his fluent explanations. The first trace which emanated from his holy being in the world of knowledge was the treatise he wrote in his early youth at Baghdad. This was a commentary upon the holy tradition: "I was an invisible Treasury; as I loved to be known therefore I created men to know Me." He wrote this commentary in answer to the request of one of the Pashas. The author (Abul-Fazl) was present at a meeting when some one asked Haji-Seyd-Jawad

Taba-Tabay of Kerbela concerning the life of Baha'o'llah. The great Seyd answered: "That holy being must be a shining light whose great son hath written such a treatise during his childhood."

(Mirza Abul Fazl: *Bahai Proofs*, p. 49-50.)

During these years Abbas Effendi was accustomed to frequent the mosques and argue with the doctors and learned men. They were astonished at his knowledge and acumen and he came to be known as the youthful sage. They would ask him, "Who is your teacher, where do you learn the things which you say?" His reply was that his father had taught him. Although he had never been a day in school, he was as proficient in all that was taught as well-educated young men, which was the cause of much remark among those who knew.

In appearance my brother was at this time a remarkably fine-looking youth. He was noted as one of the handsomest young men in Baghdad.

(Sister of Abdul-Baha: Quoted from *Abbas Effendi*, by Myron H. Phelps.)

Once when I lived in Baghdad I was invited to the home of a poor thorn-picker. In Baghdad the heat is even more intense than in Syria and it was a very hot day. But I walked twelve miles to the thorn-picker's hut. Then his wife made a little cake out of some meal for me, and burnt it in cooking it. Still that was the best reception I ever attended.

(Abdul-Baha: Diary record of Miss Juliet Thompson.)

When we were living in Baghdad according to the custom of that country we slept on the roof during the summer months. I always commenced sleeping on the roof one month earlier than any one else and stayed one month and a

half longer at the end of the season. The members of the family always insisted that I should come down because it was getting too cold; but I did not listen to them. I loved the perfect quietness, the mystic silence, the awe-inspiring, heavenly scene! Long after midnight I would get up, commune with God in spirit and watch the stars circling in their majestic spheres. There was such spirituality in that Eastern silence that whenever I think of it I feel myself transported to those divine nights of concentration and contemplation!

(Abdul-Baha: Diary of Mirza Sohrab, March 25, 1914.)

I was asleep upon my couch; the breaths of my Lord, the Merciful, passed over me and awakened me from my sleep and commanded me to proclaim between earth and heaven. This was not on my part but on His part, and to this bear witness the denizens of the realms of His power and His Kingdom and the dwellers of the cities of His glory and Himself the Truth.

The gales of the All-knowing, the All-glorious passed by me and taught me the knowledge of what hath been. . . . I have not studied these sciences which men possess nor have I entered the colleges.

This (Baha'o'llah) is a leaf which the breezes of the will of thy Lord the Mighty, the Extolled have stirred. Can it be still when the rushing winds blow? . . . Verily, I was not save as one dead in the presence of His command, the hand of thy Lord, the Merciful, turning me.

Thou knowest, O God, that in every action, I desire nothing save Thy affairs, and that in every utterance I seek naught but Thy celebration; neither doth my pen move except I desire therein Thy good pleasure and the setting forth of what Thou hast enjoined upon me by Thy authority.

(Continued on page 168)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Kudrat 1, 73 (November 4, 1917)

No. 13

“The Cause of Baha’o’llah is the same as the Cause of Christ”

The Cause of Baha’o’llah is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the spiritual spring and the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha’o’llah have the same basic principles but are according to the stage of the maturity of the world and the requirements of this illumined age.

—ABDUL-BAHA ABBAS

The Hundreth Anniversary of the Birth of Baha’o’llah

(Continued from page 167)

Thou seest me, O God, confounded in Thine earth. If I tell what Thou hast enjoined on me, Thy creatures turn against me; if I forsake what Thou hast enjoined on me for Thy part, I should be far removed from the gardens of nearness to Thee. (Wherefore) I ad-

vance toward Thy good pleasure, turning aside from what the souls of Thy servants desire, accepting what is with Thee and forsaking what would remove me afar off from the retreats or nearness to Thee and the heights of Thy glory. For Thy love I flinch not from aught and

for Thy good pleasure I fear not all the afflictions of the world. This is but through Thy strength and Thy might, Thy grace and Thy favor, not because I am deserving thereof.

(From a letter to the Shah of Persia. Baha'o'llah's account of God's call ringing in his inmost consciousness bidding him arise and announce himself the one whom the Bab had foretold.)

During this time (the time of the Bab's banishment and imprisonment) Baha'o'llah was constantly engaged in the promulgation of the Cause of God; but without proclaiming himself or making known his station. Some, but few, among his friends, the early disciples, discovered that he was the one of whom the Bab spoke—"He whom God shall manifest." Although Baha'o'llah was of royal lineage, and not of the scholastic or learned, the people naturally looking for this Promised One among the divines, yet his marvelous discourses astonished the wise and learned and they who were pure in heart saw in him the fulfillment of their hopes.*

Baha'o'llah well prepared the people for the coming of the great event, namely, his declaration, which took place in the Garden of the Rizwan, outside the city of Baghdad. During twelve days he made his mission known to his disciples, and inasmuch as this great event occurred in the Garden of the Rizwan the greatest of Bahai feasts is called after that garden in commemorating the twelve days.

(*Flowers from the Rose Garden of Acca*, p. 26.)

*Baha'o'llah announced himself twice in Baghdad, once to a few in 1853, then to all his friends in 1863, in the garden of the Rizwan.

In Baghdad I was a child nine years old. There and then he (Baha'o'llah) announced to me the Word, and I believed him. As soon as he proclaimed to me the Word I threw myself at his holy feet and implored and supplicated him to accept this one drop of blood as a sacrifice in his pathway.

(Abdul-Baha: From Diary of Mirza Ahmad Sohrab, January 13, 1914.)

This is a blessed day (the ninth day of the Rizwan), a happy and joyous day. The beauty, the holiness and the significance of these days are not known now. This is the time of gladness, bliss and ecstasy for the believers of God because we have lived during the days of the Blessed Perfection and have experienced the great joy of these days. Their celebration by us is always shaded with a recollection, but for those who have not seen Baha'o'llah with their physical eyes these days will be celebrated with a genuine rejoicing and a most thorough preparation. The beauty, the sheer joy, the exhilaration of the golden Rizwan days are now brought back to my memory and in reviewing them I find each day a perfect gem of spiritual rapture.

During the nights of those days we could not sleep because we fancied in our minds the unparalleled joy of meeting Baha'o'llah in the morning, standing in his presence, receiving his graces, and listening to his words. It was on the ninth day that the Blessed Perfection leaving Baghdad stayed in the Garden of Hajib Pasha before starting for Constantinople. It is impossible to describe with words the beatific vibrations with which we were surrounded in those days. Although to all outward appearances the Blessed Perfection was in exile, yet he moved with such power and manifested such majesty! The list of visitors calling on him during these ten days looks rather like the roll call of an army. Those who had never seen him while he lived in Baghdad called. All the leaders of the

community, the officers of the army, and of the government paid a visit. Even the Governor, Najib Pasha, called and Baha'o'llah did not return these rather important calls. Were one to reflect for a moment he would realize that such

great events have never occurred in the history of the past dispensations!

(Abdul-Baha: Diary of Mirza Sohrab, April 30, 1914.)

Life in the Most Great Prison

THE government of Persia said: "As long as Baha'o'llah is in Persia the country will not be at peace. When Baha'o'llah is exiled from Persia the country will then find peace. He shall no longer be connected with this country; all communications with him shall be suspended." So the Shah of Persia endeavored until he succeeded in expelling the Blessed Perfection to Constantinople, and from Constantinople to Roumelia. Communication with him had to be in secret, but still the Cause spread, and they said: "Day by day his lamp becomes brighter, his potency becomes greater. The cause of this spreading is due to the populous cities to which he is sent. Therefore it is better to send him to a penal colony where he may be considered as a suspect, that the people may know he is in the prison of murderers and highway robbers; and in a bad climate he and his followers may perish." Therefore the King of Persia, Nasser-Ud-Din, Shah, endeavored until he succeeded in having him transported to the prison of Acca.

But the banishment of Baha'o'llah, the Blessed Perfection, instead of resulting in the extermination of the Cause in the country proved just the contrary; the Cause was spread more rapidly; the fame became more widely circulated; the teachings of the Blessed Perfection became more widely promulgated in Persia. Through the power of God he was able to hoist his banner. If at first it was a lamp, it became a flame. If it was a star, it became a mighty sun. The fame of the Cause of the Blessed Perfection went as far as the East and the West.

He paid no attention to the ministers and viziers. The Governor-in-Chief of Acca craved to be honored by admission to the presence of Baha'o'llah. For five years this one man, called Zia Pasha, asked Abdul-Baha if he would supplicate the Manifestation to permit him to make this visit, but the Manifestation never granted it. All the people of Acca know this. The Blessed Perfection was imprisoned, yet he had that power to refuse anything or to do anything he wished.

(Abdul-Baha.)

Whosoever reads the Book of H'ykl (*Surat-ul-H'ykl*) can observe the tremendous and colossal power of Baha'o'llah. He addressed the kings from the prison, each individually, summoning all to the oneness of humanity, and the most great peace, arraigning some, and predicting what would happen in their kingdoms, and these predictions have come to pass!

Some of the kings exhibited pride, one was the Ottoman king, Abdul Aziz Khan. When Baha'o'llah was a prisoner in his kingdom, he addressed him very critically, and literally did it come to pass.

Another was the French emperor. The Emperor of France did not send any reply, then a second epistle was sent to him. It was addressed to Napoleon the Third, saying, "I wrote you an epistle before, and I summoned you to a cause, but you heeded it not. You proclaimed once that you were a defender of the oppressed, but it becomes evident that you are not; rather, you magnify your own selfish desires and passions.

You advocate your own interests, and this pride of yours is supported by your empire and sovereignty. Because of your arrogance, God will shortly destroy your sovereignty and a revolution shall be set up in that kingdom, and the reins of government shall be taken from your hands, and in the utmost of debasement and degradation will you be cast, and now surely I see you in degradation. Soon it shall be manifested! The river Rhine will be the place of your humiliation and mourning, and the women will bemoan the loss of their sons." Such was the arraignment which was sent. It has been published and sent abroad.

Similar addresses were directed to other kings. And this he accomplished within a prison which was beyond human endurance, and all that he wrote or declared came to pass. It became evident and manifest, no one could hinder it. Some have not yet come to pass; they will occur later.

(Words of Abdul-Baha: From address given in Washington, D. C., May 10, 1912.)

In spite of all difficulties Baha'o'llah was ever in an exalted state; his face shone continually. He had the presence of a king. One cannot imagine any one with more majesty. One would have said that he was enjoying the greatest comfort. He drew his strength from divine powers, which always triumph. Minds were exalted on beholding him, and Baha'o'llah never hid himself. He spoke courageously before all. "He is incomparable," declared the people, "but he is setting himself against Islam. Such an one is an honor to humanity," they said, "but a detriment to our religion; therefore we must declare ourselves against him." . . .

(Abdul-Baha.)

In his lifetime he was restless for activity. He did not pass one night restfully in his bed. He bore all his ordeals

and catastrophies in order that in the world of humanity a heavenly radiance might become apparent; in order that in the world of humanity the most great peace might become a reality; in order that certain souls might become manifest as the very angels of heaven; in order that heaven's morals might become apparent among men; in order that humanity, or individuals of humanity, might become educated; in order that the precious, priceless qualities of God in the human temple might be developed to the fullest capacity; in order that man might be the likeness of God, even as it has been stated in the Bible.

(Abdul-Baha: Extract from address given in New York City, April 18, 1912.)

It was in all probability the second month of the summer when one early morning the steamer anchored off the shore of Haifa. Altogether we were seventy-seven persons. After sunrise we landed at Haifa, and hardly three or four hours had passed before a large sailing boat was brought into commission by the authorities, in which they were going to carry us back to Acca. The baggage was taken on board, and immediately afterward all of us were taken off. It was about 4 p. m. when we reached Acca.

As we entered the place we found the inhabitants of Acca, without exception, sickly looking people of sallow, yellow complexion, a good many unable to walk and hence strewn on the narrow streets. Even the soldiers and officers, who possessed privileges, looked ill. In fact, a number of the soldiers, that is, those who were ordered to guard us, were very sick and I began treating them at once.

(Abdul-Baha.)

That night we were kept by the soldiers who guarded us entirely without food. Two sentries were placed at the door and we were forbidden to go to the market to buy anything. The moth-

ers not having eaten, had no milk for their babies; the young children were famishing and the bodily sufferings of all of us were very great. But we were so happy in spite of all our miseries, and Khanom (the speaker) especially laughed so much that the Blessed Perfection sent a messenger to us to say, "Do not laugh so much, or the soldiers will say, 'Listen to those foolish people enjoying themselves and laughing with nothing to eat.'"

The day following the governor sent us some rice, but it was very bad rice, unwashed, and full of stones. The children were very happy when they saw food, and crowded around the tables. But when it was cooked, it was so black and dirty it made them sick, and they could not eat it. Then the Manifestation came to us and said, "Do not cry; I have made some food for you." He gave each of the children one sugar-plum. When they had eaten these they all went to sleep, quite peacefully and contentedly.

The weather was extremely hot, the water was bad, the prison ration coarse black bread, so that in those days many of us felt sick, and it was not long afterward when everyone became ill, except Abdul-Baha and another believer, Agha Riza Chirazi, and these two nursed us through.

(Zea Khanom, daughter of Abdul-Baha.)

When we arrived in Acca it was found there were not enough rooms in the barracks to imprison us separately, so they put us all in two rooms with no furniture at all. The court of the barracks had a most gloomy aspect. There were three or four fig trees on the branches of which several ominous owls screeched all night. Every one got sick, and there were neither provisions nor medicine. At the entrance of the barracks there was a morgue. It was a horrible looking room, yet I lived there two years in the utmost happiness. Up to that period I had not had time to read the Koran from first to last, but then I had ample time and used to read this Holy Book with fervor and enthusiasm.

Going over the incidents and events of the lives of former Prophets, and finding how parallel they were with ours, I was consoled and encouraged. I would read for instance, the following verse:

"How thoughtless are the people! Whenever a Prophet is sent to them, they either ridicule him or persecute him." And then I would read this verse: "Verily, Our Host is victorious over them." I was very happy all the time, because I was a free man. Shut off in that room, my spirit travelled throughout the immensity of space.

The soul of man must be happy no matter where he is. One must attain to that condition of inward beatitude and peace—then outward circumstances will not alter his spiritual calmness and joyousness. No one can imagine a worse place than the barracks of Acca. The surroundings were filthy and dirty, the treatment of the officials was unbearable, and we were looked upon as the enemies of religion and corruptors of morals. The government had given an order that during our stay in Acca, no one must talk with us and we must not talk with each other.

(Abdul-Baha.)

When the Purest Branch (Baha'o'-lah's youngest son) fell from the roof and was killed, the believers were not allowed to bury him, but four soldiers came and took away the body, and the holy family did not know for two years whether it had been thrown into the sea or what the soldiers had done with it. Naturally his mother was terribly sad and grieved at his death under such sad circumstances, and this sorrow made her so ill that it caused a disease of the heart, so that for a long time she was not able to walk about, but was obliged to sit on the bed.

However, when the Blessed Perfection said to her, "For my sake has this come upon him, and he has borne for me a sorrow and a trouble that was coming to me," from that day no one ever saw the mother weeping and she was always quite happy and cheerful. This was be-

cause of her faith and the strength of her spirit.

(Zea Khanom, daughter of Abdul-Baha.)

(Notes of Miss E. J. Rosenberg, Haifa, February, March, 1901.)

In the first month two of us died, and we had no money to pay for the funeral expenses, so we sold the one remaining rug. This money was also pocketed by the officials, and the two bodies thrown together in a hole outside of the town.

In the beginning, no one was allowed to leave the barracks without being accompanied by two or four guards. But after six months or a year, when they saw that not a soul ever tried to escape they gave us greater freedom and the friends could go out in the bazaar to buy things, either followed by one soldier or none. . . .

(Sister of Abdul-Baha: Diary of Mirza Ahmad Sohrab, July 5, 1914.)

Since that date consider how conditions have changed, and how every one of those who oppressed this party of exiles and endeavored with might and main to suppress the spread of this light has become lost in the abyss of despair and oblivion.

They are gone and we are still here, whereas, from the standpoint of the world and human reason, it should have been reversed. Everybody imagined that under the existing circumstances all this would end shortly and naught would be left of the Bahais. Is not this an evidence of divine protection and providence? We have longed for death in the path of God; we have been ready to welcome the cup of sacrifice and were thirsty for the chalice of martyrdom. The Lord willed that we stay and serve Him.

(Abdul-Baha: *Bahai Bulletin*—an early Bahai publication, p. 10.)

When two years had passed a regiment of soldiers was assigned to Acca. Of

course there was no other place for them to live except the barracks. Therefore they had no other alternative but to turn us out. All the time there was an inn in Acca which was inhabited by different people. This inn became the hospice for the pilgrims in after years.

I went to the inn-keeper and said: "As our number is large and there are several families in our party I desire to rent the inn as a whole, and if possible the present inmates may vacate and go elsewhere." He gave his consent to my suggestion. When after a few days I came back to draw up the papers and sign the documents I saw one of the rooms was still inhabited. "Who is this?" I asked. "He is the German consul," he answered. "He must leave the premises," I said, "otherwise I will not rent the place. It is impossible for an outsider to live here." The inn-keeper looked at me with ridicule and contempt. "Ha! Ha!" he laughed, "and they say you are a prisoner! Bah! You talk to me as though you were my lord and master. What do you think, Mr. Prisoner—do you expect to get an exclusive palace in this prison town? Not much! Not much! This man is a German consul; I cannot drive him out."

Finally the German consul left of his own accord and requested to come only two hours a day to attend to his official duties, to which proposition we assented cheerfully.

Then we began to repair the rooms. One of the rooms was left unrepaired, because our small fund was exhausted. The rooms then were assigned to various families and friends, and I chose the last one for myself. This room was so damp that moss had grown on the walls and ceiling, and when it rained there were several cracks in the ceiling which gave free and welcome entrance to the rain.

The floor consisted of humid earth, a breeder of fleas. I had a piece of mat and a long Persian fur coat. It was my seat by day and my coverlet by night. When I covered myself with it an army

of fleas hiding in the ambushade of the fur attacked me and tried their best to defeat me, but I defeated them by turning the coat and covering myself with the other side. For one hour I slept, then the wily, indomitable fleas found their way again to the inner side. Every night I had recourse to this maneuvering eight or ten times. Notwithstanding this I was far happier and more joyful at that time than now, sleeping on this fine bed!

(Abdul-Baha: Diary of Mirza Sohrab, July 17, 1913.)

When we were imprisoned in the military barracks of Acca there was a small primitive bath in which the Blessed Perfection took an occasional bath. When the time arrived for our departure from the barracks we rented a very small house in the town. It was a two-story house having two rooms on the lower and four rooms on the upper floor, but they were small indeed.

On the other hand, our party consisted of many people, and we wondered how all these souls could be accommodated in this small house. Finally thirteen of us agreed to live in one room. We lived and slept and worked in this one small room. We lived in this house for well-nigh twenty years. It so happened that although the house was small yet it contained some sort of a bath, and so the Blessed Perfection could use it as often as he wished.

At the end of twenty years we rented a much larger house, but it had no bath. We went to Baha'o'llah and asked permission to build one. The more I begged the stronger was his refusal. I said: "With only fifty pounds a little comfortable bath can be built." But he did not give his consent. Finally a month passed and I was quite worried. At last I went to an Arab friend and borrowed from him two-hundred and fifty pounds at two per cent.

This money I took to a merchant who was in former times a grain dealer, but

now out of work. I said to him: "We will enter into a partnership, I to furnish the capital, you the labor. With this fund you will deal four months in grain. After paying off all the expenses of rent, etc., and receiving your monthly salary, we will divide the net profit; one-third for you and two-thirds for me." We entered into this agreement and engaged in business. After four months we cleared our accounts. I paid the debt with its two per cent, the merchant received his one-third of the net profit, all the other expenses were defrayed, and eighty pounds left in the balance for me. With that sum then, I built a bath in the house which is kept intact to the present day.

(Abdul-Baha: Diary of Mirza Sohrab, August 5, 1913.)

The house of Baha'o'llah (in Acca) was, in the beginning, two houses. At first the Blessed Perfection lived in one of them; after some years the other, fronting on the sea, was added to the first; and as they were built side by side, the partition was taken away. Thus from the older house, Baha'o'llah moved into the newer one, which has a most sublime, uninterrupted view of the sea, and took the room the veranda of which I see from my window. It is said that often in the mornings, and almost always in the afternoons, the Blessed Perfection used to walk on the veranda; the believers and pilgrims, knowing the custom, would come and walk in the neighborhood and if he desired to see any of them he would beckon to them with his blessed hands. It is now the room in the older house that Abdul-Baha is living in. Both houses are large, and although their architecture is not modern yet they are the best houses in Acca with regard to position, outward appearance and inside accommodations.

(Mirza Sohrab: Diary, December 9, 1913.)

For nine consecutive years the Blessed Perfection did not put his feet outside the gate of Acca. He was either imprisoned in the barracks or closely watched and guarded in the house. The day of his departure from the town to the plain of Acca was considered the most important in the Bahai cause. A prisoner he was, and according to the strict, royal firman of Abdul Aziz he was to be jailed in a cell alone, not even one of us was to be allowed to see or to talk to him, and to leave the town of Acca was a matter strictly forbidden. In brief, he was to be a life prisoner, with these deadly restrictions.

One day, while he was walking in the house, in the course of his conversation he said, "It is nine years since my eyes have beheld one blade of grass." He loved the green pastures, verdant plains, blossoming trees and flowering spots; especially the prairie of Acca which was wonderfully green and carpeted with wild flowers during the months of spring. For this reason he often remarked: "The city is the world of bodies, the country is the world of spirits!" Hearing these statements from the blessed lips of Baha'o'llah one day I took with me Nouri Bey, Hakki Bey and Mahmoud Effendi Toupjee—all three political prisoners and walked straight out of the gate into the plain of Acca. The strange part of this strange proceeding was that while the guards were stationed on both sides of the gate they did not as much as lift one finger to prevent us from going out, which was of course the most natural thing for them to do. On and on we walked, revelling in our newfound freedom, till we reached the present palace of Baha'o'llah (Bahajee). Here they had just laid out an orchard wherein they had planted new apricot and peach trees. The wind blowing through the branches stirred our hearts with a quick and new vibration. It was a most ideal scene. That day we walked and walked around the green country and then I

returned to town. Several days passed after this event, and then I gave a feast to the officials of the town under the pines near Bahajee. This broke the bonds of incarceration, and from that time I was allowed to go out and walk as my inclination led me.

There lived in Acca a man by the name of Mohammed Pasha Safvat, who was most inimical to the Cause. He had built a palace five or six miles outside the town. Many days I searched for a suitable house to rent for the Blessed Perfection, but I could find nothing else but the palace of this man. After much delay and postponement, through the confirmation of God I succeeded in renting this palace from him at £25 a year provided I might be allowed to repair the mansion with the rent of the first five years. Having papered and furnished all the rooms I ordered the carpenters to make for me a carriage with a cover which was done in due time. Having prepared everything and attended to every detail I went to the Blessed Perfection and said: "A good mansion is made ready for you outside of Acca. It is wonderfully situated and very charming. From one side the lovely mountains and undulating valleys are seen; from another side there are large orange and mandarine orchards; the oranges, like unto red lanterns, shine and glow through the green boughs; from another side, verdant gardens and prairies full of narcissis and tulips are seen; the Mediterranean glistens in the distance; a stream of cool water flows in the center; in brief, it is an ideal place. I supplicate you to leave the town and live there."

The Blessed Perfection answered: "I am a prisoner. The prisoners are not allowed to go beyond the town of Acca." I repeated my praises of the place and begged him to come out. But to no avail. Again he refused my request. I did not want to go on with this insistence so I chose silence and left the Blessed Perfection's presence.

I thought a good deal over this matter, trying to find a solution to this problem. Finally I decided to send for the Mofti, who loved Baha'o'llah and enjoyed freedom of conversation in his presence. When he arrived I told him something had come which none of us was able to cope with save him. He asked me what it was. I said: "We are all anxious that the Blessed Perfection should go out of town. I have begged him twice, the believers have also entreated, but all have been refused. This is thy work. After sunset go thou to the house, knock at the door, and if they ask thee what thou dost want, say, 'I have come to meet Baha'o'llah.' Thou must not leave his presence without his promise to go out."

As soon as he was given permission to enter the presence he went directly to him and threw himself at his holy feet, took hold of his blessed hands, and bluntly said: "My Lord, why dost thou not go out. The country is charming, the weather is delightful, the pastures are green, the water is cool and the palace is made ready." The Blessed Perfection said to him: "Mofti! I am a prisoner!" "O," he said, "You are not a prisoner. You are free. Everything depends upon your own will." Again Baha'o'llah objected, but the Mofti did not let his hands go and insisted and insisted till the much-expected promise was given. Coming out of the house the Mofti came to me and imparted to me the glad news. I was overjoyed, so much so that I kissed his lips many times. On the next day when I stood in the presence of the Blessed Perfection he smiled and said: "What a tenacious man you sent to me!" I said: "Now you have given your promise to the Mofti that you will go out, the carriage is ready at the door. . . ." I rode with him through the streets of Acca and beyond the gate. Then I alighted from the carriage and walked to the palace of Mazreah. The Blessed Perfection was most pleased with the place.

It was about the middle of February, and in that month and in March the whole country was bedecked with flowers. The plain of Acca was dancing with joy and the mountain, the valleys and gardens were intoxicated with the wine of happiness and were crying out, "O rapture! O bliss!" Those heavenly months and years were spent in the utmost rejoicing until it was found that the place was too small to accommodate the growing needs of the holy family. Then there was another palace belonging to Abboud and his family. This was the palace of Bahjee. Abboud and his children were sick and went into town. I wanted to rent this palace from him; he wished to present it to me and insisted upon it. Finally I rented it from him at £150 a year, and Baha'o'llah and the members of the holy family moved into it. From that time on he lived in Bahjee and Acca, alternately, till the day of his departure dawned upon us and threw us into the depths of despair and sorrow.

(Abdul-Baha: Diary of Mirza Sohrab, March 23, 1914.)

Prof. Edward G. Browne of Cambridge University, England, whose specialty was Persian Literature and History, heard of the great spiritual awakening which was sweeping through Persia among a people that as he said "slumber in a sleep like unto that of death."

At last he was so much interested that he obtained a year's leave of absence and went to study at first-hand this remarkable spiritual renaissance. He visited "the fountain head" of the movement in Acca. He records his impression of Baha'o'llah as follows:

"Of the culminating event of this my journey some few words at least must be said. During the morning of the day after my installation at Bahje one of Baha's younger sons entered the room where I was sitting and beckoned to me to follow him. I did so, and was

conducted through passages and rooms at which I scarcely had time to glance to a spacious hall, paved, so far as I remember (for my mind was occupied with other thoughts) with a mosaic of marble. Before a curtain suspended from the wall of this great ante-chamber my conductor paused for a moment while I removed my shoes. Then, with a quick movement of the hand, he withdrew, and, as I passed, replaced the curtain; and I found myself in a large apartment along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going, and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called 'taj' by dervishes (but of unusual height and make), 'round the base of which was wound a small white turban. The face of him on whom I gazed I shall never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!"

(Prof. E. G. Browne: Quoted from *A Traveller's Narrative*.)

During the life of Baha'o'llah there lived in Acca an honorable gentleman from Europe. He had heard much about the praise of the Rizwan and expressed the wish to see the place. Permission being granted, he came there one day with his family. I prepared tea for

them and showed them the utmost hospitality. When they were going to leave in the evening, the gentleman left on the table a purse containing twelve pounds. Realizing what he had done, I ran back to him and forced the money into his hands. He urged me to accept it and I persisted in my refusal. Seeing how useless was his insistence, he took it back, alighted from his carriage, took off his hat and shook my hands. However, he went straight to the Blessed Perfection and said: "I wished to give a small present to your gardener, but he would not accept it; it seemed it was too little for him." When next I went to see him the Blessed Perfection addressed me: "Abdul Kasim! I have heard that thou didst not accept the present offered to thee by the European gentleman. Why didst thou not accept it?" "I? Never will I accept anything from anyone while I am serving the Lord of mankind." "Wilt thou accept something from me?" "Yes, with the greatest honor!" Then he showed me a small purse of Cashmere shawl and raising it up, he said: "This contains only one pound, but it is from me. Thou canst not realize how happy thou hast made me because thou didst manifest the wealth of the spirit. Those who are in *my* service must be independent of all else save me."

(Abdul Kasim, the gardener of the Rizwan: Diary of Mirza Sohrab, January 4, 1914.)

There are many kinds of roses, but this kind is the most fragrant. The extract of rose is taken from this. The Blessed Perfection always loved this species of roses. Large bowls containing the same decorated the table of his room all the time. The fragrance of this rose has a greatly refining effect upon the human constitution. Baha'o'llah liked perfumes very much, and he always used the attar of roses.

The physical susceptibilities of the Blessed Perfection were very great. His

sense of smell was very keen indeed, and also his eyesight, and up to the end of his life he read the finest type without the aid of glasses.

The holy divine Manifestations are even superior and distinguished in their physical powers from the rest of mankind! For example, even when the Blessed Perfection was not feeling well, his pulse would beat regularly like the pulse of a young man twenty years old. For the last three years of his life he hardly ate anything. The servants brought the tray before him; he would look at the various dishes, eat a few mouthfuls, and then it was immediately removed; yet the pulse was normal. At that time there was a Greek doctor who regularly called on the family whenever any of us was not feeling well. One day he was allowed to stand in the presence of Baha'o'llah. He looked into his face and his eyes, and asked permission to feel his pulse. After due examination, the doctor expressed his astonishment, and said that he had never seen a constitution so highly sensitive as that of Baha'o'llah.

(Abdul-Baha: Diary of Mirza Sohrab, March 5, 1914.)

The greatest proof of the Blessed Perfection—may my life be a ransom to him!—consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Baghdad, in Constantinople, in Adrianople, and in the most great prison (Acca), Baha'o'llah ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. He never attempted to protect or shield himself for one second. Before all nations and all religions he proclaimed his Cause and declared his teachings. The foes were resisting the spread of the Cause with the greatest hostility and his blessed breast was the target for an hundred thousand arrows.

Continually he was threatened with the darts and javelins of the adversaries. He cried out, "We have burned away the veil and the shroud and are enkindled with the fire of love. Like unto the candle we are set aglow and like unto the Beloved we are ever present in the gatherings of the lovers." It is well-nigh beyond belief that notwithstanding all these dangers the Blessed Perfection was protected. The condition was like that of a deer; although surrounded by a hundred thousand hounds attacking it from every side yet it is protected by an invisible power.

(Abdul-Baha: Diary of Mirza Sohrab, March 7, 1914.)

In an Arabic poem, the Blessed Perfection said about the calamities and allegations heaped upon him: "In every moment they inflict upon me the wound of polytheism and at every second they aim at me the dart of infidelity. O Thou Divine Spirit! Descend and behold how my humiliation is greater than Thy glory."

(Abdul-Baha: Diary of Mirza Sohrab, June 21, 1914.)

All this diffusion of the fragrances of the Cause of God, throughout the Orient and the Occident, is mainly due to the successive exiles and imprisonments of the Blessed Perfection. If these events had not transpired the holy Cause would not have left the frontier of Persia, the prophecies of the prophets concerning the raising of the voice of the Lord of Hosts from the mountains and hills of the Holy Land would not have been fulfilled and the tent of the Lord of Lords would not have been pitched on its plains and meadows!

(Abdul-Baha: Diary of Mirza Sohrab, May 25, 1914.)

Indeed God's ways are most mysterious and unsearchable. What outward

relation exists between Shiraz, Teheran, Baghdad, Constantinople, Adrianople, Acca and Haifa? Yet God worked patiently step by step through these various cities according to his own definite eternal plan, so that the prophecies and predictions as foretold by the prophets might be fulfilled. The golden thread of promise runs through the Bible, and it was so destined that God in his own good time would cause its appearance. Not even a single word will be left meaningless or unfulfilled.

(Abdul-Baha: Diary of Mirza Sohrab, February 14, 1914.)

From the beginning of the Cause or more definitely from the time that the Blessed Perfection was exiled from Teheran all the events in this movement, although their outward appearances for the time being were fraught with pain and sorrow, yet they were based upon the consummate wisdom of God.

On the eve of the departure from Persia the believers were in tears. It is evident that after those dreadful persecutions, sufferings, trials and martyrdoms it was most difficult for them to bear this last blow. They thought the voice would be hushed, the truth would die, the light would become extinct and the truth defeated. However, the spiritual wisdom of such an event became apparent afterwards. Eleven years' sojourn in Baghdad widened immensely the circle of influence of the Cause and carried its fame to the four corners of the earth.

Having received the firman of exile from Baghdad to Constantinople, when the friends heard this dire news they were deeply grieved. Through the intensity of anguish they were weeping uncontrollably. The wisdom of this event became likewise manifest later.

When the two despotic governments decided to exile us from Adrianople to Acca there was such a manifestation of sorrow and anxiety that neither word

nor pen can describe it adequately. The floodgate of unutterable grief was set loose. Thus you observe the ship of this Cause has weathered fearful storms, the like of which it is impossible for you to imagine. Now it has become apparent how these events constitute the unparalleled victories of the Cause although at the time of their happening many people thought they were crushing defeats.

(Abdul-Baha: Diary of Mirza Sohrab, May 25, 1914.)

All the time of the sojourn of the Blessed Perfection—may the souls of all existence be a ransom to his forbearance!—in this mortal world, he was enduring the most painful afflictions. At last, in this greatest prison, his holy body was extremely weakened from the intense sufferings and his beautiful person became as weak as a web from these continual hardships. His main purpose in bearing this heavy burden and all these troubles which gave forth their waves like an ocean, in accepting chains and fetters and showing forth the greatest forbearance, was for the sake of harmony, concord and union among all the people of the world and for the establishment of the signs of the *real unity* among all nations, until the essential Unity (of God) might appear in the end in the existing realities, and the light of the saying: "Thou seest no difference among the creatures of God" might shine forth upon the whole world.

(Abdul-Baha: Extract from Tablet revealed about 1904 or 1905 for the Persian believers.)

Baha'o'llah departed to the everlasting world and ascended to the Supreme Horizon, May 28, 1892. On the day of his departure the inhabitants of Haifa, Acca and neighboring places, assembled in the presence of his eldest son, Abdul-Baha, the "Greatest Branch," and interred his remains,

with extraordinary respect, close to the mansion of Bahje, which is situated a short distance from Acca.

(Abul Fazl: *Bahai Proofs*, p. 69.)

O ye friends of God and assistants of Abdul-Baha:

When the Sun of Truth was concealed behind the cloud of glory, the orb of the universe disappeared from the dawning-place of the visible and shone forth in the invisible world, and conferred successive bounties upon the contingent world, then from the unseen realms, the bats began to move, opened their wings and flew around. They supposed they could interrupt the glorious bounties of that beautiful face, quench the shining rays of the Sun of Truth; extinguish the ignited fire and destroy the praiseworthy light; for they imagined that on account of the departure of His Highness the desired One, the divine foundations would be demolished and the blessed tree uprooted. Evil was that which they imagined and thou findest them in this day in manifest loss.

For, according to what was heard, the enemies in some of the lands, upon receiving the news of the most great disaster, held banquets. They rejoiced and made merry, celebrated festivals, burned incense, served sweets and flowers, lit many a candle, mixed honey and wine, played lutes and harps, spent that evening in cheerfulness and gladness until dawn, and sought delight and pleasure. But (they were) heedless that the bounty of that Sun has no end, the torrent of that rain is free from interruption, the radiance of that blessed Orb is continual, and that the dominion of the "Merciful One (who) is established upon the Throne" is permanent. Nay, rather, the human temple, like unto a cloud, prevents (people) from beholding the rays of the Sun. Therefore, it is said in the Gospel that when His Highness the Promised One comes, he shall be mounted on a cloud; but when that noble cloud is concealed, then shall the disk of the sun become manifest and

transmit intense rays throughout all regions.

Consequently, after the lapse of but a short time arose a tumult throughout the regions and the pillars of the world trembled. The East became full of cries of joy and the West full of clamor. The most luminous Sun of the beauty of Truth shone forth with the utmost ardor from the invisible zodiac, upon all regions. The veil of covering and concealment was removed and the fire of the love of God became ablaze within the hearts. The beloved of God were enkindled as candles and became well known among men like unto enraptured lovers. From every quarter a song and melody was heard and the call of "O our Lord, we have heard Thy voice." was raised in all regions. The Word of God was promoted and the fragrances of God diffused. The fame of the True One was universally spread. The call of "Am I not (your Lord)" reached the ears of the far and near. The Cause of the religion of God became loftier. All the nations became impressed, and the enemies of the Blessed Beauty (Baha'o'llah) were disappointed and in loss.

When they considered that the departure of His Highness the Desired One—may my life be a sacrifice to his beloved!—led to the exaltation of his blessed Cause, and the flame of the ignited fire increased and every assured believer stepped forward, therefore the shining of the brilliant light proved a manifest loss to the denying people. Moreover, the grace of His Highness the Almighty adorned the imperial throne of Persia with the accession of an equitable king and through the power of the Merciful One that perfect sovereign became compassionate toward this oppressed community. This was also a confirmation from His Highness the Powerful Lord.

(From Tablet by Abdul-Baha for Mirza Abul Fazl and Ishtear Ebn Kalanter. Translated June 4, 1903, Washington, D. C.)

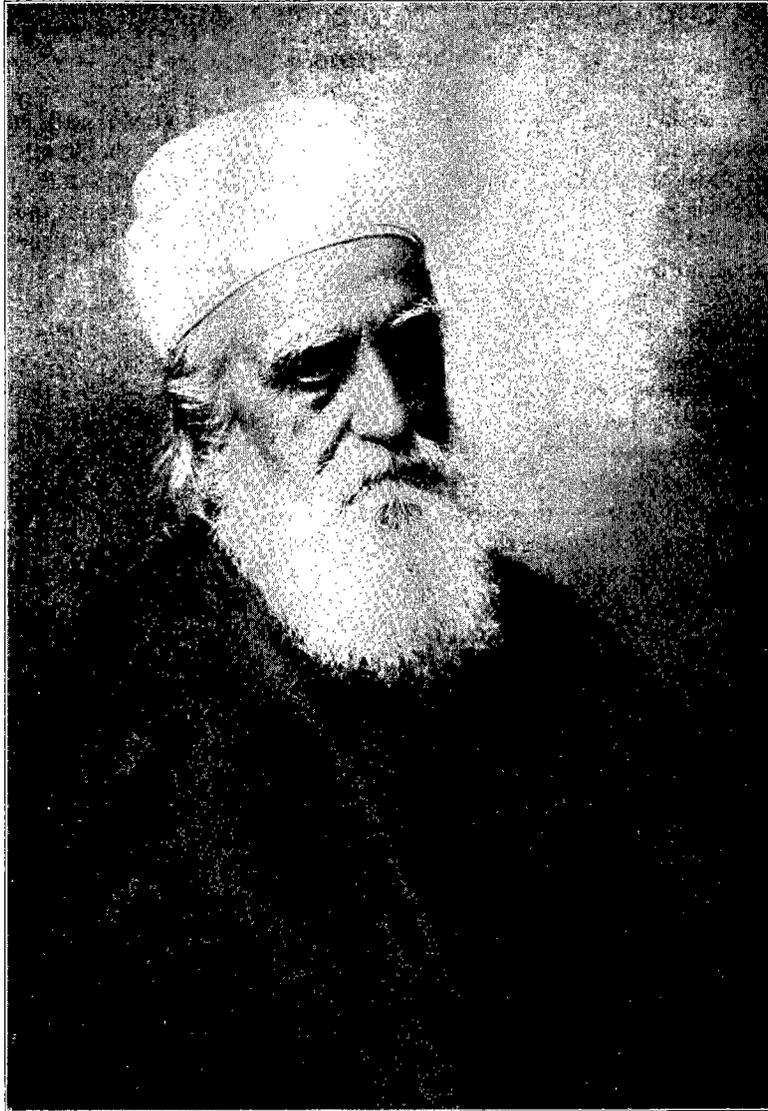
Old Testament Prophecies Concerning *The Branch*

Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.—(Zechariah 6:12, 13.)

Hear now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant The BRANCH. . . . In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.—(Zechariah 3:8-10.)

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his resting place shall be glorious. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—(Isaiah 11:1-12.)

In that day shall The BRANCH of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.—(Isaiah 4:2.)



THE CENTER OF THE COVENANT
THE GREATEST BRANCH
ABDUL-BAHA ABBAS

"When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him-Whom-God-hath-purposed, who hath branched from this Pre-Existent Root." — Words of BAHÁ'O'LLAH.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 14

The Center of the Covenant, The Greatest Branch: Abdul-Baha Abbas

[Following its usual custom this issue of the STAR OF THE WEST emphasizes the "Center of the Covenant" in the person and function of ABDUL-BAHA, inasmuch as the Twenty-sixth of November is the "Feast of the Appointment of the Center of the Covenant."—*The Editors*]

IN order to preserve the unity of the Cause and to spread the religion of God, Baha'o'llah has established this Covenant and Testament. Were it not for the power of the Covenant you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God. When I say the Covenant, I mean the power and authority of Baha'o'llah given to me.

(Words of Abdul-Baha: Extract from Diary Letter of Mirza Sohrab, to Miss Magee, Paris, May 10, 1913.)

When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward "Him-Whom-God-hath-purposed," who hath *branched* from this Pre-Existent Root.

When the Nightingale soareth from the grove of praise, and repaireth to the furthestmost concealed destination, refer ye that which you understand not from the Book, to The Branch extended from this firm Root.

(Words of Baha'o'llah: Quotations from *Kitab-El-Akdas*—the Most Holy Book.)

O my Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction

of its union and not at its seeming differences. *This is the Testament of God, that the Branches (Aghsan), Twigs (Afnan) and Relations (Muntessabeen) must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in my Book, the Akdas: "When the ocean of my presence hath disappeared and the book of Origin is achieved to the end, turn your faces towards him whom God hath purposed, who hath branched from this Pre-existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the command as a favor from before us; and I am the Generous, the All-dispenser!

Verily God hath ordained the station of the Greater Branch (Ghusn Akbar) after the station of the Greatest.* Verily he is the Ordainer, the Wise! We have surely chosen the Greater (Akbar) after the Greatest (Azam) as a command from the All-knowing, the Omniscient!

(Words of Baha'o'llah: Extract from *Kitab-El-Ah'd*—the Book of the Covenant.)

*Baha'o'llah said in this connection, that, "After the Truth there is naught but error." When any of the Branches sever themselves from the Tree, the station also becomes severed. They are then only fit for fire.—*Dr. Zia M. Bagdadi.*

**Tablets Revealed by His Holiness Baha'o'llah confirming
the Center of His Covenant**

In His Name who shines from the horizon of might!

Verily the Tongue of the Ancient gives glad tidings to those who are in the world concerning the appearance of the Greatest Name, and who takes His Covenant among the nations. Verily he is myself; the shining-place of my identity; the east of my Cause; the heaven of my bounty; the sea of my will; the lamp of my guidance; the path of my justice; the standard of my laws.

The one who has turned to him hath turned to my face and is illumined through the lights of my Beauty; has acknowledged my oneness and confessed my singleness.

The one who has denied him has been deprived of the salsabil of my love, of the kawther of my favor, the cup of my mercy, and of the wine through which the sincere ones have been attracted and the monotheists have taken flight in the air of my kindness, which no one hath known except the One whom I have taught the thing that has been revealed in my Hidden Tablet.

(Translated by Mirza Valiollah Khan Vargha, Teheran, Persia, December 11, 1913. Photographs of the original manuscript of this Tablet have been received in America.)

He is The Most Great, the El-Abha!

This is The Branch that hath extended from the bower of thy oneness and from the tree of thy unity. Thou beholdest him, O my God, gazing unto thee and holding fast to the rope of thy providence. Preserve him in the neighborhood of thy mercy!

Thou knowest, O my God, that verily, I have chosen him only because thou hast chosen him; I have elected him, only because thou hast elected him. Therefore, assist him by the hosts of thy heaven and earth. Help thou, O my God, whosoever may help him; choose

whosoever may choose him. Strengthen whosoever may advance toward him; and reject whosoever may deny him and desire him not!

O my Lord! Thou beholdest my pen moving and my limbs trembling in this moment of revelation. I beg of thee by my craving in thy love, and my yearning for the declaration of thy command, to ordain for him and his lovers that which thou hast ordained for thy messengers and the trusted ones of thy revelation.

Verily, thou art the Powerful, the Mighty!

O thou my Greatest Branch!

Thy letter was surely presented before this oppressed one, and I heard that which thou hast communed with God, the Lord of the worlds.

Verily, we have ordained thee the guardian of all the creatures, and a protection to all those in the heavens and earths, and a fortress to those who believe in God, the One, the Omniscient!

I beg of God to protect them by thee, to enrich them by thee; to nourish them by thee; and to reveal to thee that which is the dawning-point of riches to the people of creation, and the ocean of generosity to those in the world, and the rising-point of favor to all nations. Verily, he is the Powerful, the All-knowing and the Wise!

I beg of him to water the earth and all that is in it by thee, that there may spring up from it the flowers of wisdom and revelation and the hyacinths of science and knowledge. Verily, he is the friend to those who love him, and an assistant to those who commune with him.

There is no God but Him, the Mighty, and the Magnified!

(Tablet sent to Abdul-Baha when he was in Beirut, Syria.)

O thou my Greatest Branch!

El-Baha be upon thee, and upon whomsoever may serve thee; and woe unto those who contradict thee; blessed are those who love thee; and fire unto those who are thine enemies!

Praise be unto him who honored the land of Beirut, with the feet of him around whom all the names revolve. Therefore, all the (created) atoms have announced good tidings unto all the contingent beings, that the sun of the Beauty of the Greatest and Majestic Branch of God, the most weighty and well-made Mystery of God, hath arisen, dawned, appeared, gleamed and shone forth from the door of the prison (Acca) and its horizon, and advanced to the former place (Beirut). Therefore, the prison land is darkened, while the former is rejoiced.

Exalted! Exalted! is our Lord God, the creator of all things and the maker of heaven, by whose power the gate of the prison is opened, the opening of which fulfilled that which was formerly revealed in the tablets.

Verily he is the powerful to do that which he pleases; the kingdom of emanation is within his grasp. He is the Powerful, the Knowing, the Wise!

Blessed is the land which is honored with his footsteps! Blessed is the eye which is illuminated by his Beauty; the ear which is favored with hearing his voice; the heart which has tasted the sweetness of his love; the breast which is dilated by commemorating him; the pen which moves in praising him; and the tablet which bears his signs! I beg of God, the Exalted, the Most High, to cause us to attain his visit ere long.

Verily, He is the Hearer, the Powerful, the Answerer!

(Tablet sent to Abdul-Baha when he was in Beirut, Syria.)

Verily a Word hath gone forth in favor from the most great Tablet and God hath adorned it with the mantle of Himself and made it sovereign over all in the earth and a sign of His grandeur and omnipotence among the creatures;

in order that, through it, the people shall praise their Lord, the Mighty, the Powerful, the Wise; and that, through it, they shall glorify their creator and sanctify the self of God which standeth within all things. Verily this is naught but a revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye God for its manifestation (The Branch), for verily it (The Branch) is the most great favor upon you and the most perfect blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto God and whosoever turneth away from him hath turned away from my Beauty, denied my proof and is of those who transgress. Verily, he is the remembrance of God amongst you and his appearance among the servants who are nigh.

Verily, those who withhold from the shelter of The Branch are indeed lost in the wilderness of perplexity—and are consumed by the heat of self-desire—and are of those who perish.

(Extract from the *Tablet of The Branch.*)

But the One (from among his sons) who will appear among them with innate knowledge, God will cause the verses of His power to flow from his tongue, and he is the One to whom God has assigned His Cause. Verily there is no God but Him, in whom is the creation and the command, and verily we are all performing His commands.

I beg of God to incline them to his obedience, and to nourish them with that whereby their mind is satisfied, and the minds of those who are facing the direction of God at every instant, and to overlook their oppression, and to ordain them of those who will inherit the heaven of paradise from before God, the Mighty, the Protector, the Self-subsistent!

(Words of Baha'o'llah: Extract from Tablet revealed for Haji Khaleel. Prayers, Tablets, Instructions and Miscellany gathered by American visitors, during the summer of 1900.)

Words of Abdul-Baha concerning the Covenant and His Station therein

But if any soul asks concerning the station of this servant the answer is—Abdul-Baha. If he inquires after the meaning of The Branch, the answer is—Abdul-Baha. If he desires to know the significance of the verse regarding The Branch, the answer is—Abdul-Baha. If he insists upon the explanation of the meaning of "The Branch extended from the Ancient Root," the answer is—Abdul-Baha.

(Words of Abdul-Baha: Extract from Tablet revealed for Persian believers and throughout the world.)

I am, however, contented with what is inflicted upon me in thy path. Would that thy servants could be satisfied therewith, and that it would have sufficed them to do all these things unto myself. No! by thy Might! this shall never satisfy them. Nay, they will attack the countenance which thou hast raised (to be) in thy place, and whom thou hast established to be on the throne of thy sovereignty; whom thou hast concealed under the tents of thy glory, and under the canopy of thy sublimity, whom thou hast branched from the ocean of thy singleness and enkindled with the fire of thine eternity, whom thou hast elevated to the station which is never comprehended by anyone, and is never known by any soul, whom thou hast appointed a fortress unto thy servants, and a light unto the countries, whom thou hast ordained the people to have recourse unto as they have recourse unto thee, and to be submissive under his hands as their submission unto thee. Notwithstanding all this, they contradicted him.

(Words of Baha'o'llah: Extract from Tablet.)

Verily, know that the Letter (Tablet) of Abdul-Baha and his address is

a hidden mystery and concealed fact; no one is informed of its greatness and importance at these times. But in course of time and in future centuries it will dawn forth; the fragrances thereof will be diffused and the greatness, the importance thereof will be known. The truth I say unto thee, that each leaflet from Abdul-Baha will be a wide-spread book, nay, rather a glistening gem on the glorious crown. Know thou its value and hold great its station!

(Words of Abdul-Baha: Extract from Booklet: *Abdul-Baha.*)

The herald who proclaimed the written names is Abdul-Baha, who announces the names of those who deserve salvation and are firm in the Covenant of God.

(Words of Abdul-Baha: *Tablets of Abdul-Baha.* p. 681, Vol. 3.)

This covenant is the Covenant of His Holiness Baha'o'llah. Now its importance is not known befittingly; but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom he shall be cut off immediately.

(Words of Abdul-Baha: Extract from Tablet to American believer; translated August 2, 1913.)

His Holiness Abraham—On him be Peace—made a covenant concerning His Holiness Moses and gave the glad tidings of his coming. His Holiness Moses made a covenant concerning the promised One, i. e., His Holiness Christ and announced the good news of his manifestation to the world. His Holiness Christ made a covenant concerning (the) Paraclete and gave the tidings of his coming. His Holiness the prophet Mohammed made a covenant concerning His Holiness The Bab and The Bab was the one promised by Mohammed, for Mohammed gave the

tidings of his coming. The Bab made a covenant concerning Baha'o'llah and gave the glad tidings of his coming, the One promised by His Holiness The Bab. Baha'o'llah made a covenant concerning a promised One who will become manifest after one thousand, or thousands of years. He likewise, with his Supreme Pen, entered into a great Covenant and Testament with all the Bahais whereby they were all commanded to follow the Center of the Covenant after his (Baha'o'llah's) departure, and turn not away, even to a hair's breadth, from obeying him.

In the Book of Akdas, he (Baha'o'llah) has given positive commands in two clear instances, and has explicitly appointed the interpreter of "The Book." Also in all the divine tablets, especially in the "Chapter of The Branch," all means the Servitude of Abdul-Baha, all that was needed to explain the Center of the Covenant and the Interpreter of the Book has been revealed from the Supreme Pen. Now as Abdul-Baha is the interpreter of The Book he says that the "Chapter of the Branch" means Abdul-Baha, that is, the Servitude of Abdul-Baha, and none other.

In short, one of the specific teachings of this cycle of His Holiness Baha'o'llah which has not been manifest during the former cycles, is that His Holiness Baha'o'llah left no opportunity for a difference (division). For in his blessed Day he made a Covenant and Testament with the traces of the Supreme Pen and explained the One to whom all should turn; and he explicitly pointed to the Interpreter of the Book, and thus closed all doors to interpretations. We must all offer thanks to God, for he gave us rest (peace) in this blessed cycle, and left no occasion for anyone to hesitate (doubt). All must therefore obey and be submissive, and wholly turn themselves to the One appointed by him, i. e., the Center of the Covenant.

But all explanations must alone be limited to what has been stated. Do you by no means exceed it; so that it may be

conducive to harmony, and remove differences.

(Words of Abdul-Baha: A Tablet revealed by Abdul-Baha for Charles Mason Remey about 1912.)

Today, the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

In former cycles no distinct covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the standard of differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build my church." This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty (Baha'o'llah) among its distinctions is that he did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a Center of the Covenant. He wrote with his own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets he (Baha'o'llah) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the *Tablet of The Branch* he explicitly states: Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone

utter. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything. Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of Baha'o'llah in the *Tablet of The Branch*.

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the promised One of Abraham, and he, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the promised One. His Holiness Christ covenanted with regard to His Holiness "The Paraclete," which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom he called "My promised One," His Holiness The Bab, in all his books, in all his epistles, explicitly covenanted with regard to the Blessed Beauty, Baha'o'llah, that Baha'o'llah was the promised One of His Holiness The Bab. His Holiness Baha'o'llah covenanted, not that I (Abdul-Baha) am the promised One, but that Abdul-Baha is the Expounder of the Book and the Center of His Covenant, and that the promised One of Baha'o'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'o'llah made. If a person shall deviate, he is not acceptable at the Threshold of Baha'o'llah. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. After Abdul-Baha, whenever the Universal House of Justice is organized, it will ward off differences.

(Words of Abdul-Baha: *Star of the West*, Vol. 3, No. 14, p. 9.)

Every movement in this world has a center. For example, the power of gravitation has a center; and although there are many luminous centers of lights, yet there is a most great center, and that is the sun. Now, that you are independent of all the smaller centers, you must turn your face toward the Great Orb.

For example, this electric bulb is a center of light, but it only illumines the room; but the sun shines upon all the created phenomena without any distinction.

(Words of Abdul-Baha: *Diary of Mirza Ahmad Sohrab*, October 30, 1913.)

After His Holiness Christ, there were many who appeared who were instrumental in creating factions, dissensions. It was not known which one was pursuing the right way. For example, there appeared one among them whose name was Nestor (?) who said that Christ was not a prophet of God.

Another division was created when the Catholics declared Jesus Christ to be the Son of God; they even pronounced him to be Divinity Himself. The Protestants claimed that Jesus Christ was possessed of two elements, a human element and a divine element. Thus another division was created. In short, the religion of Christ was divided and it was not known who was pursuing the right pathway, because there was no appointed Center to whom Christ referred, whose word was to be a gateway. If His Holiness Christ had taken a covenant with any soul, summoning all to cling to his word as correct, then it would have been evident as to what was veracity.

Because there was no appointed book, every one declared, saying: "We are the right pathway and the others are not." But the Blessed Perfection, Baha'o'llah, to ward off dissensions, so that no interested person should create any division or belief, appointed a Central Personage, declaring him to be the Expounder of the Book. That is, people do not generally understand the meanings of the Book, but he does understand. "He is the Expounder of my Book and the Center of my Testament." In the last two verses of the Book are revealed explicit instructions, declaring that "after me, you should turn your attention to a distinct personage and whatsoever he says is correct." And in the Book of the Cov-

enant, he said that by these two verses are meant such and such a person. In all his Tablets and Books he has praised the firm ones in the Covenant and he has anathematized those who are not firm in the Covenant, and in all his Tablets he said: "Verily, shun those who are shaken in the Covenant. Verily, God is the confirmer of the firm ones." In his prayers he has said: "O God! Render those who are firm in the Covenant as dear. Degrade those who are not firm in the Covenant, O God! Be the protector of him who protecteth him and confirm him who confirms the Center of the Covenant." Many are the utterances regarding the violators of the Covenant, so that in the blessed Cause there should be no dissensions. No one should say: "My opinion is this," or, "My thought is this." That they may know who is the Expounder and that whatsoever he says is correct. He has not left any room for dissensions—not at all. Of course it is certain that in the world there are those who are antagonistic; there are those who are followers of passion; there are those who follow their own thoughts; there are those who like to create dissension in the Cause. For example: Judas Iscariot was one of the disciples, but he betrayed Jesus Christ. Such things have happened in the past, but now the Blessed Beauty has explicitly declared: "This person is the Expounder of my Book and all must turn to him." And this is to ward off dissension. The purpose of the Blessed One is that no differences shall be created.

(Words of Abdul-Baha: Extract from a talk given in Chicago, October 31, 1912.)

If a soul shall utter a word without the sanction of the Covenant, he is not firm. Baha'o'llah appointed a Covenant to ward off dissensions: so that no one can have his own opinion,—so that the Center can be referred to. There were dissensions in the time of Christ because

there was no Center. This is the reality of the question. Whatever the Center of the Covenant says is correct. No one shall speak a word of himself. Baha'o'llah has called down the vengeance of God upon anyone who violates the Covenant. Beware! Beware! Lest ye be shaken: Remain firm even if the people of heaven try to shake you. Firmness in the Covenant is not mere words. The command is explicit. (Signed—Abdul-Baha Abbas.)

The point to which all eyes should turn is One. All eyes must turn their attention to the Center of the Covenant while the presence of the Covenant is among us. No other soul should have any existence. All others save the Center of the Covenant are equal. (Signed—Abdul-Baha Abbas.)

(Excerpts from some instructions given by Abdul-Baha to several friends in America, July, 1912. These excerpts received his personal signature.)

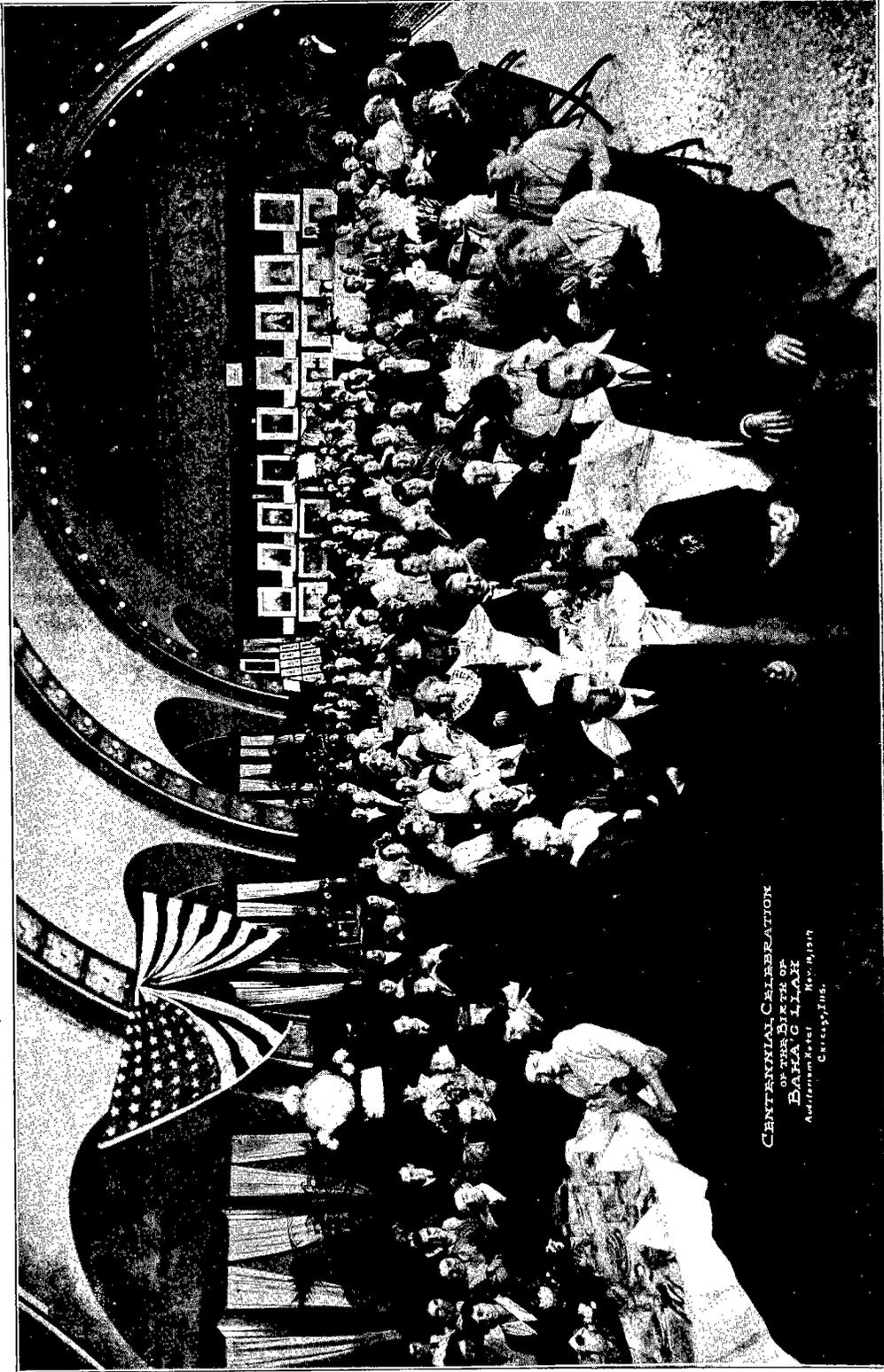
These great days are swiftly passing and once gone can never be recalled, so while the rays of the Sun of Truth are still shining and the Center of the Covenant of God is manifest, let us go forth to work, for after awhile the night will come and the way to the vineyard will not then be so easy to find.

(Words of Abdul-Baha: *A Heavenly Vista*, p. 32.)

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: . . ." (Revelation 11:19).

"And the temple of God was opened in heaven," means also that by the diffusion of the divine teachings, the appearance of these heavenly mysteries, and the rising of the Sun of Reality, the doors of success and prosperity will be opened in all directions, and the signs of goodness and heavenly benedictions will be made plain.

(Continued on page 203)



CENTENNIAL CELEBRATION
OF THE BIRTH OF
BARAK OBLAR
Auditorium Street New Haven
Chicago, Ill.

Centennial Celebration of the Birth of Baha'o'llah

THE Centennial Festival in commemoration of the Birth of the Greatest Manifestation of God, Baha'o'llah, was celebrated by the Chicago Assembly and visiting friends from the central states and others, New York, Oregon and California being among those represented. The happiness of the assembled friends was evident. The meetings throughout the three days were full of spiritual joy and heavenly harmony.

The festival began Saturday evening, November 10th, with a banquet in the Auditorium hotel, where all meetings were held.

THE FESTIVAL

Mr. Charles H. Greenleaf of Chicago presided. He read the Glad Tidings of the Kingdom as revealed by Abdul-Baha, as follows:

"Do you know in what Day you are living? Do you realize in what Dispensation you are alive? Have you not read in the Holy Scriptures that at the consummation of the ages there shall appear a Day which is the Sun of all the past Days? This is the Day in which the Lord of Hosts has come down from Heaven on the Clouds of Glory! This is the Day in which all the inhabitants of all the world shall come under the Tent of the Word of God!"

"This is the Day whose real sovereign is His Highness the Almighty. This is the Day when the East and the West shall embrace each other like unto two lovers. This is the Day in which war and contention shall be forgotten. This is the Day in which nations and governments will enter into an eternal bond of amity and conciliation. This Century is the fulfillment of the Promised Century.

"This Day is the dawn of the appearances of the traces of the glorious visions of past prophets and sages. Now is the dawn: ere long the effulgent Sun shall rise and shall station itself in the merid-

ian of its majesty. Then ye shall observe the effects of the Sun. Then ye shall behold what heavenly illumination has become manifest. Then ye shall comprehend that these are the infinite Bestowals of God! Then ye shall see that this world has become another world. Then ye shall perceive that the teachings of God have universally spread. Rest ye assured that this darkness shall be dispelled and these impenetrable clouds which have darkened the horizon shall be scattered, and the Sun of Reality shall appear in full splendor. Its rays shall melt the icebergs of hatred and differences which have transformed the moving sea of humanity into hard frozen immensity. The vices of the world of nature shall be changed into praiseworthy attributes, and the lights of the excellences of the divine realm shall appear.

"The principles of His Holiness Baha'o'llah, like unto the spirit, shall penetrate the body of the world and the love of God, like unto an artery, shall beat through the five continents.

"The East shall become illumined, the West perfumed, and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.

"In this Day the rest of the world are asleep. Praise be to God! that you are awake! They are all uninformed; but, praise be to God! you are informed of the mysteries of God. Thank ye God that in this arena ye have preceded others. I hope that each one of you may become a pillar in the palace of the oneness of the world of humanity. May each one of you become a luminous star of this heaven, thus lighting the path of those who are seeking the goal of human perfection."

Mr. Greenleaf said in part, "We begin tonight a series of meetings commemorating the greatest event in human history, for one hundred years ago One

(Continued on page 196)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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Honorary Member—MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Kowl 1, 73 (November 23, 1917)

No. 14

“Be most careful about matters of politics. Do not mention it. Our Cause is not political.”

MANY years ago, Baha’o’llah declared that a time of test would come upon the world and that every nation, place and person would feel its fire.

The hour of test has come upon the Western world.

At such a time it is well for the Bahais to make clear to themselves, the distinctive characteristics of the teachings of Baha’o’llah—as interpreted by Abdul-Baha—and take cognizance of the fact that although he came to establish a new era in the world, he never interfered in political matters and was at all times obedient to the government, commanding his followers in every country to behave toward the government with faithfulness, trustfulness and truthfulness. (See STAR OF THE WEST, issue No. 9, page 113.)

It is also very important that the Bahais give close attention to the most great characteristic of the Revelation of Baha’o’llah namely, his teaching concerning the Center of the Covenant which is a specific teaching not given by any of the prophets of the past. By giv-

ing the teaching concerning the Center of the Covenant, He made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of thing, He entered into a Covenant with all the people of the world, indicating the Person or Interpreter of His teaching so that no one should be able to say that he explains a certain teaching in a certain way, and thus create a sect revolving around his individual understanding of a part of the teachings.

With both these ideas in mind:—first, that of non-interference in governmental matters or political affairs, and second, the giving forth of an interpretation of the teachings of Baha’o’llah other than Abdul-Baha’s interpretation thereof,—we beg of the Bahais everywhere to assist the STAR OF THE WEST, and not to place the editors in an embarrassing position before the world by insisting that we publish articles on political questions. We refer to a communication drafted by the Bahai Temple Unity, under date of August 30, 1917, which was sent to the government at Washing-

ton, D. C., wherein it was stated that it would be printed in the Bahai publication—meaning the STAR OF THE WEST. It was printed in No. 12 issue. If it had not been published the government might ask, "Why did not the Bahais keep their word?"

That all may clearly understand the purpose or policy of the STAR OF THE WEST, we give herewith Abdul-Baha's instructions to the editors* when he was in this country:

"Very welcome! Most welcome!

"Your services are acceptable. You have labored much. These labors are productive of great results. They are the cause of the good pleasure of God and will be the magnet for the favors or blessings of God. Therefore, be thankful because of your attainment to services.

"Your greatest aim and effort must be directed to the service of the Kingdom of God.

"The greatest service to the Kingdom of God is kindness to the servants of God.

"The greatest kindness to the friends of God, to the servants of God, is guidance or guiding them.

*Words of Abdul-Baha spoken to Mirza Ahmad Sohrab, Dr. Zia M. Bagdadi, Miss Gertrude Buikema and Mr. Albert R. Windust in his room at the Hotel Plaza, Chicago, May 1, 1912.

"Strive in your efforts, in your management, to become orderly, for this newspaper is now a link between the East and the West.

"Have no word in that publication which can be of displeasure to anyone.

"Attribute nothing to anyone.

"Let there be no displeasing statement; no debasing element regarding or concerning religions.

"*Be most careful about matters of politics. Do not mention it. Our Cause is not political.*"

We are happy to present herewith two remarkable tablets revealed by Abdul-Baha to the friends of God in Persia, translated by Dr. Zia M. Bagdadi, having been received in Chicago a few days before the Centennial Celebration of the birth of Baha'o'llah and read on that memorable occasion.

The tablet addressed to Janabe Ameen speaks of the good health of Abdul-Baha. It also records the name of the messenger who carried them from Syria to Persia, Hadji Ramazan.

The tablet in the form of a Commune, is Abdul-Baha's view-point regarding the war, and we respectfully suggest to all that it be read to those who desire to know the Bahai attitude toward this world conflagration.

Both tablets are the latest word from Abdul-Baha:

The Latest Word from Abdul-Baha

TABLET TO JANABE AMEEN

O Janabe Ameen!

HE IS GOD!

Although the doors are closed, the ways and the roads are severed and the means of communication are lost, yet the ideal ties and inner communications still exist. Though the mirror and the lights are far apart, yet the uniting force of the rays and the outpouring of reflections are strong and continuous.

The friends of God must move and conduct themselves with the utmost uprightness and power, so that all that are in the world of existence may become amazed at their firmness and steadfastness, their dignity and might.

This servant day and night is thinking of the friends in the utmost joy and fragrance, supplicating to His Holiness, The Merciful, for unlimited confirmations, so that every drop may become like unto the ocean, full of waves, and every atom expand in the rays of the sun. This is not much to ask of the favor of God.

Convey the utmost longing to every one of the friends. Praise be to God!

through the assistance and the bounty of His Holiness, the Single, we are in perfect health on Mount Carmel, at the home of his honor, Agha Abbas Kuli. On account of the severance of communication, to inquire about the friends and convey news of the safety here, his honor, Hadji Ramazan is sent, because no one else is able to travel this road in these days.

(Signed) ABDUL-BAHA ABBAS.

TABLET TO THE PERSIAN BAHAIS

Commune to be read by the friends of God in Persia.

HE IS GOD!

Thou seest me, O my God, on this lofty mountain; the sublime and supreme threshold; the shelter of every great one and the refuge of all the glorious and noble.

Verily, the youths whose hearts were burning with the fire of the love of God in the past ages have taken shelter therein—the meeting place of the prophets, the refuge of his holiness Elijah, the shelter of Isaiah. The spirit of God, Jesus, the Christ—upon Him be greeting and praise!—passed over it, and in the Supreme Threshold, pressed by the feet of the Lord of Hosts.

O Lord, this is a mountain to which Thou hast given the name Carmel in the Torah. And thou hast attributed it to Thyself in the innermost heart of the tablets and scriptures.

O Lord, verily, I invoke Thee in this Supreme Threshold, under the wing of the gloomy nights; pray to Thee with throbbing heart and flowing tears, imploring Thee, supplicating between Thy hands and cry, O my Lord, verily, the fire of battles is raging in the valleys, hills and streams, and the fire of war is burning even under the seas and high in the air, in destruction and devastation. The earth is enveloped by its own fires and the seas are encompassed by its storms, thunderbolts and floods.

O Lord, the souls are stifling, the death rattle is in their throats, the earthquakes and has become so small that even the birds are frightened in their nests and the animals terrified in their lairs and caves.

We hear only the sighs of the maidens and the cries of the orphans, the moaning of the mothers, the tears of the fathers because of false reports. We see only tears flowing from every bereaved mother and the heart of every father, bereft of sons, burning. Towns are being devastated, people are perishing, the children are made orphans and the women are becoming widows. And this is only because of our heedlessness of Thy commemoration and our deprivation of Thy love. Verily, we have been occupied with ourselves. The intoxication of passion seized us; we have taken the road of heedlessness and blindness; have abandoned the path of guidance and have chosen the path of obstinacy and forgotten the commandments of the ancient scriptures. We have forsaken the exhortations in the preserved tablets and parchments—the great verses.

O my Lord! O my Lord! I confess and acknowledge the sins. Verily, every dark calamity and every hard ordeal has surrounded us by our own hands, in this transient world. O Lord, verily, the minds are astounded, the souls are repelled. And there remain only darkened faces, deaf ears, speechless tongues and hearts heedless of thy commemoration, filled with human passions and desires.

O Lord, Thou hast said in Thy manifest book and in thy great glad tidings, with explicit statement, "God does not change that which a people have, until

they change what is within themselves." "And when they forgot God, He made them forget themselves."

O my Lord, verily, the nations have gone too deep into the fields of battle and struggle. Nothing will check this sweeping torrent and this grinding war but Thy mercy, which has encompassed that which was and is.

O Lord, do not deal with us according to our offenses and forgive our sins and trespasses. Imperfections are the characteristic of everything possible of creation in the arena of Thy world. And to Thy forgiveness and pardon Thou hast accustomed every one in existence.

O my Lord, only favor and mercy to every sinner, who has fallen into the pit of degradation and wretchedness, is befitting to divinity and only by the imperfections of servitude will the perfections of divinity become manifest. O Lord, verily, the brilliant rays of the Sun of Reality are the removers of the utter darkness and the pure water cleanses the foulness and the sorrow of the world.

O my Lord, verily, the sins are bubbling foam and a full ocean is Thy mercy. Trespasses are bitter trees and Thy pardon is a fire whose flame is intense.

O my Lord, remove the veil, scatter this dense cloud on the horizon, extinguish these fires, subdue this flood, in order to stanch the bloodshed, as compassion to the widows and mercy to the orphans, that these hurricanes may cease, the thunderbolts be extinguished, the torrents quelled, the land become visible, the souls find composure, and the breasts be dilated. And we will thank Thee for Thy abundant favor, O Thou dear! O Thou forgiver!

O my Lord, verily, thou hast clearly stated in the tablets and scriptures, that, had the ordinances fallen on solid rock, rivers would have gushed forth and it had crumbled to pieces from fear of the Dear, the Powerful. But the hearts are harder than the rocks. And the souls are in heedlessness and pride. The people of heedlessness do not profit by the verses and exhortations.

O my Lord, verily, Thy exhortations are celebrated and have been spread broadcast, in the east and the west of the earth. Thou hast called all to love and harmony and to forsake discord in all regions, so that the east of the earth may embrace the west; the people of the desert may embrace the people of the city; their scattered members become reunited and the lost ones be gathered together; that the darkness of the earth may pass away and its lights shine forth. But the eyes and the inner sight have become blind, the ears deaf, the hearts hardened and the susceptibilities like rocks and stones. The minds and intellects are being confused. Souls have forgotten the explicit teachings of the Book, wherein Thou hast warned them of punishment. Thus they have **merited severe punishment** and deserved the sentence of torment.

O Lord, forgive our sins and stumbling. Make us not an example for the possessors of insight. Guide us to the straight path, so that we may awake from the slumber of passion and be saved from heedlessness and blindness. Deliver us, O Lord of Verses, from the abyss of passions and preserve us from errors.

O my Lord, verily, we have forgotten faithfulness and are reveling in unfaithfulness. With the people of oppression and vice we are associating. There is no deliverer for us save Thee. There is no answerer save Thee. There is no refuge save Thee. Verily, we have trusted in Thee and we lay our affairs in Thy hands. Deal with us according to Thy favor and pardon and punish us not

according to Thy justice and wrath. Verily, Thou art the compassionate. Verily, thou are the pardoner and, verily, thou art the forgiver.

O my Lord, verily, the people of righteousness and goodness and the communities of freedom in every country are turning to thee, at dusk and dawn supplicating between Thy hands during the wing of the night and in the dew of the morn, lamenting as a bereaved mother laments during the grievous nights, burning with the fire of sorrow, yearning and separation. They are longing for Thy meeting even with rending of soul, as they traverse the dunes and the hills and cross the valleys and the heights. But these wars that demolish mountains have interfered so that news has ceased and the doors are closed.

O Lord, comfort them in their loneliness; deliver them from their terror and guide them in their affairs.

O my Lord, Thou knowest my sighs, my cries and my anguish, the burning pain because of their separation; my great longing for their meeting, my yearning for their love, my desire for their remembrance and my anxiety to see them. Day and night their remembrance is my treasure and my roses. When night comes my heart loves the memory of their illumined faces. I yearn for them as the nightingale yearns for the beautiful meadows.

O my Lord, O my Lord, open the doors; prepare for us the means; render the path safe and pave the way so that the sincere ones may be reunited in the lofty meetings; the attracted ones gathered together in Thy commemoration in the great assemblies, to speak among the people of Thy bestowals, taste of the honeycomb of Thy meeting. Then the breezes of acceptance will reach them and they will be swayed thereby as if intoxicated by wine.

Verily, Thou art the Powerful, the Dear, the Giver and, verily, Thou art the Generous, the Compassionate, the Chosen One.

(Signed) ABDUL-BAHA ABBAS.

Centennial Celebration of the Birth of Baha'o'llah

(Continued from page 191)

was born who is the hope and dream of all past centuries and ages, Baha'o'llah. If Abdul-Baha were here he would see radiant faces, expressing the Reality to which he is always appealing. If we bring ourselves into harmony with the Reality, there is sure to follow great confirmation and blessing."

Dr. Zia M. Bagdadi spoke on the Mission of Baha'o'llah. "I greet you in the greatest name, Baha'o'llah. At a time of indescribable hatred and animosity among various nations and races the Light of Baha'o'llah arose in the Orient. If now you attend the gatherings of these various peoples, you will find them in the utmost harmony, joy and fragrance. Baha'o'llah broke the chains of superstition and error, proved the unity and singleness of Truth, and re-

moved the chains of imitation. He also removed pride and the feeling of superiority of one nation over another. Another chain he removed was that of prejudice. The most bitter prejudice among Orientals is religious. He proved that the foundation of all religions is one. He also removed racial prejudice, showing the races that their colors are like the different colors of birds and flowers. And so with national prejudice. He proved that the earth is one home. In like manner, he freed the women from oppression and proved the harmony between science, religion and reason. He freed the world from the fetters of misunderstandings and raised the banner of the oneness of humanity from his great prison. These fundamental principles were revealed about

sixty years ago. The kings did not heed his admonitions. Let us take heed and not suffer through disobedience. Had the kings heeded his warnings and protected their subjects, these great calamities of war would not have occurred. Do not teach the youth the prejudices of past ages. Baha'o'llah has revealed the means of harmony and happiness for the whole world. In but a short time his teachings have spread throughout the world. The Divine Manifestation is the only one who can change the hearts of men and accomplish this marvelous work. Man, in order to know and have peace, must fill his heart with love. Love is the creator of peace. Let us conquer ourselves. The Bab said, 'A man can conquer the East and the West, but cannot conquer himself.' Let us be brave and give the message. We follow the Master who is brave and unconquerable."

A commune, the latest writing received in America from the pen of Abdul-Baha, was read. Dr. Bagdadi explained how it reached America. Abdul-Baha selected a small, weak Arab, Hadji Ramazan, who is nearly blind, and who was without money or transportation to carry this holy tablet from the Holy Land to Persia. He walked from Haifa to the capital of Persia. It took him two months to reach there. He rested ten days and then started back. From Persia it came to America by mail. Thus an humble, weak instrument, through the Power of God, can accomplish a great work.

The Holy Word is found elsewhere in this issue (see page 194.)

Mr. Albert R. Windust spoke, his subject being, "The Birth of the New Era." He quoted the Words of Baha'o'llah from the *Surat'ul H'ykl*:

"The fecundation of Bounty has been wafted over all things in this day and everything has generated and brought forth its own kind; but verily the majority of the people have turned away from it. The trees bring forth the beau-

tiful fruit; the seas the brilliant pearls; man knowledge and science; the universe, the transfiguration of the Merciful; and the earth, that which no one comprehendeth save the True One, the knower of secrets and unseen things."

Mr. Windust said, "In the writings of Baha'o'llah the word 'Bounty' is unusual and significant. Bounty is from above upon every plane of existence. The bounty of the animal plane descends to the vegetable. The bounty of the divine plane descends to man. If man attains to any knowledge or science it is from the divine bounty. Man of himself cannot lift himself up. The 'fecundation of bounty' has raised up a new era. During the past four hundred years—since the time Columbus demonstrated that the world was round—wonderful discoveries have occurred. The divine bounty flowed into minds and exploration developed, science unfolded, literature expanded, art—especially the art of music—became manifest to welcome the birth of the new era. The student of musical history speaks of one hundred years ago as the golden age of music. At that time Baha'o'llah was born, and then the bounty of God, of Divinity, descended into the hearts of men. What a wonderful period of preparation preceded his earthly advent! Consider also the period between 1817 and 1844—what a time of religious excitement it was! The 'gales of the All-Glorious' were passing over, when on May 23d, 1844, the Bab declared his mission, Abdul-Baha was born, and the first telegraph message to pass in the twinkling of an eye between men at a distance, read, 'What hath God wrought!' The prophet Nahum (2:3, 4) declared that 'in the day of his preparation, the fir trees shall be terribly shaken'—the fir forests of Europe and America were depleted in the nineteenth century, to build the towns, railroads, streets, telegraph lines, etc.—and 'chariots shall rage in the streets, they shall jostle one against another in the broadways, they shall seem like torches, they shall run

like the lightnings.' What a picture of steam railways and electric cars! There seems a coincidence in that the World's Columbian Exposition was held in Chicago—it should have been in 1892, but could not be made ready until 1893—because it marks not only the year of the departure of Baha'o'llah and signified the results of his appearance, in that for the first time in history all nations met in one place to lay at the feet of one another the fruits of their arts and sciences in peace; but because on the arch of the peristyle—that architectural creation comprising the eastern side of the grand court of honor—crowning it, so to speak, as one looked toward the east, were these words, in letters of gold: 'Ye shall know the truth and the truth shall make you free.' Shortly after that the Message of the Appearance of Baha'o'llah was received in Chicago, and from here it spread throughout America, even to Europe. Such were some of the remarkable coincidences at the birth of the new era.

"Baha'o'llah fulfilled all the prophecies of all the Holy Books. He was the one of whom Isaiah spoke: 'For unto us a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' The new era is the Era of The Almighty. If this statement of mine seems startling, permit me to read what one of our Oriental Bahais says of the birth of the new era:

"Look at the twenty-third chapter of Deuteronomy, second verse, "And he said: The Lord came from Sinai—and rose up from Seir unto them—he shined forth from Mount Paran—and he came with ten thousand of saints; from his right hand went a fiery law for them." This means four appearances of God; the first refers to the time when He appeared to Moses in Mount Sinai; the second, to Christ in the name of the Son; the third, to Mohammed from Mount Paran; and the fourth in Baha'o'llah, when He, God, The Almighty, came with

ten thousand of His saints. Read the fourteenth verse of the epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints."

"Then know, O people, that upon the day when God, The Almighty—in the form of man, known as Baha'o'llah—declared himself (April 21, 1863, in the Garden of El-Rizwan in Bagdad) and uttered to the inhabitants of the contingent world, to the mountains, hill-tops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, winds, waves, and every atom comprising the earth, and all the ethers comprising the air: "I am God and there is no God but me"—the old heaven and the old earth passed away and were no more, and from that moment all things became new and that which was, was not! That day marked the era of a new creation, a new people, a new heaven, and a new earth! And the secret Word—the Word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ, and later by Mohammed, then by The Bab—that Word became flesh and dwelt among men. Its Power and Glory flashed from heaven and earth when Baha'o'llah stood up and declared: "I am God and there is no God but Me, the Ancient, the Everlasting, the Creator of all things, the Almighty, the Potent!" Then know, O people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and God alone existed! Then from the Shining Mouth of the Living Word went forth the command, "*Be!*"—and in another twinkling, a new creation was!"

"It is the Day of God."

The friends who assisted with musical numbers, including Mrs. Carl Scheffler, contralto, Miss Marie Herzog, pianist, Mr. Charles Weeks, baritone, and Zeenat Khanum, chanting, lent to the program a pleasing variety and gave spiritual joy to the assembled friends.

CINEMATOGRAPH EXHIBITION

Sunday morning at nine o'clock, November 11th, the friends and many seekers assembled at Castle Theatre, where, through the courtesy of the STAR OF THE WEST, they were entertained by a cinematograph exhibition, "Abdul-Baha in America." Mr. Albert R. Windust in well-chosen words explained the scenes to the large audience, many persons being visibly affected by the impressive incidents. Not only were the dignity and majesty of Abdul-Baha, the Center of the Covenant of God, seen to advantage, but his sweet humility of spirit and his universal love for all elements of humanity. Dr. Zia M. Bagdadi also gave a brief address in which he explained some stereoscopic scenes of the Holy Land and other oriental cities, which added to the interest of the program. "The dress worn by Abdul-Baha, in the pictures as represented, is of the same style as that worn by Jesus Christ nineteen centuries ago." There was great joy, especially among sincere hearts who had never seen Abdul-Baha in person.

PUBLIC MEETING

The subject of the Sunday afternoon meeting, held at the Auditorium Hotel, was Baha'o'llah's contribution to world civilization. Mr. Albert R. Windust presided and the attendance was large. Mr. Albert H. Hall of Minneapolis spoke with eloquence and enthusiasm on the irresistible movement toward world federation and world peace. He showed that all the forces in the universe are striving to bring about world democracy and that even the great war is preparing the way for a lasting peace. He mentioned many of the nations, explaining their relations to each other and their work for world democracy.

Mrs. Claudia Stuart Coles of Washington, D. C., spoke of the emancipation of women and universal suffrage. She was well fortified with the Holy Utterances and proved the station of women

with spiritual illumination. She had an array of facts, historical and otherwise, which carried conviction. She gratefully acknowledged the bounty of Baha'o'llah which made men and women equal. She believed that the ideal freedom would come to women through spiritual and educational unfoldment; through evolution rather than revolution. Her tribute to Kurrat-ul-Aine was eloquent and beautiful.

Mr. Louis G. Gregory of Washington, D. C., brought forward the new educational system of Baha'o'llah. He said in part, "The Sun of Truth sheds its rays upon all the contingent beings. Those who stand at the head and front of modern educational reform owe their ideals to the universal spirit, Baha'o'llah. The education of the child begins at its conception in the holy bond of wedlock. Wonderful prayers are revealed in this dispensation for its growth and progress. Games are introduced and play is used as a means of acquiring knowledge. Children learn much more quickly from each other than from their elders. So a uniform curriculum for the education of all the children of the world will tend to abolish prejudices. The education of Baha'o'llah "does not begin and end in mere words." It is at once the most ideal and the most practical. It promotes the highest efficiency. The compulsory education of both sexes and of all classes also promotes the spirit of true freedom. Baha'o'llah, through the Center of His Covenant, is the educator of the reality of man."

Miss Helen E. Peterson, contralto, Miss Ruth Breyspraak, violinist, and Miss Marie Herzog, accompanist, charmed the audience on this occasion with musical numbers.

MEETING OF COMMEMORATION

Monday morning, November 12th, many of the friends, like birds of paradise, soared to the Temple grounds and sang the praises of the Blessed Beauty, through whose bounty the friends were

gathered from the East and the West. This meeting of commemoration was concluded at the Auditorium Hotel, Dr. Pauline Barton-Peake presiding. Mr. Bernard M. Jacobsen of Kenosha spoke of the history of Baha'o'llah and showed forth the wonderful power of the Cause which has spread so widely in such a short period of time. Mrs. Annie L. Parmerton pleased the ears and hearts

all difficulties and become eternally happy. This meeting was followed by

THE CONVENTION OF TEACHING

Mrs. Emogene Hoagg of San Francisco presided. Mr. Carl Scheffler, Secretary, of the House of Spirituality, Chicago, read the call to convention by the House of Spirituality. The Chairman then read the great Tablet of Teaching,

1817	Baha'o'llah	1917
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CENTENNIAL CELEBRATION
of the birth of

Baha'o'llah

Auditorium Hotel, ninth floor
from November the tenth to the twelfth inclusive
Nineteen Hundred Seventeen

PROGRAM

CENTENNIAL FESTIVAL

Saturday evening at six o'clock
Banquet Hall, ninth floor, Auditorium Hotel

Chairman
MR. CHARLES GREENLEAF, Chicago

Reading: "The Glad Tidings of the Kingdom"

Speakers
DR. ZIA M. BAGDADI, Chicago
"The Mission of Baha'o'llah"
MR. ALBERT R. WINDUST, Chicago
"The Birth of the New Era"
MISS AGNES ALEXANDER, Honolulu
"The Message from Japan"

MRS. CARL SCHEFFLER, Contralto
MISS MARIE HERZOG, Pianist
MR. CHARLES WEEKS, Baritone
ZINAT KHANOM, Chanting

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with the Words of Baha'o'llah, which she read most impressively. She also spoke with an attracted heart.

Mr. Thomas W. Fleming of Cleveland, Ohio, eloquently spoke of the power that comes in living the life. The only remedy for the chronic diseases of the world is the principles of Baha'o'llah. He read some of these teachings and dwelt upon their greatness and exaltation. He declared that those who knew these utterances and understood their majestic source would have a power to overcome

CINEMATOGRAPH EXHIBITION
Courtesy of the Star of the West
"Abdul-Baha in America"
Sunday morning, at nine o'clock
Castle Theatre, State and Madison Streets

BAHA'O'LLAH'S CONTRIBUTION TO WORLD
CIVILIZATION

Sunday afternoon, at half after three o'clock
Auditorium Hotel, ninth floor

Chairman
MR. ALBERT R. WINDUST, Chicago

Speakers
MR. ALBERT H. HALL, Minneapolis
"The Irresistible Movement Toward World Federation and
World Peace"
MRS. CLAUDIA S. COLES, Washington, D. C.
"The Emancipation of Woman and Universal Suffrage"
MR. LOUIS G. GREGORY, Washington, D. C.
"The New Educational System of Baha'o'llah"
MISS HELEN E. PETERSON, Contralto
MISS RUTH BREYTSRAAK, Violinist
MISS MARIE HERZOG, Accompanist

MEETING OF COMMEMORATION

Monday morning, at half after ten o'clock
on Temple Grounds at Wilmette, weather permitting, otherwise
at Auditorium Hotel, ninth floor

Chairman
DR. PAULINE BARTON-PEEKE, Cleveland

Speakers
MR. BERNARD JACOBSON, Kenosha
MRS. ANNIE L. PARMERTON, Cincinnati
MR. T. W. FLEMING, Cleveland

Page Two of Centennial Celebration Program

revealed by Abdul-Baha to the Central States. Dr. Zia M. Bagdadi said in part, "This is a beautiful meeting, the first convention for teaching. The names of those who have attended this glorious gathering will be recorded in the history of this great Cause. The results of your answer to this call will soon become manifest. The first call sent from Chicago accomplished the Mashrak-el-Azkar work. Now we have met to consult in regard to teaching. May our consultation be like that of the disciples of Christ,

whose love, faith, courage and self-sacrifice bore eternal fruits. Abdul-Baha has given to you the same mantle the disciples of Christ wore by revealing for you this wonderful Tablet.

“The teacher must become as a skillful physician, adapting the remedy to the disease. If you give the teachings always in one way, the result may be like that of the mullah who prescribed the

to the proper method of treatment for low fever. Exit physician, jotting down as an important item, ‘Cabbage soup will cure low fevers.’ Next he was summoned to the house of an upholsterer and found him very ill with apparently the same symptoms. At once he prescribed ‘plenty of cabbage soup.’ On returning next day to see how rapidly his patient was recovering, he was astonished

CONVENTION OF TEACHING
 Monday afternoon, at half after two o'clock
 Auditorium Hotel, ninth floor

Chairman
 MRS EMOGENE HOAGG, San Francisco

Secretary, Chicago
 MR CARL SCHEFFLER

The Call to Convention by the House of Spirituality

Reading by the Chairman of Teaching Tablet Revealed by
 Abdul-Baha to the Central States

Address
 DR. ZIA M. BAGDADI, Chicago

Teaching Plans Suggested by Chicago Assembly
 MISS MARY LESCH, Chicago
 MR ALBERT R. WINDUST, Chicago

Discussion
 MRS T C RICE-WRAY, Detroit
 MR CHARLES MASON REMEY, Washington, D C
 MR LOUIS GREGORY, Washington, D C
 DR PAULINE BARTON-PEEKE, Cleveland
 MRS ANNIE L. PARMERTON, Cincinnati

MRS E H PRATT, Soprano

THE MASHRAK-EL-AZKAR IN AMERICA
 Monday evening, at eight o'clock
 Auditorium Hotel, ninth floor

Chairman
 DR. WILLIAM F SLATER, Chicago

Speakers
 MR ALBERT H. HALL, Minneapolis
 “The Mashrak-el-Azkar—the Evident Sign of the
 New Civilization”
 MR CHARLES MASON REMEY, Washington, D C
 “The Birth of the New Architecture”
 MRS CORINNE TRUE, Chicago
 “The Development of the Mashrak-el-Azkar in America”

SAMUEL M DOLNICK, Violinist
 ALBERT R. WINDUST, Tenor

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House of Spirituality

CARL SCHEFFLER, Secretary
 GEORGE LESCH, Treasurer
 DR. ZIA M. BAGDADI
 MISS MARY LESCH

MRS. CORINNE TRUE
 ALBERT R. WINDUST
 DR. WILLIAM F SLATER
 JAMES HANBY
 CHARLES H. GREENLEAF

Chairmen of Committees

Reception, MRS. WILLIAM F. SLATER
 Publicity, JEAN MASSON
 Program, MRS. CORINNE TRUE
 House, JAMES HANBY

Music, MISS LILLIAN JAMES
 Bahai Publishing Society, MARY LESCH
 Teaching, DR. ZIA M. BAGDADI
 Sick, DR. WILLIAM F. SLATER
 Finance, GEORGE LESCH

Editors Star of the West

ALBERT R WINDUST GERTRUDE BUIKEMA DR. ZIA M. BAGDADI

Mashrak-el-Azkar Treasurer
 JOSEPHINE NELSON

Page Four of Centennial Celebration Program

same medicine for every disease. He called on a tailor who was ill with intermittent fever. After feeling his pulse, and looking wise, he left his directions and went his way. He returned next day and found the tailor well enough to be around. ‘Praise be to God!’ he exclaimed, ‘I see you followed my directions.’ ‘No,’ rejoined the tailor, ‘I did not.’ ‘Then what did you do?’ ‘Why nothing in particular, except that I drank a bowl of cabbage soup.’ The mullah at once reached his opinion as

to learn that the man was dead. ‘ ’Twas the will of God,’ he exclaimed. Then he departed, jotting down this astonishing medical discovery, in his book of knowledge: ‘Cabbage soup will cure low fever in a tailor, but will kill an upholsterer.’ Therefore, give the glorious message with wisdom.

“The second point is, teach with the spirit of humility, sincerity, love, and attraction.

“Third, teach only in accordance with the words revealed by Baha’o’llah and

Abdul-Baha and be free from everything else. Baha'o'llah says: 'Verily we shall assist every one who rises to serve the cause by an army of the Supreme Course and a contingent of the near angels.'

"Fourth, we should fearlessly teach that the only relief from the present war calamities is turning to the Greatest Name and by accepting the teachings of Baha'o'llah. Otherwise all nations who refuse to do this are in the greatest danger. We practice no sedition nor corruption, but proclaim the Glad Tidings of Abha and the might of His Covenant. We are commanded not to interfere with or even speak one word on the subject of politics.

"Fifth, it is the duty of all to teach. Arise with all strength and those who cannot go should help to send others. The foundation of all teaching is firmness in the Covenant."

Miss Mary Lesch said, "Seventeen years ago there was not one line of the teachings in print in America. Now the Bahai Publishing Society has many books that have been translated and published. Thus the teacher should inform himself of the teachings and go forth well equipped for service."

Mr. Windust said, "The hour has struck. From now on those who serve in the Cause must be firm in the Covenant. They must also be well known as such. . . . This is especially true of those who would teach." He then presented a plan for teaching throughout the Central States.

Mesdames Annie L. Parmerton and T. C. Rice-Wray, Messrs. Charles Mason Remy, Thomas W. Fleming, Louis G. Gregory, Dr. Pauline Barton-Peake, Dr. H. S. Harper and Mr. Fred Mortensen, took part in the discussion. Their collective thoughts centered around the qualifications of the teachers, sincerity, severance, attraction, sanctity.

THE MASHRAK-EL-AZKAR.

This was the theme of the Monday

evening meeting over which Dr. William F. Slater of Chicago presided.

The first speaker was Mr. Albert H. Hall of Minneapolis who spoke of the Mashrak-el-Azkar as the evident sign of the new civilization.

Mr. Charles Mason Remy of Washington, D. C., spoke of the birth of the new architecture. He said, "One of the greatest signs of a civilization is its architecture which reaches its most complete form in a temple, the outward symbol of spiritual things." He illustrated by many beautiful drawings nine different civilizations, showing how each in turn, as the Roman Classic, the Byzantine, the Arabian Moorish, the Persian, the Indian, the Romanesque, the Gothic, the Renaissance and the Modern has contributed to the world's treasures in architecture. These beautiful drawings suggested to the happy friends how wonderfully beautiful the completed Mashrak-el-Azkar will appear. Certainly such a building will be unique and will attract the attention of the whole world. But these of course were only suggestions. The speaker declared that the new divine civilization would produce a new type of architecture which would be more beautiful and perfect than all the others. The spiritual outpouring of the Day of Peace will create a new and wonderful design for the Mashrak-el-Azkar in America. The friends were charmed by this simple, earnest presentation, in which the speaker lost himself in his love for the beauty of holiness.

Mrs. Corinne True, the last speaker was happy in her presentation of the development of the Mashrak-el-Azkar in America. She said in part, "In this day the Sun of Spiritual Truth has again arisen in the Orient, and its radiance is seen in the Occident as well. Baha'o'llah has said that the human family was once one, dwelling together in the greatest state of harmony. Then differences crept in and racial and religious bias appeared until discord and hatred were found among the children of men. The great

purpose of the Bahai movement is to restore the foundation of human solidarity. The Mashrak-el-Azkar is the outward sign of the inward spiritual Reality which brings to pass this glorious work. Those who join with sincerity in the building of this unique and wonderful edifice share the bounty of God and are under His protection."

The following was reported as the state of the building fund to date:

Certificate of deposit and	
cash in hand.....	\$88,282.42
Cash, reported in Boston...	5,000.00
Pledges	40,000.00
	Total
	\$133,282.42

Madame Josephine Cowles De Lagnel of Washington, D. C., made a donation of an heirloom to the Mashrak-el-Azkar—a watch of great value because of its unique design and workmanship. It was given in memory of her husband, Colonel Julius De Lagnel, in whose family it had been for over one hundred years. An interpretation of its symbolism was given by Mrs. Annie L. Parmerton.

Miss Alpha Bratton, vocal soloist, ac-

companied by Mr. Taylor, pianist, Mr. Samuel M. Dolnick, violinist, and Mr. Albert R. Windust, tenor, contributed to the happiness of the friends. The meetings ended in the singing of the Benediction.

The banquet room where the meetings were held were profusely decorated with variegated flowers. The Greatest Name, "Ya-Baha-El-Abha," in Persian letters, adorned the walls. Numerous beautiful drawings, suggestions of the Mashrak-el-Azkar, met the eyes. The efforts of the House of Spirituality and the Chicago Assembly to arrange for the comfort and happiness of all, the love of those present for each other, the mingling of the various elements of humanity, the eloquent addresses and spiritual songs, were all signs of the confirmations which descend from the Throne of Majesty to those who are firm in the Covenant. The effect of such gatherings is far-reaching, as the hearts are attracted by the fire of divine love. This Festival of Commemoration was an occasion of historic value in the growth of the divine Cause. The friends left for their homes with longing and grateful hearts.

Louis G. Gregory.

The Center of the Covenant, The Greatest Branch:
Abdul-Baha Abbas

(Continued from page 189)

"And there was seen in his temple the ark of His Testament." That is to say, the Book of His Testament will appear in His Jerusalem, the Epistle of the Covenant will be established, and the meaning of the Testament and of the Covenant will become evident. The renown of God will overspread the East and West, and the proclamation of the cause of God will fill the world. . . .

"And there were lightnings and voices, and thunderings, and an earthquake and great hail," means that after

the appearance of the Book of the Testament there will be a great storm, and the lightnings of the anger and the wrath of God will flash, the noise of the thunder of the violation of the Covenant will resound, the earthquake of doubts will take place, the hail of torments will beat upon the violators of the Covenant, and even those who profess belief will fall into trials and temptations.

(Words of Abdul-Baha: Some Answered Questions, pp. 70, 71.)

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 85 cents each, including packing and shipment via parcel post. These are disc records and can be used on various makes of phonographs.

The City of God

A Compilation of Utterances of Baha'o'llah

IN this day a great banquet is celebrated in the Supreme Concourse for all that was promised in the Divine Books has appeared. This is the day of the most great rejoicing. All must direct themselves to the court of Nearness (to God) with the utmost joy, happiness, exultation and gladness, and deliver themselves from the fire of remoteness.

The way of freedom is opened; hasten thereto: and the fountain of knowledge is welling up; drink thereof. . . . Truly I say that which will diminish ignorance and increase wisdom is pleasing to the Creator. Say: O people, walk in the shadow of justice and uprightness and enter the pavilion of unity.

It is hoped that in this morn when the world is illumined by the Sun of Knowledge we may seek the good pleasure of the Friend (the Heavenly Father) and drink from the sea of recognition.

O friends! Sleep with your face turned to the Friend and rest in bed in the thought of the Beloved One. From flowers inhale the Fragrance of the Loved One, and in every fire see the light of the face of the Desired One. . . . Then exert thyself in love with thy soul, and enter the abode of the Beloved One with thy heart. Abandon grief for the world to its people and give no heed to the limited days of this worldly life.

(Pass over all else save God with the swiftess of lightning.) Thus mayst thou cast off the old garment of this world, be seated on the immortal, everlasting throne, be clad in a divine raiment, drink the wine of love from the cup of the Beloved One, become ablaze with the light of love and sew the robe of love! This is that matter which shall never change. Know thou, therefore, that in every age and dispensation all divine ordinances are changed and transformed according to the requirement of the time, except the law of love which always flows and is never overtaken by change. This is of the wonderful mysteries which God hath mentioned for His servants! Verily He is the Merciful, the Compassionate!

In this day the City of God hath appeared and is seen in full adornment. This is the city wherein the God of all is become manifest. . . . Take the rod of resignation in the name of God and guide the erring people with entire severance to the great city of God, that perchance the wanderers may attain to the real native land and the blind may receive discerning sight. Verily, He is powerful to do that which He willeth. All things are in the prayer of His power. Verily he is the Powerful, the Mighty.

A Question Answered

From a Tablet by Abdul-Baha to Ella G. Cooper, San Francisco. Translated and mailed from Haifa, Syria, March 19, 1916.

Question: In the copies of the talk given by Abdul-Baha to the Society of Friends in London, there seems to be a discrepancy in the time in the opening line. In some it reads, "About six thousand years ago," in others "six hundred years," and in others "sixty years." If the Society referred to signifies the Bahai

Movement, would not sixty years be the correct number?

Answer: This talk opens with the words, "About six hundred years ago." This Society was founded in the city of Hamadan six hundred years ago and has nothing to do with this movement. It is almost disbanded, but under different names and forms one may come across them in Persia. They were called the Society of Sokoutyyoun, that is, the "Silent Ones."

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Massa'ul 1, 73 (December 12, 1917)

No. 15

"Concerning the Station of this Servant, the answer is: 'Abdul-Baha' "

Before Baha'o'llah's ascension into the City of Eternal Light he wrote a glorious Tablet called "The Book of the Covenant." In this he appointed his eldest son, whom he loved to call the Master, to be the Center of this Covenant. This son in his pure selflessness and evanescence renounced the title of Master, laid aside his given name and took the name of Servant, that is, Abdul-Baha, the Servant of Baha'. There is nothing about Abdul-Baha more wonderful than his servitude. To those whose spiritual eyes God has opened, his presence is glorious in its majesty, his face brilliant with love, his words luminous with wisdom and beauty, his whole being vibrant with the vital force of the Holy Spirit. Yet he seems as unconscious of his powers as though he did not know of his own existence.

Because the Servant of Baha' is selfless he is able to reflect the truth, the love, the unity of the new era. For this reason was he chosen to be the Center of the new order, the new Covenant. In that Covenant God makes an agreement with men which is that if men will follow His will, His law, His divine love as revealed in the Manifestation of His Holy Spirit in this age "the world of war shall become the world of peace, the world of darkness, the world of light, all the nations of the world as one nation, all races as one race, the earth, heaven, and the world of satan the world of angels;" and mankind shall then enter the Kingdom prepared for them from the foundations of the world. But the Center of this new Covenant, this new world-order is Abdul-Baha. In him and his words are focused in life-imparting glory the light of the new City of God.

—*The Compiler.*

THE MASTER

MY FATHER!" said Valiolah Khan, the son of the glorious Persian martyr, "was much with Baha'o'llah. One night Baha'o'llah, as he strode back and forth in his room, said to him: 'At stated periods souls are sent to earth by the Creator with what we call the Power of the Great Ether (Holy Spirit). And those who possess this power can do anything; they have all power. . . . Jesus Christ had this power. The people thought him a poor young man whom they had crucified but he possessed the power of the

Holy Spirit; therefore he could not remain underground. This ethereal power arose and quickened the world. And now look to the Master,' said Baha'o'llah, 'for this power is his.'

"Baha'o'llah," added Valiolah Khan, "taught my father much about the Master. The Master, you know, is one of the titles of Abdul-Baha, and the Greatest Branch is another. Baha'o'llah, the Blessed Perfection, revealed the station of Abdul-Baha to my father; and my father wrote many poems to the Master, though the Master would chide him and

say, 'You must not write such things to me.' But the heart of my father could not keep quiet. Once he wrote: 'O Dawning-place of the Beauty of God, I know thee.

Though thou wrappest thyself in ten thousand veils I know thee.
Though thou shouldst wear the tatters of a beggar still would I know thee'."

We spoke of having read so many tablets in which we were told that Abdul-Baha should be known only by the name of "Abdul-Baha." Monaver Khanum, the daughter of Abdul-Baha, said that Baha'o'llah called him "Master." And every prophet, after proclaiming his mission, adopts a name. Moses spoke of himself as the Interlocutor; Christ of himself as the Son of God; and Abdul-Baha calls himself the Servant of God.

(*Flowers from the Rose Garden of Acca*, p. 8.)

During the lifetime of the Blessed Perfection, the Master, one day, was going to Tyre. He wanted to take me with him; so he sent me to Bahajee [the house of Baha'o'llah] to fulfill some errand. When I reached there the Blessed Perfection sent for me. "Where are you going?" he asked.

"The Master is going to take me to Tyre," I answered.

"Very well; always listen to the Mas-

ter. Whatever the Master speaks, I speak; and whatever I speak, the Master speaks. . . ."

Whenever the Master came from Acca to Bahajee, Baha'o'llah would see him from his window and then call aloud to his sons and secretaries: "The Master is coming! The Master is coming! Everyone must hurry downstairs and out in the field to welcome him."

(Words of Abul Kasim: Diary of Mirza Sohrab, December 15, 1913. Abul Kasim is the gardener of the Rizwan, the wonderful garden just outside of Acca.)

At another time the Blessed Perfection instructed the gardener, Abul Kasim, to attend to some business for him, he and the Master both being in the Rizwan. The Master, meeting Abul Kasim just afterward, instructed him to go to Acca and bring them some food for supper.

The gardener sought Baha'o'llah and asked that he might tell him of the Master's command. Baha'o'llah said in reply to Abul Kasim: "That is well. You must go. You must do everything that the Master says. Everything the Master says is just the same as if I said it. He is me, and I am he. There is no difference between my commands and the commands of the Master."

(Notes of Mrs. I. D. Brittingham, September, 1901.)

THE GREATEST BRANCH

Kitab-el-Akdas was revealed by Baha'o'llah, the Manifestation, soon after his arrival at Acca, and is the greatest Book. . . . The statutes and laws were given in the *Kitab-el-Akdas*. In this Book is mentioned everything that is necessary for us, and in two places he says: "After the Sun of Truth sets, we must turn our faces unto 'Him-whom-God-hath-chosen,' who is branched from the Ancient Root;" and in another place: "Anything you do not under-

stand from the Book, must be submitted to the great chosen One." Nothing whatever is mentioned in the Book concerning any other one save the Greatest Branch, and if you read from the beginning to the end, you cannot find anything that refers to any other person save him. Although it was known to all the believers that the Greatest Branch was Abdul-Baha, at the time of the Manifestation if any one pronounced the word "Agha" (Lord or Master), and

meant by it any one of the branches besides Abdul-Baha, Baha'o'llah would say: "There is only one 'Agha' and he is Abbas Effendi [given name of Abdul-Baha]" and the Manifestation would point to him at every important question.

The Manifestation wrote the *Kitab-cl-Ah'd* two years before his departure, in which he said: The One-whom-God-hath-chosen is the Greatest Branch, and he commanded the branches, the twigs and kinsmen to turn their faces unto Him-whom-God-hath-chosen. "Aghsan" means the branches of the Manifestation; "Afnan" means the branches of The Bab. He said: "We have chosen El-Akbar after El-Azam (El-Akbar-Mohammed-Ali)," but he does not command us to obey him or to turn our faces unto him and there is nothing in the *Kitab-el-Akdas* which refers to Mohammed-Ali, and this word "We have chosen" does not give Mohammed-Ali any importance or high station to enable him to be our commander or master.

We must not be astonished that such a choice was given by the Manifestation, because the same thing took place at the time of Christ, for instead of choosing two branches, he chose twelve, and it is impossible for us to say that Christ did not know which one of those branches would betray him. Neither can we say: Why did the Manifestation, knowing all things, choose Mohammed-Ali after Abdul-Baha? Because Christ also chose his twelve, and commanded obedience to them, saying: "He who gives them a glass of water, will have a great reward in the Kingdom." So if the same thing occurred in the past, you must not be astonished at what takes place in the present, for the two are similar. But the only proof which will make us understand this question, is this, that God, according to His law, will never pronounce any judgment or condemn anybody before one shows his disobedience and commits the crime for which he is to be judged; because, if

God would pass judgment upon all, though some are good and some bad, before the good or bad actions are exercised by us, there would be no necessity whatever for laws, statutes or ordinances, and because God does not judge anybody before good or bad actions are produced. He chooses some to be his people, and then he waits for their actions to prove whether they are good or bad. As Christ chose his disciples and said to them: "I am the the vine, and you are clean through the Word which I have spoken, but every branch which does not bring forth good fruit, will be cut off;" so also, the Manifestation chose the branches and declared they would be the best of people if they continued to be under the shadow of the Tree. In several tablets, he said: "Any one of the branches who departs from the shadow of the Tree, will be cut off." Besides there is a special tablet which was revealed by the Manifestation to Mohammed-Ali, in which he says: "Shouldst thou deviate from the right path for an instant, thou shalt be cut off."

(Words of Mirza Abul Fazl: From notes of Mrs. Sara Herron at Acca, in 1900.)

If one of my sons should exceed beyond the ordinances of God, by God, my eye shall not turn to him at all, and to this bear witness all the just and informed. (p. 34)

(Words of Baha'o'llah: Prayers, Instructions, Tablets and Miscellany gathered by American visitors to Acca in 1900.)

Fear not if this Branch be severed from the material earth and cast aside its leaves, for this Branch will grow after it is cut from the earth and will ascend until it shelters the universe; its foliage will reach to the Supreme Apex and bear fruit imparting fragrance to the world.

(Abdul-Baha: From booklet, *Abdul-Baha*.)

(Continued on page 209)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Massa'ul 1, 73 (December 12, 1917)

No. 15

“The people are vociferously discussing this Manifestation and all nations are investigating”

(This Tablet, revealed by Abdul-Baha for the Persian Bahais some years ago,
was translated by Dr. Zia M. Bagdadi, Chicago, November 29, 1917.)

HE IS GOD!

O ye beloved and ideal friends of God!

The divine voice from the invisible Kingdom of Abha is reaching those
who are asleep in the valley of unconsciousness with the call:—

O ye heedless, awake!

O ye drunken, be sober!

O ye dead, arise!

O ye wilted, be revived and full of vigor!

O ye dumb, speak!

O ye silent, cry out!

The voice is the melody of the Covenant, and the effulgences are from
the Light of the bountiful bestowals of the horizons. It is the breeze of the
meadows of singleness that is blowing and the effusion of the fragrances of the
rose gardens that are wafting; it is the candle of the favor of the Ancient
Beauty (Baha'o'llah) that is lighted in every assembly; it is the outpouring
of the clouds of mercy that is bestowing freshness to every garden and lawn;
it is the verse of oneness that is uttered in the glorious Book, and the tablets
of the unique Lord of the Kingdom are unfolding the mysteries of “they are
clothed by the new creation”; incline your ears in order that ye may hear the
melody of joy, and open your eyes to see the lights.

The favor of the Truth is abundant and His ancient bestowal is uninter-
rupted. His cycle is all light. His century fulfills all the signs. Be not hope-
less neither disappointed. It is the day of hope and the century of the Glorious
God. It is the first resurrection and the dispensation of the Beauty of Abha!—
May my soul be a ransom to His Blessed Threshold.

In every horizon His light is brilliant and in every region His bounty is
manifest. His great fame has filled the east and the west. The song of His
divinity has encompassed the south and the north, and caused a tumult among
the pillars of the world, making the hearts of the sons of Adam to quake.

The people are vociferously discussing this Manifestation and all nations are investigating. The flame of this burning fire in all regions has reached the zenith of heaven, and the call of, "Verily, the evident Light is manifest!" has ascended from the earth to the inhabitants of the Supreme Kingdom. All are exuberant with joy and intoxicated with the wine of love!

Ye, who are dwelling in the native land of His Holiness (Baha'o'llah) and are in the place where the Blessed Tree hath grown: Why should ye sit quietly as in a corner? Ye must be so aflame that the heat of your fire may enkindle the adjacent districts; the fragrances of the rose-garden of your hearts may perfume the nostrils of the Supreme Concourse; the flood of bestowal may pour from those hills and mountains to all regions, and the rivers of knowledge may flow from that city to all the valleys and the desert.

Hasten ye to prosperity!

Hasten ye to success!

Hasten ye to the great favor!

Hasten ye to evident light!

Hasten ye to the glorious attainment!

Hasten ye to the abundant share!

El-Baha be upon ye!

O my Beloved, God! These are thy servants who have heard thy voice, responded to thy word and accepted thy call. They believed in thee; became assured in thy verses; acknowledged thy proofs; listened to thy evidences; walked in thy path and followed thy guidance; became informed of thy mysteries; comprehended the symbols of thy Book, the signs of thy Scriptures and the glad tidings of thy epistles and tablets; grasped the hem of thy garment and were held by the radiance of thy grandeur; their feet became firm in thy Covenant and their hearts strong in thy Testament.

O my Lord! Ignite the fire of attraction in their hearts; let the birds of knowledge soar in the rose-gardens of their breasts and sing in the meadows of their souls, songs of love with the most wonderful melodies and harmonies; make them strong verses, unfurled ensigns and perfect words; elevate thy Cause by them; raise thy banners, spread thy signs, assist thy Word and support thy friends by them; make them to utter in thy praise and inspire them to arise in thy good-pleasure; illumine their faces in the Kingdom of thy holiness, and complete their joy by confirming them in assisting thy Cause!

O my Lord! We are weak, strengthen us in spreading the fragrances of thy sanctity; we are poor, enrich us from the treasury of thy singleness; we are naked, clothe us from thy generous bounty; we are sinners, pardon our transgressions by thy favor, generosity and forgiveness.

Verily, thou are the Confirmer, the Helper, the Beloved, the Mighty, the Omnipotent!

El-Baha be upon those who are firm and steadfast!

(Signed) ABDUL-BAHA ABBAS.

"Concerning the Station of this Servant, the answer is: 'Abdul-Baha'"

(Continued from page 207)

THE SERVANT

Now listen unto what I say for it is the foundation of success and the basis of righteousness among the people of the world, that you may be obedient un- to Abdul-Baha in all he wishes and says, Verily this is possessing strong faith. Therefore, know that I have sacrificed my soul, spirit, life, mention, honor, at-

tributes, my comfort and my name in the path of God and I have chosen no dignity or possession save the obedience of Baha' and no name or title save "Abdul-Baha" (servant of Baha'). Therefore be content with this and follow in my words and wishes, because in so doing the blessed trees of life springing up in the paradise of God will become green and verdant.

If you desire to speak in praise, praise the Beauty of El-Abha; if you desire to commend, commend the name of your Supreme Lord; for if you exalt the Tree you also exalt the Branch. If you mention the sea you are also mentioning its gulf and bays. Therefore mention the "Beauty of Abha" by this sweet command among the people, for in my command is contained his command, my attributes are embodied in his attributes. If, therefore, you commend a man you commend all related to him. This is that upon which all the believers will unite and harmonize. Therefore let nothing arise to cause separation among the chosen ones.

(Abdul-Baha.)

I ask one favor of all the friends of God: It is the wish of my soul that they may all praise me only in my utter servitude to the Holy Threshold, without any interpretation and not to commend Abdul-Baha with any other than the words and explanations which have proceeded from the very pen of this servant; that they may depart by no means therefrom, but confine themselves to that same measure.

Verily, my qualification, praise, rank, name, title, being, substance, reality and renown is "Abdul-Baha," and I have no grade except this.

The friends of God shall certainly agree with the request made by this servant with the utmost lowliness and humility. They shall thus rejoice this afflicted heart and bestow new life upon

this weak body, so that by hearing this mighty glad tidings and obtaining this divine gift Abdul-Baha may rejoice and find divine gladness and exultation.

(Abdul-Baha: From Tablet to Mirza Ali Kuli Khan and Mirza Abul Fazl; translated by Mirza Khan, June 4, 1903.)

I am a servant and this station I have chosen for myself.

(Abdul-Baha.)

I am serving God. I am the servant of God. I give sight to the blind, hearing to the deaf, the power of speech to the mute and knowledge to the ignorant. I raise the dead, I deliver those who are in darkness and guide them into the realm of light. I make the poor rich and the weak powerful. I satisfy the hungry ones with the bread of life and allay the thirsty ones with the pure water of immortality. This is my work.

(Abdul-Baha: Diary of Mirza Sohrab, June 30, 1914.)

Servitude to all the human race is my perpetual religion. Through the bounty and favor of the Blessed Perfection, Abdul-Baha is the ensign of the Most Great Peace, which is waving from the Supreme Apex; and through the gift of the Greatest Name, he is the lamp of universal salvation, which is shining with the light of the love of God. The herald of the Kingdom is he, so that he may awaken the people of the East and of the West. The voice of friendship, uprightness, truth and reconciliation is he, so as to cause acceleration throughout all regions. . . . Through the appearance of the Blessed Perfection the theories are abrogated and the facts established. The time of superficiality is gone by and the cycle of reality has appeared. One must become the incarnation of servitude, the personification

of love, the embodiment of spirituality, and the mirror of mercy. . . . The quintessence of truth is this: We must all become united and harmonized in order to illumine this gloomy world; to abolish the foundations of hostility and animosity from among mankind; to perfume the inhabitants of the universe with the holy fragrances of the nature and disposition of the Beauty of Abha; to enlighten the people of the East and West with the light of guidance; to hoist the tent of the love of God and suffer each and all to enter under its protection; to bestow comfort and tranquillity upon every one under the shade of the Divine Tree; to astonish the enemy by the manifestation of the utmost love. . . . to reach the ears of the inhabitants of the Kingdom with the outcry—“Verily the earth is illumined by the lights of its Lord.” This is reality! This is guidance! This is service! This is the consummation of the perfection of the realm of humanity.

(Words of Abdul-Baha: Extract from Tablet revealed for New York Board of Council, translated January 1, 1907.)

. . . I am the servant of Baha'o'llah and nothing more; Abdul-Baha is the sum of all perfections. They must not attempt to surpass that name, “Abdul-Baha.” All must say to others that he claims for himself to be Abdul-Baha and the believers must call him by his name as he wishes. This is the only name he has appointed for himself.

(Abdul-Baha: From notes of Mr. and Mrs. J. H. Hannen, Haifa, 1909.)

Know thou that all the promises of Abdul-Baha are true and his instructions are inspirations of the Holy Spirit and received as suggestions from Baha'o'llah.

(Abdul-Baha: From Tablet to Mrs. Lua Getsinger.)

Concerning my power: it is one bestowal of the bestowals of His Holiness Baha'o'llah. It is my confirmer. It is the light of my guidance. It is the fire of my love. Save it I have nothing. Beside it I know nothing. Except it I wish for nothing.

(Abdul-Baha: Diary of Mirza Sohrab, May 26, 1914.)

Although Abdul-Baha considers himself as a drop, yet this drop is connected with the Most Great Sea. Although he looks upon himself as an atom, yet this atom is related to the world-illuminating Sun. As is said: “The originator of all these voices is the King himself” or in other words: “It is through his assistance.”

(Abdul-Baha.)

The Blessed Perfection has explicitly promised me with his own tongue that he will assist me. “Rest thou assured,” he said, “my confirmations shall reach thee.” This has ever been the cause of my consolation. Whenever these words are remembered my wound is healed and all the tempests are calmed.

(Abdul-Baha: Diary of Mirza Sohrab, January 10, 1914.)

As to the critical period (1901): Know thou, that verily, Abdul-Baha dominates every critical period through the confirmation of Baha', nor is he dominated by any critical period. And as a proof of this Abdul-Baha has withstood all critical periods and great dangers since his earliest childhood to the present day through the assistance of the Supreme Lord. . . .

My assistance is the assistance of the Blessed Perfection. If all the world should gather together against me I would still possess this and all the world could not take it from me. I have a weapon to fight with forever and ever. With it I am always victorious. It is a

sword which can never be dulled, a magazine which will always be full.

(Abdul-Baha: From booklet, *Abdul-Baha*.)

If any soul asks concerning the station of this servant, the answer is Abdul-Baha. If he inquires after the meaning of The Branch, the answer is Abdul-Baha. If he desires to know the significance of the verse regarding The Branch, the answer is Abdul-Baha. If he insists upon the explanation of the meaning of "The Branch extended from the Ancient Root," the answer is Abdul-Baha.

In brief, the friends must be satisfied with the word of Abdul-Baha. Outside of this word, "Abdul-Baha," no other word, not even the word, Branch, should they refer to in their writings and their speeches. By no means whatsoever should they exceed this word, neither ought they to harbor any discussion and question. However, if any other soul declares another word than this, he will make this servant a target for the arrows of opposition and will become the cause of my grief. For the utmost desire and the ultimate hope of Abdul-Baha is to be a sincere servant at the Holy Threshold. This gift is enough for this servant throughout the worlds.

(Abdul-Baha: Extract from a Tablet revealed for Persian believers, about 1906.)

At the time of the end God shall manifest himself to all mankind with all the attributes of divinity and majesty, but very few shall advance toward him and the rest shall exclaim in horror: "We take refuge in God! O what blasphemy!" Then again he will appear a second time manifesting all the qualities of servitude and the people will flock around him and believe in him and praise and laud his uncreated virtues.

(A tradition of Mohammed, related by

Bokhari, who is celebrated for his accuracy, and wisdom. From Diary of Mirza Sohrab, January 19, 1914.)

My name should be confined to "Abdul-Baha" in all writings. This is the collective name which will gather all the people and it is the strong fortress and protection of the Cause of God. The beloved ones must limit themselves to this. However you may mention me as the light of the love of God, the flame of the guidance of God and the banner of peace and harmony. I trust in God that you may ever be confirmed through the Holy Spirit. . . .

You must know this, that the principle of the divine foundation is love, unison, oneness and the purity of intention. When love is attained, the mystery of truth will then become manifest. No one should adhere to different titles; one title (or station) is enough, and it is, "Abdul-Baha." All must agree to this word, until the difference of opinion be removed from their midst. But that which is essential to the acknowledgment of this word (i. e., Abdul-Baha) is attraction to the love of God, service to the Cause of God, diffusing the Word of God, severance from all else save God, affinity, union and oneness, humility, meekness, nothingness and servitude to the beloved of God. If one does not become characterized with these attributes he has not acknowledged the title (or station) of Abdul-Baha. Because Abdul-Baha is the banner of the love of God, the lamp of the knowledge of God, the herald of the kingdom of God, the commander of the hosts of peace and reconciliation, and the orb of union and harmony among all the nations of the world. Consequently, every one in whose heart the love of Abdul-Baha has irradiated must act in this manner. And when persons walk and move in this path all differences shall be removed.

(Abdul-Baha: From booklet, *Abdul-Baha*.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Sharaf 1, 73 (December 31, 1917)

No. 16

"If the world should combine to overthrow the Covenant, it could not succeed"

FOR years God has been preparing you for this day, in order that you may be illumined like a candle for the dark night, that you may direct the people and establish them in the divine Covenant and Testament. And if, like pure gold, you should be melted in the fire of calamity, you will be purged by that fire of calamity but you will be content.

The time was fully ripe for your coming and for the testing of man, because the great basis of the divine Cause is firmly fixed upon the pillar of the Covenant and Testament and the skies of the divine religions are brilliant and illumined by the stars of the Covenant. God be my refuge! If this pillar is to be opposed by a low fellow (Anoud) there will remain no supports for the divine Tabernacle and for the lesser tents, and there will be no candle lighted for the divine Assembly. The well-built house will be razed to the foundation, it will become like a useless tomb, the commands will be delayed and the waves of the sea of favor will be retarded. The sea of assurance will be cut off, the Breath of Life will cease to blow, the sails of the life-boat will be destroyed, the bright dawn will become dark evening, the dawning-point of desire will be covered under the clouds of regrets; all these troubles will become useless and all these sheddings of blood will be fruitless; the pure blood of the martyrs will become defiled and the remembrance of

the blessed Bab [the Forerunner], whose breast became the target for a hundred thousand arrows, will disappear from among men, and his influence will become non-existent. The whole fifty years of the troubles of the Blessed Perfection (Baha'o'llah), the looting and plundering, the imprisoning and beating; the false accusing and injuring; the wandering and homelessness; the threatening by dagger and sword; the shackles and chains will become forgotten and without result. It will become the source of joking and quarrelling among the enemies, the source of their gaiety and rejoicing.

Then, whatever mountain or plain you traverse, cry aloud: *This cycle is the Cycle of Alast!** *And this Covenant is the Ancient Covenant, the Illuminator of the horizons. The armies of the Kingdom are the protectors of this foundation. The sun of righteousness is radiant stability and this becomes the shining lamp of the assembly of unity. It is the Strong Rope and the illumination of the Giver of Light. It is Arva (untranslatable) and the fruit of the Toobah tree is in the concealed tablet and is recorded in the Book and the decreed Leaf. It is the Testament and the*

* Alast was used to signify the night that the Koran was revealed to Mohammed and he received the message: "Am I not thy God?" to which he replied affirmatively.—*Translator.*

Covenant and it is mentioned in all the tablets and in all the early Books and in the later tablets. It is the governor of the era of Shadad and the balance of the day of reckoning. It is the life-boat and the refuge of the future. It is the holy fragrance of His Holiness, the Creator, and the Breaths of Life of the garden of the Creator. It is the strong fortress; therefore it is a sure shelter for all created beings, and in brief, it is the sum of all the sacred writings, ancient and modern!

How happy is the man who lays hold upon God; trusts in him, remains firm and inwardly becomes confirmed in the love of God and takes refuge under his banner!

(Words of Abdul-Baha: A tablet revealed for a believer in Teheran, sent to America by Dr. Moody.)

The radiance of servitude shining from the Candle of the Testament has illumined all horizons in spite of the people of discord, and the renown of the grandeur of the Blessed Perfection hath caused such an outcry throughout the world that it hath made the limbs of all nations quiver.

All the religions of the world have the loud cry of "Woe unto us!" on their lips, and the cry of "Woe to our Faith!" which is raised by the ignorant, is heard in the east and west. The power of the blessed Cause has such effulgence that it has become apparent to all peoples; and all the nations and creeds have acknowledged and confessed the greatness of the Cause of God. Had it not been for the injuries inflicted by the party of conceit (the nakazeen), the world of existence would have been in this day an exalted garden. But the people of conceit, being heedless of this cup mixed with kafur (a fountain intended to be drunk by the true and firm believers), have imagined that they can upset the standard of the Testament, and that they can disappoint the de-

livered nations. They have poured forth seditious rumors on the lips and tongues of all people, and they have made calumniating statements, hoping by this means to mingle the contents of the pre-existent cup of the Testament with the bitterness of violation. Far, far be it from them to do this!

Jesus Christ—May my soul be a sacrifice to him—had only a few followers in the time of his departure. Then after his departure all the kings of the world, philosophers of all nations, learned men of all races, and wise men of all creeds, arose to suppress and degrade his cause; but finally, all the standards hoisted by those numerous nations were upset, and the banner of Jesus Christ was fluttering on the loftiest mountain.

Now, praise be unto God, that hundreds of thousands of souls have assembled under the standard of the Covenant through the assistance of the Blessed Perfection. I declare by the Educator of the visible and invisible, it will evidently be witnessed that the descendants of the violators will think their descent as a disgrace and will disown their fathers and forefathers, just as Akrama, the son of Abudjahl,* kept clear of his father, and Kaled, the son of Valid, left his father. As these darkened people (nakazeen) have imagined that the power of the divine Testament is but a power of man, and that the edifice of the Covenant is as one of the baseless foundations of the material world, they are plotting to destroy this divine edifice with all intrigues and machinations.

Praise be to God, that the power of Nero, the great Roman emperor, proved impotent to withstand the cause of Christ—while these weak souls are plot-

* Abudjahl was the uncle of Moham-med and his greatest enemy. His name was Abul-Hakam (the father of wisdom); but for his envy and opposition, the prophet named him, Abudjahl (the father of ignorance.) —*Dr. Bagdadi.*

ting to resist the power of the Covenant of God! "Wherefore, take example from them, O ye who have eyes!"

(Words of Abdul-Baha: Portion of Tablet revealed for one of the Persian believers. Translated about 1903.)

The confirmation of the Kingdom of Abha shall descend uninterruptedly upon those souls who are firm in the Covenant. Thou hast well observed that every firm one is assisted and aided and every violator is degraded and humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mohammed-Ali, on account of the violation of the Covenant, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament have fallen into a well of degradation, and yet they are not awakened.

(Words of Abdul-Baha: *Star of the West*, Vol. 4, No. 14, p. 240.)

Abdul-Baha said that he had seen the faces of the American believers and he was very glad—for their faces were radiant with the light of the Covenant of God, for the faces of those who violated the Covenant of God would appear veiled in darkness.

The Covenant of God is like the sun—the brilliance and light of the Covenant radiates and shines forth from the faces of those who are firm in it. He said: "I pray to the Blessed Perfection that he will so turn their faces to the Covenant, that all America may be enlightened by the brightness of their light." . . . The radiance of this Sun (the Covenant) has been felt from here to America, and notwithstanding all this, the violators desire to quench the light of the Covenant of God. They wish to extinguish this light, but they do not

know that the light of God's Covenant is kindled and comes from the presence of God, and though it were surrounded by all the winds of the earth, they could not prevail to blow it out.

The existent contingent world was shaken by the Covenant of God, and yet they wish to remove it by their most weak power. It is as if a handful of earth should endeavor to stop the waves of the ocean. It is like a mote trying to stop the rays of the sun from reaching the earth.

(Words of Abdul-Baha: Extract from Prayers, Tablets, Instructions and Miscellany, gathered by some American visitors to Abdul-Baha in 1900.)

From the graces of His Holiness Baha'ollah I beg for you firmness and steadfastness. Today whosoever is a herald of the Covenant is confirmed and assisted. In these days a number of souls, whose deeds are known in America as clear as the sun, have arisen in enmity against the Center of the Covenant. Theirs is the vain imagination that they can extinguish the light of the Candle of the Covenant. Vain indeed is their thought. The Candle of the Covenant is like unto the Morning Star which never sets.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, October 19, 1914.)

Thy letter was received. It was an indication that (thou art) firm and steadfast in the Covenant and Testament, and art holding fast to the "Strong Rope." Today firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man. Any explanation which does not accord with the Covenant will have no effect whatever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed. This has been tried a thousand times. Any soul

(Continued on page 216)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Sharaf 1, 73 (December 31, 1917)

No. 16

“This is what we inform ye in the days of tests”

Through his honor, Dr. Bagdadi, to the friends of God and the maid-servants of the Merciful, Muskegon, Michigan.—Upon ye be Baha’o’llah-El-Abha!

HE IS GOD!

O ye who are attracted to the Kingdom of Abha!

Verily, I have read your letter, which indicates illumined consciences and hearts filled with the love of God. Blessed are ye, for ye have attained to a Bounty which was the desire of the greatest holy men in past centuries and which is befitting for those who are like unto ye.

Verily, I ask God to make ye the signs of guidance among mankind and to bestow upon ye stability and uprightness.

Perhaps papers of doubts will come to ye from souls who have emerged from the Kingdom of God. Care ye not therein. Arise with a firm foot in the Covenant, in order that the people of hypocrisy becomes hopeless, even if they should come with the greatest intrigues, evil suggestions and discords.

This is what we inform ye in the days of tests.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Zia M. Bagdadi, Chicago, November 19, 1914.)

“If the world should combine to overthrow the Covenant, it could not succeed”

(Continued from page 215)

who violates the Covenant and Testament in the least degree, immediately he is cut off; even in this material world he will become afflicted with remorse and regret. Consequently, as much as you are able, call the people to the Covenant

and make the souls firm and steadfast.

(Words of Abdul-Baha: Extract from Tablet translated March 29, 1913.)

If the world should combine to overthrow the Covenant, it could not suc-

ceed. Abdul-Baha loves all no matter how they turn away from him. Whether they love or hate him, go or come, he never changes in his love for them. The Blessed Perfection has left nothing undone. What he ordained can never be set aside.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, p. 8.)

O my Lord! O my Lord! Intoxicate them with the wine of knowledge; sweeten their tastes with the delicacies of prayer in the early morn and eve; gather them together in one congregation; confer upon them a shelter; protect them in the cave of thy Covenant and thy Testament; shield them from the doubts of the violators and the evil suggestions of the waverers; make them mines of knowledge, wisdom and assurance; cause their feet to be firm and steadfast in the straight pathway and grant unto them prosperity in whatever country they call the people to thy Name! Verily, thou art the Lord of the Cause, and thou are powerful to do whatsoever thou desirest!

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 18, 1913.)

Give my salutations and praise to that assembly who are firm in the Covenant of God, and say:

O ye whom God hath chosen from among those who are called (know ye that many are called but few chosen); upon whom he caused the evident light to descend; whom he guided into the right path and to whom he gave the glad tidings of the great success—ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, which is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickens the hearts which are over-

flowing with the love of the glorious Lord. Verily, it is the power which penetrates into the hearts of the people of the world! Your Lord has assuredly promised His servants who are firm and steadfast, to render them victorious at all times, to exalt their word, propagate their power, diffuse their light, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

(Words of Abdul-Baha: Extract from Tablet revealed for an American Bahai, July, 1900.)

There are many heralds in this world. Here is a herald who summons the people to the love and defense of his country, calling out at the top of his voice: "O my country, O my beloved country!" There is a herald who blows the bugle of new nationalism. Here is another herald who calls the people to politics, in order that he may wield great powers of state. There is another person who is a herald of literature and science. Here you find a soul who is the herald of the commercial interests and its expansion. And there is still another herald who sounds the trumpet of war and militarism. But praise be to God, that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed, but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls who are the heralds of the Kingdom, is eternal for they are sounding the trumpet of celestial, universal peace. Their voices will ring throughout the future centuries and will be immortal and age-abiding. Thank ye God, that ye are the heralds of the Kingdom of Abha, the heralds of the Covenant of the Almighty.

All other voices will be repressed, but this harmonic song of the Kingdom of Peace and Truth is eternal and everlasting.

(Words of Abdul-Baha: *Star of the West*, Vol. 5, No. 14, p. 216.)

Verily, verily, I say unto thee, the Covenant of God and His Testament is the lamp with world-illuminating rays, and from the Supreme Concurrence it enlightens the horizons of the earth and heaven. Whoever stations himself in front of this divine Light, his face will become illumined with the Manifest Glory, his speech will become effective in the hearts and spirits and God shall reinforce him with power which permeates through the realities of things.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 18, 1913.)

The Covenant has such a sway that it astonishes the minds. In every region the sign of the power of the Covenant is apparent and manifest. For instance, in Persia the fire of revolution blazed in such wise that all communities, government and nation became afflicted with the most severe trials; but the power of the Covenant protected the Bahai friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the religion of God and the diffusion of the Word of God. Now all the parties in Persia are wondering how the people of Baha' were guarded and protected.

(Words of Abdul-Baha: *Star of the West*, Vol. 6, No. 14, p. 108.)

The Covenant is an Orb which shines and gleams forth unto the universe. Verily, its lights will dispel darkness, its sea will cast out the froth of suspicion upon the shores of perdition. Verily, naught in the world can resist the power of the Kingdom. Should all mankind

assemble, could they prevent the sun from giving its light, the winds from their blowing, the clouds from their showers, the mountains from their firmness or the stars from their beaming? No! by the Lord, the Clement. Everything (in the world) is subject to corruption, but the Covenant of thy Lord shall continue to pervade all regions.

(Words of Abdul-Baha: *Star of the West*, Vol. 6, No. 14, p. 107.)

Know thou this of a certainty that today the title of the most great bestowal is firmness and steadfastness in the Covenant of the Almighty, but the magnet for the attraction of the graces of His Highness the Merciful is to teach and guide mankind.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, October 12, 1913.)

If you could realize what an effect your letter produced, undoubtedly you would feel assured that the heart of Abdul-Baha has the utmost attachment to you, and day and night he is supplicating toward the Kingdom of Abha and begs for you confirmation, for you are firm in the Covenant and are the heralds of the Testament.

Today the greatest of all affairs is firmness in the Covenant. This Covenant is the Covenant of God, and this Testament is the Testament of the Lord of Hosts. If you consider that any soul shows the slightest weakness in the Covenant, undoubtedly counsel him and guide him so that he may become firm.

Today no soul has any station or enjoys any title except the soul who is firm in the Covenant and steadfast in the Testament, who entirely forgets himself and is released from the world.

(Words of Abdul-Baha: Portion of a Tablet revealed by him in response to a letter asking him to visit the Northwest. It was signed by about ninety Bahais of Spokane, Seattle and Portland.)

This (Covenant) is the Ark of Noah, its moving power is the fire of the love of God and its captain is Baha'o'llah.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, December 6, 1912.)

Thy detailed letter was duly received. Its contents produced joy and happiness, for it indicated the manifestation of the power of the Cause of God in that country, and the worthy services rendered by the firm ones in the Covenant and Testament.

(Words of Abdul-Baha: Extract from Tablet, translated March 5, 1914.)

Firmness in the Covenant contains an odor like unto the fragrance of the musk which perfumes the nostrils, while violation of the Covenant has a stench which nauseates the nostrils. Therefore, when one inhales with a spiritual power unquestionably he will distinguish between the two smells.

The world of violation is like unto a rootless tree, ere long it will entirely die. The world of the Covenant is like unto the Blessed Tree which is growing beside the river of the Water of Life in the utmost delicacy and beauty, and day by day it is developing and adding to its verdancy. Ere long no trace will be left of the world of violation. No one will ever abandon His Holiness Baha'o'llah and his incontrovertible texts and no one will ever follow the superstitions of the nakazeen [the violators]. For in his irrefutable utterances and blessed writing he has most emphatically commanded all the nakazeen to obey (the Center of the Covenant). All the nakazeen whom you observe know this fact but self-interest having crept in they are following violation. . . . This century will pass and in the next century there will remain not one nakazeen.

(Words of Abdul-Baha: Portion of Tablet, translated September 30, 1913.)

Thy letter was received and its contents imparted the utmost of happiness because it was an indication of thy firmness and steadfastness in the Covenant. Today whoever is firm in the Covenant shall become ignited like unto a candle in the assemblage of the world and the confirmations of the Kingdom of Abha shall encircle him from all directions. Thank thou God that both thyself and thy revered husband are confirmed in the firmness of the Testament and from every standpoint thou art serving the Kingdom of God.

(Words of Abdul-Baha: Portion of Tablet revealed for a Los Angeles believer, translated July 16, 1913.)

Today the highest of all the degrees are the degrees of firmness and steadfastness in faith and certainty. This firmness and steadfastness will be conducive to the descent of divine assistance and confirmation.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 24, 1914.)

Thy letter was received. Its perusal indicated thy faith and firmness in the Covenant and Testament. . . . Therefore, exercise the utmost love and kindness toward each other to the utmost degree, and love each other heartily and strive in the assistance of each other and take a firm hold on the divine Testament and the Covenant. Because the spirit of this age is the Covenant and the Testament of God. It is like the pulsating artery in the body of the world. Speak in your meetings and assemblages about the Testament and the Covenant, and invite every one to firmness and steadfastness in the Covenant. Know ye this: that if any person is the least doubtful about the Covenant, he is immediately cut off—although he may be the greatest among men. The harmful results of such an event will appear

in the future; therefore, give your utmost attention to this question. Consider that the words of Mirza Ali Akbar [a Bahai teacher] were so effective because he is firm in the Covenant.

(Words of Abdul-Baha: Extract from Tablet translated July 4, 1913.)

You have written that "We all pray that we and all the friends everywhere be favored with the Will of the Center of the Covenant, which is by itself, the good of the whole world, the eternal glory and life (for humanity)." This statement plainly shows that, thank God, you are firm in the Covenant. Today whosoever is firm in the Covenant is helped by the hosts of angels, and favored with the Spirit of God. Wherever he may be, he will shine forth like unto a bright star. This has been experienced by some. But, if he hesitates, although he may make great noises, yet he is in evident loss in the end.

(Words of Abdul-Baha: Extract from Tablet, received September 7, 1914, by a London Bahai.)

As to thee, O thou who art confessing the oneness of God! arise with all thy power to keep firm in the Testament of God, and firmly believe that, verily, all troops are defeated save those of the Testament and all banners are reversed, save those of the Covenant of God, which will wave over all horizons and will overshadow the hosts of spirit, love and peace, while agitated by the breeze of the favor of God. Be thou of this great host and among the vanguard of this great and powerful army. (P. 108.)

"Leave them to amuse themselves with their own vain discourses," and turn thou to the light of the Testament, and rejoice at the bounty of the effulgence, and seek shelter under the shadow of the standard of the Covenant. Thou wilt

soon find it fluttering on the highest summits of glory, surrounded by the valiant hosts of the angels of heaven and assisted by spiritual armies of great number that proceed from the Supreme Concourse. (P. 72.)

Be ye assured with the greatest assurance that, verily, God will help those who are firm in His Covenant in every matter, through His confirmation and favor, the lights of which will shine forth unto the east of the earth, as well as the west thereof. He will make them the signs of guidance among the creation and as shining and glittering stars from all horizons. (P. 83.)

Soon the lights will glisten and the Sun of Truth will shine with a burning ray in that country. At that time the maid-servants who are firm and constant will rejoice; while every doubtful soul who wavers will regret. Woe unto him! woe unto him! in that day wherein the beloved will attain joy by the surrounding Kingdom of thy Lord, the Precious, the Beneficent. Verily, the end is for them who are ushered into the tent of the Covenant of thy merciful Lord. (P. 96.)

Be well watered with the abundant rain falling from the clouds of the Testament of God. (P. 131.)

(*Tablets of Abdul-Baha*: Pages indicated, Volume 1.)

Therefore, roll up thy sleeves to serve the Covenant, make the hearts firm in the Covenant of the beloved Lord, create harmony and agreement among the believers. . . . Verily, I send thee good news of the confirmation which thou shalt receive . . . if thou wilt arise with all thy power to assist the Testament of God and to serve the Covenant of God.

(*Tablets of Abdul-Baha*: Vol. 1, p. 161.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Sultan 1, 73 (January 19, 1918)

No. 17

"Today the penetrative power in the heart of the world
is the power of the Covenant"

JESUS CHRIST said only a few words to Peter, telling him that upon that rock he would build his church. He left no written instruction or will, and yet because it was the Word of God, it took root, and millions have obeyed it. And now, when the Covenant has been written and established, how can any one be foolish enough to imagine that they can resist it? No, the ensign of the Covenant has reached to the supreme heights, and its authority will be spread over all the earth.

(Words of Abdul-Baha: Prayers, Instructions, Miscellany gathered by American visitors to Acca in 1900.)

Moses said that after him should come Joshua. The Christ said, addressing Peter "Thou art the rock and I will build my temple upon this rock." Jesus spoke this to Peter by word of mouth. The Blessed Perfection* did not appoint his successor by statement of tongue, but in the *Kitab-el-Ah'd* (Book of the Covenant), he wrote it with his own hand, commanding therein that all the branches and relations should look toward the Center of the Covenant. Also in the *Kitab-el-Akdas* revealed thirty years before his ascension, it is mentioned in two places. During these thirty years these commands of the Blessed Perfection were known and clearly understood by all. Again in a tablet he refers specifically

*Baha'o'llah.

to this, naming one who would violate his commands.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, p. 62.)

Real obedience and real sacrifice are identical—absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God you will be willing to sacrifice everything and submit yourself entirely to his will. Consecrate yourself wholly to him. His will is everything, his service paramount. If they were to burn me, kill or torture me—no matter what affliction might descend upon me, I would welcome it as one welcomes pleasure. These are precious moments in Acca; so precious we wish that they might never end. . . . After your return (to America) the believers will be in a much stronger and better condition. But this cannot be unless they see and know the will and desire of God. I have no wish but his will. His will is Abdul-Baha. If each human creature had his own will and way, spiritual development would be impossible. The soldiers in an army are under the will and control of one commander; therefore they are united and can press on to victory. If each soldier carried out his own inclination and desire there would be just that many different intentions and nothing would be accomplished.

One thousand soldiers under the control of a commander can overthrow and defeat any number of disorganized troops. Without a directing will all would be conquered and defeated.

Be sure, therefore, that if the believers are not united in the will of God they will not be assisted. This is especially necessary because all of them are under the tent of the Covenant in this revelation. There is strength only in unity. Under one tent there is union and harmony. The Covenant of God in this day of manifestation is a lifeboat and ark of salvation. All true followers of the Blessed Perfection are sheltered and protected in this ark. Whoever leaves it, trusting in his own will and strength, will drown and be destroyed. For the Blessed Perfection left no possibility for discord, disagreement and dissension. The Covenant is like the sea and the believers as the fishes in the sea. If a fish leaves the water it cannot live. There is nothing to equal, nothing so effective as the Covenant of God to bring about and continue unity. Christ said to Peter "Thou art my rock upon which I will build my church." Therefore, all the disciples followed Peter and there was no dissension among them. The Blessed Perfection wrote a Testament or Covenant with his own pen so that no one who obeys it will deny or disobey God. The point is expressed very clearly in the Covenant be revealed. Therefore there can be no possibility, no position of disobedience. He knew that Mohammed-Ali would disobey the Covenant. By violating the Covenant he has become a fallen branch. The Covenant was also written by Mohammed-Ali's own hand from dictation of the Blessed Perfection who knew he would disobey. What cause of union could be greater than the Covenant God has revealed through his Manifestation, Baha'o'llah? After the departure of Baha'o'llah the beautiful blossoms upon the Tree of Life were destroyed by Mohammed-Ali and must

now be grown again by the love of Abdul-Baha. The work and mission of Abdul-Baha are very great. No one could express the grief which followed the turning away from the Covenant by Mohammed-Ali. We should be thankful that the Blessed Perfection, foreseeing this action, ordained a Center of the Covenant through which by allegiance and love we may protect and preserve the Cause of God.

(Words of Abdul-Baha: *Ten Days in the Light of Acca*, p. 48.)

Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth, as it was determined; but woe unto that man by whom he is betrayed!

(Words of Jesus: St. Luke 22:21, 22.)

Verily, I say unto you, That one of you shall betray me. . . . He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. . . . Then said Jesus unto him, That thou doest, do quickly.

(Words of Jesus: St. John 13:21-27.)

Thy letter was received. According to the clear text of the Book of Akdas and the explicit contents of the Book of the Covenant, Abdul-Baha is the interpreter of all the works and books of the Blessed Perfection, and not only of the Book of Akdas. This question is clear and evident to those who are informed of the writings and tablets (of Baha'o'llah). Were this not the case, every one would have given an interpretation according to his own inclination and considered his interpretation preferable to the interpretation of others—this would naturally lead to great differences. If some one interprets one verse of the verses of God, and his interpretation is

not approved by Abdul-Baha, it is not authoritative.

(Words of Abdul-Baha: *Star of the West*, Vol. 5, No. 9, p. 137.)

Praise be to God, that you have a blessed Assembly surnamed by the name of the Center of the Covenant! This is an evidence of your utmost firmness and steadfastness and a proof of your faith and assurance in the Blessed Perfection.

For this divine Covenant is an institution of the Lord. The Blessed Perfection, in all the tablets, books, epistles and supplications, has begged confirmation for and praised and commended those who are firm in this Covenant and Testament, and has asked the wrath of God and woe and desolation unto the violators.

For firmness in the Covenant will preserve the unity of the religion of God and the foundation of the religion of God will not be shaken.

According to the clear text of the *Kitab-el-Akdas* and other tablets, the Center of the Covenant is the remover of all difficulties, for he is the interpreter of the Book. Not one soul has the right to say one word of his own account, or to explain anything or to elucidate the text of the Book, whether in public or private. . . .

Convey the rare greetings of Abdul-Baha to all those who are firm in the Covenant. If all the believers and maid-servants of the Merciful do proclaim their firmness in the Covenant, such steadfastness in the Covenant, like unto a magnet, will draw Abdul-Baha to those regions.

(Words of Abdul-Baha: Portion of Tablet revealed for San Francisco Bahai Assembly, during 1912.)

With the utmost resolution and con-

(Continued on page 227)

stancy call the souls to the Kingdom of Abha and invite them to firmness and steadfastness in the Covenant and Testament. Read to them the translation of the *Tablet of the Branch* and speak with gentleness, moderation and loving-kindness, saying: "We have no other aim save the protection of the fortified fortress of the Cause of God. We must guard this fortified fortress from the attack of the thoughtless ones. Hence we must all turn our faces to the appointed Center in order that the Bahai unity be preserved; otherwise in one year the Bahais would be divided into a thousand sects. We entertain no other object except the safety of the Cause of God."

(Words of Abdul-Baha: *Star of the West*, Vol. 5, No. 12, p. 233.)

Abdul-Baha is the interpreter of the aims, intents, and purposes of the words of the Blessed Perfection, and is the interpreter of his own written words, and none can say that this or that is the intention conveyed therein save Abdul-Baha. The spirit of unity exists in the divine words, and one who interprets them in such wise as to create division and discord is indeed one who errs.

(Words of Abdul-Baha: *Star of the West*, Vol. 6, No. 6, p. 44.)

If any soul wishes to say a word, they should ask him: "Is this a word of your own or from the Center of the Covenant? If you have a certificate from the Center of the Covenant, show it. Where is the letter from him? Where is his signature?" If he can produce it, they will accept it. If he has not that in his hand, they say: "We cannot accept this because this is from you and returns to you. From the Blessed Perfection we have no commands to obey you, and the Blessed Perfection has revealed a Book

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. VIII

Sultan 1, 73 (January 19, 1918)

No. 17

Prayer

(Translated by Dr. Zia M. Bagdadi, Chicago. This supplication was revealed at a time when in some parts of Persia the believers were awaking to an understanding of the importance of the Covenant.)

PRAISE be unto thee, O God, and glory be unto thee, O my Lord, for thou hast sent from among thy servants those whose consciences became clear; whose countenances were beautified; who flourished outwardly; became inwardly purified; whose faces became illumined; whose stars shone; whose hearts rejoiced; whose sorrows vanished; whose breasts dilated—when they heard the call of the Covenant.

They witnessed the signs of harmony; saw the light of dawn and responded to the Orb of the Horizons. Their faces radiated with the light of bounties and their tongues delighted in the mention of the Lord of great bestowals. They spoke with praise; were illumined with the light of guidance and became ignited with the blazing fire of the Tree of Sinai. They became firm in the Ancient Covenant; walked in the straight path; took hold of the mighty rope; turned to the manifest horizon and followed in the steps of the greatly refined. They gathered in the assembly of glory, in thy name, the Merciful, the Compassionate. They consulted concerning the mighty Testament; agreed upon the right decision and were confirmed with a new spirit. Their breasts were dilated through the reading of the mighty Covenant. They wrote the evident book which speaks of firmness and indicates steadfastness. They held fast to the strong and unbreakable support and grasped the hem of the Garment of Grandeur.

O Lord, illumine their faces in the Kingdom of Abha; incline their ears to the voice of commendation from the Supreme Concourse; make them great signs of thee; ordain for them the best of this world and the world to come; elevate their stations to the sublime canopy. Give them a truthful tongue among the people of the world and usher them into the paradise of thy meeting after they ascend to the Supreme Companion.

Verily, thou art the Omnipotent in whatsoever thou desirest and verily thou art the Pure Almighty.

—ABDUL-BAHA ABBAS.

“From all parts of the world, tribes of Jews are
coming to the Holy Land”

WHEN the Sun of Reality shone forth from the horizon of sanctity it flooded the world with the rays of the oneness of thoughts, the oneness of opinions, the oneness of ideals and the oneness of truth so that mankind, in doctrines and articles of belief, might converge toward one common center; differences, contention and discord be entirely effaced from the world of humanity and the unique light which hath branched forth from the Sun of Reality might illumine all the hearts.

Abdul-Baha is the Center of the Covenant of God, the Branch which is subservient to the Tree. The essential object is the Tree, the foundation is the Tree and the universal reality is the Tree.

(Abdul-Baha: From Tablet to the American believers; translated by Mirza Sohrab, April 19, 1914.)

One of the great events which is to occur in the day of the manifestation of that incomparable Branch, is the hoisting of the standard of God among all nations; meaning that all the nations and tribes will come under the shadow of this divine Banner, which is no other than the lordly Branch itself, and will become a single nation. The antagonism of faiths and religions, the hostility of races and peoples, and the patriotic differences, will be eradicated from among them. All will become one religion, one faith, one race, and one single people, and will dwell in one native land, which is the terrestrial globe. Universal peace and concord will be realized between all the nations. The incomparable Branch will gather together all Israel—signifying also that in this cycle the Jewish people who are scattered to the east and west, south and north, will

be assembled together in the Holy Land.

Now see: these events did not take place in the Christian cycle, for the nations did not come under the one standard which is the divine Branch. But in this cycle of the Lord of Hosts all the nations and peoples will enter under the shadow of this flag. In the same way, Israel, scattered all over the world, was not reassembled in the Holy Land in the Christian cycle; but in the beginning of the cycle of Baha'o'llah this divine promise, as is clearly stated in all the books of the prophets, has begun to be manifest. You can see that from all parts of the world tribes of Jews are coming to the Holy Land; they live in villages and lands which they make their own, and day by day they are increasing to such an extent that all Palestine will become their home.

(Words of Abdul-Baha: *Some Answered Questions*, p. 75.)

Know ye of a certainty that the question of the gathering of the descendants of Abraham in Jerusalem is an inviolable fact; for that time of the fulfillment of all the promises which the Lord of Hosts gave them through the prophets of the people in the Taurat (Bible) hath dawned and the divine will is predestined to fulfill all the prophecies. Now day by day the signs thereof become apparent, its arguments obvious, its proof evident and its path visible.

From all parts and corners of the world the descendants of His Highness, the noble Friend (Abraham) are arriving in the Holy Land and are engaged in the cultivation and development of towns and villages. However, the divine standard is the ensign of the Covenant. It is the manifest assistor of the

children of Israel and the cause of their gathering and unending glory. This promise is already fulfilled in part and ere long will be fulfilled completely.

(Words of Abdul-Baha: To the sons of Agha Joseph, the Israelite of Hamadan; translated July 26, 1907.)

Mr. . . . referred to a meeting (in Persia) when a Jew, a Christian, a Zoroastrian and a Mohammedan were present and remaining for the night, shared the same bed. Abdul-Baha said: "Consider what the power of the Covenant has done. It was an absolute impossibility for a Zoroastrian to unite with a Jew, a Seyed, and a Mullah and for these to unite with a Christian was an impossibility; but the power of the Covenant has even so gathered them that they are accounted as one spirit. Although the bodies are numerous, the spirit is one."

(From the notes of Kinney-Beede-Thompson visit to Acca, 1909.)

And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . Thus saith the Lord: In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves, They shall feed in the ways, and their pastures shall be in all high places.

(Isaiah 49: 6-9.)

Behold my servant, whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him; he shall

bring forth judgment to the Gentiles. . . . He shall not fail nor be discouraged, till he hath set judgment in the earth: and the isles shall wait for his law. . . . I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. . . . I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. . . . Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he.

(Isaiah 42-43: 1-9; 6-10.)

Regarding the rainbow,—this rainbow is the Covenant of God and the Testament of the Merciful One. The lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people and the sign of prosperity, tranquillity, universal peace, the oneness of humanity, and the unity of the world of man.

(Words of Abdul-Baha: From a Tablet translated about 1907.)

“Today the penetrative power in the heart of the world
is the power of the Covenant”

(Continued from page 223)

of the Covenant in which he has covenanted with us to obey a certain Center of the Covenant. He has not covenanted with us to obey you. Therefore this statement of yours is rejected. You will have to advance a proof. We are commanded to turn to one Center. We do not obey various centers. The Blessed Perfection has taken a Covenant with us and we are holding to this Covenant and Testament. We do not listen to such nonsense.”

Perhaps people will arise who may speak words of their own and we are not commanded to obey them. This is not like the past dispensation, for His Holiness Christ did not appoint a Center; he did not say, “Obey the Center.” Jesus said to his disciples: “But whom say ye that I am?” And Simon Peter answered and said, “Thou art the Christ, the Son of the Living God, the Word of God.” And His Holiness wished to make firm the faith of Peter, and he said, “Thou art Peter, and upon this rock I will build my church”—which means that this faith of his was the correct faith. It was a sanction of the faith of Peter. He did not say that all should turn to him. He did not say, “He is the appointed Center of my Covenant.” He did not say, “He is the Branch extended from my Ancient Root.” He did not say, “O God! Render as dear all who serve Peter. O God! degrade anyone who is not obedient to him. O God! Verily shun him who is a violator of the Covenant. O God! Thou knowest that I love every one who is steadfast in the Covenant.” In all Baha’o’llah’s Books and Epistles this has been revealed. Therefore, the Bahai dispensation is distinguished. No one can cause any differences. After Christ there were various sects, there were various denominations, each one claiming to be the right one, and none of them had any written

document from Christ—no proof from him. Therefore each claimed to be the right one, but Baha’o’llah, with his own pen, has written a Covenant and Testament in which he declares himself covenanting that the one who is the Center of the Covenant is the one to be turned to. Therefore you must thank God that Baha’o’llah has made the pathway straight. Everything he has illustrated and every door he has opened for you. There is no occasion for any hesitation on the part of any soul. The purpose of the Covenant was simply to ward off differences, so no one can say, “My opinion is the valid one.” Any opinion expressed by the Center of the Covenant is correct, and there is no way for disobedience for anyone.

(Words of Abdul-Baha: *Star of the West*, Vol. 5, No. 13, p. 231.)

Thou hast written regarding the love and unity of the believers and their firmness in the Covenant. This is through the confirmation of the Kingdom of Abha which has attracted those souls and made them steadfast in the Covenant. Today the penetrative power in the heart of the world is the power of the Covenant. The more firm the believers are, the more they are confirmed.

(Words of Abdul-Baha: Extract from Tablet to American believers; translated by Mirza Sohrab, July 16, 1913.)

Firmness in the Covenant means obedience, so that no one may say this is my opinion. Nay, rather he must obey that which proceeds from the pen and tongue of the Covenant. I am Abdul-Baha. The crown of my head is the servitude of Baha’o’llah and the service of his believers.

(Words of Abdul-Baha: Extract from Tablet; translated March 4, 1913.)

As thou hast realized thy own shortcomings, rest thou assured that thou art firm in the Covenant and Testament, and in the love of the True One art steadfast and growing.

(Words of Abdul-Baha: Extract from Tablet revealed for an American believer; translated November 1, 1909.)

This is the first step in the path of God, but the distance of the way is great. I hope that thou mayest traverse that distance and reach the house of the object. That pathway is that of severance from the world-tie, reliance upon God, baptism through spirit and fire; namely, to attain the spirit of the knowledge of God, and conflagration with the fire of the love of God; trustworthiness, faithfulness and firmness in the Covenant, steadfastness in the cause of God, and service to the kingdom of peace which shall soon establish its tent in the center of the world.

(Words of Abdul-Baha: Tablet revealed for an American believer; received October 8, 1906.)

O thou daughter of the Kingdom! If thou desirest divine confirmation and assistance, so that the heavenly Cohorts may grant thee victory, remain thou firm and steadfast in the cause of God and be thou constant in the Covenant and Testament—thus like unto a solid structure thou mayest become established and unshakable throughout all eternity. Whenever a great object adheres to its own center, great results and signs will become apparent.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 13, 1914.)

But the sincere servant of Baha'o'llah who is firm in the Covenant and steadfast in the Testament while surrounded

by the most great sea of tests, threatened by the surging, rocking waves of persecutions and encircled by the whirlwinds of calumnies and backbitings, will blossom like unto a rose and break into joyous song and sweet melodies like unto the nightingale.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 28, 1913.)

The words of love and unity have been more dwelt upon in the writings of Baha'o'llah than by any other prophet. In the Book of the Covenant it is noted most especially. In this tablet he says: "O people of the world! I hope you will hold to the principles which will uphold your station." The station of man is great if he be true to himself and live up to it. If the friends live up to the teachings of the two pages of the Covenant, it will be sufficient.

(Words of wife of Abdul-Baha: *Flowers from Rose Garden of Acca*, p. 31.)

O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and the Testament, confer upon me strength; I am poor, bestow upon me wealth from the treasury of the Kingdom; I am ignorant, open before my face the doors of knowledge; I am dead, breathe into me the breath of life; I am dumb, grant me an eloquent tongue so that with a fluent expression I may raise the call of thy Kingdom and guide all to the firmness of thy Covenant. Thou art the Generous, the Giver, and the Mighty!

(Prayer revealed by Abdul-Baha: From notes of an American pilgrim to Abdul-Baha while in Dublin, N. H., July 1912.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. VIII

Mulk 1, 73 (February 7, 1918)

No. 18

The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

(Chapter I appeared in issue No. 16; Chapter II in No. 18, Vol. VII—Chapter III appeared in issue No. 2; Chapter IV in No. 4; Chapter V in No. 6; Chapter VI in No. 8; first portion of Chapter VII in No. 10, continued in No. 11, Vol. VIII.)

CHAPTER VIII

Spiritual Healing

HEALING comes from God. If the heavenly benediction be upon us while we are being healed then only can we be truly healed. All depends upon God. Medicine is merely an outward form or means by which we obtain heavenly healing. Without the heavenly benediction it is worth nothing. If man looks at the nature of the world around him he will see that all created beings are dependent upon something; i. e., man is dependent for his life upon the air which he breathes, likewise the animals which are upon the earth, and each created being is dependent for its life upon some material circumstances. Man, therefore, and all creatures are prisoners of nature. The sun must follow its law; the earth must follow its law of motion, and so also the sea. But by the spiritual power of God which, through his bounty, he has bestowed upon man alone, man is enabled to transcend the laws of nature in many and wonderful ways. It is the law of nature that man should walk upon the earth; but he transcends this law, for he sojourns upon the water and also flies like the bird through the air.

Through the wonderful spiritual power which God gives to man he is enabled to reach the Kingdom. But behold! man

is not grateful and is careless of the great mercy which God has shown him.

(Abdul-Baha: *Star of the West*; Vol. 2, No. 16, p. 4.)

O maid-servant of God, there are two kinds of disease, spiritual and physical. Physical diseases are cured by medicine and the essence of shrubs and plants. Diseases which are caused by the emotions of the mind are cured by the power of the spirit of man. But the power of the divine spirit dominates all the bodily ailments and those of the mind. When the spirit of man is confirmed and assisted by the confirmations of the Holy Spirit, then it will show its effect in every condition in the world of existence.

As to mental healing,—it also has an effect because some reflections are produced between the hearts by the power of concentration. From this power of concentration impressions are produced and healing or relief is realized from these impressions.

(Abdul-Baha.)

Between material things and spiritual things there is a connection. The more healthful his body the greater will be

the power of the spirit of man; the power of the intellect, the power of the memory, the power of reflection will then be greater.

(Abdul-Baha: *Table Talks at Acca*; p. 5.)

I hope thou wilt become as a rising light and obtain spiritual health; and spiritual health is conducive to physical health.

(*Tablets of Abdul-Baha*; p. 305.)

Disease is of two kinds, material and spiritual. For instance, a cut on the hand—if you pray for the cut to be healed, and do not stop its bleeding, you will not do much good; this needs a material remedy.

Sometimes, if the nervous system is paralyzed through fear, a spiritual remedy is necessary. Madness, incurable otherwise, can be cured through prayer. . . . It often happens that sorrow makes one ill. That illness can be cured by spiritual means.

(Abdul-Baha: *Star of the West*; Vol. 2, No. 19, p. 7.)

O seeker for the truth! There are two ways of healing sickness, material means and spiritual means. The first way is through the use of medical remedies. The second consists in praying to God and in turning to him. Both means should be used and practiced. Illness caused by physical accident should be treated with medical remedies. Those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed by spiritual rather than by physical treatment. Hence, both kinds of remedies should be considered. Moreover, they are not contradictory and you should accept the physical remedies as coming from the mercy and favor of God who has revealed and made manifest medical

knowledge so that his servants may profit by this kind of treatment also. You should give equal attention to spiritual treatments for they produce marvelous effects. Now, if you wish to know the divine remedy which will heal man from all sickness and will give him the health of the divine Kingdom know that it is the precepts and teachings of God. Guard them sacredly.

(*Tablets of Abdul-Baha*, p. 587.)

O maid-servant of God! The prayers which were written for the purpose of healing are both for the spiritual and material healing. Therefore chant them for the spiritual and material healing. If healing is best for the patient surely it will be granted. For some who are sick, healing for them would only be the cause of other ills. Thus it is that wisdom does not decree the answer to some prayers.

O maid-servant of God! The power of the Holy Spirit heals both material and spiritual ills.

(Abdul-Baha: *Daily Lessons*; p. 95.)

It is not the body which feels pain or trouble, but the soul. If we have a pain in our arm the defect is in the body yet it is the soul which feels the pain and is troubled, not the body, though the body is the cause of that trouble.

(Abdul-Baha.)

My spiritual health is always perfect. I enjoy an eternal health of the spirit. I hope all of the people of the world will win this celestial gift. Pray that the spiritual health of mankind may be improved daily, for there are many doctors who attend to the physical ailments of the people, but there are very few divine physicians. It is in this connection that Christ said: "Do not be afraid of those people who have control over your body, but have fear of those who may control your spirit." Let your spirit be free so that it may soar toward the heights

of sanctity. Let your spirit unfold the white wings of progress. Often physical sickness draws man nearer unto his Maker, suffers his heart to be made empty of all worldly desires until it becomes tender and sympathetic toward all sufferers and compassionate to all creatures. Although physical diseases cause man to suffer temporarily, yet they do not touch his spirit. Nay, rather, they contribute toward the divine purpose; that is, spiritual susceptibilities will be created in his heart.

(Abdul-Baha: From Diary of Mirza Sohrab, October 27, 1913.)

O thou who art conscious! At last thou didst learn of salvation and didst find the straight way. Now remain firm that thou mayest attain confirmation and victory.

The powers of the sympathetic nerve are neither entirely physical nor spiritual, but are between the two (systems). The nerve is connected with both. Its phenomena will be perfect when its spiritual and physical relations are normal.

When the material world and the divine world are well co-related, when the hearts become heavenly and the aspirations grow pure and divine, perfect connection will take place. Then will its power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing.

(*Tablets of Abdul-Baha*, p. 309. An answer to the question of a physician regarding the sympathetic nervous system.)

Christ healed by the power of his word, because the word of the Messiah was the Holy Spirit purified from all else.

The words of many speakers are mixed with the lusts of their souls and their worldly appetites; therefore they will have neither authority nor success.

Jesus said: "Arise, take up thy bed and walk." He did not use prayers or mental suggestion. He used spiritual

authority in the command which was the power of the Holy Spirit manifest in him. Therefore his word was obeyed because it was creative.

(Abdul-Baha.)

As to the fact that man must entirely forget himself, by this is meant that he should arise in the mystery of sacrifice and that is the disappearance of mortal sentiments and the extinction of blamable morals which constitute the temporal gloom, and not that the physical health should be changed into weakness and debility.

(*Tablets of Abdul-Baha*, p. 244.)

Looking after one's health is done with two intentions. Man may take good care of his body for the purpose of satisfying his personal wishes. Or, he may look after his health with the good intention of serving humanity and of living long enough to perform his duty toward mankind. The latter is most commendable.

A teacher should sleep at night with the thought that the next day he may be refreshed in order to do his duty more fully in relation to teaching his pupils. Therefore, Mrs. . . . must take good care of her health. Just look at Mr. . . . 's very good health—see how much work he can do, how much work he can stand! Whatever work is referred to him, he can discharge it fully. But remember that the essential health is spiritual health, for by means of spiritual health eternal life is obtained; whereas, through physical health only temporal results are achieved.

(Abdul-Baha: *A Heavenly Feast*, p. 11.)

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; if it is expended for the benefit of the human world in general—even though it be for their material ben-

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(Signed) ABDUL-BAHA ABBAS.

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efit and be a means of doing good—that is also acceptable. But if the health and welfare of man be spent in sensual desires, in a life on the animal plane and in devilish pursuits—then disease is better than such health; nay, death itself is preferable to such a life. If thou art desirous of health, wish thou health for serving the Kingdom, I hope that thou mayest attain a perfect insight, an inflexible resolution, complete health and spiritual and physical strength in order that thou mayest drink from the fountain of eternal life and be assisted by the spirit of divine confirmation.

(*Tablets of Abdul-Baha*, p. 207.)

O thou who art supplicating unto God! I read thy precious letter and am informed of its contents, which show that thou art ill in body and weak, and indicates thine affection toward thy daughter who is in the age of youth.

I beseech God to ordain prosperity unto thee in this world, to confer favor upon thee in his supreme Kingdom, and to heal thee from the illness which has befallen thee for some hidden reason which no one knows save God. Verily, the will of God engages occasionally in some matter for which mankind is unable to find out the reason. The causes and reasons shall appear. Trust in God

and confide in him, and resign thyself to the will of God. Verily, thy God is affectionate, compassionate and merciful. He will look at thee with the glances of the eye of mercifulness, will guard thee with the eye of bounty, and will cause his mercy to descend upon thee.

(Abdul-Baha.)

I hope, as you have received physical health, you will receive your spiritual health. As the body will be cured of physical diseases, in the same way the spirit will be cured of all spiritual diseases. A cure of physical disease is very easy, but the cure of spiritual disease is very difficult. If one has fever and you give him medicine, the fever will vanish; but if the spirit is afflicted with the disease of ignorance, it is difficult to remove that disease. For example, if the spiritual health is afflicted with the love of the world, spiritual medicine must be given. These medicines are the advices and commands of God, which will have effect upon it.

(Abdul-Baha: From Tablet to Mme. L'Astre, Acca, January 1905.)

For these thy prevailing diseases are not on account of sins, but they are to make thee detest this world and know

that there is no rest and composure in this temporal life.

(*Tablets of Abdul-Baha*, p. 185.)

O thou who art attracted to God! May God uphold thee. . . . ; he who is filled with the love of Baha,' and forgets all things, the Holy Spirit will be heard from his lips and the spirit of life will fill his heart, the lights of the sign will shine forth from his face, words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of the hands.

(Abdul-Baha.)

A friend interested in healing quoted the words of Baha'o'llah, "If one is sick, let him go to the greatest physician."

Abdul-Baha said: "There is but one power which heals,—that is God. The state or condition through which heal-

ing takes place is the condition of the heart. By some this state is reached through pills, powders, and physicians. By others through hygiene, fasting, and prayer. By others through direct perception."

On another occasion Abdul-Baha said, with regard to the same subject, "All that we see around us is the work of mind. It is mind in the herb and in the mineral that acts on the human body, and changes its condition."

(*Abdul-Baha in London*, p. 96.)

Turning the face toward God brings healing to the body, the mind and the soul. When this advancement toward God has become complete, one is able to overcome passion and desire, one becomes protected from sin and transgression and is delivered from heedlessness. This will bestow eternal life and will grant the imperishable gift.

(Abdul-Baha.)

"The healer of all thy troubles is the remembrance of Me; forget it not."

(Baha'o'llah: *Hidden Words* from the Persian, p. 36.)

PRAYERS FOR SPIRITUAL AND PHYSICAL HEALING.

O my God, thy name is my healing, thy remembrance is my remedy. Thy nearness is my hope, and thy love is my companion. Thy mercy is my need and my aid in this world and in the worlds to come. Verily, thou are the Giver, the All-knowing and the Wise!

(Baha'o'llah.)

O thou kind God! To me thou art kinder than myself, and thy love is more abundant and more ancient. Whenever I am reminded of thy bestowals I am made happy and hopeful. If I have been agitated I obtain ease of heart and soul. If I am sick, I gain eternal health. If I am disloyal, I become loyal. If I have been

hopeless, I become hopeful. O thou Lord of the Kingdom! Cause thou the rejoicing of my heart; empower my weak spirit and strengthen my exhausted nerves. Illumine thou my eyes: suffer my ears to become hearing, so that I may hearken to the music of the Kingdom and attain to the joy and happiness everlasting. Verily, thou art the Generous, the Giver, and the Kind!

(Abdul-Baha.)

Is there any remover of difficulties save God? Say: No!—Praise be to God!—He is God! All are his servants and all are standing by his command.

(The Bab.)

CHAPTER IX.

Tests

TODAY, O Lord, deliver us from all temptations, tests and evil suggestions of those who have turned their faces from thee: Then, O thou merciful God, confirm us through thine invisible hosts, and reinforce us through thy heavenly angels.

O Lord! We are weak, poor, submissive and humble: Strengthen us, enrich us and uplift us above all earthly conditions. O thou God! As thou hast illumined our hearts with the light of knowing thee, make us firm in thy blessed Covenant. Verily, thou art the Clement, the Forgiver!

(Baha'o'llah: *Hidden Words*; p. 70.)

I am not impatient of calamities in God's way, nor of afflictions for his love and at his good pleasure. God hath made affliction as a morning shower to this green pasture and as a match for his lamp whereby earth and heaven are illumined.

(Baha'o'llah: *Tablet to (Nassar-ud-Din) Shah of Persia.*)

Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

(*Job* 5:17, 18.)

As many as I love, I rebuke and chasten: be zealous therefore, and repent.

(*Revelation* 3:19.)

"O son of man! If calamity befall thee not in My path, how wilt thou tread in the way of those who are content in My will? If affliction overtake thee not in thy longing to meet Me, how canst thou attain the light of the love of My Beauty." (v. 51.)

"O son of man! My calamity is My providence. In appearance it is fire and vengeance; in reality it is light and mercy. Therefore approach it, that thou mayest become an eternal light and an immortal spirit. This is My command; know thou it." (v. 52.)

"O son of humanity! Rejoice not if fortune smile upon thee, and if humiliation overtake thee, mourn not because of it, for, in their time, they both shall cease and be no more." (v. 53.)

"O son of existence! If thou encounter poverty, grieve not; for, in time, the King of riches will descend to thee. Fear not humiliation, for glory shall be thy portion." (v. 54.)

"O son of existence! Be not engrossed with this world, for with fire We test the gold, and with gold We try the servants." (v. 56.)

(Baha'o'llah: *Hidden Words* from the Arabic, pp. 15-17.)

The more one is severed from the world, from desires, from human affairs and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God knows its fitness beforehand, and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests, and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness. The same test comes again in greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established.

(Abdul-Baha: *Star of the West*; Vol. 6, No. 6, p. 43.)

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasures; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

(*Hebrews 12:5-13.*)

Thou hast questioned concerning ordeals and difficulties and catastrophies: "Are these from God or the result of man's (own) evil deeds?"

Know thou that ordeals are of two kinds: One kind is for trial (to test the soul), and the other is punishment for actions. ("As a man soweth so shall he also reap.") That which is for testing is educational and developmental and that which is the punishment of deeds is severe retribution.

The father and the teacher sometimes humor the children and then again discipline them. This discipline is for educational purposes and is indeed to give them true happiness; it is absolute kindness and true providence. Although in appearance it is wrath yet in reality it is kindness. Although outwardly it is an ordeal yet inwardly it is purifying water.

Verily, in both cases we must supplicate and implore and commune to the

divine Threshold in order to be patient in ordeals.

(Abdul-Baha: From Tablet to Portland, Oregon, believer; translated July 27, 1909.)

Our light affliction, which is for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

(*II Cor. 4:17.*)

O ye friends of God! The joy and happiness of the people of faithfulness consist in serving the Threshold of the Most High and turning their faces to the Kingdom of Abha. The hope of the lovers is self-sacrificing and the yearning of the longing ones is self-effacement and evanescence. For love is an irresistible power and an inextinguishable conflagration and the mirror of the love of God is the great martyrdom. Therefore, the sanctified souls and the Manifestations of God yearned for self-abnegation and attainment to the city of martyrdom. They gave up their lives, experienced exile and banishment, endured persecution and dire calamities, became subject to imprisonment and bondage and the targets of the arrows of oppression and objects of the sword of malice. They did not complain; neither did they become disheartened. They drank the cup of martyrdom from the hand of the Cup-bearer of Providence and tasted with the greatest joy the sweetness of annihilation. They found not a moment of rest. They sought not an instant of tranquillity. They withstood the persecution of the enemies and became the centers of the derision and scoffing of the people of envy. They sacrificed their homes and property and became homeless and wanderers. They experienced not one hour of safety nor a day of repose of mind and body. This

is the proof of the sincere lover and this is the evidence of the faithful friend. If it were not so every stranger would become a friend and the deprived one would become the confidant of the mysteries, the remote one would become the near one and the outcast would become the beloved. Consequently the most great wisdom has ordained that the fire of tests shall rage and the rushing torrent of ordeals sweep tumultuously from the mountain of revelation, so that the untruthful may become distinguished from the truthful, the unrighteous be known from the righteous, the worshipper of self be separated from the worshipper of God, the good fruit be set apart from the evil fruit, the signs of light be manifest and the gloom of darkness be dispelled, the nightingale of trustworthiness sing the melody of love and the raven of oppression croak the discordant notes of error, the fertile soil become green and verdant and the barren ground produce its thorns and thistles, the ones attracted to the breath of Abha become firm and the followers of passion and desire turn away. This is the wisdom of trials and this is the cause of ordeals.

(Abdul-Baha: *Bahai News*; No. 3, pp. 2, 3.)

Thy detailed letter was received. Its perusal produced the utmost happiness for it revealed the fact that thou hast attained to the knowledge of the reality of tests; namely, that tests endured in the path of God are conducive to confirmation, nay, rather, they are heavenly powers and the bounties of the realm of Might. But to the weak believers tests are trials and examination, for, on account of the weakness of their faith and assurance they fall into difficulties and vicissitudes. However, to those souls who are firm and steadfast, tests are the greatest favors.

Consider thou that at the time of an examination in sciences and arts, the dull

and lazy pupil finds himself in calamity. But to the intelligent and sagacious student, examination in learning produces honor and infinite happiness. Alloyed gold subjected to the fire portrays its baseness. While the intensity of the flame enhances the beauty of the (pure) gold. Therefore, tests to the weak souls are calamity and to the veiled ones the cause of their disgrace and humiliation.

The point is this, that in the path of Truth every difficulty is made plain and every trial is a matchless bounty.

Therefore, the believers of God and the maid-servants of the Merciful must not relax during trials, and no disaster must deter their service in the Cause of God.

(Abdul-Baha: *Daily Lessons*; pp. 85, 86.)

That soul is alone who is negligent of God. But if he knows God, although he may live in an interminable desert without water and vegetation yet he is not alone,—God is with him. The sky of this terrestrial globe is always obscure and misty and covered with black, inky clouds. Now the thunder rolls and anon the lightning flashes. Now the hail falls and again the snow descends. Now there is a wild hurricane and then a tempestuous torrent rushing down from the mountain side. Therefore, do not think for one moment that these trials and ordeals are confined to thee. In reality all the people are surrounded with sufferings so that they may not attach their hearts to the world, but will seek for composure and rest in the divine world and beg for the bestowal of the Kingdom. Consequently be thou glad from the bottom of thy heart and be rejoiced through the divine glad tidings.

(Abdul-Baha: From Diary of Mirza Sohrab, July 20, 1914.)

(Chapter IX to be continued.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Ola 1, 73 (March 2, 1918)

No. 19

"This is the conduct and manners of the people of Baha'."

Words of Abdul-Baha: Compiled from the *Tablets of Abdul-Baha*,
pages indicated.

O YE sanctified souls! It is the time of firmness and steadfastness and the period of arising in the service of the Word of God, for the Blessed City (Acca) is environed from all directions with the tempestuous waves of tests and trials and the sweeping hurricanes of persecutions and hardships are blowing and roaring high. The joy and happiness of the heart of Abdul-Baha depends upon the stability and constancy of the believers. For they must live and act in accord with the divine advices and exhortations and show forth to each other the power of the perfection of love with infinite accord and unity, so that they may become the embodiment of one existence, the waves of one sea, the myrtles of one rose-garden, the rays of one sun, the stars of one horizon, the fruits of one tree and the birds of one meadow.

Likewise, they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with

love and friendship and treat every one with purity of purpose and kindness.

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manners of the people of Baha'. This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdul-Baha. (pp. 435, 436.)

If any one of you enters a city he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving-kindness of his disposition and nature toward all the inhabitants of the world, that the people of the city may all cry out: "This person is unquestionably a Bahai; for his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahais." Until you do attain to this station, you have not fulfilled the Covenant and the Testament of God. For according to the irrefutable texts, he has taken from us a firm covenant that we may live and act in accord with

the divine exhortations, commands and lordly teachings. (p. 42.)

Arise with every power to assist the Covenant of God and serve in his vineyard. Be confident that a confirmation will be granted unto you and a success on his part is given unto you. Verily, he shall support you by the angels of his holiness and reinforce you with the breaths of the spirit that ye may enter the Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of his commands and precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every

effort in your power and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper. Be not idle, but active and fear not. . . . Ye are now in a great station and noble rank and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages. El-Baha and salutations be upon every one who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the path. (p. 162.)

Habits of Prayer in the Orient

From Diary of Mirza Ahmad Sohrab, October 3, 1913.

HERE in the East everybody arises very early so that between five and six o'clock we are all out of our beds with the words, "Allah-o-Abha," on our lips, greeting each other. There are four customs that have impressed me deeply and are significant signs of the religious nature of these people.

First: Their uniform early rising. Although in the West it is taught, "Early to bed and early to rise," it is seldom practiced.

Second: No sooner do they open their eyes than the holy name of God is upon

their lips, thanking him for all his past graces and future bestowals.

Third: Their quiet, solitary prayer and concentration lasting from ten to thirty minutes according to the religious spirit of the individual.

Fourth: As soon as they have finished their individual prayer and before taking their breakfast they assemble in the reception room and pray to God, read communions or chant tablets. They will then, refreshed by the spiritual food, gather around the table to partake of the material breakfast.

The Divine Art of Living

A COMPILATION BY MRS. MARY M. RABB

(Chapter I appeared in issue No. 16; Chapter II in No. 18, Vol. VII—Chapter III appeared in issue No. 2; Chapter IV in No. 4; Chapter V in No. 6; Chapter VI in No. 8; first portion of Chapter VII in No. 10, continued in No. 11; Chapter VIII in No. 18; first portion of Chapter IX in No. 18, Vol. VIII.)

CHAPTER IX—Continued

Tests

AS TO trials (tests in the path of God), verily, they are necessary. Hast thou not heard and read how there appeared trials from God in the day of Jesus, and thereafter, and how the whirlwind of tests became severe? Even the

glorious Peter was not rescued from the flame of trials, and wavered. Then he repented and mourned the mourning of a bereaved one and his lamentations raised unto the Supreme Concourse. Is it, then, possible to be saved from the trials of

God? No, verily. There is a great wisdom therein of which no one is aware save the wise and knowing. Were it not for tests, genuine gold could not be distinguished from the counterfeit. Were it not for tests, the courageous could not be known from the coward. Were it not for tests, the people of faithfulness could not be known from those of selfishness. Were it not for tests, the intellects and faculties of the scholars in the great colleges would not be developed. Were it not for tests, the sparkling gems could not be known from worthless pebbles. Were it not for tests, the fisherman could not be distinguished from Annas and Caiaphas who were amid glory (worldly dignity).

Were it not for tests the face of Mary, the Magdalene, would not glisten with the light of firmness and certainty unto all the horizons. These are some of the mysteries of tests which we have unfolded unto thee that thou mayest become cognizant of the mysteries of God in every cycle. Verily, I pray God to illumine the faces as pure gold in the fire of tests.

(Abdul-Baha: From Tablet to an American believer, December 23, 1902.)

Verily, I read thy latest letter, and my great love welled forth unto thee on account of its wonderful contents. Verily, it showed thy firmness in the Cause of God and that thou wilt resist great tests in the future. . . .

As to thee, make firm the footsteps of the believers of God on this right path, and say, verily, the test has a great power and when its storms wax fierce they uproot everything, even large and well-rooted trees and they wreck great ships on the ocean.

But whosoever among the maid-servants of God firmly resists a great test, her face shall gleam and her brow shall glitter in the Supreme Concourse. This is what we inform thee, so that when the test appears thou mayest be heedful thereof, and mayst remind the maid-

servants of God that the tests have also occurred in former dispensations, even at the time of Christ.

Christ said, "Fast, so that you may not fall into temptation." Verily, tests withheld a great apostle (Judas) from the mercy of God and made him take part in the shedding of the blood of Jesus. Tests made Peter, the apostle, deny Jesus Christ. Tests made the brothers of Jesus deny him. Many a just, faithful and assured soul did not endure the power of tests but turned backward, until they reached the lowest of the low.

(Abdul-Baha: *Daily Lessons*; pp.97, 98.)

Be thou resolute and steadfast. When the tree is firmly rooted it will bear fruit, therefore it is not permitted to be agitated by any test. Be thou not disheartened! Be thou not discouraged! The trials of God are many, but if man remains firm and steadfast the test itself is a stepping-stone for the progress of humanity.

(Abdul-Baha.)

The rain does not stop. I have been intending every day to go up the mountain, but I have been detained on account of the rain. This is the rainy season. If the rain does not pour down, if the wind does not blow, if the storm and tempest do not rage, the soul-refreshing springtime will not appear. If the clouds do not weep the meadows will not laugh. The hurricane and tornado, the cyclone and the blast are the harbingers of the spring.

Likewise, were there no tests and trials, no hardships and afflictions the attraction of the hearts could not be realized, the spiritual fragrances could not be obtained, nor could merciful happiness be acquired and the beauties of the celestial springtime would not have been disclosed.

(Abdul-Baha: From Diary of Mirza Sohrab, January 10, 1914.)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS,

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If thy daily living become difficult, soon thy Lord will bestow upon thee that which shall satisfy thee. Be patient in the time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily, this is the life of satisfaction, of spiritual existence, heavenly repose, divine benediction and of the celestial table. Soon thy Lord will extenuate thy straightened circumstances even in this world.

(*Tablets of Abdul-Baha*; p. 98.)

Thou hast manifested joy at the freedom of Abdul-Baha. This happiness came from thy great love. There is no doubt that the friends have become joyful on account of the liberation of Abdul-Baha. But I was thankful for this prison in the path of God and the lack of liberty was very pleasing to me, for those days were passed in the path of the love of God with the utmost difficulty and trials, bearing fruits and results. Unless one accept suffering, undergo trials and endure vicissitudes he will reap no reward nor will he attain success and prosperity. Therefore, thou must likewise endure great tests so that the infinite divine outpourings may encircle thee and that thou mayest be assisted in spreading the fragrances of God. Behold the apostles of His Highness, Christ! They

accepted all trials and persecutions and received all kinds of oppression and trouble until they became assisted by great bestowals and confirmed in the guidance of the people.

(Abdul-Baha: From a Tablet.)

My happiness was complete in those dark days of imprisonment and vicissitude. I was happier than now, because I had no will of my own. I was perfectly resigned. The life of this world is only a few days. Whether happy or unhappy, in freedom or in bonds, healthy or ill, in comfort or in poverty,—they will pass away. The one who is established on the throne and the one sitting on the mat—both will cease to exist here.

(Abdul-Baha: From Diary of Mirza Sohrab, April 1, 1914.)

It is difficult for the weak ones to endure the tests but for souls like you, it is very easy. It is my hope that during the time of tests thou mayest remain in the utmost firmness and steadfastness, so that like unto a lamp thou mayest be protected within the glass, and be not extinguished by the blowing of winds.

(Abdul-Baha: From Tablet to an American believer; translated August 4, 1911.)

The higher our station is, the nearer we are to God and the more severe do our tests become; when we have received great blessings, we are apt to become self-confident and think that we are secure from falling, and then is our danger great.

(Abdul-Baha: Notes of Miss E. J. Rosenberg, Acca, 1901.)

Rest assured in the protection of God. He will preserve his own children under all circumstances. Be ye not afraid nor be ye agitated. He holds the scepter of power in his hand, and like unto a hen he gathereth his chickens under his wings. "To everything there is a season, and a time for every purpose under the sun. A time to be born, and a time to die, a time to weep and a time to laugh; a time to keep silent and a time to speak." Now, friends, this is the time of assurance and faith and not fear and dread.

(Abdul-Baha: From Diary of Mirza Sohrab, June 5, 1914.)

These people who called on us today were in a state of fright. They are expecting daily the bombardment of Haifa by the foreign warships. As soon as they see a little moving speck in the horizon of the sea, they look through their glasses, anxiously scanning to see whether these are the expected cruisers. Their hearts are in a state of anxiety. They are terror-stricken. They have no peace of mind. This is one of the signs of absence of faith. It is stated in the Koran: "They imagine every cry raised is an enemy unto them." For example, when a thief enters a house, the least noise causes his flight. He trembles and quakes.

But the hearts of the people of faith are assured. If they are surrounded by a thousand enemies they stand firm on their ground. The greatest divine bounty is a confident heart. When the heart

is confident, all the trials of the world will be as child's play. Should they throw him into prison, should they cast him into a black well, should they heap upon him all manner of afflictions, still his heart is content, peaceful and assured.

(Abdul-Baha: From Diary of Mirza Sohrab, October 18, 1914.)

To enter the Kingdom is easy, but to remain firm and constant is difficult. The planting of trees is easy but their cultivation and training to strengthen their roots and to make them firm is difficult. Now, as thou art a firm tree, thou shalt certainly grow and send out branches, leaves and blossoms and bear fruits. These branches, leaves, blossoms and fruits are the souls who may be guided, through the providence of God, by thee.

(*Tablets of Abdul-Baha*, p. 105.)

Man must seek to gain the acceptance of God and not that of the different classes of men. If one is praised and chosen by God, the accusation of all the creatures will cause no loss to him; and if a man is not accepted at the Threshold of God the praise and admiration of all men will be of no use to him.

(*Tablets of Abdul-Baha*; p. 158.)

Thou hast written concerning the tests that have come upon thee. To the sincere ones, tests are as a gift from God, the Exalted, for a heroic person hasteneth, with the utmost joy and gladness, to the tests of a violent battlefield, but the coward is afraid and trembles and utters moaning and lamentation. Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master. Likewise the pure gold shineth radiantly in the fire of test.

Consequently, it is made clear that for holy souls, trials are as the gift of God, the Exalted; but for weak souls they are an unexpected calamity. This test is just as thou hast written: it removeth the rust of egotism from the mirror of the heart until the Sun of Truth may shine therein. For, no veil is greater than egotism and no matter how thin that covering may be, yet it will finally veil man entirely and prevent him from receiving a portion of the eternal bounty.

(*Tablets of Abdul-Baha*; p. 722.)

Be not sorrowful on account of the affliction of Abdul-Baha, for calamity is a light whereby his face glistens among the Supreme Concourse; affliction is healing to his breast, joy to his heart, happiness to his soul; nay, rather, a most honored garment upon his temple, best gown upon his body, and dearest crown on his head. This is his utmost desire.

(Abdul-Baha: From Tablet to Johnstown Bahai Assembly; translated June 24, 1902.)

Ye have expressed words of solicitude and anxiety over the troubles and persecutions which have fallen upon this imprisoned one. Do not be at all sad, be ye not affected. Do not worry, for incarceration to this prisoner is a feast of bliss and a perpetual paradise. Persecutions and adversities are the merciful gifts. If these persecutions and sufferings did not exist in the path of God, how could Abdul-Baha obtain happiness and peace? Through the appearance of tests, my heart is consoled, and through the experiencing of dire afflictions my soul is calmed.

(Abdul-Baha: From Tablet to Oakland Assembly; translated July 17, 1908.)

Haji Kamaledin was one of God's own servants, severed from aught else

save him, enkindled, trusting in God and free from every tie. Before accepting this Cause, he was much respected and honored in Narag. When he embraced this Cause, they pursued him with such dogged perseverance and enmity that he was finally obliged to leave his native land and come to Bagdad. Having arrived, he found himself in most difficult circumstances, and in great need of his daily bread. Being a man of letters, he had never essayed any work; but putting aside his pride, he opened—with a small capital given to him—a little grocery shop at the entrance to the curious boat-shaped bridge of the Euphrates, where multitudes of people cross and recross daily. Not for one moment did he think of his noble connections nor brood over his former position of leisure, ease and worldly honor. He never bothered his mind over what his many countrymen might think who passed yearly by his store to visit the Holy Shrine of the Imams in Najaf and Karbala; nay, rather, he sat there serene and with the happiness of the Kingdom and the joy of heaven in his heart. The spiritual station of that household will become evident in the future. Whenever he would hear that the Blessed Perfection had gone to Kazemain, although the distance was several miles and the weather hot, he would immediately shut his store and start for that town afoot. Although at that time one could hire a donkey for five cents yet he could not very well afford this lavish expenditure. Nevertheless you never saw him cross or bad-tempered. He was a source of delight and happiness to all. Such souls are the bright gems in the crown of existence.

(Abdul-Baha: From Diary of Mirza Sohrab, June 21, 1914.)

Grieve not at the divine trials. Be not troubled because of hardships and ordeals; turn unto God, bowing in hum-

bleness and praying to him, while bearing every ordeal, contented under all conditions and thankful in every difficulty. Verily, thy Lord loveth his maid-servants who are patient, believing and firm. He draws them nigh to him through these ordeals and trials.

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

(*Tablets of Abdul-Baha*; page 51.)

We are living in a day when so many people rely wholly or solely upon matter. They imagine that the size of a great ship, that the perfection of the machinery or the skill of a captain will ensure the safety of a vessel. These things (referring to the recent sinking of the magnificent steamship, the *Titanic*, through the collision with an iceberg) take place sometimes that men may know that there is a Protector and that is God. If God protects man, if it be his will, a little ship sometimes escapes death, but if he shall rely solely on a ship, though it be the greatest, biggest ship, though it may be well built, though the captain be the best captain, yet in a danger such as was present on the ocean it may not survive or escape, so that the people of the world may know that they must turn to the One who is the Protector. So that souls may rely upon the preservation of God and that they may know that he is the real Keeper. These events do sometimes occur for such reasons as those stated. They take place in order that man's faith may increase. . . .

But let no one imagine that these

words should lead men to think that they must not be thorough in their undertakings. God has endowed man with intelligence, so that he may use his intelligence. Therefore, he must supply himself with all that science can offer. He must be most deliberate and most careful. He must be ever thorough in his undertakings. He must build a thing well, build the best ship that his ingenuity can lead him to, and employ the most skilled captain, but with all that let him rely upon God. Let him consider God as the One Keeper.

(*Abdul-Baha: Star of the West*; Vol. 3, No. 3, p. 15.)

"I have heard thy cries and am conscious of thy tears. Remember at all times and in all places that God is faithful and do not doubt this. Be patient even though great calamities may come upon thee. Yet fear not! Be firm in the path of thy Lord; as a mountain unmoved, unchanging in thy steadfastness."

These words were written by Baha'ollah to Mirza Haider Ali to strengthen him during great persecutions. In his early days Mirza Haider Ali traveled from city to city in Persia proclaiming with great wisdom and love the glad tidings of the new and divine day which was dawning upon the earth. But the fanatical religious leaders to whom the vision of universal brotherhood and peace was too bright to be endured soon persecuted him with terrible bitterness. At one time he was beaten and driven through the streets of a city by a wild and howling mob. During this experience he cried out, "This is my triumphal procession." Again he was transported from one prison to another in a very cruel fashion. His hands and feet were tied and he was put in a bag, head downward, and flung across the back of a donkey. Another Bahai was put in a bag on the donkey's other side. The head of each of the prisoners dragged

on the sand as the donkey was driven the long journey over the desert. Mirza Haider Ali sang gaily as they went along. The guard whipped him unmercifully, saying, "Now, will you sing?" Mirza Haider Ali replied, "I will sing more gladly than ever because you have given me the pleasure of enduring something for the sake of God."

For twelve years Mirza Haider Ali was a prisoner in Khartoum, Egypt. The dungeon-room in which he was confined had a tiny window through which the sun shone but one hour a day. For one precious hour every day Mirza Haider Ali read with glowing heart the Tablets of Baha'o'llah. The rest of the day he was in the twilight. But he concentrated his spirit upon the glory of God so perfectly that each day he grew more saintly.

When, in later years, he was asked by Miss Stevens why the Bahais all looked so happy (she was thinking especially of the radiant joy in his face), he replied, "Sometimes we have surface troubles, but that cannot touch our happiness. The hearts of those who belong to the Kingdom are like the sea. When the wind is rough it troubles the surface of the water; but two meters down there is perfect calmness."

(*Fortnightly Review*, June 1911.)

Mrs. Lua Getsinger was one day in Acca. A western woman was there also and she was telling Abdul-Baha all about her troubles. This was a strange thing to do for usually people when they enter the presence of Abdul-Baha are so filled with the contagion of his radiant love that they think only of their blessings. Abdul-Baha with great kindness listened for a half hour to the western woman's troubles; they were really not very big troubles. At last he arose, and said he had another engagement and must be going. "But there," he said, pointing out of the window, "goes a man whom I will bring in to

see you. His name is Mirza Haider Ali. We call him the 'Angel of Mount Carmel.' He walks on earth but he lives in heaven. He has had many troubles and he will tell you about them." Abdul-Baha went out, but quickly returned with Mirza Haider Ali whom he presented to the woman, and then departed.

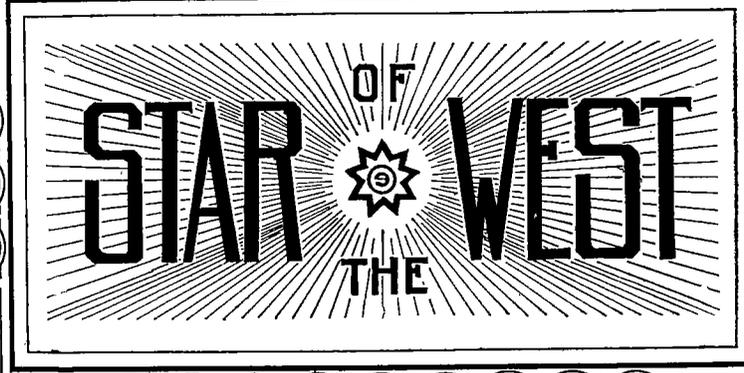
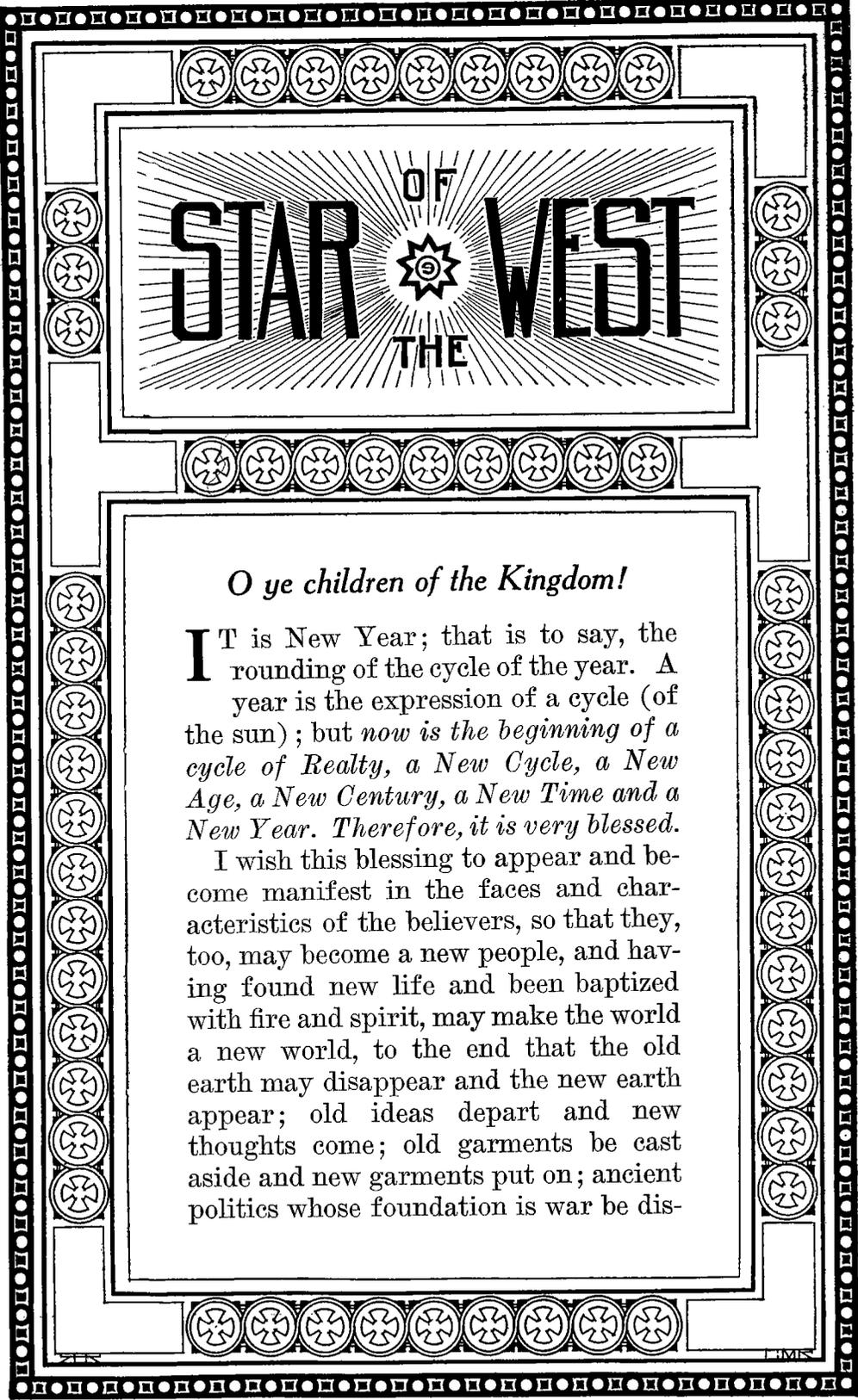
The "Angel of Mount Carmel" with great humility and sweetness of manner began to talk with the woman of the luminous century in which we live and the divine age that is to be. She listened for a while, impatiently, and at last broke in with, "But Abdul-Baha said you would tell me about your troubles." Mirza Haider Ali looked up in amazement.

"Troubles?" he replied, "why madam, I never had any troubles. I don't know what troubles are."

O ye beloved of God! When the winds blow severely, rains fall fiercely, the lightning flashes, the thunder roars, the bolts descend and storms of trial become severe, grieve not; for after this storm, verily, the divine spring will arrive, the hills and fields will become verdant, the expanses of grain will joyfully wave, the earth will become covered with blossoms, the trees will be clothed with green garments and adorned with blossoms and fruits. Thus blessings become manifest in all countries. These favors are results of those storms and hurricanes.

The discerning man rejoiceth at the day of trials, his breast becometh dilated at the time of severe storms, his eyes become brightened when seeing the showers of rain and gusts of wind whereby trees are uprooted; because he foreseeth the result and the end,—the leaves, blossoms and fruits; while the ignorant person becometh troubled when he seeth a storm, is saddened when it raineth severely, is terrified by the thunder and trembleth at the surging of the waves which storm the shore.

(*Tablets of Abdul-Baha*, p. 13.)



STAR OF THE WEST

O ye children of the Kingdom!

IT is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Realty, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore, it is very blessed.*

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be dis-

carded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new may follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you may have this great assistance and partake of this great bounty, and that in spirit and heart you may strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody.

Then this material realm will be paradise, the earth heaven, and the world of satan become the world of angels.

ABDUL-BAHA ABBAS.

(This Tablet was revealed for the American believers in 1906, who had sent Abdul-Baha a New Year's greeting. From *Tablets of Abdul-Baha*, p. 38.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Baha 1, 74 (March 21, 1918)

No. 1

The Bahai Movement

BY JEAN MASSON

HISTORICALLY, the Bahai Movement is the most dramatic movement of the age. Spiritually, it is the most dynamic. It compels attention as the effective, permanent solution—the only solution—of the horrific problems with which the world grapples in its hour of unspeakable tragedy. It is the movement that makes for internationalism, universal peace, social re-organization.

Three figures, brilliant, impressive, stand forth in the movement, against the dark background of the world: The Bab, Baha'o'llah, Abdul-Baha*.

In 1844, the Bab proclaimed the coming of the Universal Teacher of men. For his courage and his unconquerable faith he was martyred in 1850.

Baha'o'llah we recognize as he whose coming the Bab heralded; as he anticipated by all the prophetic books; as the revelator of a Message, powerful enough to penetrate every country in the world; so sublimely universal in its concept as to include all nations, all races—all humanity.

Abdul-Baha is the interpreter for the world of the Message of Baha'o'llah—the "Center of His Covenant," the "Greatest Branch."

A hostile world greeted the Message of Baha'o'llah. For forty years, from 1852 until his death, in 1892, he dwelt in exile and, finally, imprisonment, in the Turkish penal colony of Acca, Syria.

A proclamation of human liberty and justice and internationalism seemed, to the nineteenth century, visionary, fanatical, seditious, revolutionary. Today, by countless multitudes, Baha'o'llah is acclaimed, around whom is evolving—is revolving—a new dispensation, a new cycle, a new order of civic righteousness, a new world, glorified through love.

And the Message of Baha'o'llah?

Baha'o'llah taught the actual oneness of the religions of the world; the oneness of all humanity; the universal brotherhood of man, universal peace; the perfect harmony of religion and science. He enjoined men to search diligently for truth and to abolish all prejudices, religious, national, racial, social. He proclaimed the equality of the sexes, commanding equal educational advantages for both, besides vast equitable social readjustments, the equalization of the means of livelihood, and the complete establishment of justice among men. Also,

*The Bab, Arabic for the Gate or Door.

Baha'o'llah, Arabic for the Glory of God.

Abdul-Baha, Arabic for the Servant of Baha.

he proclaimed the urgency of a universal language to bring men into closer fellowship and mutual understanding. He emphasized the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs. And, unequivocally, he taught the power of the Holy Spirit in the life of humanity.

Here we have the basic principles of the Revelation of Baha'o'llah, the substructure of an edifice of marvelous beauty and perfection—the embodiment of the great new world civilization.

“The essence of the teachings of His Holiness, Baha'o'llah, is universal love, which comprehendeth all the virtues of the world of humanity, is the cause of eternal life and of the progress of all the individuals of the human race.”*

For the promulgation of such exalted sentiments, Baha'o'llah was officially condemned, officially persecuted. It is a bewildering world that stones its prophets, crucifies its saviors.

Now, the essential feature of the Bahai Revelation is what is known among Bahais as the “Most Great Characteristic”—the station of Abdul-Baha, the leader of the movement today, the “Center of the Covenant” of Baha'o'llah, to whom all Bahais, the world over, turn for inspiration, for guidance and instruction. For he alone is the interpreter of the great Message.

“Behold the man whose name is The Branch!”†

Abdul-Baha was born in 1844 on the day of the Bab's proclamation. At the age of eight he accompanied his father into exile. In 1908, at the age of sixty-four, he emerged from prison, white-haired, bearing the eloquent traces of the long years of persecution.

Where, in all history, in all literature, will you find such a record of faith, yes, of divinity, as the record of the lives of Baha'o'llah and Abdul-Baha?

Great souls, so intellectually endowed, they might have held high governmental positions, yet they chose the path of complete deprivation and renunciation. Travellers were they in the “White Path and the Red Support.”‡

The Bahai Movement, supremely exemplified by the transcendent lives of its great leaders, signifies the practical application of the Christ teachings in conformity with the requirements of the times.

And, today, despite the human carnage, perhaps, because of it, the Movement goes forward, a mighty undercurrent in the affairs of men, which nothing can resist. For “it is the spirit of the age.”

In every country in the world are Bahais, who believe implicitly in the divine mission of Baha'o'llah and Abdul-Baha and the creative power of their utterances to transform the hearts.

America has many working assemblies for the propagation of the Movement. Near Chicago will be erected the first universal Temple of Worship of the occident, the Mashrak-el-Azkar, under the great dome of which shall come together, in worship of the one God, all nations and all races.

The Bahai Movement is creative of universal love, of universal peace.

* Abdul-Baha. † Zech. 6:12, 13. ‡ Baha'o'llah.

“Baha’o’llah is the Promised One expected by all nations”

A COMPILATION BY MRS. MARY M. RABB

From the Words of Baha’o’llah and Abdul-Baha in Books and Tablets indicated.

THE promised one of all the nations of the world has become apparent and manifest. Each community and religion expects the coming of their promised one, and his highness, Baha’o’llah, is the promised one of all. Therefore, the Cause of Baha’o’llah is conducive to harmony, raises the canopy of the oneness of the kingdom of humanity upon the apex of the contingent beings, and unfurls the ensign of universal brotherhood and ideal commonwealth upon the summit of the hills and mountains.

(Words of Abdul-Baha: Extract from Tablet revealed for an American Bahai; translated by Mirza Sohrab, December 14, 1908).

Praise be to God, he hath appeared with a luminous countenance. Verily, the promised one is his highness, Baha’o’llah, who hath dawned from the eastern horizons like unto a glorious sun and hath diffused the rays of the most great guidance (i. e., the heavenly teachings), in all the countries of the world.

(Words of Abdul-Baha: Extract from Tablet to Los Angeles assembly of Bahais; translated July 10, 1913.)

All the prophets, during their appearance, announced to the people the coming of another prophet and recorded a sign for the subsequent manifestation, as stated in the books.

(Words of Baha’o’llah: *Book of Ighan*, p. 9.)

Regarding the appearance of Christ, there were many prophecies in the Bible which foretold his coming. . . . The teachings of Moses were like a seed, but

when the seed grew into a plant and bore blossom, then fruit—the fruit signified Christ, who was the result of all the teachings of Moses. . . . As to the Manifestation (Baha’o’llah) all the religious books in the world bear witness to him. The Magis have resisted the Mohammedans for nearly 1400 years, refusing to accept Mohammedanism, and suffered great persecutions. They accept and believe in the Manifestation (Baha’o’llah), because of the prophecies of their books. The Jews would not accept Christ, but, because they see their Bible prophecies literally fulfilled, they are becoming believers in great numbers. All of the Koran bears witness to the coming of God. It is said: “O people, you will meet God in the flesh; you will visit him.”

(Words of Abdul-Baha: From notes of Mrs. Sarah Herron, 1900).

O thou who art looking for the Kingdom of God! Thy letter was considered. Glad tidings be unto thee for thy supreme wish became manifest in the assemblage of the world. The spacious Kingdom was newly adorned, and like unto paradise, manifested beautiful scenes. The King of the Kingdom established his canopy in the center of the universe. The Sun of Truth dawned and the light of God appeared. The banner of holiness was lifted up and the Holy Spirit began its work of confirming. The fragrance of God emanated and his divine Spirit conferred life. Turn absolutely to that Kingdom, and thou wilt see, at every moment, new manifestations.

(Words of Abdul-Baha: Extract from Tablet to American believer, dated February 12, 1904).

All nations were promised by a sure promise and were awaiting with anxiety and longing the coming of the promised one.

(Words of Abdul-Baha: From Tablet to American believer, dated June 9, 1903.)

The Lord of the day of the manifestation is his highness, Baha'o'llah.

(Words of Abdul-Baha: From Tablet, dated July 20, 1911.)

What is meant in the prophecies by the Lord of hosts, the *promised Christ*, is the Blessed Perfection (Baha'o'llah) and his highness, the Supreme (Bab).

(Words of Abdul-Baha: From Tablet revealed for New York Assembly of Bahais; translated by Mirza Sohrab, January 1, 1907.)

The Cause of Baha'o'llah is in fulfillment of all the prophecies in all the books of the religions of the world.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 13, 1914.)

“What art thou reading?” “A lecture on the coming world teacher, by Mrs. Besant.” “The great world teacher has already come,” Abdul-Baha said.

(From Diary of Mirza Sohrab, dated July 26, 1914.)

The “One who is to come” is he who was promised in the books of God and his epistles; that is, this Manifestation.

(Words of Abdul-Baha: From Tablet dated March 13, 1903.)

The Manifestation (Baha'o'llah) had all the qualities of the Sun of Truth manifested in him. All of the learned and wise men confessed that the teachings of the Manifestation were complete and perfect. The glory of the

Manifestation was acknowledged by people of all nations of the earth, but they did not believe in his divinity. People of all nations composed poetry in praise of the Manifestation. The explanations of the Manifestation were all revelations, and there is not a single learned man on the earth who can produce the like of them. During fifty years the Manifestation withstood all nations of the earth. Though all nations were against him and contradicted him, they were always submissive and humble before him. As the miracles and the extraordinary signs of the Manifestation will not be proof for the centuries to come after this, we have not mentioned them. The miracles are only proof for those who are present, not for those who are to come, for the idolators have also recorded miracles, on the part of their gods, in their books.

(Words of Abdul-Baha: From notes of Mrs. Herron, 1900.)

The Zoroastrians, who were very numerous throughout Persia, notwithstanding all the calamities and sufferings inflicted upon them by the Mohammedans, would not accept the teachings of Mohammed, but they say that their books plainly indicate the coming of the Manifestation in this time and many of them have accepted this religion because of this fact. . . . All the Old Testament prophecies foretold the coming of Christ. The Gospel of Christ shadowed forth the coming of the Manifestation (Baha'o'llah). There is a sect in Persia of the Parsee faith, who would not read the Koran or the Bible, but who have now organized an assembly under the laws of the British and Persian governments, and day before yesterday (December 3, 1900) Abdul-Baha received a letter from the chief acknowledging Baha'o'llah to be the divine Manifestation of God.

(Words of Abdul-Baha: From notes of Mrs. Sarah Herron, 1900.)

Let us consider the prophecies announcing the coming of God or the Manifestation: The coming of the Kingdom of God is foretold in all the holy books, and these sayings are not confined to a small number, but the books are full of them—especially Daniel and Isaiah. It is plainly stated in the Bible that, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you into all truth." This refers to the Manifestation. Christians have always believed that this refers to the Holy Spirit. How can this be? The Holy Spirit (Christ) was already in the world. He came in Jesus when he was born. . . . The Koran says, "There is a day in which the Lord shall come." and again, "Know ye that ye shall meet him." . . . The prophecies in the books of Zoroaster plainly foretold the coming of the Bab and the Manifestation.

There are no prophecies to foretell the coming of Moses, but for the coming of Jesus we find them, and in the Bible the coming of Mohammed was mentioned in the Gospels as the Advocate; but regarding the coming of the Bab and the Manifestation, all the religious Books foretell of them—the Bible, the Gospels, the Koran, the holy traditions of Ali, and the Zoroastrian writings; all are quite plain on this point. No one can contradict them.

(Words of Abdul-Baha: From notes of Mrs. Herron, 1900.)

The world of humanity has ever been in a state of anticipation of the coming of the divine Manifestations. Each religion expected the coming of a promised one. They longingly prayed for the dawn of the Sun of Reality. A thousand times alas, when he appeared they remained heedless and did not turn their faces toward him! Pitiful indeed is this condition. They were praying for the glorious dawn of the Sun of Reality, but when it appeared from the

eastern horizon they exclaimed: "Where is the sun? We do not see it." For instance, the Israelitish nation expected the coming of a Messiah. . . . They were hoping for the arrival of their promised one, but when his holiness, Christ, appeared they turned away from him. . . .

This century is the century of the Sun of Reality. This century is the century of the establishment of the Kingdom of God upon the earth.

(Words of Abdul-Baha: Extracts from address to Theosophists, February 13, 1913.)

But now after the lapse of many centuries, his highness, the Almighty, has again looked upon them with the glance of mercifulness, and the cup-bearer of celestial bestowals became manifest in the land of Persia. The Sun of Reality shone forth, casting the effulgences of his graces upon that country. He proclaimed the heavenly teachings and instituted the religion of the clement Lord. . . .

But alas, alas! still the majority of the inhabitants of Persia are in sound sleep and have not heard, neither are they informed of the most eminent bestowal. The owner of the house has come to the door, but the dwellers in the house have shut the door and do not desire to let him in. They have treated the friend as though he were the stranger, and the known as though he were unknown. They seem to say: "We are satisfied with this degradation. We are comfortable amidst all these distractions, dissipations, groveling in dirt and uncleanness. We do not want the owner of the house. We are not seeking his faith. We loathe him and are holding aloof from his favor and grace. This is not the kind Father but a foreigner. Even though he may be the beloved one of all the nations of the world, his renown world-conquering, the fame of his grandeur reaching the ears of the rich and poor alike, others from different

(Continued on page 10)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Baha 1, 74 (March 21, 1918)

No. 1

The Feast of Naurooz (New Day)

Talk by Abdul-Baha on the Feast of Naurooz, March 21st, 1912, at Victoria Hotel, Alexandria, Egypt. Eighty-five believers were then eating dinner at his table.

ACCORDING to the ancient customs every one of the nations have general holidays when all the people become happy and enjoy themselves. That is, they choose the day of the year wherein a great event or a glorious matter occurred. On that day, they manifest great joy and happiness. They visit one another. If there are any feelings of bitterness among them they become reconciled on that day, hard hearted feelings pass away and they unite and love each other. As great events occurred on the day of Naurooz for the Persians, therefore, that nation made it a national feast and considered it as a holiday.

This is indeed a blessed day because it is the beginning of the temperate season and the commencement of springtime in the northern hemisphere. All earthly things whether trees, animals or human become refreshed; they receive power from the life-giving breeze and obtain a new life; a resurrection takes place, and because it is the season of springtime there is a general marvelous activity in all contingent beings.

There was a time when the Persian dynasty became extinct and no trace remained thereof. On such a day (Naurooz) it became renewed. Jamshedd ascended the throne.* Persia became happily settled. Its power, which had been dissipated, once more returned. The hearts and souls became possessed with wonderful susceptibilities, to such a degree that Persia became more advanced than it was in former days, under the sovereignty of Kayomrth and Hoshang. The glory and greatness of the government and nation of Persia took a higher station. Likewise, a great many events occurred upon the day of Naurooz that brought honor and glory to Persia and to the Persians. Therefore, the Persian nation, for the last five or six thousand years, has always considered the Feast of Naurooz as a day of national happiness and until now it is sanctified and recognized as a blessed day.

Briefly, every nation has a day known as a holiday which they celebrate with

* About 3000 B. C.

joy. In the sacred laws of God, in every cycle and dispensation, there are blessed feasts, holidays and workless days. On such days all kinds of occupations, commerce, industry, agriculture etc., are not allowed. Every work is unlawful. All must enjoy a good time, gather together, hold general meetings, become as one assembly, so that the national oneness, unity and harmony may become personified in all eyes. As it is a blessed day it should not be neglected or without results by making it a day limited to the fruits of mere pleasure. During such blessed days institutions should be founded that may be of permanent benefit and value to the people so that in current conversation and in history it may become widely known that such a good work was inaugurated on such a feast day. Therefore, the intelligent must search and investigate reality to find out what important affair, what philanthropic institutions are most needed and what foundations should be laid for the community on that particular day, so that they may be established. For example, if they find that the community needs morality, then they may lay down the foundation of good morals on that day. If the community be in need of spreading sciences and widening the circle of knowledge, on that day they should proceed in that direction, that is to say, direct the thoughts of all the people to that philanthropic cause. If, however, the community is in need of widening the circle of commerce or industry or agriculture they should start the means so that the desired aim may be attained. If the community needs protection, proper support and care of orphans, they should act upon the welfare of the orphans, etc. Such undertakings that are beneficial to the poor,

the weak and the helpless should be pursued in order that, on that day, through the unity of all and through great meetings, results may be obtained, the glory and blessings of that day may be declared and manifest.

Likewise in this wonderful dispensation this day (Naurooz) is a blessed day. The friends of God should be confirmed in service and servitude. With one another they must be in the utmost harmony, love and oneness, clasping hands, engaged in the commemoration of the Blessed Beauty and thinking of the great results that may be obtained on such a blessed day.

Today, there is no result or fruit greater than guiding the people, because these helpless creatures, especially the Persians, have remained without a share of all the bestowals of God. Undoubtedly, the friends of God, upon such a day, must leave tangible, philanthropic or ideal traces that should reach all mankind and not only pertain to the Bahais.

In all the cycles of the prophets the philanthropic affairs were confined to their respective peoples only—with the exception of small matters, such as charity, which was permissible to extend to others. But in this wonderful dispensation, philanthropic affairs are for all humanity, without any exception, because it is the manifestation of the mercifulness of God. Therefore, every universal matter—that is, one that belongs to all the world of humanity—is divine; and every matter that is sectarian and special is not universal in character—that is, it is limited. Therefore, my hope is that the friends of God, every one of them, may become as the mercy of God to all mankind.

(Translated by Dr. Zia M. Bagdadi, Chicago.)

Naurooz Greeting:

The STAR OF THE WEST enters upon its ninth year with this issue. We rejoice that it was founded on the blessed day of Naurooz. May it become an institution of permanent benefit, universal in scope and divine in character. Allah'o'Abha!

The Editors.

“Baha’o’llah is the Promised One expected by all nations”

(Continued from page 7)

parts of the world entering under the shade of his sacred tree by cohort and cohort, accepting his teachings, and receiving a share from the table of his sustenance.”

(Words of Abdul-Baha: Extract from Diary of Mirza Sohrab, October 13, 1914.

Thousands of souls, including the great divines and Pharisees among the Jews, were awaiting the Manifestation of Christ, lamenting and weeping and supplicating that the Messiah should soon appear. But when his holiness, Christ, came with a beautiful face and sweet utterance and dawned from the day-spring of the contingent world like unto the shining sun, all those souls who awaited him rejected him, became afflicted with the sleep of heedlessness, did not wake up by the voice of Christ nor did they gain consciousness. Now again the same is the case in the Manifestation of Baha’o’llah.

(*Tablets of Abdul-Baha*, p. 688.)

The various religious systems are coming closer together. Baha’o’llah stands at the meeting of their ways to God. In him the Mohammedans are going forward to meet their promised Imam Mahdi, the Christians to meet Christ, the Jews their Messiah, and so on. When they meet Baha’o’llah they meet each other as at the top of a mountain. There they find unity because there they find him. There is the widest view, the heavenly horizon. No one but a Manifestation of God can unify the religious systems of the world. No law, no war, no power of kings could do this. The Kingdom is a real visible Kingdom, a real unity. This cannot be attained from books. It comes from the heart.

(Words spoken while in the presence of Abdul-Baha: *Ten Days in the Light of Acca*, p. 75.)

This is that whereof the Spirit (Christ) gave you tidings when he brought the truth.

(Words of Baha’o’llah: From Tablet revealed for Napoleon III.)

Say: O concourse of the Son (Christians) are ye hidden from myself because of my name? What maketh ye to doubt? Ye have called for your Lord, the Self-dependent, night and day and when he hath come from the heaven of Pre-existence, in his greatest glory, ye have not approached him, and are of the heedless. Then consider those who turned away from the Spirit (Christ) when he came to them with manifest power. How many of the Pharisees were abiding in the temples in his name, and were entreating because of his separation! But when the gate of union was opened, and the light shone forth from the day-spring of beauty, they disbelieved in God, the Exalted, the Great, and did not attain to his visitation—after having been promised thereunto in the book of Isaiah, as well as in the books of the prophets and the apostles.

Say: Surely the Father hath come, and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the Word the Son veiled when he said to those around him, that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the horizon of the will. . . .

Say: Verily he beareth witness to me, and I bear witness to him; verily he desired naught but my person, whereunto bear witness all those just ones who know. . . .

Say unto the priest that the Chief hath surely come! . . . Verily the Spirit of Truth hath come to guide you into all truth. Verily he speaketh not unto you from himself; nay, but rather from before the All-knowing, the Wise.

Say: He is the one whom the Son hath glorified and hath upraised his command. Abandon that which is before you, O people of the earth! and take that which is commanded you from before the Powerful, the Faithful. Purify your ears and turn your minds to hear the sweet call which hath arisen from the direction of Sinai, the abode of your most glorious (Abha) Lord. Verily he attracts you unto a station wherein you will behold the lights of the face, which hath shone forth from this brilliant horizon. . . .

Do you choose to be silent whilst all trees and stones are calling out with the loudest voice, "Surely the Lord hath come, the Possessor of great glory!"? . . . Say: Verily he hath surely shone forth from the direction of the orient; and his signs have appeared in the occident.

(Words of Baha'o'llah: Extract from *Lawh-el-Akdas*—the Most Holy Tablet. *Star of the West*, Vol. 4, No. 1, p. 14.)

Verily, he hath appeared in truth, and hath uttered a word whereby "all in the heavens and earth—except those whom God wished—are stunned." Faith in God, and the knowledge of him cannot be fully realized except through believing in all that hath proceeded from him (the Manifestation), and by practicing all that he hath commanded and all that is revealed in the book from the Supreme Pen.

(Words of Baha'o'llah: *Tablet of Tajalleyat*, p. 75.)

This is indeed the Father, whereof Isaiah gave you tidings and the Comforter whose covenant the Spirit (Christ) hath received. . . . The perfection of the Ancient hath come by his most mighty name and hath desired to make the people enter into the most holy Kingdom, and that the sincere may see the Kingdom of God before his face . . . Blessed is he who fulfilleth the Covenant, and woe unto him who breaketh the

promise and denieth God, the knower of secrets. . . . Advance thereunto, verily thy glorious Lord hath honored his country by his coming, thus we teach you the path whereof the Spirit (Christ) hath declared. Verily, I bear witness for him as he was indeed a witness for me; verily he said: "Come, that I may make you fishers of men," and today we say, "Come, that we may make you vivifiers of the world." Thus was the decree ordained in a Tablet written by the Pen of Command.

(Words of Baha'o'llah: Extract from Tablet revealed for the Pope.)

The promised one hath appeared in this exalted station, whereat smiled the mouths of existence—of both the seen and the unseen. O people! Avail yourselves of the day of God; verily, to meet him is indeed better unto you than that upon which the sun riseth, were ye of those who know!

(Words of Baha'o'llah: Extract from Tablet revealed for the United States.)

We have commanded you to purify your hearts from the love and detestation of those who are upon the earth, lest anything will prevent you from one direction and enforce you to another,—and this is of my greatest advice unto you in a perspicuous Tablet. He who adhereth to either the one or the other, verily he cannot know the command as it is,—unto this will bear witness every just and informed one. Ye have forgotten the promise of God, and violated his Covenant in such a manner that ye turned away from the one by whose appearance the eyes of the Unitarians were consoled. Purify your sight from the hidden and the veiled, than look to the evidences of the prophets and messengers, that ye may know the matter of God in these days wherein the promised one hath come with great sovereignty.

(Words of Baha'o'llah: *Surat'ul Hykl*, p. 58.)

Beware lest sovereignty prevent thee from the Sovereign; verily he hath come with his Kingdom, and all the atoms cry out, "The Lord hath come in his most great glory!" The Father hath come, and with him the Son, who crieth out in the holy valley, "Here am I, O my God, I am ready!" Mt. Sinai surroundeth the house, and the trees vociferously cry: "The Generous hath come, mounting on the clouds; blessed is he who advanceth unto him, and woe unto those who are far off." Arise among the people with this irresistible command, then summon the nations to God, the Exalted, the Great. Be not of those who call upon him by a name among his names, and when the named one comes, they turn from him and pronounce sentence against him with evident injustice. Consider, then, and remember the days wherein came the Spirit (Christ) and Herod gave judgment against him. God helped the Spirit (Christ) with the hosts of the seen and the unseen and protected him with the truth and sent him to another land as a promise on his part.

(Words of Baha'o'llah: Extract from Tablet revealed for Czar of Russia.)

O king of the earth, hear the voice of this servant. Verily, I am a man who hath believed in God and his signs, and I have sacrificed myself in his way; to this do the afflictions wherein I am—the like of which none among mankind hath borne!—testify, and my Lord the All-knowing is the witness to what I say. I have not summoned men unto aught save unto thy Lord and the Lord of the worlds. In love for him there hath come upon me that whereof the eye of creation hath not beheld the like. . . .

O king, verily I was as (any) one among mankind slumbering upon my couch. The gales of the All-glorious passed by me and taught me the knowledge of what hath been. This thing is not from me, but from one (who is) Mighty and All-knowing. And he bade me proclaim between the earth and

heaven, and for this hath there befallen me that whereat the eyes of those who know overflow with tears.

(Words of Baha'o'llah: Extract from Tablet revealed for Shah of Persia.)

O thou Temple! We have made thee a mirror for the kingdom of the names to speak of my dominion among all the creatures and summon all the people to my meeting and beauty and to be a guide to my obvious and upright path. We have elevated thy name among the servants as a bounty on our part—verily, I am the Ancient Bounty!—and adorned thee with the embroidered garment of myself and cast upon thee my Word to use the authority in the Kingdom as it pleaseth thee and to do what thou willest. We have ordained to thee the good of the heaven and earth so that no good will be granted to anyone unless he enters thy shadow, as a command on the part of thy Lord, the learned, the informed. And we have given the rod of command and the divination of authority to enable thee to distinguish the wisdom of every question. We have shown forth from thy breast the seas of knowledge and revelation in the celebration of thy Lord, the Merciful, in order that thou shouldst praise and be of the thankful. We have chosen thee from among my creatures and made thee the Manifestation of my soul to whomsoever is in heaven and earth.

(Words of Baha'o'llah: *Surat'ul Hykl*, p. 51.)

O people of the Son (Christians)! We have sent unto you John the Baptist (the Bab who was the precursor of Baha') another time. Verily, he crieth in the wilderness of *The Beyan*: "O creation of beings, make clear your eyes, the day of vision and meeting hath come nigh; and O people of the Gospel, prepare the way, for the day whereon the Lord of Glory shall come, hath

drawn nigh. Prepare yourselves to enter into the Kingdom!" Thus was the matter decreed on the part of God, the cleaver of the dawn. Harken unto the strains which the dove of eternity hath sung upon the branches of the divine lote-tree and is vocal with the melody of, "O people of the earth! We have sent unto you him who was named John, to baptize you with water, that your bodies might be purified for the appearance of Christ, and that he (Christ) hath purified you with the fire of love and with the water of the Spirit, as preparation for these days whereon the Merciful hath willed to cleanse your bodies with the Water of Life by the hands of grace and bounty."

(Words of Baha'o'llah: Extract from Tablet revealed for the Pope.)

His Holiness the Supreme (Bab)—May my life be a ransom for him!—is the promised one of the Koran, or in other words he is the Mahdi, the Kaem, the promised one, who was to appear after his holiness, Mohammed. The Bab was the radiant Morn of Guidance, the herald of the Beauty of Abha, the Blessed Perfection, the Sun of Reality—may my life be a sacrifice to him!

Baha'o'llah was his holiness, "Him-whom-God-shall-manifest," the promised one of all the books and epistles of his holiness, the Bab.

(Words of Abdul-Baha: Extract from Tablet revealed for American believers; translated April 19, 1914.)

Here follow some prophecies of the Bab:

"Before the twentieth year the creation of *The Beyan* will be perfected, and then the new advent shall take place." —(From the *Book of Names*.)

"In the year *nine* you shall apprehend all the good." (This prophecy of the Bab's in *The Beyan* was fulfilled by the exile of Baha'o'llah from Teheran and his arrival in the ninth

year of the Bab's advent.—Note by Mirza Ali Kuli Khan.)

"I swear by the most holy essence of God—glorious and mighty is he!—that in the day of the manifestation of 'Him-whom-God-shall-manifest,' if one should hear a single verse from him and recite it, it is better than that he should recite *The Beyan* a thousand times."

"All the Baha (glory) of *The Beyan* is 'He-whom-God-shall-manifest.' All mercy be on him who believeth, and all chastisement on him who believeth not in him."

"Verily, I am the first one who worshipped him."

"O people of *The Beyan*! Let neither *The Beyan* and whatever is therein, nor its letters, veil you from 'Him-whom-God-shall-manifest.' If he abolishes all *The Beyan* he is the true one, and if he appears with one single verse he is the truth."

"All the divine names and attributes revealed in *The Beyan* in their primary sense revolve around 'Him-whom-God-shall-manifest;' and in their secondary sense around the 'Branch-extended-from-the-Ancient-Root (Abdul-Baha).'"

(Words of the Bab, quoted by Mirza Ali Kuli Khan from *The Beyan*, in an address at Washington, D. C., June, 1903.)

"Today, *The Beyan* is in the stage of seed, but at the beginning of the manifestation of 'Him-whom-God-shall-manifest,' the ultimate perfection of *The Beyan* will become apparent, when he shall gather the fruits of the trees which have been planted." (p. 225.)

"The third chapter of the third Vahid. Concerning this, that *The Beyan* and whosoever is therein revolved around the saying of 'Him-whom-God-shall-manifest,' even as the Alif (i. e., the Gospel) and whosoever was therein revolved around the saying of Mohammed the Messenger of God, and as that which God revealed unto him at first and whoso-

ever was therein revolved around that which he said at the period of his later manifestation. The quintessence of this chapter is this, that the gaze of *The Beyan* is not extended save towards 'Him-whom-God-shall-manifest,' for none but he that raised or doth raise it up, even as none but he hath sent or doth send it down. And *The Beyan* and such as are believers therein yearn more after him than the yearning of any lover after his beloved." (p. 348.)

"Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darkness of griefs and afflictions invade soul and body, yet is my heart brightened by the remembrance of thy countenance and my soul is as a rose-garden from the perfume of thy nature." (p. 18.)

(Words of the Bab: Quoted from *A Traveller's Narrative*, pages indicated. Prof. E. G. Browne, author, Cambridge, Press, publishers.)

In this day the verses of the "Mother-Book" are shining and beaming like unto the sun, and cannot be confounded with former and latter words. Verily, this wronged one doth not desire to prove his Cause through that which has appeared from others. He (God) is the All-comprehending, and all else save him is comprehended (in him). Say, O people! Read what ye possess, and we will read what we possess. By the life of God! Neither the words of all the creatures, nor that which all nations possess, is worthy of mention before (our) utterance. Whereunto testifies the one who hath spoken in all grades. Verily, he is God, the King of the day of judgment, and the Lord of the great throne!

The station of this matter is far above the station of what hath appeared and what may appear. In this day were the Point of El-Beyan (the Bab) to be present, and were he—God forbid!—to delay in acknowledging (this Cause), he would himself be judged by the blessed Word

which hath descended from the dawning-place of *The Beyan* of His Holiness. He hath said and his saying is truth: "'He-whom-God-shall-manifest' hath the right to reject even one who is highest upon the earth!"

The "Mother-Book" is indeed revealed, and the munificent one is in the "honorable station." The "Dawn" (refers to the prophecy in the Koran concerning the new day; i. e., this Manifestation) hath indeed risen, and the people understand not. The "verses" have indeed come, and their revealer is in manifest sadness.

Ye have deprived yourselves of the sea of divine verses for a single drop, and ye have withheld yourselves from the splendors of the light of the Sun of Truth for a single mote. Who but Baha' had the power to speak before all the world? Be just, and be not of those who oppress. Through him (Baha') seas have moved, mysteries appeared, and trees have uttered: "Verily the Kingdom and the earthly world belong to God, the revealer of signs (or verses), the day-spring of manifest proofs!"

Consider the Persian *Beyan* of his holiness, the Precursor, and look into it with the eye of justice. Verily, he will guide you into the path. He utters in this moment that which his tongue hath formerly uttered when he was established on the throne of his Name, the Most Great.

(Words of Baha'o'llah: *Words of Paradise*, pp. 60-63.)

Verily, we turn our face toward the servants of God in that place, and we exhort them in the beginning of our speech (to observe) what the Point of El-Beyan hath revealed concerning this Manifestation whereby the nerves of names have quivered with fear, the idols of superstitions have fallen, and the Tongue of Grandeur hath uttered from his Supreme Horizon (saying): "In truth, the hidden treasury, the concealed mystery hath indeed appeared: he, at

whom the lips of all that was and is have smiled (with gladness). He (the Bab) hath said, and his saying is truth: 'I have indeed written an essence of his description, and it is this: "He cannot be indicated by my allusions, nor by all that is mentioned in *The Beyan*."' "

In this day a great banquet is celebrated in the Supreme Concourse; for all that was promised in the divine books has appeared. This is the day of the most great rejoicing! All must direct themselves to the Court of Nearness with the utmost joy, happiness, exultation and gladness, and deliver themselves from the fire of remoteness.

O people of Teheran! Take ye the cups of knowledge through the power of my greatest Name; then drink therefrom, in spite of the people of the world who have violated the Covenant of God and his Testament, denied his proof and argument, and disputed his signs which have encompassed all in the heaven and earth The Cause is manifest and clear as the sun; but the people have become as veils to themselves.

(Words of Baha'o'llah: *Words of Paradise*; pp. 64-66.)

I have been preceded in this very thing by Mohammed, the Messenger of God, and before him by the Spirit (Christ), and before him by the Interlocutor (Moses.)

(Words of Baha'o'llah: Extract from Tablet revealed for Napoleon III.)

(Thou art he) who hath promised all in the earth, in thy books, epistles and scriptures, concerning the manifestation of thyself and the removal of the veils of glory from thy face. This thou didst reveal unto thy beloved one (Mohammed) by whom the orb of the command dawned from the horizon of Hijaz and the light of truth dawned among thy servants, in thy words, "The day whereon mankind shall arise before the Lord of the creatures." (Koran). And before

him (i. e., Mohammed), thou didst announce this unto the Interlocutor (Moses) to "lead forth thy people from darkness into light and to remind them of the days of God." (Koran). And, again, thou didst speak of this (day) unto the Spirit (Christ) and unto all thy former and latter prophets and messengers. Were there to proceed from the treasuries of thy Supreme Pen all that thou hast revealed in the mention of this most great remembrance and this thy mighty message, all the denizens of the city of knowledge and wisdom would be stunned, except whomsoever thou hast delivered through thy potency and protected through thy bounty and grace.

I testify that verily thou hast fulfilled thy Covenant and sent forth him whose manifestation was announced by thy prophets, thy chosen ones and thy servants. Verily, he hath come from the horizon of might and power with the banners of thy signs (verses) and with the standards of thy evidences, and he hath arisen before the faces through thy power and potency and summoned all men unto the exalted apex and supreme horizon in such wise that the injustice of the learned and the majesty of princes have not withheld him. He hath arisen in the most mighty steadfastness and spoken in the loftiest voice (saying), "The Giver of gifts hath indeed come, riding on the cloud; advance, O ye people of the earth, with shining faces and illumined hearts!" Blessed is whosoever attains to thy meeting, drinks the choice wine of union from the hands of thy bestowal, discovers the fragrance of thy verses, speaks in thy praise, soars in thy atmosphere and is overcome by the attraction of thy utterance, and whom thou hast caused to enter thy supreme paradise—the station of revelation and vision—before the throne of thy grandeur!

(Words of Baha'o'llah: *Tablet of Ishrakat*, pp. 19-21.)

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

(Isaiah 52:7.)

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory [Baha, means glory], saith the Lord of hosts.

(Haggai 2:6, 7.)

O noble friends and seekers for the Kingdom of God! About sixty years ago, in the time when the fire of war and bloodshed was considered an honor to mankind, in a time when the blood of thousands of human beings stained the earth, when children were fatherless, when fathers were without sons, and mothers were weeping bitterly, with burning hearts, the loss of their children, when the darkness of inter-racial hatred and animosity seemed to cover mankind, and the heavenly light was blotted out, when the wafting of the Holy Breath of God was cut off—in that time Baha'o'llah arose like a shining star from the horizon of Persia, with the message of the light of the oneness of mankind. He brought the effulgent light of guidance to the world; he kindled the fire of love and the great reality of the True Beloved appeared. He shook and destroyed the foundations of religious and racial prejudice and of political animosity. He likened the world of humanity to a tree, and all the nations to its branches, leaves, buds and fruits. He melted and destroyed ignorant fanaticism and laid down the foundation of universal love, established the basis of the oneness of humanity and

brought about in practice the equality of mankind. He declared that all were equally under the mercy and bounty of God.

Then was the door of the kingdom opened wide and the lights of heaven appeared.

Yet the whole of his life was under extreme trouble and tyranny. In Persia he was thrown into chains and into prison; and he was under the threatening of the sword. He was derided and scourged. When he was about thirty years of age he was exiled to Bagdad, and then to Constantinople, and from Constantinople to Adrianople and lastly to the prison of Acca.

Yet in the prison and under chains, he availed to spread his Cause and uplifted the banner of the oneness of humanity. Now, God be praised! We see the light of love is shining in the East and in the West; the tent of intercourse is raised in the center of the world for the drawing together of hearts and souls. The call of the Kingdom has gone all over the world! The annunciation of the world's universal peace has enlightened the world's conscience!

My hope is that by the zeal and ardor of the pure-hearted, the darkness of hatred and differences will be entirely abolished and the light of love and unity will shine more brightly; this world become a new world; things material become the mirror of the Kingdom; human hearts meet and embrace each other; the whole world become as a man's native country, and different races be counted as one race. Then disputes and differences will vanish and the divine Beloved will be revealed in the society of mankind. It is because the East and the West are illumined by the one sun, all races, nations and creeds are the servants of the one God. The whole earth is one home, and all the people are bathed in the ocean of God's mercy.

(Words of Abdul-Baha: Farewell address to English Bahais, October 1, 1911.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Jalal 1, 74 (April 9, 1918)

No. 2

Talks by Abdul-Baha in the Holy Land

TRANSLATED BY DR. ZIA M. BAGDADI *

The following compilation of some of the blessed utterances of Abdul-Baha, after his return to the Holy Land from America, Europe and Egypt, tells some interesting news of that Holy Threshold.

IT WAS on December 5th, 1913, that Abdul-Baha arrived at his home in Haifa, Syria. His first words to the family and to the friends who flocked to see him were: "After the end of three years, again I return to the Holy Land. Were it not for the assistance and protection of the Blessed Beauty (Baha'o'llah) I would never have had any hope of returning from such a long journey. I went as far as Los Angeles, which is situated on the western coast of America and directly opposite the land of Acca. Should a person drill a hole through the earth in that land he would come out here. Everywhere I went, my thoughts were in Acca. I traveled in many countries. I saw deserts and valleys, but no place could equal this. Indeed, the views here are indescribable. There are many places in other countries, which are famous for their grandeur; but here the views are of divine delicacy and of the gentleness of the Creator."

On December 6th, Abdul-Baha, accompanied by a great number of pilgrims, went to the holy threshold, the tomb of the Bab, on Mt. Carmel. After praying, he said: "What a beautiful gathering! In all the places I went I did not see such a beautiful, live meeting. Pray, in my behalf, at this blessed

* Were it not for the assistance of Miss Edna True, the lack of time would have prevented this servant from preparing such an article.—*Dr. Zia M. Bagdadi.*

spot, for all the friends and ask confirmation for them."

When Abdul-Baha was leaving, his honor Ibn-Asdak, one of the famous teachers in Persia, fell on his knees at Abdul-Baha's feet. Abdul-Baha said: "According to the blessed command, it is not permitted to fall on the knees and bow down except before the blessed home and the tombs of Baha'o'llah and the Bab. Beware of deviating from the divine commands."

In the evening, Abdul-Baha spoke in Arabic because of the good gathering of Syrian people with the Persian friends. First, he spoke of the difference between the God-made beauty of the Holy Land and the man-made or artificial development in the occident, saying that the spirituality and beauty of the Holy Land cannot be found in any of the European countries. Then he illustrated the length of his journey by the following story: "A certain Kurd was awakened in the morning to say his prayers. He arose and prayed five times successively. (The Mohammedan morning prayer consists of facing Mecca, reading a passage from the Koran, and bowing and kneeling twice in supplication.) The people said to him, 'What art thou doing? The morning prayer should be uttered only twice and thou art repeating it five times.' He replied, 'God bless you. I do not say my prayers often. When I do say them, why should I say them only twice? The more the better!' So it was with us. We had not traveled before,

so when we started, we went on a long journey. Every day, we were in a town or a city. Indeed, the American cities are very large. I spoke of the validity of his holiness, Christ, and of the accepted Messenger (Mohammed) in most of the Christian churches and in the synagogues of the Jews. When I arrived there, I found that the proofs of the validity of the divine Manifestations had not been given, nor the spiritual questions explained in those churches and public gatherings. Therefore, I arose to explain and give proofs. My addresses comprise more than two volumes."

On December 9th, Abdul-Baha went to Acca. The train was filled with the friends, who were chanting poems with infinite joy, until they arrived in the Holy City. After dinner Abdul-Baha went to the holy tomb and prayed for all the believers. The inhabitants of Acca, who had been bitter enemies for more than two-score years received him with utmost joy, respect and humbleness. Abdul-Baha said: "I did not like to have such a big gathering on my arrival in Acca. I intended to go quietly to visit the tomb of Baha'o'llah and to stay for a few days. Now I have to return sooner to Haifa." And with the same joy and fragrance, they returned to Haifa.

As to the health and happiness of Abdul-Baha, he said many times: "My health and happiness are in this, when I see the friends of God engaged in spreading the divine fragrances, arising to serve the Cause of God, forgetting every thought save that of teaching, casting into the corner of forgetfulness every matter but that of unity and harmony. Consider in every age what confirmation and assistance were received by those souls who devoted their time to serving the Cause and spreading the divine fragrances. On the contrary, those who were absorbed by personal interests or political affairs degraded not

only themselves but their associates. Thus, in this day, the friends of God should see that all glory lies in teaching the Cause of God and that every happiness is found in the shadow of the Word of God."

A talk by Abdul-Baha, on December 17th, in Acca: "How very unjust the people are! From the day of the appearance of his holiness, Christ, until now he has not been mentioned in the synagogues of the Jews. Now, the Bahais are proving in the Jewish synagogues that Christ is the Word of God and that Christ is the Spirit of God. In the Christian churches, the Bahais are proving that his holiness, Mohammed, the Messenger was a prophet of God. Notwithstanding this, the people are not pleased with us. Once, when I was on my way to speak in a church in New York city, a person from India, a man prominent in that city, met us accidentally. He was surprised and said to himself, 'I will go and see what all this is about.' He came to the church and saw me standing on the platform, proving the prophethood of his holiness the Messenger of God. Indeed, he became amazed. When we came out, his face was radiant beyond description. He said, 'In the name of God! What does this mean, that a person proves the prophethood of his holiness, Mohammed, in the presence of the Christian ministers!' He became much attracted to the Cause. In reality, the church was full of people. Afterwards, the minister, too, showed his appreciation, thankfulness and joy.

"Although we were in the utmost weakness and feebleness during this journey, yet the confirmations of the Blessed Beauty were like unto the surging sea. Wherever we went, just before beginning to speak, I saw the doors opening and the lights of the Sun of Reality confirming, beyond the power of description. Everywhere we went, in churches, synagogues and meetings, I turned first to the Kingdom of Abha,

seeking, for a few minutes, the confirmations. Then, knowing that the confirmations of the Blessed Beauty were hovering over that assembly, I would begin to speak.”

Talk by Abdul-Baha in his home, December 20th:

“Today I came down here. It was a pleasant walk. Praise be to God, that, through the favor and bounty of the Blessed Beauty, I reached the holy threshold. I had no other desire but to reach here. Many nights I thought of this wish. I saw that I did not want any thing but this and for me there can never be a better climate than we have here. I traveled in many countries. I went to the world’s most famous climates, such as Dublin, New Hampshire, the summer resort of Washington’s government officials and statesmen. It is a place of high altitude with many forest trees; its climate is of the utmost delicacy. Also, we went to Denver, Colorado. Its climate is very good; it is a beautiful city. Again, we were in Switzerland, which is far famed, and in the summer people from all regions go there. Yet there is no climate like that of Haifa. The climate of Acca is better than that of Haifa, but these forts and arsenals are connected together and are very damp. If these are removed, its climate will become excellent.

“When we first came here we were put into the barracks. In ten or fifteen days we began to fall like leaves because of sickness. No one remained upon his feet except myself and the late Agha Riza. I used to cook a kettle of soup for them to eat in the daytime and a kettle of rice for the night. I saw Hadji Ali Asghar with his eyes closed, crying, ‘Neh-neh jan, neh-neh jan’ (Grandma dear, grandma dear). I passed by him; he opened his eyes and became very much ashamed. His wife, Hussein Agha’s mother, had fever and was saying, ‘What

is the matter with me?’ On the other side, Hussein Agha (Zeenat Khanum’s father) was crying, ‘Oh, my heart is inflamed.’ Briefly, all were ill in bed. There was no one to give them water. This was the condition of Acca’s climate. Our guards were ten in number. I saw nine of them in bed. The wells of Acca were as bitter as poison. Now they are sweet. During the twenty-five years that the Blessed Beauty lived in Acca there was no illness. Four times there were epidemics of cholera all about Acca, even coming very near, but they did not get in. Four persons who left Acca fell victims at its outer gates. When the news came that the plague had reached Haifa the Christian gentlemen of Acca fled away. They went out to the villages. The plague went there, too, and they returned to Acca. The famous Austrian doctor was asked, ‘What happened that the plague did not reach Acca?’ At first, he did not reply; afterwards he said, that the forts and arsenals protected it. Thus no sickness occurred in Acca until the departure of Baha’o’llah. Then all places except Acca became free from the plague. All the Christians in Acca said, ‘The talisman of Acca is shattered.’

“The signs of power and greatness from the appearance of all the holy Manifestations of God—May my soul be a sacrifice to them!—were evident only to the believers. For example, in the days of his holiness, Moses, he was praised by those souls who were believers. In the days of the Spirit (Christ) the cause was evident to eleven persons. Likewise, in the days of his holiness the Messenger, the greatness of the cause was evident to the believers. But in this Blessed Manifestation everybody wrote incomparable poems during the (days after Baha’o’llah’s) departure. A certain Christian said: ‘Though I am not a believer in Baha’o’llah, yet I find his miracles like unto the sun.’

“In Bagdad, all the learned, sages, great and high personages, among them

(Continued on page 23)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Jalal 1, 74 (April 9, 1918)

No. 2

Tenth Annual Mashrak-el-Azkar Convention and Bahai Congress

Under the Auspices of the Bahai Temple Unity.
Auditorium Hotel, Chicago, April 27-30, 1918.

PROGRAM

SATURDAY, APRIL 27.

Headquarters: Auditorium Hotel, Michigan Blvd. and Congress St., Phone Harrison 5000, ask for Bahai room.

Banquet: Celebrating the Feast of El-Rizwan, Auditorium Hotel, Banquet Hall, ninth floor, 6 p. m., under the auspices of the Bahai Assembly of Chicago.

SUNDAY, APRIL 28.

Morning: An opportunity for the friends to visit the *Mashrak-el-Azkar grounds, 10:30 a. m.

Afternoon: First Session Bahai Congress, Auditorium Hotel, ninth floor, 3 p. m.

Evening: Informal Social Meeting by the Bahai Assembly of Chicago for the visiting delegates and friends, Auditorium Hotel, ninth floor, 8 p. m.

MONDAY, APRIL 29.

Morning and Afternoon: Sessions of the Tenth Annual Mashrak-el-Azkar Convention, Auditorium Hotel, ninth floor, 10 a. m. and 2 p. m.

Evening: Second Session Bahai Congress, Auditorium Hotel, ninth floor, 8 p. m.

TUESDAY, APRIL 30.

Morning and Afternoon: Sessions of the Tenth Annual Mashrak-el-Azkar Convention, Auditorium Hotel, ninth floor, 10 a. m. and 2 p. m.

Evening: Third Session Bahai Congress, Auditorium Hotel, ninth floor, 8 p. m.

**Mashrak-el-Azkar*, is from the Persian, literally translated means: "The Dawning-place of the Mentionings of God."

Letter from Secretary of Bahai Assembly of Chicago

To the Bahai Assemblies throughout America—Greeting:

“The Executive Board has voted to accept the invitation of the House of Spirituality on behalf of the Chicago Assembly to hold the Convention and the Congress in Chicago at the Auditorium Hotel. The first session of the convention will be at 10 a. m. of April 29th and will continue through the 30th.”
(Copy of telegram from Secretary of Bahai Temple Unity.)

Therefore, we address this letter to the friends in all the cities where the beloved Cause has been reflected and invite them to join us here, in the celebration of the glorious feast of Rizwan, on Saturday evening, April 27th, prior to the opening of this Tenth Annual Mashrak-el-Azkar Convention and Bahai Congress, in order that the fragrances of that joyful gathering may become as an invocation to the momentous work to be undertaken on behalf of the erection of the Mashrak-el-Azkar by the delegates chosen for that purpose from the different cities.

Whether you can come or not, let us all pray that our coming together this year may yield such fruits as will gladden the heart of Abdul-Baha. Then let us work together in the protection of the Covenant so that not only the Mashrak-el-Azkar will be realized, but the Cause of God will be furthered to such an extent as has not been seen before.

We hope that as many as can will come. The Chicago Assembly is eagerly awaiting you and is planning to avail itself of the opportunity to be of service to the servants of Abdul-Baha.

With Bahai love and greeting,

BAHAI ASSEMBLY OF CHICAGO.

Carl Scheffler, Secretary.

Letter from Secretary of Bahai Temple Unity

To the Bahai Assemblies of North America and the Occident—Greetings:

Pursuant to the constitution and by-laws of the Bahai Temple Unity of Illinois and at the direction of the Executive Board, I hereby notify you that the Tenth Annual meeting of the Bahai Temple Unity will be held at Chicago, Monday, April 29th, and Tuesday, April 30th, 1918, at the Auditorium Hotel. The first session will begin at 10 o'clock in the morning of April 29th, followed by sessions in the afternoon and on Tuesday.

As a constituent member of the Unity, the assembly is entitled to send delegate to this Annual Meeting and Convention of the Corporation and your assembly is hereby called to meet forthwith to elect such delegate (also an alternate) who shall be the representative of your assembly, to serve for the term of one year in the National Body as provided by Article IV of the Constitution.

A certificate of election of both delegate and alternate, should be in the hands of the Secretary of the Bahai Temple Unity not later than April 20th.

For the purpose of guidance, the following words of Abdul-Baha are reproduced here, in order that your assembly may conform completely to the instruc-

tions and requirements of the Center of the Covenant. These instructions should be your standard in determining the qualifications necessary for one to be a delegate, an alternate, or an elector.

In 1912, shortly before the election of the House of Spirituality, of Chicago, Abdul-Baha was asked: "What are the qualifications necessary for the members of the House of Spirituality?" Abdul-Baha replied: "They must be souls, well known as Bahais, firm and steadfast in the Covenant. The greatest requirement is to be firm and steadfast in the Covenant."

Again he was asked: "If at the time of an election many are brought in who seldom attend the meetings, in order to cast their votes, what shall we do?" Abdul-Baha answered: "The members of the Spiritual Assembly must be well known and firm Bahais. Those souls who come once in a while to the meetings are not Bahais."

Some one suggested getting up a circular letter to be signed by those present at the election in which their beliefs are stated, especially regarding firmness in the Center of the Covenant. Abdul-Baha answered: "Some one might sign it falsely. These electors must be well known and qualified Bahais. . . ." (Notes taken by Mirza Mahmood.)

The object and aim of the Convention is the building of the Temple of God, the Mashrak-el-Azkar. All our energies must be sacrificed to the attainment of this great object in the inner and outer world in these days, while the beloved Abdul-Baha, is amongst us.

During the past year the Cause of God, and the world have witnessed events of the utmost importance. Praise be to God, the Bahais following the example of Abdul-Baha are engaged in supplicating to God, that all the heedless souls may be forgiven, and that through a wave of the divine mercy, the world of beings may attain capacity, and find rest and composure under the canopy of truth and faithfulness.

May the love of God, attract all hearts and the glory of God, become manifest in all our deliberations and may our deeds find divine acceptance at the holy threshold. The bounties of the Kingdom are outpouring, the fragrances of the divine garden are being inhaled by those whose spiritual nostrils are opened, a new consciousness and new life is quickening the hearts and souls.

May we all, revolving around the basis of unity, the Covenant of God, attain through purity of purpose and intention, such spiritual power that the world of man will become conscious of its spiritual Center.

Faithfully yours, in His love,

EXECUTIVE BOARD, BAHAI TEMPLE UNITY,

Harlan F. Ober, Secretary.

O friends, know that the believers of God must be the cause of union and love among all mankind, and until they attain to perfect harmony and agreement they will not become the remedy for the healing of this sick world. From the very beginning of the Mashrak-el-Azkar in Ishkabad, Russia, day by day, everything has been in perfect harmony, until the believers there accomplished their aim, and it was builded easily, for it was builded by love. Now I hope that in America it will be the same as in Russia, and the Mashrak-el-Azkar there be erected by the power of the union and love existing among the believers.

(Extract from message to the American believers, revealed by Abdul-Baha, Acca, Syria, January, 1909; translated by his daughter, Monever Khanum.)

Talks by Abdul-Baha in the Holy Land

(Continued from page 19)

Seyed Daoud and Abdul-Rahman Ebfendi Alossy, were in the utmost humbleness." . . .

On December 22d, a great number of pilgrims from all parts of the world gathered in Haifa. The large home of Abdul-Baha was too small for them all, so two meetings were held on the same night. To the first gathering Abdul-Baha spoke as follows: "You are welcome, most welcome! We have divided the friends into two groups,' but the place is still too small—O my God, increase their number and bless them!

"When I was in Europe and America I saw that some people were saying, 'How can this Cause grow as these gray bearded Persians imagine it will? The present world has changed and the time when religion had influence has now passed away.' I knew that they were saying these things to themselves and so at the end of the conversation I explained that when Christ was crucified he had twelve disciples. One of them denied him three times and another sold him for a little money; notwithstanding this, consider now how important was his cause. But at the time of the departure of the Blessed Beauty there were at least a hundred-thousand souls who would sacrifice their lives for him. These same thoughts that you have now were also prevalent in Christ's time and so little did they care for him that it is not even known where he was buried. And three hundred years later, when St. Helen went to the Holy Land, some people, thinking of their own personal benefit, went to her and said, 'We dug the ground here and found the cross on which they crucified his holiness, Christ.' This was the foundation of the tomb of Christ. It is not even known where the tombs of Mary and the disciples are. The Catholics say that the

tombs of Paul and Peter are in Rome. Others say that they are in Antioch. They were so unimportant that one of the philosophers of that time who wrote a book against Christ, said, 'This person Christ, never existed and there never was such a man. This is what Paul and Peter have made up. A criminal person was crucified in Jerusalem. These two came and made him the Christ, for their own interests.' Praise be to God! in the days of the Blessed Beauty, his Cause became famous in all regions and all of his signs and friends are known and manifest.

"The Persians used to ask, 'What is going to happen to Persia?' I said: 'The conditions existing now, are the causes of destruction. These dissensions, these parties, one democratic, another constitutional, are destroying Persia day by day. Compare the present conditions of Persia with those ten years ago. These dissensions have destroyed Persia and day by day, it is becoming worse.' They asked, 'What will be the future?' I answered, 'I will give you an example which illustrates the future of Persia. It is sufficient and complete and you should take it as a standard: Mecca is a piece of stony land, a non-cultivated valley, where even grass never grows. It is a dry, intensely hot desert and is not fitted to be inhabited. What would thrive in a rocky, arid land? But because it was the native land of his holiness the Messenger, this rocky and stony land became the center toward which people in all regions turn their faces and bow in prayer. From this, you should see the future of Persia. This is an illustration. An arid land, because it was the native land of his holiness, the Messenger, became the center of all the horizons. But Persia is green and verdant; it has beautiful roses; its climate is gentle and its water is sweet. From this you should measure what the

future of Persia will be. This example is sufficient'."

"Welcome! How are you! No strength is left in me because I have talked so much, from morning until now. Sometimes it becomes a matter of duty to speak and if man fails to do so he is held responsible by God. This is one of these days. Although I was not feeling well, I spoke in detail, because it was a matter of duty to speak. Through the spreading and circulating of falsehoods in these regions the hearts of certain people have harbored them. I spoke of what I said in Europe and America and of what was spread in the papers. I explained to them that it was not as they understood it. For instance, they believed that we were the enemies of his holiness Mohammed, the Messenger, and yet, many addresses had been given in the Christian churches and in the synagogues of the Jews proving the validity of his holiness the Messenger. Some of these misunderstandings were removed. Today, the mofti (judicial lawyer who rules according to the laws in the Mohammedan religion) said to me, 'These talks which have appeared in the papers have indeed removed many superstitions.' What an injustice!

"Philosopher Vambéry, who was in Budapest, Austria, had never believed in any of the religions. For years and years he traveled in Constantinople, Afghanistan, Turkestan and Persia and learned the languages of these countries very well. He said to me: 'Because of this, I am amazed and surprised, that I, Vambéry have not the courage to and cannot mention the name of Christ with reverence in the churches of the Jews. But you have

proved with such courage and power, in the synagogues of the Jews, that Jesus Christ was the Word and the Spirit of God.'

"In America certain people gave warnings that, 'This person is the enemy of Christ,' and upon our arrival there, they printed in the papers that 'The enemy of Christ has arrived.' Even when I was in Washington a bundle of pamphlets was thrown into my carriage as I was leaving a church in which I had just spoken to a very large gathering of people. The pamphlet contained several pages. They wrote that, 'These Bahais are the enemies of Christ and they are destroying his edifice. Is it permissible that we leave Christ, who has given his life for us for this person?' But no one listened to them and all showed their joy and appreciation. . . .

"The Jews in America, did not oppose us. They held very good meetings and invited me. I went and spoke to them and they became very happy and manifested infinite joy. In San Francisco, they all expressed their pleasure and happiness. . . . After these talks the Rabbi said, 'We used to believe that the orient was extinguished, but now it is evident that the East is East. These talks which we have just heard are like those of the prophets and our glorious ancestors in the past.' They were so touched and affected by the talks given in the synagogues that a letter came, saying that the Rabbi went to a minister and said to him, 'Your church is being remodeled and it will be a long time before you can use it again. Come to our synagogue and pray and supplicate in the way you desire. Saturday is our special day of worship and Sunday will be yours'."

(To be continued.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Jamal 1, 74 (April 28, 1918)

No. 3

Talks by Abdul-Baha in the Holy Land—Continued

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the second published under this heading—the first appeared in issue No. 2 page 17

THE DEATH OF MIRZA ABUL-FAZL

TODAY very sad news has been received. He was indeed a very glorious personage. In every way he was unequalled. It is impossible for a person to be perfect in all things. His honor Agha Mirza Hayder Ali must write his life history.

In reality, he was in the utmost severance, in the utmost firmness and steadfastness in the Cause of God. He was detached from all things. From the day this person became a believer until this day, he was engaged in service in the Cause of God. He was engaged either in giving the Message or in writing. He was never attached to this world.

How learned he was and studious of books! He was familiar with every nation. With the precepts of all religions he was acquainted. He was my partner and participant in the servitude of the holy threshold.

During the days of sorrow, he was my consolation. I had perfect confidence in him. Every written criticism of the Cause I used to refer to him and he wrote the answer.

How humble and meek he was! No matter how much we insisted that this

person take a servant for himself, he refused, that he might serve the friends and give them tea. All friends and strangers, when they went to his home, he used to serve. Although his body was weak, sick, feeble and feverish, he used to stand and make tea. All his thoughts were directed to making his visitors pleased and happy at any rate.

During all this time I did not hear from him the word—"I; I said or I wrote." He used to say, "I submitted to them; I submitted to the friends." Never a word was uttered by him, saying, "I have knowledge," or "I have experience." He was indeed effaced and selfless. He was self-sacrificing at the holy threshold. The odor of existence could not be inhaled from him.

A great wisdom necessitated his passing. There is nothing to do but to exercise patience. How many a man equals a thousand men!

All the friends of God should gather together and pray at the holy tomb of the Bab and I will pray here.

(Talk upon Mirza Abul-Fazl given by Abdul-Baha, in his home, at Haifa, January 21, 1914).

The calamity of his honor, Mirza Abul-Fazl is indeed great. No matter how much we want to console ourselves, we cannot be consoled. How good for man to be like this, so that the hearts of all the friends are attracted to him in every way. While in Alexandria, every time my heart was depressed, I used to go and meet him and at once my depression vanished. He was very truthful. He never harbored deceit and revenge.

He left wonderful writings in proving the blessed Cause. His thought, reference, pen and tongue all were used in proving the blessed Cause. His custom was to occupy his time from morning to noon in writing. He did not receive anyone. In the afternoon, he received everybody who went to him.

He used to have difficulties with the American and European women because of their numerous questions and persistence. Some of these ladies said, "We went there and knocked at his door. We heard no answer. We persisted in knocking, knowing that he was in. We knocked and we knocked. And finally, he said in English, 'Abul-Fazl not here.'" The ladies said, "We were convulsed with laughter. He himself, from the inside, laughed too. And then we departed."

Light flooded his face. How illumined he was! His heart was shining, radiant. The divine wisdom is wonderful. Man becomes amazed. Although such souls themselves are like unto a remedy for others, death is their utmost desire. It is the highest degree of existence and for him was life supreme. No greater bounty is there for man than to depart from the world of existence.

Those who associated with him and loved him have become sad. He was a sincere soul. There was nothing about him but sincerity. Never had he any

superfluities about him. He was all sincerity. For example, if he loved a person, he used to love him more in his heart. If he attributed anything to a man, he used to attribute it more in his heart. And if he was in harmony with a man, he was more in harmony in his heart. He was sincere, not insincere. If he was angry at a man, he could not speak to him. He used to tremble at the sight of him.

Astonishing it is that one of the pashas of Egypt longed to meet him, but Abul-Fazl refused him. After that, a mediator went to him and asked, "Why don't you meet the pasha?" He replied, "I don't like him. His desire must be insincere, because if his desires were sincere, God would have created love in my heart for him. At any rate, I am unable to meet him with love and truthfulness. It is better that I do not see him."

He was not entangled with this world. He was not entangled with anything. His heart was not attached to life, nor anything else. He was entirely severed, refined, spiritual and of the Kingdom.

The sheikh of Islam, of Caucasia, wrote against the Cause. Some of the friends answered him. Sheikh of Islam wrote a second time a criticism. After that, Agha Mirza Abul-Fazl wrote a full, convincing answer. It surprised the sheikh.

It was amusing and the joke is here, that the Ezelis wanted Abul-Fazl's book very much. Finally, one of the friends asked, "Well, you are Babis; what is in this book that you want so much?" They replied, "For its good arguments in behalf of his highness, the Supreme (the Bab). And for these arguments, we want the book."

(Talk given by Abdul-Baha, in his home, Haifa, January 22, 1914.)

MISCELLANEOUS TOPICS

Meetings are held, in the home of Abdul-Baha, twice a week. One evening, Abdul-Baha spoke about the beauty and spirituality of Mt. Carmel. He spoke, also, of Elijah and of his arising to vivify the religion of Moses. Elijah cast out the statue of Baal (an idol) and reformed the Jews from harmful customs. When he had lead them to perfect spirituality and might, so that he had confidence in them he left them, instantly left them; because he saw that his work was finished. Man must be like this. At the time of difficulties and when his services are needed, he must answer the call of the hour and then, when his work is accomplished, he must hold aloof from leadership and power. This is the meaning of "the man of God" or "God's hero" and "service to God." After reading and chanting communes, the name of a Zoroastrian, who visited Abdul-Baha in London and who became very attracted, was mentioned. Abdul-Baha said, "As long as the love of God exists in a heart, there is progress, day by day, and vice-versa."

On February 9th, 1914, a young English traveler went to see Abdul-Baha in Haifa. He was interested in the economic problem and asked the following question: "When the time comes for the working people to become the partners of their employers, will they have their own representatives to consult with the company and will those who invest more capital receive more shares?" Abdul-Baha replied: "Certainly, when the working people become partners with the company, they will select their own representatives for consultation and those who have more capital will earn more money."

In the evening, Abdul-Baha called one of the pilgrims, known as Mirza Mahmood Forooghy, to him. (The translator knows this man personally. He is

indeed one of God's heroes. One of his great works was this: When the first storm of tests blew in Acca and the fire of violation appeared, the eyes of most of the believers were closed to the truth; but his honor Mirza Mahmood Forooghy sounded the trumpet of firmness and their eyes became opened.) Abdul-Baha spoke to Mirza Mahmood Forooghy about the victory of the divine sovereignty over the material, saying that spiritual matters are promulgated by the inward and ideal power and not by outward conditions and circumstances.

At that moment, a group of Jewish Bahais, from Hamadan, Persia, came and Abdul-Baha answered all of their questions. The following is one of the answers: "The utterance of the Blessed Beauty that the descendants of Israel shall become dear, was made at a time when the people of Israel were still in the utmost degradation and before they had returned. He uttered these things in order that the glance of providence would surround them, so that they might progress, deliver themselves from humiliation and return to this holy land. That is why, day by day, they became dear and returned to the holy land. These things are all through the power of the blessed Word. They had been degraded for 1,600 years, but, after this blessed word was uttered, they became dear and progressed, although they had no soldiers, army nor government and although the other governments remained the same as before. But this blessed utterance is in behalf of the believers among the Israelites, that is, those who became believers. When the believers of the Israelites progressed and became dear, the non-believers progressed with them, like those, who go and eat at a feast, to which they are not invited. However, this progression is only as long as they are agreeable and friendly. Should they exercise enmity, they will

not progress. Nay rather, they will destroy their own homes.”

On February 11th, Hadji Mussa, a Jewish Bahai, arrived from Azerbaijan, Persia. He went with the pilgrims to visit Abdul-Baha, who talked to them as follows: “Readiness is necessary in order to be a recipient of divine bounty. Souls who are prepared are like candles, coming in contact with fire. They become illumined. They are swayed by the wafting of a breeze. They become green and verdant from a drop of the sprinkling of the cloud of favor. They find merciful susceptibilities by hearing a word. But no fruits nor results can be obtained from the souls who are not ready. Thus the prepared souls, on hearing the divine call, respond, ‘Here we are!’ They turn to the Kingdom of Abha, investigate the realities of divine questions and arise to spread the fragrances of God. How many souls in the world have longed all of their lives to live in the days of one of the near servants of God and to reach the favor of being in the presence of one of the accepted servants in the threshold of the Truth, and yet it was impossible for them! Praise be to God, you have responded with ‘Aye!’ to the call of God, in the days of the Blessed Beauty. You are in the age of light and in the century of mysteries. God willing, you may be confirmed in services to the holy threshold and firm in the Covenant and Testament of God.”

On February 12th some of the friends went to see Abdul-Baha and heard him say the following: “We must execute the divine ordinances. The Blessed Beauty says, ‘If you have a word or a truth, which others are deprived of, present it with utmost compassion. If it is accepted, the aim is attained. If otherwise, you should not interfere. Leave him to himself, while advancing to God, the Mighty, the Self-subsisting.’ The duty of the friends, is this: To be

kind to all nationalities and parties; to be all love; to be well-wishers and to associate with everyone, in the utmost unity. . . . They must always read the holy books, so that they may be familiar with their contents. . . . Do not write anything for the STAR OF THE WEST that might become the cause of repelling the souls. Nay, rather, write things that may become the cause of joy, advancement and hopefulness to the souls.”

In the afternoon, some of the German and British leaders went to visit Abdul-Baha and he talked to them about the holy land and Mount Carmel. He said: “The climate of Mount Carmel is peerless. Its sun is always shining, its moon, brilliant, its stars are gleaming and its lights are radiant. This holy land is the high land, wherein the prophets of God became manifest. Abraham, Ishmail, Isaac, Joseph, Moses, Aaron, Isaiah and the rest, were in the holy land. You must know the value of this land and love it. If a person travels in all of this holy land he will find all kinds of trees, those that grow in tropical as well as those of the temperate climates, such as pomegranate, dates, cypresses, walnut, etc. You must love this holy land very much. The Sun of Reality shone forth upon it and it is the dawning-point of the Manifestations of the Light of Divinity.” Then Abdul-Baha praised the climate and the inhabitants of Stuttgart, Germany, and spoke about the superstitions and imitations of the leaders of religion. He said: “They are promulgating matters which are not in accord with the divine books and which are contrary to sound minds. His holiness Christ says, ‘Sheath thou the sword,’ but they make the Krupp cannons. If you compare the deeds of the present nations with the behests of the holy books and with the deeds of the divine Manifestations, you will find that there is no relation whatever between them.”

In the evening, the general meeting

for the friends and pilgrims was held in the blessed home. Abdul-Baha answered the question of one, who stood at his service, saying: "This cycle is the cycle of favor and not of justice. Therefore, those whose deeds are clean and pure, even though they are not believers, will not be deprived of the divine mercy; but perfection is in faith and deeds. Undoubtedly, a person, who is not a believer, but whose deeds and morals are good, is far better than one who claims his belief in words but, who, in actions, is a follower of satan. The Blessed Beauty says, 'My humiliation is not in my imprisonment, which, by my life, is an exaltation to me; nay rather, it is in the deeds of my friends, who attribute themselves to us and commit that which causes my heart and pen to weep!'"

In the afternoon of February 13th, the American pilgrims held a special memorial meeting, for the departure of Mirza Abul-Fazl, at the holy threshold of the Bab, on Mount Carmel. Abdul-Baha attended the meeting and spent that night at the home of Abbas Kuli, near the blessed tomb. In the morning of February 14th, Abdul-Baha went to the hospice (the home of the pilgrims) close to the tomb of the Bab and sat in the parlor, facing the tomb of Baha'o'llah. He said: "The view from this hospice is very beautiful, especially because it faces the tomb of the Blessed Beauty and Acca. In the future it will all be built up between Acca and Haifa. Acca and Haifa will be joined together and will take the first place in the world. Now, as I glance into the future, I see the greatest port in the world here. This semi-circular bay will be a large harbor for ships, so that the entering boats may be protected from the waves and winds of the storm. This harbor will be filled with ships of the nations. All of these regions will be decorated by buildings and lofty palaces. Many gardens and flower beds will be made. There will be

electric lights and from here to Acca will be flooded with them. It will be a wonderful sight, especially at night, for those who come from the sea or who look from the summit of the mountains. From all of these regions, the cry of 'Ya-Baha-el-Abha!' (O Thou Glorious of the Most Glorious!) shall rise. All the souls will come in a state of supplication, imploring and chanting the communes. In every town, the melodies from the Mashrak-el-Azkar on this Mount Carmel, will be most pleasing to the ears.

"It is wonderful! Consider where this Cause was at first and where it is now! And where is Shiraz, Teheran, Bagdad, Roumelia, Constantinople and Acca! These events took place only for the fulfillment of the prophecies of the prophets. God's ways are wonderful. For 2,000 years, he has made the Cause travel here and there, until it reached the spot in which it would fulfill all the prophecies. God will, unquestionably, declare openly the Prince of Peace, of whom he spoke, through the prophets, and he will not erase a single letter."

In the morning of February 15th, a large number of American ladies, who were going to Jerusalem, visited Abdul-Baha. Afterwards, the governor of Damascus, the judge of Haifa and a number of statesmen went to see him, in his home. He spoke to them in detail about historical matters, scientific facts, the life histories of some of the doctors and sages of the past and of the requirements for this great century, the oneness of the world of humanity and universal peace.

In the afternoon, the president of Beirut College (Syrian Protestant College), the head of the hospital, and a large number of students, came to see Abdul-Baha and he spoke as follows:

"The schools should be free from all religious and racial prejudices, for these often prevent good results from being

obtained. All schools and colleges should have these three foundations:

First—They should be sincere in the service of training the souls. They should discover the mysteries of nature and extend the circle of art, commerce, etc., so that ignorance and the lack of knowledge will pass away and the lights of science and knowledge shine forth from the horizon of the soul and heart. In all schools and universities, a general rule for training should be made.

Second—Training in morality is necessary, so that the pupils' good conduct may remain unchanged and so that they may progress in a most befitting manner, become possessed of lofty ideas, lovers of the world of humanity and so that they will hold fast to the spiritual perfections and to that which does not displease God.

Third—Service to the world of humanity should be obligatory. Every student should know, with perfect certainty, that he is the brother of the people of all religions and nations and that he should be without religious, racial, national, patriotic or political bias, so that he may find the thoughts of universal peace and the love of humankind firmly established in his heart. He should know himself as a servant of human society of all the countries in the world. He should see God as the heavenly father and all the servants, as his children, counting all of the nations, parties and sects as one family. The mothers in the homes, the teachers in the schools, the professors in the universities, and the leaders in the lofty gatherings, must cause these thoughts to be penetrative and effective, as the spirit, circulating in the veins and nerves of the children and pupils, so that the world of humanity may be delivered from the calamities of fanaticism, war, battle, hate and obstinacy, and so that the nether world may become the paradise of heaven."

In the evening, a group of Persian pilgrims came from Merv, Russia, and Abdul-Baha gave the following advices: "Never let the friends be separated from other people and nations. They must strive for unity and harmony, through good deeds and morals. They must be kind to all, tolerant with all and good in conduct. Day by day, may they become nearer to the threshold of the Blessed Beauty. May they engage in elevating the Word of God and arise in spreading the Cause of God. Day by day, may they become more attracted and more holy. Night and day, I supplicate and beseech the threshold of the Blessed Beauty, seeking confirmations and assistance for the friends of God. I have the greatest attachment for the friends of the Blessed Beauty and I never forget them."

On the morning of February 16th, the friends from Merv, Russia, left for their country and a party of nine, men and women, from Yezd, Nayreez (Persia) and Bombay (India), arrived in the holy land. Abdul-Baha was exceedingly glad to see them and showered his blessings upon them, saying: "In the beginning of the Cause, the friends in Nayreez and Serostan were surging in activity. The friends there are either of the old believers or of the children of the martyrs. They have indeed been of great service in the path of God. They were self-sacrificing and fell victims to severe tests, but all remained firm and steadfast. Now, also, they are busy, teaching the Cause of God. Today, confirmation is with those souls who arise to teach. The gardener is pleased with the flower that is diffusing its fragrance. The nostrils are perfumed by its sweet smell. The souls, who are engaged in teaching the Cause, resemble the full-blown flowers. Sweet fragrances are being diffused from the rose gardens of their hearts."

On February 17th, some of the believers, who had arrived the night before,

from Khorassan (Persia), came to see Abdul-Baha and all bowed and fell at his feet. Abdul-Baha prevented them and said: "No, it is unlawful. It is unlawful, because, according to the blessed command, kneeling, kissing of the hands and bowing are prohibited. They are not accepted in the Cause of God. They belong to the holy tombs of Baha'o'llah, and the Bab and to the house of God." Estad Mohammed Riza of Ishkabad, asked if any of the great powers would become believers. Abdul-Baha replied: "All the people of the world will become believers. Should you compare the beginning of the Cause with it today, you would see what a quick influence the Word of God has and how the Cause of God has encompassed the horizons. At the time we left Teheran (Persia) for Bagdad, there was not a single believer in all the way. In all the cities there were none. In Bagdad, there were two or three persons, in a very deplorable condition. All of the people used to say, 'Now that the Blessed Beauty is gone, this Cause will be erased.' The elevation of the Word of God, which you see at present, is from the potency of the Cause of God. Is it possible to compare the present condition with that previous one? How many of the believers did they kill, tie up, and confiscate and rob their homes! Notwithstanding this, the Cause has reached its present degree because it is confirmed. The hosts of the Supreme Concourse assist it and the powers of the Kingdom of Abha confirm it. Unquestionably, all will come under the shadow of the Cause of God. Right there, in Ishkabad, had they ever before heard the name of the Cause? Now, praise be to God! the banner of the Cause of God is raised high. All the powers and nations are convinced that the aim of this community (the Bahais) is the harmony and unity of the world. They never join in corruption. They want to become the cause of the life of

the world and the means of safety; awakening the souls and the cause of the spirituality of the creatures; life-givers and not life-takers. In the beginning of the Cause, the Babis (Ezelis) brought affairs to such a state that safety was utterly lost and they put the lives and property of all at stake. What a dilemma it was! What implications, vice and immorality took place! All of the people became assured that the Babis (Ezelis) were the enemies of the lives, property and the honor of humanity and that they were blood-thirsty, immoral and evil-doers. In Teheran, during the incident of the Shah (Nasser-el-Din Shah was shot by a boy), I remember hearing an akhond (Mohammedan priest) crying, 'O people! If you want to worship God and the prophet, if you want to protect your lives, property and honor, kill these Babis. They are the enemies of your possessions and of your honor. They are against the laws and religion.' All of these events took place, because Mirza Yahya (Ezel), Seyed Mohammed, Mullah Djaffar Naraki and such men, held disreputable gatherings every night and day. They were engaged in immorality and vice. This is why, in the history of the people, those calumnies were attributed to the origin of the Cause. They wrote that the Babis allowed each woman to have nine husbands. Therefore the Blessed Beauty arose, with a divine power and might. He removed all of those implications, unfurled the banner of holiness, pitched the tent of universal peace and called the people to faithfulness, good morals and peace. He said, 'If you are killed in God's service, it is better than for you to kill. Should you be in need of the very essentials of life, you must not raise your hand against anyone, not even a Jew. (In those days, the Jews were under great persecutions.) Be ye kind to all people, loyal to all the governments and deal fairly with all humanity. Be faithful, truthful, merci-

(Continued on page 34)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Jamal 1, 74 (April 28, 1918)

No. 3

“And some of his signs”—Tablet revealed by Abdul-Baha on the “signs” of Baha’o’llah

He Is God!

Praise be unto the One who created the world and made every existing thing wonderful!

He gave the sincere praise-worthy stations and made the invisible visible, but all others are groping in their deep sleep.

He laid the foundation in the erection of the lofty palace and the glorious light; created the new creatures in a manifest resurrection!—and still the people are heedless in their slumber.

He blew the horn; the (first) trumpet sounded; the drum was beaten; those in the world of existence were stunned!—and still the dead are dormant in the graves of their bodies.

Then the second trumpet sounded; it brought the breath of life to some of the dead; even the nursing mothers forgot their infants!—and still the people in their unconsciousness do not comprehend.

The day of judgment has come; the hour has struck; the path is extended; the balance (scale of justice) is set up; all the contingent beings are gathered (for judgment)!—and still the people are afflicted with blindness!

The light has shone forth; the Mount of Tôr became illumined; the soft breeze of the rose-gardens of the forgiving Lord blew gently; the fragrances of the Spirit were diffused; the dead were resurrected from the graves!—and still the heedless are asleep in their tombs.

The fires are blazing; heaven is nigh; the meadows are blooming; paradise

has become a wonder!—and still the ignorant are wading in the stagnant pools of their imaginations.

The veil is removed; the curtain is lifted; the clouds are torn asunder; the Lord of Lords is manifest!—and still the criminally negligent are at loss.

He (Baha'o'llah) sounded forth the second trumpet and created for you the great Resurrection Day and gathered the holy souls in the Supreme Kingdom. Verily, therein are signs for the possessors of insight.

And some of his signs are the unfoldments of prophecies and glad tidings; the appearance of proofs and references; the expectations of the pure and devout—and they are of those who attain.

And some of his signs are his lights that are shining from the horizon of oneness; his rays that are beaming from the glorious dawning-point, and the declaration of the great glad tidings by his fore-runner (the Bab). Verily, therein is a clear evidence for those who reason.

And some of his signs are his manifestations and his appearance; his firmness and existence among the witnessing people in all the cities and among the tribes who attacked him from all sides like unto wolves.

And some of his signs are his steadfastness before the great nations and powerful governments, even before a host of enemies who shed blood and strive to wreck the divine edifice in every time and place. Verily, therein is a thought for those who reflect upon the signs of God.

And some of his signs are the wonders of his explanations; the eloquence of his utterances; the rapidity of revealing his words, verses, addresses, communes, interpretations of the symbols and illustrations of the parables. By thy life, the Cause is evident and clear to those who see with the eyes of justice!

And some of his signs are the rising of the sun of his knowledge; the ascending of the moon of his arts and the firmness of the perfections of his conditions. This is acknowledged by the well-informed and the learned of the nations.

And some of his signs are the preservation of his beauty, the protection of his human temple, the shining of his lights despite the attacks of his enemies with lances, swords and darting arrows from thousands of people. Verily, therein is an admonition to those who are just.

And some of his signs are his patience, calamities, ordeals, and sufferings under chains and fetters, while he was calling: "Come unto me, come unto me, O people of piety! Come unto me, come unto me, O party of goodness! Come unto me, come unto me, O rising points of light!" Verily, the door of mysteries is open—and still the wicked are wading in their mire.

And some of his signs are the revealing of his Book: his explicit messages as warnings to the kings; exhortations to the one who encircled the earth with a penetrating power and dominating force, whose great throne was destroyed

within a few days (this refers to Napoleon III). This matter is well-known and obvious to the public.

And some of his signs are the sublimity of his greatness; the supremacy of his station; the immensity of his glory and the shining of his beauty in the horizon of the prison (Acca). Then the heads bowed, the voices were silenced and the faces were amazed at him. This is a proof that was not heard of in past centuries.

And some of his signs are the performing of miracles, the appearance of continuous and uninterrupted supernatural powers, like the bounty of his cloud and the acknowledgment by the heedless of the penetration of his light. By his life! the Cause is affirmed and clear to all who have come from all parties to the presence of the Living, the Self-subsisting.

And some of his signs are the shining of the sun of his century, the rising of the moon of his generation in the heaven of the ages—the supreme summit of the centuries, with exigencies, knowledge and arts that astonished the horizons, amazed the minds and became known and famous.

Verily, this is a complete matter!

(Signed) ABDUL-BAHA ABBAS

(Translated by Dr. Zia M. Bagdadi, Chicago, February 14th, 1918.)

Talks by Abdul-Baha in the Holy Land—Continued

(Continued from page 31)

ful, compassionate and serve the world of humanity. Consider the oneness of the world of humanity, because ye are all of one tree and the fruits of one branch.' Then it became evident to the governments and nations of the world that the Bahais are the essence of sanctity, lovers of peace and of safety, kind to all sects, faithful, truthful, harmless, patient, loyal and fruitful. Should poison be given to them (the Bahais) they will return honey. Should they be wounded, they will give in return a healing salve. If they hear curses and execrations, they send their prayers. In all of their aims, they only purpose the good of the creatures. They seek only the good pleasure of the Truth. They have no hope other than service and universal peace. Their happiness is only in the oneness of the world of humanity."

Afterwards, Abdul-Baha inquired

about the health of the pilgrims, who came from Yezd, Persia, and gave the following utterances: "The friends of Yezd suffered great calamities. They experienced severe tests, the greatest tests possible. Notwithstanding the firmness and steadfastness of these friends, the people of violation and of instability, thought that they could promulgate doubt among these upright people. They believed that they could bring about corruption in the Cause, destroy the oneness and unity of the friends and bring humiliation to the Covenant of God, claiming, 'That the Blessed Beauty has favored us also.' They did not see that those favors were only in the relation of the souls to the Cause of God and that, when that relationship became severed and when the command was disobeyed, these favors vanished. Of what value, in itself, is the black stone (in Mecca)? But because it was given a

relation to the Cause of God his holiness Mohammed, himself, bowed down to it. Why? Because it was related to God. It is likewise with the house of God. But these relationships are figurative and metaphoric. God is holy above these relationships. These are all bounties and not from merit. What relationship remains when they have turned from the good-pleasure of the Blessed Beauty and when they strive to wreck the edifice of God? Undoubtedly, every relationship becomes severed. However, I consider myself as a mosquito; nay, even weaker than that; but the confirmations of the Kingdom of Abha, are unending. The bounties of the Blessed Beauty encompass us on all sides. What art thou to do? The Blessed Beauty says, 'We see you from my El-Abha (the Most Glorious) horizon. We shall assist those who arise to support my Cause with a host from the Supreme Concourse and a contingent from the near angels.' This is the field. Go forth and cry out! Raise the call! No one has confined nor prevented you. What will spending the nights and days in eating, sleeping, murmuring and finding fault result in, but loss? I do not prevent anyone from serving in the Cause of God. Nay rather, I always encourage and urge all to serve. I went myself and heralded the coming of the Kingdom. You, too, might have gone out, had you desired."

On February 18th, the pilgrims gathered to see Abdul-Baha, at his home in Haifa. In that meeting, news from Baku, Russia, was read, saying that Agha Mussa had held a wonderful memorial feast in the name of Mirza Abul-Fazl and that the friends had stopped their work, for three days and nights, because of their sorrow over his departure. In this meeting, the Persian consul gave a detailed address, telling of the unity and the harmony of the Bahais and of how they differ from the rest of the Persian communities, in that they

are the cause of honor to the government and to the nation of Persia. On that day, explicit commands were revealed to the American and English friends teaching in India, which absolutely forbade them to interfere in political affairs or to speak a word in politics. They were commanded to occupy their time in spreading the spiritual fragrances and in elevating the Cause of the affectionate Lord.

It was mentioned in the presence of Abdul-Baha that Mr. Andrew Carnegie of America had given \$2,000,000 for bringing about unity among the Christian sects. Abdul-Baha said: "His aim is good and a service to the world of humanity. O how I wish that all of the leaders of the people would spend their energy for unity and peace among all nations and sects!" At that moment, letters and newspapers arrived from the occident and Persia, bearing the glad tidings of the harmony and purpose of the believers in teaching the Cause. Abdul-Baha became exceedingly happy and prayed for confirmation from the Kingdom of Abha and for the protection of the believers. He said: "They must step with steadfast feet into this field and must think of naught else save the unity of the people and the elevation of the Word of God."

On the next day, February 19th, Abdul-Baha told the friends of the days of his childhood. He said: "In Teheran I spoke with a scholarly gentleman and gave him the divine Message. I talked to him about severance from all else save God, and I told him that the purpose of this life is not to attain high position, wealth and physical happiness; nor are eating, sleeping and enjoying the fellowship of the physical body, the only things to be desired. The purpose and end of the world of creation is spiritual life, knowledge of God, love of God, fear of disobedience to God and the perfections of the world of humanity. Should man characterize himself with

these lofty qualities and virtues, the physical conditions will, undoubtedly, not seem interesting to him and he will detach himself from them. His heart will become illumined with the light of God; he will hear the call of the unseen joy and will become the center of the names and attributes of God. I conversed with him a great deal on these subjects and he became a very good believer.

"On another occasion, in the city of Bagdad, I talked with a learned man, Mullah Hassan, some of whose relatives were believers. No matter how hard they tried to give him the Message, he would not accept it. Once, they brought him to my house when I was just getting up from my sleep and combing my hair. They said, 'We have brought so-and-so here and we beg you to come and speak with him; perhaps, he will become a believer.' I said, 'Very well,' and then I turned to the Blessed Beauty and prayed: 'O Blessed Beauty, confirm me!' Afterwards, I talked to him, and in the same hour he became a believer. He became exceedingly good and was so enkindled that, although he was of high rank, he used to go into the kitchen and cook things with his own hand to entertain the friends."

That day news came of the spreading of the Cause and of the entrance into the Kingdom of some of the ministers in America. It made him very happy and he sent a number of tablets to America, saying: "My happiness is in these glad tidings and victories. Praise be to God! the confirmations of the Kingdom of Abha are assisting. Although weary, weak and helpless, we are being assisted and supported by the bounties and confirmations of the Blessed Beauty. Who and what are we? These are the rays from the Sun of the Beauty of Abha and the light of the Supreme Horizon. How beautifully the poet says, 'The mosquito, to which thou givest power to fly, becomes a falcon.' Under the shadow of the Blessed Beauty, the atom becomes the sun; the ant becomes a Solomon;

the unpopular become popular, and the degraded find eternal glory."

In the afternoon, Abdul-Baha was very tired from speaking and writing, and so he went to his private place in his garden to rest a little. On the way, he jokingly told a story of a man whose wife had caused him such trouble and had kept him so busy that, when he was told to divorce her so as to get relief, he answered, "She does not give me a chance to find time to give her a divorce."

In the morning of February 20th, Abdul-Baha took a stroll in his garden and remarked on the beautiful weather, on the site and on the spirituality of Haifa and of Mount Carmel. Then, looking at the violets, carnations and other flowers, he said: "As long as a thing is rare and scarce, it seems more attractive and has greater value. In Bagdad there were few violets in our home and they were indescribably dear and attractive to our sight. But here none look at these violets and they are lost among so many flowers. As the quantity of a thing increases, its value decreases. And so it is in the beginning of the days of the Holy Manifestations; because the souls are so few, they are counted as the essences of existence in the estimation of God. They are always mentioned and considered in the holy threshold and the sacred court and they attain to everlasting life and eternal bounty because they are detached from all conditions and have lost themselves entirely in the good pleasure of God." After a while, Abdul-Baha quoted the following verse: "We are from thee and we wish for naught else save thee. Give thou the sweets to those who have not tasted the ecstasy of love."

In the afternoon, some of the people took their children to see Abdul-Baha. He received them with utmost kindness and generosity and even took off his own embroidered Persian shawl and with his blessed hands put it on the head of a little girl. In the evening he talked

about the education of girls, saying: "In the past, they used to prevent girls from learning to read and write. In fact, these things were considered so sinful that should a woman know how to read or write she would not be desirable for marriage. But afterwards, through the influence of the teachings of the Blessed Beauty, the friends of God devoted most of their time to training their children. Now, they have established schools in Persia for teaching girls."

On the morning of February 21st, a number of Bahais, from Boshrowayh and Khorassan, Persia, and from Ishkabad, Russia, arrived in Haifa. Abdul-Baha spoke, in detail, about the steadfastness, sincerity and love of the believers, in those towns and countries. That afternoon a meeting and banquet were prepared, for all of the friends, at the tomb of the Bab. The men occupied one side of the holy threshold, the women the other. At the close of the meeting, Abdul-Baha told the friends to enter, one by one, inside the holy threshold and, last of all, he came and chanted with his wonderful, melodious voice, the *Tablet of Visitation*. He and the friends supplicated and prayed for all of God's children and besought confirmations and heavenly bounty for them. When the prayers were over, Abdul-Baha gave permission for a photograph to be taken of himself sitting in front of the friends [See issue No. 1, Vol. V, STAR OF THE WEST], who were standing in a group. But, after consenting to this, he refused to remain seated, saying, "I prefer to stand as one of the friends and as one of the beloved of the Blessed Beauty." After the picture was taken, all were served with tea, fruit and sweetmeats.

On February 22nd, a group of tourists from England visited Abdul-Baha. He spoke to them about the teachings and of

the history of the Cause and they left with their hearts exceedingly touched and attracted. Afterwards, while he was answering some important letters from the occident, a professor from Beirut College came to see him. Abdul-Baha spoke to him about the importance of preventing all prejudices and superstitions and of bringing about unity and harmony among the different religions and sects. He said: "Everyone must do away with false prejudices and must even go to the other churches and mosques, for, in all of these worshiping places, the name of God is mentioned. Since all gather to worship God, what difference does it make? None of these worship satan. The Mohammedans must go to the churches of the Christians and of the Jews and vice-versa, the others must go to the Mohammedan mosques. They hold aloof from one another merely because of unfounded prejudices and dogmas. In America, I went to the Jewish synagogues, which are similar to the Christian churches, and I saw them worshiping God everywhere. In most of these places I spoke to them about the original foundations of the divine religions and I explained to them the proofs of the validity of the divine prophets and of the holy Manifestations. I encouraged them to do away with blind imitations. All of the leaders must, likewise, go to the churches of one another and speak of the foundation and of the fundamental principles of the divine religions. In the utmost unity and harmony, they must worship God, in the worshiping places of one another and they must abandon these false fanaticisms. Man must be possessed of sincerity and love and must be in a state of peace and safety. When you mention God to me, I must be pleased with you. The mention of God is good, no matter by what tongue." Abdul-Baha afterwards spoke of the prejudices and superstitions of the Jewish leaders and remarked in detail about the bitter persecutions inflicted by another Christian sect upon

the Presbyterians in Paris, simply because of false prejudices.

(It is a fact that, in the oriental Christian Schools, all Mohammedans and followers of other religions, are compelled to attend the Christian chapels and churches. But the Christians do not go to the mosques or synagogues. In 1908, when the Turkish Empire was freed from the chains of absolute monarchy and the constitution was established by the Young Turks and the famous Society of Union and Progress, all

of the students, who were not Christians, refused to attend any church by force. The college faculty, who were American Presbyterian missionaries, without making any exceptions, gave the students a choice of attending the church or of being expelled. The translator at that time, was just finishing his medical training in this university and this controversy was one of the causes for his leaving the orient and completing his studies in a Chicago university.)

(To be continued.)

The Sterling Faithfulness of Esfandayar

Story told by Abdul-Baha: From Diary of Mirza Ahmad Sohrab, October 25, 1913

MY grandfather had many colored maids and servants. When the Blessed Perfection became the head of the family he liberated all of them, and gave them permission to leave or stay, but if they desired to remain it would, of course, be in a different manner. However, all of them, revelling in their new-found freedom preferred to leave, except Esfandayar, who remained in the household and continued to serve us with proverbial faithfulness and chastity. Then when Baha'o'llah became known as a Babi, and he was teaching many people, the populace rose against him, and with the tacit consent of the government, our house was pillaged and ransacked. My father was put into prison and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our house, broke the windows and damaged everything. At that time I was probably six or seven years old. Everybody had left us, and our family then consisted of my mother, my sister (the Greatest Holy Leaf) and Agha Mussa. Fearing that the stones thrown into the house might hit one of us, my mother set out and rented a small house in an entirely different quarter of the city, and for fear of recognition she carried

us safely to our new, humble quarters by night.

On the other hand, the enemies of my father, who had poisoned the mind of the Shah by saying that he harbored secret plans against the throne, were convinced that Esfandayar was the guardian of all the secret plans of Baha'o'llah. Therefore, they imagined that if once they laid their hands on Esfandayar they would force out of him everything, and then be able to substantiate their vague accusations with these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandayar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he might divulge the hiding-place of Esfandayar, but they failed in their purpose.

One midnight we were roused out of our sleep by a loud knocking at the door. It was opened, and lo, and behold, it was Esfandayar. My mother said to him with anxiety: "How is it that thou art yet in the city? Dost thou not know that there are one hundred and fifty policemen after thee? Fly as quickly as thou canst. If they get hold of thee, thy life will be in danger." But he smiled and answered: "No, I will not leave

Teheran, even if an hundred or a thousand policemen are after me. I am not afraid. I have many debts in the bazaar. I owe money to many shopkeepers, and before I leave this city I must pay off all the debts. I do not want the people to say afterward that the negro servant of Baha'o'llah escaped without paying his debts." Then he left us, and for one month and a half he walked in broad daylight in the streets and bazaars, and finally succeeded in clearing off all his financial obligations. All this time the policemen were after him, but could not catch him. Then, one night he appeared again, and said: "I am now free. I have actually paid all my debts and will leave the city with a clear conscience." He went to Mazandaran, and the governor, who was not a Bahai, engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years lapsed, and the governor, being a religious man, desired to make a pilgrimage to the holy city of Karbala. Naturally, he took with him Esfandayar, who by this time had grown so much in his favor that he could not bear to be separated from him. When they reached the city of Bagdad, Esfandayar was overjoyed to stand again in the presence of Baha'o'llah, because he loved him most intensely. He requested Baha'o'llah to keep him, saying that he would rather leave the governor and serve his old master. But Baha'o'llah said to him: "You must act in this matter in accord with the wish of the governor. You owe him a

debt of deep gratitude, because at a time when your life was in danger, he gave you a position and stopped the persecution of your enemies. Now, if he is willing to have you remain with us, we will accept you; otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past."

Esfandayar went to the governor and explained his case. He answered: "It is impossible. I cannot find in this wide world another man as honest and faithful as thyself. Thou must continue to stay with me. I have grown to love thee and will do everything to add to thy comfort and happiness." Of course Esfandayar was heartbroken over this decision, but he had to abide by the decision of the Blessed Perfection. He in turn consoled him with his blessings showered upon him. Esfandayar returned to Mazandaran with the governor and stayed with him until his last day.

Such was the sterling faithfulness of Esfandayar that whenever I think of him, my eyes grow dim with tears. He was a king among men, a glorious star in the heaven of humanity. Although his face was black, his heart was white as the snow. He was peerless and had no equal. I cannot sufficiently praise him. I love him. He was a glory and a jewel on the crown of the colored race, for his life was a noble record of proud achievement, and the whole world may learn a lesson from it.

"My home is the home of laughter and exultation"

From Diary of Mirza Ahmad Sohrab, March 26, 1914

WHILE Abdul-Baha was dictating tablets this morning, an Arab was announced and after a few minutes another one came in. Abdul-Baha instantly saw that these grown-up children of nature were not friendly with each other and as a subtle master of human nature, he started immediately to establish conciliation between them. Each of

them sat there inwardly growling at his enemy. At first Abdul-Baha spoke to them in such a manner as to make them laugh. They did not want to laugh, neither did they want to look at each other, but they could not help doing both. Then with his deep insight into their hearts he said:

"Are not men really children? The

life of men is but a few days; then death overtakes them. Is it not foolish to attach one's heart to the wordly love and hate? Why should we let envy and hatred separate us? The strange part of it is that they have no outward existence. Happiness is the king of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of our heart, all the foreboding gloom of evil suggestions will be dispelled. My home is the home of peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home, must go out with gladsome heart. This is the home of light; whosoever enters here must become illumined. This is the home of knowledge: the one who enters it must receive knowledge. This is the home of love: those who come in must learn the lessons of love; thus may they know how to love each other. Whenever I see people exercise love and good-fellowship among themselves, my heart is exceedingly rejoiced. . . . God will-

ing, you will always love one another. Praise be to God, that you are brothers in faith. You are the citizens of one country, the inhabitants of one town. The members of your families have known one another for years. Why then this feud? Why this ill-feeling? Why this mutual hatred?"

Then he related to them story after story, making them now laugh and now become serious. Finally when he observed the time had come, he got up from his seat and asked them to kiss one another and be true friends ever afterwards. "Is it not much better to be friends than enemies?" Abdul-Baha asked them. Then he went into another room and brought candy and two silk handkerchiefs for each one. "By this token you are plighted together forever."

"We are the slaves of Abbas Effendi. We will do thy holy bidding. It seems God directed our steps to your home this morning," they said. They left the house laughing and holding one another's hands.

The Power of the Holy Spirit

Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, June, 1913.

IN Tiberias the missionaries have built a modern hospital and pharmacy. The doctor has been serving there for thirty-two years. At least every year one thousand Jews enter the hospital and go out healed, but none of them ever becomes a Christian. The doctor used to tell me: "I am at my wit's end in thinking out the reason of the success of the Bahais in the propagation of their teaching. Without any means at hand they succeed in making these Jews Bahais, but with all these hospitals and schools and charities we do not succeed. How is this?"

I replied: "Think for one moment of this singular fact. The Jews who became Christians in apostolic and post-

apostolic times were not attracted to the Christian doctrine by hospitals, etc. On the contrary they were beaten, persecuted and killed. Notwithstanding these things they accepted Christianity. Why is this? Those early teachers possessed the heavenly power and with that power they were able to carry the gospel into distant lands. Now, in this day the Bahais are teaching people with the same divine power. They are baptized with the power of the Holy Spirit. They have forgotten the ego and are soaring toward the Kingdom of sanctity. The most efficient capital of the Bahai teacher is the divine power. With that alone he may conquer the cities of the hearts."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

Vol. IX

Azamat 1, 74 (May 17, 1918)

No. 4

The Tenth Annual Convention of Bahai Temple Unity

BY HARLAN F. OBER

THE Tenth Annual Convention of the Bahai Temple Unity has passed into history. It will be remembered by those who were accorded the blessed privilege of attending it, as a most fragrant, a most united, and spiritually illumined Convention.

Many, many times in the past, Abdul-Baha has informed the friends that the growth of the Cause would bring tests and trials, but that these were like the storms of the winter and spring, the means of the descent of the divine bounties, and the greatest preparation for the summer and harvest time.

The tests of the past year have united the firm friends in a closer bond of fellowship and understanding, and in the Convention the traces of this greater union became manifest.

From the beginning, the work of the annual meeting and Convention of the Bahai Temple Unity has grown and broadened. It has become not only the great central meeting of consultation to give power and result to the plans for building the Mashrekol-azkar,* but it has become the time for the coming together of the friends to consult on every matter that affects the welfare and the growth of the Cause.

To this annual meeting come the friends from the north, the south, the east and the west, and in its delibera-

tions all experiences are amalgamated. Our perspectives are broadened, and our hearts are rejoiced at the news of the progress of the Cause.

Is there any greater happiness than to meet face to face those souls who have been out spreading the divine seeds in the soil of human hearts, and have gathered into their own souls the heavenly bounties that come from such service, or again those who have been in the front ranks of the army of faithfulness, whose souls have mellowed and ripened through the tests and trials of God, through which the heavenly luminary has been shining brilliantly upon receptive, humble, fearless hearts?

Abdul-Baha has said that such souls are the fragrant blossoms and heavenly fruits of the gardens of the Kingdom.

No written statement or report can convey adequately the divine significances and the real meanings of such a gathering, for only the inner spiritual ear can hear these divine melodies. The Divine Bird was singing songs upon the highest branch, and one after another of the friends caught the heavenly strain and rejoiced our hearts with eloquent utterances of the spirit. Even through the more or less matter-of-fact transcript of the notes taken down, there will appear to the possessor of insight, the traces of these songs, for behind the words it is apparent that the standard of the Covenant is being raised in the hearts, a new standard of perfection being realized, a new flight being taken, a new obedience entralling the souls,

*Please note the revised spelling of this phrase. The change has been made to assist the pronunciation.—*Editors.*

a new love binding the hearts to the Center of the Covenant of God.

Personalities did not appear in this meeting because the importance of all the matters discussed was such that all lesser things were overwhelmed. No such frankness and directness of expression could appear except in a meeting con-

secrated to the most great servitude. In truth, the desire of all was servitude in the path of God. From the beginning to the end the friends were submerged in the most great sea of His protection. The waves of spiritual effort surged, and the depths revealed the certainty and steadfastness of God.

**Tenth Annual Mashrak-el-Azkar Convention
and Bahai Congress**

under the auspices of the
BAHAI TEMPLE UNITY
and celebration of the
Feast of El-Rizwan

Auditorium Hotel, ninth floor
from April the Twenty-seventh to Thirtieth inclusive
Nineteen Hundred Eighteen

PROGRAM

FEAST OF EL-RIZWAN

Saturday evening, at six o'clock
Banquet Hall, ninth floor, Auditorium Hotel

Chairman
MRS. CORINNE TRUE, Chicago

Speakers
MR. ALBERT R. WINDUST, Chicago
"The Dawn of the Sun of Reality from the Horizon of Persia"

ZEENAT KHANUM, Acca, Syria
Chanting of the Holy Utterances

DR. ZIA M. BAGDADI, Chicago
"The Feast of El-Rizwan"

MISS AGNES ALEXANDER, Honolulu
"Progress of the Bahai Cause in Japan"

Five-minute greetings from Delegates

MRS. EDNA WHEELER BALLARD, Harpist
MISS MARIE HERZOG, Pianist
MR. SAFFA KINNEY, Chanting

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VISITING THE MASHRAK-EL-AZKAR GROUNDS

Sunday morning, at half after ten o'clock

From "Loop" take Northwestern Elevated, Evanston train to Linden Avenue station,
Wimette, walk east to Sheridan Road.

MRS. CLAUDIA S. COLES, Washington, D. C.
MR. SAFFA KINNEY, Boston
MR. HARLAN F. OBER, Cambridge

Reading of the Holy Utterances

FIRST SESSION BAHAI CONGRESS

Sunday afternoon, at three o'clock
Auditorium Hotel, ninth floor

Chairman
MR. WILLIAM F. HOAR, Fanwood, N. J.

Speakers
MR. ALFRED E. LUNT, Boston
"The Mashrak-el-Azkar"
(Mashrak-el-Azkar is from the Persian, literally translated means: "The Dawning-
place of the Mentionings of God.")

MRS. MAY MAXWELL, Montreal
"The Irresistible Movement Toward World Federation"

MISS O'HARE, Harpist
MRS. CARL SCHEFFLER, Contralto
MR. ALBERT R. WINDUST, Tenor

**INFORMAL SOCIAL MEETING FOR THE VISITING
DELEGATES AND FRIENDS**

Sunday evening, at eight o'clock
Auditorium Hotel, ninth floor

Host
DR. WILLIAM F. SLATER, Chicago

Hostess
MRS. MAUD HOUSER, Chicago

Entertainers
MISS BESSIE DIGGETT, Soprano
MRS. EVELYN STEWART FAWN, Contralto
MISS MARIE HERZOG, Pianist
MR. SAFFA KINNEY, Chanting
MISS JENNIE LUDWIG, Violin
MISS MAY LUDWIG, Harp
MRS. CARL SCHEFFLER, Contralto
MR. ALBERT R. WINDUST, Tenor

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The Feast of El-Rizwan and the Bahai Congress

ON the night of the Feast of El-Rizwan, when the "beloved of God and the maid-servants of the Merciful" were gathered at the "supper of the Lord" to eat from the heavenly table, the life-giving food of His Word, the power and presence of the Holy Spirit hovered, with outstretched wings, over all. It was not the hour of consummation, because all were to first unite and stand together in the holy place, but that first hour, with its beauty, harmony and peace, was an exquisite prelude to the divine symphony of this Congress and Convention. As

each one arose to contribute their share to the blessed gathering, they became for a moment imbued with a holy power, and from the opening of the Feast to the last hour of the Congress, each one became ever increasingly conscious of the presence of Abdul-Baha, conscious that the focal point present in our midst was the Center of the Covenant; and this divine musician played each instrument, and this one speaker spoke from every mouth, so that the overpowering impression, the deep realization borne away by each one to be diffused through all the

assemblies of America, was of the spiritual presence of the Center of the Covenant. What pen could reveal the inner mystery of this divine Convention, the fire of his beauty burning in the hearts and faces, his all-pervading power—the sweetness, the fragrance, the joy and ecstasy of his love—his presence!

her privilege in opening that land, and because of her servitude and obedience to Abdul-Baha, her lovely spirit was one of the sweet pervading influences of all the gatherings. She read many letters filled with the passion and poetry of the hearts of our Japanese brothers and sisters aflame with the fire of the love of

TENTH ANNUAL MASHRAK-EL-AZKAR CONVENTION
 Monday morning and afternoon, at ten o'clock and two o'clock
 Auditorium Hotel, ninth floor

SECOND SESSION BAHAI CONGRESS
 Monday evening, at eight o'clock
 Auditorium Hotel, ninth floor

Chairman
 MRS. ALICE IVES BREED, New York

Speakers
 MR. HOOPER HARRIS, New York
 "The Origin and Fundamental Principles of the Bahai Movement"
 MR. LOUIS G. GREGORY, Washington, D. C.
 "The Underlying Unity of All Religions"

MISS RUTH BREYTSPRAAK, Violinist
 MRS. MARY D. HALL, Soprano
 MRS. CARL SCHEFFLER, Contralto

TENTH ANNUAL MASHRAK-EL-AZKAR CONVENTION
 Tuesday morning and afternoon, at ten o'clock and two o'clock
 Auditorium Hotel, ninth floor

THIRD SESSION BAHAI CONGRESS
 Tuesday evening, at eight o'clock
 Auditorium Hotel, ninth floor

Chairman
 MRS. ELLA GOODALL COOPER, San Francisco

Speakers
 DR. F. W. DEVLYN, San Francisco
 "The Path to the Center"

Speaker to be announced
 "Practical Steps to a New World Order"

MISS ALPHA BRATTON, Soprano
 MISS MARGURITE BARNETT, Contralto
 MR. ALBERT R. WINDUST, Tenor

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O FRIENDS, know that the believers of God must be the cause of union and love among all mankind, and until they attain to perfect harmony and agreement they will not become the remedy for the healing of this sick world. From the very beginning of the Mashrak-el-Azkar in Isfahan, Russia, day by day, everything has been in perfect harmony, until the believers there accomplished their aim, and it was builded easily, for it was builded by love. Now I hope that in America it will be the same as in Russia, and the Mashrak-el-Azkar there be erected by the power of the union and love existing among the believers.

Extract from a message to the American believers, revealed by ABDUL-BAHA, Acca, Syria, January, 1909; translated by his daughter, Monever Khanum.

Convention and Congress Committee
 of Bahai Temple Unity

Chairman
 MRS. CORINNE TRUE, Chicago

DR. ZIA M. BAGDADI, Chicago
 MRS. H. EMOGENE HOAGG, San Francisco

MR. ALFRED E. LUNT, Boston
 MR. C. MASON REMEY, Washington, D. C.

Finance Committee
 MRS. WILLIAM F. SLATER, Chairman
 MRS. LEO FERRON

Publicity Committee
 MISS JEAN MASSON, Chairman
 MR. C. MASON REMEY MR. ALFRED E. LUNT

House Committee
 MR. JAMES HANBY, Chairman
 MR. CARL SCHEFFLER

Reception Committee
 DR. WILLIAM F. SLATER, Chairman
 MRS. MAUD HAUSER, Informal Social Meeting
 MISS EDNA TRUE, Ushers MRS. LEO FERRON, Arrivals
 MRS. CARL SCHEFFLER

Music Committee
 MRS. CARL SCHEFFLER, Chairman
 MR. ALBERT R. WINDUST

Publications
 MISS MARY LESCH

"Star of the West"
 MISS GERTRUDE-BUKEMA

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Even the decorations typified the spirit of the occasion. The tables radiated from one center like rays from the sun, which the focal point of the decorative scheme represented, emblazoned with the Great-est Name.

Mr. Albert R. Windust gave the message with power and clearness; Dr. Zia M. Bagdadi presented a burning and poetic picture of the origin of the Feast of El-Rizwan in the sacred garden of Nadjib-Pasha, known as El-Rizwan, rose-garden, where the Blessed Beauty (Baha'o'llah) unveiled his adored face and lighted all the horizons of the world. Miss Agnes Alexander told of the divine seed sown in Japan, of the greatness of

the "new" Beloved, and couched in the most touching language of the soul, of devotion, gratitude, longing, humility and aspiration.

At the first session of the Congress, Sunday afternoon, April 28th, the divine principles were not only expounded but became clearly revealed through their living expressions, the Bahais themselves. The speakers, Mr. Alfred E. Lunt and Mrs. May Maxwell, united in a oneness of purpose, a harmony of ideas in which each completed the voice of the other and their thoughts were blended in an absolute unity, thereby demonstrating that ray of the Sun of Truth which proclaims that man and woman are the two wings

of the one bird of humanity. Mr. Lunt spoke of the Mashrekol-azkar its outer unifying purpose and many life-giving functions; he showed that the Mashrekol-azkars of the world will be the spiritual centres, from which all the divine Principles will flow to irrigate and nurture mankind. That they are the holy of holies from which point the law of God will go forth. The real eternal temple of God on earth is the law of God. In the time of Moses this law was symbolized by the sacrifice of animals, but today the law of God is the mystery of the sacrifice of the spirit. The inner holy of holies never changes but is the very altar of the human heart where all that is not of God is burned in the sacrificial fire of his love.

Mrs. Maxwell opened by saying: "Among the Bahais there are no speakers; in the world today there is but one speaker and He is God. In the presence of the Word of God the whole world is silent." She then unfolded the principles of The Most Great Peace toward which the evolutionary forces of the world are moving, but which in themselves are powerless to create peace. She said: "Peace is a divine reality, which the Manifestation of God, Baha'o'llah, brought to the world, but the world was slumbering and dead, 'was deaf to his call and blind to his beauty.' Nevertheless the new creation, the dawn of The Most Great Peace, has been breathed into the body of the world. After forty years imprisonment, Abdul-Baha, the Center of the Covenant of God, has again raised the call, has by a miracle been liberated from prison and went forth to all the nations of Europe and America, journeying far and wide, warning the people of the impending disaster, of the 'world consuming fire' which would burst forth and wreak universal havoc and ruin. In stern, impassioned tones he implored mankind to awake and avert this 'most great calamity!' The world did not hear his call and the world was without excuse before the throne of God."

The speaker then stated that all this dire affliction, overpowering destruction and self-annihilation had come upon mankind as the result of not hearkening unto the voice of God. She said: "Not until mankind turns to the Sun of Truth, to the Ark of Deliverance, the Center of the Covenant of God, will the flood of calamities subside and the world find rest. The people of the world today have created for themselves a 'God.' They are worshippers of superstition and imagination, and know nothing of the divine Reality. God is kind, merciful and compassionate toward all mankind, in His sight there is no race, party or nation. He is the God of all, the Beloved of every heart."

Such was the spirit of the speakers at all of the Congress sessions. Lack of space forbids giving the addresses in detail, but we will state that at both the second and third sessions of the Congress, the principles of Baha'o'llah—as expounded by Abdul-Baha when in America—were further elucidated with power and eloquence of the Spirit, reaching a great climax in the masterly presentation by Dr. F. W. D'Evelyn, of San Francisco, on Tuesday evening.

The informal social meeting for the visiting delegates and friends under the auspices of the Chicago friends was a delightful hour of entertainment and relaxation. Dr. Wm. F. Slater acted as host, and Mrs. Maud Houser as hostess.

On Monday evening, Mr. Harlan F. Ober spoke in place of Mr. Hooper Harris, who could not attend the Congress. He was followed by Mr. Louis G. Gregory.

At the opening session of the Convention, Monday morning, Mr. Harry Randall rendered a splendid service. With humility and simplicity, but deep spiritual power and conviction, he struck the keynote of the Convention: absolute unswerving loyalty, singleness, and obedience to the Center of the Covenant, and the unity of all the friends in that im-

mutable Center. He said that the believers of America are today offered the most supreme opportunity that has ever been given to any people in the history of mankind, that of establishing unity on this earth on its eternal foundation—the Center of the Covenant of God.

This Congress and Convention will surely go down in the history of the Cause as the Convention of the Covenant, the consummation of all our hopes and the fulfillment of the will of Abdul-Baha. After the cleansing of the sanctuary from the taint of violation, when the friends all united in the holy place of obedience to the Center of the Covenant, then the confirmation of the Spirit descended, the hearts were set ablaze with the fire of eternity, the mirror of unity reflected the face of the Beloved and the foundation of oneness was laid. From that hour everything moved with a

supreme power toward its destined end. The mighty flow of spiritual events was like a deep river rushing onward to the bosom of the sea. When the representatives from all the assemblies in America and Canada met in that great gathering of the firm and steadfast ones, and took that decisive action, that “great step of the soul,” and united in the immutable power of the Center of the Covenant, a new day dawned in America and the reality of the Cause of Baha’o’llah became manifest. As a stone cast into the center of a body of water sends forth wave upon wave to the uttermost circumference, so when the power of the Covenant became fully established and firmly founded in the very heart and core of the Cause, this world-illuminating Orb sent forth mighty waves of divine energy and spiritual activity throughout the world.

M. M.

Report of the Tenth Annual Convention of the Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918

MONDAY MORNING SESSION

Auditorium Hotel, ninth floor, Monday, April 29th.

THE Convention was called to order at 10:15 o’clock A. M., Mr. William H. Randall, President of the Executive Board, acting as Chairman, and Mr. Harlan Foster Ober, Secretary of the Executive Board, acting as Secretary of the meeting.

The meeting was opened by singing the “Benediction,” after which the Chairman welcomed the delegates to the Convention, and asked for the nomination of a temporary chairman.

On motion of Mrs. Rice-Wray, seconded by Mrs. Maxwell, Dr. F. W. D’Evelyn, of San Francisco, was elected temporary chairman of the meeting by unanimous consent.

Dr. D’Evelyn thereupon assumed the

Chair and called upon Mr. Ober for a statement regarding the assemblies which had registered and those which had not registered, in accordance with the resolution passed at the 1917 Convention.

Mr. Ober: “Not all of the assemblies registered in accordance with the resolution passed at the 1917 Convention, so that in this preliminary part of the Convention only the delegates from the following assemblies have legally a right to take part: Chicago; Jersey City; Ithaca; Glenolden, Pa.; Worcester; Buffalo; Brooklyn; New York City; Bakersfield, Calif.; Cleveland; Atlantic City; Denver; Detroit; New Haven; Cambridge; Geyserville, Calif.; Muskegon, Mich.; St. John, New Brunswick; Peoria; Phil-

adelphia; Portland, Oregon; Racine, Wis.; Washington, D. C.; Kenosha, Wis.; Riverton, N. J.; Spokane, Wash.; Seattle; Sandusky; Pittsburgh, Pa.; San Diego, Calif.

"The following is the list of the assemblies whose applications, in accordance with the by-laws, have been passed upon favorably by the Executive Board and are recommended by the Executive Board to the Convention: Memphis, Tenn.; Schenectady, N. Y.; Benton Sid-ing, British Columbia; Nutley, N. J.; Montclair, N. J.; Minneapolis Minn.; Fruitport, Mich.; St. Louis; Boston, Mass.; Urbana, Ill.; San Francisco, Calif.; Salem and Beverly, Mass.; Oswego, N. Y.; Berkeley, Calif.; Springfield, Mass.; Montreal, Canada; Eliot, Maine; Lakeland, Florida; Baltimore, Md.; Los Angeles, Calif.; St. Paul, Minn.

"One or two others have come in since but have not been passed upon by the Board."

Chairman Dr. D'Evelyn: "These latter names just read by Mr. Ober are those who have overlooked the arrangements that were made at the Convention in Boston. It is, however, the privilege of the present Convention to endorse their applications and permit them to be considered as established delegates and members of the Unity. What is your pleasure?"

On motion of Mr. Lunt, seconded by Mrs. Ober, it was voted that this privilege be granted to these assemblies and that they be considered as members of the Unity.

Chairman Dr. D'Evelyn: "The next matter for our consideration is the formation of a Committee on Credentials. Do you wish that committee to be appointed from the floor or by the Chair?"

On motion of Mrs. Cooper, seconded by Mrs. Ober, it was voted that the committee be appointed by the Chair.

The Chair appointed Mrs. Hoagg, Mr.

Remey and Mrs. True a committee to nominate a Committee on Credentials.

On motion of Mr. Randall, duly seconded, it was voted by unanimous agreement that the Chair appoint a committee to nominate officers for the permanent organization.

The Chair announced the appointment of the following as a committee to nominate officers for the permanent organization: Mrs. Ella G. Cooper, Mrs. Harlan F. Ober, Mr. Carl Scheffler.

The committee on the appointment of the Credentials Committee reported the names of the following: Mrs. Helen S. Goodall, Mr. Louis G. Gregory, and Mr. William H. Randall. The Chair endorsed the choice and appointed them as the Committee on Credentials.

Chairman Dr. D'Evelyn: "Now we have to ask your indulgence again upon two other assemblies which we would be pleased to have you admit to the same standing as those you have already passed upon. These assemblies are Santa Paula, California, and New York Mills, Minnesota. If there is no objection, they will take the same course as the others."

Mr. Lunt: "Since it is improbable that the Committee on Credentials will be able to report before 12 or 12:30, could we not avail ourselves of the precedent established in previous years and hear informally, as a temporary organization, the reports of the officers of the Unity? And later on, after the permanent organization is formed, we can approve those reports."

Chairman Dr. D'Evelyn: "You have anticipated our next movement, sir. Mrs. True will now give us a report."

Mrs. True: "This is the Financial Secretary's report. On account of the Convention coming in the middle or latter part of the month, the Executive Board last year voted that our accounts be closed on the last day of March or the first day of April. So my report is to the last day of March.

"On the last day of March there was in the bank \$13,486.75 as a checking account. We hold in certificates of deposit which are renewed every four months and are at the rate of 3%, three certificates of deposit; the first certificate which is due May 19, 1918, \$25,655.51; a second certificate due June 13, \$36,552.84; a third certificate due June 15, \$25,439.37; a total in certificates of deposit of \$87,647.72.

"So that in all we had with the checking account and the certificates of deposit \$101,134.47.

"Mr. Randall, who is the treasurer of the Building Fund Committee, will give you a report of other holdings beside money. Although this, in the world's history, has been the most frightful year that has ever been known on this planet, and although in our country financial conditions have been very difficult, yet it has been the most prosperous year in the Mashrekol-azkar work that we have ever had. During the year from April 1, 1917, to March 31, 1918, we have received \$75,922.91 besides the other holdings which the Building Fund Committee will report to you."

Chairman Dr. D'Evelyn: "You have heard Mrs. True's report and it is a very satisfactory and encouraging one. Mr. Randall will supplement it now."

Mr. Randall: "I know you would like to hear the results of the pledge system, as I am speaking now for the Building Fund Committee. The invitation for the Bahais to contribute to the Mashrekol-azkar Fund, brought 195 pledges, signed on the pledge cards. At the present time 95 have been paid in full, there are yet remaining 100 with certain amounts still to be paid. The total amount of the pledges was \$67,534.50. The amount still due on pledges is \$32,444.80. In addition to that there has been overpaid on pledges, that is, more than the pledge called for, \$5,990.66. There has been turned in to the committee, without any pledges at

all, merely as contributions, \$7,638.10; and up to the 20th of April this money, as it has been paid in, has all been turned in to the financial secretary.

"Now in addition to these amounts in dollars and cents, there are in the custody of this committee, contributions as follows: 5 shares of American Can, preferred, worth about \$450; 100 shares Pennsylvania Railroad stock, worth about \$4,400; 4 \$50 Liberty Bonds worth approximately \$200; a beautiful piece of tapestry, appraised at \$1,200.

"The amount of money that has been turned over to the financial secretary, by the Building Fund Committee and which is included in her report, is \$42,819.45."

Mr. Randall further stated that he knew of certain substantial sums of money which the donors planned to turn into the temple treasury in the future.

Chairman D'Evelyn: "Mr. Hall will now make his report."

Mr. Albert H. Hall, the Treasurer, made the following report:

Balance on hand March 31,	
1917	\$ 24,085.66
Receipts, March 31, 1917, to	
March 31, 1918.....	75,923.21
Bank interest on balance on	
deposit	150.41
Interest on certificates of de-	
posit	2,647.72
	<hr/>
Total	\$102,807.00
Deduct bank exchange.....	10.80
	<hr/>
	102,796.20
Disbursements by vouchers	
Nos. 171-198	1,711.48
	<hr/>
	101,084.72
Add voucher No. 195, out-	
standing	50.00
	<hr/>
Balance on hand March 31,	
1918	\$101,134.72

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.
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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Azamat 1, 74 (May 17, 1918)

No 4

DETAIL OF DISBURSEMENTS

Convention and Congress of 1917 in Boston.....	\$ 554.56
Legal services	548.10
Publicity	91.50
Telegrams	22.34
Building Fund Committee, printing, etc.	88.06
Office expenses (printing, clip- pings, etc.)	312.11
Signs on Mashrekol-azkar prop- erty	13.00
Watchman on Mashrekol-azkar property	21.00
Expenses for work on Muske- gon property	43.15
Taxes on Muskegon lot.....	3.79
Incidental	13.87
Total	\$1,711.48

Chairman Dr. D'Evelyn: "I think we might now have a report from Mr. Ober, the secretary, covering our other activities."

Mr. Ober: "The most important reports brought to the Convention are those which show the actual deeds and accomplishments in the way of raising this initial fund of from \$200,000 to \$300,000. At the most, the report of the Secretary merely outlines the meetings and the various consultations which were—no doubt, through the assistance

of Abdul-Baha—permitted to stimulate this gathering. It appears that every one of us should be in the condition of utmost thankfulness and rejoicing over the tremendous response that has been made during the past year; for it shows, more than anything else, how deep down in the hearts of the believers is the longing irrespective of all outer conditions in the world of existence, in the Cause of God, to fulfill completely the exhortations of Abdul-Baha, and to raise the required fund so that this work may be done in his day, so that the cornerstone, the actual beginning of the wonderful edifice of God, the Mashrekol-azkar, can be completed here in Wilmette by the blessed hands of the Center of the Covenant himself. The response to the Building Fund Committee's letter in October was certainly wonderful and extraordinary; and it would appear that there needs to be one more really mighty effort in order to establish the treasury at the minimum that Abdul-Baha has required, in order that we may cable him, or send word to him, that we have fulfilled his requirements; and, when we do that, how do we know of the effect it will have upon the conditions of the entire universe?

"The proof, in the past, of steadfastness, was words, but today Baha'o'llah

has said that it is by deeds. The great thing that will be remembered regarding the work of the Temple Unity and of the Executive Board is that it was obedient to the exhortations of Abdul-Baha, and that it really accomplished that which it undertook, under the suggestions and under the commands of Abdul-Baha.

"It is not impossible to conceive that before this Convention goes, before we separate within the next two days, we will be in a position to send word to Abdul-Baha, by messenger or by cable to Egypt, or by any way that is in the wisdom of the Convention to decide, that we are prepared now for his next command.

"Down underneath, in the midst of all the difficulties and trials which have beset the Cause, the yearning and longing of the sincere hearts of the members of the Executive Board have been to obey this exhortation and to serve this wonderful command.

"In the meetings which have been held in Chicago, in Boston, and in New York, the discussions and considerations were all revolving around this great central point. Shall we not arise and make this the great final effort? Shall not the wave of the love of God, shall not the wave of the obedience of the believers to the commands of God submerge this Convention so that we make a lasting, great sacrifice? From the treasurer, from the financial secretary, and from the treasurer of the building fund committee, we certainly have had reports that are most stimulating and most wonderful. It makes that goal so alluring and seem so near. So we need to come together and make up our minds that in this Convention, before it comes to an end, we shall enter upon a period of sacrifice that shall make the remaining pathway shorter. It depends upon our obedience to Abdul-Baha, upon the existence of the wonderful spiritual unity which comes alone from Abdul-Baha. It will come from our consciousness of the

actual presence of Abdul-Baha in our midst, in these our deliberations and in our inspirational efforts, and in the steps that we take in accordance with the confirmations of the Holy Spirit."

Mrs. Coles: "Directly to the question, and directly to the statement of Mr. Ober, I want to speak about the radiant possibility of achievement. I stand here as one of the little group that in the early convention put 95 cents into the building fund. I remember so well how we went to Mrs. True and gave her 95 cents, one by one, and put it in her hand with faith, with love, with trust, with confidence and with absolute assurance that the prayer that went with that 95 cents put into Mrs. True's hands was the seed planted that would bring about this great growth. And to think that the \$200,000 goal is so near, and that we so soon may be able to cable to Abdul-Baha that we have fulfilled his requirements—the thought makes for so much greater dynamic power, that we seem to see that temple built." (Applause.)

Mr. Hall: "There was one more thing that I wanted to report. There is a \$500 note that is due May 1 and is good."

Chairman Dr. D'Evelyn then called for reports from some of the delegates. Miss Agnes Alexander spoke for Japan, Mrs. Rice-Wray spoke for Detroit, Mrs. Kibby for Cleveland and Dr. Bagdadi for Chicago.

Chairman Dr. D'Evelyn: "The secretary has an announcement to make."

Mr. Ober: "This is an announcement from the convention committee. The Committee on Convention has arranged for the holding of this afternoon's session at 5338 Kenmore Avenue, that is, at Mrs. True's home, when important questions will be taken up. The Tuesday sessions will be held in this hall unless otherwise ordered by the Convention."

Thereupon after the reading of the prayer by the Chairman the Convention adjourned until 2:30 o'clock P. M. of the same day to meet at Mrs. True's residence, 5338 Kenmore Ave., Chicago.

MONDAY AFTERNOON SESSION

Residence of Mrs. Corinne True

The Convention met at 2:30 o'clock p. m. Monday, at the residence of Mrs. Corinne True, 5338 Kenmore Ave., Chicago.

The meeting opened with the reading of prayer by Chairman Dr. D'Evelyn.

On motion by Mrs. Breed, seconded by Mr. Lunt, it was voted to omit the report of the Committee on Credentials at this time.

On motion duly made and seconded it was voted to throw the meeting open for informal discussion.

Informal discussion for about an hour.

On motion duly made and seconded it was voted that we terminate the informal discussion and proceed to the consideration of the regular business of the Convention.

On motion by Mr. Remy duly seconded it was voted that we appoint a committee to get together and have printed and circulated the words of Baha'o'llah and Abdul-Baha on the subject of The Most Great Peace.

Chairman D'Evelyn: "Mr. Gregory will read the report of the Committee on Credentials."

Mr. Gregory: "Your Committee on Credentials will submit to you a list of names. We have here three classes: First, those who are qualified, in the opinion of this committee, to sit in the Convention as delegates and alternates; secondly, those whose credentials are irregular, and which depend upon a vote of this house to confirm them as delegates and alternates; and, third, those whose credentials are rejected.

"Delegates certified by the Committee on Credentials of the Convention—

St. Paul, Minnesota—Dr. Clement Woolson, delegate.

Newark, New Jersey—William H. Hoar, delegate; Dr. Zia M. Bagdadi, alternate.

Spokane, Washington—Mrs. Cora Ditmars, delegate.

Santa Paula, California—Mrs. M. Lesley O'Keefe Long, delegate; Mrs. Helen S. Goodall, alternate.

New York Mills, Minnesota—Albert H. Hall, delegate.

Salem and Beverly, Massachusetts—Edward D. Struven, delegate.

St. John, New Brunswick—Miss Marion Jack, delegate; Mrs. Grace Ober, alternate.

Memphis, Tennessee—Louis G. Gregory, delegate by proxy.

Schenectady, New York—A. B. McDaniel, delegate; John B. Bassett, alternate.

Baltimore, Maryland—Louis G. Gregory, delegate; J. H. Hannen, alternate.

Geyserville, California—Miss Agnes B. Alexander, delegate.

Jersey City, New Jersey—William H. Hoar, delegate; Roy C. Wilhelm, alternate.

New York City, New York—Mrs. Alice Ives Breed and Hooper Harris, delegates; Mrs. H. C. Champney and James Morton, alternates.

Muskegon, Michigan—Mrs. Helen Bagg, delegate; Mrs. Josie Spink, alternate.

Racine, Wisconsin—Magnus Poulson, delegate; Mrs. Charles Olsen, alternate.

Washington, D. C.—C. Mason Remy and Joseph H. Hannen, delegates; Mrs. Claudia Stuart Coles and Louis G. Gregory, alternates.

Denver, Colorado—Mrs. Rachel O. North, delegate.

Cleveland, Ohio—Mrs. W. J. Kibby, delegate; Mrs. Thomas W. Fleming, alternate.

Brooklyn, New York—Frank E. Osborne, delegate; Miss Irene C. Holmes, alternate.

Buffalo, New York—Mrs. Gertrude C. Tift, delegate; Louis G. Gregory, alternate.

New Haven, Connecticut—Miss Emma Thompson, delegate; Miss Louise Thompson, alternate.

Cambridge, Massachusetts—Harlan F. Ober, delegate; Mrs. Louise Waterman, alternate.

Bakersfield, California—Mary A. Morton, delegate; Lucy F. Bennett, alternate.

Philadelphia, Pennsylvania—Jessie E. Revell, delegate.

San Francisco, California—Dr. F. W. D'Evelyn, delegate; Mrs. Ella G. Cooper, alternate.

Urbana, Illinois—Mrs. Marie Hopper, delegate; Mrs. Jacob Kuntz, alternate.

Sandusky, Ohio—Mrs. Cora E. Renner, delegate; C. Mason Remy, alternate.

Riverton, New Jersey—Miss Jessie Revell, delegate.

St. Louis, Missouri—Mrs. Caroline M. Barbee, delegate; Mrs. Elizabeth Greenleaf, alternate.

Fruitport, Michigan—Mrs. Eva T. Cooper, delegate; Mrs. Nels Petersen, alternate.

Minneapolis, Minnesota—Albert H. Hall, delegate; Miss H. Brittingham, alternate.

Montclair, New Jersey—C. H. Edsall, delegate; Harlan F. Ober, alternate.

Nutley, New Jersey—Mrs. Charles H. Hunter, delegate.

Benton Siding, British Columbia—Mrs. Grace Ober, delegate; Alfred E. Lunt, alternate.

Boston, Massachusetts—William H. Randall, delegate; Alfred E. Lunt, alternate.

Atlantic City, New Jersey—Alfred E. Lunt, delegate; Harlan F. Ober, alternate.

Chicago, Illinois—Dr. Zia M. Bagdadi and Mrs. Corinne True, delegates; Carl Scheffler and Albert R. Windust, alternates.

Lakeland, Florida—Charlotte Morton, delegate; Mrs. Millie Morton, alternate.

Worcester, Massachusetts—Mrs. Howard Struven, delegate; Mr. Alfred E. Lunt, alternate.

Kenosha, Wisconsin—Bernard M. Jacobsen, delegate; Mrs. Charles Redeen, alternate.

On motion by Mr. Lunt, duly seconded, it was voted to accept the report of the Committee on Credentials in reference to the first class, that is, those whose credentials are entirely regular and who are qualified in the opinion of the Committee on Credentials.

Mr. Gregory: "The credentials of the following are irregular. These credentials were received by telegram and we have not been able as a committee to verify the persons who sent the telegrams from the assemblies. This is a matter to be left for the action of the Convention. The committee, I take it, is of the opinion that credentials received in this way are irregular and there is a question whether the persons who come this way as delegates should be seated; and it is not so much a matter of questioning the validity of the credentials as perhaps the establishment of a bad precedent. Things of that kind could be easily carried too far on occasions when it means more to the Convention than it does at the present time.

"The Santa Barbara, California; North Augusta, South Carolina; and Pittsburgh, Pennsylvania assemblies, are in this list."

After full discussion on motion duly made and seconded it was voted not to accept the irregular applications, that is, all of those included in class two of the Committee on Credentials report.

Mr. Gregory: "Major Honore J. Jaxon and Frank H. Hoffman appeared before the Committee on Credentials and handed us credentials as delegate and alternate to this Convention, as representatives of 'The Chicago Bahai Assembly,' so called. They claimed and

reserved any and all legal rights they claim, to seats in the Convention, denied violation of the Covenant and placed their claim to recognition on personal grounds, as the representatives of 'The Chicago Bahai Assembly' and as representatives of a third group known as 'The Assembled Bahais of Chicago.' They also asked in courtesy that if the Committee on Credentials should report adversely to their interests that the right to state their case on the floor of the Convention be granted. This statement, request and their credentials were considered.

"The Committee on Credentials agree with the recommendation of the Temple Unity Board, that the formation and registration of the so-called 'Chicago Bahai Assembly,' otherwise known as the Reading Room group, is irregular and that furthermore, violation of the Covenant of God has been proven to exist among persons connected with the

said reading room, and that persons who attend the said meetings of the reading room group, are either violators or associated with violators.

"The Committee on Credentials therefore recommends that no representatives of the said group be admitted to this Convention, or seated therein as delegates.

(Signed) Helen S. Goodall,
Wm. H. Randall,
Louis G. Gregory."

Chairman Dr. D'Evelyn: "You have heard the recommendations of this committee in regard to action on Group 3. What is your pleasure?"

Mr. Lunt: "I move its adoption."

Mr. Ober: "I second it."

Motion carried.

Chairman Dr. D'Evelyn: "We will now have the roll call of delegates."

The roll was called by Mr. Ober and the following answered present—

Dr. Clement Woolson.....	St. Paul, Minn.
Mrs. Howard Struven.....	Worcester, Mass.
Dr. Zia M. Bagdadi, alternate.....	Newark, N. J.
Mrs. Helen S. Goodall, delegate.....	Santa Paula, Calif.
Mr. C. Mason Remey, alternate.....	Ithaca, N. Y.
Mr. Albert H. Hall.....	New York Mills, Minn.
Mr. Edward D. Struven.....	Salem and Beverly, Mass.
Miss Marion Jack.....	St. John, N. B.
Mr. Louis G. Gregory.....	Memphis, Tenn.
Mr. Louis G. Gregory, alternate.....	Baltimore, Md.
Miss Agnes B. Alexander.....	Geyserville, Calif.
Mrs. Alice Ives Breed, delegate.....	New York City.
Mrs. Helen Bagg.....	Muskegon, Mich.
Mr. Magnus Poulson, delegate.....	Racine, Wis.
Mr. C. Mason Remey, delegate.....	Washington, D. C.
Mrs. Claudia Stuart Coles, alternate....	Washington, D. C.
Mrs. Rachel O. North.....	Denver, Colo.
Mrs. William J. Kibby.....	Cleveland, Ohio
Miss Irene C. Holmes.....	Brooklyn, N. Y.
Mr. Louis G. Gregory, alternate.....	Buffalo, N. Y.
Mr. Harlan F. Ober, delegate.....	Cambridge, Mass.
Miss Jessie E. Revell.....	Philadelphia, Pa.
Dr. F. W. D'Evelyn.....	San Francisco, Calif.
Mrs. Marie A. Hopper.....	Urbana, Ill.
Miss Cora E. Renner.....	Sandusky, Ohio
Miss Jessie E. Revell.....	Riverton, N. J.
Mrs. Caroline Barbee.....	St. Louis, Mo.

Mrs. Eva W. Cooper.....Fruitport, Mich.
 Mr. Albert H. Hall.....Minneapolis, Minn.
 Mr. Harlan F. Ober, alternate.....Montclair, N. J.
 Mrs. Grace Ober.....Benton Siding, B. C.
 Mr. William H. Randall.....Boston, Mass.
 Mr. Alfred E. Lunt.....Atlantic City, N. J.
 Dr. Zia M. Bagdadi; Mrs. Corinne True.Chicago, Ill.

Chairman Dr. D'Evelyn: "If there are any omissions on this roll call of the delegates please acquaint us with the fact. We are now prepared to receive the report of the Committee on Permanent Organization."

Mrs. Ella G. Cooper: "The Committee on Permanent Organization recommends Mr. Alfred E. Lunt as permanent Chairman and Mr. Louis G. Gregory as Secretary of the Convention."

On motion of Mr. Ober duly seconded it was voted to adopt the report of the committee.

Mr. Alfred E. Lunt, the permanent Chairman of the Convention, then assumed the Chair.

The Chairman: "I will not take any time for a lengthy speech but I will only pledge my efforts to the service of Abdul-Baha and this Convention. Because of the lateness of the hour if there is no objection we will close this session."

After the reading of prayer by the Chairman, the Convention adjourned at 5:40 p. m., to meet the following morning, Tuesday, April 30th, at 10 o'clock, at the Auditorium Hotel.

TUESDAY MORNING SESSION.

Auditorium Hotel, ninth floor, Tuesday, April 30th.

The Convention was called to order at 10:00 o'clock A. M.; Mr. Alfred E. Lunt, Chairman; Mr. Louis G. Gregory, Secretary.

The meeting was opened by the singing of the "International Anthem," and by the reading of prayer by the Chairman; after which the following proceedings were had:

The Chairman: "Friends, we have a great deal of business to do in a very short time today, if we expect to finish our deliberations; so, without taking any preliminary time, I would suggest to you that it would be appropriate to name at this time an Auditing Committee to examine the reports of the financial officers, and be prepared to report to us a little later in the day on the books. Will you name the members of the committee?"

On motion by Mr. Ober duly seconded it was voted that the Chair name a committee of three.

The Chairman: "The Secretary will

read the names of certain additional delegates that have come to our notice since yesterday."

Mr. Gregory: "This is a statement and a report of the Committee on Credentials. It happened that some of the papers in connection with the credentials certified by the Secretary of the Unity were mislaid. I have the following names—

Springfield, Massachusetts—Mrs. O. E. Kretz-Bellejean.

Portland, Oregon—Mrs. Charlotte Gillan, delegate by proxy; George H. Latimer, alternate.

Oswego, New York—Mary M. Stone Young, delegate; Mrs. Grace Ober, alternate.

Seattle, Washington—Mrs. Charlotte Gillen, delegate; Mrs. Harriet Latimer, alternate.

Detroit, Michigan—Mrs. T. C. Rice-Wray, delegate; Mrs. Harry Jordan, alternate.

Beverly and Salem, Massachusetts—Edward D. Struven, delegate; Mr. John S. Crowley, alternate.

Ithaca, New York—Pauline Crandall, delegate; C. Mason Remey, alternate.

Augusta, Georgia—Joseph H. Hannen, delegate.

Berkeley, California—Mrs. Ella G. Cooper, delegate; Dr. F. W. D'Evelyn, alternate.

Montreal, Canada—Mrs. May Maxwell, delegate; W. S. Maxwell, alternate.

San Diego, California—Mrs. Helen S. Goodall, delegate; Mrs. Ella G. Cooper, alternate.

Eliot, Maine—Kate C. Ives, delegate.

Santa Paula, California—Mrs. Helen S. Goodall, delegate by proxy.

Los Angeles, California—Mrs. H. Emogene Hoagg, delegate."

The Chairman: "As a member of the Committee on Credentials, Brother Gregory, do you move that these names be added?"

Mr. Gregory: "I move that these names be added."

Mr. Gregory's motion being seconded by Mr. Ober it was voted that these names be added to the roll.

The Chairman: "Now, the new list should be read as the roll call to see who are present from those delegations."

Mr. Gregory: "I will read them over and see who are here."

Additional names to the roll who answered present—

Mrs. May Maxwell.....	Montreal, Canada.
Mrs. Helen S. Goodall.....	San Diego, Calif.
Mrs. Ella G. Cooper.....	Berkeley, Calif.
Mrs. Charlotte Gillen.....	Portland, Oregon.
Mrs. E. J. Gillen.....	Seattle, Wash.
Mrs. Grace Ober.....	Oswego, N. Y.
Mrs. T. C. Rice-Wray.....	Detroit, Mich.
Mr. Edward D. Struven.....	Beverly and Salem, Mass.
Mr. C. Mason Remey.....	Ithaca, N. Y.
Mrs. Ella G. Cooper.....	Berkeley, Calif.
Mrs. Helen S. Goodall.....	Santa Paula, Calif.
Mrs. H. Emogene Hoagg.....	Los Angeles, Calif.

The Chairman: "Now, shall we listen to the report of the Publications Committee? This committee, as you know, was one, perhaps the only committee which was authorized by Abdul-Baha to be named in the annual conventions. Therefore, it is appropriate that the committee should report to you each year; and then I suppose, in accordance with the tablet, you should renew the authority, or renew the committee, or otherwise arrange for a committee to continue the work. Miss Masson, Chairman of that committee, is here, and we would like to have her report."

Miss Masson: "The Committee on Publications has a very brief report. I think it might be interesting to recapitulate a little of the history of the ap-

pointment of this committee. I want to read first the tablet from Abdul-Baha to Mr. Roy C. Wilhelm in regard to the appointment of a Publications Committee. I will also read the letter from the Secretary of the 1917 Convention."

Miss Masson then read the tablet and letter above referred to, following with a statement about the high standard which should be raised for Bahai literature, in regard to truth, facts, literary excellence, etc. The literature should be an evidence of the perfection of the Cause.

Miss Masson then reported with some detail about the work of the committee stating that seven or eight manuscripts had been submitted, some poems and a letter. The committee suggested that it

would be a wise thing to have on one of the first pages of any book or manuscript that was issued the statement "approved by the Publications Committee," also a further statement saying that "the sole authority for interpretation is Abdul-Baha."

There followed a discussion in which Mrs. Hoagg, Mr. Kinney, Mr. Gregory, Mrs. Rice-Wray, Miss Holmes and Mrs. Breed took part. The discussion revolved largely around the question of the scope of the work of the Publications Committee.

Mrs. Hoagg asked for information about the new edition of the *Hidden Words*.

Mr. Kinney desired to know if the Publications Committee was authorized to approve or disapprove of songs and hymns.

Mr. Gregory: "It has come to my notice that quite a number of the old publications have fundamental errors. Would the Publications Committee object to having its powers enlarged so as to revise such publications, where these errors are called to their attention? For instance, one of the books published at least ten or twelve years ago, although it is a very beautiful book, has statements in it which would justify any reader in assuming that the creatures could attain the station of the Manifestation of the Word; and one of the most popular of the books recently published has statements along that same line, which are very misleading.

"Now, it seems to me that if the Publications Committee could call the attention of the authors of the books to those errors, they would be very glad to correct them. One of them was written at a time when the station of the Center of the Covenant was not understood in America; and another one of them, although recent, has fallen into the same error. Now, it would seem very wise that if this committee could not have its powers enlarged, that a new committee should be appointed by this Conven-

tion to deal with matters of this kind, in order that our publications should attain the state of perfection which this committee indicates it desires."

The Chairman: "I would say that the authorizing tablet itself gives, it seems to me, the answer to all these matters. This committee first must revise and pass upon every manuscript, except certain exempted manuscripts, or accepted manuscripts mentioned in the tablet. Now, I have not the language absolutely in mind, but my belief is that in the words of Abdul-Baha which have been previously published, there are certain books which he mentioned which did not come within the scope of the Publications Committee's work; but everything else does. Now, it seems to me that Brother Gregory's question and suggestion is extremely important, and that the committee should take those publications under its consideration. . . . Now, we should all conform, and every Bahai who expects his books, or her books, to be placed on sale or circulated, should conform to the instructions of Abdul-Baha and should submit their manuscripts for final approval to the Publications Committee. I think the Convention should insist upon that."

Mrs. Rice-Wray brought up the matter of authenticating some of the prayers.

Miss Holmes reported that she had received a tablet from Abdul-Baha which read "collect the prayers and send them to me." They have been sent and that is as far as she knew.

The Chairman: "I would suggest that possibly Abdul-Baha intended that even the prayers should be for the present considered by that committee. I do not say that is so."

Mrs. Rice-Wray pointed out the fact that it would be the duty of the committee to get in touch with Abdul-Baha in order to learn which were the correct prayers.

Mr. Ober: "I think it is obvious that the foundation of all of this work is

really in the tablet of Abdul-Baha. I know a great many of us feel that this committee has not been given any absolute powers by Abdul-Baha. I do not think we should consider it in that way at all. It is rather a protective committee. Abdul-Baha, undoubtedly knew that there was going to be a cutting of communications, and thus provided for our protection. In the past he has taken care personally of a great many manuscripts. Now, in order to protect the Cause against unwise statements, against the statements of people who come in and who are really inspired by the love of the Cause but perhaps are not really fundamentally established on the principles, he has placed this committee and the Convention as a sort of bulwark around us. I think the very fact that there is a committee has discouraged some people, who otherwise might have published things, if they were left to their own initiative. . . .

"Now, in regard to the prayer books; there are, I believe, one or two prayers that are questioned. I think Abdul-Baha has given certain definite instructions, and it has been the desire of the Publications Committee, and would be the desire of the Publications Committee, I know, if the question were raised in regard to those particular things, to find out what the instructions of Abdul-Baha were. This Convention is only the servant of Abdul-Baha, and one word from him would wipe out everything we would do. So the Publications Committee is merely the servant trying to protect the Cause from the issuance of unwise publications. And where there has been any real doubt, the Publications Committee has rather tended to advise against the publication. Of course, as a matter of fact, the Words of God are here—the Words of Baha'o'llah and the Words of Abdul-Baha—and if we had nothing else we would have enough. If the authors

insisted upon the publication of a manuscript about which the Publications Committee had doubts, believing that it ought not to be published, the entire matter would come before the Convention to be finally passed upon in accordance with the instructions. I feel that has been the spirit of the Publications Committee, and I think it should be the spirit, as determined by the tablet itself."

Mr. Remy pointed out the necessities of assisting the libraries in the classification of Bahai books since in many libraries at the present time are books classed under the head of Bahai teachings some of which have been written by people who were studying the Cause and who were not accurate in their statements and others who have been actually opposing the Cause. He suggested the possibility of having the Publications Committee issue a statement indicating the authentic Bahai publications for the benefit of those who wish to get the Bahai point of view.

Mrs. Coles stated that she felt very strongly the necessity of filing a list of those things which were absolutely fully and purely the Bahai teachings as against a list of those things that are side by side on the shelves of the libraries and which actually contain false teachings. She told of her experience in buying a large number of books placed on the table with the Bahai books in one of the assemblies. Afterward it appeared that some of the teachings were false. Her point was that now from this day forth there should be in the heart of every Bahai in the country the consciousness that each book that goes forth with the stamp of approval of the Publications Committee has in it only the pure teachings of God in this day for the redemption of the world. That, it seemed to her, was one of the first steps in this great responsibility which is ours.

(Continued on page 57)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 5

Report of the Tenth Annual Convention of the Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918

TUESDAY MORNING SESSION—Continued

(Continued from page 56)

The Chairman: "Just pardon me till I appoint this Auditing Committee, whose duties should begin immediately. I appoint the following committee: Edward D. Struven, Chairman, Mrs. Breed and Mrs. Ella G. Cooper.

Mr. Tate: "I would like to get some information in reference to the 'first commune.'"

Mr. Windust: "This question has been up for a number of years. I wrote to Abdul-Baha asking him the direct question, and he answered in a tablet,* I cannot quote it, but I can give you the substance of it, and it is this:

"In the past there have been many who took the words of Christ and the apostles and compiled them in such a manner as to make a new combination of words, thus creating certain ideas by that combination, which were in a measure more or less true. Therefore, do

not be astonished if you find in this day some souls are doing likewise, that they are taking the words of the Blessed Beauty, and are combining them to present them as their own creation."

Dr. Harper: "While Abdul-Baha was here, I was riding on the same train with him to Washington, D. C., and I have here the prayer book in which he wrote his name, and this prayer is on page 35, and I asked him about it, and told him that there was a question in regard to its use. He said, 'While they are the words of Baha'o'llah yet they were compiled and put there by the nakeezen, and we will not use them.'"

The Chairman: "That is the 'first commune.'"

Mrs. Hoagg: "I was in Haifa when that question came through me to Abdul-Baha, and while, as I remember, he said they were probably the words taken from

*Tablet referred to is as follows:

To his honor, Mr. Albert Windust, Chicago, Ill.
Upon him be Baha'o'llah-El-Abha!
HE IS GOD!

O thou servant of God!

Thy letter was received. Thou hast written that the publication of the book of Mirza Abul Fazl (*the Bahai Proofs*) is commenced. This is very acceptable, for his books are written with the utmost sincerity. Likewise, the translation of the *Hidden Words* that you are just thinking to print another edition, this is also acceptable.

If Kheirollah claims that one of the communes is written by him, do not be astonished at this. For there is an ignorant, uneducated man in the United States, nay in Chicago itself, who has written a pamphlet, and after printing it, he is circulating it abroad. His aim is no other than the promotion of the superstitions of Mirza Yahya (Ezel). Amongst other things he alleges that the *Book of Ighan*, (*Tablets of*

Tajalleyat and *Ishrakat* are written by Mirza Yahya. Consequently do not be astonished at the claims of others. There are and there may be found some souls who collect the supplications of the Blessed Perfection and take out of every supplication a phrase or a sentence and then attribute it to themselves. Such people are like unto the man who gathers out of the Gospel sundry sayings of Christ—that is, he selects from every page a few words, and as a result he composes phrases and sentences, and claims to be the original writer.

Be ye engaged with your own occupations. Do not trouble yourself with these statements. Such articles are like unto the mirage; they will vanish. That which is real will remain firm and established in the world of existence.

Upon thee be Baha'o'llah-El-Abba!

(Signed)

ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, July 13, 1914, home of Abdul-Baha, Mount Carmel, Haifa, Syria.)

Baha'o'llah, yet, as Dr. Harper said, they were of the *nakeezen* and should not be used."*

Mr. Kinney: "During the past winter there has been a so-called tablet circulated quite extensively amongst the believers with the idea that it came from Abdul-Baha; and I know there must have been a number of other alleged tablets that are sent around with the idea of deceiving the believers—I cannot imagine any other idea—as they are not authentic at all. Can there not be established some precedent to govern this matter? That alleged tablet made the statement—many of you must have seen it—that the believers were going to fail in their duty, and others would arise in their stead who would take the place of the believers and do the work."

Mrs. Rice-Wray: "That was not a tablet. That was a dream, written down and afterward spread as a tablet from Abdul-Baha."

The Chairman: "I feel that these matters are of the greatest importance, because often false teachings are based on one little piece of paper; and I think that the Committee on Publications, or the Convention, in some way, ought to take action to guard against further repetition of those things. If you feel that the Committee on Publications could properly handle that matter, I think you would have a right to add to their jurisdiction to that extent, or to ask them to give attention to that matter."

Mr. Hall: "I think we all recognize the direct authority of Abdul-Baha as the authority for the guidance and use of this Board; and this committee has very properly been doing the work that Abdul-Baha gave it to do. There never was a time when that work was more imperative than it is now. It should have been done long ago. You all know of a piece of literary work that has been thrust upon the public, and that draws

all of its inspiration from the errors and misstatements of our enthusiastic friends who have written about this Cause, but they have been allowing their imagination to take the place of facts. That is unfortunate, and it is going to hurt. It will drive many sincere souls away from the Cause. Now, I think we have an excellent committee, and their love of good literature is splendid and fine; nobody has a finer ear for it than Miss Masson. I feel that while I rise to move the acceptance of that report, and to add our commendation to it, that there is something that I would like to direct your attention to, a suggestion I would like to make. Now, too much strictness and criticism might act as a damper upon some; and at the same time you should encourage literary expression among us. There ought to be a creative as well as a repressive movement going on. You will not do everything by censoring. Abdul-Baha has written about that, and he has said to get these voices among you cultivated; have a school of the writers.

"So, in moving a commendation, and a hearty one, of the action of the committee, I want to offer this suggestion of encouraging the creative force amongst us and let us either by enlarging the committee, or enlarging its duties, call their attention to that idea."

The Chairman: "The Chair understood Miss Masson to express that very idea, that the committee desired to encourage and stimulate writing; and, of course, the committee in so doing, is only endeavoring to obey the instruction of the Convention, to carry out in turn the instructions of Abdul-Baha. Brother Hall moves, I understand, the acceptance of the report of the committee, and that we also extend to them our commendation for their splendid work."

Mrs. Ober: "I second the motion."

Motion carried.

The Chairman: "Now, what is your pleasure as to the personnel or makeup

* In regards to the "first commune," Abdul-Baha wrote to me the following: "It is not from me."—*Dr. Zia M. Bagdadi.*

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!
Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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of the committee for the coming year? I assume that you will wish to take some action on that."

Mrs. Rice-Wray: "I move that the President be authorized to appoint that committee, either the same, or such other number, as in his judgment would be best."

Motion seconded; motion carried.

Mrs. True: "Mr. Vail has gotten out a work for the Unitarian Sunday School, Chicago, and there are some things in it about the Bahai teachings. I think some of the clouds that have arisen concerning that should be cleared away and I think we might have a little statement from Mr. Vail, regarding the book. I have asked him if he would be willing to make a statement."

Mr. Vail: "I am willing to do this, because I want you to understand it, because nobody under heaven would have undertaken to write that book for any other purpose except to try to be of a little service to the Cause. It was a difficult work. My wife and I started to work on it, and we resigned once, and we felt so happy to think that we were free from it. We were not allowed to resign; and then we had to go back to it and fulfill our contract. We tried in every way we could to get out of it and not to write it. Well, strangely enough,

we seemed compelled to do it. I just say that as a prelude.

"Then we decided that probably we were compelled to do it, because it would be of real service to children. In the religious education of children there are very few books on religion. It had to be written under the closest supervision, almost every step was supervised, the conditions stood there like adamant, and we had to write this book within those conditions. However, the other side of it is this, that it is a part of the Lincoln course, which is one of the few attempts ever made to have a progressive course in universal religion, and I think it is the only course known in literature upon universal religion."

Mr. Vail then stated that the object of the book was to present the lives of the great prophets of the world and their central teachings so as to give an idea to children eleven years old of what they are and also to assist older people in a study of comparative religion.

"Just as far as we knew we tried not to put a word in the book that was not in perfect accord with Abdul-Baha's teachings. The only difficulty is when you get to the end of the book. There was the question. We could have left Abdul-Baha out and just written about the others, but we would not have writ-

ten a book on the prophets unless we had an opportunity to put Abdul-Baha in. We had the choice of leaving him out or putting him in with the others. It seemed to us, and we prayed about it a great deal, that it was better to put him in, put these prophets in, and give their life just as fully as we could make it, and try to show that they were absolutely perfect in character, that they were flawless in life; and to put in another chapter to endeavor to offset what Wilson* said. We felt that it could not but be of benefit to the Cause. We felt that anyone reading it could understand something of Abdul-Baha. So that was our endeavor.

"Now, of course, I am just saying this because perhaps some of our Bahais might like to use it for the education of their children. We felt that God was back of us, but it was hard work preparing it. We wondered if perhaps it might not be useful to all of our children, and the advantage it has is this: it will be circulated in all the Unitarian schools in this country, and by many libraries besides, and in that way it will reach many people."

Mrs. True: "Mrs. Harrison has a very valuable statement that she is timid about making."

Mrs. Harrison reported a talk given in Acca by Abdul-Baha in which he said: "I want you to tell the Americans that they must not put Abdul-Baha on the inside of a book but at the front or the back." The lesson, it became evident through further discussion, was that he stands singly and alone. We should not mix him with anyone else.

The Chairman: "Dr. Bagdadi may we hear from you?"

Dr. Bagdadi: "In the first place, Abdul-Baha always humbles himself, always humbles himself before the Blessed Beauty. He made it a rule with all the believers of the orient that they should never mix the tablets of Baha'o'llah with

* Note—Refers to a book by S. G. Wilson, criticizing the Bahai Revelation.

those of Abdul-Baha. We have a book, and in it we write the communes or the tablets of Baha'o'llah; when we come to the middle we leave one or more sheets white, blank, and then we begin with the tablets of Abdul-Baha. He always emphasizes that. He always wanted his tablets to be separate from those of the Blessed Beauty. I received a tablet, and I have it now, in the handwriting of Abdul-Baha, in regard to the printing of any book, whether from the holy utterances, or from the composition of the friends, it must be with the permission of the Center of the Covenant; otherwise it will produce great harm.*

"The wisdom of this tablet is manifest. We may have either an ignorant writer, or an enemy, and who can prevent them from writing a book? No one can prevent them, unless with this command that it must be with his permission.

"But Abdul-Baha has repeatedly approved of all of the holy utterances that we have, such as the *Ighan*, the *Hidden Words* and all those that we have in print. He has approved of the writings of Mr. Remey, and he has approved of the pamphlets of Mr. Wilhelm. He approved of the writings and pamphlets of some others. But a tablet was received, without the signature of Abdul-Baha, saying that the Convention may pass on the writings of the friends, that is, if any one wants to write a book, a committee perhaps will be authorized by the Convention to look at and study that particular book, and if they approve of it, then it is good to print it. Now, I am not in a position to say whether that tablet is authentic or not. We can easily find out who received that tablet and how he received it and whether it is authentic or not. Now, that tablet was after Abdul-Baha left America."

* This is the statement referred to, written by the blessed hand of Abdul-Baha in a tablet sent to me from New York City, dated May 30, 1912: "With regard to the printing of any book that concerns the Cause, it is not permissible except with permission from the Center of the Covenant, whether that be of the blessed tablets or the composition of the friends, otherwise there is great danger."—*Dr. Zia M. Bagdadi*.

After a discussion it was moved by Dr. Woolson and seconded by Mrs. Ober that a committee be appointed to telegraph Roy C. Wilhelm in New York inquiring as to the actual attachment of Abdul-Baha's signature to the tablet authorizing the formation of the Publications Committee.

The Chairman appointed Dr. Woolson, Dr. Bagdadi and William H. Randall on the Committee.

Mr. Windust then gave a detailed and interesting statement illustrating the great care exercised by Abdul-Baha in publishing *The Brilliant Proof*.

The Chairman next called for a report from the committee authorized to gather together the tablets on the teaching of children and in the absence of Mrs. Pauline A. Hannen requested Mrs. Ober outline what had been accomplished.

Mrs. Ober reported that the committee had received responses from all over the country, had brought together a very wonderful compilation which it was understood would be printed shortly in the STAR OF THE WEST. The committee decided unanimously that no word should go into the compilation but the creative word, the creative utterances.

Mrs. Hoagg testified to the beauty of the compilation and the success of the method of teaching as carried forward by Mrs. Hannen.

On motion of Mrs. Rice-Wray duly seconded it was voted to accept the report of the committee and empower it to continue with the work.

The Chairman called upon Mrs. Struven, who spoke about the necessity of giving spiritual food to the little babies and children, because by the wonderful stories as well as by the words the thoughts are put into the little minds.

Mrs. Gillen spoke of the educational side of the Mashrekol-azkar.

The Chairman then called upon Mrs. Maxwell to report for Montreal.

Mrs. Maxwell gave a most interesting narrative of the experiences of the sev-

eral Bahai teachers who have gone forth in Canada to spread the glad tidings.

The Chairman: "The Chair will now announce the committee on the compilation of tablets concerning The Most Great Peace. The names of the committee mentioned are as follows: Mrs. Claudia Coles, chairman, Mrs. May Maxwell, Mr. Charles Mason Remey, Dr. Zia M. Bagdadi, Mr. Albert R. Vail, Mrs. H. Emogene Hoagg, and Mrs. Ella G. Cooper; a committee of seven.

Mrs. Maxwell suggested that Miss Juliet Thompson's name be added to that committee.

The Chairman: "If there is no objection then the name of Miss Juliet Thompson may be added to the committee."

The Chairman then added the name of Mrs. Mary Rabb, making nine members.

Mrs. Cole as chairman of the committee appointed, asked for definite information relative to the stand taken by Miss Thompson in regard to the violation of the Covenant in Chicago.

The Chairman announced that he had received assurances from Mrs. Maxwell after Miss Thompson's name had been submitted stating that she abides by the decision of the committee and will not associate with the violators.

Mrs. Maxwell offered to telegraph Miss Thompson asking her to state her stand in order to clear up the matter.

The Chairman: "That will be very wise and helpful. . . . We can let the completion of this committee stand until the afternoon."

Mrs. Coles: "I think the words of Abdul-Bahai are the words of the Manifestation of God on earth today; and I feel that the answer or decision in regard to that is not a matter of opinion. It is a matter of obedience to the firm command. Therefore, I feel that unless a person recognizes and realizes the fact that violation is, as it were, pathological, like gangrene in the spiritual body of the world, as much as other things are in the physical body of the world; un-

less one can realize that, they do not understand what this violation means.”

Mrs. Struven related an experience which she had had in Acca in company with a friend who had received seventeen very wonderful tablets. She felt her unworthiness and asked Abdul-Baha how it was that these wonderful things had been penned to her when she felt she was so unworthy. He called her by a wonderful title, a station which she knew she had not attained, and the explanation which he gave to her may help us on deciding our position on certain questions. He said, “When Abdul-Baha writes tablets, he is calling the souls to a station which they are potentially able to attain. It does not mean that they have attained that station at the time of the writing.”

Mrs. Struven: “Now, it is possible for them to attain the station for which he calls them. When he says that we are his companions, or we are with him in all the worlds, it means, that we are with him, if we are Bahais. I just say that, because in this day when one person or another is brought to our attention, and this great question of their firmness in the Center of the Covenant is before us to decide, some say, ‘Why, they have had a wonderful tablet!’ ”

Mrs. Hoagg: “I was just thinking that Abdul-Baha has often said, ‘You are confirmed in love,’ or ‘you are confirmed in obedience,’ or ‘you are confirmed in this way,’ or ‘you are confirmed in that way.’ He has said to some ‘you are confirmed in this way’ and we know afterwards that they have lost that station. . . . It seems to me today that we have to have more than love, we have to have *obedience* and it is the call to obedience that Abdul-Baha is making today. Let us call for obedience and love will come.”

Dr. Bagdadi said in part: “Our purpose in coming here is to spread the light of Baha’o’llah through all regions. You who represent all the States of America have come here bringing your light and

your joy, and taking also a light and a joy from the Manifestation of God, who today is speaking to us through the language of the spirit. There is no more important subject to the real Bahais than the matter of firmness in the Covenant. Firmness in the Covenant, Abdul-Baha says, means obedience to the commands of the Center of the Covenant, Abdul-Baha. He said the American believers, praise be to God, are firm in the Covenant, but the firmer they are, the better they become, or the firmer they become, the better they are.

“We know a violator, Abdul-Baha says, as we know a donkey when we see him, because violation of the Covenant, he says, has a pungent odor, a pungent smell, a sickening smell, while firmness in the Covenant has a fragrant odor. We must use the nostril of the spirit or inhale with the nostrils of the spirit, then we can distinguish between violation and firmness.

“The Lord Christ, two thousand years ago, spoke of the importance of finding the lost sheep, so that you have even to leave ninety-nine sheep, in order to go and find the lost lamb, and the joy is greater in finding the little lost lamb than over the ninety-nine sheep. This is the truth. But we must know also that in the divine tests, changes always come; the great among us have to fall down, and the low ones have to rise. This has been shown in all the Manifestations of the past. In the Koran it says that when the great test comes, the high will fall low, and the low will rise high. . . .

“We are all apt to make mistakes. We make mistakes every day; and to speak about the Covenant and to speak about violation, is to remind us not to make such mistakes. This is important to all of us, and we must all be mindful always of Abdul-Baha’s words, that they have to be obeyed to the letter. That preserves the unity, and does away with all mistakes.”

After outlining the difficulties that had

come to the Cause in Chicago through violation and, as a consequence, the dwindling of the numbers of the believers, Dr. Bagdadi said:

"We have tried many experiments. I have seen that. But now, friends, praise be to God, that cancer is cut out, and the body of the Cause is perfect. Many, on account of ignorance or self interest, tried to spoil the work. Many mistakes were made, but on the 12th of November, that great feast was held in perfect harmony, and the Committee of Investigation was elected, and they were efficient, and whenever communication is resumed, you will hear commendation from the Center of the Covenant, for always he recognizes, always he confirms those that stand for the Covenant; always he shuns those who oppose the Covenant. The members of that committee have sacrificed their time, their energy and their money, and they have received arrows of criticism from all parts and they have come here and finished their work.

"Criticisms were raised, and yet those souls who criticized the committee, never contributed any help in removing the conditions. That is, they did not remove the stagnation in Chicago, and they did not cut off any of the cancerous tissues. It is a very easy thing to sit down and criticize and find fault. It is characteristic of the violators to sit down and criticize, and do nothing else. The friends in Chicago are not tying the hands of anybody. Those who want to work in harmony are welcome. To those who want to work their own way, we say, 'work your own way.' Yet, some people think that we should mingle with those people. This cannot be done.

"There is not in all Persia one violator today, because the believers, when they hear of a suspicion, immediately look into it and find out whether it is true or not. . . . There is no compromise where violation is.

"Moreover, Baha'o'llah says, 'O God, confirm those who are firm in the Cov-

enant, and condemn those who violate the Covenant.' He never said, 'Pray for the violators.' His only command was to shun them.

"Maybe the opinion of one is not to shun them, the opinion of another to be a little kind. But what is best? Shall we take Abdul-Baha's words, or some one's opinion? Undoubtedly every intelligent, faithful and loving Bahai will take the decision of Abdul-Baha, in order to protect the unity of the believers.

"The Committee of Investigation has done its part, and the Convention is here, and I beg of them to take the right stand now. If anyone did not receive the report, a copy can be had by asking for it; and if they wish, let them withhold judgment until an opportunity can be had to read it. But I beg of those who have read the report to stand with a rising vote and commend the committee for its work, and they may rest assured that the divine confirmation will surround them."

The Chairman: "I did not hear your closing remarks, Dr. Bagdadi."

Dr. Bagdadi: "May I repeat them?"

The Chairman: "Yes."

Dr. Bagdadi: "I said, let those of the friends here who have not yet received the report of the committee wait and read the entire report; but I beg of those who have received the report of the Committee of Investigation, if they find that it has done a great piece of work—in order to preserve the Cause, in order to stop the stagnation in this city—that they stand up and commend the committee."

Mrs. Maxwell: "May I make a motion that this report of the Committee of Investigation be accepted?"

Dr. Bagdadi: "That is what I mean, by a rising vote."

The Chairman: "The matter now before us is that the report of the Committee of Investigation on violation in America be accepted. Are you ready for the question? All those in favor will rise. The purpose of this, as I under-

stand it,—if I am mistaken, Dr. Bagdadi will inform me—”

Dr. Bagdadi: “Delegate or non-delegate, all those who received the report.”

The Chairman: “The secretary will call the roll.”

The delegates arose and remained standing during the calling of the roll.

The Chairman: “It appears officially that the Convention has recorded its unanimous approval and acceptance of the report of the committee.”

Mr. Gregory: “I suggest that we let all the friends vote.”

The Chairman: “All right. Kindly sit down, you who are delegates. Now, for a general expression, which I know many of you wish to make, those who are not delegates, who are present, kindly rise, if you share this feeling.”

The remainder of the attendance at the meeting arose to their feet.

The Chairman: “Are there any who vote, no, on the motion? If so, please rise. It appears that by the unanimous vote of the entire body gathered here this morning, you have approved and ratified the report in full of the Com-

mittee of Investigation on violation in America. And I so declare it.”

Mrs. Partridge: “May I say a word? I want to say in regard to violation, that I straddled the fence on the Bahai Cause for several years. I believed in the teachings, as far as reasoning can make one believe, but I saw nothing in Baha’o’llah or Abdul-Baha but another great leader, the same as in other ‘isms’ that the world has offered. I don’t know that I could have been persuaded to wade through another. I was given the compilation of tablets on violation by a friend who knew that I would be just as firm in my convictions, if I were convinced, and she said to me, ‘Read these.’ I knew then that in my soul I felt there was only one autocrat, that is God; the whole spiritual realm is autocracy, and one who enters the spiritual realm must obey those commands and laws. One’s opinion is nothing. When I got that revelation I knew I had the truth; and I have not wavered one minute since.”

After the chanting of a prayer by Mr. Williams, the Convention adjourned to three o’clock P. M. of the same day.

TUESDAY AFTERNOON SESSION,

Auditorium Hotel, ninth floor.

The Convention was called to order at 3 o’clock P. M.

The Chairman: “Now, I feel that we saved some time before we recessed, with the very positive action that you took regarding the committee’s report, and that was one of the matters I thought might take more time this afternoon. Now, shall we devote the next hour to the reports of the delegates; bearing in mind the vital necessity of limiting these reports to five-minute talks? It is very important to save time and I know you will realize it. I am sure you will bring to us the message you have to bring, the spiritual message from the different assemblies. Let us hear first from Miss Alexander.”

Miss Alexander made an inspiring re-

port of her experiences in teaching the Cause in Japan and read to the Convention translations of letters that had been sent by some of the Japanese believers.

Mrs. Hoagg: “I move that we immediately proceed to business.”

Motion seconded.

The Chairman: “The motion is that we take up items of specific business at this time. Are you ready for the question? In voting upon that have in mind that possibly the delegates may not be able to report formally to the Convention, but perhaps informally tomorrow. Those in favor say, aye.”

Motion carried.

The Chairman: “The Convention will proceed to business. What is your pleasure?”

Dr. Woolson: "I have an answer from Mr. Wilhelm to the telegram of the committee. It says: 'Tablet concerning publications dated April 11, 1916, through Ahmad, unsigned.'"

The Chairman: "You have heard the answer of Brother Wilhelm to the telegram sent by your committee, inquiring as to the genuineness, or shall we say the fact of signature to the original tablet? Last year you took action regarding the protection of publications in the Cause, based upon that tablet. We have again taken action this year. We know that it is impossible to obtain outer communication with Abdul-Baha, or has been, and may still be for some time. I would simply suggest to the Convention to have that in mind, and if you should deem it wise to rescind your action on this matter, to consider whether you would not have to take other action to protect the matter of publications pending the opening or re-establishment of communication with Abdul-Baha. What is your pleasure in the matter, if you desire to take any further action?"

Mrs. Hoagg: "Volume one of the *Tablets of Abdul-Baha* has been placed into my hands. In the introduction is a tablet revealed in 1906 stating that the Boards of Council in New York, Chicago, Washington and Kenosha, should take charge of publishing matters. Now, it seems to me, since he entrusted that into the hands of the friends at that time, that he showed a desire for us to shoulder that responsibility. Has he expressed any other desire since then to the contrary?"

The Chairman asked for suggestions from Dr. Bagdadi.

Dr. Bagdadi: "It would be very wise to investigate this further just as we investigated today and found that the tablet in regard to the printing of books was not signed by the handwriting of Abdul-Baha. Why not investigate further and find out if there is any other tablet that has come signed by Abdul-Baha? We will compare the tablets and

we will follow the latest tablet and the latest instruction.

"Would it not be well if a committee were appointed to search for any tablet that has come in this manner? Would it not be right for the Chairman to appoint that committee, or the Convention? I leave it to the Chair."

The Chairman: "You mean to search between now and the time of adjournment so that we may be able to know what to do? Or do you mean to report another year?"

Dr. Bagdadi: "We could make a decision—if it is agreeable to the Convention we will make a decision now, namely, to follow the latest tablet that is strictly authentic and the latest date of instruction."

The Chairman: "That is concrete and right to the point."

Dr. Bagdadi: "I make that as a motion."

The Chairman: "I might suggest that Brother Gregory this morning said that he thinks in volume four of the STAR OF THE WEST is a later word on that point, which continues the idea expressed in the former tablet of leaving it to the gathering of the friends. If there is such a tablet, this committee should find it."

Dr. Bagdadi: "We should make a decision now to follow that tablet, and that tablet will be spread all over the country, after the Convention—after the investigation."

The Chairman: "Yes. The motion then is that the committee be appointed, or elected, as you prefer, to investigate the entire field of the tablets in this respect."

Dr. Bagdadi: "My idea is to be guided by the last authentic tablet in the matter, or by the consensus of all of them, if there appears to be any question on that."

Mrs. Coles: "Would it not be well to let the Publications Committee be that committee, to authenticate their own work?"

The Chairman: "You have heard the suggestion of Mrs. Coles. Is that your desire?"

Mrs. True: "Miss Jean Masson's tablet is here and signed by Abdul-Baha and it is as late as February, 1917. She has Abdul-Baha's signature at the bottom of that letter."

The Chairman: "Does that give any help on this?"

Mrs. Coles: "I do not know about that. There are tablets signed as late as 1917."

The Chairman: "Is there any objection to Mrs. Coles' suggestion that the Publications Committee as now constituted shall have the matter in charge, the subject of Brother Bagdadi's motion?"

Mrs. Hoagg: "Do I understand that you will appoint a committee, or the Publications Committee will do that?"

The Chairman: "Mr. Hall's motion this morning was to the effect that the present committee be continued unless it was desired to change. I do not think there is any desire to change it unless you want it changed. Is there any objection? If that is the consensus of the opinion, then I will record the motion as embodying and reconstituting that committee for this purpose. All those in favor of the motion say, aye; contrary, no."

Motion carried.

The Chairman: "It is so recorded. What is the next item of business? Now, several of the friends have suggested the necessity of having something done about indexing. Mrs. Rice-Wray has a word on that."

Mrs. Rice-Wray, Mr. Remy, Mrs. Partridge and Mrs. Hoagg shared in the discussion relative to the importance, at this time, of having a complete index of all the authentic publications in the Bahai Cause.

Mrs. Rice-Wray: "I would like to make a motion that the Publications

Committee, with the addition of Mr. Remy and Mrs. Partridge and Miss MacCutecheon, or any one else they think would be of help to them, take this matter up and look after the indexing."

Mrs. Coles: "I second the motion."

Motion carried.

The Chairman: "The committee as named will please take the matter in hand; that is, the Publications Committee and Brother Remy, Mrs. Partridge and Miss MacCutecheon, and, I understand, any others they desire to call into the service. Now, do you wish to take up, at this time, the question of the Mashrekol-azkar grounds? Mrs. True is not here right now. She may be back by the time Dr. Bagdadi has given us an outline of it."

Dr. Bagdadi: "The greatest part of our Convention concerns the Mashrekol-azkar, concerns the temple, concerns the building of the temple. It concerns the grounds of the temple. At the present time we have the grounds; God willing the temple will be built.

"Those who have seen the grounds testify they are situated in the best place in Chicago, or a suburb of Chicago, Wilmette. Those grounds became sacred by the presence of Abdul-Baha. It is sacred because the believers of Chicago and outside, who go there, always pray there.

"It has been the custom in Chicago to hold the summer Sunday meetings on the temple grounds, on account of the heat. We meet at the Masonic Temple every Sunday, right in the heart of the city, but during the months of July, August and September, that hall is unbearable, and, therefore, we hold our Sunday meetings on the temple grounds.

"A few years ago the people of Chicago became accustomed to visit those grounds in order to escape the heat and to enjoy themselves. Many of them attended the meetings and some of them benefited by the meetings. They saw the harmony and the unity of the Bahais,

how they associated and visited together. It touched the hearts of many. But many of the young folks thought it was nothing but a playgrounds. So baseball and other playing went on, to the extent that believers in Chicago became deprived of the use of the grounds; that is, they lost the best part of the grounds. Most of the grounds were occupied by the outside people who made it a playgrounds.

"Then the Executive Board took the matter into their hands, and after consultations they found that it would be necessary to have some one to take care of the grounds, to clean them and to protect the trees, and they appointed or permitted a fisherman to establish his quarters there, with a certain concession that Mrs. True, I am sure, is more able to tell you the details of than I. The idea was that the fisherman should keep the grounds clean, and keep the trees from being injured and cut down, and at the same time be allowed to sell gasoline and some refreshments. And there was no objection to that. The fisherman did his best to abide by the instructions of the Board; but in the last two or three years matters have become very bad. The fisherman established a place to sell dinners, fish dinners, and more refreshments; and the mind of the fisherman really became more occupied in selling things than in taking care of the property."

Dr. Bagdadi then outlined in detail certain abuses of the hospitality of the Unity in opening the ground to all the people, abuses of such a nature that the neighbors entered complaints and ultimately a special policeman was ordered to keep the Mashrekol-azkar grounds in order.

"We took the matter up with the assembly here and formulated a letter. I wrote the letter myself to the Executive Board, and explained to them—Mrs. True also did all she could in writing—that the solution for this problem was that the sacred grounds must be kept

sacred, and the solution was to fence the property. Some of the members of the Board wrote back, 'We shrink from hearing the word "fence," because the Mashrekol-azkar is for all the nations and for all people. How can we fence it and close it in the face of any soul? It is contrary to the teachings.'

"I wrote to them another letter, and in that letter mentioned the following: That those who went to Acca, and those who did not go to Acca, but who have a book of the pictures of the sacred spots, testify that all the sacred spots in Acca and in Haifa are fenced. The tomb of Baha'o'llah is fenced. There is a fence, and the nails are sharp nails so no one could jump over the fence. The tomb of the Bab is surrounded by a fence; and the garden of Abdul-Baha is surrounded by a fence, and he himself built the fence. The fence is not to shut the people out; the fence is to keep the grounds in order. In all these sacred spots there is always a guard. He opens the door and permits everybody to come in and enjoy themselves; when the darkness comes and everybody is supposed to go to his home, the door is then closed. Nobody raised any objection when Abdul-Baha fenced the properties there, or the Mashrekol-azkar, which was fenced in Ishkabad. Nobody objected here except a few members of the Executive Board, and they could not see why it should be fenced.

"Moreover, the idea is that the temple grounds should have a fence and every Sunday a meeting be held on the temple grounds; then the door be open, because it is only on Sundays that people go there, on beautiful summer days, and the door be open all day until the night, and the Bahais would welcome them. If they want to attend the meetings, they can attend the meetings, and if they want to walk around, they can walk around; and if they want to use the trees and flowers or anything of that sort, with moderation, in the right way, they can use them and nobody will pro-

hibit them. But when the night comes, then they will not be allowed to stay in there, because it is against the law of the country; it is against the will of the neighbors, and it is against the law of morality.”

Mr. Remy: “It occurs to me to suggest to the Chairman and the Convention that this matter be suspended for a few moments until we can elect our Board for the coming year, for there are several of our friends who are leaving, and who, I feel, ought to be allowed to participate in the election. If we can do that, this question can be taken up afterwards. I move that we now proceed to the election of the Executive Board.”

Motion seconded and carried.

The Chairman: “It is your duty now to elect a Board of nine for the ensuing year.”

Mr. Remy: “Mr. Chairman and friends, I would suggest that before we proceed with this election we have a few moments of prayer and supplication, that we may elect a Board, that we may entrust into the hands of those who are most fitted for it, the work of this Unity for the next year. We are up against many very, very vital problems. We have had some very vital problems to meet this last year, and we have met many in this gathering yesterday and today. And it occurs to me to make this suggestion of prayer, that we may be spiritually guided by our beloved Abdul-Baha, to make the choice he wishes.”

The Chairman: “The Chairman would like to read a prayer at this time, and then Dr. Bagdadi has a word to say.”

Prayer by the Chairman.

Chairman Mr. Lunt: “Dear friends, I believe that we have been sent here this year as no body of delegates has ever been sent in the history of the world. You have been sent here after hearing the divine injunctions towards firmness in the Covenant. You have been sent

here because you are firm. You have been sent here because you love Abdul-Baha and have raised the standard of obedience to his command. Therefore, what cannot you accomplish in this Convention if you will realize your oneness, if you will realize the wonderful significance of this beautiful circle here* and what it has meant to us ever since we came into this room; because it seems to me to be the very burning glass of God through which the fire of his love is pouring, centering, concentrating to such a degree as to melt every heart into one heart, to show forth the guidance and the will of God in this Convention, and to render the blessings to this great nation which you are capable of bringing to the world; here in the midst of us is the Greatest Name of the Almighty; it is glory; it is not glory alone; it is love, it is majesty, it is generosity, it is sovereignty and power, and it is guidance. It is oneness. And, just as in the burning glass of the scientist, the central point in that glass is capable alone of exerting the greatest heat, the greatest power, the greatest amalgamating force, just so in the center of this divine burning glass of the Greatest Name reposes the heart and power of the Covenant of God, and if we will only come in line with that Center, of which this may be regarded as a symbol, will we not all become melted into one soul, one thought and one purpose, to choose those whom he desires chosen today to represent this Bahai Temple Unity of America? And not only to choose them, but to perform every act which this Convention has come here to perform. And, if we were united in that sense, in one hour, or half an hour, we could perform all the business of the Convention, and it would all come before us picture after picture, occasion after occasion until all would be accomplished. There would be no dragging.

* Pointing to a large gilded disc above the platform resembling the rising sun, bearing the Greatest Name.

So shall we not enter into this blessed flame of the love of God at this moment, and do his will?"

Dr. Bagdadi: "What more can I add to Mr. Lunt's remarks? Whatever you do under the roofs will be proclaimed from the house tops. That is a law. The whole world is looking towards America and towards this Mashrekol-azkar. One Mashrekol-azkar is to be built. It is the men of God, Abdul-Baha said, who will build the temple, the souls who are confirmed by God. All of you are confirmed; all of you are firm and steadfast believers; otherwise we would not be here.

"The time has come for the separation of violation from firmness. There is no doubt about the sincerity and firmness in this Cause of God on the part of all those who are here. If you become members of the Board, it means one, and if one becomes the Board it means all. You are all in one, and one in all. This oneness lasts as long as that fire of the love of Abdul-Baha is burning in the heart; and the main issue, the main thing, which is firmness in the Covenant, is the greatest qualification in all elections of committees.

"Abdul-Baha wants us to look in our hearts at this moment and see how we stand, and each one will be the cause of making others who are firm firmer. This is in obedience to Abdul-Baha, and I am going to do as we all must, think of that in this election. So far, my dear friends, we must not think of it as if he were my friend or my sweetheart, or my old friend, or my associate—the time has come when we are on a plane higher than that. To show that this Cause is the Cause of God, the Bab gave his life; Baha'o'llah spent his life in agony; Abdul-Baha has lived in prison; 24,000 or more gave their lives. We are to serve such a Cause. Who is going to be my friend, my wife, my child, when I look at the sacrifices that have taken place? Will it not be a shame, more than a shame, to put any name on this paper be-

fore I in my heart and soul hear Abdul-Baha say to me, 'Well done.' Because I am going to face him; you are going to face him sooner or later. We are facing him now in the spirit. He is watching and counting all these things we are doing now. What can I say more than these words of his, those who are to be elected must be well known Bahais; they must be known for their firmness in the Covenant. Can I make a statement stronger than that? Is it possible? Let us begin."

The Chairman thereupon named Mrs. Barbee, Mr. Scheffler, and Dr. D'Evelyn as a committee to distribute, collect and count ballots.

The delegates were brought together into the center section and the roll call of delegates and alternates was read.

While the ballots were being counted the Chairman called for the report of the Auditing Committee.

Mr. Struven reported for the Auditing Committee that they had gone over the books and found them correct. The committee recommended that in the future since the work has grown so large, arrangements be made to have regular certified public accountants do this work, because it takes so much time of the Auditing Committee and keeps them from sharing in the bounties of the Convention. It might be proper, of course, in the wisdom of the Convention to have some one or two of the friends go over the affairs after the regular official auditors, so that we may understand the books and have the matter fully explained to them.

On motion of Mr. Ober duly seconded the report of the Auditing Committee was accepted.

On motion of Mrs. Breed seconded by Mr. Ober it was voted that an expert accountant be engaged another year to take care of the books.

The Chairman called attention to the fact that whereas the temporary organization had listened to the reports of the

officers of the Unity, not being then in permanent form, no motion was made to accept the reports.

On motion of Mrs. Rice-Wray duly seconded it was voted that the reports of the various officers listened to yesterday be accepted.

Mrs. True: "Has the Executive Board full authority to do anything that should be done on the temple grounds or do we have to have the Convention vote on the matter?"

Chairman Mr. Lunt: "I think the Executive Board has full authority; but the thing has been so troublesome, we wanted you all to know about it, that is all."

Mrs. True: "The only thing was that I wanted to know if the Executive Board had some authority, because it seems to me we will have to take some very drastic steps. That piece of ground is most attractive, and it has been used as an amusement grounds, without any control over it, and the people there are rather obstreperous. And another question, and a very serious question is, 'Are the Bahais of the world keeping up an amusement grounds, or are they keeping up a sacred piece of ground?' Therefore, I would like this Convention to instruct its Executive Board to take every measure possible to make that ground absolutely sacred, that the people of Chicago and the world may know that there is one spot on this continent that is dedicated to God and kept as such."

The Chairman: "I cannot think of any better form of words than our sister has used, in making a motion. You make a motion to that effect, Mrs. True?"

Mrs. True: "Yes."

Mr. Ober: "I second that motion."

Motion carried.

The Chairman: "Are there any other matters that we can consider at this time while we are waiting for the counting of the ballots? The question

was suggested to the Chair during the recess, that in a certain way the tablets relative to the reception of orientals in America and associating with them are somewhat allied to this question of violation, and that subject has been the cause of much difficulty to many of the friends, in different parts. It has given us a good deal of worry at Green Acre, for instance, where we attempt to open our doors to all nations and people. I do not know whether you would care to take that up at this time. I simply want to open the way for it, if anybody wants to take it up."

Mr. Ober: "Mr. Chairman, I think that it is increasingly evident to the Convention and the believers, all over the country, that these questions are never settled until they are settled right; and until we get the explicit, complete teachings of Abdul-Baha on any of these subjects, in application to all possible conditions,—we do not have the complete expression of his wisdom; we rather have only the partial expression of that wisdom.

"This question of the orientals has come up several times. It has not been settled yet,—I mean to the satisfaction of all.

"Now, since there are a number of tablets from various sources, I suggest, and for the purpose of bringing the matter to a head, I make it as a motion, that a committee of three be appointed by the Chair to make a compilation of all the instructions of Abdul-Baha on this subject, for the purpose of reporting later, for the guidance of the believers of the country; and issue them to the assemblies."

In the discussion that followed Mrs. Gillen outlined in detail some of the difficulties in Seattle and other parts of the Pacific coast relative to this question and ended by saying "I think we should stick absolutely to Abdul-Baha's command about letting no oriental come among us without Abdul-Baha's orders"

because he knows who is safe and who is not."

The Chairman: "You have heard Brother Ober's motion that a committee of three be named to collect all the tablets on this subject of association with visiting orientals, and submit them and have them published and distributed to the assemblies and friends as soon as possible."

The question of the expense of carrying out the work of such a committee as proposed was raised.

The Chairman: "The question has been asked how we will pay for the expense. Now, the Conventions in past years have occasionally authorized certain minor expenses, and the Executive Board, in carrying out directions has felt justified in taking from the regular Mashrekol-azkar fund in the belief that that included those particular matters. Abdul-Baha has sent certain tablets here which indicate that the teachings are part of the work of the Mashrekol-azkar. This particular matter relates, perhaps, not directly to the teachings, but it relates to the protection of the friends; and if it is your wish it can be authorized to be taken from the regular treasury, or if you prefer to provide for it independently, this is the time to do so."

Mrs. Ober: "I move that it be taken from the regular fund, as it is to teach us in order that we may teach others; and that it should come from the Mashrekol-azkar."

Mr. Ober: "The expense ought not to be very great; \$25 or \$50 at the most."

The Chairman: "May that be added to the motion then?"

Mr. Ober: "Yes."

Motion carried.

Mr. Remy then made a supplementary report of the work of the Library Committee.

The Secretary read communications from absent delegates from Lakeland,

Florida, and Buffalo, N. Y., and Mr. Gregory was authorized to write to these friends with messages of love from this Convention.

Mrs. Maxwell: "I have a message from Miss Thompson. Instead of wiring her I telephoned. Miss Thompson sends her cordial love and greetings to the Convention, says that she has already accepted the report of the Committee of Investigation, that she stands absolutely with the committee and is quit of the violators and she wishes to be with you in the power of the Covenant, in this Convention. . . . Now may I propose Miss Thompson's name on the committee for the compilation of tablets on The Most Great Peace?"

Mrs. Coles: "I second the motion."

The Chairman: "If there is no objection Miss Thompson's name will be recorded in addition to the names already given."

The Secretary, Mr. Gregory, then read the names of the Compilation Committee:

Mrs. Coles, chairman, Mrs. Maxwell, Mr. Remy, Mrs. Cooper, Dr. Bagdadi, Mr. Vail, Mrs. Hoagg, Miss Thompson, Mrs. Rabb.

The Chairman called upon Mrs. Diggett.

Mrs. Diggett read the following extract from a tablet written to her by Abdul-Baha when he was in Paris. "The winds of tests are so violent that they are liable to uproot the strongest trees. It is my hope that the believers in Chicago may withstand the tests with firmness and steadfastness."

Mr. Remy: "Friends, I have a motion that I would like to put before the Convention. I think we all feel that this compilation of the holy utterances upon the matter of our duty towards the government, or our duty in war and peace, is going to be of the greatest blessing right now at this time, for so much depends upon the stand and the work of the Bahais along this direction.

Therefore, it has occurred to me to suggest in the form of a motion, that when this Compilation Committee has finished its work, and when this compilation is completed and ready to send out, that the committee be empowered by this Convention to send a copy of this, together with a letter giving the Bahai principles, to the President of the United States. I put that in the form of a motion."

Motion seconded.

Dr. Bagdadi: "May I suggest that when the compilation is perfected we send it not only to the President but to every ruler in the world whom we can reach."

Mr. Remy accepted this suggestion.

In the discussion which followed relative to the method to be adopted by the committee in carrying on its work, it was agreed that the committee should, as a whole, be free to request the cooperation of any other committees or individuals whose assistance it desired.

The Chairman: "My understanding is that the Convention lays upon each member of this committee the responsibility of personally passing upon every bit of the manuscript and upon all of you the injunctions of Baha'o'llah rest, in reference to consultation."

Mrs. Coles: "On everything we do there should be perfect and complete consultation between members.

The Chairman: "I am quite sure that the committee will be guided aright."

Motion carried.

The Chairman: "We are ready to listen to the report of the committee that has the ballots in charge."

Mr. Scheffler reported the result as follows: True 44, Bagdadi 40, Remy 36, Gregory 33, Lunt 33, Hoagg 32,

Maxwell 30, Ober 28, Coles 18, Randall 18, Cooper 14, Rice-Wray 12, Windust 9. There were some scattering votes below this number.

On the basis of the committee's report the Chair declared eight persons elected, all of them having more than 24 votes which were necessary for election and one more to be elected who has not yet received the required number of votes. The committee was requested to distribute ballots for the election of the remaining member of the Executive Board.

Mr. Remy reported the receipt of two telegrams, one from Mr. and Mrs. Latimer in Portland, the other from George Latimer sent from Fort Oglethorpe in Georgia. Both regretted their inability to attend the Convention.

On motion duly made and seconded it was voted that the greetings of the Convention be extended to these friends.

Mr. Ober: "I have been requested by some of the friends here who are not delegates or alternates and, therefore felt they could not speak on this matter, to bring up again the subject of Mr. Vail's book, which was mentioned this morning; but nothing definite was done about it; and some of these friends feel that a wrong impression was given, because the conversation slid off into something else and was not completed. Now, of course, we realize that our attitude in all these things is purely a question of education. It is not a question of our sincerity, or anything of that sort. We are all earnest and sincere, but I know we are constantly making mistakes."

Mr. Ober then brought up some of the questions that had been mentioned to him in regard to the construction of the book and its use for Bahai children.

(Continued on page 73)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'U'LLAH.

Vol. IX

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No. 6

Report of the Tenth Annual Convention of the Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918

TUESDAY AFTERNOON SESSION—Concluded

(Continued from page 72)

The Chairman: "The Ballot Committee is ready to report."

Mr. Scheffler announced the results of the second ballot, 35 votes cast, Mr. Randall receiving 13, Mrs. Rice-Wray 11, the balance scattering.

The Chairman: "The Chair declares no election, therefore another ballot is necessary."

Mrs. Hoagg: "I move that we take the two names who have received the largest number of votes and select one of those two. This motion was seconded and carried."

The Chairman: "You will vote in this case for one person from the two names receiving the highest vote on this ballot, namely, Mr. Randall and Mrs. Rice-Wray."

There followed a discussion regarding Mr. Vail's book shared in by Mrs. Ober, Mrs. Gillen, Mr. Remey and Mrs. Hoagg.

It was moved by Mrs. Ober and seconded by Dr. Woolson that the Convention put itself on record as considering that Mr. Vail's book entitled *Heroic Lives* should not be recommended as a text book for Bahai children.

Mrs. Hoagg called attention to the existence of a very splendid compilation for use of the children that had been prepared by Mrs. Hannen who had been instructed by Abdul-Baha to carry on this work in the children's Sunday school.

Dr. Bagdadi pointed out that everything depended upon the authorization of Abdul-Baha. If Abdul-Baha has not authorized any publications then it is a mistake to write any books and to publish them.

The Chairman: "Suppose the committee finds that there is no authority to write then would this motion not still be necessary in order that the book should not be sold as a Bahai publication."

Dr. Bagdadi: "Yes, it should not be considered as a Bahai publication."

Mrs. Ober: "That is all we mean. We do not question the sincerity of the book. Our only idea is in relation to our own body, and the question is whether it should be accepted as a text book for our children."

The Chairman: "Is there any objection to this in your motion, that the motion should be subject to the determination of this committee which is to look into these tablets, and find out whether this book would be authorized?"

Mrs. Ober: "That is all right."

Mrs. Struven suggested taking the consensus of opinion of the Convention to the several assemblies and this would not necessitate a vote in the Convention.

The Chairman: "If the decision comes that the committee is not authorized you need something to authorize the committee to act."

Mrs. Coles in discussing the matter said in part: "There is quite a difference between appreciating a thing that is beautiful from a literary point of view and endorsing it as a Bahai book for the sowing of the seed of the revelation of God, as a piece of Bahai literature.

"There is a deep and wonderful appreciation of Mr. Vail's work and we know that through that pure spirit a great and wonderful bounty is falling. But it seems to me that the thing for us to have clear is that from the Bahai Cause, from the Publications Committee, only that which is of the Word of God and authorized as a message from that source, shall go forth."

The Chairman: "Are you now ready for the question? All in favor say aye, opposed no."

Motion carried.

The Chairman: "Now Mr. Scheffler will announce the last ballot."

Mr. Scheffler: "The third ballot gives Mr. Randall 18 votes and Mrs. Rice-Wray 16 votes; 34 votes cast."

The Chairman: "The Chair declares Mr. Randall elected to complete the membership of the Board. Mr. Scheffler will now read the names of the Board."

Mr. Scheffler: "Mrs. True, Dr. Bagdadi, Mr. Remy, Mr. Gregory, Mr. Lunt, Mrs. Hoagg, Mrs. Maxwell, Mr. Ober and Mr. Randall."

Mr. Remy: "Mr. Chairman, it seems to me that the point that Mrs. Harrison brought out this morning about Abdul-Baha standing singly and alone, solved this, and all other difficulties regarding this matter of these books. The Manifestations of God are unique. They are not to be classed with the creatures. When we are giving the message of the Covenant, the Manifestations, we are sowing a living seed, and when we are simply giving the message of a man, why, we are sowing a seed, but it is not a living seed. It seems to me that there is a class of literature coming up, much of which is on sale, and rightly so, on

our Bahai tables, which is in the form of written books composed by friends who are sympathetic with the Cause, who discuss various subjects and lead up to the Bahai teachings. For instance, such a book as that is Mr. Holley's book *Modern Social Religion*. It discusses sociological questions and leads people up to the Bahai Cause as the solution for these various questions.

"I am sure as time goes on, we will have more of these books, and I think it would be very interesting to get an expression of opinion from the friends regarding these books, which are really sympathetic to the Bahai Cause."

Mr. Ober: "It seems to me the statement that Mr. Remy made in the beginning is the key to all of this. The Manifestations of God are unique and peerless; and it is the associating of their words with other words, the words of men, no matter how wise they are, that is the great defect of some of this literature. But, of course, the writing of articles of explanation from the economic point of view, from the philosophical point of view and from the religious point of view, which do not bring in a lot of indiscriminate things, will, I think in the Orient and undoubtedly here, be one of the means of spreading the Cause. I can see no harm in it myself. . . . It is simply a question of presenting the truth according to the capacity."

Dr. D'Evelyn: "Mr. Chairman, I would like to have the approval or recommendation or appreciation of this Convention on the desirability, owing to the present condition of affairs, of reading at our respective meetings, Abdul-Baha's prayer for the confirmation of the American government. I make the request that this Convention endorse the desirability of this prayer being used on such occasions."

Mrs. Breed: "I move, Mr. Chairman, that this Convention endorse the reading of this prayer for the confirmation of the United States in our meetings."

Mrs. Coles: "I second the motion."

A PRAYER FOR THE CONFIRMATION OF THE
AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS.

After a discussion it was agreed to change the word "endorse" to "suggest," to put in the date of the tablet, and to add the words "in America," so that the motion as finally made read as follows: "Resolved that this Convention suggest to all the assemblies in America the reading of the prayer revealed by Abdul-Baha in 1900 for the confirmation of the American government, in our meetings."

The Chairman: "Are you ready for the question?"

Motion carried.

Mr. Remy brought up the question of the circulation of Mr. Harmon's books entitled *Divine Illumination* and the *Microcosm and the Macrocosm*.

After a full discussion of this matter it was moved by Mrs. Cooper duly seconded that "We declare Mr. Harmon's books contraband and instruct the assemblies to keep them out of their libraries. After the action taken by this Convention in regard to violation it is the logical step to suppress the literature which has been the cause of that trouble.

Mr. Harmon has a perfect right to circulate his own books publicly but the assembly should have nothing to do with it."

Motion carried.

The Chairman: "Is there any further business?"

Mr. Ober: "I move we adjourn."

Motion was seconded.

The Chairman: "The motion is made that we adjourn. Is there any objection? With your permission I will ask Brother Kinney to play his beautiful hymn, which we will all sing in closing, and then just a word of prayer at the end; and this will be the last session of the Convention, unless you otherwise desire."

Thereupon, after song and prayer, the Tenth Annual Mashrekol-azkar Convention of the Bahai Temple Unity came to a close at twelve minutes after seven o'clock P. M., on Tuesday, April 30th, 1918.

Secretary, BAHAI TEMPLE UNITY.

(Signed) Harlan Foster Ober.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Rahmat 1, 74 (June 24, 1918)

No. 6

First Meeting of New Board of Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 30th, 1918

ONE of the greatest evidences of the unity and love of the Convention, was found in the first meeting of the Executive Board, which was held in the evening of April 30th, immediately after the Convention. The members of the Board gathered and began the meeting with prayer and chanting, which was followed by an indescribable quiet and peace. No one spoke, for it seemed that the doors of the Rizwan had opened, and the breath of the holy Abha spirit had encircled all. We found infinite rest and wonderful consolation beyond the capacity of words to describe.

It may have been a moment or many minutes, we could not tell, but with hearts overflowing we turned to each other, and from all lips came the words: "this is unity," "this is the mystery of unity."

In one of the first tablets revealed by Abdul-Baha, regarding the Mashrekol-azkar, are the following words, "Who-soever arises for the service of this building shall be assisted with great power from his supreme Kingdom and upon him spiritual and heavenly blessings

shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God."

We were aware that we had received a wonderful bounty from Abdul-Baha, through his mercy and love.

Had it not been for the actual, legal necessities, the Board would not have organized. One spirit enthralled and controlled all, like a living, breathing organism. The existence of this spirit was and is essential, while all other matters were and are incidental.

The following officers were chosen:

PRESIDENT—Mr. Charles Mason Remy,
Washington, D. C.

VICE-PRESIDENT—Mrs. May Maxwell,
Montreal, Canada.

SECRETARY—Mr. Harlan Foster Ober,
Cambridge, Mass.

FINANCIAL SECRETARY—Mrs. Corinne True,
Chicago, Ill.

TREASURER—Mr. William H. Randall,
Boston, Mass.

Harlan Foster Ober.



Letter from Charles Mason Remey

Dear Bahai friends:

. . . . I have recently terminated the matter of the tombstone where the remains of our late Bahai brother, Thornton Chase, rest in Inglewood Cemetery, Los Angeles, which for some time had been pending and I am now happy to be able to tell you that the stone is in place. From the letters and photographs which have been sent me the monument appears to be most satisfactory.

An excavation was made and the casket was permanently enclosed in a concrete tomb which was built up to the level of the ground to form the foundation for the stone which is a single piece of granite one foot thick, six feet six inches in length and three feet wide, weighing one and three-quarters tons. The top is polished and upon this is inscribed the Greatest Name placed within a circle which is divided into nineteen segments, and the following lettering:

“THIS IS THE ILLUMINED RESTING
PLACE OF THE HOLY SOUL

THORNTON CHASE

WHO IS SHINING IN THE HORIZON
OF ETERNAL LIFE EVER LIKE A STAR.”

—ABDUL-BAHA.

1847-1912.

The matter of this stone was first taken up with Mrs. Chase who gave her consent; then through Mrs. Emogene Hoagg, who was at that time in the Holy Land, Abdul-Baha sent his word of approval. After this the work was begun.

The design of the stone is severely simple. The plainest kind of a moulding forms a base above which runs a series of small circular sunken panels, nine along each side of the stone, and three across each end, in all making twenty-four in number.

Since Abdul-Baha has made Mr. Chase's tomb a place of Bahai pilgrimage, in my imagination, I have seen erected there a mausoleum, possibly in the form of an open circular temple, the roof of which, supported by nine columns, would afford shelter to the many who will visit the spot.

In this stone, I had in view a monument for the present complete in itself, and one which eventually might serve as a tomb slab to form the central feature of a mausoleum which may be built.

Faithfully yours,

C. Mason Remey.

In Memoriam

THORNTON CHASE

FRIDAY, October 19th, 1917, was the fifth anniversary of the visit of our Beloved, the Center of the Covenant, to the "Illumined resting place of the holy soul, Thornton Chase, who is shining in the horizon of eternal life ever like a star."

Twenty-one of the friends in Los Angeles, including Mrs. Chase and a number of her personal friends, were privileged to gather in Inglewood at noon, the hour Abdul-Baha visited the same spot in 1912. The meeting was both a dedication of the stone recently placed there by Mr. C. Mason Remey and a celebration of the visit of Abdul-Baha, thus fulfilling his word to the friends to "visit this grave and on my behalf bring flowers, and seek the sublimity of the spiritual station for him."

The thoughts of those present were centered in the immortality of the soul, the reading being extracts from the words of Abdul-Baha on "Immortality" and his remarks regarding Mr. Chase uttered when in San Francisco. A prayer revealed by Abdul-Baha for Thornton Chase was read, as well as extracts from his various writings. Mrs. Chase then told us of incidents in the life of her husband, how he came into the Movement and something of what it meant to be a Bahai in the early days of the Cause in America. *Frank B. Beckett.*

MRS. SIDNEY ROBERTS

ON November 30th, 1917, Mrs. Sidney E. Roberts, one of the active Bahai workers in Denver, Colo., passed from this world. She was one of Denver's pioneers; always active in good works and faithful in visiting the sick and poor. Her home was blessed by the presence of Abdul-Baha when he was in America, who told her that she would be remembered throughout coming ages.

Mary B. Morrison.

CHARLES IOAS

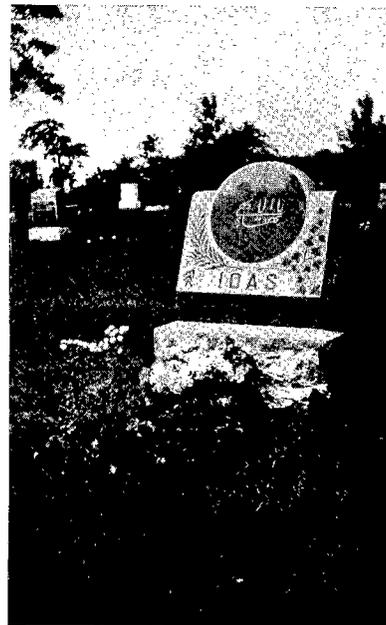
ON May 30th, 1917, Charles Ioas, of Chicago, ascended to the station given him by Abdul-Baha in the following tablet to him from his holy presence, in 1900:



"To the honorable Mr. C. Ioas—

O thou who hast advanced toward God!

By God, I rejoiced when reading thy letter which declares thy belief in the unity of God and thine acknowledgment of the appearance of the Kingdom of God. This is a matter whereby thy face shall brighten in the Supreme Concourse, and thy forehead shall sparkle among the people. Then know the worth of this gift, the lights of which shone forth unto all directions and indicate the attraction of the Concourse of El-Abha, the Most Glorious. Then be firm in this Cause, and thou wilt behold thyself in a lofty station, having all that is in earth under its shadow, because,



this is verily that gift which is mentioned in the Gospel. O how good is this bounty in this day, when the commemoration of the true God is published and spread in all directions!

El-Baha be upon thee!"

Charles Ioas was born in Munich, Germany, on March 23rd, 1859. He passed through the regular elementary courses of study and graduated from the University of Munich in 1880. The same year he came to America, studied law, and thereafter followed that vocation. He received the glorious message of the appearance of Baha'o'llah and the Center of the Covenant, in 1898, and immediately dedicated his life and being to the Cause of God. He was one of the first members of the House of Spirituality and served thereon for many years.

His body rests in Mount Auburn Cemetery.

GEORGE LESCH

GEORGE LESCH, one of the best known servants in the Bahai Cause in America, passed from the world of the seen to the realm of the unseen, at Chicago, April 8th, 1918. He was one of the first in the occident to hear of and accept the message of the Kingdom, devoting his life in service to the Center of the Covenant.



In the minds and hearts of those who knew him, his name will ever be synonymous with trustworthiness, sincerity and faithfulness. He was the first secretary of the House of Spirituality, serving in that capacity for many years. It was upon his return home, about midnight, from a business meeting, to arrange for the recent Mashrekol-azkar Convention, that he was stricken with apoplexy and died soon after, with the Greatest Name upon his lips.

In the public meetings, when he spoke

before the people, the two subjects which he was ever fond of presenting were "Prayer" and "The power of the Holy Spirit."

George Lesch was born at Chicago, December 27th, 1866. His body rests in Graceland Cemetery.

A TRIBUTE FROM HIS CO-WORKERS, THE HOUSE OF SPIRITUALITY.

Chicago, Illinois.

Miss Mary Lesch, Chicago.

Dear sister in El-Baha:

The members of the House of Spirituality, at a meeting held Thursday evening, April 11th, desired to express to you their sympathy in the passing of your dear brother and our respected co-worker, George Lesch.

We realize that no words of ours can eulogize him, and that any attempt to do so would be entirely inadequate. Recognizing the great love that existed between you, our love for you both gives us the privilege to share with you his memory and to keep it sacred in our hearts as it undoubtedly will be in the hearts of posterity.

His faithfulness, sincerity and sacrifice in the path of God were known to all. It is an honor to be associated with such an one whose whole life was one of faithful service, who was steadfast under the most severe tests and "endured until the end."

Our greatest hope is that we all may serve as devotedly as did he the blessed Cause that we all love.

Your sisters and brothers of

THE HOUSE OF SPIRITUALITY,

Carl Scheffler, Secretary.

A TRIBUTE FROM MRS. I. D. BRITTINGHAM.

San Diego, California.

Miss Mary Lesch, Chicago.

My dear sister in His love and presence:

I have waited until the Convention was over, to write you of my joy with

you in the glorious and wondrous promotion of your beautiful brother to the spiritual heights of that home which contains "all of life that is life, and all of love that is love"; which is a permanent, endless home!

In a tablet revealed for a Bahai many years ago, Abdul-Baha said: "To the people of adoration, death is the ark of deliverance." Today when the earth is so storm tossed, how doubly true this is!

My memories of my dear spiritual brother, George Lesch, are all very beautiful memories! His was an earthly life of beautiful deeds of the spiritual world, and his record will be written in words which will never die. His firmness in the Covenant is now the key that opens many new paradises to him in that home of purest vision!

Blessed are you in the possession of a brother, so safely housed in the supreme Kingdom; so released from the bodily limitations, and so prepared by his life in this world for the larger service that now is bestowed upon him. From that home, his nearness to you will be an eternal nearness, knowing nothing of separation, and a service, invisible but sure, to you, which will never end; in which no abatement will exist but instead as he progresses an ever augmenting, spiritual service.

How great was his presence in the recent Convention, where "all banners were reversed save that of the Covenant."

In His love, your sister,

I. D. Brittingham.

ARTHUR PILLSBURY DODGE

(Tablet Revealed when learning of his death, at New York City, October 12, 1915.)

To Mrs. Dodge, and William, Wendell and Paul Dodge—May their lives be happy—

O ye afflicted ones!

A most terrible news reached my ears and that was the death of his honor, Mr. Dodge. Truly, this bereavement is unbearable and the hearts are afflicted with the utmost sorrow and grief that that divine personage hid his face from the world, hastened to the universe of God and left the friends in the remorse and regret of separation. In reality that honorable soul served the Cause of God and endured many hardships and vicissitudes. His services are registered in the everlasting book in the Kingdom of God and mentioned by the Supreme Concurrence. They shall never be forgotten. Ere long they will yield great results and will become the means of happiness to that household and conducive to the honor of its members. I will never forget him and supplicate for him graces and bounties from his highness the Almighty. Be ye not sorrow-stricken nor do ye lament or bemoan; for that drop joined the ocean, that ray returned to the sun, that thirsty one reached the fountain of eternal life and that fish swam in the sea of God's forgiveness. Although his star set in the horizon of this world yet he dawned with the utmost brilliancy from the horizon of eternity. You will find him in that divine universe. Consequently he is not counted among the lost ones.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations. Verily, it moves in the atmosphere of God's desire, and enters into the Supreme Paradise.

All the angels on the Supreme Paradise attend and surround it, and it will have fellowship with all the prophets of God and His saints, and speak with them and tell them what happened to it in the Cause of God, the Lord of the Universe. If any one could realize what hath been assigned for it in the Kingdoms of God, the Lord of the Throne and the dust, he would immediately yearn with a great longing for the Unmovable, Exalted, Holy and Abha station!

—BAHA'O'LLAH.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Kalamat 1, 74 (July 13, 1918)

No. 7

Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

It is worthy of note that, in the development of the Bahai Cause in the occident, this is the first compilation to be made and published on this important subject. We believe far-reaching results will follow a serious consideration of its every phase. Mrs. Hannen has rendered a great service not only in its compilation, but in establishing a Bahai Sunday School in Washington, D. C.—*The Editors*.

Laws of Baha'o'llah

TEACH your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the heaven of greatness and power. Let them memorize the tablets of the Merciful and chant them with the most melodious voices in the galleries built in the Temple of the Mashrekol-azkar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls.

Blessed is he who listeneth unto the River of Life!

(Words of Baha'o'llah.)

We have formerly commanded, in the tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings and teach them to children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

(*Tablet of Ishrakat*, p. 36.)

It is decreed that every father must educate his sons and daughters in learning and in writing and also in that

which hath been ordained in the tablet. He who neglects that which hath been commanded (in this matter), if he is rich, it is incumbent on the trustees (of the House of Justice) to recover from him the amount required for the education of the children; otherwise (i. e., if the parent is not capable) the matter shall devolve on the House of Justice. Verily, We have made it (the House of Justice) an asylum for the poor and needy.

He who educates his son, or any other children, it is as though he hath educated one of My children.

(*Tablet of Ishrakat*, p. 36.)

Schools must first train the children in the principles of religion, so that the "promise" and the "threat," recorded in the Books of God, may prevent them from the things forbidden and adorn them with the mantle of commandments; but this in such a measure that it may not injure the children by resulting in ignorance, etc. The trustees of the House of Justice must consult upon the ordinances as they are outwardly revealed in the Book, then enforce, of these, whatever prove agreeable to them. Verily, God will inspire them with that

which He willeth, and He is the Ruler, the Knower!

(*Words of Paradise*, p. 53.)

Men and woman must place a part of what they earn by trade, agriculture, or other business, in charge of a trust-

worthy person, to be spent in the education and instruction of the children. That deposit must be invested in the education of the children, under the advice of the trustees (or members) of the House of Justice.

(*Tablet of the World*, p. 29.)

Utterances of Abdul-Baha in Tablets and Talks

NEED OF EDUCATION, ITS IMPORTANCE

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

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

No freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important matter; just as the greatest cause of degradation and decadence of every nation is bigotry and ignorance.

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

(*Star of the West*, Vol. 7, No. 15, p. 141.)

BAHAI HISTORY WHICH EVERY CHILD SHOULD KNOW

The holy, divine Manifestations are unique and peerless. They are the archetypes of celestial and spiritual virtues in their own age and cycle. They stand on the summit of the mount of vision, and they foreshadow the perfections of

evolving humanity. For example, during the dispensation of his holiness Moses—peace be upon him!—there was not a single human soul similar or like unto him. He surpassed all the holy souls who came after him, even the hosts of the Israelitish prophets.

In a similar manner all the people who lived during the cycle of his holiness Christ—may my life be a sacrifice to him!—were under his spiritual authority. They had no will of their own. He was the sun, and the others were the lamps. He was unique and peerless, the center and the focal point of the mighty forces. Everyone else was under his shadow. He was the orb and the others were the stars. He was also unique and peerless. Everyone caught the rays of light from him, and was enkindled through his fire. In a like manner, was the epoch of his holiness the Bab—May the life of aught beside be a ransom to him! He was matchless and without a peer. All the rivers received their strength from that great sea.

Finally during this cycle of the Blessed Perfection—may my life be a sacrifice to his believers!—all are beneath his shadow. He is the unique and peerless one till the next Manifestation. It is, however, not definite that it will be one thousand years; it may be 2,000, or 10,000, or 20,000 years; but it is definite that, for the coming one thousand years there will appear no Manifestation, for one thousand years there shall arise no sun. All the appearances will be beneath the shade of this Most Great Appearance; they will be as stars of

guidance. All of them shall gather around this fountain of life; all of them will become illumined by the rays of this sun; all of them will receive a share and a portion from this great sea; all of them will become vivified by this soul-imparting breeze and all of them will be under the downpour of this rain.

The aim is this: his holiness the Bab gave the glad-tidings concerning the appearance of the Manifestation of God, and his holiness the Blessed Perfection was the Promised One of all the nations and religions. The Bab was the morning star, the twilight heralding the glorious dawn of the sun of reality. Now all of us are under its shadow, and receive the refulgent bestowals from it. I am Abdul-Baha and no more. I am not pleased with whomsoever praises me with any other title. I am the Servant at the threshold of the Blessed Perfection, and I hope that this servitude of mine will become acceptable. Whosoever mentions any other name save this will not please me at all—Abdul-Baha, and no more. No person must praise me except by this name, Abdul-Baha.

The Blessed Perfection and the Bab are unique and peerless in this dispensation and until the next Manifestation. The belief, the opinion and the thoughts of all the believers must revolve around this common center. This oneness of belief must become fully realized, so that in the future there may arise no differences.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, January 17, 1914.)

CONCERNING EDUCATION

The prophets also acknowledge this opinion that education hath a great effect upon the human race, but they declare that minds and comprehensions are originally different. And this matter is self-evident; it cannot be refuted. We see that certain children of the same

age, nativity and race, nay, from the same household, under the tutorship of one teacher, differ in their minds and comprehensions. One advanceth rapidly, another is slow in catching the rays of culture, still another remaineth in the lowest degree of stupidity.

No matter how much the shell is educated (or polished) it can never become the radiant pearl. The black stone will not become the world-illumining gem. The calocynth* and the thorny cactus can never by training and development become the blessed tree. That is to say, training doth not change the human gem (i. e., human nature or entity), but it produceth a marvelous effect. By this effective power all that is registered latent of virtues and capacities in the human reality will be revealed.

Cultivation by the farmer maketh of the grain the harvest, and the effort of the gardener maketh of the seed a noble tree. The gentle teacher promoteth the children of the school to a lofty altitude and the bestowal of the trainer placeth the little child upon the throne of ether. Therefore it is demonstrated and proven that minds are different in the original entity or nature and that education commandeth a decided and great influence. Were there no educator all souls would remain savage and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this new cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter they shall be held responsible and worthy of reproach in the presence of the stern Lord.

This is a sin unpardonable, for they

**Cucumis calocynthis.*

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(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Kalamat 1, 74 (July 13, 1918)

No. 7

have made that poor babe a wanderer in the Sahara of ignorance, unfortunate and tormented to remain during a lifetime a captive of ignorance and pride, negligent and without discernment. Verily, if that babe depart from this world at the age of infancy, it is sweeter and better. In this sense, death is better than life, deprivation than salvation, non-existence lovelier than existence, the grave better than the palace, and the narrow, dingy tomb better than the spacious, regal home, for in the sight of mankind that child is abased and degraded and in the sight of God weak and defective. In gatherings it is ashamed and humiliated and in the arena of examination subdued and defeated by young and old. What a mistake is this! What an everlasting humiliation!

Therefore, the beloved of God and the maid-servants of the Merciful must train their children with life and heart and teach them in the school of virtue and perfection. They must not be lax in this matter; they must not be inefficient. Truly, if a babe did not live at all it were better than to let it grow up ignorant, for that innocent babe, in later life, would become afflicted with innumerable defects, responsible to and

questioned by God, reproached and rejected by the people. What a sin this would be and what an omission!

The first duty of the beloved of God and the maid-servants of the Merciful is this: they must strive by all possible means to educate both sexes, male and female; girls as well as boys; there is no difference whatsoever between them. The ignorance of both is blameworthy, and negligence in both cases is reprovable. "Are they who know and they who do not know equal?" (Koran).

The command is decisive concerning both. In reality, the training and culture of daughters is more necessary than that of sons, for these girls will come to the station of motherhood and will mould the lives of the children. The first trainer of the child is the mother. The babe, like unto a green tender branch will grow according to the way it is trained. If it is rightly trained, it will grow rightly; if it is wrongly trained the growth will be deformed and thus it will remain until the end of life.

Hence it is firmly established that an untrained and uneducated daughter on becoming a mother will be the prime factor in the deprivation, ignorance, negligence and the lack of training of many children.

O ye beloved of God and ye maid-servants of the Merciful! Teaching and learning, according to the decisive texts of the Blessed Beauty (Baha'o'llah), is a duty. Whosoever is indifferent therein depriveth himself of the great bounty.

Beware! Beware! that ye fail not in this matter. Endeavor with heart, with life to train your children, especially the daughters. No excuse is acceptable in this matter.

Thus may eternal glory and everlasting supremacy like unto the mid-day sun shine forth in the assemblage of the people of Baha and the heart of Abdul-Baha become happy and thankful.

(Words of Abdul-Baha: *Book of Tablets*, Vol. III, page 577.)

EDUCATION OF WOMEN MORE IMPORTANT THAN THAT OF MEN

In this day there are certain women among the Bahais who far surpass men. They are wise, perfected, well informed, very progressive, most intelligent and the glory of men. They are far more courageous than men. When they speak in meetings the men listen to them with great respect. Furthermore, the education of women is much more important than the education of men, for these daughters will be mothers, and mothers rear the children. The first teachers of children are mothers. Therefore, they must be in a state of utmost perfection in order to be able to educate the sons. There are many provisions by Baha'o'llah in regard to this.

Therefore, Baha'o'llah promulgated oneness of education, that is the need of one curriculum for both men and women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind. When all mankind shall receive the same education and the equality of men and women be realized the founda-

tions of warfare will be utterly destroyed.

(*Star of the West*, Vol. 5, No. 7, p. 101.)

THE TIE BETWEEN HUSBAND AND WIFE

As to thy question concerning the husband and wife, the tie between them, and the children given to them by God, know thou, verily, the husband is one who has sincerely turned unto God, is awakened by the call of the Beauty of El-Baha and chants the verses of oneness in the great assemblies. The wife is a being who wishes to be overflowing with and seeks after the attributes of God and His names; and the tie between them is no other than the Word of God. Verily, it (the Word of God) causes the multitudes to assemble together, and the remote ones to be united. Thus the husband and wife are brought into affinity, are united and harmonized, even as though they were one person. Through their mutual union, companionship and love great results are produced in the world, both material and spiritual. The spiritual result is the appearance of divine bounties. The material result is the children who are born in the cradle of the love of God, who are nurtured by the breast of the knowledge of God, are brought up in the bosom of the gift of God and are fostered in the lap of the training of God. Such children are those of whom it was said by Christ: "Verily, they are the children of the Kingdom."

Consequently, O thou maid-servant of God, reach the maid-servants of the Merciful One, and tell them from the tongue of Abdul-Baha: O maid-servants of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances! Inas-

much as God—glorified and exalted is He!—hath ordained mothers as the primary trainers of children and infants; this is a great and important affair and a high and exalted position, and it is not allowable to slacken therein at all.

If thou walkest in this right path thou wilt become a real mother to the children, both spiritually and materially.

(Tablet to Mrs. H. H.)

As to thy question: "If the husband prevents his wife from entering into the Light, or the wife prevents the husband from entering into the Kingdom of God." In reality neither one of them prevents the other from entering into the Kingdom of God, unless when the husband has a great attachment to the wife, or the wife to the husband. When either one of the two adores the other instead of God, then each will prevent the other from entering into the Kingdom of God.

(Tablet.)

ADVICE TO PARENTS AND GUARDIANS

As to thy question concerning the training of children: It is incumbent upon thee to nurture them from the breast of the love of God, to urge them towards spiritual matters, to turn unto God and to acquire good manners, best characteristics and praiseworthy virtues and qualities in the world of humanity, and to study sciences with the utmost diligence, so that they may become spiritual, heavenly and attracted to the fragrances of sanctity from their childhood and be reared in a religious, spiritual and heavenly training. Verily, I beg of God to confirm them therein.

(*Tablets of Abdul-Baha*: Vol. 1, p. 87.)

I ask God to help thy children to gain

knowledge, to attain virtues and morals, which are the refinements of the reality of man; and to strengthen thee to remain firm.

(*Tablets of Abdul-Baha*: Vol. 1, p. 67.)

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is divine education. There are two pathways which have been pointed out by the heavenly educators. The first is divine guidance and reliance upon the Manifestations of God. The other is the road of materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices and is contrary to the cause of divine guidance. For example, consider a babe at the mother's breast, observe its natural aggressiveness, its instinctive antagonism. It claws and bites the mother, even attacks the fountain of life itself. A barbarous and savage country is a country which has been deprived of education, where men are utter materialists like animals. Such a nation embodies all human defects and vices. They even kill and eat one another. Divine education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of religion and is the heaven of all divine virtues.

(*Star of the West*, Vol. 4, No. 6, p. 105.)

Some one asked if such a solitary place (a summer resort in the mountains) was good for children if with companions of their age. Abdul-Baha answered, "It is very good for children. It is good for their eyes, thoughts,

minds, etc. But sometimes it is necessary for them to be with other well brought up children. Consider—when a child becomes two years old it likes to associate with other children. Consider the birds how they gather and fly together. Do you remember when you were a child how pleased you were with the children who were of your age and how happy you were?"

(*Star of the West*, Vol. 7, No. 9, p. 77.)

All children should be educated, but if parents cannot educate both the boys and the girls, then it would be better to educate the girls, for they will be the mothers of the coming generation. This is a radical idea for the East, where I come from, but it is already taking effect there, for the Bahai women of Persia are being educated along with the men.

Is it not a fact that the females of many species of animals are stronger and more powerful than the males? The chief cause of the mental and physical inequalities of the sexes is due to custom and training, which for ages past have molded women into the ideal of the weaker vessel.

The world in the past has been ruled by force and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the scales are already shifting, force is losing its weight, and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced.

(*Star of the West*, Vol. 3, No. 3, p. 4.)

The fathers, and especially the mothers, must always think how they can best educate their children; not how to fondle and embrace them and thus spoil them. By every means at their disposal they must inculcate in their growing bodies, souls, minds and spirits the principles of sincerity, love, trustfulness, obedience, true democracy and kindness toward all the races; thus hereafter the world civilization may flow in one mighty current and the children of the next generation may make secure the foundations of human solidarity and good-will. From the tenderest childhood the children must be taught by their mothers the love of God and the love of humanity; not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind. There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love, or as we call it in Persia "bearish love." This kind of love does more injury to the child than good. When I was in Acca, during the life of Baha'ollah, I intrusted the son of one of the believers to a German carpenter. After a month, his mother went to Baha'ollah and lamented and bemoaned, "I want my son, because he is unhappy with this carpenter, who curses his religion."

Baha'ollah told her to "go to Agha (the Master) and whatever he says, act accordingly."

She came to me, and after she had told her side of the story I told her: "The Germans never curse anyone. They are not accustomed to it."

She went away, and after another month she came again to Baha'ollah with another complaint that this carpenter had forced her son to carry on his back a load of wheat. Again I told her that if he had done so it was for discipline. I quieted her, but she was murmuring inwardly. A few months rolled by, and she returned with another set of complaints, frankly confessing

that she did not want her son to be away from her, that he was the apple of her eye. Realizing how selfish her love was for her son I told her at last that I would not take him away; that he must stay with the carpenter for eight years until his apprenticeship was over. Well, she yielded to the inexorable situation. After eight years of study he left his master, and his mother was very proud of him, everywhere praising his industry because his work was demanded on every hand. In short, the mothers must not think of themselves but of the progress of their children because upon the children of today—whether boys or girls—depends the molding of the civilization of tomorrow.

(Diary of Mirza Ahmad Sohrab, Sept. 2, 1913.)

Regarding the education of those two daughters D and M If thou givest true Bahai education to those two young trees in the garden of Abha know thou of a certainty that the highest glory, prosperity and success will become ready and prepared for them. This is the cause of everlasting honor.

(Excerpt from tablet to Miss J. M., Sept. 13, 1913.)

Let thy brother be trained according to the highest moral standard. In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the light of the love of God. Then when they grow up most astonishing results will be produced because the map of their whole lives will be drawn with the hand of the spiritual educator. A Bahai child must be trained according to the moral precepts of Baha'o'llah, he must be taught daily of the love of God; the history of the Movement must be read to him, the love of

humanity must be inculcated into every fiber of his being and the universal principles be explained to him in as easy a manner as can be devised. Then the power of great faith will take possession of his heart. But if these supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifest appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the love of God and under spiritual influence from their earliest youth. The lower appetites of nature are like kings over man; one must defeat their forces; otherwise he will be defeated by them.

(*Star of the West*, Vol. 7, No. 15, p. 142.)

DUTY TOWARDS ORPHANS

O thou happy and blessed one! In this holy Cause the question of the education and the maintenance of the orphans has the utmost importance. Towards the orphans the utmost consideration must be shown. They must be taught and instructed; especially the teachings of his holiness Baha'o'llah must be given freely to every orphan according to the means at hand. I beg of God that to the orphaned children thou mayst become a kind father and mother, to quicken them with the fragrances of the Holy Spirit; thus they may attain to the age of maturity and each one may become the real servant of the world of humanity, nay rather they may become as bright candles in the assemblages of mankind.

(*Star of the West*, Vol. 7, No. 13, p. 122.)

(Continued on page 89)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Asma 1, 74 (August 1, 1918)

No. 8

Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

Utterances of Abdul-Baha in Tablets and Talks—Continued

(Continued from page 88)

STATION OF THOSE WHO SERVE AND TEACH CHILDREN

O thou teacher of the children of the Kingdom! Thou hast undertaken such a service that shouldst thou glory over all the teachers of the world, thou art deserving. For the teachers of the world confer a material education, so that human faculties, physical and ideal, may grow and develop; but thou art bestowing heavenly instruction and the lessons of the Kingdom upon the new plants of the divine garden. The results of this education are to obtain the bestowals of the Most Glorious Lord and the appearance of the virtues of the world of humanity. Show firmness and steadfastness in this work. The outcome will be most important. From their childhood the children must be given a Bahai, spiritual and Godlike education. Should they be so instructed they will be protected and guarded from every test.

(Tablet to Mrs. H. L., Oct. 29, 1913.)

The children must receive divine and material education at the same time, and be protected from temptations and vices. How wonderful will it be when the teachers are faithful, attracted and assured, educated and refined Bahais, well grounded in the science of pedagogy and

familiar with child psychology; thus they may train the children with the fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and development—so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice, etc.

(Diary of Mirza Ahmad Sohrab, Oct. 18, 1914.)

A woman who is a good Bahai, working for the children in the school, came. She showed her hands to Abdul-Baha that he might see how she had scrubbed the floor. He kept her hands in his and said: "Hands which have labored in the cause of education are ever blessed. I am pleased with your hands. I love such hands very much because they have worked for the children. May you become a great educator and guide to humanity."

(Diary of Mirza Ahmad Sohrab, London, December, 1912.)

Praise be to God, that with your soul and with your heart you are striving to guide the children. Appreciate the importance of this favor, that you have been assisted to do such a work, for the result of the spreading of the Cause of God is eternal exaltation. It is as when a man sows a pure seed in pure soil and it grows through the showers from the clouds of mercy of the Educator. Consider what a blessing will be brought forth.

(Tablet to Mrs. F. G., 1914.)

TWO TYPES OF CHILDREN

Abdul-Baha said: "Baha'o'llah declared that children are of two kinds—the mature and the immature. The mature are the children of believers, and the immature, of unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this preparation; so we cannot question the justice of this. All are created in the same station by the justice of God, but if some of these have become prophets and some teachers, this is from the favors and bounty of God."

"We must be guided entirely by the intelligence and development of the child as to how soon we should begin to teach it.

"A woman reaches her maturity at the age of twenty and must then certainly receive the full teaching.

"Many a child of ten is sufficiently developed and advanced to receive some teaching and some are ready for it at the age of eight or nine.

"The great thing that is necessary to teach children is to be characterized with the attributes of God and to be good. Their hearts and minds must be prepared to receive the truth as soon as they are old enough to be taught anything—

but children should not be taught facts and details which they may not speak of openly to their fellows and companions. They must on no account allow their children to drink wine or alcoholic drinks."

Abdul-Baha spoke of the Druses, who never drank wine or smoked, and as a consequence were quite free from many diseases.

(Words of Abdul-Baha: *Star of the West*, Vol. 7, No. 15, p. 142.)

BAHAI METHODS: TEACH THEM IN PLAY; THROUGH SPEECH, NOT BOOKS

Among these children many blessed souls will arise if they be trained according to the Bahai teaching. If a plant is carefully nurtured by a gardener it will become good and produce better fruit. These children should be given a good training from their earliest childhood. They should be given a systematic training which will further their development in order that they may receive greater insight, so that their spiritual receptivity may be broadened. Beginning in childhood, they should receive instruction. They cannot be taught through books. Many elementary sciences should be made clear to them in the nursery; they should learn them in play, in amusement. Most ideas must be taught them through speech, not by book-learning. One child should question the other concerning these things, and the other child should give the answer. In this way they will make great progress. For example, mathematical problems should be taught in the form of questions and answers. One of the children asks a question and the other should give the answer. Later on the children will of their own accord converse with one another on these subjects. The children who are at the head of their class should receive premiums. They should be encouraged and when any one of them shows good advancement for further development

they should be praised and encouraged therein. Even so in God-like affairs. Oral questions should be asked and the answers should be given orally. They should discuss with one another in this manner.

(*Star of the West*, Vol. 7, No. 15, p. 142.)

A wise schoolmaster should send his scholars out to play or to practice gymnastics for an hour, so that their minds and bodies may be refreshed, and during the hour of the lesson they may learn it better. If the teacher proves that his scholars are advancing no on-looker has a right to object to his system, or to question his wisdom and say he wastes the boys' time. If a wise father plays with his children, who has a right to say it is not good for them? He calls them to come to him as the hen calls her chicks; he knows that they are little and must be coaxed along—coaxed along, because they are young and tiny.

(Words of Abdul-Baha: From leaflet *The True Gardener*.)

PROTECTION OF CHILDREN

Take away thy dear child from among the heedless ones, for they are fast after him in order that they may lead him astray from the right path. Keep him some time with thyself and train him as he ought and should be. Then send him to another school or another place.

(Tablet to P. A. H., March 27, 1906.)

Be thou kind to the "bantam chickens and their babies" and take good care of them; so that thou mayest learn how to train the living creatures. Teach and educate the "parrot" in order that she may be instructed with the heavenly words. Although the parrot may be unconscious of the meaning of the phrases, yet, God willing, thy heart will be inspired with such utterances, (the sig-

nificance of which will be revealed to thee first and then the words will flow from thy tongue). Perfect thyself in the art of music; so that thou mayest be able to play on the harp most divinely.

(Tablet: From Diary of Mirza Ahmad Sohrab, July 31, 1914.)

DUTIES OF CHILDREN TOWARD PARENTS

There are also certain sacred duties of children toward parents; these duties are written in the Book of God, as belonging to God. The (children's) prosperity in this world and the Kingdom depends upon the good pleasure of parents, and without this they will be in manifest loss.

(*Tablets of Abdul-Baha*, Vol. 2, p. 262.)

Father and mother are worthy of esteem and it is necessary to secure their good pleasure; but this on condition that they do not prevent one from nearness to the threshold of the Almighty and do not withhold one from walking in the path of the Kingdom. Nay, rather, parents should encourage and inspire one to walk in God's path.

(*Tablets of Abdul-Baha*, Vol. 2, p. 463.)

O thou my dear son! Thy letter sweetened the heart and the spirit. Thy lovely face is engraved forever on the tablet of my heart. I am also longing to look into thy countenance. Say always the Greatest Name before beginning thy lessons. The confirmation and assistance of God shall encircle thee.

(Tablet: From Diary of Mirza Ahmad Sohrab, May 26, 1914.)

Although thou art small, yet I hope thou wilt become great in the Kingdom. His Highness Christ, saith: "Happy is the condition of the children." God willing, thou art one of those children.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Asma 1, 74 (August 1, 1918)

No. 8

Be obedient and kind to thy father and mother, caressing brother and sister, and day by day adding to thy faith and assurance.

(*Tablets of Abdul-Baha*, Vol. 3, p. 551.)

O thou dear one of Abdul-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of the water and clay. A real son is such an one as hath branched from the spiritual part of a man. I ask God that thou mayest be at all times confirmed and strengthened.

(*Tablets of Abdul-Baha*, Vol. 2, p. 342.)

DUTIES OF CHILDREN TOWARDS GOD

O ye dear children! Your Father is compassionate, clement and merciful unto you and desireth for you success, prosperity and eternal life in the Kingdom of God. Therefore, it is incumbent upon you, dear children, to seek His good pleasure, to be guided by His guidance, to be drawn by the magnet of the love of God and be brought up in the lap of the love of God, that ye may become beautiful branches in the garden of El-Abha, verdant and watered by the abundance of the gift of God.

(*Tablets of Abdul-Baha*, Vol. 3, p. 622.)

Abdul-Baha's instructions to the Bahai Sunday School of Washington, D. C.

THE Sunday School for the children, in which Tablets are read, the teachings of His Holiness Baha'o'llah explained, and the Word of God read to the children, is exceedingly blessed. Undoubtedly meetings should be held regularly and invested with importance so that day unto day its circle may be enlarged and be quickened with the breaths

of the Holy Spirit. If this meeting is organized befittingly and behoovingly, rest thou assured that it shall yield most great results; but firmness and steadfastness are necessary, that it may not continue for a few days and later on little by little be forgotten. Its continuation depends upon firmness. In every cause firmness and steadfastness

undoubtedly lead to results; otherwise it will continue for some days and then will be disorganized.

(Tablet to P. A. H., July 28, 1913.)

In that hour you should make the children familiar with the prophecies in the Gospels and with the Name of God, and with this Revelation: that is to say, instruct them how to become teachers, so that the love of God may be established in their hearts while they are young children. They should develop spiritual feelings. You should explain to them or read to them the *Ishrakat*, *Tarazat*, *Tajalleyat*, the *Words of Paradise*, and the *Tablet of the World*. You should make them memorize some of these verses. By these means they will become enlightened and well educated, for they are like unto a young tree: you can train them in whatever manner you like.

(Spoken in February, 1909, to P. A. H. and J. H. H.)

Praise be to God! Thou art engaged in teaching and educating the children, for they have wonderfully memorized and read the manifest verses, the *Glad-Tidings*, the *Communes*, the *Ishrakat* and the *Word*. I hope that each one of them (those children) will become a peerless teacher and the cause of the guidance of the people. Praise be to God! All the members are illumined with the light of the Beauty of Abha!

(Tablet to P. A. H.)

Thou hast written regarding the spiritual education of the children. It is very acceptable and beloved. Undoubtedly these children will make ideal and physical advancement.

(Tablet to P. A. H., Nov. 21, 1913.)

Indeed the sweet melody of the pupils of Mrs. H. . . . gladdened the hearts of the people of the Supreme Concourse.

(To Mr. R., May, 1909.)

CHILDREN TO BE TAUGHT MUSIC

Abdul-Baha's Address to the children of the Washington Sunday School,
April 24, 1912.

The art of music is divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. It exercises especially a wonderful sway over the hearts of children, for as their souls are pure, as their hearts are very pure, the music will produce in their hearts great effect. Music will become the cause of the expression of the latent talents in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music, for unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly, so that their souls and hearts may become vivified and exhilarated.

Today illumined and spiritual children are gathered in this meeting. They are children of the Kingdom. The Kingdom of God is for these souls, for they are near to the Kingdom. They have pure hearts. They have spiritual faces. The effect of the teachings is manifest in their hearts, for their hearts are very pure. That is why His Highness Christ has addressed the world saying: "Be like unto the children." That is, men must become pure in heart. The teachings must have great effect. Spiritual souls; tender souls!

The hearts of all the children are pure, of the utmost purity. They have no dust. But this is on account of weakness, not on account of any strength. In the early period of childhood their hearts are pure. They cannot display any great intelligence. They have not hypocrisy nor stratagem. This is on

account of weakness. But a man becomes pure through the power of strength. Through the power of intelligence and understanding he becomes simple, through the great power of reason. He becomes sincere through the great power of intelligence, not through the power of weakness. When man attains to the state of perfection he will receive these qualities; his heart will become pure, his spirit enlightened, his soul tender, and this through strength. This is the difference between the perfect man and the child. Both have the great, simple, underlying qualities; but the child through the power of weakness and the man through the power of strength. I pray in behalf of these children and beg confirmation and assistance for them from the Kingdom of Abha so that each of these children may be trained under the shadow of the protection of God; each one may become like an ignited candle in the world of humanity; each one may become like a tender and green plant in the rose-garden of Abha; that these children may be so trained and so educated that they will give life to the world of humanity; that they may receive insight; that they may bestow hearing to the people of the world; that they may plant life eternal and that they may be accepted at the threshold of God; that they may become so characterized with such virtues and such perfections and such qualities that their mothers may be proud; that their fathers may become well pleased; that their relatives may become hopeful. This is my hope. I give you my advice and it is this: You must train these children, you must give them divine exhortations. From their childhood you must put into their hearts the love of God, so that they may become the manifestors of the fear of God; so that they may have the fear of the Divine, and that they may become hopeful in the bestowals of God; so that day by day they may become free from the imperfections of humanity and acquire

the perfections of the world of man. The life of man is useful if he acquires the perfections of man. If he becomes the center of the imperfections of the world of humanity death is better than life, non-existence is better than existence. Therefore, make ye an effort so that these children may be trained and educated and that each of them may become perfect in the world of humanity.

Now there is another meeting and I must go. I am very much pleased with these children. These are all my children. Know ye the value of these children, for they are my children.

(*Star of the West*, Vol. 3, No. 3, p. 19.)

SUNDAY CLASS IMPORTANT

Question: "Is it right that Mrs. H.... has given up the Sunday School work?"

He looked very much surprised and grieved and said: "Why? No! She must keep it up by all means. Why does she want to give it up?"

I answered that it was too far for most of the children and some were too delicate to walk.

He said: "If they cannot arrange to go every Sunday, they must go every other Sunday, if not every other Sunday then once a month. But they must come together and must keep up the Sunday School."

(Words of Abdul-Baha to Miss A. S. K. spoken in Stuttgart, Germany, April 2, 1913.)

Abdul-Baha listened very attentively to all that was said pertaining to the Sunday School, saying: "Kheli Khoob! Kheli Khoob! It is very necessary that the Sunday School be renewed again and be made active." Then Abdul-Baha asked: "The Sunday School is very important; then why did the parents become indifferent? It is very essential that the Sunday School be upheld, first,

because the children are there taught the Words of Baha'o'llah. Second, because the morality taught there is the true Bahai morality. Third, because the children will there become firmly established in the precepts and truths of the Bahai Cause. Fourth, because

the Sunday School is of great value: It is very good and they must attend it with joy and fragrance and with enthusiasm."

(To Miss F. A. K., Paris, May 20, 1913.)

Talks by Abdul-Baha to other Bahai children

ADDRESS TO THE CHILDREN OF THE BAHAIS AT CHICAGO, MAY 5, 1912.

You are the children of whom his holiness Christ has said, "You are the denizens of the Kingdom;" and according to the Words of Baha'o'llah you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very finely polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts and crafts; may you be useful members of human society; may you aid the progress of human civilization; may you be a cause of the manifestation of the divine bestowals; may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you further the unity of mankind; may you promote the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you asking God's aid and confirmation in your behalf.

You are all my children, you are my spiritual children. The spiritual children are very dear, they are dearer than

physical children, because it is possible for physical children to prove unspiritual but you are all spiritual children; therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under his protection. You are all blessed.

(*Star of the West*, Vol. 3, No. 4, p. 22.)

A TALK TO THE PUPILS OF THE BAHAI SCHOOL IN ACCA.

A Lesson in English by a Persian Boy.

How lucky I was and what good fortune I had yesterday in the morning. While all the scholars and I were assembled together in the school and reading our lessons suddenly our hearts were filled with joy by hearing our Master's voice blessing the believers; then he entered the school with shining face and smiling lips and began to walk very calmly through the room, addressing us and saying: "Endeavor and strive eagerly that you may progress and advance rapidly. You are born in this holy day, attaining this great privilege by the favor of God, therefore you must not waste or throw away this bounty and mercy. Try always to get more manliness and humbleness and to love one another. You are like a small plant newly sown. If the rays of the sun reflect on it and it is watered by showers of rain there is no doubt that it will by and by grow and become a very fruitful tree;

but if cold winds blow and the plant be deprived of the shining of the sun and the rain it will certainly be withered and become a useless thing.

“Now, if you occupy yourselves, for instance, in affirming some reasons for the truth of this holy Cause and how to deliver the Word of God to everyone, these things will support and strengthen you and will prepare you for the good of this world and that which is to come; but if, God forbid, you lose your time in vain chattering and useless talk and running hither and thither, these things, be sure, will never lead you to the way of salvation.

“Never think whether you will have more or less wealth, for riches will never guide any man in the right way.

“O children,” continued our Master, “there is a matter which is very important and that is this, let none of you at any time be puffed up with pride or despise any other being. Never, never do this, this is worse than all things. Man is a sinful blunderer, therefore he must acknowledge his faults.

“His Holiness, the blessed Bab, mentions in his book that every one must consider at the end of each day what have been his actions. If he finds something which would please God, he must thank Him and pray to be strengthened to do this good act throughout his life; but if his actions have not been approvable or honest, he must earnestly ask God for strength to do better.

“And now,” said the Master, “the report of your weekly work is good and free from blunder and fault, therefore I am greatly pleased and very happy. I want you to work for the sake of God, and not for your own interest. Therefore I am advising you with the greatest love and kindness for your own benefit and comfort.”

These were our beloved Master's utterances yesterday in the morning.

(Abdul-Baha takes a great interest in the progress of these boys, and often gives them helpful little talks; this one I have reproduced here in the words of one of the pupils, which he wrote out in English for me and which I have but slightly altered.—The Teacher.)

“You must give your daughter a Bahai education so that she may become an excellent teacher of the Cause. She must receive a spiritual education. Then she will make extraordinary progress. Religious teachings are essential for the proper development of the mind and the spirit. If religious instruction is not given to the children they will grow heedless and lose their moral susceptibilities. They will laugh at all moral obligations. The children are like unto green branches. As long as the branch is green, you can train it in whatever way you think best; but once the branch is dried up you cannot do anything with it. If you want to straighten it it will break.”

Again he spoke with little Mona. “Do you love your parents?”

“Yes!”

“Which one do you love best? Your mother or father?”

“I love both equally.”

“Bravo! Well said! Now tell me, do you love Baha'o'llah or your mother best?”

This was a difficult question. She hesitated a moment, and then replied with much emphasis: “Baha'o'llah.”

(Diary of Mirza Ahmad Sohrab, Oct. 16, 1914.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

Utterances of Abdul-Baha in Tablets and Talks—Continued

(Continued from page 96)

MANUAL TRAINING ENDORSED

To a Bahai with two sons in a French school, Abdul-Baha said:

"Give your children a manual profession, something by which they may be able to support themselves and others. Let polite literature take care of itself; teach them a technical art or profession."

(Diary of Mirza Ahmad Sohrab, Nov. 12, 1913.)

CAMP SCHOOL IN MOUNTAINS APPROVED

"When I was in Dublin," Abdul-Baha said, "the professor of the out-door school invited me to visit the pupils. The school is in the mountains of New Hampshire, built among the woods. All around there are green valleys, verdant palms and blue lakes. They have a large cabin and have pitched several tents. Their supreme object is to promote the art of beauty and gracefulness and the science of strength. For this reason they practice calisthenics and athletics and exercise bodily training. They are thinly clad and often sleep in the open air. They go bathing and during certain hours they study. Fresh air, outdoor exercise, wholesome food, clean sports, uplifting ideals and regular training of

body, mind and spirit build up their constitutions and give them strong muscles, sterling characters and robust manhood. They have a school room and dining-room and except the hours of study and meals they spend their time entirely out in the open air, learning many excellent lessons from the book of nature. I saw there a very young lad who, I was told by the teacher, was very thin and emaciated when he was brought to the camp, but during his four weeks' stay he was completely changed, having gained flesh, health and color, so that he could take part in the vigorous exercises. The professor of this twentieth century school was one of the most refined and cultured men that it was my pleasure to meet in America, and he showed me much love, hospitality and affection. The boys were most polite and decorous and although some of them were very young yet they stayed through the talk and listened most attentively. I was very pleased with all of them. Resourcefulness and self-control are the two lessons taught to these boys through words and deeds—so that if in the course of their lives through an accident of checkered fortune they should be thrown on an uninhabited island in the midst of the sea, they would master the situation calmly, control themselves and provide through their own ingenuity and in-

ventiveness the essential means of livelihood. After all, this is the greatest lesson that any highly-evolved civilization can teach us. They are so taught that when the proper time arrives, they will not shun the dangers and risks of life; that like unto the birds of the fields and the animals of the woods they may be able to procure their sustenance and protect themselves from the encroachments of the enemy.”

(Diary of Mirza Ahmad Sohrab, July 12, 1914.)

CARDINAL BAHAI PRINCIPLES OF COLLEGES AND UNIVERSITIES

In this age the college which is dominated by a denominational spirit is an anomaly, and is engaged in a losing fight. It cannot long withstand the victorious forces of liberalism in education. The universities and colleges of the world must hold fast to three cardinal principles.

First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue and animating them with the excellences and perfections of the religion of God.

Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled into the minds of all the scholars, in order that they may become the armies of peace,

the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the college, the presidents in the universities, must teach these ideals to the young from the cradle up to the age of manhood.

(Diary of Mirza Ahmad Sohrab, Feb. 15, 1914.)

CHARACTERISTICS OF BAHAI COLLEGE STUDENTS

You must become the shining candles of moral precepts and spiritual ideals and be the means of the illumination of others. Clothe your bodies with the robes of virtues. Characterize yourselves with the characteristics of the people of divine morality. Shun all manner of vices as you shun a poisonous snake or a leper. Let the corps of professors and the students be impressed with the purity and holiness of your lives so that they may take you as paragons of worthiness, examples of nobility of nature, observers of the moral laws, holding in subordination the lower element by the higher spirit, the conquerors of self and the masters of wholesome, vital forces in all the avenues of life. Strive always to be at the head of your classes through hard study and true merit. Be always in a prayerful state and appreciate the value of everything. Entertain high ideals and stimulate your intellectual and constructive forces.

(Diary of Mirza Ahmad Sohrab, April 17, 1914.)

I hope that while you are studying in this college you may so excel all other students in the various branches of knowledge taught therein that all of them may testify that the Bahai students have another power, are inspired with another

effort, are imbued with a nobler ambition, are stimulated by higher motives and make wider and deeper exertions than others. If you do not surpass the others, then what distinction will there remain for you? Therefore, you must strive to be superior to them, so that everyone may bear testimony to this fact. You are now like the tender plants that are trained according to the knowledge and wisdom of the gardener. From now on, you must strive to beautify the moral aspect of your lives. Advise one another with utmost consideration, watch daily your words and deeds; thus from the very beginning you may characterize yourselves with divine ideals.

The divine ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving-kindness. You must die to self and live in God. You must be exceedingly compassionate to one another and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance.

Again: be ye most careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard yourselves against this enemy so that all you state may correspond with reality. Forever supplicate and entreat at the Court of Majesty and beg confirmation and assistance. Make ye an effort that ye may win the good pleasure of the Blessed Perfection. All the natural and supernatural advancements in the human world revolve around this one problem. If you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, (i. e., they will find their highest attainment in you and through you), or in other words you will become the fruits of the world of existence. The evolution of the trunk, branches, leaves

and blossoms of the tree is the fruit thereof. Exalt your thought. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual wisdom. Let your hope be the accomplishment of most great deeds, the results of which may immortalize your names. All that the people are holding fast to is as the mirage and will not last. Praise be to God, that you are under the protection of Baha'o'llah and His bounties have encircled you. I will always pray for you, and with the utmost humility beg extraordinary progress for you.

(Diary of Mirza Ahmad Sohrab, April 15, 1914.)

TO THE BAHAI STUDENTS OF BEIRUT COLLEGE (SYRIA)

Praise be to God, that the Bahai students in Beirut are well known for the beauty of their character, the purity of their deeds, and the loftiness of their morality. From whomsoever one enquires about the Bahai students, one will hear unstinted praise. This is through the favors and bounties of the Blessed Beauty, who has assisted you to attain such a high station. For you have lived in a manner conducive to the glorification of the Cause of God. Baha'o'llah is pleased with you; all the people are pleased with you; I am pleased with you, and the friends of God are pleased with you. This is the special divine bounty, which is being realized at rare intervals. If one asks any person concerning the Bahai students, he will answer: "In reality they are intelligent, sober, industrious, diligent, displaying good manners and behavior and concentrating all their attention on their acquirement of knowledge. They do not spend their time in frivolous amusements and distracting recreations." Even the enemies testify to your spotless character. I hope that through the favor and bounty of the Blessed Beauty, his holiness the Bab, and the ineffable bless-

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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ings which hallow this holy shrine,* the confirmations of the Kingdom of Abha may encircle you, and that you may be characterized with the shining qualities and brilliant attributes of the Bahai life. May your morality become more defined day by day! May your faith and assurance be increased day by day! May your attraction to the kingdom of Abha be intensified day by day! May your attainment in sciences and arts become more universal day by day! Perchance, God willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia.

(Diary of Mirza Ahmad Sohrab, Oct. 12, 1914.)

God be praised! How wonderful are these students! † I am looking forward with great hope to their future! In reality they are beneath the shade of the Blessed Perfection, they are being animated with the spirit of the Holy Land. For this reason, they are superior to many students. Their mettle will become known in the future. They

are now under the process of refining. When they come out of the crucible their brightness will become manifest. The Word of God is the refining which will polish them, suffering them to become pure as tested gold. Every single assured and firm believer will consider himself the servant of all the friends of God, nay rather the servant of the world of humanity. The honor of man depends upon this. The everlasting glory of mankind lies in this! For this reason His Holiness Christ says: "The last shall be first, the least among you in the Kingdom is the greatest." Who-soever desires to walk in the path of the Kingdom—so that he may reach the court of the Almighty—must be a true servant. The path of God cannot be compared with the paths of men. The humbler the man is in the path of God, the more exalted is he; the greater his meekness and submissiveness, the more beloved is he; the more he is surrounded with tests and trials, the vaster the tranquillity and composure of his spirit.

(Diary of Mirza Ahmad Sohrab, July 15, 1914.)

*The Students were visiting the tomb of the Bab.

†This is a talk to the believers visiting Abdul-Baha. The students were also present. These students visit the Holy Land during their vacations and most of them are permitted to live the whole summer near the tomb of the Bab on Mt. Carmel.—Dr. Zia M. Bagdadi.

Words of Abdul-Baha regarding infants before and after birth

TO AN EXPECTANT MOTHER

Your child will have extraordinary capacities. It will be a Bahai. Rear it in the teachings of Baha'o'llah. Rest assured your child will be assisted by the Divine Concourse, and through this assistance it will exhibit a universal consciousness. For this Cause encompasses the west and the east, and children born under these conditions in this day will have the advantages of the universal illumination. Today some children are called prodigies, but the inheritors of this Cause will attain to a degree that the others, even though educated in the best schools and with every advantage, know nothing of.

Children blessed in this way before they are born are of the new race. I was born in Persia, and while I nursed with my mother's milk I received truth. When a little child my first words were "Ya-Baha-El-Abha!"

(*Divine Philosophy*, page 59.)

SUPPLICATION FOR AN EXPECTANT MOTHER

My Lord! My Lord! I praise Thee and I thank Thee for that whereby Thou hast favored Thine humble maid-servant, Thy slave, beseeching and supplicating Thee—because Thou hast verily guided her to thine obvious Kingdom and caused her to hear Thine exalted call in the contingent world and to behold Thy signs, which prove Thy victorious reign over all things.

O my Lord! I dedicate that which is in my womb to Thee. Then cause it to be a praiseworthy child in Thy Kingdom and a fortunate one by Thy favor and generosity; to develop and grow up under the charge of Thine education.

Verily, Thou are the Generous! Verily, Thou art the Lord of Great Favor!

IMMORTALITY OF UNDEVELOPED INFANT SOULS

Question: "What becomes of an undeveloped infant's soul?"

Answer by Abdul-Baha: "It rests with the mercy of God and through the eternal bounty it will not be deprived of that mercy."

(*Ten Days in the Light of Acca*, page 4.)

STATION OF OPPRESSED INFANTS AND WEAK ONES

As to the subject of babes and infants and weak ones who are afflicted by the hands of oppressors: This contains great wisdom and this a subject of paramount importance. In brief, for those souls there is a recompense in another world and many details are connected with this matter. For those souls that suffering is the greatest mercy of God. Verily, that mercy of the Lord is far preferable to all the comfort of this world and the growth and development of this place of mortality.

(*Tablets of Abdul-Baha*, Vol. 2, p. 337.)

Children of unbelievers and infidels who die before the age of responsibility are not punished, because they are under the favor of God.

(Mrs. L. M. G. Notes.)

Question: "What is the condition of children who die before attaining the age of discretion, or before the appointed time of birth?"

Answer: "These infants are under the shadow of the favor of God, and as they have not committed any sin, and are not soiled with the impurities of the world of nature, they are the centers

of the manifestation of bounty, and the eye of compassion will be turned upon them.”

(*Some Answered Questions*, p. 278.)

ABDUL-BAHA'S INTERPRETATION OF A DREAM

“A young girl became evident to me as belonging with the family, but I could not make out who she was. She spoke of a horse that my son had had long ago, but I did not understand what she meant. After a time it became known that she was my daughter, and I felt grieved to think that I had not been conscious of her presence in all the past years. She seemed not hurt, but surprised that we did not understand her. Just as I was waking, I realized that she was our little baby who had passed away over twenty-one years ago, when nine months old.” (End of dream.)

Mrs. — added: “She was my idol, and because I loved her so much, I tried hard to put her out of my thought, and the dream made me feel that we should not do this.”

Abdul-Baha interpreted it thus:

“That child is your trust within the charge of God. She was a child when she went, but you shall find her full grown in the Kingdom of God. You shall find her mature. You shall not find her there as a child. You shall find her perfect and mature.

“As to the horse once belonging to your son, of which she spoke: Horse in the dream means a wish. It shows that your daughter has fulfilled her wish and her desire, and that shows the loftiness of her station. The wish is one in which your son shared, but she attained to it. It is my hope, God willing, that, he, too, will attain to it.”

Surprise was expressed that a child of only nine months could have a wish,

and Abdul-Baha said: “The child was born with a wish.”

Mrs. — was crying, and Abdul-Baha continued: “Do not cry. Be happy because you saw her, and you saw her perfected. You must be happy. She is your trust with God. You have not lost her out of your hands. The only difference is this; that you gave her as a trust to God as a child, but you will take her back as a full grown person. I had a son who was four years old, and when he died I did not at all change my attitude. I gave my son to God as a trust, and so at his death I did not grieve.”

Mrs. — said: “But there is a difference, you gave your son to God, but God takes ours.”

Abdul-Baha replied: “It is the same thing. In both cases it is a trust of God.”

Abdul-Baha said: “The cause of her surprise is this—that you are crying; your daughter would say: ‘I have a good mother. She must be happy. Why does she cry? I am surprised.’ The cause of her surprise is the thought that you do not recognize her. She belongs to a realm in which everything becomes mature, and she expected you to see her in the state of perfection in which she manifested herself to you; but the fact that you looked at her in this way, and that now you are crying—is a proof of your not having recognized her. For had you recognized her in the dream, you would not be crying now.”

Relative to the comment of Mrs. — that she tried to put the child out of her thoughts, Abdul-Baha said: “It is not in man’s control when to forget one. It is not good for one to try to forget them. One must always remember them.”

(Notes by M. H. sent to Acca for approval and returned with the signature of Abdul-Baha as correct.)

CHRISTENING OR NAMING A
BABE.

When thou wishest to name a babe, prepare a meeting therefor; chant the verses and communes, and supplicate and implore the Threshold of Oneness and beg the attainment of guidance for the babe and wish confirmed firmness and constancy; then give the name and enjoy beverage and sweetmeats. This is spiritual baptism.

(*Tablets of Abdul-Baha*, Vol. 1, p. 49.)

Question: "Should we baptize infants?"

Abdul-Baha answered: "The people have not understood the meaning of baptism. In one place in the Gospels it is commanded that one must be baptized by water and spirit, and also by fire, and from these commands we can understand that the meaning is spiritual and not material. The baptism of Christians as practiced today is not the teachings of Christ! The Christians in the beginning used to baptize as a symbol of the purification of the spirit.

"When the time drew near for the Manifestation of Christ, John the Baptist appeared and called the people to repentance, and when they repented they were baptized as a symbol that their hearts were purified and ready to accept the truth and teachings which would soon appear, for John was declaring the coming of Jesus. But these people were not children; they were men

and women. And Jesus himself was baptized by John, but he was thirty years old when he was baptized. After he was baptized he said: 'John has baptized you with water, but I shall baptize you with the Spirit!' Water symbolizes the knowledge of God which gives eternal life, because all forms of life had their beginning in the water. Fire is the symbol of love, and the baptism by fire means the love of God which descends in the hearts that are turned unto him! Now as fire is used to symbolize love, be sure that water is used also as a symbol, for would it be possible for one to be put into the fire as one is put into the water for baptism? Many who have not understood what Christ meant by baptism think if a child dies without passing through this ceremony its soul is lost! But this is not true, for the child has not sinned and goes from this world quite free from faults and defects! And oftentimes baptism of infants is attended by great danger to the child.

"One time I was invited in this very house to witness the baptism of a baby who was very young. They had put olive oil in the water and when they put the child into it, it shrieked and struggled, swallowing some of the oil and water, after which it, together with the shock to the nervous system, caused the child to be very ill, and it died. These are ceremonies which have a spiritual meaning but no spiritual effect upon the soul!"

(To Mrs. L. M. G., April 18, 1904.)

Words of Abdul-Baha regarding the importance of Prayer

The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the love of God will be created in human consciousness. . . . For example, there is nothing sweeter in the world of existence than prayer. Man must live in a state of

prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is "conversation with God." The greatest attainment or the sweetest state is no other than "conversation with God." It creates spirituality, generates mindfulness and celestial feelings, begets the attraction of

the Kingdom and engenders the susceptibilities of the higher intelligence. The highest attribute given to His Holiness Moses is the following verse: "God carried on a conversation with Moses."

What is prayer? It is "conversation with God." While man prays he sees himself in the presence of God. If he concentrates his attention he will surely at the time of prayer realize that he is "conversing with God." Often at night I do not sleep, and the thoughts of this world weigh heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray—"converse with God." It is most sweet and uplifting. Prayer and supplication are so effective as to inspire one's heart for the whole day with high ideals and supreme serenity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer. He must not be like an organ from which softest notes stream forth without having consciousness of sensation in itself.

(Diary of Mirza Ahmad Sohrab, March 15, 1914.)

Mount Carmel is enveloped with the white mantle of spirituality. Its atmosphere is permeated with an indescribable peace and tranquillity. During these matchless moonlight nights, one's heart becomes tender and the mind wistful and meditative, pensive and musing. It is as though the trees, the brooks, the rocks, the sea, the grass, the stars hold communion with man and whisper into his ears the secrets of nature. It was mainly owing to this reason that the ancient prophets of God lived in the grottoes and caves of this mountain so that they might spend their time in quiet meditation. The divine, holy prophets have two stations. The first is the sta-

tion of "abstraction." This is the station wherein they communicate with God, receive the graces of the Holy Spirit and become intimate with the fragrances of holiness. The second station is the station of "plurality." In this station they occupy themselves with the education of mankind. They have, as a result, to bear the enmity, persecution and calumny of the people. On account of their pride, haughtiness and conceit the people assail these divine temples of Truth; notwithstanding this they bring forward proofs and arguments, instruct them through the heavenly advices and exhortations and little by little cause them to ascend to the lofty height of beatific purity. This work is most exacting and difficult, yet they do not murmur. But the world of "abstraction" in which they quaff the chalice of immortality, is very pleasant and spiritual. It is a super-individual experience, commonly shared by all the elect of God. It is the light of the spirit and the spirit of the world. Its sweet delicacy is enjoyed by every class. For this reason, whenever the prophets of old desired to commune with God and enter the realm of "abstraction," they came to this holy mountain and prayed during the day and the night, thus strengthening in this manner the basis of their inspiration.

(Diary of Mirza Ahmad Sohrab, Sept. 6, 1914.)

Beg everything thou desirest from Baha'o'llah. If thou art asking faith, ask of Him. If thou art yearning after knowledge, He will grant it unto thee. If thou art longing for the love of God, He will bestow it upon thee. He will descend upon thee all His Blessings.

(Diary of Mirza Ahmad Sohrab, May 9, 1914.)

(Continued on page 113)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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No. 10

Talks by Abdul-Baha in the Holy Land—Continued

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the third published under this heading—the first appeared in issue No. 2, page 17; the second in issue No. 3, page 25.

HADJI ABBAS is the name of an old Bahai who lived in Acca and for more than thirty years was chosen by Abdul-Baha to be the lantern carrier. Almost every night, whether walking in the dark narrow streets of the prison city Acca or in the fields outside, he was the only one who accompanied Abdul-Baha. (The translator, and perhaps others, entertained the thought that this man, on account of his bravery, strength and courage, was chosen to be as a guard to Abdul-Baha. But in recent years, it became evident that Hadji Abbas, during all those years of apparently faithful service was concealing a deadly weapon for the purpose of betraying and murdering Abdul-Baha, whenever he could find an opportunity. This was because his mind was poisoned and his heart changed by the deceitful nakazeen and the bitter enemies with whom he had joined.) Abdul-Baha said regarding this person: "He was so sick and exhausted in Acca when he came to me for help and assistance, that I placed him in a hospital in Haifa and I loved him very much." Then Abdul-Baha turned to Agha Mohammed Kermani who was present and said to him:

"Tell me what is the voice that is calling loud in Kerman (Persia)? Is it the voice of the darvishes (tramps) or the

moaning of shaykhis (a Mohammedan cult)? For the sake of the elevation of the call of God all these voices shall be silenced. When the call of God rises, all other calls become erased and forgotten. When the movement of the Supreme Pen (BAHA'O'LLAH) becomes audible, undoubtedly the buzzing of flies ceases. This is evident. May God give assistance and confirmation to the souls who serve the supreme word and elevate this call. The powers of the Kingdom of Abha and the divine confirmations will assist and reinforce every one who becomes engaged in teaching the Cause of God. There is no doubt about this."

February 23, 1914.

Abdul-Baha and a number of the friends took a walk outside the city of Haifa. He told them of the lofty degrees of severance and attraction of the old friends in the Cause, and when they passed by a cave he showed it to Mirza Sohrab and said: "We had a person by the name of Estad Esmail. Indeed, he was peerless. He suffered great calamities and ordeals in Teheran (Persia) and in Bagdad—they confiscated all his belongings and they took his wife, yet he was in the utmost joy and he used to say, 'Praise be to God! They have taken

my wife and my belongings. God willing, a day cometh when I may sacrifice my life in the path of God!' When he reached Acca it was at a time when no one was allowed to enter the forts. When I heard this I managed to get him into the barracks. After one month I sent him to Haifa. He dwelt in this cave. He became a peddler in the daytime and in the nights he used to chant with attractive and indescribable sincerity the verses which the Blessed Beauty (BAHA'O'LLAH) had sent to him."

In the afternoon of the same day Abdul-Baha gave the following utterances to the friends who gathered in his home:

"It is the duty of all the friends to help the families of the martyrs. They have become flesh of my flesh because the martyrs have sacrificed their lives for me. Whosoever renders a service to the families of the martyrs is serving the Blessed Beauty. Whosoever supports them is supporting the Blessed Beauty. Whosoever becomes a self-sacrifice in their behalf is a self-sacrifice in the path of the Beauty of Abha. The great martyrdom or the sacrifice of life is like unto a mirror and when turned toward the sun, the temple and the body of the mirror become utterly effaced; that is, the martyrs efface themselves in the love of God to such an extent that the bodies and mirrors no longer exist. They become the rays of the sun. Therefore, everything that is related or belongs to them belongs to God. Whosoever serves them serves God. Whosoever loves them, verily, he loves God. It is not a joke—when the time of test comes, for then the truth becomes known. Justice must be given. If a thorn enters our hand, we cry and become restless. If our head aches we become restless. But the sharp sword takes away one's life. The martyrs have tasted the sweetness of that cup. That is why His Holiness, the Messenger (Mohammed) said, 'The martyrs have stations that prophets are envious of.' Thus His Holiness the Supreme

(the Bab)—May my soul be a ransom to him!—when addressing the Blessed Beauty, in his book titled *Ahsan-el-Kessas* (The Best of all the Stories), said, 'O our great Lord! verily, everything in me I sacrifice to Thee and I desire only to be killed in Thy path.' To whom do these addresses in the *Ahsan-el-Kessas* refer? Undoubtedly to the One-Whom-God-Shall-Manifest, that is His Holiness BAHA'O'LLAH, and not to Mirza Yahya (Ezel). They used to attribute these references, before the declaration of the Manifestation to an imaginary person. Afterwards it became evident that the person was existing. But before investigation they believed that those references meant the Kayem himself, yet the Bab was the Kayem (Forerunner). Therefore, from these references, it becomes evident that the One-Whom-God-Shall-Manifest was existing. He (the Bab) says, moreover, 'By God, the Truth! I am an hooriet (girl of paradise) born from El-Baha, in a place of the red ruby, and by all those who are in heaven, I yearn for the soul that is killed in the path of God.'"

Afterwards, Abdul-Baha showed infinite kindness to Enayet'o'llah Khan, the son of Mullah Esmail, the martyr. Then he ordered the friends to be served with fruits and preserves. One of the Zoroastrian Bahais was present at that time and Abdul-Baha said the following to him about another believer: "Indeed, Mullah Bahram (a Zoroastrian Bahai) is a blessed being. He is active in the Cause of God and is never still. The station of such souls is not known now, but it will become evident in the future. During the first century of the holy Manifestations the beginning of the revelation is like the day, because the Sun of Reality is shining upon all the horizons, the stars are invisible. But in the second century, the station and the degree of the sincere ones will become evident. Their lights will become manifest and bright like unto the shining stars. The stations of the apostles of His Holi-

ness Christ became known after three hundred years.”

In the evening there was a general meeting in the home of Abdul-Baha. Mr. Rothchild, a great financier, visited Haifa and Abdul-Baha talked about wealth. He said in part: “Unless the souls are believers in God and assured in the verses of God, wealth causes the hearts to be hardened and without light.” At the close of the meeting a supplication of repentance, confession and pleading written by Hadji Aly Yazdi, was read in the presence of Abdul-Baha and the hearts of those who were present became touched. They turned their faces to the Horizon of the Cause, and implored the Kingdom of the Covenant and of the Beauty of Abha for a new confirmation. (Hadji Aly Yazdi was at one time one of the *nakeezen* or violators of the Covenant and he lives in Acca.)

February 24, 1918.

Today, Abdul-Baha revealed tablets, concerning deeds. In one of them he says, “The deeds of man must be the cause of glory. Everything that is conducive to the honor of the religion of God is good. Every action that becomes the means of the elevation of the Word of God is accepted. This is the standard.”

Afterwards, a group of Arabs and a Durzi Shiekh (a priest or chief of a sect originally Mohammedan), went to see Abdul-Baha and he talked to them about

the sublime qualities of the world of humanity. He said: “Generosity, courage, faithfulness, truthfulness, etc., are all shining stars and brilliant planets. They are the cause of the illumination of hearts, of the assurance of souls, of the honor and dignity of man in this world and in the Kingdom.”

Then Abdul-Baha spoke to the believers about the station of sanctity and severance. He said, “In this station, the souls are tested. This is what BAHÁ'Ó'LLAH said: ‘By the life of God! all shall be sifted just as the wheat is separated from the tares. In a sieve they shall be cleaned and purified from dust and chaff’. Likewise, those whose actions are good, will be distinguished from the others. Therefore, in every cycle when a sifting and a great testing occur, all (the violators) will fall away except the sincere souls, who come under the shadow of the Word of God. The sea does not accept the dead. The souls who come under the shadow of the Cause of God are holy and purified from all superstitions. Consider the blessed souls who were sent forth into Persia during the beginning of the Revelation. All have sacrificed their lives, given up their possessions and homes, in the path of God. But on the other hand, the deniers, who arose in opposition, became occupied in vain pursuits and, night and day, thought only of fame and easy life. Their hearts were not pure and their souls were waning in hopes and desires. This happens in every cycle. ‘Can light and darkness exist at the same time?’”

ABDUL-BAHA AT THE SEA OF GALILEE

June 6, 1914.

Abdul-Baha uttered the following words to a Persian family known as Falah, who went to visit him at Tiberias on the Sea of Galilee:

“In all the cities, the friends who are firm and steadfast, become the cause of

guidance and illumination of the people. They endeavor to elevate the hearts and to enlighten the minds. For example, an arid valley, deserts of sand and waterless mountains which were near the equator and subject to intense heat, became the light of all the horizons and the pilgrimage of the people of the

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (Signed) ABDUL-BAHA ABBAS.

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world, when it was illumined by the coming of His Highness the Messenger—May my soul be a ransom to him and his friends! How much it is advanced! In the beginning it was an insignificant village and now it is the mother of the cities (Mecca).’

June 8, 1914.

Mirza Ahmad Sohrab read to Abdul-Baha an article from the *Christian Commonwealth*, in which there was an appeal to Christianity to cease its useless ceremonies and to return to its original simplicity and spirituality. The article spoke also of a minister who courageously said to an assembly of ministers that “the time had now come for us to be ashamed of receiving high salaries and to be living in such comfort and luxury while the poor are left in such misery. We must leave the thoughts of our desires and become self-sacrificing.” Abdul-Baha then said:

“They talk of doing, but they do not act. They think it would be easy to do this. They do not understand the meaning of martyrdom or self-sacrifice. As soon as a needle pricks the hand, their cries reach the heavens. There is no comparison between these souls and the

sanctity and the self-sacrifice of the disciples of His Holiness Christ. They do not even breathe alike. It is the Bahais who walk in the footsteps of Christ and his disciples. They endure such calamities, hardships of hunger and thirst, prison, murder, persecution and malice. They have endured all sufferings. These men of passion and desire—how can they do such things? There was an akhond (Mohammedan priest) who thought that one of his fingers had become unclean and could not be purified. He went to a butcher and said, ‘Come thou and cut off my finger. I do not want it.’ The butcher replied, ‘This is impossible. It is not easy to cut off a finger. The blood will flow like a fountain and there will be severe pain.’ The akhond replied, ‘No! there is only one way and that is that thou shouldst cut.’ When the butcher considered the akhond’s great persistence he replied, ‘Very well. Put thou thy hand on this block.’ Then with the back of his knife, he pressed upon the finger. Suddenly the akhond pulled away his hand and began to scream, ‘Ouch! thou hast cut my hand! What an oppressor and unjust man! How cruel and unmerciful thou art!’ Briefly, it is very easy to write and to speak upon these matters,

but it is hard to put them into action. Twenty years ago, this thought, that they must go out to teach as the disciples of Christ had done, was widespread among the Christians. Three or four persons went forth, but they could not endure it for more than two or three months."

One of the believers asked Abdul-Baha to explain what is meant by the special indulgence (in the *Kitab-el-Akdas*) during the holidays. To this he replied: "Bad conduct or deeds are not allowed at any time and especially during the Feast. But those are the days of happiness, days of joy and gladness. This is from the verses that shall be known afterwards. For example, it is bad not to work on other days, but in these days of feasts, work must be abandoned. But it does not mean that it is permissible to drink liquor or commit immoral deeds. Those days are the days of forgiveness and pardon, days of cheer and enjoyment, days of affection and attraction, days of blessings. Such deeds as may become the cause of the illumination of the world of humanity must be manifested by man."

To some of the visitors who were leaving for Haifa, Abdul-Baha said: "God willing, ye shall be always under the protection of the Truth. In your behalf, I seek favor and bounty from the Blessed Beauty. Rest ye assured. I am happy that ye shall be confirmed in everything. I am pleased with ye and shall never forget ye. Convey the wonderful Abha greetings to every one of the friends of God. Call them to steadfastness and firmness in the Cause of God so that the calamities and hardships may not become the cause of their relaxation. Should the sea of tests become almost overwhelming, it must not have any effect upon them. Consider ye that after His Holiness the Spirit (Christ), the disciples did not stop for a moment nor did they choose rest for themselves. They strove night and day.

Then it is evident how much we must show self-sacrifice, service and steadfastness to the Most Holy Threshold! If the disciples had not been firm, after the departure of His Holiness the Christ, his Cause would have been utterly effaced and made non-existent. Now, the friends of God must be likewise firm and exercise effort and zeal in teaching the Cause of God. They may rest assured that the safety, protection, confirmation and assistance of the Blessed Beauty shall reach them. They must not be shaken by anything. Night and day, I pray in their behalf."

Mr. E. M. Newman, one of the best known and most eloquent American lecturers, who spends five months of the year traveling in different countries, collecting the moving picture photographs of famous people and places to accompany his talks, came to the Holy Land in 1914. He went to Acca to visit Abdul-Baha. Not finding him there, he proceeded to Tiberias, where he and his party of two men and one lady, met and talked with Abdul-Baha. They asked questions about the purpose of the Bahai Religion, to which Abdul-Baha replied: "The purpose of this Cause is the investigation of Reality and the oneness of all religions. BAHÁ'Ó'LLAH accepted fifty years of banishment, persecution and imprisonment for these divine principles. Now, praise be to God, His teachings have illumined the horizons of the East, delivered the souls and minds from worthless limitations, elevated the signs of guidance and united the East and the West with a spiritual power."

Among a number of Persian believers who came to see Abdul-Baha, was one from the city of Yezd, where (some years ago) a great number of Bahais had been martyred. Abdul-Baha inquired about the friends in Yezd and Teheran saying: "How are the friends of God? Are they enkindled and attracted? Those souls who arose against the Cause and brought about dissensions

and corruptions, who brought hardships and afflictions upon the friends, think that they shall attain the greatest ease and happiness. But they have failed and lost all and their own households have been scattered to the winds. What have the people of Persia to say? All of this they have seen with their own eyes. With their ears, they have heard that no trace is left of a soul, who had enmity towards the friends of God. Are they not yet awakened? Have they not yet arisen from the sleep of heedlessness?"

After having talked on the subject of Socialism from a Bahai standpoint to a minister who had come to see him, Abdul-Baha said: "His Holiness the Christ came to spread the law of love. The appearance of the Messengers and the revelation of the Books were for the promulgation of the law of love. But the souls with self-interest have made religion the cause of hate and animosity. They have stirred up among mankind quarrels and strife. Why should we oppress or be unjust to other religions? Why should we not love one another? Why should we curse and execrate? Every one of us must be the center of love, the sun of love, the sea of love, the star of love, the light of love and the heaven of love. We must be kind to all, wish no evil to anyone and know that all humanity is from one progeny."

June 9, 1914.

The following tablet was revealed today for the friends in the Orient, at Tiberias, the Sea of Galilee:

HE IS GOD!

"With regard to the assembly, there must be spiritual consultation therein; discourses about the manifestation of the Greatest Orb, the effulgence of the Sun of Reality, the greatness of the blessed Cause, the power and penetration of the Word of God, the might of the divine Covenant and Testament must be mentioned. This will be conducive to the spirituality and illumination of the

hearts. Every discussion besides this, will not give complete results. Therefore, you must have no secrets in your assembly and no word should be spoken that, were it made public, might be the cause of depression or sorrow to any soul.

"The utterances of all must be concentrated in consultations concerning teaching and the promulgation of the Cause of God. In this way, there will be no secrets that might be spread. We have nothing to conceal, thanks be to God. We are famous for our devotion and all of the creatures jeer at us for our love in the path of God. Besides this we have no aim. It is impossible to have a secret that will not spread. It has been tried many times, especially when among a number of souls. It is said that every secret going beyond two people will go farther, because every member of the assembly must have a confidant in whom he has perfect trust, and oneness of condition. That person also has a confidant and, unquestionably, will not keep it from him. Therefore, it is much better not to have among you privacy and secrecy. May all of our secrets be a sacrifice to the secret of BAHÁ', and all of our confidentials be a ransom to Him. The secrets of BAHÁ' are: The oneness of the world of humanity, universal love, mercy and compassion to the broken-hearted, sympathy to the suffering, peace and happiness to the world of humanity, merciful breath, attraction to the fragrance of God, severance of the heart from attachment to the transitory world, liberty, purity, relief from worries and anxieties of the earth, etc. Should such secrets spread they would become the cause of the life of the world."

(Signed) ABDUL-BAHA ABBAS.

June 11, 1914.

Abdul-Baha went to bid farewell to Mr. Newman and his companions. He said: "I pray that God may aid your

journeys and that you may return to America with the utmost happiness and safety. May you be confirmed in a great service to the world of humanity. I shall think of you continually and I shall never forget this meeting at Tiberias."

In the afternoon, Abdul-Baha sat near the window at the hotel and revealed tablets for two of the friends who had departed from this mortal world. The following is for the family of an old believer known as Abdul-Razzak:

"O my Lord. confirm these Thy servants and maid-servants with Thy ever increasing mercy and complete bounty, ordain for all of them immersion in the seas of Thy mercy, attainment to Thy generosity and bestowal, fulfillment of Thy greatest hopes, possession of Thy grandest gifts and bounty in the beginning and in the end, so that the angels of Thy mercy may commune with them in the mornings and in the evenings. Verily, Thou art the Beloved, the Generous!"

The following is for Youssif (Joseph), the father of a believer known as Abdul-Ghany:

"O my God! O my God! Verily, Thy slave, Joseph, the faithful, ascended to Thy supreme heaven hoping for Thy innumerable favors. O Lord! reach him with Thy forgiveness and pardon, O my Lord, the Merciful! Usher him to the summit of paradise. Verily, Thou art the Kind, the Bestower, and verily, Thou art the Generous, the Forgiver."

Then Abdul-Baha spoke to the pilgrims about the days of Christ and how he walked alone near the animals on the shore of Lake Tiberias (Sea of Galilee); and concerning the people, how they were prevented from seeing and knowing the Manifestation of God through their blindness, in these days. Abdul-Baha said: "The Supreme Bab was the promised one of the Koran, with regard to the question of the Seal of the Prophets. Mohammed was known as the Seal

of the Prophets. (The Mohammedans think this title means that no prophet will appear after Mohammed.) This belief is not only limited to the Moslems. The Jews believed that Moses was the Seal of the Prophets, that he sealed the prophethood of Laws. The Christians believe that after Christ, no prophet with Laws will come, but that Christ himself will descend from heaven. Yes, these creatures are not waiting for the manifestation of the Truth, they are waiting for the manifestation of their own superstitions. For example, the Moslems are waiting for the Dedjal (false Christ or anti-Christ) more than for the Kayem (the Forerunner or Precursor of the Manifestation). They do not associate the appearance of the anti-Christ with the Forerunner. Nay, rather they associate the appearance of the Forerunner with the appearance of the anti-Christ. This (the anti-Christ) is known to them as unlimited or independent, the Forerunner as limited and dependent."

June 12, 1914.

When speaking of readiness, capacity and purity of hearts, Abdul-Baha said: "Should a black stone be placed facing the light of the sun, the signs of brilliancy would not appear, but, in the pure mirror, the sun, with all of its attributes and perfections, becomes reflected instantly."

Some Zoroastrian friend brought fruits and vegetables for Abdul-Baha, but he ate only bread and hot milk. Then he sat on the balcony facing the Sea of Galilee. A long letter was read from Mrs. Lua M. Getsinger, saying that she was confirmed in giving the message to more than one thousand people at a meeting in India, that she answered all of the questions asked by Mohammedan and Zoroastrian nobles; also good news about the spreading of the Cause was received from Chicago, Washington, New York, London and Stuttgart, all

of which became the cause of joy to his blessed heart.

June 13, 1914.

Abdul-Baha made the following statements concerning man's duty: "Man must be qualified with the attributes of the Kingdom. Man must characterize himself with the characteristics of the Merciful. Man must be the source of the perfections of God. Man must be good personified. Man must be the cause of comfort and ease to human society. Man must be the fountain of the signs (or verses) of guidance. Man must endeavor and strive for the progress and advancement of all of the people. Man must be self-sacrificing in serving the Cause of God and spreading the fragrances of God. Man must not think of himself, he must think of others."

Again Abdul-Baha sat, for about two hours, on the balcony of the hotel, speaking to the visitors on various subjects. The mayor, the judge and other eminent officials of Tiberias were present, and all were exhilarated by his utterances. Then, as the lake reflected the wonder of the rising moon and the stars—the beauty of the creator—Abdul-Baha spoke to the friends: "His Holiness Christ, used to walk most of the nights when in the region of this lake. He was all alone, thinking of the illumination of the world of humanity. He did not rest for one moment. He was not at liberty for even one day. He spent his days as a wanderer, and was shelterless in these deserts and mountains. The place where he called the disciples to enter the Kingdom of God is in this region. They were engaged in fishing. His Holiness Christ, used to walk alone on the shore. When he saw the signs of acceptance in their faces, he said, 'Come, so that I may make you the fishers of men,' and they at once left everything and followed that Light personified!

"God be exalted! Always, in the beginning of the Cause, common souls, who in the estimation of the people, were of no importance whatever, have advanced to the divine Manifestation. For example, these fishermen believed in His Holiness Christ. In the Koran it is revealed that the ignorant of the people would say to His Holiness the Messenger (Mohammed), 'None have followed thee except the most degraded of the people; the learned sages, the nobles and the high class count thee as a fool.' However, it cannot be said of this Cause, for everyone testifies that all of the learned philosophers and nobles of every nation were humble in the presence of the Blessed Beauty, and great numbers of these became believers."

June 14, 1914.

The following tablet was revealed by Abdul-Baha for one of the friends who had lost his daughter: "Beloved, the horrible and awful news of the departure of the daughter of that beloved became the cause of intense grief, because, undoubtedly, separation has a bitter taste; yet the people of the effulgences are happy by the favors of the Beloved of the Horizons, because the Lord of the Covenant has ordained eternal union, and everlasting unity for His friends. Therefore, this temporary separation, although it causes sorrow, yet, the infinite nearness and the heavenly union is the comfort for the hearts of the afflicted; although at present we are separated, confused, in anguish and helpless, yet, in the end, we will be His companions, His associates, joining in His melodious song and under His kind shelter. Therefore, thou shouldst not be grieved and saddened; comfort thyself with the infinite favor and the glad tidings of the heavenly life."

Abdul-Baha listened, for about two hours, to the reading of letters received

(Continued on page 115)

Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers
in the Education of Children

COMPILED BY PAULINE A. HANNEN

Utterances of Abdul-Baha in Tablets and Talks—Continued

(Continued from page 104)

IN PRAYER.

Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free, his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse "We will lift up from before his eyes the veil" will become fulfilled in him. Whenever I wanted to go to the Palace of Bahajee to meet the Blessed Perfection, I walked alone and on foot, in order to be in an attitude of prayer. In the Mosque of Acca for many years I had a simple room all to myself to which no one had any access. Now and then I would go there and stay one whole day, passing the time in quiet contemplation and prayer. But later on the affairs of the Cause became manifold, and I had to give practically all my time to their dispatch and management. Thus I could no longer enjoy those peaceful hours of spiritual reflection. How I would love to be able to arrange now so that I might go away alone and live in entire seclusion! For this reason I went to Tiberias, but it was not much of a seclusion.

(Diary of Mirza Ahmad Sohrab, June 18, 1914.)

In prayer one must turn his face towards the sanctified Reality of His Holiness BAHÁ'O'LLAH—that Reality which surrounds all the phenomena.

During the time of prayer His Holiness BAHÁ'O'LLAH must be singly and alone the center towards whom all the faces are turned.

(Excerpt from Tablet. Diary of Mirza Ahmad Sohrab, July 30, 1914.)

PRAYERS FOR CHILDREN.

O God! Educate these children. These children are the plants of Thy orchard; they are the flowers of Thy meadow; they are the plants of Thy garden. Let Thy rain fall upon them; shine upon them with the heat of Thy Sun of Reality. Let Thy breezes refresh them, in order that they be trained, grow and develop, and appear in the utmost of beauty. Thou art the Giver! Thou art the Compassionate!

(*Star of the West*, Vol. 3, No. 10, p. 32.)

O God, rear this little babe in the bosom of Thy love and give it milk from the breast of Providence.

Cultivate this fresh plant in the rose-garden of Thy love and nurture it by showers from the clouds of Providence. Make it a child of the Kingdom and lead it to the divine world. Thou art powerful and kind! Thou art the Giver, the Bestower, whose blessings precede all else.

(*Tablets of Abdul-Baha*, Vol. 1, p. 50.)

Make thou this little maid-servant a brilliant-starred daughter of the King-

dom; endear her in the Threshold of Oneness and overflow her with the cup of Thy love, in order that she may raise the cries of joy and ecstasy and mix ambergris* with musk.

Verily, Thou art the Powerful and the Mighty, and Thou art the Wise, the Seer!

(*Tablets of Abdul-Baha*, Vol. 3, p. 551.)

*Ambergris—This metaphor means the state of spontaneous prayer and communion with God.

O my God! O my God! Thou seest these children, branches of the tree of life, birds of the garden of safety, pearls of the shells of the ocean of Thy mercy and roses of the rose-garden of Thy guidance.

O Lord! Verily we glorify Thy praise, sanctify Thee and supplicate to the Kingdom of Thy mercifulness to make us candles of guidance, stars of the horizon of the Eternal Majesty among the creatures; and teach us from Thy knowledge, O Glory of the Most Glorious!

(Tablet to Mrs. W., translated by Dr. Zia M. Bagdadi, Feb. 23, 1911.)

PRAYERS TO MEMORIZE AND USE.

O Thou pure God! I am a little child; make Thou the bosom of Thy gift a dear resting place of comfort; suffer me to grow and be nurtured with the honey and milk of Thy love and train me under the breast of Thy knowledge. Bestow Thou freedom while in a state of childhood and grant Thou excellence.

O Thou Incomparable One! Make me the confidant of the Kingdom of the unseen! Verily, Thou art the Mighty and the Powerful!

(Little book of prayers.)

O unequalled Lord! For this helpless

child be a protector! For this weak and sinful one be kind and forgiving.

O Creator! Although we are but useless grass, yet we are of Thy garden. Though we are but young trees, bare of leaves and blossoms, yet we are of Thy orchard.

Therefore nourish this grass with the rain of Thy bounty, refresh and vivify these young, languishing trees with the eternal springtime.

Awaken us, enlighten us, give us eternal life and accept us in Thy kingdom.

(Little book of prayers.)

O my Lord! O my Lord! I am a child of tender years; nourish me from the breast of Thy mercy, train me in the bosom of Thy love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty. Deliver me from darkness; make me a brilliant light. Free me from unhappiness; make me a flower of the rose-garden. Suffer me to become a servant of Thy threshold and confer upon me the disposition and nature of the righteous ones. Make me a cause of bounty to the human world and crown my head with the diadem of eternal life!

Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer!

(Little book of prayers.)

O God! Guide me, protect me, illumine the lamp of my heart and make me a brilliant star.

Thou art the Mighty and Powerful.

(In Tablet to Mrs. E. C.)

O loving God! I am a young child, a suppliant, a captive. Be Thou my refuge, my support, my protector. I am in distress: give me the means of tranquillity. I am needy: bestow upon me the treasure of the Kingdom. I am dead: give me the spirit of life. I am weak: favor

me with power and strength, so that I may be a maid-servant in Thy threshold, with perfect purity and sanctity; sacrifice myself unto Thee, be quit of myself and seek Thee, walk in the path of Thy good pleasure, speak Thy secret and witness the signs of Thy oneness wherever I look. O God! Make me ablaze, like unto the fire of Thy love, and make me free from attachment to this mortal world, until I find the peace of soul and the rest of conscience.

Thou art the Powerful, the Mighty!
Thou art the Hearer, the Seer!

(*Tablets of Abdul-Baha*, Vol. 1, p. 196.)

O Thou kind God! I am a little babe; exalt me at the threshold of Thy Kingdom. I live on this earth; make me heavenly. I am of this world; make me

(To be continued)

of the world of the realm of might. I exist in this world of darkness; make me illumined. I am material; make me spiritual and suffer me to become the manifestor of infinite bounties. Thou art the Powerful, the Compassionate!

(Tablet.)

O God! Educate Thou this little child in the arm of Thy knowledge and nurse her at the breast of Thy providence. Plant Thou this fresh flower in the rose-garden of Thy love and refresh it by the showers from the clouds of Thy gifts. Make her one of the children of the Kingdom and guide her toward the realm of the Most High. Verily, Thou art the Powerful, the Kind; Thou art the Giver, the Generous, the Bounteous.

(Another translation of Commune in *Tablets of Abdul-Baha*, Vol. 1, p. 50.)

Talks by Abdul-Baha in the Holy Land—Continued

(Continued from page 112)

from America, and other parts of the world. It was mentioned that three ministers happily invited the Bahais to speak and teach in their churches, concerning which Abdul-Baha said:

“Such incidents are so frequent now that they have lost their significance. There was a time when, if one heard a word of commendation from a minister, he was astonished. But now they come and invite the friends (Bahais). This is only through the confirmation of the Kingdom of Abha.”

June 15, 1914.

News of the marriage of Noory, son of Akkash Effendi, who lives in Aintab, Asia Minor, was received, and the following tablet was revealed by Abdul-Baha: “My illumined Noory! According to what is mentioned, with abundant joy through the bounty of the One whose favors are concealed, a wedding was celebrated in the utmost splendor; happiness

and rejoicing were obtained. Although, outwardly, I was not present at that reception, yet with heart and soul I was in the companionship of that assembly, with equal pleasure and cheerfulness I was with the zealous friends. Therefore, I present congratulations and felicitations on the occurrence of such a blessed marriage. From the Ancient, the Living, my hope is that a happy family may be established, so that through ages and centuries it may become the cause of spreading the Light.”

Abdul-Baha then revealed the following tablet to an American believer regarding the care of the orphans: “In this blessed Cause, the matter of the orphans has a great importance. The orphans must be greatly cherished, trained, taught and educated, especially in the teachings of His Holiness BAHÁ'Ó'LLAH. As much as possible, every orphan must be taught. I ask God that thou mayst become a kind father and mother to the orphan children. With the fragrances of

the Holy Spirit thou may'st revive them so that they may reach maturity and that every one may become the real servant of the world of humanity, nay, rather, an illumined candle."

In the evening, Abdul-Baha spoke to the believers regarding Persia, as follows: "The Cause appeared in Persia. The blood of so many martyrs was shed in Persia that, unquestionably, signs will appear. The Persians, for the safety and progress of the nation, have experimented during late years in several forms of government. First, independence and despotism, which resulted in destruction and oppression; then the constitution was established, the only effect of which was devastation and helplessness. The next step was to organize parties such as democrat, union and

others; from these, too, there were no results. The constitution is very good, but the Persians did not realize any fruit thereof. Now, there is no way left to save Persia except through this Revelation. This is a Cause that has set all of the horizons in motion, and has made all humble. This Cause will be the means of progress, elevation and education of Persia. If from the beginning when His Holiness the Supreme (the Bab) appeared, Hadji Mirza Aghasee (the prime minister of Persia, who caused the martyrdom of the Bab, and in the Orient is known as Dedjal, meaning anti-Christ or false Christ) and others, had not resisted this Cause, Persia would now have been the first country in the world and distinguished in every way."

ABDUL-BAHA AT HAIFA

June 16, 1914.

After staying a period of six weeks in Tiberias and other towns, Abdul-Baha decided to return to Haifa. For a few moments he spoke to the friends about the Persian government: "In the laws of God the constitutional government is the law, but the electors of the people must abide by the conditions of the constitution; if they do not, destruction and misery will be more prevalent than before. We advised them according to our knowledge, but they did not listen or accept. In Europe I have met many chiefs, princes and ministers, advised them extensively and have said to them all that should be said."

Abdul-Baha then boarded the train for Haifa. There were some military officers in his stateroom. When they learned who he was, they showed him the greatest consideration all the way through. As the train reached Haifa, all of the believers were waiting in the station with longing and yearning, and Abdul-Baha's arrival was like unto the return of the soul to the body!

In the evening the friends gathered in the blessed home and Abdul-Baha gave them the following talk: "I went to Tiberias; this time my going was very long. Tiberias is an isolated spot. It is a quiet place; there is not a noise or voice; it is as though man finds a dwelling in the desert. It is situated in a by-way, the place where His Holiness Christ—May my soul be a sacrifice to him!—was constantly traveling and moving. When man walks there, he thinks of those days when His Holiness Christ, was wont to walk there and teach the disciples. The place where he first proclaimed his Cause is near Tiberias, and is known as "the hill of home." There was a temple built where His Holiness Christ, entered and spoke. It is greatly esteemed by the Christians. During the days of the Crusaders it was destroyed, but its foundation remains, and it is a holy place. The effect of the word of Truth is so wonderful, but the Jews there are fanatical, selfish and filled with self-pride. The American Jews are very intelligent people. They listened to what-

ever was said to them, but these Jews never listened. One day I related the talk that I delivered in the synagogue of the Jews in America to a Rabbi in Tiberias. When I looked into his face, I saw no sign of intelligence. What a difference among the souls who comprehend and those who are utterly deprived of the bestowals of God!"

His honor Dr. Ardasheer, one of the Zoroastrian Bahais of India, went to visit Abdul-Baha before leaving the Orient for America. Abdul-Baha said, "Perchance, God willing, a new spirituality, a beautiful fragrance, zeal and stirring enthusiasm may become manifest in India. India is exceedingly ready, but the appearance of these is dependent upon the attraction and the enkindlement of the friends. In this day, the confirmation of God will reach everyone who arises to teach. Many instances of this are happening continuously. Indeed, the confirmation surrounding him will amaze man himself.

"The light of the love of God must be ignited in the hearts of the children, during their childhood. When a child is reared in the shadow of divine education, truth is mentioned to him day by day. The Blessed Beauty, the teachings, the history of this Cause and of the divine prophets are taught him and then faith finds its place in his heart. Therefore, from this moment you must bring your brother under the system of the divine education. Speak to him of the love and the knowledge of God. Should a child be left without training and remain in his original state, he becomes like unto an animal and is a slave of nature."

Abdul-Baha, welcoming Shah'o'llah Khan, who came from Afghanistan, said, "In ancient history, they have praised and lauded the city of Samarkand. It is the city of Prince Taymoor. But at present, it is entirely changed and transformed. This blessed Cause has such power and penetration

that it will spread into all parts of the world. I am hopeful that in Afghanistan it will be of great effect. The gentlemen of Afghanistan are active. They are warm blooded. In their blood, there is power and heat. Therefore, you see that although the Mohammedan governments are in a state of chaos, Afghanistan is protecting itself as much as possible."

When someone mentioned the name of the late Hadji Mirza Hassan Khorassani of Cairo, Egypt, Abdul-Baha said, "In justice to him, he served the Cause very much. He helped the friends everywhere. He had zeal and enthusiasm. He assisted everybody."

On the subject of consultation, Abdul-Baha said, "Man must consult with a trustworthy and wise person. His Holiness the Messenger (Mohammed) says, 'The consulted is trusted.' Therefore, if man does not consult with a trustworthy, wise person, his own mind becomes confused. When man's thoughts are scattered, he falls into many troubles. But if he concentrates on one point, then he is relieved on all sides."

June 17, 1914.

A group of believers were strolling in the blessed garden. Abdul-Baha sent for them and when they came, he seated Mollah Abu Taleb, who was very advanced in years, in a chair close to him and said: "Father, how good it is for a man to be bent, to have bedimmed eyes and decrepit bones in the divine Cause." Then Abdul-Baha turned his face toward Agha Gholam'o'llah Ahamadoff, formerly from the city of Meelan, Russia, and said, "The friends in Meelan were self-sacrificing from the beginning of the Cause. They have always endured calamities and hardships in the divine path. They were always firm and steadfast. They were always the cause of the glory of the Cause of God. Never has anything that might cause harm in the Cause, appeared from them." After

a while, Abdul-Baha said: "We are continually working hard, writing and writing, encouraging and urging so that the fire of the love of God may be ignited in the hearts. Then suddenly you see one come and put it out."

On the subject of the Covenant, Abdul-Baha said: "Endeavor ye night and day that the banner of the Covenant may wave as it should, in those regions. For in this day, the souls reverberate by the power of the Covenant. They become enlivened by the spirit of the Covenant. They move by the call of the Covenant, otherwise they become depressed and inactive as a body without a soul, a lamp without a light."

June 18, 1914.

The following is a tablet revealed by Abdul-Baha today, to the friends in Boston:

"If the tablets of the Blessed Beauty (BAHA'O'LLAH) such as the *Hidden Words*, *Ishrakat*, *Tajelleyat*, *Glad Tidings*, *Tarazat* and the Words are read and one of the divine exhortations lived up to man attains to the degree of perfection. He becomes the center of merciful susceptibilities, the source of human perfection and the lights of the Kingdom will shine from his face and character."

Then Abdul-Baha walked in his room and looking from the window, said, "During the days of youth, man sees the pictures of life in all things wherever he looks, but, as his age advances, he sees the picture of death in everything and that all things have an end. When he looks at the trees he sees that in the end they will dry up. When he looks at the buildings, he sees that finally they too, will be destroyed. If he sees a thickly populated place, he remembers that a time will come when it will be devastated. Briefly, all things inform man of an end."

Afterwards, Abdul-Baha spoke of the king-of-the-martyrs. He praised him very much and said, "During the life-

time of the king-of-the-martyrs, the heart of the Blessed Beauty was in tranquillity for Isfahan (a city in Persia)." Then he related a story, which briefly was this, "One day, one of the opposers hit a dog with a stone, cursed him and called him names, hoping that by so doing, he might bring sorrow to the heart of the king-of-the-martyrs. 'Write down in thy memorandum that half a mann (mann, in Persian weight, is seven and one-quarter pounds) must be sent daily to this dog, because he was hit by a stone and cursed for our sake,' commanded the king-of-the-martyrs to his servant. These are the souls who 'do not speak before He speaks and who do according to His commands.'"

Then Abdul-Baha summoned the pilgrims and spoke in detail about assemblies and gatherings in London and Paris. He said: "There was a great commotion in the souls upon hearing my addresses. A seed was sown. God shall make it grow. Undoubtedly, He will make it grow. After 300 years, the seed that was sown by the disciples (of Christ) brought forth its fruit. But, in this day the seeds that the friends of God plant, grow in a short time. This is because of the power of the Cause."

That afternoon, a feast was held at the home of Abdul-Baha for the marriage of Mirza Mooneer Zein with Essmat, daughter of Ebrahim Mashadi Fattah. These were all of the old believers in Acca. Abdul-Baha came in and after sitting in silence for a few minutes, he said: "It is one month and a half since I was in the assembly of the friends. Now, things are so arranged that I find myself again in the gathering of the friends. Praise be to God! In this day a double happiness is obtained for the friends of God. The first is that this meeting is held near the Supreme Threshold (at the tomb of the Bab) at the foot of Mt. Carmel, in the utmost joy and fragrance. Such a gathering, at such a place, in the neighborhood of the Supreme

Threshold is a great bounty and the cause of great joy. Our hope is this, that from the favors of the Blessed Beauty, we may walk in His path and become confirmed in whatever the duty of servitude in the Holy Threshold might be. Although it is impossible for us to arise in servitude as we should—as the poet says, ‘How can I raise my head for shame that I cannot serve the Beloved in a fitting manner?’—and although we cannot attain it in full degree, yet we should strive. Our hope is this, that although the whole ocean fail to confirm us, we may, through His confirmation, assistance, favor and bounty, be confirmed with *one drop*. The second joy is this, that this is the wedding of Mirza Mooner. Praise be to God, this feast was prepared in the utmost joy, under the shadow of the bounties of the Blessed One. I beg of God that a blessed family may be established which will become hospitable and famous throughout centuries and ages, in servitude to the Holy Threshold. This is the fruit of existence. If the fruit of the existence of man is not the servitude of the Divine Threshold, by God—save whom there is no God!—life is death, existence is non-existence, happiness is ennui, joy is sorrow and regret is the end. If man will only lay his time at His Threshold, then whatsoever is befitting and worthy of this Threshold, will become evident and manifest. This is the fruit of life. This is the result of existence. This is the illumination of the human world. This is the eternal life. This is the everlasting exaltation. This is the heavenly glory.”

June 20, 1914.

Whenever news of teaching and spreading the Cause comes from various regions to Abdul-Baha, he becomes exceedingly happy. Today, after receiving good news from America, he revealed and sent the following tablet: “Thy letter was received. From its contents, it

became evident that, Praise be to God! the lights of the Kingdom are spreading and the souls are listening to the Word. The heedless are being awakened and the blind are seeing. This news became the cause of happiness. In this day, the power of the Kingdom is assisting those who are standing forth in service and who are the cause of guiding the people. A person who is a herald of the Kingdom of Abha is like unto a lamp and the souls who possess high or lofty ideals are like unto butterflies. When the light is shining, undoubtedly the butterflies gather around it. Therefore, as many of ye as can, call ye to the Kingdom of Abha so that ye may become near to the Threshold of His Holiness BAHÁ'Ó'LLAH and so that the heavenly hosts may assist ye. In this day, the power of the Covenant is the magnetic power in the apex of the horizon. This is the power that moves the world of humanity. This is the power that causes the penetration of the words in the hearts. This is the power that ignites the fire of the love of God. This is the power that brings joy and cheer to the souls.”

When Dr. Ardasheer was in the holy presence, Abdul-Baha said jokingly to Mirza Haydar Aly: “Dr. Ardasheer has learned osteopathy very well. He desires to give you a massage. Are you willing to have him give you a treatment? He claims that if a person is feeling ill, he will make him well; the powerless become powerful and the old will become young!”

Abdul-Baha praised the people of America because they are worshippers of reality. He said, “They investigate every question. They do not quarrel and dispute. They think mostly of the investigation of truth or reality. America needs teachers who know languages. If there were severed and attracted souls who know the English language and who were skilled in ethics, great results would have been brought about. Like-

wise, the teacher should know how to adjust his speech according to the exigency of the time and place. Now, if a person goes to Europe and someone asks him, 'What proofs have you concerning the prophethood of His Holiness the Messenger (Mohammed)?' and he replies, 'The Koran,' none would accept it. All the regions in the East and in the West are ready, but extraordinary souls who are highly developed in spirituality and refinement, are needed. If my health were good at present, I would not wait one day longer. I would go not only to America but to all parts of the world to cry and call out. Had I been free during the forty years of my imprisonment in Acca, I would have traveled to the East, West, North and South of the world. I would not have kept still for one minute and I would have illumined the horizons with the light of the Sun of Reality. And then you would have seen what great results had been obtained.

"There were three islands near the equator in the Indian (Pacific) Ocean. The weather there is very hot. The number of inhabitants was 4,000,000, all of whom were idolators, worshipping the sun and stars. In the ninth century of Islam, one blessed soul went there to serve God and God alone. He was alone and lonely. They inflicted upon him severe injuries, calamities and persecution, but he never ceased in his efforts until he had converted all the inhabitants of those three islands to Islam. Now if such souls could be found, in a short time all those regions (America) would become illumined."

The *North Shore Review*, dated May 2, 1914, reached Haifa and the friends rejoiced in reading the eloquent article on the Mashrekol-azkar written by the sincere maid-servant of God, Mrs. Isabel Fraser. In the morning Abdul-Baha spoke about the wicked nakezeen (vio-

lators of the Covenant). He said: "They go to self-interested strangers. They show unto them love and friendship; but they do not understand that these souls are the enemies of the Blessed Beauty. They go and show their love to the one who is an enemy to the Blessed Beauty. What ignorance! The Blessed Beauty said the following about such people, 'In every minute the wound of atheism and the arrows of infidelity come to me from them.' Also, He said, 'O Thou spirit of God, descend and see that my humiliation is more than Thy grandeur.'"

Then Abdul-Baha wrote the following tablet for a martyr from Ardakan, Persia:

HE IS GOD!

"Verily, those who quaffed the cup of the great martyrdom in the path of God, are favored from the bounty of Thy Lord, the Merciful, the Compassionate. They are the ones whose hearts God has chosen for His love. Their faces are shining with the light of God in the paradise of the rose-garden. The angels of mercy receive them and announce to them the glad tidings of holy resting places and of the canopy of sincerity in the Kingdom of their generous Lord. Their enemies will be repulsed and degraded to the lowest of the lowest as thou hast seen others in manifest loss. Verily, there is in this an example for those who are mindful. God shall do away with the helpers of the unjust.

"O my Lord, confirm the relatives of these martyrs in serving Thy Cause, elevating Thy Word, spreading Thy Religion, igniting Thy Love in the hearts of Thy servants and guide those who are lost in the wilderness of error. Verily, Thou art the Generous, the Dear, the Exalted!"

(Signed) ABDUL-BAHA ABBAS.

(Continued on page 121)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Masheyat 1, 74 (September 27, 1918)

No. 11

Talks by Abdul-Baha in the Holy Land—Continued

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the fourth published under this heading—the first appeared in issue No. 2, the second in No. 3, the third in No. 10.

(Continued from page 120)

IN the evening Abdul-Baha spoke the following to the friends: "There were blessed souls during the early days of the Cause in the city of Narak, Persia, such as Hadji Kamal-el-Din and his brother Mirza Mahmood. They were the nephews of Hadji Mullah Mohammed Mujtahed (a Mohammedan high priest). Although their uncle was very influential and the Mujtahed of Kashan and although he was very bitter in his enmity and hatred, all of his efforts to drive them away from the Cause 'only increased their faith.

"Hadji Kamal-el-Din, a great personage, was severed, trusting and free from all imitations. He was the nephew of Mullah Ahmad Naraki and he was respected and esteemed in the city of Narak. Immediately after he became a believer, the enemies arose against him until he was compelled to leave Narak and go to Bagdad. Here at the edge of the bridge, where pilgrims pass, he opened a grocery store. He was so severed that he did not even give attention to the pilgrims who were going or coming from Kashan. He never gave thought to this idea, 'I am the nephew of Mullah Ahmad Naraki. I was honored, respected and dignified. It is not becoming that these people should see me now in the grocery business.' Nay, rather he was

in the utmost joy. Later on the members of his household became very successful.

"When he heard that the Blessed Beauty (BAHA'O'LLAH) had gone from Bagdad to Kazmin, although the distance was great, he traveled it on foot because he could not afford to pay the route-fare of a half abbasi (about half a cent). But his face was aglow with joy and happiness. He was indeed of the essence of existence. Such souls possess freedom and live in another world and condition. Their lives were not even for a moment in safety. Yet they lived in loving assurance. That is, although they expected any minute to be killed, they never thought of any fear. The majority of the friends in those days were waiting for martyrdom. They never thought of rest. They waited anxiously for the day when they could clasp the intoxicating cup of the wine of great martyrdom and for the hour when they would step forth into the arena of sacrifice, to lay their lives on the altar of love."

June 21, 1914.

The students of Beirut College, some of whom were graduates of the medical college and some from the high school, arrived in Haifa to spend their

vacation. The next morning they went to the garden and met Abdul-Baha. With joy and praise he said to them: "The Bahai students in Beirut have so conducted themselves, both within and without the college, that even the Protestants and members of the faculty have testified to their superiority. He who is possessed of good behavior is always happy, always at ease and every soul becomes attracted to him. There is nothing better than good conduct. A few years ago some young men from Acca entered Beirut College and so conducted themselves that everyone complained of them. They accomplished nothing and were finally expelled."

This same afternoon there was a wedding feast for Esfandiar, a Zoroastrian believer from Bombay, India, and the daughter of Djemsheed, the gardener of Ferdows (the Garden of Paradise in Acca). In the afternoon there was a big meeting at which two American ladies were present. Abdul-Baha told of some of the difficulties encountered in the early days, speaking thus: "I remember when I was a child in Teheran, that if two of the friends desired to meet they had to do so at midnight. It was impossible to see one another in daylight. Even if they accidentally met on the street, they dared show no sign of recognition. They saw each other only under the cover of night, and then always with the greatest precaution in going to one another's house. They guarded very carefully against being observed by anyone. In those days, the people of Persia considered the Cause of God entirely wiped out, and that all of the Bahais had been killed and their homes destroyed. But, today, in spite of the deniers, and the opposers, under the shadow of the favors and bounties of the Blessed Beauty (BAHA'O'LLAH) in the neighborhood of the Supreme Threshold, at the foot of Mt. Carmel, such gatherings and meetings are being held, blessed verses are being chanted, engagements and weddings are being celebrated, and happi-

ness and pleasure is abounding among the believers. Praise be to God, this is a gathering of utmost spirituality, the hearts are turning to the Blessed Beauty; the souls are rejoicing in the glad tidings of God. His mention is their only thought. He their only sign. All of the friends are His servants. What a great bounty! Such a gathering, such a place at such a time was inconceivable to any of those in the early days."

In describing the imprisonment of the Blessed Beauty (BAHA'O'LLAH), Abdul-Baha added: "What days were those! They were days of great tests, self-sacrifice, absolute spirituality, severance, attraction and enkindlement. The physical conditions were insignificant. The friends were filled with the Spirit. They did not seem to be of this world, although they walked upon the earth, they were in the Supreme Concourse. They possessed another world. They were submerged in the ocean of severance. Souls could not be more attracted or enkindled than these. I hope that, God willing, this wedding will be happy and blessed through the infinite blessings of the Kingdom of Abha. May they be under the protection of the Blessed Beauty. May the heavenly blessing descend upon them, the light of the Kingdom shine upon them and may they establish a new spiritual home. This is my hope."

June 23, 1914.

Abdul-Baha spent the entire day in writing about fifteen tablets to Persia and America, receiving great numbers of friends and visitors. The military commanders of Damascus and Jerusalem came, too, and invited him to the old Holy City, Jerusalem. His answer to them was, "Inshallah" ("If God is willing").

June 24, 1914.

After the departure of the Blessed Beauty (BAHA'O'LLAH), Abdul-Baha showed and proved to the Bahais throughout the world that teaching the

Cause of God is the greatest of all services. Therefore, whenever he hears of the splendid work achieved by the active teachers his face radiates with eternal happiness, and the signs of perfect joy become manifest in his bearing. The following tablet revealed by him that day illustrates this fact:

“Thy letter was received. Praise be to God, it contained the glad tidings of the firmness and uprightness of the friends of God. Because all are self-sacrificing in the field of teaching, have unloosened their tongues in the glorification of the Beloved of the horizons, have become the cause of leading the misguided people, they have throbbing hearts and singing souls. Spiritual happiness was obtained by such joyful news. Thanks be to God, the friends in —— have become free from separation, all have become harmoniously united, and are sacrificing their souls in the path of the Blessed Beauty. This is the greatest attribute of the human world; this is the ultimate bestowal of the Merciful One; this is the magnet of assistance and protection of His Holiness, The Single; this is the attracting force of the reinforcement from the Kingdom of Majesty. Therefore, my hope is that, day by day, the light of guidance may flood the world, and the east and the west of Persia may become illumined and enlightened.”

June 25, 1914.

Abdul-Baha gave the following advice to the friends who visited him in the morning: “If the friends of God listen to my *first word*, they will find the success of this and of the next world therein. But there are some who prefer their own thoughts above mine, and when they fall they beg me to save them. Progress and prosperity are in the first word. For example, should I say to so and so, ‘Go thou to America,’ and should he reply, ‘I beg to remain a few days more,’ I give him permission to do as he wishes. But

this is not my thought; it is his thought. All of the opinions in the world are useless for the believers. I am the one whose heart burns for them and who sympathizes with them. I wish for them absolute good. I desire for them ideal advancement.”

Then he turned to a young Bahai student who recently arrived from Egypt, where he had been studying, and said, “Thou shouldst strive day and night, so that the fire of the love of God may become more enkindled in thy heart, day by day thy servitude to the Holy Threshold become more increased, day by day thy attachment to the Kingdom of God become stronger. If thou dost this thou shalt obtain great results from all of the studies; otherwise thou shalt not see any benefit.”

June 26, 1914.

Abdul-Baha gave the following talk to the Persian believers: “Most of the Persian ulama (clergymen) became the cause of destruction and the casting of Persia to the winds. The ulama of every sect must act in accordance with the requirements of religion, the first of which is that they must believe in God, turn to God and be severed from all else save God. Such ulama are the illumined lamps of guidance and the stars of the heaven of mercy. But when some ulama enter a school their aim is leadership, to obtain fame, to gather luxuries and worldly possessions. They are like the disease, caboos (influenza), that attacks man with helplessness and heaviness, during sleep, as though a mountain had fallen upon him and he was unable to move. Now, these learned men are similar to the disease that is attacking the body of the people. The requirements for the ulama are mentioned in the traditions. It is said by the prophet Mohammed, ‘Let the public follow whomsoever of the learned controls himself, protects his religion, opposes his desire and obeys the command of his Lord’; that means the

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

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Masheyat 1, 74 (September 27, 1918)

No. 11

learned who controls himself from corruption and negligence, opposes his own desire and passion, protects religion and the divine commands, fulfills the requirements.' The souls must follow the judgment of such an one regarding laws and by-laws. Sheikh Murtaza, indeed, was strictly religious. Once at noontime prayer, a group of people were praying in the mosque at Kazmin, under the leadership of akhonds (Mohammedan priests). At such a time Sheikh Murtaza arrived. He spread his cloak in the front hall and began to pray. Suddenly, thousands of the people left the akhonds and swept from all directions, standing in rows to pray under the leadership of Sheikh Murtaza. He had to employ seven moazzins (men who call the people to prayer from the tower of the mosque). He was trusted and strongly religious. Indeed, he used to work with honesty. No matter how much the people questioned about this Revelation, he answered according to his belief, 'I have not yet investigated this Cause. Go and investigate for yourselves.' The Sheikh never said any unsuitable word. On one occasion the ulama united with the Persian consul in Bagdad and planned sedition. They sent for all of the ulama of Karbala and Nadjaf, also Sheikh Murtaza, perhaps he, too, would come to Bag-

dad. It happened that while on the road he fell and dislocated his shoulder. Although the leaders persisted in asking his opinion about the Cause, his only reply was, 'I do not think that it is my duty to interfere in this matter.'

"During those thrilling times, the Blessed Beauty, BAHA'O'LLAH, never changed his attitude. Every day, as usual, he went to the bank of the Tigris river, accompanied only by Agha Mirza Mohammed Kuli. No matter how much the friends tried to interfere, telling him that the multitudes were rising against him, he paid no attention. One day when BAHA'O'LLAH was walking in the reception room, two of the hypocrites who, at heart, were with the ulama, but who claimed to be sincere, went into the blessed presence. A number of the friends were there to whom BAHA'O'LLAH said: 'All of the ulama are urging others from Nadjaf and Karbala to wage a holy war upon us.' Then, facing the two hypocrites, he said, 'By God! There is no God but Him, I do not need to send more than two persons to chase them to Kazmin!' Sheikh Murtaza sent the following statement: 'I did not know anything about the aims of these people; I pray in your behalf.' He was such a religious man, he never gathered luxuries, enormous funds were sent him from India,

but it was all spent on the poor; nothing was left after his death. How wonderful, indeed, were those days in Bagdad! Every one of the friends, through the favor and bounty of the Blessed Beauty, was in the utmost firmness and uprightness. How radiant were their faces! How merciful were their hearts! How severed and attracted they were!"

June 27, 1914.

Abdul-Baha sent for an illumined young man, named Mirza Habibo'llah who was one of the visitors from Turkestan, Russia, serving for about nine months in the house of the pilgrims. Upon his appearance, Abdul-Baha gave the young man permission to return to Merv and Ishkabad, with the following words of farewell: "Indeed, thou hast served all this time with thy heart and soul. Now, too, wherever thou may'st be thou shalt serve the Cause. The aim is to serve and to obtain the divine good pleasure, not a place or station. Praise be to God! Thou are confirmed and I am also pleased with thee."

In the afternoon, Abdul-Baha sent for the pilgrims. He talked to them concerning the spies of Sultan Abdul-Hamid, as follows: "The Sultan sent his spies in different guise in order that they might investigate. It was very strange. Although we were in prison, yet he was still troubled. Each time he placed a different guard and spy. . . . In past cycles the argument was complete, but in this Cause it is perfect. In the cycle of the Blessed Beauty, the events themselves are irrefutable proofs and complete arguments. For example, notwithstanding the hate and enmity of the Shah of Persia and the Sultan of Turkey, Nassir-el-Din and Abdul-Hamid, exile and severe imprisonment, yet the Blessed Beauty elevated his Cause. This may be likened to a blessed bird that remains protected even under the claws of a thousand birds of prey, or the safety of a lamb among a hundred-thousand

wolves. Although BAHÁ'Ó'LLAH was physically a prisoner, yet all were humble and meek at the Most Holy Threshold, with a reverence indescribable."

The following is a tablet revealed by Abdul-Baha to friends in Paris, France:

"O ye friends of God and maid-servants of the Merciful! The congratulations for the anniversary of the declaration of His Holiness, the beauty of the First Point, the Bab, was received. I became exceedingly happy that such a great celebration occurred in Paris. All of the souls are either occupied in pleasure, play, or united in gathering worldly luxuries, and intoxicated with the melody of the world of nature. But the friends of God have held a heavenly feast and celebrated the anniversary of the appearance of the Dawn of Guidance, the Bab. How much this is the cause of happiness! You became engaged in the commemoration of God, sang the verses of singleness and praised the Sun of Reality with the anthem of the merciful Kingdom. Unquestionably, in the future, feasts will be held uninterruptedly and such a wonderful melody shall arise from Paris as to astonish other countries."

In these days, Mr. C. Mason Remy and Mr. George Latimer visited Paris, Germany and Holland. They attracted many people in Europe and strengthened the souls in the great Covenant.

After revealing over twenty-five tablets, Abdul-Baha gave the following talk on teaching: "In his days, the Blessed Beauty encouraged everyone whom he favored to teach. These were indications of his blessed bestowals. It was irrefutable evidence that whomsoever he encouraged to teach, either verbally or by writing, was surrounded by the glances of his bounty. The blessed tablets always were revealed in the names of the teachers. The mention of those who arose to teach with all their power, caused his blessed face to gleam with smiles. The appearance of the signs of happiness at the mention of a name was

the greatest proof of his favor. He used to say, 'Teachers are the Israfil (Angels of Life) of God, they breathe the Spirit of Life to the people. One day, BAHÁ'O'LLÁH showed such extreme kindness to the teachers that, although I was in the prison, I decided that I, too, might, perhaps, become confirmed in teaching. Thus I entertained the thought of going to Kashghar, because, until then, no teacher had been sent there. I wanted to go singly and alone, without any burden. The only thing that I prepared was a small grip containing some of the blessed tablets, papers and pen. When I took my passport, the late mofty (lawyer who has religious jurisdiction) became my guarantor. I was about to begin my journey when the matassaref (mayor) Ibraheem Pasha announced that he would not be impolite or prevent my departure, but according to his responsibility and the discharging of his duty, he would be obliged to send a telegram to Constantinople as soon as I was aboard the boat. The meaning was, that we shall prevent you, but the message was nicely phrased. Therefore, I did not go.

"The purpose is this, that when I permit the pilgrims to return, they may go and teach. It is evident that to remain here one minute is equal to a thousand years elsewhere, but teaching is greater. Whosoever is confirmed in teaching the Cause of God is the servant of the Holy Threshold and he is here also. There is no importance attached to the duration of time here. How many souls had the privilege of paying only three visits during the blessed days of BAHÁ'O'LLÁH, yet it seems that they are always present at the Most Holy Threshold. They received infinite bounty with the honor of one or two visits, and how many souls came and remained for a long time, yet returned as they came, the signs of their honor of visit to the Most Holy Threshold could not, in any way, be found in their faces. Some visit but once and become new souls.

"During the last days in Adrianopole,

Agha Djamal* and Agha Mirza Abdul-Rahim Boroodjerdy, twice came to the Most Holy Threshold. After their first visit BAHÁ'O'LLÁH said: 'When Agha Mirza Abdul-Rahim entered he was a person, when he left he was transformed.'

"To visit the blessed tomb of BAHÁ'O'LLÁH, which is the sacred place of the Supreme Concourse, and the Sublime Threshold, the tomb of the Bab, is the greatest hope of the near ones, but in this day teaching and service in the Cause of God are greater and more important than all. Otherwise, it is my wish to have the friends always with me.

"Let all of your thoughts be thus: *To render a service to the Glorious Abha Threshold, and be utterly selfless. This is the great bestowal!* By God!—There is no God but Him!—should men rule the earth for a thousand years, with utmost power, it would not be equal to one moment of servitude at the Holy Threshold, because that sovereignty of a thousand years will perish and be effaced, while servitude in this Cause, though of only one moment's duration, is eternal!"

June 28, 1914.

Mirza Ali Akbar Nakh-Djavany gave a banquet feast for all of the believers in the blessed home of Abdul-Baha. To the western friends he is known as Mirza Ali Akbar. After having the honor of

*The translator personally knows Agha Djamal. He was one of the famous teachers in Persia, but later he followed the nakazeen. In a short time, his only son was accidentally killed by a horse. He lost all of his possessions. Although the believers left him to himself, yet he could not remain in any of the towns. Finally he became a wanderer and died of shame, regret, remorse and fear. Such is the end of those who violate the Covenant of God!—*Dr. Zia M. Bagdadi.*

being in the service of Abdul-Baha in America, Europe and the Holy Land, he was permitted to return to his home in Russia, accompanied by his bride, Fatmeh Khanom, sister of Zeenat Khanom.* On the occasion of the above mentioned feast, Abdul-Baha gave the following talk:

“During all the blessed days of BAHÁ'O'LLAH, my hope always was that a day would come, perhaps, God willing, when I might travel in a certain direction and, in proportion to my ability, make my utmost effort, as one in the last great struggle of death. But on account of our incarceration, as prisoners, all of that time passed with anguish—because the fruit of existence is, that spiritual motion or activity be obtained from man; that is, he should be moving and not still, flying and not resting. In all of the contingent beings, lack of motion is the cause of death, and motion is the cause of life. At that time I was very disheartened and depressed because I found myself unconfirmed and unassisted in service to the Holy Threshold—that is, hindered by the prison; but because I considered that hindrance was in the blessed path, therefore comfort could be obtained.

“When the ascension of BAHÁ'O'LLAH occurred, the severity of its effect and anguish was to such a degree that it cannot be described. That effect and anguish overcame all other feelings. It left in me no life, will or thought. For a long time I was in such a state of sorrow. Afterward, the fire of dissension became ablaze. (This refers to the nakazeen or violators of the Covenant.) All of you know that this, too, hindered me. Later, it was considered that the Cause of God had fallen into great danger. Notwithstanding this I intended to travel, but the government interfered. All of the enemies of the Blessed Beauty attacked from all regions. They believed

*The wife of the translator, Dr. Zia M. Bagdadi.—*Editors.*

that the ascension of BAHÁ'O'LLAH was an opportunity for them, and in the utmost power they attacked. In every corner there was an armed enemy. Hatred and fighting were in evidence, especially among the Yahyais (Ezelis), who had been always hiding in the holes, without a name, a sign, a voice or calling, and who now became hopeful because of the ascension of the Blessed Beauty, that perhaps they might corrupt the Blessed Cause. They arose with utmost power, especially when the news of dissension (violation) was received. Also, the ulama and mujtahedeen (Mohammedan priests) believed that it was their opportunity and they began to attack. Beside these, the government gave us trouble. Other very hard problems came in the midst, such as the tragedy of Yezd (this refers to the martyrdom of more than 150 of the Bahais in the city of Yezd in Persia). Indeed, on account of that incident my bones collapsed. Although I did not speak a word, yet night and day I did not have rest.

“It is quite evident what we suffered in those days. All of these hindrances became the cause of my disinclination to travel. When freedom was proclaimed (This refers to the freedom of the Turkish Empire from the absolute monarchy of Sultan Abdul-Hamid to the present constitutional government) and exile and prison were over, I thought the time had come to travel, no matter what might happen. Immediately, though I was ill, without the knowledge of any soul, I took the boat and went away, saying, ‘In the Name of God, who moves and stops the ship!’

“The known people of discord (nakazeen and enemies) in Acca circulated the report that I had run away, that I feared the Society of Union and Progress, that I was a traitor—I take refuge in God!—and fearfully, chose to escape. God be exalted! In the time of Abdul-Hamid the enemies of Abdul-Baha constantly wrote reports that I was

in perfect accord with the lovers of liberty, that I had communicated with them and was working against the despotic government. But when liberty was proclaimed they changed the issue and arose with a different calumny. Thus in their report they have written that Abdul-Baha writes in his letters that Abdul-Hamid was oppressed, and says the same thing of the Sultan of Persia; that he encourages and urges the friends to take refuge among the Russians and the British. God be exalted! Abdul-Hamid imprisoned the Blessed Beauty for twenty-five years. He imprisoned me during all of his reign (Abdul-Hamid succeeded to the throne of the Turkish Empire in 1876 and was deposed in 1908). The Blessed Beauty in the *Book of Akdas*, clearly stated concerning him that he was an oppressor king, in these words, 'O thou point (Constantinople) situated between the two seas (the Black and Marmora seas), verily, the throne of oppression is set on thee.'

"The Society of Union and Progress became the cause of my liberation. With all of this, how could I say that Abdul-Hamid was oppressed? The truth is that the lovers of liberty became the cause of safety to thousands of souls. Problems of this kind arose because my intention was that, perhaps, God willing, I might become confirmed in service to the Holy Threshold. I did not pay any attention to those reports. I went to Europe and America, and traveled in all of the cities. Through the assistance and bounty of the Blessed Beauty, the call to the Kingdom of Abha was heralded, and the teachings publicly given. The blessed Cause was proclaimed in temples, churches, meetings and gatherings. No place was omitted. Although I was in the utmost weakness, yet the confirmations of the Blessed Beauty were continuous when I addressed the people and turned to the Kingdom of Abha. I often

spoke for one or two hours without ceasing. Although all of us are like particles, the light of the Blessed Beauty is like unto the rays of the sun. Every particle that falls in sunshine, becomes radiant and grows. Our growth is like the growth of the particles in sunshine. The purpose is that the bounty of the Blessed Beauty is so extensive as to be indescribable."

Then, after reciting a beautiful poem of love for BAHÁ'Ó'LLÁH, Abdul-Baha continued:

"The breaths of the blessed confirmations were so effective that they melted the hearts and caused the souls to rejoice in the divine glad tidings. On our own part, it was only an activity similar to a death struggle. Thanks be to God! A seed was planted in the gardens of the hearts that is growing throughout eternity. Blessed souls became enkindled, attracted and arose to serve until we returned to the Holy Threshold in the utmost joy and happiness. Thanks be to God! The friends of God from all regions came to the Holy Threshold and we met and associated with them. From the light in their faces their hearts are reflected. Assurance is obtained that these souls are self-sacrificing in the path of the Blessed Beauty. They have no aim save His good pleasure; they have no thought save spreading His fragrances; in the utmost enkindlement they gathered around the circulating place of the Supreme Concourse; they touched the Thresholds of the Holy Spot (tomb of BAHÁ'Ó'LLÁH) and the Supreme Threshold (the tomb of the Bab) with their heads, and journeyed to their countries. I am hopeful that from their return, great results and glorious signs may be manifest. Now that you are going away (referring to Mirza Ali Akbar and others) you must go likewise with divine power, spiritual glad tidings and attractions.

(Continued on page 129)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Elm 1, 74 (October 16, 1918)

No. 12

Talks by Abdul-Baha in the Holy Land—Concluded

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the fifth published under this heading—the first appeared in issue No. 2, the second in No. 3, the third in No. 10, the fourth in No. 11.

(Continued from page 128)

"While I was away, the people of discord (enemies and nakazeen) endeavored constantly to unite themselves with a group of people here, working secretly with some and openly with others. After my return they gathered again, and, as in the time of Abdul-Hamid, wrote reports and made calumnies and sent them to the Turkish government in Constantinople with the hope that they might cause me to go to prison, to be killed or to be exiled. This was their aim.

"The purpose is that the friends of God must not regard me. This Cause is a great Cause; it is the Cause of the Blessed Beauty. A thousand souls like me come and go; it is the same whether they exist or not. The importance is in the Blessed Cause. The friends of God must be firm, growing and steadfast. It is evident that I was and am constantly in danger, and, moreover, I am not always going to be in this world. The day is coming when I shall long to be in the neighborhood of the Great Mercy!

"The friends of God must be in the utmost uprightness; in their sight there must not be any differences, no wavering should occur. Nay, rather, day by day, their firmness and steadfastness must be increased. Consider the servants of His Holiness Jesus Christ, when

all of them departed from this world after his martyrdom, others greater than they arose in service. They showed greater power until the light of guidance illumined the horizons. You, too, must be likewise, and know this as a certainty that the confirmations of the Blessed Beauty will come. By God!—There is no God but Him!—if today one of the weakest creatures begins to serve the Truth, divine confirmations and assistance will surround him. . . .

"May you be under the protection of the Blessed Beauty, confirmed and assisted, living in His holy fragrances, and may every one of you become a holy banner in His path. The purpose is that you should not look at me, whether I am present or absent, existing or lost. Be engaged in serving the Cause. Turn to the Blessed Beauty. He will make you independent of any soul. From Him ask reinforcement; be the servants at His door; be supplied from His bestowals; be illumined with His light. May you be protected, guarded and preserved, and rest assured under His shelter. BAHÁ'O'LLAH says, 'We shall help whosoever arises to assist My Cause, with a host from the Supreme Concurrence and a contingent from the near angels.' This is the real foundation. Consider Agha Mirza Abul-Fazl, how much he as-

sisted the Cause. In every time and place he was confirmed. By God!—There is no God but Him!—should man become the king of the East and the West, it would not be a particle of benefit to him. The result is nothing but loss. Where is Nassir-el-Din Shah? Where is Mohammed Shah? Where is Abdul-Hamid? Where is Bonapart? Where is Wilhelm? No trace, no fruit! Although these were kings and in the utmost power, their end was manifest loss. This is what we see clearly, therefore strive that we may be upright in the servitude of the Holy Threshold. This is eternal glory, this is everlasting bounty. This is the cause of the illumination of existence of the Kingdom of Abha! This is the cause of progress to infinite sublimity! Upon you be El-Baha-el-Abha! (the Glory of God)”

In the morning Abdul-Baha gave the following advice and encouragement to those in his presence: “Today, the friends of God are the illumined candles of the world of humanity; unless the candle burns it will not bestow light. Man must endure if he would obtain treasure. Unless the friends are self-sacrificing, wonderful signs will not become manifest; unless the seed is planted it will not become a fruitful tree; unless the water flows gardens will not become verdant. These are the days of service and not the days of self-concealment. This day is for calling to the Kingdom of God and not for silence. This is the day of firmness and steadfastness, the day of loyalty, not disloyalty. The Blessed Beauty, BAHÁ'O'LLAH, was fifty years in hardships and afflictions. He quaffed from every cup of calamity and suffered every pain. Then it is evident what the friends should endure and in what manner they should raise the victorious banner of the Cause of God. Easy living is conducive to coldness, and tranquillity and comfort causes the light to be extinguished. Every one of the Bahais must be like unto a globe of fire, and as a blaze of light—dispell the

darkness of ignorance with the lights of service, adorn the horizon of the world with brilliant stars, become the sweet-voiced nightingales of the Paradise of Abha and the holy doves of the Supreme Heaven. Today, the confirmations of the Blessed Beauty are with the soul who utterly forgets himself, constantly investigates his own faults and defects, loosens his tongue in mentioning the good qualities and sublime susceptibilities of others, does not see or hear or speak evil. Goodness personified shines as a sun and wafts as the morning breeze upon the earth. . . .

“We are fond of the light of justice from any horizon, and lovers of the beauty of the rose from any garden. His Holiness, BAHÁ'O'LLAH, has admonished the Bahais, in many tablets, that they should not have religious differences and racial or patriotic prejudices, that they must gather under the banner of the world of humanity. Addressing the world of humanity, BAHÁ'O'LLAH said, ‘O, people of the world! Ye are the fruits of one tree and the leaves of one branch. Glory is not for the one who loves his country, but for the one who loves the world.’ If thou desirest the gloom of the world of nature to pass away, thou shouldst illumine the candle of guidance, and if thou seekest a ripe harvest then plant thou a pure seed. If thou wouldst have delicious fruits, plant thou a blessed slip; that is, illumine the heart with the light of the love of God and act according to the exhortations of the Blessed Beauty.”

Tablet revealed by Abdul-Baha to the friends in Khorassan, Persia.*

HE IS GOD!

“O fragrances of God, waft with perfume! O breezes of God, pass with aroma and seek the valley of the Merciful, the assembly of knowledge, the Sa-

*Translated by Dr. Bagdadi, July 9, 1918, at Chicago, Ill.

hara of Khorassan! Become diffused before the friends of God and His faithful ones. Perfume the nostrils of His chosen ones—those whose faces shone forth, whose stars became brilliant, whose feet stood firm, whose banners unfurled, whose hearts grew strong, whose roots and branches flourished, whose breasts dilated in the day of meeting, and who became loyal to the Covenant of God in the world of eternity. Then convey thou to the dwellers of those regions and hills, the greetings of thy Lord, the Supreme, and announce to them the glad tidings of the days of God.

“By my Lord! This is a bounty that was desired in the past centuries by the dawning points of lights and stars, and the recipients of the inspiration of thy Lord, the Dear, the Selfsubsisting. Their eyes were flooded, their tears flowed, their lamentations arose in yearning and longing for it. May you enjoy this table that has descended from the heaven of the favor of your Lord, the Merciful, the Compassionate!

“O breezes of longing and fragrances from the flowers of faithfulness! Stand in the courtyard of the friends, the rose-garden of whose hearts thrived by the flooding clouds of the love of God, and their faces shone with the light of the knowledge of God. Convey to them my longing, yearning and attachment; declare and announce to them my devotion, affection and fondness in their mention. Say to them:—

“Upon ye be *BAHA'O'LLAH* (The Glory of God) and His peace, His greeting and His praise! In your faces are His light and His effulgence. In your hearts are His Spirit and His faithfulness. In your bosoms are His love and His cure. O ye friends of the Merciful! Loosen your tongues in His thanks and praise, for He has confirmed you by the Cause, in the mention of which the Supreme Concourse warbled and the herald of glad tidings proclaimed in the books and tablets.

“Blessed are ye for this great bounty. Glad tidings be unto ye for this wondrous gift which is the full bestowal of God and the manifest light of God. May God make ye torches of His mention, centers of His secrets, dawning-points of His lights and rising points of His signs. Blind are the eyes that do not see the lights or His baha (splendor) and are not consoled by witnessing His marvelous signs, in the day of His Manifestation and His brilliant light. Deaf are the ears that do not hear His call and are not cheered by His wondrous utterances. Dumb are the tongues that are not loosened in His mention and His praise. Lost are the hearts that are portionless of His love and devotion. Cast away are the souls that do not walk in His good pleasure and quench their thirst at the fountain of His knowledge.

“O thou dove of faithfulness! Speak to the weak if thou findest that difficulties are intensifying, hardships extending, the earth quaking, the mountains shaking, the hurricanes of afflictions encircling, the sea of calamities surging, the winds of suffering blowing and the flood of tests surrounding the contingent beings. Have beautiful patience in the path of thy Glorious Lord. Beware! O servants of the Merciful, lest ye arouse the tumult when the blaze of the fire of trials become intense, and its crackling arises. Beware of crying and wailing in the path of your Glorious Lord. When the ocean of ordeals becomes stormy and its affairs become serious by the oppression of the rebellious people (this refers to the enemies, the *nakazeen*), do not consider them in a place free from torment, and do not fear their strength and their numbers. Verily, their likes passed before them. Read to them from the book (Koran), ‘A Certain Army of the People is Fleeing.’ Verily, those in past centuries were much stronger than these, their possessions were greater and their armies mightier.

“Even though, O lambs of God, ye

(Continued on page 133)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Elm 1, 74 (October 16, 1918)

No. 12

CLASS OF SERVICE		SYMBOL	CLASS OF SERVICE		SYMBOL
Telegram			Telegram		
Day Letter		Blue	Day Letter		Blue
Night Message		Nite	Night Message		Nite
Night Letter		N.L.	Night Letter		N.L.

WESTERN UNION
TELEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

Form 1004

RECEIVED AT 1623 W. 12th St. Phone Wab. 4321 Local 2

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BN BOSTON MASS 1106/AM Oct 4 1918

GERTRUDE BUIKEMA

OR STAR OF THE WEST 1827 W 12 STR CHGO ILL

JUST RECEIVED CABLE FROM LONDON SAYING OFFICIAL CABLE RECEIVED

THERE STATES MASTER WELL AND PROTECTED NOTIFY FRIENDS ABHA GREETINGS

W H RANDALL

1108/AM

If none of these three symbols appears after the check (number of words) this is a telegram. Otherwise its character is indicated by the symbol appearing after the check.

(Reproduction of telegram to the STAR OF THE WEST)

ALLAH'O'ABHA!

Momentous changes are taking place in the Holy Land.

The doors of communication between Abdul-Baha and the outer world, are opening. A few days ago the above telegram was received by the STAR OF THE WEST.

The full significance of these events cannot be grasped at this moment; only the future will reveal them. It is likened unto the appearance of the sun after long obscurity.

The dark clouds seem to be scattering.

A tumult of happiness and expectation reverberates in the hearts of the Bahais. "Ya-Baha-El-Abha!"

It is indeed a remarkable co-incidence that the "Talks by Abdul-Baha in the Holy Land", given when the doors of communication were closing, appear in this issue of the STAR OF THE WEST.

We are glad to send them forth at this time.

—*The Editors.*

Talks by Abdul-Baha in the Holy Land—Continued

(Continued from page 131)

are between the claws of ferocious beasts and the nails of the carnivorous of the earth, do not be discouraged of the Spirit of God. The veil will be removed from the cause of the command of God. This ray will radiate in the horizons of the cities, the signals of oneness will be elevated, the banners of the signs (verses) of your Glorious Lord will wave upon the firm edifice, the structure of doubts will be shaken, the curtain of darkness will be torn asunder; the morn of proofs will dawn and the kingdoms of earth and heaven will shine with the lights of signs.

"You will see the banners of the sects lowered, and their flags reversed, their faces erased and transfixed, their eyes staring and sunken, their hearts palpitating and failing, their homes empty and vacant, their bodies weak and decayed, and the souls falling into hell!

"By the Life of God! Verily, in the people of Noah, Lot, Thamood (one of the first Arabian tribes) the Jews, the Tobbaas of Seba, (ancient kings of Yemen in Hedjaz, Arabia), the heroes of Bat-ha (Mecca), the kaisers of Fayhaa (Bassra), the Cyruses of Zora (Bagdad), and in the fables of the ancient centuries, there is an exhortation to the

mindful, and persons of innersight who unfold the end of affairs by the beginning of signs. Verily, their planets were scattered, their processions have perished, their faces became dusty, their stars darkened, their roots torn up, their seed crushed, their thrones wrecked, their armies routed, their pillars quivered, their edifices in ruins, their palaces forsaken, their backs broken, their tombs collapsed, their faces ugly, their skin chilled, their shelter swept away and their traces effaced. Look thou at their towns and villages in the desert. When the might of thy Lord came it made them extinguished, arid and devastated. No voice or whisper could be heard. But those who took the neighborhood of the mercy of thy Lord El-Abha (the Most Glorious) as shelter, refuge, asylum and protection, are like the birds who take the twigs of the Sadrat-el-Montaha (the most distant tree in Paradise, according to the Mohammedan traditions, no angel or prophet can go beyond the limits of this Tree) as a nest and haunt. God established them in the earth. He made them good leaders, caused their signs to be famous and brought them from the horizon of singleness with lights radiating from their faces."

ABDUL-BAHA DISMISSES ALL PILGRIMS

The 29th day of June, 1914, was a day of great sorrow in Haifa because Abdul-Baha dismissed all of the pilgrims and

bade them return to their countries.* In the morning he spoke to the visitors from Ishkabad, Turkestan, Russia: "Ishka-

*It is worthy of note that one month later the great pandemic war began, "the war unparalleled in history."—*The Editors.*

bad is now a good center. In the past, Merv was the center of Khorassan, which is such a vast country including the provinces of Afghanistan, Sistan and Belkh. Ishkabad also is near Merv. The Blessed Beauty often spoke of Khorassan in the tablets, saying that from this country would arise the first mention of God, which amazed the people. When Ishkabad came into existence and the Mashrekol-azkar was built, the hope of the Blessed Beauty became manifest, and this, the first temple of the Bahai world, has become a shelter and refuge to the friends of God. They are drawn hither from all directions and when in difficulty they go to Ishkabad. The friends made a tremendous effort to build this great edifice, they strove with heart and soul. At first it seemed impossible of accomplishment, but, thanks be to God, they were confirmed and assisted. Now, through this inspiration, the friends in all places are planning to build likewise, when it is possible. By founding the Mashrekol-azkar in the world the wonderful signs of God become manifest and evident. One must be built in every place, even though it be only a house or one rented room, if necessary, under the earth.

"It is very important to establish the Mashrekol-azkar of God, so that the friends may gather and become engaged in the commemoration of God. This has great importance. The confirmations of God will arrive, as to the friends in Ishkabad. It has dear young men, also old important souls. His honor Afnan (cousin of the Bab) and Agha Mirza Mahmood (son of Afnan) are there. My heart is exceedingly attached to them. I love Agha Mirza Abdul-Karim very much. He served constantly. His illness has a wisdom, later it will be manifest. I am hopeful that the districts of Turkestan, Russia, will become illumined, the cry of 'Ya-Bahael-Abha! (O thou Glorious of the Most Glorious!) will reach the Supreme Zone, and the melody of 'Ya-Rabb-el-Aala!'

(O my Lord, the Supreme!) will be carried to all horizons. The school of Ishkabad has great importance. You who are going there, strive that it may become orderly, so that the children may progress. May they reach such a degree in knowledge and sciences that the fame of this school may reach to the horizons. Great effort is necessary to accomplish this. Convey my greeting to every friend of God and become an evident book to everyone."

In the afternoon Abdul-Baha gave the following talk:

"This is the day of farewell and the time of leave-taking is very hard. The Arabian poet says, 'The days of my union with the beloved were so few that the greeting was the farewell.' Indeed, I am deeply grieved, but I do not say good-bye to you because there is a complete connection among the hearts, and among the souls there is unity and agreement. We never have a separation from one another. This nearness and remoteness concerns the world of bodies. In the world of spirits and souls there is union, never separation. The heart feels the union. The eye sees and carries the sight to the heart which becomes affected. When the heart is engaged with the friends there is no separation, especially if you go in service to the Cause of God. When a soldier leaves headquarters to battle and to conquer, though far away in person, his remoteness is conducive to the protection of the country. He cannot receive the glances of favor of the king, yet he is nearer and dearer than the soldier who dwells at headquarters.

"Just so the friends of God who go to far regions to serve the Cause are always holy friends and receive the manifestations of the favors of God. There is a special bounty from the Blessed Beauty surrounding them. Convey my greetings and longings to all of the friends. I am in the utmost longing and have the desire of meeting every one of them. I am engaged in thinking of ev-

cry one. From the Blessed Beauty, I seek confirmation and assistance that all may be protected in His Kingdom, and under the shadow of His bounty. May He gather them and shelter them in His shelter, and in the assembly of splendor submerge them in the sea of light."

Thus all of the visitors returned to their own countries. From this it is evident that Abdul-Baha knows that which no one knows. Undoubtedly, he knew that the world war was nearing, therefore he dismissed the people.

June 30, 1914.

In the morning a young German from Stuttgart arrived (see STAR OF THE WEST, Vol. VII, No. 3, page 20), and in the evening Abdul-Baha made the following statement: "When I leave the world I want my heart to be assured that the Blessed Beauty has self-sacrificing servants who, in the utmost reverence, arose to serve the Cause of God. This is the cause of quieting my agitated heart."

July 1st, 1914, Abdul-Baha went from Haifa to Acca.

July 2, 1914.

Today, Abdul-Baha revealed the following tablet to a philosopher in India:

HE IS GOD!

"O thou lover of reality! His Highness, the Merciful, has manifested love and harmony to the world of humanity, so that all of the individuals may find a complete connection with each other and the lights of the Oneness of God may appear in the human world. For this He sent the Holy Manifestations; revealed the heavenly books; established the divine religions, so that these holy souls, these revealed books, and these divine religions may become the cause of unity, agreement, harmony and love in the world of humanity. When we consider the reality of divine religions,

we see that reality is one because all of the divine religions are reality, and reality does not accept multiplicity or division. Alas, that the foundation of reality has disappeared and imitations, customs and ceremonies that are the foundation of dissension, the cause of obstinacy, the means of war and struggle have appeared. The original purpose of the appearance of the Holy Manifestations and the establishment of the divine teachings have passed away. When this black darkness, that is, the imitations of fathers and forefathers, surrounded the world and the original illumination of divine religions became obliterated, the Morn of Truth dawned and the Sun of Reality (Baha'o'llah) shone forth from the horizon of Persia and cast the rays of heavenly oneness upon the world of humanity. He brought down the edifice of the imitations of the ignorant, the human conduct and customs that emanate from the prejudices of the ancient. These divine teachings are established in the heart of the horizons like unto the penetration of the spirit in the bodies. Thus, at present in Persia, through the breathing of the Spirit of God, different people have torn asunder the curtain of superstitions, become free from the imitations of the ignorant, reached reality, and in the utmost harmony and love are associating with people of different religions. Great assemblies are being organized consisting of Moslems, Jews, Zoroastrians and sometimes Buddhists, including many races. Turks, Arabs, Persians, Kurds, English, French and Americans mingle together as kind and happy brothers. Like the lambs of God, they graze in the meadow of reality, under the shadow of the training of the heavenly Shepherd. When thou considerest truth or reality thou wilt see that these old and decayed limitations in religion become the cause of bloodshed among the people and the nations.

"As this age is a luminous age and this century the century of knowledge, new teachings are necessary, a new effulgence

is essential and a new life is needed. The souls cannot accept the ancient ideas, a new thought and new teachings are necessary that shall be the spirit of this age and the light of this century. Investigate, make a great effort so that the Center of the Light of Reality may be seen in the assembly of the world as a witness of love, and arise with such a power and confirmation that thou may'st shake that country. Upon thee be greetings and praise!"

(Signed) ABDUL-BAHA ABBAS.

July 3, 1914.

The German battleship *Gaeben* arrived at Haifa. Its admiral and officers were invited by the Persian consul to land and have dinner in the village Nahr (river), which is about two hours' distance from Acca; also to visit the holy tomb of BAHÁ'O'LLAH. It is said that they accepted the invitation chiefly to visit the holy tomb. They were accompanied by the Persian consul, the mayor of Acca and Turkish officers and statesmen. They entered the Holy Threshold and prayed with the utmost respect. The admiral remarked that he had been in many sacred places, but had never encountered one so filled with spirituality, or that had such a wonderfully beautiful site. As they went out they were served with tea, cakes, etc. While the military band played some of them also visited the Garden of Rizwan at Acca. They boarded the ship at Acca and sailed the same night.

July 4, 1914.

The following tablet was revealed by Abdul-Baha at Acca for a believer in America:

"According to the text of the *Book of Akdas* (the most Holy Book—BAHÁ'O'LLAH'S Book of Laws) and the explicit *Book of Ahd* (the Book of the Covenant), Abdul-Baha is the interpreter of *all* the words and books of the Blessed Beauty. This matter is evident

and clear to those who are familiar with the epistle and the tablets. If it were not so each one would interpret according to his desire, prefer his interpretation to any other, and become the cause of dissension. However, if a soul explains one of the divine verses, and the sanction of Abdul-Baha is not upon it, it is discarded. This is not the time of interpretation, it is the time of teaching. All of the friends must employ their tongues in teaching, because teaching is the cause of guiding the ones of earth, of illumination of the world, of leading the world of humanity, of the confirmations of the breath of the Holy Spirit. This is the great Cause. However, if a soul attempts to give his own explanation of the blessed verses and it is not detrimental to the Cause, do not object to him if it is only verbal."

The following tablet was revealed for one of the Americans, an illumined minister who became a believer when Abdul-Bahá visited America:

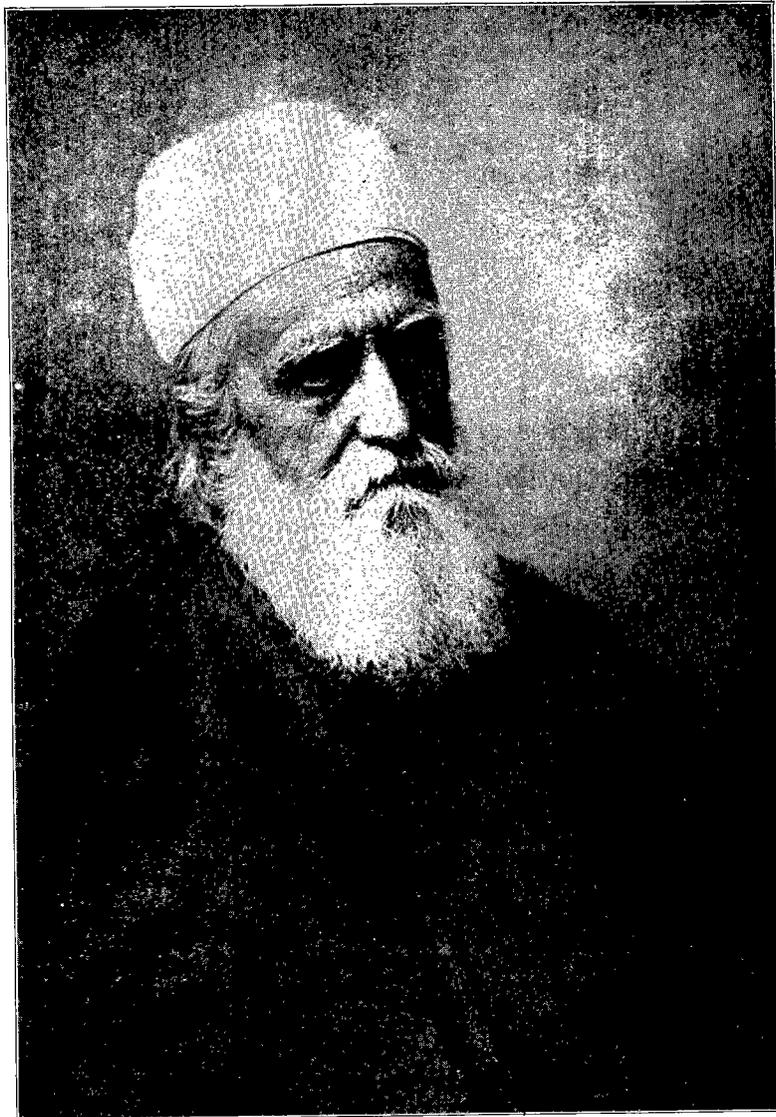
"O my revered! Thy letter that thou hast written in the utmost sincerity and love was the cause of perfect joy. Indeed, with soul and heart thou art striving in order that thou may'st be confirmed by the good pleasure of God. Undoubtedly, this blessed intention has a great effect. A good intention is like unto a brilliant candle, its light shines in all directions. Now, thanks be to God, thou hast risen with utmost effort to light a candle of guidance in that country, and to plant in the garden of the world of humanity a tree of love and gentleness, to herald to the Kingdom of God, to become the cause of awakening of the heedless, to give healing to the spiritually sick, to become the cause of broadening the thought, to train characters, to impart progress to the minds and souls, to bring the lost sheep to the shadow of the real Shepherd, and to guide the migrant birds of the rose-garden of reality. Rest thou assured that the confirmations of His Holiness BAHÁ'O'LLAH will come."

The Branch

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isaiah 11:1-5.

See Zechariah 6:12, 13. Zechariah 3:8-10. Isaiah 4:2.



THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

“This person is the Expounder of
My Book and all must turn to
him.”— *Words of Baha’o’llah.*

“And there shall come forth a rod out
of the stem of Jesse, and a Branch shall
grow out of his roots.”— *Isaiah 11:1.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Kudrat 1, 74 (November 4, 1918)

No. 13

[Following its usual custom at this time of the year, the STAR OF THE WEST emphasizes the "Center of the Covenant" in the person and function of ABDUL-BAHA, inasmuch as the Twenty-sixth of November is known and celebrated as the "Feast of the Appointment of the Center of the Covenant"—*The Editors*]

The Center of the Covenant, The Greatest Branch: Abdul-Baha Abbas.

IN ORDER to preserve the unity of the Cause and to spread the religion of God, BAHÁ'O'LLAH has established this Covenant and Testament. Were it not for the power of the Covenant you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God. When I say the Covenant, I mean the power and authority of BAHÁ'O'LLAH given to me.

(Words of Abdul-Baha: Extract from Diary Letter of Mirza Ahmad Sohrab, to Miss Magee, Paris, May 10, 1913.)

Today, the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

In former cycles no distinct covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the standard of differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build my church." This was a sanction of Peter's faith; it was not indicative of his [Peter]

being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty [BAHÁ'O'LLAH] among its distinctions is that He did not leave people in perplexity. He entered into the Covenant and Testament with the people. He appointed a Center of the Covenant. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*,* the Book of the Covenant, appointing him [Abdul-Baha] the Expounder of the Book. You must ask him [Abdul-Baha] regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He [BAHÁ'O'LLAH] has explicitly recorded it with clear, sufficient, valid and forceful statements. In the *Tablet of The Branch*† He explicitly states: Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything. Whatsoever his [Abdul-Baha's] tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHÁ'O'LLAH in the *Tablet of The Branch*.

*See page 150. †See page 148.

(Continued on page 147)

STAR OF THE WEST

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Honorary Member—MIRZA AHMAD SOHRAB

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HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Kudrat 1, 74 (November 4, 1918)

No. 13

Doors of the Holy Land open—Recent letters from Mirza Ahmad Sohrab

LETTER TO THE BAHAIS IN AMERICA

Haifa, Palestine,
September 27, 1918.

Through the STAR OF THE WEST, to the believers of God and the maid-servants of the Merciful in America.

My dear Bahai brothers and sisters:

The dark heaven of Haifa—praise be to God—is at last cleared from the gloomy clouds of international contention and the brilliant orbs of the love of the friends may shine again upon our lives through the dawn of the STAR OF THE WEST. For years we have been deprived of its warm rays and its penetrating heat and thus we were left in cold indifference, falling step by step into a frozen state of forgetfulness.

Abdul-Baha and the members of the holy family, whose health is quite well, desire to hear about its progress.

The STAR OF THE WEST was a clear mirror which reflected to us the advanced activities of the believers of God in America and other parts of the world. It brought to us the fragrances of the flowers of love and stirred our hearts

with the soft breezes of real affection. It was indeed a great affliction to all of us to be deprived of all these heavenly favors. You cannot realize how we have missed all along the dear messenger of truth which brought to us the glad tidings of the promulgation of the Cause and the promotion of the word of God. You were and are indeed most privileged to be so situated as to avail yourselves of the glad opportunities of service and mutual association, but how unhappy we were to be deprived of all these blessings during the past years of misery, monotony, tyranny and oppression.

Often we have expressed our utter weariness of the length of the war and the peculiar direction which it took in secluding us from the news of the friends and their meetings. How soul-harrowing and unbearable all this dreadful monotony was. No pen can describe it. No tongue can explain it. Only God knows what we have gone through. Weeks, months and years succeeded each other like so many white pages of a blank book without receiving a word

from the believers either in the East or in the West and thus we were totally cut off from communicating with them. Even our hopes failed us and, like unto a mirage, would tantalize us to keep on hoping against hope without ever realizing them. We had begun to think that our condition was fixed and eternally unchangeable and thus to hope for a change or improvement of our environment was utter folly.

But God destined it otherwise. Our bonds had to be broken some day. Our limitations had to be done away with. Our misery and monotony had to be replaced by joy and new scenes and the cycles of sleep, which had passed over Palestine, had to be followed by years of civilization and culture. The prophecies of the Old Testament had to be

come fulfilled and they could not be possibly fulfilled under the old corrupt regime of the Turks.

In short, dear friends, we are all free. . . . The years of silence have passed—the sun of a better day is dawning from the horizon of Palestine. All the people are rejoicing and praying for the speedy arrival of a general peace between all the nations of the world and the establishment of a closer bond of union among all the races. This is the wish of all the God-fearing men and women wherever they may be found.

Hoping to hear from you very soon so that we may know what you have been doing during the past three years, I am

Your faithful brother,

Ahmad Sohrab.

EXTRACT FROM LETTER TO MR. ALFRED E. LUNT

To the STAR OF THE WEST:

. . . . The enclosed words are from a letter just received by me from Mirza Alimad Sohrab. These are the words of Abdul-Baha expressed, as Mirza Ahmad says, many times during the last months. Certainly they are full of significance. . . . Faithfully yours, *Alfred E. Lunt.*

Recent Words of Abdul-Baha

The darkness of this gloomy night shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts. Have patience—wait, but do not sit idle; work while you are waiting; smile while you are wearied with monotony; be firm while everything around you is being shaken; be joyous while the ugly face of despair grins at you; speak aloud while the malevolent forces of the nether world try to crush your mind; be valiant and courageous while men all around you are cringing with fear and cowardice. Do not yield to the overwhelming power of tyranny and despotism. Serve the cause of democracy and freedom. Continue your journey to the end. The bright day is coming. The nucleus of the new race is forming. The harbinger of the new ideals of international justice is appearing. The trees of hope will become verdant; the copper of scorn and derision will be transmuted into the gold of honor and praise; the arid desert of ignorance will be transformed into the luxuriant garden of knowledge, the threatening clouds shall be dispelled and the stars of faith and charity will again twinkle in the clear heaven of human consciousness.

LETTER TO MR. JOSEPH H. HANNEN.

Haifa, Palestine,
September 26, 1918.

To Mr. Joseph H. Hannen,
Washington, D. C., U. S. A.
My very dear brother in the holy Cause:
The most glorious news that I can just

now impart to you is the perfect health of the beloved Abdul-Baha and his dear family. Details I can give you in future, but just now my heart is overflowing with a multitude of sentiments and a host of feelings, that I do not know

where to begin and how to end. The last four years, the best of my life, were spent under the worst conditions imaginable, the Turkish rule, which was more venomous than a serpent and more deadly than a scorpion; but, praise be to God, a hundred-thousand times praise be to God, that we are at last free; all Palestine is free; the people are free to think as they like, to write as they like and to speak as they like. Palestine from now on is on the road to national life, virtuous achievements and unlimited progress.

The victorious British army came down from Nazareth like unto a mighty irresistible whirlwind on September 23, and at 3 p. m. took possession of our town, after a battle of twenty-four hours, the picture of which shall never be effaced from the page of my memory. The army that captured Haifa were all English and Indian cavalymen, and they showed courage, invincibility and heroism in the very jaws of death.

You have surely read the good news of the British victory in the papers, and your letters, newspapers, and magazines are on the way. We are yearning for the news of your health and the Cause. Surely there must have been many changes during this long interval that we could not communicate with each other. Personally, I had become like a

man deaf, blind, and speechless. All the fair realities of my past happy life in America, England, and France had become like faint dreams, and these dreams also had begun to fade away from the page of my memory, when all of a sudden, as though out of the clear, blue sky, the booming of the cannons was heard across the mountains, heralding the glad news of the approach of our liberators and presaging the coming days of reunion, happiness and mutual association of the friends. Now again the world is mine. My happiness is boundless. I can breathe the fresh air of friendship. I am planning to leave for the United States as soon as possible. What joy, what real intoxication to see again the friends face to face!

Today I am sending the copy of a telegram to Ahmed Yazdi, to be cabled to you from Port Said.

As soon as I heard this morning that our new postal authorities would receive letters for the outside world, I was beside myself with joy and hastened to write you this note, so that you and the friends may know that we are all well, awaiting anxiously to receive your news of how things are going with you and the friends. . . .

Your sincere brother,

Ahmad Sohrab.

LETTER AND TABLET TO MRS. GEORGIE RALSTON.

Haifa, Palestine,
October 8, 1918.

To Mrs. Georgie Ralston.

My dear sister in the holy Cause:

This letter was written to you nearly two years ago, but returned to me from Constantinople because war was declared between the United States and Germany. Because it contains the words of Abdul-Baha as well as the translation of his Tablet to you, I only change the envelope, add these few words of greeting and mail it again, hoping that this time it may reach you safely. Dur-

ing this long period of silence we have been waiting for this day, so that we might correspond with each other with the utmost freedom. Praise be to God, Abdul-Baha and all the friends are well and are longing to look on the faces of the believers. Please remember me to each and all.

I am your faithful brother,

Ahmad Sohrab.

January 10, 1917.

My dear sister in the Cause:

This afternoon I spent, for more than

two hours, in the presence of Abdul-Baha and quaffed the clear water of his holy words. He mentioned your name and Mr. Ralston's, and brought to mind when you used to take him in your electric car to the Golden Gate Park. He praised your devoted nature and your loyal disposition, and prayed for your success and prosperity, both in this world and in the Kingdom. The news about the progress of the Cause and the awakening of hearts in the United States has imparted to us life and happiness. Referring to this question, Abdul-Baha said today:

Words of Abdul-Baha

"I am like a man who has lost the most priceless jewel. He is seeking here and searching there, perchance he might find it and regain his old happiness and assurance in its possession. The Blessed Perfection knows that, day and night—nay rather, every hour—I am looking toward the East and toward the West, toward the North and toward the South, to see whether severed and attracted souls have arisen to teach the Cause of God, to behold whether divine beings, who are the jewels of the treasury of the Spirit, are living in accordance with the principles of this Revelation, to discern whether enkindled hearts are rais-

ing their clarion voices in the assemblages of mankind, calling them to the Dawning-place of Truth and the Fountain of Reality. These souls are my lost jewels. Whenever I find a trace of them or someone gives me a clue about them, I become infinitely happy and, adding to my zeal, I continue my indefatigable search. I pray to God that He may give me many such jewels in America. My hope is that every one of the believers may become a brilliant jewel of the mine of guidance and a shining star of the heaven of virtue. Whenever I hear that such a soul is found, I praise the Blessed Beauty for His favor and bounty and beg Him to encircle him with the angels of protection and the seraphs of preservation."

Your kind and welcome letter of June 25, 1916, enclosing a petition for Abdul-Baha, reached me, and I read to him the contents of both. He was most glad to receive the good news of your health and spirituality and that you have been in California, associating with dear Mrs. Goodall and her daughter. No doubt you are now back again in New York, co-operating with the friends in that city in the service of the Kingdom. The following is the translation of a Tablet dictated in your name:

Tablet from Abdul-Baha to Mrs. Ralston

O thou my daughter of the Kingdom!
Thy letter full of significances imparted spiritual joy and stirred the hearts into cheerfulness. It was an indication of thy inward illumination and a brilliant proof of the fact that thou art drawing the rays of Truth from the fount of Mercy. From the time of our separation up to this hour thou wert and art ever in my mind. I have not forgotten thee even for one day, similarly Mr. Ralston; for both of you are most dear to me. Praise be to God, that your eyes are seeing and your ears hearing and your hearts illumined with the Light of the Most Great Guid-

ance. Your trip to New York was most seasonable and the means of the tranquillity of heart and soul. I hope that during this winter you may spend your time with the utmost rejoicing, but you must be present in the meetings of the believers and become the means of love and affinity of one toward another. Soul-cheering news reaches us from New York, that good-fellowship is realized amongst the friends and union and accord is perfect. I hope that Mr. Ralston and thyself may become the means of holding such meetings, the harvests of which may be abundant, day by day the believers may be-

come more loving and kind toward each other and always good news may arrive from New York, granting joy and happiness to the hearts of the yearning ones. Convey on my behalf kindness and greet-

ing to each and all the friends and the maid-servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

The Mashrekol-azkar

LETTER FROM EXECUTIVE BOARD OF BAHAI TEMPLE UNITY.

November 1, 1918.

Beloved friends in the Covenant of El-Abha:

In these hours, when the map of the whole world suffers transformation, and the political and geographic divisions of humanity are recreated, let us who have been informed of these events before their occurrence by the Pen of the Center of the Covenant, turn the realities of our spirits to Him of whom it is written, "In that Day, the heavens and the earth shall be but His handful."

These vast outer changes are among His signs and the outward preparation for the indwelling of the Kingdom. But the veritable sign of the Kingdom, as he says, "that which is to be in the inception of the organization of the Kingdom" is the founding of the Mashrekol-azkar. This heavenly edifice, Abdul-Baha says, "is an expression of the uprising of the evident Standard which is waving in the center of that continent, the results and effects of which will become manifest in the hearts and spirits"; "it will have a tremendous effect upon civilization"; "it contains divine wisdoms"; "this Mashrekol-azkar is the first Divine Institute in America"; "a place of spiritual gathering and of the manifestation of divine mysteries"; "though outwardly a material foundation is possessed of spiritual effect." These are the definitions of the Center of the Covenant. Read them as we will, are they not conclusive as to the present clear responsibility of the Bahais to establish this Point which must precede the organization of the Kingdom? Abdul-Baha said in a Tablet translated Sept. 23, 1911, "God said in the Koran, 'It is those who

believed in God and the Last Day shall build the Temple of God' ". That Day is here and now. Where are those who believe, who "shall build the Temple"? Praise be to God, the pure hearts, the sincere believers have already given an earnest that from the Sea of Recognition they have drunk a cup whose living water melted away the veils, enabling them to become conscious that, veritably, "He is God," that this is the "Last Day", even His Day, and that it is they whom He now calls to build the greatest symbol of His Day, the Temple of God.

The Mashrekol-azkar treasury bears witness today to the genuine effort already made by the beloved of God, to fulfill the command. But there remains a further step before the goal is reached. We are as one, pausing after a great exertion, just without the Promised Land.

But he says, "Hasten! Hasten unto the great bounty! Press forward unto the abundant mercy! Speed! Speed unto the manifest light! Be urgent! Be urgent for the great attainment!" And with what tender mercies hath he recently encouraged us to take this final step so that we may announce to him the glad tidings of full obedience that the sum required is at hand, nay running over.

Consider that within a few weeks the outer communication with Abdul-Baha has been restored. Even as he has in his wisdom and favor chosen this freedom for himself, so also is the world in this hour attaining to freedom. Likewise may we attain to the spiritual freedom of service through full obedience. Vast events are impending; "for every

hour there is a fate", for the Bahais there is an unfulfilled destiny, if these non-existent ones are perchance of that army of the Kingdom, and that destiny "to build the Temple of God". With what thanksgiving for the newly opened door in Haifa, can we now gird up our loins for the final effort!

Today, the treasury holds in bank and in certificates of deposit \$105,322.68; in bonds \$24,000; and in intangible or other securities or articles of value, of estimated value of \$7,000; totalling \$136,322.68. There are, besides, unpaid pledges in the vicinity of \$30,000. To pass the \$200,000 mark required, we need (counting the unpaid pledges) \$33,677.32. Without unpaid pledges, we need approximately \$63,677.32.* Any pledgors, with outstanding instalments thus far unpaid can readily see the situation. We know something of the spiritual difficulties and real reasons for the delay on some of these. Let us supplicate for the removal of these barriers and the glorious fulfillment of these promises.

But the great attainment lies a step beyond the pledges thus far made. We are now squarely facing the brilliant possibility of the laying of the cornerstone, God willing, by the hand of Abdul-Baha. A few thousand dollars stretch between us and that colossal event. In the face of perhaps the greatest material barriers yet confronting us, only the divine guidance and the heavenly confirmations can clear the path. But our action is nevertheless essential.

At its August meeting, the Executive Board of Bahai Temple Unity, after earnest supplication and consultation, voted to issue a letter to each one of the friends in the Cause, suggesting the use

*NOTE.—The above amounts are approximate. The correct statement is given on the following page over the signature of the Treasurer whose books were audited to date.—*The Editors.*

of the following prayer revealed by His Holiness The Bab,—during the period of Nov. 8-Nov. 26 inclusive—and that on the final day, the blessed anniversary of the Day of the Covenant, Nov. 26, each soul make his offering for the Mashrekol-Azkar, for the completion of the fund and as a means of assisting in the establishment of the Most Great Peace. All such offerings should be sent to Corinne True, the new Treasurer of the Building Fund Committee, and Financial Secretary of the Unity.

This blessed prayer, which was translated by Dr. Zia M. Bagdadi at Green Acre, Eliot, Maine, August 18, 1918, is as follows:

"Say! God sufficeth everything above everything and nothing in the heavens or in the earth besides God sufficeth! Verily, He is in Himself, the Knower, the Sustainer, the Omnipotent."

Dr. Bagdadi stated that this prayer was revealed by His Holiness The Bab for the removal of great sufferings, to be said 314 times every morning for nineteen days.

In the over-shadowing spirit of this prayer may we bring this letter to a close, confident in His promise and bestowal, confident in you, the sincere servants of His Beauty, that the certainty of the establishment of the great Mashrekol-azkar is at hand, even in this hour.

Let us recall these glorious words of His Holiness BAHÁ'Ó'LLÁH (in *Lawh-el-Akdas*):

"Blessed is he who fulfilled My Covenant, and whom the world prevented not from entering the Court of My Holiness."

"Blessed is he who was attracted by My Melodies, and rent the veils asunder by My Power."

In His love,

Charles Mason Remey,
for the Executive Board.

Alfred E. Lunt,
for the Building Fund Committee.

BAHAI TEMPLE UNITY—TREASURER'S REPORT

<i>Receipts</i>	<i>W. S. Stamps</i>	<i>Liberty Bonds</i>	<i>Cash</i>	<i>Interest Exchange</i>
April, 1918 .....	.....	.....	\$ 1,006.98	\$20.79 \$.28
May .....	.....	.....	512.63	19.26 1.20
June .....	.....	\$ 100.00	2,125.57	5.89 .51
July .....	.....	.....	457.42	7.17 .39
August .....	.....	.....	263.18	8.05 .25
September .....	.....	1,100.00	1,596.53	9.57 .35
October	\$25.00	21,700.00	422.39	11.09 .85
	<u>\$25.00</u>	<u>\$22,900.00</u>	<u>\$6,384.70</u>	<u>\$81.82 \$3.83</u>
Add Interest			81.82	
Add Interest Certificate of Deposit.....			16.55	
Total			<u>6,483.07</u>	
Less Exchange			3.83	
Net Cash Receipts			<u>6,479.24</u>	
April 1st Balance			101,084.72	
Total Cash			<u>\$107,563.96</u>	
Payments as per Vouchers				
Expense		\$985.19		
Taxes		813.64		
Total			<u>1,798.83</u>	
Balance			<u>105,765.13</u>	
Less Error Deposit of 11-15-17.....			.25	
Balance Nov. 1, 1918			<u>105,764.88</u>	
Liberty Bonds			22,900.00	
War Savings Stamps			25.00	
			<u>\$128,689.88</u>	
<i>Proof.</i>				
Certificate of Deposit dated May 24, 1918.....			\$ 35,666.05	
Certificate of Deposit dated June 15, 1918.....			61,998.22	
Bank Balance Nov. 1, 1918.....			8,100.61	
Total Cash			<u>\$105,764.88</u>	

W. H. Randall, Treasurer.

November 1, 1918.

LIBERTY BONDS ACCEPTABLE

During the strenuous days just passed through, the necessity of investing in Liberty Bonds seemed paramount. The great desire of Abdul-Baha, as expressed in a recent Tablet, is the speedy erection of the Mashrekol-azkar. He writes, "For the building of this Temple is a most great triumph." The friends

generally may not know that Liberty Bonds are an acceptable gift to the Building Fund. Many have already realized this and have sent Bonds to Bahai Temple Unity for the fund. May America arise with supernatural energy to achieve the "great triumph" of building the Temple and having Abdul-Baha come and lay its corner stone.

Corinne True,

Treasurer Building Fund Committee of Bahai Temple Unity.

The Center of the Covenant, The Greatest Branch—Continued

(Continued from page 139)

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the promised One of Abraham, and he, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the promised One. His Holiness Christ covenanted with regard to His Holiness The Paraete—which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom he called "My promised One," His Holiness The Bab, in all his books, in all his epistles, explicitly covenanted with regard to the Blessed Beauty, BAHÁ'O'LLAH, that BAHÁ'O'LLAH was the promised One of His Holiness The Bab. His Holiness BAHÁ'O'LLAH covenanted, not that I (Abdul-Baha) am the promised One, but that Abdul-Baha is the Expounder of the Book and the Center of His Covenant, and that the promised One of BAHÁ'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHÁ'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. After Abdul-Baha, whenever the Universal House of Justice is organized, it will ward off differences.

(Words of Abdul-Baha: *Star of the West*, Vol. 3, No. 14, p. 9.)

After His Holiness Christ, there were many who appeared who were instrumental in creating factions, dissensions. It was not known which one was pur-

suing the right way. For example, there appeared one among them whose name was Nestor who said that Jesus Christ was not a prophet of God.

Another division was created when the Catholics declared Jesus Christ to be the Son of God; they even pronounced him to be Divinity Himself. The Protestants claimed that Jesus Christ was possessed of two elements, a human element and a divine element. Thus another division was created. In short, the religion of Christ was divided and it was not known who was pursuing the right pathway, because there was no appointed Center to whom Christ referred, whose word was to be a gateway. If His Holiness Christ had taken a covenant with any soul, summoning all to cling to His word as correct, then it would have been evident as to what was veracity.

Because there was no appointed book, every one declared, saying: "We are the right pathway and the others are not." But the Blessed Perfection, BAHÁ'O'LLAH, to ward off dissensions, so that no interested person should create any division or belief, appointed a Central Personage, declaring him to be the Expounder of the Book. That is, people do not generally understand the meanings of the Book, but he does understand. "He is the Expounder of my Book and the Center of my Testament." In the last two verses of the Book are revealed explicit instructions, declaring that "after me, you should turn your attention to a distinct personage and whatsoever he says is correct." And in the Book of the Covenant, He said that by these two verses are meant such and such

a person. In all His Tablets and Books He has praised the firm ones in the Covenant and He has anathematized those who are not firm in the Covenant, and in all His Tablets He said: "Verily, shun those who are shaken in the Covenant. Verily, God is the confirmer of the firm ones." In His prayers He has said: "O God! Render those who are firm in the Covenant as dear. Degrade those who are not firm in the Covenant, O God! Be the protector of him who protecteth him and confirm him who confirms the Center of the Covenant." Many are the utterances regarding the violators of the Covenant, so that in the blessed Cause there should be no dissensions. No one should say: "My opinion is this," or, "My thought is this." That they may know who is the Expounder and that whatsoever he says is correct. He has

not left any room for dissensions—not at all. Of course it is certain that in the world there are those who are antagonistic; there are those who are followers of passion; there are those who follow their own thoughts; there are those who like to create dissension in the Cause. For example: Judas Iscariot was one of the disciples, but he betrayed Jesus Christ. Such things have happened in the past, but now the Blessed Beauty has explicitly declared: "This person is the Expounder of my Book and all must turn to him." And this is to ward off dissension. The purpose of the Blessed One is that no differences shall be created.

(Words of Abdul-Baha: Extract from a talk given in Chicago, October 31, 1912.)

The "Tablet of the Branch"—By BAHÁ'Ó'LLÁH.

[This has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favors of God.]

He is Eternal in His Abha Horizon!

Verily, the Cause of God hath come upon the Clouds of Utterances and the polytheists are in this Day in great torment! Verily, the Hosts of Revelation have descended with Banners of Inspiration from the Heaven of the Tablet in the Name of God, the Powerful, the Mighty! At this time the monotheists all rejoice in the victory of God and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the Mercy of God after It has encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the Mercy of God, and deprive not yourselves thereof! Verily, whosoever turneth away therefrom will be in great loss. Verily, Mercy is like unto Verses which have descended from the one heaven, and from them the monotheists drink the choice Wine of Life, whilst the polytheists drink from the fiery water [hameen]; and when the Verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the Mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word! Then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the Will of your Lord, the Merciful, with wonderful lights.

Say: Verily, the Ocean of Pre-Existence hath branched forth from this Most Great Ocean. Blessed, therefore, is he who abides upon Its shores, and is of those who are established thereon. Verily, this Most Sacred Temple of

Abha—the Branch of Holiness—hath branched forth from the Sadrat-et-Montaha. Blessed is whosoever sought shelter beneath It and is of those who rest therein.

Say: Verily, the Branch of Command hath sprung forth from this Root which God hath firmly planted in the ground of the Will, the Limb of which has been elevated to a station which encompasses all existence. Therefore, exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! Draw nigh unto It [The Branch referred to in this Tablet both as “It” and “His”], and taste the fruits of Its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bountly, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily, a Word hath gone forth in favor from the Most Great Tablet and God has adorned It with the Mantle of Himself, and made It Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through It, the people shall praise their Lord, the Mighty, the Powerful, the Wise; and that, through It, they shall glorify their Creator and sanctify the Self of God which standeth within all things. Verily, this is naught but a Revelation upon the part of the Wise, the Ancient One!

Say: O people, praise ye God, for Its Manifestation [the Branch], for verily It [the Branch] is the Most Great Favor upon you and the Most Perfect blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, He is the Remembrance of God amongst you and His Trust within you, and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from His roses and be not of those who are deprived. Appreciate the Bounty of God upon you and be not veiled therefrom—and, verily, We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable Command!

Verily, those who withhold themselves from the Shelter of the Branch are indeed lost in the wilderness of perplexity; and are consumed by the heat of self-desire, and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving! Clothe yourselves, O people, with the garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause, except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt* as a helper other than God, and do ye seek the Taghoot† as a Lord besides your Lord the Almighty,

*An idol worshipped by the ancient Egyptians from which name Egypt was derived. †Another idol.

the Omnipotent? Forsake, O people, their mention, then hold the Chalice of Life in the Name of your Lord the Merciful. Verily, by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the Command of God, and no salvation for any soul but God. Verily, this is the truth and there is naught after truth but manifest error.

Verily, God hath made it incumbent upon every soul to deliver His Cause [the Message] according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Rizwan of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous! Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God, your Lord and the Lord of your forefathers.

As to thee, O servant, hearken unto the admonition given unto thee in the Tablet; then seek the Grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His Verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, cause no corruption in the earth and dispute not with men; for, verily, this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the Chalice of Kawtha and Tasneen; and if ye find one endowed with an attentive ear, read unto him the Verses of God, the Mighty, the Merciful, the Compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily, the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily, wert thou to read the most mighty, wonderful Verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! By thy Lord the Merciful, the Clement! If thou readest all the Verses of God unto the deaf, will he hear a single letter? No! Verily, by the Beauty, the Mighty, the Ancient!

Thus have We delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of Holiness and who remain in the Cause of their Lord in manifest steadfastness!

Kitab-el-Ah'd—The Book of the Covenant

The Will and Testament of BAHÁ'Ó'LLAH.

Although the Supreme Horizon is devoid of the vanities of the world, yet in the Treasury of Trust and Resignation, We have placed a priceless and unequalled inheritance for the heirs. We have not placed (therein) a treasure, neither have We added to the pain.

By God! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in The Koran: "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of this world. That which is subject to mortality and undergoeth a change hath never been and is not worth regarding. But as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the Verses and the manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquillity. The sun of this explanation is shining and arising from the horizon of the Divine Tablet; all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold to the virtue of God and grasp the hem of that which is just. Verily, I say, the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man.

The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of *ABHA*: "This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day)." The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this Day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of *BAHA'* upon the red Page.

Take the Chalice of My Favor in My Name; then drink from It to My Remembrance, the Dearest, the New!

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquillity of the servants is revealed from the Supreme Pen; but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise One and are speaking and working in imaginations and fancies.

O saints of God and His loyal ones! Kings are the appearances of power and the daysprings of the might and wealth of the True One. Pray in their behalf, for the government of the earth is ordained to those souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book (*Kitab-el-Akdas*). This is the command of God in this Greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily, He is the All-Knowing and the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the drawing-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in *BAHA*.

These are My trusted ones amongst My servants; these are the rising-points of My commandments amongst My creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all existence!

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise, and glitter.

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards It and gaze in the direction of Its union and not at Its seeming differences. *This is the TESTAMENT OF GOD that the Branches [Aghsan], Twigs [Afnan], and Relations [Muntessabeen], must each and every one look to the Greatest Branch [Ghusn Azam].* Reflect upon that which is revealed in My Book, the *Akdas*: "When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom God hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

Verily, God hath ordained the station of the Greater Branch [Ghusn Akbar] after the station of the former. Verily, He is the Ordainer, the Wise. We have surely chosen the Greater [Akbar] after the Greatest [Azam] as a Command from the All-Knowing, the Omniscient!

The love of the Branches is incumbent upon all, but God hath not ordained to them any right from the properties of people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of God, to follow that which is just and benefiting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the cause of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of BAHÁ' will look towards the blessed Word, "*Say: All are from the Presence of God*"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different creeds will attain the light of real union through this simple Word. Verily, He sayeth the Truth and guideth in the Path, and He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honoring of the Religion and the exaltation of the Word; and this Command hath been both previously and afterwards recorded and mentioned in the Books of God. Blessed is he who attaineth to that which hath been commanded from the Presence of the Commander, the Pre-Existent!

Also respect (is enjoined) for the Ladies of the Household of God, and the Twigs and the Relations. I enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the Cause of the Life of the world and the Salvation of the nations. Harken to the admonitions of the Supreme Pen with the true ear. Verily, they are better unto ye than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful!

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Kowl 1, 74 (November 23, 1918)

No. 14

"Now is the time that the Teachings of His Highness
BAHA'O'LLAH be promulgated in that Continent"

FIRST TABLET REVEALED FOR AMERICAN BAHAI'S SINCE THE
OPENING OF THE DOORS OF THE HOLY LAND.

To the maid-servants of the Merciful, Mrs. Helen S. Goodall and
Mrs. Ella G. Cooper, San Francisco, California—Upon
them be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O ye two blessed, believing souls!

It is now some years that correspondence was interrupted and communication discontinued. Outwardly there has been no news, no letter and no greeting, but the ideal relations have been strong and unshakable.

From the rose-garden of the hearts of the friends we inhaled sweet and perfuming fragrances. This was indeed conducive to the consolation of the souls.

Now, praise be to God, the road of correspondence is already wide open and ere long the means of meeting will become available. Therefore, I engage myself in writing this epistle, addressing all the friends and the maid-servants of the Merciful who are absent, though present spiritually.

All that has been explicitly recorded and embodied in the tablets of His Highness BAHA'O'LLAH more than fifty years ago, are in these days revealed and unfolded. Read those tablets, especially the Epistle of the Temple (*Surat'ul Hykl*) and the tablets to the kings and rulers of the earth!

Consider ye! What greater miracle is there than this!

Not a single individual could conceive that BAHĀ'O'LLĀH addressed on that day, kings and emperors whose fame had filled all the regions and who had raised themselves to the utmost height of autocracy, predicting in an unmistakable and clear tone the events and happenings of these days. Notwithstanding this the people are not awakened!

In brief, now is the time that the teachings of His Highness BAHĀ'O'LLĀH be promulgated in that continent, so that all the inhabitants may become ready for the establishment of universal peace, the flag of the oneness of the world of humanity be unfurled and all the nations and tribes may obtain tranquillity and composure under the shade of the tabernacle of unity.

Upon ye be greeting and Baha!

(Signed) ABDUL-BAHA ABBAS.

LETTER ACCOMPANYING ABOVE TABLET

Tomb of BAHĀ'O'LLĀH,
Bahje, Acca, Palestine,
October 31st, 1918.

To Mrs. Helen S. Goodall and Mrs. Ella G. Cooper, care of Mr. Joseph H. Hannen, Washington, D. C.

My two dear sisters in the Cause!

Just as the 23rd of September last was a marked day in the history of Haifa, in that the British forces overcame the Turks and freed the people, so the 31st of October will be a marked day in the history of Bahje, because on this day at noon hostilities ceased between the victorious and vanquished parties. Soon peace shall be established between England and what remains of the once great empire of the Turks—an insignificant spot compared with its former size and power, a petty principality indeed.

We hear also that Germany and Austria-Hungary are ready and willing to accept the protocols of the Allies for an armistice, so that altogether we are approaching the finale of this universal slaughter. Significant still is the fact that this afternoon, just an hour before the receipt of the above cheering news, Abdul-Baha dictated a Tablet for you. In a separate envelope I am mailing to you its original and translation, but in order to be sure that you will receive it, I copy the same herein. I may note in passing that *this is the very first Tablet that goes to the United States.*

Please give my sincere greeting to all the dear friends and let us hear from you as soon as possible. I am your sincere brother

Ahmad Sohrab.

Tablets revealed by Abdul-Baha in the winter of 1916-17, but just received in America.

TABLET TO MR. VAIL.

(Dated Haifa, Syria, December 27, 1916. Mailed on that date but returned to Haifa from Constantinople, and re-mailed October 9, 1918.)

To Mr. Albert Vail.

O thou heavenly youth! O thou herald
of the Kingdom of God!

Thy letter was received. Thou hast written that the light of the Islamic world and the Holy Land is being spread in the West. This news imparts happiness to the hearts of the unitarians that, praise be to God, the reality of the Holy Manifestations is becoming manifest and evident. The divine outpourings are like unto the sun. The sun has many houses, different dawning-places. Whosoever loves the vision of the sun, his eyes will become illumined through its rays, no matter from what dawning-place it may arise.

Thou hast written regarding the program of the Green Acre Conferences in the past summer, that the believers were in the utmost attraction and from all parts the guests hastened to that spot saying that such radiant meetings had not been brought about in any of the former ages, the members of which associated with each other with perfect love and affinity. This was a most auspicious glad tidings to the unitarians. Wherever the blessed souls gather together the Beloved of that meeting is the love of God and the utmost joy and happiness is obtained. Should Green Acre follow firmly in this path and continue the annual holding of its impartial, universal Conferences, there is no doubt that that region will become illumined with the light of unity.

Praise be to God, that Dr. ——— rent

asunder the veil of imagination and became enlightened with the effulgence of Unity. Mr. Urban Ledoux became lordly, heavenly and became instrumental in releasing Miss Farmer from that prison. Convey to him on my behalf the utmost kindness. Gladden thou the hearts of Mrs. ——— and Miss ——— with the divine favors and promise them the gain of a new confirmation. Say to Mr. ———, the Indian: "Render thou thanks unto the Lord, for the heart and the soul became luminous with the light of Guidance and in that gathering thou didst become enkindled like unto a candle and thou art realizing the value of the spiritual fraternity." Announce my greeting to Mr. Randall and say: "The love of the Word of God is the magnet of heavenly glory and beauty. I hope that thou mayst become a center for the emanation of the lights of love and a dawning-place of the sign of unity." Say to Miss Juliet Thompson: "Praise be to God, that in the midst of the whirling tempest of test thou didst remain firm and steadfast and like unto the pure gold in the fire of ordeal thou didst unveil thy happy and confident face." Give thou the glad tidings of the spiritual confirmation to Miss Martha Root and say: "During thy travel around the world the assistance of the Holy Spirit followed thee at all times; for this reason thou didst become able to fulfill its duties." Mr. Wilhelm, my son of the Kingdom, verily, verily, I say unto you, on his head he has a crown of everlasting glory and dignity with the utmost beauty and perfection. Convey on my behalf longing greetings to M. Eshte'al Ebn Kalanter. I am pleased with his lectures delivered with eloquence and fluency. Day and night I remember Mr. Hall and do not forget the days that I

(Continued on page 164)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Kowl 1, 74 (November 23, 1918)

No. 14

ALLAH'O'ABHA!

The unparalleled demonstration upon the day the armistice terms of the world war were signed, is proof positive that mankind loves peace.

History will record that day, that hour.

According to the old reckoning it was the eleventh month, the eleventh day, the eleventh hour. [See reproduction of newspaper of that date on opposite page.] And the "eleventh hour," according to tradition, is a fateful hour.

To the Bahais, however, this event had happy significance, for within the same twenty-four hours—November twelfth—was celebrated the one-hundred-and-first anniversary of the Birthday of BAHAI'O'LLAH, the "Prince of Peace."

This issue of the STAR OF THE WEST was ready for press when a telegram from Mrs. Goodall, of San Francisco, informed us that the first Tablet revealed for the Bahais of America since the opening of the doors of communication, was on its way, and requested us to hold the issue for its arrival. We were glad to do this knowing all the friends were anxiously awaiting some word from Abdul-Baha.

The following editorial by Mr. Albert Vail voices the spirit of the hour. Many of the Bahais may not know that he has given up his position as minister of a church in Urbana, Ill., and moved to Chicago, where he is devoting his time to the Cause, teaching and traveling.

The Editors.

Editorial—The Dawn of the Most Great Peace.

BY ALBERT VAIL

THE greatest war in recorded human history is ending. The greatest war in all the ages is just beginning. The war with guns and shells is almost over. The universal war against the forces of darkness, of greed, of prejudice, of materialism has just begun. It is the war for universal brotherhood and justice,

the League of Nations and the Most Great Peace. Now is the time, to use the words of President Wilson, for humanity to "rise to the clear heights of (God's) own justice and mercy."

We, the friends of God in many lands, if our minds be fortified with the universal principles of BAHÁ'O'LLÁH and Abdul-Baha, if our "feet be firm," our "spirits" rejoiced, our "secret thoughts pure," our breasts aglow with love may become the angels of the world's recon-

dramatic engagement. He commands us. Rush forward! Rush forward!" "Our swords are the words of love and life. Our armaments the invisible armaments of heaven." "Show the force of your arms. Ye shall scatter the forces of ignorance." "Your war is the cause of the illumination of all mankind." "Your efforts should be crowned with the diadem of eternal peace and brotherhood."

The first step in this sublime cam-

EXTRA The Chicago Daily Tribune **FINAL EDITION**
 VOLUME LXXVIII—NO. 216. C. MONDAY, NOVEMBER 11, 1918—22 PAGES 77, 127, 227, 327 * PRICE TWO CENTS HAYWARD, CALIF.

GREAT WAR ENDS

Washington, D. C., Nov. 11, 3 A. M. (By Associated Press.)—Armistice terms have been signed by Germany, the State department announced at 2:45 o'clock this morning.

The world war will end this morning at 6 o'clock, Washington time, 11 o'clock Paris time. The armistice was signed by the German representatives at midnight.

<p>USE WIRELESS TO GIVE WORD TO SIGN TRUCE</p> <p>Germany Uses Nearly All of 72 Hours of Grace.</p> <p>BULLETIN. Washington, D. C., Nov. 11, 3 a. m.—The momentous news that the armistice had been signed was telephoned to the White House for the</p>	<p>OUTLINE OF THE TERMS (UNOFFICIAL)</p> <p>Washington, D. C., Nov. 11.—(By the Associated Press.)—The terms of the armistice, it was announced, will not be made public until later. Military men here, however, regard it as certain that they include:</p> <p>Immediate retirement of the German military forces from France, Belgium, and Alsace-Lorraine.</p> <p>Disarming and demobilization of the German armies.</p> <p>Occupation by the allied and American forces of such strategic points as:</p> <p>renewal of hr Deliver</p>	<p>REPUBLIC SET UP IN BERLIN BY SOCIALISTS</p> <p>Manifesto Pledges Government of and for the People.</p> <p>BERLIN, Nov. 11.—(By Associated Press.)—The republicans in Berlin today announced the formation of a new government, pledging to</p>	<p>Kaiser Flees With Staff to Holland</p> <p>Rebels Continue to Gain; May Exile All Kings.</p> <p>BRUSSELS, Nov. 11.—(By Associated Press.)—The king of Belgium today announced that the German emperor had fled to Holland.</p>	<p>RED FLAG FLIES OVER ALL BIG GERMAN CITIES</p> <p>KRUPP WIVES' WIFE ARRESTED</p> <p>BRUSSELS, Nov. 11.—(By Associated Press.)—The wife of the German industrialist, Krupp, today was arrested in Belgium.</p>
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Reproduction of portion of page from Chicago Tribune, November 11, 1918

struction. "Now is the time; now is the accepted time" to arise "with superhuman energy" and declare the glad tidings of the coming of the Prince of Peace and the shining pathway to the universal City of God among the nations.

Abdul-Baha is calling to us, "O my soldiers, my beloved soldiers! Forward, forward! Have no fear of defeat; do not have failing hearts. Our supreme commander is BAHÁ'O'LLÁH. From the heights of glory he is directing this

paign is to pray for illumination, radiance, conquering glory of mind and fire of love in the crystal of our hearts so that we may become the real soldiers of the most great reconstruction. In prayer if we concentrate our minds upon the Glory of God shining in the Center of the Covenant and if we make our minds like lenses pure of self, we can then turn the focusing power of our purified spirit upon the discord of the world. If we focus the holy rays of His love shining through our purified hearts

upon the world's selfishness and materialism, who can compute the result! It may change many, many hearts from stone into love for the power of the Holy Spirit, shining through dedicated disciples, is irresistible.

Now is the time to pray that at the approaching peace conference the delegates of the many nations may be inspired with God's own love and wisdom and build quickly the foundation of His Most Great Peace. How beautiful if all the friends of God in all lands and races could pray morning and evening for the divine illumination of this, the greatest peace conference in human history, pray that they may establish in love and justice the foundation of international confederation and abiding peace.

The second step in the divine campaign is for each one who would be a soldier of God in this, the most crucial moment of history, to go forth, if the Holy Spirit confirms him, and proclaim with resonant voice, glowing enthusiasm, luminous logic and blazing heart the most great glad tidings of the coming of the Lord to restore His broken nations and wipe away every tear from their eyes.

Two years ago the divine Master sent five Tablets to America calling his "beloved soldiers" to rise and deliver the message of the oneness of humanity, the new spiritual democracy, the Kingdom of God among the nations in every state, province, city and village of this vast American continent. Go yourself, he said, if you can, into the deserts of materialism and agnosticism and plant the seeds of eternal life. If you cannot go send or help send someone in your stead.

Let every one join the great campaign for the building of the city that hath the foundations whose master-builders and architects are God and His holy Manifestations. "Now is the time; now is the accepted time" to fulfill the great teaching Tablets and illumine the entire

continent with the glory of the Prince of Peace, of that city that "hath no need of the light of the sun neither of the moon to shine upon it, for the Glory of God did lighten it."

The spiritual attitude of the friends of God in the next few years will save the world. "I charge you all that each one of you," says Abdul-Baha, "concentrate all the thoughts of your heart upon love and unity. When a thought of war comes oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. . . . So may all the savagery of man disappear by the mercy of God working through the pure in heart and the sincere of soul.

"Do not think the peace of the world an ideal impossible to attain. Nothing is impossible to the divine benevolence of God.

"If you desire with all your heart friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others growing stronger and stronger until it reaches the minds of all men.

"Do not despair; work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the world. Show love to all. 'Love is the breath of the Holy Spirit in the heart of man.' Take courage. God never forsakes His children who strive and work and pray. Let your hearts be filled with the strenuous desire that tranquility and harmony may encircle all this warring world. So will success crown your efforts. And with the universal brotherhood will come the Kingdom of God in peace and good-will."

May we, God's little children be pure and sanctified and devoted enough to sacrifice ourselves for the Most Great Peace until it covers the world as the waters cover the sea.

Tablets calling Bahais of the United States and Canada to diffuse the fragrances of the Kingdom throughout America

RECEIVED TWO YEARS AGO

[Reprinted from STAR OF THE WEST, No. 10, Vol. VII]

TABLET TO THE NORTHEASTERN STATES

To the friends and maid-servants of God in the Northeastern States:

Upon them be greeting and praise!

O ye heavenly heralds!

These are the days of Naurooz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of Oneness, so that those gatherings may become ignited like unto candles in the Republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the most great guidance.

The northeastern states on the shores of the Atlantic—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York—in some of these states believers are found, but in some of the cities of these states up to this date people are not yet illumined with the lights of the Kingdom and are not aware of the heavenly teachings; therefore, whenever it is possible for each one of you, hasten ye to those cities and shine forth like unto the stars with the light of the Most Great Guidance. God says in the glorious Koran: "The soil was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly." In other words, he says the earth and the soil is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of

humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through divine inspiration. It is stated in the blessed Gospel: "Travel ye toward the East and toward the West and enlighten the people with the light of the Most Great Guidance, so that they may take a portion and share of the eternal life." Praise be to God, that the northeastern states are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings are unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of His Holiness Christ the believing, firm souls were few and numbered, but the heavenly benedictions descended so plentifully that in a number of years countless souls entered under the shade of the Gospel. God has said in the Koran: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." In other words, one grain will become seven hundred; and if God so wills he will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not

look at our own ability and capacity; nay, rather we must behold the favors and bounties of God in these days, who has made the drop to find the expression of the sea and the atom the importance of the sun.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mr. Hooper Harris, New York City, N. Y., care J. H. Hannen, Washington, D. C. Received August 19, 1916.)

TABLET TO THE WESTERN STATES

To the believers of God and the maid-servants of the Merciful in the Western States:

O ye sons and daughters of the Kingdom!

Day and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of His Highness the Lord of bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits—whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the western states, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the Fountain of Everlasting Life, they have obtained heavenly benediction, have drunk an overflowing

cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse—yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada, the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies; they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that horizon and thus the rays of the Sun of Reality may also illumine those states.

God says in the great Koran: "Verily, God is the helper of those who have believed. He will lead them from darkness into light." This means: God loves the believers, consequently he will deliver them from darkness and bring them into the world of light.

It is also recorded in the blessed Gospel: "Travel ye throughout the world and call ye the people to the Kingdom of God." Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel

(Continued on page 166)

Teach the Cause of God—The Most Important Work

A compilation of the Words of Abdul-Baha from Talks and Tablets—By Albert Vail

TEACH THE CAUSE OF GOD

Now the believers must engage their time in teaching the Cause of God and in the meetings no other discussion should be carried on save the Cause of God. The members of the Bahai assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of Abha. Promiscuous discussions must be discountenanced, for these things will become conducive to the lukewarmness and apathy of those who are present. The candles of all the meetings must be the mention of God, the propagation of the Cause of God, the exposition of divine proofs and the elucidation of the principles of His Holiness BAHÁ'Ó'LLÁH. When this condition is obtained, the meeting will become heavenly, celestial, godlike and the means of the guidance of the erring ones. It will yield most great results. . . .

(From Diary of Mirza Ahmad Sohrab, August 4, 1914.)

THE MOST IMPORTANT WORK

All the meetings must be for the teaching of the Cause and spreading the message and suffering the souls to enter the Kingdom of BAHÁ'Ó'LLÁH. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hands, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message. Attract the hearts. Sow the seeds! Teach the Cause to those who do not know. . . . When the most im-

portant work is before our sight we must let go the important one.

If a meeting or spiritual assembly has any other occupation, the time is spent in futility. All the deliberations, all the consultations, all the talks and addresses must revolve around one focal centre and that is: Teach the Cause! Teach! Teach! Convey the message! Awake souls! Now is the time of laying the foundation. Now must we gather brick, stone, iron, wood and other building materials. Now is not the time of decoration. We must strive day and night and think and work. What can I say that may be effective. What can I do that may bring results? What can I write that may bring forth fruits? Nothing else will be useful today. The interests of such a glorious cause will not advance without our undivided attention. While we are carrying that load, we cannot carry any other load.

(From Diary of Mirza Ahmad Sohrab, January 15 and 16, 1913.)

THE WORLD ILLUMINATING SUN —THE PROMOTION OF THE CAUSE OF GOD

To a Persian believer in Teheran he (Abdul-Baha) says: "Thou has longed for the power of teaching the Religion of God. This desire is the ultimate hope of the sincere ones. Unquestionably, a wise man strives to attain to the highest and greatest object in the world of creation. Today the world-illuminating Sun is the matter of the promotion of the Cause of God. Whosoever is assisted in this, he is favored at the Threshold of the Almighty. Therefore, do thou not behold thine own capacity and ability; nay, rather, during the hour that thou art teaching the Cause of God, turn thy face toward the

Kingdom of Abha, beg for Divine Confirmations and with the utmost confidence and power open thy tongue and speak out boldly all that with which thy heart is inspired. . . . ”

(From Diary of Mirza Ahmad Sohrab, August 16, 1914.)

CRY OUT THE MESSAGE OF THE KINGDOM

Today we are standing before the illimitable sea; let us not deprive ourselves. Let us heroically dive into the depths of the great ocean and gather the scintillating pearls of wisdom. Thou must teach the Cause and spread the Message. When thou art asked to talk at a meeting, turn thy heart to BAHÁ'O'LLÁH, begging confirmation from Him, and then speak; He will inspire you. Cry out the message of the Kingdom; do not be silent; be not quiet; teach the Cause.

(From Diary of Mirza Ahmad Sohrab, January 19, 1913. Words of Abdul-Baha to a man who had become a Bahai since meeting him the previous year.)

THE BRILLIANT STARS OF THE EARLY DAWN

Pointing to the planet Venus which was shining in the horizon like a blazing torch, Abdul-Baha said, “Do you see that brilliant star?” “Yes, Master,” I answered, “it is most luminous.” He added, “I declare, by BAHÁ'O'LLÁH, that it is my fondest hope to see each one of the believers of God shining like unto this star. I wish for them this illumination. I desire for them this luminosity, so that they may rejoice the hearts and spiritualize the souls; but, alas! how often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining.” Looking intently at the star, he continued: “This star shines clearest at the early dawn; so, at this

dawn of the Sun of Reality, the stars of our lives must glisten and gleam in the darkness of the world.”

(From Diary of Mirza Ahmad Sohrab, December 8, 1918.)

BECOME LAMPS OF THE TRUE ONE

As to human souls, unless they acquire the lights they are unable to shine upon other individuals. But when a man arises to expound the arguments of God and invite people to enter into the Religion of God, and when he utters those arguments and advances consummate proofs concerning the appearance of the Great Kingdom—then intense love shall become manifest in his heart. This love causes the development of his spirit by the Grace of the Beneficent Lord. Consider the bearer who brought the garment of Joseph to Jacob; that messenger was the bearer of the garment, but he could not inhale the fragrance of Joseph. But Jacob, whose nostrils were pure, inhaled the fragrances of Joseph from a long distance.

It may be that a man can guide a blessed soul unto the Kingdom of God while he himself is deprived thereof. Consider Judas Iscariot; he invited others while he himself was deprived of the Kingdom of God. But in spiritual training it is impossible for an imperfect one to perfect another, or train another, unless he first conquer his own self and desire, and become purified from selfish iniquities in order to become capable of Merciful Splendors. When he acquires divine Bounties, then he is able to train another. An ignorant man has no power to teach a seeker, and a poor man has no power to succor a needy one. Consequently be thou assured that verily man needs to wish for Eternal Life and then confer the same upon another. The human perfections and Merciful Bounties are that Peace which was promised and spoken of by Christ.

Then know thou verily that the people

of Baha must needs be distinguished from others in all respects, until they become the lamps of the True One among the creatures, and the stars of Guidance shining from the Supreme Concourse.

(Signed) ABDUL-BAHA ABBAS.

(Tablet to Mrs. Kate Ives, translated by M. Eshte'al Ebn Kalanter, October, 1904, Eliot, Maine.)

THE GREATEST OF THE GIFTS OF GOD

Through Mr. Thornton Chase, Thahbet—Upon him be BAHÁ'O'LLAH!—to the maid-servant of God, Mrs. Cecilia Harrison.

O thou maid-servant of the Kingdom!

Thy service in the Kingdom of God is known and thy troubles in serving the Cause of God are evident and apparent.

This is the greatest of the gifts of God, that in such a blessed age and holy century thou shouldst raise thy voice in the Kingdom of God and invite people to the holy mountain of the Lord of Hosts.

Soon thou shalt see that on account of the bounties of the Kingdom thou didst become the cause of guidance to others, and by the grace of the Lord Almighty thou hast surpassed the queens of the world. Thou shalt see eternal honor; thou shalt find everlasting life; thou shalt see the world illumined with the light of great guidance.

O dear maid-servant of God!

All the people, day and night, are working and striving and have no leisure at all; but in the end they will be disappointed and deprived; the effect of their efforts will be obliterated, and with the utmost loss and chagrin they depart from this world and do not receive any value for this life. But, on the other hand, the sons and daughters of the Kingdom will ultimately become burning lights and will be as shining

stars in the horizon of eternal honor. Therefore, thank thou God that thou didst arrive at this station.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza S. M. Raffle, Chicago, February 6, 1909.)

WITH A RESOUNDING VOICE
TEACH THE CAUSE

O thou herald of the Kingdom of God!

Thy letter was received. A thousand times, Bravo! for thy high magnanimity and exalted aim! Trusting in God and while turning thy face toward the Kingdom of Abha, unfurl thou the Divine Flag in Tokyo and cry at the top of thy voice: "O ye people! The Sun of Reality hath appeared and flooded all the regions with its glorious Lights; it has upraised the Standard of the Oneness of the World of Humanity and summoned all mankind to the refulgent Truth. The cloud of mercy is pouring; the zephyr of providence is wafting and the world of humanity is being stirred and moved. The Divine Spirit is conferring Eternal Life, the heavenly lights are illumining the hearts; the table of the sustenance of the Kingdom is spread and is adorned with all kinds of foods and victuals! O ye concourse of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eyes, unstop the hearing ears. Hark! Hark! The soft notes of heavenly music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent Light will wholly enlighten the East and the West."

In short, with a resounding voice, with a miraculous power and with the magnetism of the Love of God, teach them the Cause of God, and rest thou assured that the Holy Spirit shall confirm thee. . . .

(From Tablet to one of the sincere Bahais in Japan: Diary of Mirza Ahmad Sohrab, August 9, 1914.)

Tablets revealed by Abdul-Baha in the winter of 1916-17—Continued

(Continued from page 155)

spent with him. This personage has rendered many services to this Cause. The value of his services must be appreciated. Mrs. True is one of the first maid-servants of the Kingdom of God. She is well known to and praised by the believers and the maid-servants of the Merciful both in the East and in the West. She has displayed and is displaying the utmost effort in the construction of the Mashrekol-azkar. I am most pleased with her. And I beg of God that she may become assisted to bring this service to an end. Likewise convey on my behalf to each and all the believers who have gathered together in Green Acre my love, kindness and spiritual greeting.

As to thee, O thou herald of the Kingdom! Rest thou assured. The favors and bounties of the Merciful One are all-encircling and likewise my love for thee is perfect. Every night from the divine Threshold I beg for thee confirmation and assistance, so that on the continent of America thou mayst become a brilliant proof, a shining light and a beaming star. Praise be to God, that in the publication and circulation of the STAR OF THE WEST thou art displaying the utmost effort.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

(Signed, on the English translation, in Persian and English.)

TABLET TO MR. WILHELM

Haifa, Syria,
December 27, 1916.

Mr. Roy C. Wilhelm.

O thou my heavenly son!

Several letters and cards have been received from thee, and each one indicated thy firmness and steadfastness in the love of God. Praise be to God, that that illumined youth is like unto an enkindled

candle and hast dedicated thy life in the service of the Kingdom of God, and day by day thou art adding to thy illumination and spirituality.

Thou hast written about the conferences of Green Acre. I became very happy that a number of sweet-singing birds were engaged by day and by night in the praise of His Highness the Almighty. Should, in the coming year also, a great conference be held in that meadow, a heavenly festival be organized with the utmost love and affinity and the jubilee of the oneness of the world of humanity be arranged, there is no doubt that each soul will become like a candle in that gathering and such joy and happiness will be unveiled that the continent of America will be moved and stirred. Day and night, with the utmost supplication and entreaty, I beseech and implore at the Threshold of divine servitude, and beg for those friends confirmation and assistance and read in your behalf this blessed verse of the Koran. He says: "The believing souls who are in the utmost sincerity and steadfastness will undoubtedly become confirmed and assisted." Now, praise be to God, that you are the manifestors of divine aid and are being helped to render services to the Kingdom of the Merciful.

You have given the glad news that the foundation of the Mashrekol-azkar will be laid next year. This is also my hope that this Temple may become fully constructed and the holy verse of the Koran, "We have given thee a great victory," become realized. For the building of this Temple is a most great triumph.

Convey to all the friends longing greetings. Praise be to God, we are all safe and guarded under the protection and preservation of God.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO MRS. TRUE

(Tablet revealed by Abdul-Baha, and signed by him, for Mrs. Corinne True. Sent from Haifa, Syria, through Mizra Ahmad Sohrab, January 9, 1917, but returned to him owing to suspension of mail service in Syria during the war, and, with the opening of the mail service, was received in Chicago November 22, 1918.)

O thou beloved spiritual daughter!

Thy postal card of August 26, 1916, was received and its contents indicated that the believers of Detroit, Grand Rapids, Muskegon, Chicago and Fruitport have gathered together and have spent their time with perfect love, unity and joy.

In whatever place the believers of God hold a meeting, peruse the heavenly teachings and associate with each other with the utmost amity, affection and harmony, there is no doubt whatsoever that the Holy Spirit will become the Candle of that gathering; and the blessed souls participating in that meeting will feel spontaneously the confirmations of the Holy Spirit. Therefore, I became most happy over this news contained in thy card. With infinite kindness convey my longing and greeting to the believers of all these cities. I desire for all of them life eternal; beg for them heavenly outpourings, and seek for each the effulgences of the Sun of Reality.

I hope that in this year [1917] the solid and firm foundation of Mashrekol-azkar be laid. In reality, thou art displaying great effort. Praise be to God, that through thy endeavor and magnanimity useful results were produced. I hope the believers of God will become able to pay the \$200,000.00 which they have pledged themselves to contribute. God says in the Koran: "Those who believe in God and in the Day of Judgment will become able to build the mosques of God." In other words: Divine Temples are built by holy souls who

believe in God and in the Kingdom of God. I hope that the American believers may soon become able to accomplish this work.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translation of Mirza Ahmad Sohrab.)

TABLET TO MR. HANNEN

(Translated by Mirza Ahmad Sohrab, Haifa, Syria, December 26, 1916. Received at Washington, D. C., November 20, 1918.)

To Joseph H. Hannen, Washington, D. C.

O thou who art firm in the Covenant!

Truly I say, thou art the servant of the Kingdom of God! And thou hast no other intention and aim save the promotion of the Word of God and the diffusion of the fragrances of God. The call of approbation and "Well done" descends from the Unknown World and the voice of "Happy is thy condition! Happy is thy condition!" reaches the ears of the spiritual ones without cessation. From the time that I have hastened from America to the East thou hast spent thy time in the service of the Cause. I bear testimony to this. Up to this time the divine confirmations and spiritual aids have descended upon thee uninterruptedly, and in the future you will be encircled with the same, more than before. Rest thou assured. Although we are as the weak ants, yet praise be to God, the "Great Power" is our helper; therefore with perfect strength arise thou in the service of the Cause and convey on my behalf respectful greeting to all the believers of God and the maid-servants of the Merciful.

I hope that in the next year the foundations of the Mashrekol-azkar be laid and in the United States the dome of this heavenly building will be so raised that

it may be viewed from long distances and the melody of thanksgiving and glorification ascend to the Kingdom of Glory. In the past the Eastern believers have sent a contribution, and at the present time international communication is at a standstill and Persia is ruined; otherwise they would have made still another effort and collected another contribution. I hope that the Mashrekol-azkar in Chicago may become

the second Temple of God in the world of humanity, and, like the Mashrekol-azkar of Ishkabad, it may become the means of the promotion of the Cause.

Convey on my behalf infinite kindness to thy respected wife; likewise the friends and the maid-servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Tablets calling Bahais of the United States and Canada—Continued

(Continued from page 160)

would become fulfilled and come to pass. This matter, in all probability, was published in the *San Francisco Bulletin*, October 12, 1912. You may refer to it, so that the truth may become clear and manifest; thus ye may fully realize that this is the time for the diffusion of the fragrances.

The magnanimity of man must be heavenly—or, in other words, it must be assisted by the divine confirmation, so that he may become the cause of the illumination of the world of humanity.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mrs. Helen S. Goodall, San Francisco, Calif., care J. H. Hansen, Washington, D. C. Received August 8, 1916.)

TABLET TO THE SOUTHERN STATES

To the friends and maid-servants of God in the Southern States:

Upon them be greeting and praise!

O ye heralds of the Kingdom of God!

A few days ago an epistle was written to those divine believers, but because these days are the days of Naurooz, therefore you have come to my

mind, and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past. In reality, every day which man passes in the mention of God and in the service of the Kingdom of God, that day is his feast. Praise be to God, that you are occupied in the service of the Kingdom by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and bestowal of God shall descend upon you. In the southern states of the United States the friends are few, that is, in Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas. Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the Kingdom of Heaven. His Holiness Mohammed, the messenger of God, says: "If a person becomes the cause of the illumination of one soul it is better than a boundless treasury." Again he says: "O Ali, if God guide, through thee, one soul it is better for thee than all the riches." Again he says: "Direct us to the straight path," that is show us the direct road. In brief, I hope you will display in this respect the greatest effort and magna-

nimity. It is assured that you will become assisted and confirmed.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mr. Joseph H. Hannen, Washington, D. C.)

TABLET TO THE CENTRAL STATES

To the friends of God and the maid-servants of the Merciful in the Central States:

O ye heavenly souls, O ye spiritual assemblies, O ye lordly meetings!

For some time past correspondence has been delayed, and this has been on account of the difficulty of mailing and receiving letters. But because at present a number of facilities are obtainable, therefore, I am engaged in writing you this brief epistle so that my heart and soul may obtain joy and fragrance through the remembrance of the friends. Continually this wanderer supplicates and entreats at the Threshold of His Holiness the One and begs assistance, bounty and heavenly confirmations in behalf of the believers. You are always in my thought. You are not nor shall you ever be forgotten. I hope by the favors of His Holiness the Almighty that day by day you may add to your faith assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances. In the great book, the divine Koran, God, addressing His messenger, His Holiness Mohammed (Upon him be greeting and praise!) says: "Verily, thou dost guide the people to the straight path." In other words: Thou dost show mankind the direct road. Consider how guidance is a matter of infinite importance; for it points to the loftiness of the station of His Holiness the Messenger.

Although in the states of Illinois, Wisconsin, Ohio, Michigan and Minnesota (Praise be to God!) believers are found, are associating with each other in the utmost firmness and steadfastness—day and night they have no other intention save the diffusion of the fragrances of God, they have no other hope except the promotion of the heavenly teachings, like the candles they are burning with the light of the love of God, and like thankful birds are singing songs, spirit-imparting, joy-creating, in the rose-garden of the knowledge of God—yet in the states of Indiana, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas few of the believers exist. So far, the summons of the Kingdom of God and the proclamation of the oneness of the world of humanity has not been made in these states systematically and enthusiastically. Blessed souls and detached teachers have not traveled through these parts repeatedly; therefore these states are still in a state of heedlessness. Through the effort of the friends of God souls must be likewise enkindled, in these states, with the fire of the love of God and attracted to the Kingdom of God, so that section may also become illumined and the soul-imparting breeze of the rose-garden of the Kingdom may perfume the nostrils of the inhabitants. Therefore, if it is possible, send to those parts teachers who are severed from all else save God, sanctified and pure. If these teachers be in the utmost state of attraction, in a short time great results will be forthcoming. The sons and daughters of the kingdom are like unto the real farmers. Through whichever state or country they pass they display self-sacrifice and sow divine seeds. From that seed harvests are produced. On this subject it is revealed in the glorious Gospel: "When the pure seeds are scattered in the good ground heavenly blessing and benediction is obtained." I hope that you may become assisted and confirmed, and never lose courage in the promotion of the divine

teachings. Day by day may you add to your effort, exertion and magnanimity.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Dr. Zia Bagdadi, Chicago, Ill., care J. H. Hannen, Washington, D. C. Received August 19, 1916.)

TABLET TO THE DOMINION OF CANADA

To the believers of God and the maid-servants of the Merciful in the Provinces of the Dominion of Canada:

O ye daughters and sons of the Kingdom!

Although in most of the states and cities of the United States (Praise be to God!) the fragrances of God are diffused and innumerable souls are turning their faces and advancing toward the Kingdom of God, yet in some of the states the flag of oneness is not upraised as it ought to be and must be, and the mysteries of the Holy Books, like the Bible, the Gospel and the Koran, are not promulgated. Through the unanimous effort of the friends, the banner of oneness must be unfurled in those states, and the divine teachings be promoted, so that they may also receive a portion and a share of the heavenly bestowals and the Most Great Guidance. Likewise in the provinces of Canada, such as Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon and the Franklin Islands in the Arctic Circle—the believers of God must become self-sacrificing and like unto the candles

of guidance become ignited in the provinces of Canada. Should they show forth such a magnanimity, it is assured that they will obtain universal divine confirmations, the heavenly cohorts will reinforce them uninterruptedly, and a most great victory will be obtained. Perchance, God willing, the call of the Kingdom may reach the ears of the Eskimos, the inhabitants of the Islands of Franklin in the north of Canada, as well as Greenland. Should in Greenland the fire of the love of God be ignited, all the ices of that continent will be melted and its frigid climate will be changed into a temperate climate—that is, if the hearts will obtain the heat of the love of God, that country and continent will become a divine garden and a lordly orchard, and the souls, like unto the fruitful trees, will obtain the utmost freshness and delicacy. Magnanimity is necessary, heavenly exertion is called for. Should you display an effort, so that the fragrances of God be diffused amongst the Eskimos, its effect will be very great and far-reaching. God says in the great Koran: "A day will come wherein the lights of unity will enlighten all the world. The earth will be irradiated with the light of its Lord." In other words: "The earth will become illumined with the light of God. That light is the light of unity. . . . There is no God but God." The continent and the islands of Eskimos also are parts of this earth. They must similarly receive a portion of the bestowals of the Most Great Guidance.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mrs. May Maxwell, Montreal, Canada, care J. H. Hannen, Washington, D. C. Received August 19, 1916.)

THREE TABLETS OF BAHÁ'Ó'LLAH—A new edition of the *Tablet of the Branch*, the *Kitáb-el-Ahd*, and the *Lamh-el-Akdas*. Bound in paper, 32 pages and cover. Price 20 cents. Address BAHAI PUBLISHING SOCIETY, 4319 Lake Park Avenue, Chicago.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Massa'ul 1, 74 (December 12, 1918)

No. 15

"Although the tempest and the hurricane were intense and violent, yet, praise be to God, the Ark of Salvation reached the haven of security, while protected and guarded."

FIRST TABLET REVEALED FOR BAHAIS OF PERSIA SINCE OPENING OF DOORS OF HOLY LAND

To his honor Agha Sayad Nasrollah Bakeroff.—Upon him be
BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art firm in the Covenant!

It was a long time since the thread of correspondence had been entirely broken, and the hearts were affected with sorrow and agitation. Now, praise be to God, that in these days, through divine favor, the black clouds are dispersed and the light of composure and tranquillity has enlightened this region; the tyrannous government is done away with and followed by a just administration. All the people are delivered from the most great hardship and the most difficult affliction. In this huge tempest and violent revolution, in which all nations of the world were caught and were involved in dire calamity, cities were destroyed, people were slaughtered, properties were pillaged and taken as booty, the cries and lamentations of the helpless ones were raised from every prominent spot and the tears falling from the eyes of the orphans like a flowing torrent in all the low countries—under all these conditions, praise be to God, that through the favor and bounty of the Blessed Perfection and because the believers of God have lived in accord with the lordly teachings, they have been protected and guarded. Not even a single particle of dust settled on the face of a believer. Verily, this is a most great miracle which cannot be denied except by every stiff-necked transgressor! It has meanwhile become evident and manifest that the holy teachings of His High-

ness BAHĀ'O'LLĀH are the cause of the comfort and illumination of the world of humanity. In the blessed Tablets * (of BAHĀ'O'LLĀH) the justice and the administrative sagacity of the Imperial government of England have been repeatedly dwelt upon, and now it has become clear that, in reality, the inhabitants of this country, after untold sufferings, have attained to composure and security.

This is the first letter that I write to Persia. God willing, I shall write others afterwards. Convey with the utmost longing to each and all the believers of God the wonderful Abha greeting, and give us the glad-tidings of the health and safety of all the believers. Although the tempest and the hurricane were intense and violent, yet, praise be to God, the Ark of Salvation reached the heaven of security, while protected and guarded. Announce greeting and salutation on behalf of Abdul-Baha with the utmost joy and fragrance "to the hands of the Cause of God," his honor Ameen and likewise the rulers of firmness and steadfastness in the Covenant and Testament.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

LETTER ACCOMPANYING ABOVE TABLET

Tomb of BAHĀ'O'LLĀH, Bahje,
Acca, October 16, 1918.

Through the STAR OF THE WEST to the believers and the maid-servants of the Merciful in America.

My dear brothers and sisters in the Cause of God!

The spiritual life of Bahje is not only contemplative but earnest and active, full of light and beauty, redolent with the fragrance of the Kingdom of Abha and adorned with the roses of high ideals and the violets of noble emotions. Since September 23d, I have written you a number of letters, reporting to you the good news of the health of Abdul-Baha, and giving some sidelights on recent events, so pregnant with far-reaching results for the future of this country. Now I would like to share with you the translation of the first Tablet revealed this afternoon for one of the believers in Teheran, Persia. I hope that ere long America will also receive such divine gifts after a long period of deprivation

Having now accomplished my pleasant duty I add to the above my heartfelt prayers for the wellbeing of all. Your sincere brother,

Ahmad Sohrab.

*See "Tablet of the World," in *Tablets of Baha'o'llah*, page 33, published by Bahai Publishing Society, Chicago.

Tablets revealed by Abdul-Baha in the winter of 1916-17, but just received in America.

TABLET TO JUANITA STORCH

(Revealed at Haifa, Syria, December 25, 1916, mailed but sent back from Constantinople. Retailed when doors of Holy Land were opened recently and received in California, November 25, 1918.)

To Juanita Storch.

O thou light of the love of God!

Thy detailed letter and also the second one received. Both of them reflected the luminous susceptibilities of a universal consciousness, indicating that (Praise be to God!) that beloved daughter has become like unto a clear mirror, upon the translucent surface of which is focussed the beaming rays of the shining Orb of this century and her heart and spirit is so set aglow with the fire of the love of God, that involuntarily and passionately she is raising the call of the Kingdom of God.

The darkness of the world of nature has encompassed the kingdom of creation. In these tenebrous darkneses tremendous calamities are hidden for mankind, except those souls who have drawn light from the Sun of Reality. These sanctified souls like unto the birds are always soaring, and in the rose-garden of Truth, ever singing songs and melodies. Praise be to God, thou hast a listening ear and didst hear the spiritual lay of the Covenant from a hundred-thousand miles! What a stirring anthem is raised from the Supreme Course!—for it imparts joy and exhilaration to the hearts. The attracted hearts are like unto harps and lyres from which continually issues forth a rich stream of harmonious colors, charming notes and divine airs!

O thou beloved daughter! Praise be to God, that thou hast capacity and

worthiness, in order to become the maid-servant of the Kingdom of God and in the heavenly festival and spiritual society thou mayst decorate the meeting with the beauties of song and melody. In the world of humanity the "Commonwealth of the Kingdom" is being organized and from this "collective Center," merciful emotions and light-beaming rays are being diffused to all directions. The love of God is the attractive force of this "Ultra-Cosmic-Center."

O thou beloved daughter! At the time when the Light of Reality shone forth from the Mosaic dawning-place, the Mount of Sinai became luminous; but the hearts of the heedless ones remained in intense darkness and they reproached the blessed believing souls. Afterwards they perceived that it was themselves that merited contempt and censure. Likewise, when the Word of God, His Holiness Christ and His apostles upraised the flag of guidance and the Light of Reality dawned, all the people abused and scorned them, as the texts of the Gospel bear testimony to this fact; nay rather, they spat on the holy countenance of Jesus Christ and ridiculed, insulted and vilified Him. Later on, it became manifest that He was the Light of Truth and was bestowing the spirit of eternal life. When in the Arabian peninsula the light of prophethood shone forth and His Holiness Mohammed (Upon Him be peace) engaged His time in the guidance of those barbarous people, everyone reviled and calumniated Him. Their answer was given by divine revelation in the following Koranic verse:

"Woe unto the servants! No prophet cometh unto them, but they laugh him to scorn!" Afterwards it became evi-

(Continued on page 173)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Massa'ul 1, 74 (December 12, 1918)

No 15

“FOURTEEN PEACE POINTS” FOR BAHAIS TO DISCUSS IN PUBLIC MEETINGS.

ALLAH'O'ABHA!

Some years ago, Abdul-Baha gave the following principles or “points” in a Tablet to Mr. C. Mason Remey, dated March 5, 1914. They speak for themselves—

“In those public meetings, universal and not particular principles must be discussed; those principles which I have expounded in the public meetings. *Only that identical program must be followed:*

- (1) The oneness of the world of humanity.
- (2) The investigation of Reality.
- (3) The essential unity of the Religions of God.
- (4) The abandonment of religious, denominational, racial and patriotic prejudices.
- (5) The conformity of divine Religion with reason and science.
- (6) The Religion of God must become the cause of amity and love amongst mankind, otherwise it is better to forswear it.
- (7) Equality between man and woman.
- (8) The essential necessity of the confirmation of the Holy Spirit.
- (9) The demonstration of divinity and inspiration.
- (10) The power of the (spiritual) influence of BAHÁ'O'LLÁH.
- (11) The underlying unity of all existing faiths.
- (12) The dawn of the Sun of Reality from the horizon of Persia.
- (13) Universal peace.
- (14) Universal language: The education of the children of all the Religions, under a universal standard of instruction and a common curriculum.

“Questions of this nature must be propounded in the public meetings.”

—The Editors.

Tablets revealed by Abdul-Baha in the winter of 1916-17

(Continued from page 171)

dent that that blessed Personage was conducive to the illumination of the peninsula of Arabia, and the cause of the guidance and progress of those tribes who ascended to the supreme apex of eternal felicity. Consequently, do thou not wonder at the ridicule of the ignorant ones and the blame of the witless. Those who are ignorant have always cast reproach upon those who are wise.

Convey longing greeting to all the believers of God.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

(Signed in Persian and in English)

TABLET TO MRS. PAGE

(A letter dated Haifa, Syria, Jan. 26, 1917, enclosing the following Tablet, was received recently from Mirza Ahmad Sohrab, through Joseph H. Hannen.)

Mrs. Arthur Page.

O thou respected maid-servant of God!

Thou hast written that since two years the fragrance of the rose-garden of BAHÁ'U'LLAH is being diffused in Detroit, Michigan, and two ministers have invited Bahai speakers to their churches, so that they may speak about divine principles and cause the irradiation of the light of guidance. Praise be to God, the Bahais are characterized with such qualities and attributes that they are the object of the praise and commendation of all nations; they are the means of the proclamation of the oneness of the world of humanity and the promotion of the ideals of universal peace.

Today, the most great foundation of real civilization is this, and this is conducive to the tranquillity of the world of creation.

In this glorious century, this basis is most firm and strong. But there must needs be the power of the Kingdom in order to establish these principles. Be-

cause the believers of God are confirmed with the heavenly power, I hope they may enkindle the candles of the oneness of the world of humanity in all the societies of mankind, the anthem of universal peace may reach the East and the West, religion may become the means of good-fellowship amongst the people, justice and equity may unfurl their flags on the apex of the world, religion and science may correspond with each other and be conducive to the promotion of peace and salvation, ignorant prejudices may be dispelled and the lights of Reality be diffused.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO ALBERTA HALL

(Translated by Mirza Ahmad Sohrab, December 19, 1916, and mailed, but returned from Constantinople. Remained upon the opening of the doors of the Holy Land and received recently in America.)

To Miss Alberta Hall.

O thou maid-servant of God!

Although in body thou art weak and ill and, like unto Job, the object of many trials, yet (Praise be to God!) thou art strong in spirit and in the utmost health and joyousness. The peculiarities of this physical world are illness and diseases, and the essences of the universe of God are health and vigor. The body is like unto the lamp and the spirit like unto the light. Praise be to God, that the light is in the utmost brilliancy no matter if the lamp is somewhat affected. May the illumination of the light remain eternal and undying. Thank thou God that the light of thy spirit is burning with the oil of the love of God and its flame is becoming brighter day by day.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.



Chicago Assembly celebrates the Day of Abdul-Baha

BY JEAN MASSON.

ON the evening of November 26th, the Bahai Assembly of Chicago celebrated Abdul-Baha's Day, the Day of the Covenant, with a feast given in Grill Hall of the Stevens Building, on Wabash Avenue.

One hundred of the friends of Abdul-Baha participated in this Feast of the Appointment of the Covenant—friends of various nations and races.

It was a rememberable occasion—one to leave its ineffaceable impress. The armistice had been declared. It seemed as if the universal peace, so long and so faithfully anticipated by Bahais, were really established. The prophecies of BAHÁ'O'LLAH and Abdul-Baha were being swiftly and unerringly fulfilled. The world was a new world, a transformed world, and Bahais rejoiced.

A spirit of sweet communion, a spiritual fragrance, pervaded and dominated the feast. Its theme was the Covenant. Prayer—the compelling words of the Center of the Covenant—opened the meeting:

“Bring them together again, O Lord, by the power of Thy Covenant and gather their dispersion by the might of Thy promise and unite their hearts by the dominion of Thy love and make them love each other, so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another.

“O Lord, cause to descend upon them quietness and tranquillity. Shower upon them the clouds of Thy mercy in great abundance and make them to characterize themselves with the characteristics of the spiritual.

“O Lord, make us firm in Thy noble command and bestow upon us Thy gifts, through Thy bounty, grace and munificence.

“Verily, Thou art the Generous, the Merciful and the Benevolent.”

There followed the wonderful, unforgettable, altogether impressive words of the Manifestation, read from the *Kitab-el-Akdas*, proclaiming the station of Abdul-Baha:

“When the ocean of My Presence and the Book of Origin is achieved to the end, turn your faces toward ‘Him-Whom-God-hath-purposed,’ who hath branched from this Pre-Existent Root.

“When the Nightingale soareth from the grove of praise and repaireth to the furthestmost concealed destination, refer ye that which you understand not from the Book, to the Branch extended from this firm Root.”

There were other significant, prophetic, commemorative readings, in which the Revelation is so prolific—words familiar and thrilling to the heart of the whole Bahai world, once heard—never again to be forgotten.

Mr. Vail spoke upon the meaning of the Covenant, prefacing his address with a Tablet, revealed by BAHÁ'O'LLAH to Abdul-Baha:

“O thou my Greatest Branch, thy letter was surely presented before this oppressed one and We heard that which thou hast communed with God, the Lord of the worlds.

“Verily, We have ordained thee the guardian of all the creatures and a protection to all those in the heavens and earths and a fortress to those who believe in God, the One, the Omniscient.

“I beg of God to protect them by thee; to enrich them by thee; to nourish them by thee and reveal to them that which is the dawning point of riches to the people of creation and the ocean of generosity to those in the world and the rising point of favor to all nations. Verily, He is the Powerful, the All-Knowing and the Wise!

“I beg of Him to water the earth and all that is in it by thee, that there may

spring up from it the flowers of wisdom and revelation and the hyacinths of science and knowledge. Verily, He is the friend to those who love Him, and an assistant to those who commune with Him.

“There is no God but Him, the Mighty and the Magnified!”

The passing of the old, the establishment of the new Covenant among men, which is but the completion of spiritual evolution in the human race—the establishment of the new civilization upon the earth—the supreme function of the Covenant in that establishment—all Mr. Vail eloquently dwelt upon in his approach of a subject, today so infinitely beyond our complete comprehension.

Dr. Bagdadi spoke effectively of the dynamic, unifying power of the Covenant and the absolute necessity of a Center toward which all can turn in unity and harmony and love. He cited the numerous sects of Christianity and other established religions, as a resultant of the absence of an authoritative Center after the passing of the founder.

In the Bahai Movement, no opportunity exists for schisms or disastrous counter movements, for he who turns his face from the Center of the Covenant is not a Bahai, has no place in the Bahai Movement. The true Bahai keeps his face fixed unalterably upon that radiant Center, from which there is no wavering, neither shadow of turning. So Dr. Bagdadi.

Today, when all Bahais are looking with fervent hope toward the East and the possibility of the coming of Abdul-Baha again to America and the possibility of his laying the corner-stone of the great Temple, the Mashrekol-azkar occupies much of the thought of Bahais.

And no meeting is complete without mention of this institution. Mrs. True presented the subject. Indeed, this seems to be the subject of subjects for Mrs. True's presentation, so long and so intimately has she dwelt with it, so deeply has she penetrated into its mysteries.

A feature of this Feast of the Covenant was the large contingent of our colored friends present, deeply moved by the pervasive spirit of good-fellowship, so typical of all Bahai meetings, where the different races unite in worship.

Musical numbers interspersed the readings. There was chanting by Zeenat Khanom. Dr. Bagdadi sang a Persian poem, composed several years ago by Bahai students at Beirut College, in praise and glorification of the Center of the Covenant. After each verse an Arabic refrain was taken up by a chorus of voices: “Fal-ya-ish Ghusnol-baka Hazraty Abdul-Baha!” (“Long live the Branch of Eternity, His Holiness Abdul-Baha!”)

Today, because of our childish and superficial understanding, inadequately, irreverently, perhaps, we pay homage before the shrine of the Covenant. And yet, in all sincerity we offer our allegiance. Adequately shall future generations worship, gathered under the dome of the great Mashrekol-azkar—monument to the glory of BAHÁ'Ó'LLÁH and the spiritual supremacy of His Covenant.

Future generations—shall they not remember, that we too worshipped, undeviatingly, before the Holy of Holies; that we sang, while our hearts thrilled with emotion, “Long live the Branch of Eternity, His Holiness Abdul-Baha?”

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Sharaf 1, 74 (December 31, 1918)

No. 16

Stories Children Should Know

Compiled from the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children—A Sequel to "Bahai Methods of Education," published in the current Volume of the "Star of the West"

BY PAULINE A. HANNEN

Stories about Baha'o'llah

INCIDENT IN THE CHILDHOOD OF BAHÁ'O'LLAH.

Revealed by BAHÁ'O'LLAH in a Tablet.

WHEN this youth was a child and had not yet reached the age of maturity, one of my brothers intended to marry in Teheran and, according to the custom of that country, for seven days and nights they were engaged in feasting and banqueting.

The program for the last day of the entertainment for the guests was the play of the "Sultan Salim." The ministers, the grandees and officials of the city were there in a great throng, and this youth was sitting in one of the galleries of this building and was observing the scenes.

Then they raised a great tent in the midst of the court; representations of human forms, only a few inches in height, would come out of the tent and cry: "The king is coming, arrange the seats in order!" Then the other figures came out, sweeping the ground, while a number were sprinkling the streets with water; then another picture was presented, who was supposed to be the herald, acquainting the people to be ready for review for his majesty the sultan.

Then the ministers came, with hat and shawl, according to the Persian custom; others were present with clubs while a number of others were garbed as chamberlains, aides-de-camp, ferrashes and executioners with instruments of punishment. All these men were lined according to their stations and class. At last the king appeared, with sovereign power and shining diadem upon his head and with splendor and glory walked slowly and majestically, and with perfect calmness, tranquillity and composure, seated himself upon the throne. At that moment the noise of the guns and the music of the national anthem was raised, and the smoke surrounded the tent and the king. When the air was cleared, it was seen that the king was on his throne, and the ministers and magistrates and secretaries had taken their places according to their rank. Immediately a thief, captured by the police, was brought before the king, and a royal order was issued to behead him. Then the chief of the executioners took the captive and decapitated him, and a red fluid, which was like blood, was seen by all the spectators. While the sultan was seen consulting with some of his ministers, the news was brought in that a certain person had

(Continued on page 182)

A recent letter from the Holy Land

Haifa, Syria. Oct. 10, 1918.

Dr. Zia M. Bagdadi, Chicago, U. S. A.

My dear Bahai brother:

It is very delightful indeed to be able to resume correspondence with you and other dear American sisters and brothers. By this time you have probably heard that Haifa was taken on the 23rd of September, and the poor inhabitants were freed from the oppressions to which they had been subject for more than four years.

Abdul-Baha also felt very happy through this change, for as you know it was the firm belief of the Turks that he was favoring the English. At the instigation and intrigue of the abominable Mohamad Ali, every now and then some new trouble would arise. You know perfectly well the old corrupted government. But at any time the power of BAHÁ'O'LLAH would surpass all their underhanded means of enmity and would help the Center of His Covenant to conquer all their mean efforts against him. For instance: Jamal Pasha, while marching towards the Suez Canal three years ago had said in Jerusalem, "The Christian Bahais consider Abdul-Baha as Christ. After my conquest of Egypt, I shall crucify him just as the former Christ was." But the shells from the English cannon did not give him time to reach his goal.

I do not want to speak against anybody, but simply to tell you that all the time inimical efforts have been directed against the Beloved of our hearts and always the power of the Holy Ghost has rendered their efforts null.

All members of your dear family are well at Adana, which we hope will be taken soon.

With the present circumstances, we hope that the international peace will, before long, be established, and the nations of the world will change their hostility to friendship and amity. For this we pray day and night.

I believe this terrible war will bring the thinkers of the nations to the consciousness of the value of the divine principles set forth by the Supreme Pen of BAHÁ'O'LLAH. One year before the outbreak of the war, Abdul-Baha traveled all over America and Europe and exclaimed in large assemblies and congregations, that Europe had become an arsenal, and it was waiting for a single spark to explode. If the civilized people had listened to this divine call and warning, humanity would not have suffered from all these unspeakable horrors.

But after the war, we hope that the Bahais, who love all the nations of the world and consider them as the leaves of one branch and fruits of one tree, will do their best, and through the divine force, will be able to remove the means of hostility among the nations. Strangers to the Cause of God probably disregard this divine force active in the Bahai Religion, but the Bahais cannot do so, for they have seen that within a period of about half a century, in spite of the despotic persecution of the Shah of Persia and Abdul Hamid, this divine force emanated from the prison walls of Acca and united approximately four millions of Persians, English, French, Germans, Americans, Indians, Japanese, et al., or in other words, four millions of Hindus, Mohammedans, Christians,

Jews, Zoroastrians, etc., together as members of one family. This divine force has not been so active and effective in any previous religion. Ahmad will see you soon. Love to all dear ones,
 Your brother
Aziz.

“The war was not an act of God”

“I hope that the war may soon come to an end, so that I may again look in the faces of the believers. It will be a great joy to me. This war lasted very long, but it had to come. The corrupt world needed such a purification. The war was not an act of God, but rather the results of the accumulation of our own evil deeds. Because peoples and nations did not act in accordance with justice, and tyrannized innocent men, this war had to sweep away all remnants of autocracy, absolutism and militarism, and usher in an era of democracy, equality before the law, and international peace.”

—ABDUL-BAHA.

(Words of Abdul-Baha spoken October 19, 1918, to Mirza Ahmad Sohrab and recorded in a letter to Miss Juliet Thompson just received in America.)

Letter to Pauline A. Hannen

October 15, 1918.
 Haifa, Palestine.

night the Beloved mentioned your name and praised your whole hearted devotion to the Truth.

To Mrs. Pauline Hannen,
 Washington, D. C.
 My very dear sister in the love of the Covenant!

[Here a portion was cut out by the Censor] reviving in one's mind the old portraits of history—Richard the Lion-hearted, St. Louis, Frederick Barbarossa, Napoleon, Mohammed Ali Pasha and their fire-breathing legions—many of their officers

Abdul-Baha loves you because you are an active maid-servant of the Cause, the believers love you because you are ever ready to help them. Just the other

(Continued on page 182)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. IX

Sharaf 1, 74 (December 31, 1918)

No. 16

Editorial—Let us build the Temple

BY ALBERT VAIL

TWO calls ring like a divine bell in this clear morning of universal peace. The one is: Teach the Cause, send forth teachers, awaken the souls, ignite the hearts and unite them into the Kingdom of God; the other is to build the Mashrekol-azkar. Both are the call of Him who is Most Glorious to build the temple of the oneness of humanity, and celebrate the jubilee of the oneness of humanity. The real stones of both temples are the radiant and united believers. "O Lord," prays the Master-BUILDER, "make these holy souls dawning-points of lights and the manifestations of signs. Make every one a leading corner-stone in this great edifice, a pillar of the pillars."

The Master-BUILDER is still in our midst waiting to lay the foundation of both temples, the temple of the oneness of humanity and the temple of stone that, like an evident standard, shall shine in the center of the continent of America proclaiming in words of concrete form and splendor the universal perfection, the practical applications, the divine reality of the Most Great Cause to all the multitudes who shall

pass its gates or hear of its beauty. There is a mystery in the building of the Mashrekol-azkar, declares Abdul-Baha, which we do not comprehend. It will attract thousands of people to investigate the Cause. It will exert upon all our civilization a tremendous effect. It is on earth "the inception of the organization of the Kingdom," that Kingdom wherein all sects and religions and races shall march to the music of "Ya-Baha-el-Abha" down the nine avenues of the different religions into the Temple of God's oneness.

To be perfect, this first Mashrekol-azkar in America must be designed by the Master's own hand. He will not much longer be in this world. If he is to approve, complete, perfect the architectural plans, his children, his servants must act quickly. It is worth a great sacrifice if we may give the gift which will enable the Center of the Covenant to lay the foundation of this the mother, the model Mashrekol-azkar of the western world. Divine believers in the Orient, who will never worship under its shining dome, sold even their clothing to give money for its construction. May not an

equal fire of sacrifice enkindle the hearts of the American friends until they raise the last hundred-thousand and invite the Master to come to our shores, prepare the plans and lay the foundation? Then

will our hearts through all the ages of eternal life throb with joy that we sacrificed our money, our comforts, our time, our love to build the temple in the days of the Covenant.

Mashrekol-azkar Day—Receipts for November and December Building Fund

At the New York city Mashrekol-azkar Convention it was recommended "that upon selected days, to be fixed by the Executive Board, meetings be held by each local assembly at which all shall be welcome, and the endeavor be to acquaint the friends and all interested in the establishment of a universal spiritual Edifice, with the purpose, meaning and importance of the Mashrekol-azkar—provided, however, that His Holiness the Centre of the Covenant, shall first approve of the fixing of these uniform dates by the Executive Board." (STAR OF THE WEST, Vol. 4, No. 8, p. 146.)

In reply to their supplication the following from Abdul-Baha was received:

"If you appoint a special day of every month—that is, the ninth day of every month—for consultations regarding the Mashrekol-azkar, it will be favorable." (STAR OF THE WEST, Vol. 4, No. 9, p. 160.)

Recently such a fragrant meeting was held by the Chicago Assembly on that day, that the Financial-Secretary wishes to remind the readers of the STAR OF THE WEST of the above important facts, and urge the friends throughout America to commemorate the ninth day of each month as Mashrekol-azkar day, thus stimulating the great work for the erection of the Mashrekol-azkar.

Balance, November 1st, 1918	\$128,689.88
Received during November	2,176.41
Received during December	4,139.14

Total January 1st, 1919.....\$135,005.43

Corinne True, Financial Secretary.

The Teaching Campaign

The teachers are starting forth to scatter broadcast the seeds of the Kingdom. In the great progressive West, Mrs. Brittingham and Mrs. Killius and others have been spreading in new districts the divine seed ever since the five teaching Tablets reached America. So have Mrs. Maxwell, Miss Jack, Mr. Gregory, Mr. Tate, Mr. Remey, Mrs. Hoagg, Mother Beecher and others in the East and North and South. Miss Jack is soon to leave Chicago for Winnipeg. Mr. Vail is arranging a series of visits to new

cities and districts in the Central West. Mr. Remey is soon to start for a long journey through the South. With great joy will the STAR OF THE WEST receive and publish news of the activities of the teachers in America and the world and the glad tidings of "the majestic onward march of the Cause of God" in these the dawning hours of the Kingdom of the Most Great Peace among all peoples and nations.

A. R. V.

Letter to Pauline A. Hannen

(Continued from page 179)

of prominence meet the beloved Abdul-Baha daily and converse with him on the problems of peace and war, the rights and duties of small nations, the advisability of the formation of the league of peoples and the necessity for the organization of a strong executive power which may be able to back up the ideals of universal brotherhood and peace. I may record herein the names of some of these officers—so that our friends in the West may get an idea of those with whom Abdul-Baha is meeting. Amongst others . . . [Here a number of lines were cut out by the Censor]eager to hear the constructive teachings of this movement and visit the Holy Tomb of the Blessed Beauty with the utmost reverence and respect. Many of them are more or less acquainted with the Cause and know and are informed of the broad outline of its history. When on September 23rd, the conquering General and his English and Indian Cavalry entered Haifa, one of the first questions that he asked of the President of Municipality was about

the health of "His Excellency" Abdul-Baha, the head of the Bahai Movement and whether the Turks in any way had in the past few years molested his tranquillity and quiet life. Being assured that God has protected him and his followers, the General was satisfied and later in the afternoon of the same day, he sent his aid-de-camps to Abdul-Baha's home to meet him and make personal inquiries about his health. Next morning he called himself and had a pleasant interview. Three days later, Col. Stores, the Military Governor of Jerusalem, who was acquainted with Abdul-Baha when in Egypt, came to Haifa in his own automobile to meet him and after his warm reception informed the Cairo believers by cable that Abdul-Baha was enjoying good health.

In short, the atmosphere of Acca and Haifa is quite changed. It is more intellectual, more spiritual, more fraught with activity and freedom.

Your sincere brother,

Ahmad Sohrab.

Stories Children Should Know—Stories about Baha'o'llah

(Continued from page 177)

become a rebel. The sultan issued orders that several regiments of soldiers and artillery men be sent to the scene and quell the disturbance. After a few minutes the thunderous noise of guns and artillery was heard behind the tent and we were told they were engaged in battle.

This youth became astonished and bewildered at these affairs. Then the review ended and the curtain descended.

After twenty minutes a man came out from behind the tent with a box under his arm. I asked him, "What is this box? Where is the king and all the men?" He answered, that all these great things and manifest objects, such

as kings, princes and ministers, glory, power, majesty and sovereignty that I beheld were inclosed in this box.

I declare by the Lord, Who hath created all things through His Word, that from that day all the conditions of this world and its greatness have been like that play before the eyes of this youth.

(Extract from Tablet to the Sultan of Turkey. From *Star of the West*, Vol. 2, No. 2, p. 3.)

VISION OF BAHÁ'Ó'LLÁH AT THE AGE OF SIX YEARS.

He saw himself fall into the sea. In the water his long hair became shining

like the sun, and spread out around him like a golden net. All the fishes, large and small, came swimming towards him, holding to the strands of his hair. The fishes came closer and closer, following him as he swam through the waters which were shining like the sun. The fishes were countless in number. Abdul Karim, a wise man who interpreted visions for the kings, was told of this vision by the father of BAHĀ'O'LLĀH. Abdul Karim answered: "Your son will be a great man. The water is knowledge, the fishes swimming about him are the people of all nations who will come to be taught by his wisdom. He will be forced away and separated from earthly things, and will reflect the light of the Word of God."

(Words of Moneera Khanom, Wife of Abdul-Baha. From *Ten Days in the Light of Acca*, page 88.)

BAHĀ'O'LLĀH AS A DERVISH IN THE MOUNTAINS.

A boy, attending a village school, had been flogged and sent out for failure in his writing. While he was weeping outside the schoolroom, this holy man came by and asked the cause of his grief. When the lad had explained his trouble the dervish said: "Do not grieve, I will set you another copy, and teach you to write well." He then took the boy's slate and wrote some words in very beautiful characters. The boy was delighted, and showing his slate in pride at now having a better master than he had had in the school, the people were astonished, dervishes being commonly illiterate. They then began to follow the dervish who wishing to meditate and pray in solitude, left that place for another.

(Words of Behiah Khanum, sister of Abdul-Baha. From *Abbas Effendi, His Life and Teachings*, by Myron H. Phelps, p. 22.)

THE STORY OF THE PATROL.

As told by BAHĀ'O'LLĀH.

It is related that a lover was suffering for years in separation from his beloved and burning in the fire of absence from her. By the overwhelming strength of love his breast was void of patience and his body would fain shun the soul. He accounted life in separation as a sham and suffered intense burning on account of the world. Many were the days he found no rest in separation from her, and the nights that he slept not through grief for her. Through the languor of body he had become as a sigh, and by the heart's pain he was (in lament) as a woe. He would freely give a thousand lives for a single draught of her nearness, and yet this was not feasible! Physicians despaired of healing him, and companions kept far from his fellowship. Yea, physicians know no healing for the one diseased of love, except the favor of the beloved one come to his succor!

At length, the tree of his hope brought the fruit of despair, and the fire of his expectancy was quenched; until, one night, he was wearied of life and abandoned home for the streets. Suddenly a patrol pursued him. He was urging on at the front while the patrol sped in his chase. Finally, the patrols formed into a gathering and barred the way of flight for that afflicted one. He, helpless, groaned with all his heart and ran hither and thither, soliloquizing in these words: "This patrol is my angel of death, for he is seeking after me in such haste. Or, is he a tyrant of countries who is intent on oppressing men!" Thus, that one, pierced with the arrow of love, was running with the feet and lamenting in heart, until he reached the wall of a garden and climbed it with a thousand difficulties and afflictions, for it was found to be a very lofty wall. Then, regardless of his life, he threw himself down into the garden. But behold,

there he found his beloved, with a light in her hand, searching for a ring she had lost! When that heart-surrendered lover saw his heart-ravishing beloved one, he heaved a sigh and stretched forth his hands in prayer: "O God! Bestow honor on this patrol, bless him with wealth, and preserve him; for this patrol was Gabriel, who became the guide of this infirm one. He was a Seraph who imparted life to this humble one!"

(From the *Seven Valleys*, page 17.)

DESCRIPTION OF A BEAUTIFUL GARDEN.

As told by Abdul-Baha.

Outside of Teheran we had a great park planted by the father of the Blessed Perfection, BAHÁ'Ó'LLÁH. This was a wonderful garden. It contained four gates, eastern, western, northern and southern. As you entered the eastern gate, the western gate was visible, and similarly from the northern gate you could see the southern gate. In the center of the garden a great throne was built, and four straight avenues branched off toward the gates, so that you could see all four gates as you sat on the throne. On both sides of these avenues poplar trees were planted, to the number of ten thousand. These trees arose erect and majestic toward the sky. Under the trees thousands of rose bushes were planted, the fragrance of which filled the air. Often we used to sleep at night on this throne. The moon, clear, full, silvery, shone upon us, the galaxies of stars shedding their rays,

now faintly and again with a lustrous twinkle over the calm and mystic scene of the garden. Long before sunrise I would open my eyes, admiring with wonder this infinite universe of God. Then all at once the nightingales in sweet melodies would break into a concert of divine music, the gentle murmur of the rills flowing in from all sides reaching to the ears and the zephyrs would pass through the leaves making the noise of a soft sweeping hand-clap and applause. In the early mornings the Blessed Perfection would arise and prepare tea for all of us, and while the sun was dawning from the eastern horizon we would gather around Him, drinking tea and enjoying the heavenly scene all around us.

(Then Abdul-Baha started to walk through the rose-garden, now and then standing before a rosebush and deeply contemplating its construction and petals. Looking at a rose which was very like an American Beauty, he said:)

"When we arrived in Constantinople it was just at this season [September]. The garden of the house wherein we lived contained one rosebush, on every branch of which one rose blossomed forth after sunset. The believers not having seen roses at this season were overjoyed, and until late at night were gathered around it."

(Then he passed by, himself a unique rose in the garden of the world of humanity, the fragrance of which has filled all creation!)

(From Diary of Mirza Ahmad Sohrab, September 19, 1913.)

(To be continued)

POST CARD RECEIVED BY THE BAHAI ASSEMBLY OF CHICAGO

My dear brothers and sisters:

Haifa, Palestine, December 1, 1918.

Abdul-Baha calls us today to the solution of great world problems. We must not remain behind, but be in the vanguard of the forces of the new civilization. We must first renew ourselves from top to bottom and then induce others to do the same. All our past efforts in comparison to the efforts that we have to make in the near future have been pastimes. We must be ready and put our house in order, so that we may be able to undertake the great work that will be presented to us before long. "Vigilance and preparedness" must be our motto. Bahai greetings

Ahmad Sohrab.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Sultan 1, 74 (January 19, 1919)

No. 17

Extracts from the Diary of Major Wellesly Tudor-Pole, Holy Land, 1918

Sent for publication to the STAR OF THE WEST through, and edited by,
Claudia Stuart Coles, Washington, D. C.

Mount of Olives, Jerusalem,
November 16, 1918.

FROM my room in the great German Hospice on this Holy Hill, I have the most wonderful view that it has ever been my lot to gaze upon. There is a pillared arched balcony outside my windows which makes a superb frame for the picture.

In the foreground olive trees clothe the hill which slopes down toward a most fascinating middle distance, made up of rocky undulating desert plateaux. These lend themselves in some unexplained fashion to curiously beautiful sun and shadow effects, so that the view changes almost from minute to minute.

Beyond again lie the volcanic mountainous erections amongst which lie the (supposed) ruins of Sodom, while Gomorrah lies away to the west down the plain.

It is as if these hills had been "dancing together with joy" and in the midst of all the gayety and motion, they had become petrified suddenly without warning. They are fantastic yet beautiful, weird yet ever changing, although one never loses the feeling of eternal petrification, which is not only apparent, for it is a geological fact.

Beyond these crater-like erections, and far, far below them, lies the Dead Sea,

green-blue, clear as crystal, reflecting the mountains of Moab which rise steeply from the water high up, until they form a skyline background for the whole picture.

Away to the left lies the Jordan valley, and one can trace the river wending its way northward like a blue ribbon among the foothills. But it is not the physical scenery that holds one spell bound, it is the *atmosphere*. It comes resistlessly up towards one until one is bathing in its strange magnetism.

Ancient majesty and strength flow out from the mountains of Moab, mystery rises from the waters of the Dead Sea, beauty flows forth and upwards from the Jordan river, tragedy and joy rise up together from the lonely solitudes of the desert, and the craters in the middle distance. All these seem to blend into one resistless wave of color and significance which sweeps up towards one through the olive groves to the Mount of Olives itself.

No photograph or picture or description can possibly convey one-thousandth part of the strange charm of that which lies before me as I write.

The past week has seemed like a dream. On the 11th of November, 1918, at 4 p. m., the news of the Armistice reached me as I was sitting in my office

at the Savoy. . . . I gave a small dinner to my staff and having toasted those present, I spoke for awhile. The following is a partial summary:

"Many of you do not at present realize that we stand at perhaps the most remarkable point in the history of the world. One era has closed before our eyes; it is closed in the midst of carnage and tumult. We are now actually witnessing the birth of a New Day, a Day during which the human race will be enlightened, transformed, regenerated. Do not let this hour pass lightly; enjoy the outward triumph of the Armistice, but let your thoughts run deep as well. Reaction from this moment of exultation is inevitable. We have all lived the past few years under conditions of an ever growing strain. The strain has lifted. If an elastic band is held taut for some time, when released it will be found that its elasticity has vanished, it will hang limp and almost lifeless.

"Many years will pass before the racial mind will regain its inherent elasticity; meanwhile, many tests will come to you and me. The war is over, but we must look forward to many months filled with revolutions—volcanic eruptions both within the racial mind and in the earth's crust.

"Those of us who have looked death in the face during the past few years, and who realize something of the tragedy that war brings in its wake, have determined to carry out two resolutions: We will bring home to our children and to those around us some idea of what war really means. . . . We will create in the minds of the next generation such a detestation of human warfare, its horror, its uselessness, that the tradition of peace universal shall grow up firmly implanted in the human consciousness of the future, and war will become inconceivable. Secondly, we have determined that the world of our generation shall be lifted out of gloom and sorrow towards peace and steadfast happiness.

"Each one of us can do more than he realizes to bring joy into the lives of those around him, and joy spreads. This means that we must go deep down into our beings to find that joy which is the spiritual heritage of the whole race, which only waits to be tapped in order to release the waters of true happiness. Vast problems await solution, the world is upside down; revolutions, bloody and bloodless, lie immediately ahead. It is only for a time that this revolution is taking the place of evolution, for nothing can now stem the great waves of spiritual energy waiting to flood through the world of men. . . . After destruction, reconstruction! We can each in our humble sphere help forward the building of a new and better world upon the basis of sure foundations. Let us be very sure of our own foundations before we begin to build, either within or without, and all will be well."

I came up to Jerusalem on November 13, 1918.

The drive from Ludd (Lydda, birthplace of St. George) to Jerusalem is so splendid that I never grow tired of it, although I now know every inch of the road. . . .

Sunday, November 17, 1918.

Today I attended the Peace Celebration Service at St. George's Cathedral, Jerusalem.

The church was packed—half the congregation were officers and men. Col. Storrs read the lessons.

All the Religions whose headquarters are in Jerusalem were represented, and a Scotch army chaplain preached in English and Arabic. The Grand Rabbi arrived in rich furs and chain of office. The Grand Mufti (Moslem), with flowing beard and snow white head dress (a broad minded, fine old fellow); the Greek Patriarch in black vestments and jewelled cross upon his breast; the Armenian Patriarch, also in black with a

mosaic in jewels hanging around his neck; the Russian Orthodox Arch Priest sat near the altar; the Coptic Bishop sat under the organ; the Roman Church was not represented, but Abyssinian priests put in an appearance and were evidently greatly puzzled by the organ strains. To have been present at such a service on Peace Sunday, here, in the religious centre of the world, was a never-to-be-forgotten privilege.

The Nunc Dimittis was sung for those who have yielded up their lives during the war.

Mount Carmel Hospice, Haifa.
November 18, 1918.

This morning I left Jerusalem traveling by car and train, arriving here at 8 p. m., having started at 7 a. m.

I have just sent word to Abdul-Baha, asking to be allowed to present myself tomorrow, and await his answer.

Prison House of BAHĀ'O'LLĀH, Acca,
November 20, 1918.

How often have I pictured myself in these surroundings. I have longed to be here ever since those distant days in 1908 when I first heard of the Bahais and their Masters (The Bab, BAHĀ'O'LLĀH, and Abdul-Baha) when I was in Constantinople.

I arrived at Haifa at 8 p. m. Immediately on arrival I sent a messenger to Abdul-Baha's house further up the mountain, asking to be allowed to present myself.

Two of the younger Persian believers came down at once to see me, one was Mirza Ahmad Sohrab, one of the editors of the STAR OF THE WEST. They told me the Master was at Acca and was not expected back for several days. Next morning I hired a two-horse carriage and leaving my servant and the luggage at the hotel, set off for Acca. The journey has been described too often to bear

repetition. It is perfectly fascinating. There is no road between Haifa and Acca, and the light railway has been torn up, so one drives for two and one-half hours around the bay on the hard sand close to the blue, blue sea. Half the time the carriage is in the sea, because the sand is harder where the waves lap over it.

From a distance the ancient walled city of the Crusades looks most picturesque, standing right up out of the water, and reminds one a little of a miniature Stambul. But Acca from the inside is an awful place, full of smells and slums and dirt.

Its one feature of beauty is the sweet and abundant water supply, brought into the city from the distant hills along a Roman aqueduct. At last we reach the Master's house, close to the sea wall, but shut in on all sides by slums and courts. A long stone stairway leads up to the living-room in this prison house where BAHĀ'O'LLĀH spent the last years of his life and where his son has lived on and off for forty years.

The Master was standing at the top waiting to greet me with that sweet smile and cheery welcome for which he is famous. For seventy-four long years Abdul-Baha has lived in the midst of tragedy and hardship, yet nothing has robbed or can rob him of his cheery optimism, spiritual insight and keen sense of humor.

He was looking little older than when I saw him seven years ago, and certainly more vigorous than when in England after the exhausting American trip. His voice is as strong as ever, his step virile, his hair and beard are (if possible) more silver-white than before.

He is delighted to welcome the change of regime, but I could detect the tragic note, for if the British occupation had taken place ten years ago, he would have been able to travel throughout the Near and Middle East spreading the glad tidings of his father's mission.

(Continued on page 192)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

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Sultan 1, 74 (January 19, 1919)

No 17

Recent Tablet revealed for Mirza Ahmad Sohrab granting permission to come to America

To the STAR OF THE WEST:

. . . I am just in receipt of a letter from Shogi Rabanni, in which he quotes the Tablet which Mirza Ahmad Sohrab will bring with him to America, the original being in the Master's hand. I think it would be well to publish this in the STAR as soon as possible, so that all may know of his coming with permission, as I have heard this question raised, not in a spirit of criticism, probably, but in view of the warnings about receiving Orientals. The Tablet reads as follows:

“His honor, Mirza Ahmad Sohrab, has been permitted to leave for America, that there, God willing, he may engage in service. I beg God that he may be assisted in Servitude to the Holy Threshold.

(Signed) ABDUL-BAHA ABBAS.”

With greetings and kindest regards, I am,

Cordially yours,

Jos. H. Hannen.

Letter from Mirza Ahmad Sohrab to the Editor of the *Christian Commonwealth*, London

(Also sent for publication to the STAR OF THE WEST.)

Haifa, Palestine, December 2, 1918.

Dear Sir:

Probably it is impossible to express in so many words the feeling of a man who has been compelled to live for years in a dark, wet and narrow cell, with no companion except the four walls and the occasional visits of the rude and cruel

gaoler,—and then this man suddenly taken out to the top of a mountain, the sun shining in all its glory, the birds singing hymns of praise in the swaying branches, the green and luxuriant forest girdling the surrounding hills, all nature aglow with the first flush of spring and friends on every side pushing forward to shake his hands and inquire about his health. The man is astonished, is confused, he cannot believe himself, he rubs his eyes, looks around with wonder, tries to realize the change and thinks this is in all probability a trick, a deception of legerdemain which will soon vanish and then he has to go back to his cold, rayless, damp jail.

Such were our emotions when on the memorable day of September 23rd, at 3 p. m. the British and Indian Cavalry forces captured Haifa and Acca and freed us from the decadent and ignorant rule of Turkey. For years we had not seen an Englishman and we were forbidden to speak the language even in our homes. We had almost forgotten that there were countries like England, France and America, as no news reached us from those regions. Daily we were fed on so many falsehoods and lies that we could digest it no longer. When there was a glut in the market, the Agence Nationale had to mix its dishes of lies with some condiments of Mohammedan rising in India, Irish Rebellion, Afghan ranging herself against England and famine in London—thus these new spices might please the already satiated tastes of the worn and long-suffering public.

For years we had not seen a copy of the *Christian Commonwealth*, and it was only through the thoughtfulness and kindness of Mrs. Stannard in London and an educated Persian girl, Miss Morassa Khanom, in Port Said, that the other day we received two copies of Oct. 2d and 9th. After years of deprivation, again our eyes are brightened with the spiritual contents of that noble periodical, portraying in a vivid manner, week after week, month after month, year after year, the lofty ideals and social strivings of the age!

There was a time that we were not sure what would happen to us next day, distracted with anxiety and utterly hopeless as to our future. But the sudden and unexpected attack and capture of Haifa by the victorious British Army under the matchless leadership of General Allenby, threw an electric wave of joy through all parts of Syria, set at liberty hundreds of thousands of men and opened the doors of correspondence and communication with our friends abroad.

Abdul-Baha, after four years of silence and isolation, was again pleased to meet and speak with men who understand his ideas and respect his convictions. English officers of all ranks, Major General, Brigadier General, Colonels, Majors, Lieutenants, Captains and non-commissioned men and privates have called on him and drank tea with him and listened reverently to his words of wisdom. The military Governors of Acca and Haifa have often met him; the former being his guest at dinner. Once about eight members of the Australian Flying Corps, who have their aerodome at the foot of Mount Carmel, were his guests all day in Bahje, near Acca. They visited the tomb of BAHĀ'ŪLLĀH, listened to the lecture of Abdul-Baha on the history of this Cause and its principles, and left in the evening in their large auto with glad hearts and beaming faces. Never were they so royally received in Palestine! They were overwhelmed with the extreme kindness and attention of the Master. Surely they will never forget what they heard and saw, and they will write home about their unique experiences and relate the same to their friends.

Since the beginning of the war, Abdul-Baha has been subjected to manifest

trials and difficulties, but through them his invincible spirit shone forth with greater brilliancy, his complete trust in God was a source of comfort to others, and his good-humor saved all of us from a bitter pessimism which was too prevalent at the time.

It has been my good luck not only to be with him during these dreadful years of the world war, but was constituted a member of his party when he was travelling through Europe and America, and thus I can say from my own experience that the Master teaches us to look on the bright side of life with intelligence and understanding, not to moan and grumble but bear our burden with a serene nature, to be firm and resolute, far-seeing and resourceful. His talks and advice imparted happiness to those who were laden with the burden of sorrow. He was ever ready to help the distressed and the needy; more than often he would deprive the members of his own family of the bare necessities of life that the hungry man be fed and the naked be clothed.

With unconquerable determination and wonderful resourcefulness, he was divinely assisted to protect and keep alive the almost 300 members of the Persian Bahai Colony in Haifa and Acca. For three years, he spent months in Tiberias and Adassieh, supervising extensive works of agriculture and raising wheat, corn and other foodstuffs for the maintenance of all of us, and more to distribute among the many starving Mohammedan and Christian families, many of whom gave eloquent testimony to his all-inclusive charity and philanthropy. I assure you that were it not for his provision and ceaseless attention to the works of agriculture, none of us would have survived the war, for with an awful famine raging in all cities and towns, one could not find bread and even in case a loaf of black, coarse barley was found, such a high price was asked for it that one could not find enough money to buy it.

Aside from the scarcity of food and famine, for two years all the harvests were eaten by the innumerable armies of locusts, the like of which were never witnessed by the old men of the community. At times like unto the dark clouds they covered the face of the sky for hours.

This condition, coupled with the unprecedented extortions and looting by the Turkish officers and the extensive buying of foodstuffs by the Germans to be shipped to the "Fatherland" brought about an awful famine. In Lebanon alone more than 100,000 people died from starvation. In the cities men, women and children became like mere skeletons and with gaunt faces, sunken eyes, yellowed skin and bent backs walked rather like ghosts through the half-deserted streets of Beirut and Damascus, while crying pitifully for a bit of bread. Thousands upon thousands lived for a few days on the peelings of oranges and bananas, the skin of watermelons and the grass of the country, and then died away with no one to mourn over them or bury their corpses, while other thousands who were a few steps higher were dragged down by the pitiless force of circumstances and followed the same course of inanition, starvation and death. Ah, my friends! My head burns and my eyes are wet with tears when I now think of those harrowing events. Can I ever forget them? It had become a usual sight to find every morning dead bodies of young girls and children along the public thoroughfare. People looked at them and passed by. Oh my God! Are all feelings of pity, sympathy and love dead in us, that at the sight of suffering children and dying old men and women we stand unmoved?

This unprecedented famine lowered the standard of life, killed the finer emotions and deadened the softer sentiments. Men become like wild beasts,

fighting without kith and kin with cruel ferocity and elemental passions. Each, impelled by the instinct of self-preservation fought the fight to the finish, trampled on the strewn bodies of others, but none or only very few survived the beastly struggle to relate the gruesome tale. Hunger and need forced thousands of chaste, lovely, pure girls—girls who were destined to be the future mothers of the nation—into the degrading walks of prostitution, selling their honor for a few pence—thus for a time keeping the wolf away from the door. The awful increase in the number of prostitutes, brought down the edifice of morality, shame was banished, vice and corruption were enthroned and God totally forgotten.

Thousands of boys and girls who were as pure and beautiful as the young dawn a year ago, were now afflicted with horrible diseases, while the lack of proper nourishment, ignorance and inattention, undermined their power of resistance and carried hosts of them to an early grave. These contagious and communicable diseases became so prevalent that the intelligent members of the various communities took alarm and notwithstanding the severe censorship of the press, the editors wrote long articles, plainly stating that the future life of the nation was in jeopardy and the spring of the vitality of the race was being rapidly poisoned. These amazing revelations goaded the sluggish Government to open a few clinics and treat these unfortunate creatures free of charge.

With the transfer of the scene of war from the Dardanelles to Syria, the Turkish government subjected the already impoverished and depleted inhabitants to unbearable sufferings, exacting from them fines, requisitions and exorbitant taxes. Everything was taken away from them, horses, cows, camels, donkeys, sheep, even their household furniture, such as copper and brass vases and caldrons, iron railings, mattresses, clothing, wood and fencing wires. In fact, the majority of the shops and houses were swept clean of everything.

In brief, the past four years were unparalleled years of sufferings and hardships for the people of Syria and Palestine, and it will take a long time to remove the harsh traces of Turkish oppression, nevertheless all the people are nearly unanimous in their opinion that the chapter of lawlessness and retrogression in the Holy Land is forever closed and with the coming of the English the reign of law and the era of education and progress is inaugurated. The flag of England is hailed as the symbol of justice and equal opportunity for all. The Jews, the Christians and the Mohammedans wish England to remain here as their teacher and educator; so that they may be led by a process of evolution to the higher altitude of modern civilization, introducing new and practical methods of intensive farming and agriculture, establishing industrial plants, building railroads, founding public schools and technical institutions, developing the rich and hidden natural resources of the country and paving the way for the ultimate liberation of the soul from the narrow bounds of racial, religious and national prejudices.

For ages this sacred land of Palestine has been a battleground for the nations of the East and West. Here they fought their battles which decided the fate of the nations lying far to the North and to the South. The last government that controlled the political life of this country for over 500 years contributed not a blessed thing toward its internal improvements. Now there is a general feeling amongst all the classes of Palestine that all these destructive wars and deteriorating influences must be given up for good; so that under the equitable and just administration of Great Britain the people may advance

along the line of general progress and contribute their share towards the up-building of a strong, noble and stable State.

I may be permitted to close this paper with the characteristic remark of a Mohammedan Sheikh, just a day after the British occupation of Haifa: "With the coming of the English we were led from darkness into light!" And in this short statement the feeling of the whole population was summed up.

Praying that the *Christian Commonwealth* may ever remain a torchbearer of truth, justice and righteousness and a harbinger of peace and conciliation amongst all nations and religions, I remain,

Your sincere servant,

Ahmad Sohrab.

LETTER ACCOMPANYING THIS ARTICLE

Mr. Joseph H. Hannen, Washington, D. C.

My dear brother Joseph:

The other day your cable to Ahmed Yazdi in which you kindly mentioned my name, was received from Port Said, and gave me real joy. I am now awaiting the arrival of your letters. I have just written a rather long letter to the Editor of the *Christian Commonwealth* (London), and herein I transcribe the same so that it may be published in the STAR OF THE WEST.

Ahmad Sohrab.

Extracts from the Diary of Major Wellesly Tudor-Pole

(Continued from page 187)

Teaching the Bahai Cause has never been allowed by Abdul-Baha in the Turkish Empire until now.

. He still, however, spends a few weeks now and again in the Acca prison house, that has now become his property.

After lunch Abdul-Baha drove me out to the Garden Tomb of BAHÁ'Ó'LLÁH about two miles from the city. He approached the Tomb in complete silence, praying with bent head—a wonderfully venerable figure in his white turban and flowing grey robe.

On reaching the portal to the Tomb itself, the Master prostrated himself at length, and kissed the steps leading to the inner chamber. There was a majestic humility about the action that baffles description.

Then we took tea in the garden, and

Abdul-Baha told many stories about BAHÁ'Ó'LLÁH, his superhuman endurance and his wonderful teaching.

When we returned to Acca, the Persian Colony, consisting of perhaps thirty-five persons had assembled, and we sat around the room drinking tea whilst Abdul-Baha described his visit to Clifton [England—home of the writer] and the people he had met there.

. Then I went to pay my respects to the Military Governor, curious to discover what he knew of, and felt about the greatest religious personage in Asia today. The Governor was full of a demonstration he was arranging for the morrow in celebration of World Peace, A band was coming, the notables of Acca were to parade around the town, the Governor would answer cheers and make a little speech from the balcony of the Town Hall.

A notable occasion for Acca, freed after all these hundreds of years from the cruel Turkish yoke.

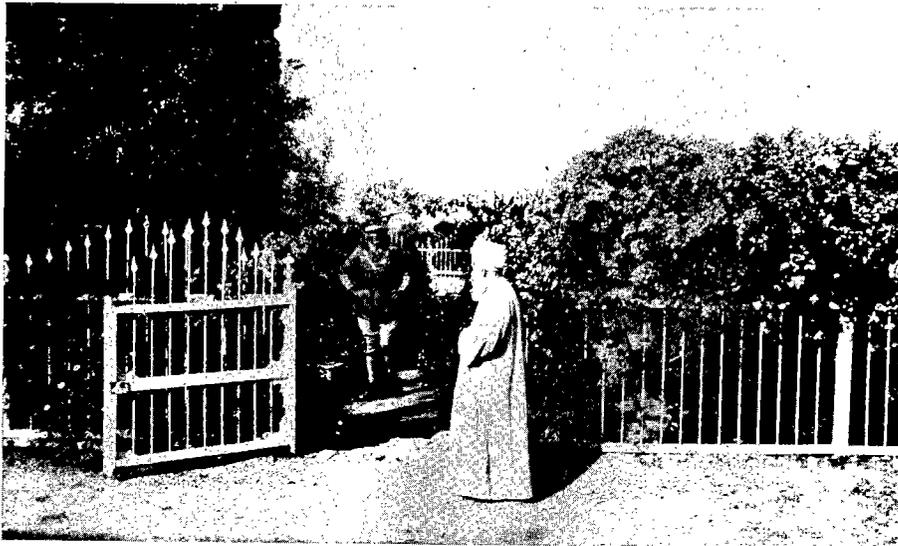
I enquired whether Abdul-Baha had been invited to the function. "Do you mean Abbas Effendi? Well, No, I don't think we've asked him. Perhaps he should have an invitation."

(He who has worked night and day for over fifty years to propagate the ideals of World Peace and Brotherhood,

I expressed surprise—the shock had driven indignation from me—and *an invitation was duly dispatched*. Then I returned to the Prison house and spent the evening with the Master, supping with him and answering his questions about the new administration.

Then I slept in the room next Abdul-Baha's (which was BAHÁ'O'LLÁH's before him)—simple attics with stone floors and practically no furniture. Abdul-

FIRST PHOTOGRAPH OF ABDUL-BAHA TAKEN AFTER THE WAR



*This photograph of Abdul-Baha was taken in the Garden of Bahjée in the latter part of the month of October, 1918, by Lieut. H. E. Eckersley. It is the first photograph of Abdul-Baha after the war. The account of his meeting was written to Mr. MacNutt.—*Ahmad Sohrab*.

whose devoted followers number millions, whose Cause is doing so much to lessen religious discord in the East—he had not even received an invitation to take part in the Peace celebrations of his native town, *because, as it turned out, his name did not appear on the list of the local notables prepared by the municipal authorities for the guidance of the Governor*. "A prophet in his own country" with a vengeance!)

* I have not received the account mentioned by Ahmad Sohrab. It must have miscarried; otherwise most happy to send it to STAR.—*Howard MacNutt*.

Baha still gives away all money, and lives the life of poverty himself.

Before breakfast the house was filled with believers who had come to receive the morning blessing.

I had brought Abdul-Baha letters from all parts of the world, and he spent the morning dictating replies for me to take away. I gave him the Persian camel-hair cloak, and it greatly pleased him, for the winter is here, and he had given away the only cloak he possessed. I made him promise to keep this one

through the winter anyway, and I trust he does.

At lunch we had another long talk; then came the leave-taking and the Master's blessing. He sent greetings by me to all his friends in Egypt, Europe, England and America!

As I drove off on my return to Haifa, I caught a glimpse of the Master, staff in hand, wending his way through the awful Acca slums, on his way to attend the local Peace celebrations. He stands out a majestic figure.

And here I am again on Mount Carmel, writing this letter with the moonlit sea before me. I have paid my visit to the Governor of Haifa, and tomorrow am free to climb Mount Carmel, to visit the Tomb of the Bab, and to spend one night in the house of the Master among his devoted friends. He himself will not return here for another week.

He is helping to solve religious problems that have arisen in the Acca area as the result of the British occupation. Abdul-Baha is quite satisfied that an *era of peace is immediately ahead*, and

that the *vast outstanding problems left to us as an aftermath of war, will gradually be solved*, so that the *prophetic utterances of his father will become clearly manifest* during the present generation.

Abdul-Baha looks to America as the nation which, being more disinterested than any European Power, will be able to help forward the realization of the world-wide unity and peace.

He anticipates a *spiritual* revival, not merely one of religion, but possibly one outside organized religion altogether.

It is hoped that we may shortly look for the publication of the complete works of BAHÁ'Ó'LLÁH, and America will probably take the lead in this work. Meanwhile, it would seem absolutely essential that those interested in the matter should collect the authorized writings and should make every effort to see that a really accurate history of the Movement from the beginning of the last century to the present time should be published.

News of Abdul-Baha—Letters received by Lotfullah Hakim, from Shogi Effendi and Major W. Tudor-Pole

LETTER FROM SHOGI EFFENDI

Acca, Palestine,
November 19, 1918.

Dr. Lotfullah Hakim,
London, England.

My dear spiritual brother:

Captain* Tudor-Pole surprised and gladdened us with his unexpected arrival from Egypt. My grandfather, Abdul-Baha, was so glad to look at his radiant face and feel, from shaking his hands, the fresh fragrances of the ablazed Bahais of England. He inquired for you and was gratified to know you were all under God's protection throughout this

*Is now a Major—*Editors*.

great world war. The Beloved has been sojourning for a month and a half at Acca, visiting almost daily the Tomb of his father and offering his thanksgivings for the bounty, care and protection of the Blessed Perfection. Today Captain Tudor-Pole accompanied him to the Holy Shrine, and tomorrow the Beloved will drive with him to the Rizwan, the garden in which His Holiness BAHÁ'Ó'LLÁH spent many days and nights.

The Master is expecting, now that the communications are restored, to hear from you frequently and directly of the progress of the Cause and the spiritual gatherings and of the concord and harmony of the souls.

I am so glad and privileged to be able

to attend to my Beloved's services after having completed my course of Arts and Sciences in the American University at Beirut. I am so anxious and expectant to hear from you and of your services to the Cause for by transmitting them to the Beloved I shall make him happy, glad and strong.

The past four years have been years of untold calamity, of unprecedented oppression, of indescribable misery, of severe famine and distress, of unparalleled bloodshed and strife, but now that the dove of peace has returned to its nest and abode a golden opportunity has arisen for the promulgation of the Word of God. This will be now promoted and the Message delivered in this liberated region without the least amount of restriction. This is indeed the Era of Service.

You have undoubtedly done a large amount of work in this respect and the Beloved is eagerly awaiting its fascinating and pleasing account.

Hoping I shall hear from you and from the dear friends,

I remain, your brother in the Cause,
Shogi.

LETTER FROM W. TUDOR-POLE

Cairo, Egypt,
December 3, 1918.

Dear Lotfullah:

Very many thanks for your letter of November 3rd, contents of which I will pass on to Abdul-Baha in due course.

The cables you sent have been forwarded to Haifa, and I have just returned from a visit to the Master in Haifa and in Acca. I have written out a full report of this and it will be sent you from my sister probably soon after you receive this letter. This report will give you all the news, and I will write you further when less rushed.

I am very glad to hear of your present valuable and interesting work, and am sure that you could not be doing better things at the present time.

The postal mails are now open to Palestine and letters and cables may be sent direct from England and America to Haifa, and there is no longer need to post through Port Said. Please remember me very kindly to all friends. With best wishes, believe me,

Yours most sincerely,

W. Tudor-Pole.

P. S.—The Master is vigorous and more healthy than when he was in London. He sent his loving greetings to all friends in England and America. I hope he will come down here soon, as the weather is getting cold in Haifa (where there is no real want).....I took a warm Persian cloak to the Master, and am so glad I thought of it, because he had no cloak at all.

W. T. P.

LETTER FROM SHOHI EFFENDI
FORWARDED BY W. TUDOR-POLE

(Letter addressed to Major W. Tudor-Pole, at Cairo, Egypt, by Shogi Effendi, the grandson of Abdul-Baha.)

Haifa, Palestine,
December 17, 1918.

My dear spiritual brother:

Your long-expected letter was heartily welcomed, so glad was the Beloved Abdul-Baha to hear from you and through you to know that the friends were all well. In fact, a few days ago, when the Beloved was paying a visit to Colonel Staunton, the Military Governor, Captain Kerr, being in his presence, was asked whether he had any news from you, to which he replied affirmatively. I conveyed your message of love and gratitude to the Master, and we all look forward to the time of meeting you in Haifa, this time we hope more fully. The Beloved's health is excellent, and he reveals these days different Tablets to Persia, Europe and America. Two Tablets have been revealed for England, the latter for Dr. Esslemont, whose suppli-

cation I translated yesterday for the Master. I quote fully this Tablet:

TABLET

To his honor Dr. Esslemont—Upon him be greeting and praise!

O thou lover of all mankind!

Verily, have I chanted thy verses of praise to God, inasmuch as He hath illumined thine eyes with the light of guidance, the light of the oneness of the world of humanity; so much so that thy heart overflowed with the love of God and thy spirit was attracted by the fragrance of God, and I supplicate divine Providence that thou mayest become a torch to that gathering, so that the light of knowledge might shine out from thee, that thou mayest be confirmed to act in accordance with the significances of the *Hidden Words* and strengthened by God under all circumstances.

Concerning the book you are editing, send me a copy thereof. * * * Convey my greetings to the respected maid-servant of God, M.

I pray the Lord to support thee in the service of all humankind, irrespective of race or religion. Nay rather, thou shouldst deal with all according to the teachings of BAHÁ'U'LLÁH, which are like unto life to this Glorious Age.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

The Beloved was very glad to hear from Miss Rosenberg, whose letter you had sent but without any supplication of yours enclosed. I wonder whether you enclosed any supplication or not.

The Master a few days ago was invited by Colonel Staunton to assist at a meeting of the different religious heads of Haifa, to institute a relief work for the poor of Haifa. The Beloved responded and then after many discussions, when the time of donation came, the Governor announced that although a poor man, yet he would give five English pounds for each of the three religious denomina-

tions. Major Nott followed with nine, then publicly and directly the Governor declared that he had the honor of announcing that His Excellency Abbas Effendi (Abdul-Baha) had kindly given the noble sum of fifty Egyptian pounds for the poor, at which all present clapped. Quite a high standard for the Mufti and the Archbishop of Haifa to follow.

The Master uttered the final word of prayer at a public and immense gathering just given to celebrate the end of the war. This is the text of the prayer:

PRAYER

O Omnipotent God! Verily, the pavilion of Justice has been raised in the Holy Land, extending from East to West. We thank Thee and we praise Thee for the establishment of this just and equitable Sovereignty, and this mighty Government which strives for the comfort of its people and the safety of its subjects. O Almighty God! Confirm the Greatest Emperor George V, through Thy divine confirmations, and strengthen him by Thy merciful power, and perpetuate his protecting shadow upon this noble land. This we ask through Thy help, assistance and protection. Verily, Thou art the Omnipotent, the Exalted, the Omniscient and the Generous!

Space forces me to stop, awaiting your news.

Yours very faithfully,

Shogi Rabbani.

Cairo, December 22, 1918.

Dear Lotfullah:

Above will interest you. . . . I have been able to secure the sympathetic support of the British Governors of Haifa and Acca for the Master, and as you will see he is now treated with due respect and asked to take part in the life of the country. . . .

W. T. P.

Letter from J. E. Esslemont

West Southbourne, Nr. Bournemouth,
England, January 9, 1919.

To the STAR OF THE WEST:

I was delighted to receive a copy of the translation of a Tablet which Abdul-Baha has written for me. The translation is by Shogi, a grandson of the Master, and was received on January 3d. The original of the Tablet has not yet arrived. I enclose a copy, which you are at liberty to reproduce in the STAR OF THE WEST, or make any other use if you like. [See page 196.]

Major Tudor-Pole has written a very interesting account of his visit to Acca and Haifa in November last. He reports the Master as exceedingly well and much more vigorous than on the occasion of his last visit to England. He says: "His voice is as strong as ever, his eyes clear, his step virile; his hair and beard are (if possible) more silver white than before. He is delighted to welcome the change of regime. . . ." [See page 187.]

We are delighted to welcome your President (Woodrow Wilson) to Europe and hope that great good will result from his visit. There will be much unrest and fermentation in Europe for years yet, I expect, but unrest is better than the placid acquiescence with vile conditions—with slums, drunkenness,

prostitution, sweated labor and profligate extravagance; and it seems to me that on the whole, things are moving towards a better state of affairs—towards the Most Great Peace. There must be destruction before reconstruction, and the old structure of society in Europe had to be thrown on the scrap-heap. The transition will be trying, but now is the time for people with advanced ideas and with the love of humanity in their hearts, to be up and doing. The world is now in a plastic state, and new and better ideals must be deeply imprinted before it becomes rigid again. The Bahai Movement, the Esperanto Movement, and the spirit of peace and brotherhood have glorious opportunities now. As our Scots poet says:

"Then let us pray that come it may,
As come it will, for a' that,
That sense and worth o'er a' the earth
Shall bear the gree an' a' that.

For a' that and a' that
It's comin' yet for a' that
That man to man, the world o'er,
Shall brithers be, for a' that."

With best wishes,

Yours sincerely,

J. E. Esslemont.

Tablets revealed by Abdul-Baha in the winter of 1916-17, but just received in America

TABLET TO MRS. ADDISON

(Translated by Mirza Ahmad Sohrab, December 18, 1916. Mailed at that time but returned. Remaild November 11, 1918.)

To the maid-servant of God, Mrs. Juliet P. Addison—Upon her be greeting and praise!

O thou who art enkindled with the fire of the love of God!

Thy letter was received on November

24, 1916. Thou hast written concerning the trip of the daughter of the Kingdom, Mrs. Ford. That heavenly speaker delivered the divine glad tidings through whichever city she passed and occupied herself in the promotion of spiritual teachings. She suffered the ears to hearken to this heavenly melody. Infinite results and heavenly illumination will appear out of this endeavor and service. It is hoped that other souls will walk in her footsteps, so that they

may become the cause of the illumination of the world of humanity. Consider, when the confirmations of God have encircled a soul, how it is assisted to render great services! I hope that this unlimited bounty may encompass one and all.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO MRS. WAITE

(Translated by Mirza Ahmad Sohrab, January 29, 1917. Mailed at that time but returned on account of the war conditions. Remailed October 8, 1918.)

O thou sweet singing bird!

Thy letter was received. From its contents it became evident that thou hast moved from Chicago to Los Angeles. Praise be to God, that thou art engaged and confirmed in the services of the Kingdom of God. With a sweet melody thou art imparting joy and exhilaration to the souls; in the meetings stir and move the audiences through the heavenly call. Arise thou in offering due thanks for this bounty, because thou art assisted in such a Great Cause. The results of thy services thou shalt find in the divine world—the limitless universe of the True One. Their fruits will likewise become apparent ere long in this world.

I perused the article thou hast written concerning the Mashrekol-azkar. Thou hast taken much trouble in the correspondence of Numbers. The digit 9 is the perfect number, and other high numbers are the mere repetition of number 1 to 9. For example: Number 10 is the repetition of number 1; 20 is the repetition of number 2; 100 is the repetition of number 10; 1000 is the repetition of 100, ad infinitum. Consequently the most perfect and greatest number is 9. Extract as far as thou canst the hidden significances from number 5 and 9. Thy reasoning and the power of thy thought are very penetrating. The

poem, "Sons of God," that thou hast forwarded was in reality wonderful, sweet, eloquent, and fluent, and its meanings most thrilling. Strive thou in the composition of such pieces, so that at all times the river of pure poesy may flow from thy tongue. The maid-servant of God, who ascended to the divine Kingdom, Taere, made matchless translations of thy poems; she always translated them into Persian poetry, which made them very attractive. Keep the letters which thou hast with thyself; for many letters now mailed from America do not reach us. Praise be to God, that the meetings in Los Angeles are in the utmost state of unity and concord—this news brought to us great happiness. Convey on my behalf to each and all of the believers my loving greetings and kindness. Thou hast written about Mrs. Ella Wheeler Wilcox. This respected lady has infinite capabilities. She is like a lamp filled with oil which no sooner comes in contact with fire than it is set aglow. Now it is thus hoped that she may become enkindled with the fire of the love of God, and her torch become so illumined, so luminous, as to illumine all directions. A letter is written in her name; deliver it to her.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO MISS ANNIE BOYLAN

(Translated about two years ago by Mirza Ahmad Sohrab, but owing to the war was held in Palestine. Mailed October 12, 1918).

O thou daughter of the Kingdom!

Thy postal card received. It indicated thy firmness and steadfastness in the Covenant and Testament. Thank thou God that thou art holding fast and art a promulgator of the Covenant of God, art suffering the thirsty ones to drink from the spring of guidance and inviting the hungry ones to the heavenly

table. This is one of the greatest bestowals of the Almighty. Thank thou God for it, because thou art confirmed therein. Convey my utmost kindness to the attracted maid-servant of God, Mrs. Krug. It is a long time that we have heard no news from her. Of late, we received the news that her daughter has the intention of marriage. We hope that this marriage will be a blessed one!

In brief, that dear daughter is always remembered. I pray in thy behalf, that day by day thou mayest become more illumined and draw more nigh unto the Kingdom of God.

Convey longing greeting to all the believers and the maid-servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Two post cards from Mirza Ahmad Sohrab

POST CARD TO DENVER

Haifa, Palestine,
December 2, 1918.

Dear brothers and sisters:

The friends in Colorado are especially remembered by the Beloved, and to them he conveys his noble Abha greeting. He desires them to be the promoters of good-fellowship amongst all the nations of the world and the torch bearers of unity between the disunited children of men. Like unto the Rocky Mountains they must raise their heads above the low plains of human thought. They must be the cause of the descent of the rain of mercy upon the dark and barren desert of humanity, suffering the hard hearts to be covered with verdure, blossoms and fruits.

Are you able to render this service to the Cause of your Master?

Ahmad Sohrab.

POST CARD TO ST. LOUIS

Haifa, Palestine,
December 8, 1918.

My dear brothers and sisters:

The Bahais are members of one universal community and the children of the Beloved. He is the kind father to all and he sends you his noble Abha greeting hoping that you may so purify your hearts as to receive the more subtle and spiritual emotions of the Kingdom of Abha. You must become very sensitive to the sufferings and woes of humanity and then find proper ways of their alleviation. Like unto the clear mirror your hearts must reflect the higher and nobler sentiments of this new age and your ears be so attuned as to listen to the music of the invisible choir. Then you are the true servants and maid-servants of the Lord of Lords.

Ahmad Sohrab.

Recent Tablets revealed for Bahais of Egypt and Persia

TABLET TO EGYPT

O ye who are enkindled with the fire of the love of God!

Ever do I inhale the fragrance of faithfulness from the rose-garden of the hearts of the believers and I was filled with joy at the receipt of the good news of the prosperity and success of that merciful community and their humility and submission towards the Cause of God.

Verily, I received a letter from his

honor Aga Mohamad Taki, giving the glad-tidings that the friends are in the utmost of joy and fragrance. Spiritual emotions are ever stirred in my heart and the rays of their remembrance and the heat of their love are continually reflected in my soul. I supplicate at the threshold of the Supreme Lord to make them the signs of guidance amongst mankind and as brilliant lamps scattering their lights to all the regions.....

TABLET TO PERSIA

O thou kind friend and spreader of truth!

The eloquent letter of your honor received and its contents imparted the utmost joy, that, praise be to God, this unique newspaper is still being published, showing firmness and steadfastness and during the past years of revolution and commotion it failed not nor was it discontinued. It is hoped that it may become a center through which great and general services may be rendered to the world of humanity. Praise be to God, that although in the past few years many newspapers stopped their publication, this newspaper, which is a well-wisher, remained firm and its issue was not brought to a close.

Should you inquire concerning the conditions of these exiled ones, praise be to God, that notwithstanding thousands of afflictions we are kept safe and guarded in the Fortress of Divine Protection. Verily, this is a most miraculous matter!

Although the booming of cannons and the terrific noises of machine guns had thrown the world into utter commotion and earthquake in Europe and America, the voices of the members of this community were raised, encouraging men to the ideal of universal peace. Many articles were published in the newspapers

that the great, final result of this war would not be bad for Persia. The various political parties in Persia, such as the party of Liberty, the Revolutionary party, the Democratic party, the Unionist party, in brief, all these and other parties brought ruin upon that country. But, God willing, ere long these exiled ones will be assisted to render a most great service to Persia and the Persians, because we are taking hold of every effective means and are connected with important personages.

LETTER ACCOMPANYING THESE TABLETS

Haifa, Palestine,
December 16, 1918.

Mr. Joseph H. Hannen,
Washington, D. C.

My dear brother Joseph:

Lately two Tablets have been revealed from the pen of the Center of the Covenant, the translations of which I would like to share with you and the friends. The first is addressed to the believers in Cairo and Port Said, and the second is written to the Editor of a Persian newspaper.....

I am,

Ever your faithful brother,
Ahmad Sohrab.

"Unloose the tongue in teaching the Cause of God"

WORDS OF ABDUL-BAHA

As much as you are able, unloose the tongue in teaching the Cause of God and demonstrate ye extraordinary effort in the guidance of the souls. The Cause of God will advance only through the effect of teaching and the friends will achieve victory through the holy fragrances. I declare by the mystery of existence that were there a number of souls to arise, opening their tongues

and delivering the Message with the utmost severance, sanctification, holiness and power of attraction the powers of the world would not withstand them and the hosts of the earth would not prevent them from accomplishing their tasks.

(From the Diary of Mirza Ahmad Sohrab, June 25, 1914.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Mulk 1, 74 (February 7, 1919)

No. 18

Stories Children Should Know

Second article under this heading; the first appeared in issue No. 16, page 177

Compiled from the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children—A Sequel to "Bahai Methods of Education," published in the current Volume of the "Star of the West"

BY PAULINE A. HANNEN

Incidents in the Childhood of Abdul-Baha

IT is good to be a spreader of the Teachings of God in childhood. I was a teacher in this Cause at the age of this child (eight or nine years). This reminds me of a story. There was a man, highly educated, but not a Bahai. I, but a child, was to make of him a believer. The brother of this man brought him to me. I stayed with him, to teach him. He said, "I am not convinced, I am not satisfied." I answered, "If water were offered to a thirsty one, he would drink and be satisfied. He would take the glass. But you are not thirsty. Were you thirsty, then you too would be satisfied. A man with seeing eyes sees. I can speak of the sun to every seeing one, and say it is a sign of the day; but a blind person would not be convinced because he cannot see the sun. If I say to a man with good hearing, listen to the beautiful music, he would then listen and be made happy thereby. But if you play the most beautiful music in the presence of a deaf man, he would hear nothing. Now go and receive seeing eyes and hearing ears, then I will speak further with you on this subject." He went; but later he returned. Then he understood and

became a good Bahai. This happened when I was very young.

(Told in Stuttgart, Germany, April 4, 1913.)

When I was a little boy in Teheran I was followed and beaten by the boys and the people because I was a Babi, but my own people were very glad of this, for they knew that the power of God is manifested in persecution. If the tree is watered by the rain and the sun shines upon it, is it any worse for it if a little dust falls upon its leaves? If the father is pleased with his child what does it care about the neighbor's opinion?

(From Book of Miscellany, etc., p. 54.)

I cared more for hearing the Tablets of the Bab recited than anything else. I used to commit them to memory and repeat them. This was the greatest pleasure I knew in my childhood—my play and amusement. I was not fond of study, nor did I care for books.

At Bagdad I rode on horse back; at one time I had an idea that I would

like to hunt. So on a certain occasion I joined a party of hunters and went with them to the chase. But when I saw them killing birds and animals, I thought this could not be right. Then it occurred to me that better than hunting for animals, to kill them, was hunting for souls of men to bring them to God. I then resolved that I would be a hunter of this sort. This was my first and last experience in the chase.

(Footnotes from *Abbas Effendi, His Life and Teachings*, page 20.)

At the time when all the inhabitants of Teheran had arisen against the Cause, and the Blessed Perfection was arrested and thrown into a prison, I was a very young child. The jail wherein BAHÁ'O'LLAH was imprisoned was a dark and gloomy cell, underground, and had no aperture, no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy ground floor. The name of the jailer was Agha Bozorg, and he was an inhabitant of the city of Gazwin. As in the past he had received many favors, bounties and kindnesses from the beloved hands of BAHÁ'O'LLAH, he came one day to our house and took me with him to see my father. Descending half the stairs of the cell, I peered through the darkness to try and see someone. Everything was pitch darkness. Suddenly, I heard the wonderful, resonant voice of the Blessed Perfection: "Take this child away! Do not let him come in!" Obeying the words of BAHÁ'O'LLAH, the jailer took me out and said: "Sit down here and be patient. About noon the prisoners are taken out, and then you can see your father." I sat there. A little after twelve o'clock they brought the prisoners out and among them I saw the Blessed Perfection. A thick heavy chain called, *gare kahar*, the heaviest and thickest chain of the time, was placed about

his holy feet, the end of which dragged along the ground. His neck was also chained with heavy fetters and his hands manacled. Mirza Mahmoud, a most wonderful Bahai, was the fellow prisoner of BAHÁ'O'LLAH. They were chained together. A common, ordinary felt hat, the top of which was worn out and the fringe torn and soiled, was on his blessed head. I cannot describe to you the pain and anguish that attacked and tortured me by this sight of the Manifestation.

(From Diary of Mirza Ahmad Sohrab, Feb. 22, 1914.)

When BAHÁ'O'LLAH was imprisoned and chains were around his neck, Abdul-Baha, then eight years old, was with some of the believers in another place. The people finally captured him also. The boys of this place gathered together and began to beat him; about two or three hundred children surrounded him. They beat him severely on the head, cursed him and otherwise persecuted him.

(Notes of three pilgrims to Acca, September, 1901.)

We found Abbas Effendi (Abdul-Baha) surrounded by a band of boys who had undertaken personally to molest him. He was standing in their midst as straight as an arrow—a little fellow, the youngest and smallest of the group—firmly but quietly commanding them not to lay their hands upon him, which, strange to say, they seemed unable to do.

(Words of Beheyah Khanom, sister of Abdul-Baha. From *Abbas Effendi, His Life and Teachings*, page 14.)

Although he (Abdul-Baha) had not studied in any school, yet, from his youth, fountains of knowledge flowed in his fluent explanations. The first

trace which emanated from his holy being in the world of knowledge was the treatise he wrote in his early youth at Bagdad. This was a commentary upon the holy tradition: "I was an invisible Treasury; as I loved to be known, therefore I created men to know Me." He wrote this commentary in answer to the request of one of the Pashas. The author (Abul Fazl) was present at a meeting when some one asked Haji Seyd-Jawad Taba-Tabay of Kerbela concerning the life of BAHÁ'O'LLAH. The great Seyd answered: "That holy being must be a shining light whose great son

hath written such a treatise during his childhood."

(Words of Mirza Abul Fazl. From *The Bahai Proofs*.)

In Bagdad I was a child nine years old. There and then he, BAHÁ'O'LLAH, announced to me the Word, and I believed him. As soon as he proclaimed to me the Word I threw myself at his holy feet and implored and supplicated him to accept this one drop of blood as a sacrifice in his pathway.

(Words of Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Jan. 13, 1914.)

Stories told by Abdul-Baha

THE BOX OF JEWELS.

Once upon a time, there was a king who went out to hunt with all the members of his cabinet, the diplomats, the officials of the court and a large number of important personages, especially invited for this occasion. As the king intended to stay in the country all summer he ordered the master of ceremonies to take the imperial tent which was a wonderful work of art, for the king on important occasions had ordered the inside walls and the ceiling of this royal tent to be decorated with hundreds of precious jewels, the price of which could not be measured by dollars and cents. This year also he asked the minister of finance to take with him the large box of jewels. Finally after many days of preparation the imperial caravan, which was more than a mile long, started out. The king headed the procession. After him came the cabinet ministers, the diplomatic corps, the courtiers and the guests. They had to travel six days before they could reach the hunting ground. On the fourth day of traveling it so happened that the horse carrying the box of jewels was toward the end of the caravan. After three hours' march the king looked around and to his ap-

parent surprise, found no one with him but Ayas and he observed the caravan more than half a mile away from him surrounded with dust and in great confusion. "What is this?" asked the king. "Half an hour ago," Ayas humbly answered, "the box with the jewels fell from the back of the horse and all of the precious stones were scattered on the ground. Then I saw that a wild scramble followed, everyone forgot his duty and each one tried to collect those jewels." The king did not move nor show that an extraordinary event had happened. "Ayas!" the king said after a few moments of reflection, "Why did you not join them and get a portion of the spoil? Are they not precious jewels?" "Yes, my lord! Those jewels are good for them, I preferred to be with thee. Thou art the greatest jewel of my life."

(From Diary of Mirza Ahmad Sohrab, July 8, 1913.)

THE SHEPHERD OF BAHÁ'O'LLAH.

Abdul-Baha took little Mona in his arms and kissed her on both cheeks, and started to talk with her. "Are you

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

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No. 18

French or English?" he asked. Being shy, she did not answer. "If the people ask you whether you are English or French, tell them you are a Bahai. Once upon a time there was a shepherd who tended the sheep of Hossein Ali (BAHA'O'LLAH). He was a very simple man. He could neither read nor write. His neighbors would come and ask him: 'Art thou a Mussulman, a Jew or a Christian?' He did not know how to answer them, but after a moment of reflection he would say, 'I don't really understand your question, but all that I know is that I am the shepherd of Hossein Ali.' . . . Thou art my daughter, my dear little daughter. I want to slap you!" and with great gentleness he patted her cheeks and back.

(From Diary of Mirza Ahmad Sohrab, Oct. 16, 1913.)

THE WORLDLY KING'S LAMENT.

It is related that Saboktakeen, one of the renowned ancient kings of Persia, lived in the utmost grandeur and splendor. His palace was like unto the delectable paradise, and his table was provided with royal bounty and his life was like unto a stream of milk and honey. His treasuries were full and his riches

unlimited. He was in the utmost joy and happiness. Suddenly he was attacked with a malady and was burning away like unto a candle, and with Jeremiads of disappointments he was singing the most mournful tunes. When he became hopeless of this life, three days before his death, he commanded all his chamberlains, wearing golden girdles, to form a long line, and ordered all the ladies-in-waiting to present themselves before him. His treasures and all his precious jewels were on display before his eyes, and his accumulated wealth was arrayed in dazzling fashion. Then he invited his ministers, courtiers and statesmen to be present in the throne room on a certain hour, and asked his immense army to be engaged in the manoeuvres of victory and triumph in the military square in front of the palace. While sitting on his throne, he looked regretfully, now on this scene, now on another, and again on all this matchless array of grandeur and magnificence and wept most bitterly, crying aloud: "O! Why must I be deprived of this imperial sovereignty and these royal prerogatives? Why should I not enjoy this life? Why bid farewell to all these things? How can I leave them behind and hasten empty-handed from this

world to another world?" He wept and wept till he drew his last breath.

(From Diary of Mirza Ahmad Sohrab, July 25, 1914.)

KINDNESS TO BIRDS AND ANIMALS.

Did you hear the cooing of the doves? Just now some one fired a gun and they all became silent. How sweetly they coo. How lovely it is to see them enjoying their unrestricted freedom! Is it not cruel to kill these sweet little birds? How much better to see them tamed through the gentleness of man! In many countries of the West, laws are enacted to restrict the cruelty of man toward animals, and in some states they can be hunted only at certain seasons. When I was in America, I went through several large Zoological Gardens, some of which covered many acres. In these gardens hunting is strictly prohibited. There are other large National Parks in Western America which I have not seen, where I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with men. How ideal this is; how perfect, how good!

One day when we were in Bagdad, a company of small birds took refuge in a tree, because they were chased by a hawk. Someone took a gun and fired at the hawk. It fell to the ground dead. The birds became very happy and flew away, circling in the air and singing songs of joy.

Another day we went from Bagdad to Salmani Park, a village several miles from Bagdad. On the way I saw a large bush of thistle, under which numerous sparrows had gathered and over which perched a hawk. The poor sparrows, having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns

had pierced its breast, causing its death. The sparrows, unaware of this fact, continued to remain there until they died of starvation.

Another day the Blessed Beauty, BAHĀ'O'LLĀH, desired to go to Salmani Park. This village was a country place and its climate being fine, BAHĀ'O'LLĀH liked to go there. A fine white donkey was brought, upon which he rode while several of us followed on foot. When we reached the place, we asked the keeper of the Mohammedan shrine, whether he had anything for us to eat. He had nothing, but told us there was a little hamlet six miles away, where one could buy eggs. At this moment the Blessed Beauty heard our voices and came out of the room. He said: "Tonight, I will cook for you a nice dish." When the time arrived, he said to us: "Bring some dates and butter and I will cook for you a Kurdish dish. Put the butter in the pan, let it be boiled, then pit the dates and put them in. Then stir all with a spoon until they are well mixed." We followed his advice, and the dish turned out to be very delicious. Up to the present time the taste of that dish is in my mouth.

(From Diary of Mirza Ahmad Sohrab, Oct. 16, 1914.)

THE INNOCENT BIRDS.

There was a man by the name of Haji Mohammed Taki Shirazi, who had joined our company. He was a great hunter. He was such a fine marksman that while his horse was galloping he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. "Don't kill these innocent birds!" BAHĀ'O'LLĀH said. But the man paid no attention. Without exaggeration, he fired on that day five or six hundred shots but without killing one bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground, but once in the air it flies very rapidly.

When Haji Mohammed Taki saw this crane, he became elated, because he thought he could show his skill here. The bird had just risen from the ground, when he fired the first shot and missed. He fired four more times without success. By this time the bird was high in the air, and he thought now he would surely bring it to the ground and again fired two shots and missed. Because he disobeyed BAHĀ'O'LLĀH, he did not succeed and not a single bullet found its mark.

(From Diary of Mirza Ahmad Sohrab, Oct. 16, 1914.)

OBEDIENCE:

During the war against a foreign nation one of the soldiers was stricken with a severe sickness. The military doctor, observing his case, recommended him to the sentry. "Do as I tell you," he said. "This man will not sleep tonight. It is the crucial night of his sickness, but tomorrow morning he will feel much better. Nurse him very carefully and watch over him all night." The doctor went and after sunset the sentry came around to take his position. After an hour or two, he saw the sick man was getting worse, bemoaning and lamenting loudly. In order to alleviate his pain, he gave him an opium pill. As a result of this, he slept soundly all night. In the morning, the doctor came and saw that the condition of the patient was worse than the day before. Not being able to explain this relapse, he sent for the sentry. "What did you give him last night?" "Oh! he was so frantic with pain that I gave him only a pill of opium, after which he slept quietly, all night." "Did you think, that I, a doctor, didn't know this remedy just as well, but I did not give it to him because it would have made him worse?" "What could I do? On my watch-night I wanted to sleep, and this patient disturbed my sleep. I gave him an opium

pill and it served its purpose. Tonight there will be another watchman. If the patient is getting worse, it does not trouble me in the least."

(From Diary of Mirza Ahmad Sohrab, Aug. 25, 1913.)

INFLUENCE OF MOHAMMED.

When the Mohammedans came and conquered Persia, the chief of the Zoroastrian high priests went to drink wine. Wine is unlawful according to the Mohammedan religion. Whosoever drinks wine is, according to the Mohammedan law, to be punished by eighty-one strokes of the whip. As the chief of the Zoroastrian high priests did drink wine, the Moslems arrested him, tied, struck and whipped him. The Arabs were looked upon as very low by the Persians, and as His Holiness Mohammed was an Arab, the Persians shunned him very much; that is, the Persians would not even count the Arabs as human beings. But when the high priest saw such a power coming forth from the Arabs, whom they had always looked upon as being not even human beings, he began to cry out, saying, "O thou Arabian Mohammed! What hast thou done? What hast thou done which has made thy people arrest the chief, the high priest of the Zoroastrians because he has committed something that is unlawful in thy religion?" Thus was the cause overcome which had caused the Zoroastrian high priest to shun the Mohammedan religion. For he said: "What a great influence Mohammed is exercising!"

(From *Star of the West*, Vol. 3, No. 3, p. 13.)

REAL CONTENTMENT.

Once upon a time, Salman called on Abouzar. When the lunch time came around, the host brought two loaves of bread and some salt. There was noth-

ing else in the house. Salman, as though talking to himself, said: "I wish there were a little cheese!" Abouzar, feeling ashamed, went out, sold his only goat, bought the cheese and brought it to the table. The guest helped himself generously, and when he was quite satisfied, he raised his hands towards heaven and prayed: "Blessed are those who are satisfied with very little, and are contented." Abouzar, feeling the superfluity of such a prayer, said to his friend: "If thou wert really satisfied, and contented I would now have my goat in the house!"

(From Diary of Mirza Ahmad Sohrab, May 4, 1914.)

INSINCERITY.

Once a Mohammedan mullah thought that one of his fingers had become impure, because he had touched an unclean article, and consequently he thought that it must be cut off. Passing by the butcher's shop, he stopped and asked the butcher to cut off his finger. The butcher was astonished, and refused. The mullah explained his reason, and persisted in his extraordinary demand. "All right," said the butcher at last, "put thy hand on this block of wood and I will cut off thy finger." Then taking his large cutting knife, he brought down, with apparent force, its blunt side on the hand of the mullah. No sooner had the mullah felt the harmless pain, than he pulled away his hand, while crying out and cursing the butcher for his merciless, cruel heart: "O thou tyrant! What have I done to thee that thou wilt thus cut my hand?" he bemoaned. The butcher, realizing the utter weakness of the mullah, laughingly said: "Go to; I did not harm thy hand. Thou coward, I just tested thee to see whether thou art made of heroic stuff." Many people think it is easy to walk in the footsteps of the Apostles, but it is most difficult, it is the task of the superman. Only

those are able to do this who are awakened with the outpourings of the new spiritual consciousness in this age.

(From Diary of Mirza Ahmad Sohrab, June 6, 1914.)

A THANKFUL SUBJECT AND HIS KING.

A great king walking in his garden one day noticed a man, about ninety years old, planting some trees. The king asked what he was doing and the old man answered that he was planting date seeds. "How long before they will bear fruit?" asked the king. "Twenty years," the old man answered. "But you will not live to enjoy the fruit, why then should you plant these trees?" said the king. The man answered: "The last generation planted trees that bore fruit for my benefit, so it is now my duty to plant for the benefit of the next generation."

The king was pleased at this answer so gave the man a piece of money. The gardener fell on his knees and thanked him. The king asked, "Why do you kneel before me?" "Because, your majesty, not only have I had the pleasure or gift of planting these seeds but they have already borne fruit, since you gave me this money." This so pleased the king he gave the man another piece of money.

Again the old gardener knelt, saying, "Again I kneel to thank your majesty. Most trees will bear fruit only once, while these trees of mine have already borne two crops—since you give me two pieces of money."

The king smiled and asked, "How old are you?" The man answered, "I am twelve years old." "How can that be, you are surely a very old man?" The gardener answered, "In the days of the king your predecessor, the people were in a most unhappy state of constant warfare and trouble, so I cannot include that as a part of my life. But since your majesty came to rule, the people

are happy, contented and at peace. Therefore, as it is but twelve years since your gracious reign began, I am only twelve years old." This pleased the king so very much that, perforce, he gave the old man another piece of money, saying, "I shall have to leave you now, for your words please me so greatly that if I listen to you longer I shall become a pauper!"

(From *Daily Lessons*, page 44.)

A THIEF.

There is a Persian story of a thief who, in order to rob a certain house, went to work to undermine the foundation. The owner of the house happened to be on the roof and looking down discovered the thief and asked what he was doing. The man replied, "I am trumpeting." "Trumpeting!" exclaimed the owner, "Why you are not making any noise." "Oh no," answered the thief, "you will hear the noise tomorrow!"

Lesson: You are shouting although you are silent; but your words will be heard in the future. The Words of Christ were not heard until three hundred years after his death.

(From *Daily Lessons*, page 40.)

THE BITTER MELON.

A master had a slave who was completely devoted to him. One day he gave the slave a melon which when cut open looked most ripe and delicious. The slave ate one piece, then another and another with great relish (the day being warm) until nearly the whole melon had disappeared. The master, picking up the last slice, tasted it and found it exceedingly bitter and unpalatable. "Why, it is bitter! Did you not find it so?" he asked the servant. "Yes, my Master," the slave replied, "it was bitter and unpleasant, but I have tasted so much sweetness from thy hand

that one bitter melon was not worth mentioning."

(From *Ten Days in the Light of Acca*, page 109.)

LEST WE FORGET.

A certain king had a subject who having by a heroic action rescued the king from a great peril, was raised to a position of honor in the royal court. Here he continued to please the king and finally came to occupy an apartment in the palace close to the imperial chambers. The other courtiers of the king naturally became very jealous and lost no opportunity of carrying tales to the king, seeking to lower his opinion of the fortunate subject. One day they reported to the king that this man was unfaithful and dishonorable; that each night after everything was quiet in the palace, it was his custom to go stealthily to a room in a remote corner of the palace carrying a bundle of stolen valuables which he hid there. The curiosity of the king was aroused. He watched and found the report true. Thereupon, he summoned his retinue and next evening when the subject had gone to the room as usual, the king quickly followed, knocked upon the door and demanded entrance. When the door opened, nothing was seen in the room but a dilapidated bed, some old clothes and the suspected servant. "What does this mean?" demanded the king, "Why do you come here like a thief every night and what do you bring in the bundle you carry?" "O King!" replied the subject, "Thou hast blessed me with every gift and kindness, far more indeed than I can ever deserve. By thee I have been raised from poverty and lowliness to greatness and honor. Knowing this and fearing I may grow negligent and fail to appreciate thy bounty and love, I come here each night to pray God that I shall ever remain grateful to thee for thy goodness; bringing with me my old peasant clothes,

which I put on and then sleep in the humble bed in which I slept when thy love and mercy first lifted me up from my lowly state. Thus am I taught gratitude and appreciation of thy loving kindness."

(From *Ten Days in the Light of Acca*, page 109.)

A MIRACLE OF BAHĀ'O'LLĀH IN BAGDAD.

There was a man in Bagdad who was the chief of a thousand warriors. These men were not in the regular army, but the Government gave the chief \$2,000 a month to divide amongst them with the stipulation that whenever war broke out, this chief with his one thousand strong warriors would join the army. But instead of paying two dollars to his men monthly, he would give them each one dollar and pocket the balance. He abused his soldiers continually. He had also ten colored men in his personal service, but treated them shamefully. He would say: "As the colored people are more faithful, therefore I employ them." One day this man with his evil reputation came to see BAHĀ'O'LLĀH, and afterward came frequently. He gave ear to all his advices and exhortations. Little by little the magical change was wrought; and one day he called together his thousand men and told them that for several years past he had been depriving them every month of half their pay, but that now he had realized his mistake and sought their pardon. From now on they were to receive their full pay of two dollars a month. His men were wild with joy and from that moment they nicknamed him, "The-darling-of-our-heart." Then he went to his home and called together his ten negro servants and told them he was extremely sorry for his treatment of them, that he now knew better; that he would try to amend the past by being kind to them and would treat them as if they were his real

sons. Often I called upon him and enjoyed the intimate relation which existed between this man and his "negro sons." They adored him. Then, before his death, he incorporated a clause in his will that his "negro sons" should be free, and bequeathed to them a quarter of all his possessions.

By relating to you this story I want to impress upon your minds what miracles the love of BAHĀ'O'LLĀH can accomplish. This man was not a Bahai—he did not believe in BAHĀ'O'LLĀH—he simply loved him. We who believe in him must most naturally do a hundred times more than this simple man. We must be ever ready to sacrifice our lives through the power of faith.

(From Diary of Mirza Ahmad Sohrab to H. M., June, 1913.)

USELESS MEDITATION.

Once there was a man who had a negro servant. His name was Kafour. Having decided to make a journey, he bought a horse, and took Kafour with him. After traveling all day, they reached a small ruined caravanserai, and realizing how tired they were they resolved to pass the night here, and refresh with sleep their weary bodies and continue their journey the next morning. As that locality was lately infested with robbers, they decided that the master should sleep until midnight, while Kafour kept guard over the horse. Then he (Kafour) would sleep in turn and the master would sit awake. After their supper the master slept, but after an hour he awoke and asked: "Kafour, what are you doing?" He (Kafour) answered: "I am meditating!" "On what are you meditating?" "I am meditating on the subject of—Why God has fashioned the edges of these thistles so sharp and cutting." "Very good!" the master chuckled to himself as he drew his head under the blanket, "continue to meditate. That is a good subject."

Again he awoke half an hour before midnight and asked Kafour pleasantly: "On what are you meditating now?" "O Master! I am meditating as to who is going to carry on his back tomorrow morning the saddle and the bridle."

(From Diary of Mirza Ahmad Sohrab, Oct. 23, 1913.)

SELFISH PRAYER.

It is said that once a Mohammedan, a Christian and a Jew were rowing in a boat. Suddenly a tempest arose and the boat was tossed on the crest of the waves and their lives were in danger. The Mohammedan began to pray: "O God! Drown this infidel of a Christian!" The Christian supplicated the Almighty: "O Father! Send to the bottom of the deep this Moslem!" They observed the Jew was not offering any prayer, and therefore asked him: "Why do you not pray for relief?" He answered, "I am praying. I am asking the Lord to answer the prayers of both of you!"

(Told by Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Oct. 20, 1914.)

HOW THE FARMER SAVED HIS COTTON.

Once upon a time, there was a poor fellah (farmer) who cultivated a patch of ground with cotton. His neighboring farmers were all rich landlords and Pashas, and so they prevented in a high-handed manner this poor farmer from receiving his just share of water wherewith to irrigate his parched farm. He appealed several times to their sense of justice, but they laughed him out of their presence. Finally, realizing that his cotton would dry and his labors fail of result, he went one midnight and changed the current of the stream toward his own farm, and irrigated it most thoroughly. When in the morning the landlords saw what their neighbor had done so daringly, they sent for him

and rebuked him severely. Not being satisfied with this, they bastinadoed him very hard. While he was undergoing this cruel punishment, he cried out: "O ye men! I have already irrigated my farm. This will do you no good. I have saved the crop from destruction by the drought! Why do you inflict upon me such a useless torture? The earth is watered!"

Lesson: In a similar manner we have done our work; the censure and criticism of all mankind will not undo it.

(From Diary of Mirza Ahmad Sohrab, Oct. 29, 1913.)

THE THEOLOGIAN AT SEA.

Once there was a theologian who took a sea trip. While he was walking on the deck and watching the calm sea, the captain passed by and inquired about his health. Our friend was so full of his theology that he asked the captain: "Do you know theology?" He answered: "No." "Then," our student declared with much pompous dignity, "half of your life is lost." The captain did not answer him, but continued his walk. Another day the sea became very stormy and the ship was in danger of being wrecked. The captain called on the theologian and found him prostrated with sickness. "Do you know how to swim?" he asked. "No." "Then, all your life is lost!" the captain roared at him.

(Told by Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Sept. 2, 1913.)

THE CAMEL AND THE CANNON.

Mohammed Ali Pasha had a big, fat camel. When the Hajis started on their long pilgrimage to Mecca through the desert, he ordered a rapid-fire gun to be mounted on the back of the camel and fired each time that they halted. The ear of the camel was so accustomed to the thundering noise of the cannon that although it was fired on its back, it never

moved. Because this camel performed such an important service and carried such a heavy load, the Pasha had ordered that it could graze through anybody's farm without any hindrance. Having reached a station, the camel entered the farm of a poor farmer. In his absence he had left a young boy to drive away the animals. On seeing the camel the boy started to scare it away by firing in the air with a small revolver. "What are you doing, my boy?" a Haji asked. "I want to scare away this camel." "O, don't trouble yourself. On the back of this camel a cannon is fired twice daily, and it does not move. Do not expect to scare him away with the sound of a small revolver."

Lesson: Refutations written by the missionaries are exactly the same.

(Words of Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Aug. 10, 1914.)

THE DEAD DOG.

The disciples of Jesus passing along the road and seeing a dead dog, remarked how offensive and disgusting a spectacle it was. The Christ turning to them said, "Yes, but see how white and beautiful are its teeth!" Thus teaching that there is some good in everything.

(From *Ten Days in the Light of Acca*, page 109.)

THE CLAY BIRD.

In the Koran are many things referring to Christ not mentioned in the Gospel. For instance: It is said that Christ took a bit of clay and shaped it into the form of a bird. Then he blew upon it, and it flew away.

The interpretation of this is that the bird symbolizes an earthly man, who received spiritual education through the Christ. The story says: "He blew upon it, and it flew away." This means that the man received the breath of Life

Eternal, and through this enlightenment, soared into the Heaven of Knowledge.

(From *My visit to Acca*. M. A. L.)

THE NEED OF ONE LANGUAGE.

At the city gate four travelers sat, a Persian, a Turk, an Arab and a Greek. They were hungry and wanted their evening meal. So one was selected to buy for them all. But among them they could not agree as to what should be bought. The Persian said angoor, the Turk uzum, the Arab wanted aneb and the Greek clamored for staphylion green and black. They quarrelled and wrangled and almost came to blows in trying to prove that the particular desire of each was the right food. When all of a sudden there passed a donkey laden with grapes. Each man sprang to his feet and with eager hands pointed out: "See uzum!" said the Turk. "See aneb!" said the Arab. "See angoor!" said the Persian. And the Greek said, "See staphylion!" Then they bought their grapes and were at peace.

(From *Ten Days in the Light of Acca*.)

THE ARAB AND THE KING.

It is said that at one time a king went out traveling incognito. He put on an humble suit of clothes and started on his way in a scorching desert and finally reached the door of an Arab tent. The Arab finding the man exhausted from heat and hunger dragged him under the shade. When the king was revived he asked the Arab what he had to eat and drink. "I have a goat skin of wine and a little goat," the Arab answered. "Very well, bring the wine and kill the goat to be cooked," he said. The wine was brought. When the king drank one cup of wine he looked at the Arab and said: "Do you know who I am?" "No." "Then you must know that I am a sol-

dier in the king's army." The Arab was glad to entertain a brave man. The king drank another cup of wine. "Do you know who I am?" "Who are you?" "I am a minister in the king's council chamber." "I am delighted to receive such a distinguished statesman." A third cup was taken. "Do you know who I am?" "Well!" "I am the king himself." The Arab could not stand it any longer. He arose and took the goat-skin of wine from him. "Why do you do this?" the guest asked astonished. "Because I believe if you drank another cup you would be the Prophet of God, and a fifth cup would raise you to the station of God, so it is better for you to stop."

(Words of Abdul-Baha. Diary of Mirza Ahmad Sohrab, Aug. 5, 1913.)

STORY OF JESUS AND THE POOR MAN WHO WANTED TO MARRY A PRINCESS.

It is said that Jesus entered a village. In those days many houses were broken into and everything carried away by the robbers; hence the authorities had issued an order that none of the inhabitants should entertain strangers in their homes, fearing that they might be in alliance with the robbers outside. Jesus stopped before the house of a very poor old woman, and knocked at the door. The old woman opened the door, and saw that Jesus was seeking a shelter. Looking into the face of Jesus, and beholding his gentleness, humility and spirituality, she did not have the heart to refuse him and send him away. Therefore with the utmost respect she invited him to enter the house. From his speech and conduct, the old woman intuitively felt that she was entertaining more than an ordinary mortal. She came forward and kissing his hand said: "Save my son, I have no one else in this world. Up to a short time ago he has been sober, intelligent and industrious, and his income is our sole support. But

now he has become moody, morose and irritable. Where as formerly ours was a home of joy and happiness, now it is changed into a home of mourning and sadness. He works all day, but when he comes home he does not speak, and moves restlessly all night in his bed. To all my pleading questions, he turns away his face and does not answer."

Jesus said: "Send him to me. I will speak with him!" After sunset, the son returned to the house. His mother went to him and said, "We have a guest tonight who is noble and spiritual. If you have any trouble go and tell it to him. I feel sure he can help you." At first he did not want to go, but the solicitous mother persuaded him to do so. At last he consented. Entering the room, he found Jesus sitting on the floor. Immediately Jesus was on his feet, welcoming the wayward son. After a few moments of intimate talk, Jesus asked the boy: "Well, my son, tell me, what troubles you? What is the cause of your worry?" He replied: "Nothing." "You are not telling the truth. I know you are laboring under the weight of a great pain, my son. Tell me the cause of your trouble. I am interested in your welfare and my heart is full of sympathy for you. Rest assured that I will not divulge your secret to any human being. I will keep it to myself and will do my utmost to lighten the burden. Am I not your kind father and you my beloved son?" "My pain is irremediable!" the boy said, softening the tone of his answer somewhat under the loving gaze of Jesus. "I will find a remedy for it," Jesus answered. "Oh! I know so well that no one is able to take away this load from my heart." "I am able!" "But you are powerless. You are a poor man like us. You have no remedy for my malady." "I am powerful, and I am a physician for all manner of diseases!" "This is impossible. There is no man living who can claim so much," he said, yet impressed

by the gentle authoritative tone of Jesus. "Come! Come! Tell me the secret of your heart!" "But I feel ashamed to confess it to you." "Did I not tell you that you are my son? And why should there be anything but perfect trust between the son and the father?" "But I feel it is not proper to speak about these things. Beside, I cannot find words to adequately express my inmost feelings and then I am afraid I shall be misunderstood." "No! No! You are my real son! I will surely understand you. Be not afraid. Be frank!" After a moment of silence he said: "In the neighborhood of this village there is the summer palace of the king. Once I saw his daughter walking in the meadows. I loved her at first sight. She is the daughter of a mighty king, and I am a poor, miserable thorn-picker. I cannot say more!" And he began to weep. His Holiness consoled him and said: "Rest assured, God willing, your hope will be realized."

In brief, after awhile Jesus so arranged everything that the king consented to give his daughter to the poor thorn-picker. For days the royal preparations went on, and the date for the marriage was fixed. All the time the boy was very happy: he thought he was in a fairy dreamland; he could not believe that this was all real. When he entered the marriage room, and saw all around the exquisite decorations and furnishings, and then looked into the face of the beautiful bride—suddenly a thought sprang up in his mind: "This man (Jesus) has been the instrument of giving to me this undreamed of felicity, this wonderful bride for whom I was pining in my solitude in the wilderness; he has made it possible for me to enjoy all this luxury and comfort. If he were so powerful to prepare all these things for me, a poor peasant boy, why should he not have done the same for himself? If he could spread such a ban-

quet of rejoicing for me, he could do it for himself a hundred times better. Notwithstanding this ideal power, he is still walking in the wilderness, eating the grass, sleeping on the ground, sitting in the darkness and living altogether a life of poverty." No sooner had this thought come to his mind than he turned his face to his bride, and said: "Stay where you are; I have important business to attend to. I shall return as soon as I have finished my work." This said, he ran out of the room and hastened toward the wilderness.

After much search, he found Jesus sitting on a rock. Impetuously he prostrated on the ground, and kissed his feet and hands. "O my Lord! Thou wert not just towards me. Thou hast not treated me fairly." "How is that? Why so? Have I not realized for thee the highest desire of your heart?" "Yes, yes! But you have desired for me that which you would not desire for yourself. Surely, surely, you must possess something by far greater and more important than that which you bestowed upon me. If these things were acceptable and worthy of possession, you would have chosen them for yourself. Therefore, it is self-evident that you have something more valuable and precious than all these things. Oh! I feel so sad and ashamed, because you have granted me those things which are not worthy of your own consideration!"

His Holiness smiled and said: "Verily, verily, I say unto thee, thou art telling the truth. But hast thou the capability and worthiness to possess that pearl of Great Price?" "O my Lord and my hope! I will strive and pray to become worthy!" "Art thou able to leave all these things behind?" "Yes." "Then verily I declare unto thee, I possess the mysteries of the Kingdom, which are the Knowledge of God, the Love of God and the Guidance of God. These are greater than all worldly possessions. Now if thou art willing to possess the

jewels of the Kingdom, follow me." He followed Christ till they joined the apostles. Then addressing his disciples, he introduced to them his new follower: "I have had a treasure which was hidden in this village. I have just now unearthed it. Here is my treasure."

(Told by Abdul-Baha. From Diary of Mirza Ahmad Sohrab, July 3, 1914.)

JUSTICE.

A certain ruler wished to appoint one of his subjects to a high office, so in order to train him, the ruler cast him into prison and caused him to suffer much. The man was surprised at this for he expected great favors. The ruler had

him taken from prison and beaten with sticks. This greatly astonished the man for he thought the ruler loved him. After this he was hanged on the gallows until he was nearly dead. After he recovered he asked the ruler: "If you love me, why did you do all this?" The ruler replied: "I wish to make you Prime Minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so that I wish you to become perfect."

God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause.

(Words of Abdul-Baha, Oct. 10, 1912.)

Story told by Mirza Abul Fazl—An incident in his prison life

LONGING FOR MARTYRDOM.

When he was imprisoned in Teheran with eleven others, there was an old man among them by the name of Mirza Mohammed Reza. He was well known for three rare qualities, firmness, fearlessness and truthfulness. He defied all the prison authorities by his courage; awed all the enemies by his firmness and set at naught the intrigues of all the foes through his truthfulness. "Whenever," Mirza Abul Fazl said, "one of the ministers of the court, Hajeb-Ed-Dowleh, came to the prison to investigate the conditions of some one, Mirza Mohammed Reza would run to him and keep on talking into his ears for a few minutes with great earnestness. Finally Hajeb-Ed-Dowleh would turn to him and with a despairing look say: "Sir, this is impossible. I cannot do it. Why did you not ask the Prince Naye-Os-Sultaneh about it? He can do it. He is the one in authority." At last one day we asked him, "What is this you are constantly asking the Hajeb-Ed-Dowleh

whenever he comes to the prison, and which he so emphatically refuses you?" He said: "I ask and plead with him to sentence me to death. I tell him I am an old man; I am of no good to the world. I want to bathe my body in blood for the sake of BAHÁ'Ó'LLAH. Please! Please! I beg of you to do something for me. Is this too much of a favor that I ask of you? Are you not kind enough to fulfill this last wish of an old man? Praise be to God, that you are an influential man—but he does not listen to me, and answers me loudly the way you have all heard." At another time the chief of the jailers passed by him and scornfully pointed out his long hair. "Why do you keep your hair so long? What for?" he asked, and laughed. Mirza Mohammed Reza asked him: "What is that insignia on thy breast?" "It is the sign of my office," he answered, with great flourish. "So is this"—and he pointed to his hair—"the sign of a Bahai!"

(From Diary of Mirza Ahmad Sohrab, Aug. 4, 1913.)

Treasurer's Report—Bahai Temple Unity

February 1, 1919.

<i>Receipts</i>	<i>W. S. Stamps</i>	<i>Liberty Bonds</i>	<i>Cash</i>	<i>Inter- est</i>	<i>Ex- change</i>
April 1918			\$1,006.98	\$20.79	\$.28
May			512.63	19.26	1.20
June		100.00	2,125.57	5.98	.15
July			457.42	7.17	.39
August			263.18	8.05	.25
September		1,100.00	1,596.53	9.57	.35
October	\$ 25.00	21,700.00	422.39	11.09	.85
November		200.00	1,964.83	12.16	1.31
December	84.60	1,120.00	2,841.38	15.38	2.06
January 1919		1,300.00	5,256.45	19.21	13.32
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Total Receipts	\$109.60	\$25,600.00	\$16,447.36	\$128.57	\$20.52
Add Interest			128.57		
Add Interest Certificate of Deposit			16.55		
<hr/>					
Total			\$16,592.48		
Less Exchange			20.52		
<hr/>					
Net Cash Receipts.....			\$ 16,571.96		
April 1st Balance.....			101,084.72		
<hr/>					
Total Cash			\$117,656.68		
<i>Payments as per Vouchers</i>					
Expenses		\$2,811.97			
Taxes		813.64	3,625.61		
<hr/>					
Total			\$114,031.07		
Less Error Deposit of 11/15/17...			.25		
<hr/>					
Balance February 1, 1919.....			\$114,030.82		
<hr/>					
Liberty Bonds			25,600.00		
War Savings Stamps.....			109.60		
<hr/>					
Total Funds			\$139,740.42		
<i>Proof</i>					
Certificates of Deposit:					
Dated May 24, 1918.....			35,666.05		
Dated June 15, 1918.....			61,998.22		
Dated Feb. 3, 1920.....			10,000.00		
Banks Balance February 1, 1919..			6,366.55		
<hr/>					
Total Cash			\$114,030.82		

It would be well to mention, perhaps, that all the funds, including certificates of deposit, stand in the name of Bahai Temple Unity and that the Temple Unity has a safety deposit box in Chicago in its own name where the securities are kept so that it is accessible to only the Treasurer, Secretary and Financial Secretary of the Corporation and likewise all checks are signed by these three officers.

Your brother in His service,

William H. Randall,
Treasurer.

A LETTER FROM MANDALAY.

Mandalay, December 3, 1918.

To William H. Randall, Esq.,

Boston, U. S. A.

Dear Bahai brother:

We are extremely thankful to you for your esteemed favour of the 5th of September, 1918, received only last week, contents of which delighted the hearts and uplifted the spirits. It was read and explained in our spiritual congregation held on the celebration of the Holy Fete day of our Beloved Master Abdul-Baha on the 26th of November, 1918, also passed over to other assemblies in Burma.

Oh dear brother! You know well how we must have felt through its effects, our hearts were filled with the thrills of joy and happiness as its contents were evidently proving the pure love of God, His Unity and Oneness. No matter how far we live there is no distance in the spiritual realm. We can easily communicate with each other in our spiritual Kingdom without the obstruction of all things in the world; as the hearts are clear and pure like a mirror we could freely behold the brilliant faces of our dear brothers and sisters in America.

We earnestly pray for physical fulfillment of the same after the expected World-Peace, which will prove materially also the unity and oneness of the East and West.

We thank you again for your kind acknowledgement of the receipt of the draft for \$273.36, and further we note that Mrs. Corinne True will be pleased to send us the actual receipt for the said

amount, for which we express our thanks in anticipation.

As the above sum of remittance was contributed from the various sources and different assemblies, we beg to move the Exalted Board that its Honorable members will kindly record the following account for the future references.

Contributions from the following Bahai Assemblies:

Mandalay (Burma)	374	rupees
Chittagong (Bengal).....	49	“
Rangoon (Burma).....	137	“
Kungyangon (Burma)	200	“

Total760 “

In conveying you and to all our beloved friends in America our best Bahai loving-greetings, we express our deepest affection from all friends in Burma to the dear friends in America, and praying earnestly with you at the Holy Threshold, that the Divine Will may speedily become realized and that composure and happiness may penetrate the affairs of the nations.

Although your kind note was addressed to our beloved brother and teacher, Mr. Syed Mustafa, we sought this privilege to communicate to you through him, as the object is one and the spirit of love, unity and oneness is the same. We hope that you will always write to us, for which we thank you and all beloved friends in anticipation.

We are your humble brothers and sisters in the Holy Covenant,

Syed Mustafa

for the Bahai Assembly, Mandalay.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. IX

Ola 1, 74 (March 2, 1919)

No. 19

Letter from Mirza Ahmad Sohrab, at Cairo, Egypt, to the Bahai friends in America

Cairo, Egypt,
January 1, 1919.

To the friends in the United States of America!

My dear brothers and sisters in the Cause!

It is with great pleasure that I take up the pen to write you these few words about our experiences since our departure from the presence of Abdul-Baha. Before everything else I wish you a very happy new year, a new year full of joy and prosperity and pregnant with peace and brotherhood.

Praise be to God, that from the hour that I left Haifa with my travelling companion, Dr. Aflatoon, who is on his way to Bagdad, the confirmation of the Beloved has been descending upon us uninterruptedly.

On December 23d, in the morning, I came down from the Mountain of God for the last time. I was introduced into the presence of the Master, and up to 11 a. m. I was with him, receiving his sacred instructions. He assured me that he will pray for my help in the middle of nights and with this heavenly promise he embraced me and kissed both my cheeks, sending me into the world with a heart full of desire to serve him. At 11:30 we left Haifa on the officers' train and on our way to Toul-Karem we made friends with a number of military men, talked with them about the Cause and gave them to read Major Tudor-Pole's article published in the *Palestine News*

of Dec. 19th, on "Abdul-Baha." They became very much interested, and we left them to themselves, either to continue their investigation or drop it out of their lives. In Toul-Karem, the black soldiers of the West Indian Islands were most kind to us, and gave us shelter from rain and bad weather. With them we had a most profitable talk. I got the addresses of some of them, so that when I am in the United States, either Mr. Gregory or myself may travel to those islands and diffuse the fragrance of the Paradise of Abha. In the evening we slept in a train and became good friends with the two English engineers. We spoke to them a little about the Cause, and as they were working on Haifa-Toul-Karem road, we gave them the address of the Beloved to call on him.

On December 24th we were obliged to stay in Toul-Karem till afternoon, and continued our spiritual talks with our black, polite friends. One of them, Mr. Jardine from _____ was very illumined, had a good heart and knew a great deal from the Bible. The interchange of our ideas was most helpful to both of us. At 3 p. m. we left in open cars with hundreds of Indian soldiers returning home, while the rain was pouring on our heads. Those who were in our car were Mohammedans, and their treatment of us was kindly and considerate. Much we talked together about Islam and its modern aspect, leading

its adherents to a higher plane of thought. At 7 p. m. we reached Ludd, and in the midst of a great confusion, God assisted us, through the kindness of some officers, to take another train for Kantara at 10 p. m. On the train we befriended a Persian Jew from Jerusalem, who spoke our language fluently, and our talk with him was about the fulfillment of the prophecies in this great day. He became interested, and we enjoyed his orthodox views on this fascinating subject.

On December 25th, being Christmas, the soldiers had a general holiday. Our train was flying through the untrodden wilderness of sands, the wilderness in which Moses and his people lived for forty years. It is indeed a most wonderful testimony to the engineering feat and skilfulness of England, that during the war she was thus enabled to construct this double-track, broad-gauge railroad from Cairo to Toul-Karem, and now it has reached Haifa and Acca, so that a person may now travel from Haifa to Cairo in less than twenty-four hours.

A long time before our train reached Kantara, we could see the British soldiers engaged in various games. In Kantara, which is no other than a vast and populous city of tents, our baggage was carefully examined by the authorities, and through the divine confirmation we were excused from six days of long, weary quarantine. With a joyful heart we took the train for Cairo a little after 12 o'clock, and about 5:30 p. m. we entered the great station. All along the way, the crowds of people, the prosperous looking men and women, the hustle and bustle, the green, fertile fields, astonished and delighted us in turn. Indeed Egypt has not known the evils and sufferings of this devastating war. People are laughing, making lots of money, and have generally a good time. *Mokat-tam*, the Arabic daily, says that the people of Egypt have profited during this war at least £35,000,000. This

is a good deal of money, and the inhabitants of Egypt have never been so prosperous in the course of their long and ancient history. Although we had sent a telegram to Agha Mohamad Taki about our arrival, yet he did not receive it in time to meet us at the station, so we went to Eden Palace Hotel to spend the evening. Here we rested awhile and because I had nothing particular to do, I strolled along the brilliantly lighted and crowded thoroughfares. After five years of calm and quiet life in Haifa, I find myself in a seething center of humanity. Everything strikes my eyes with wonder and astonishment, and I walk along the avenues like a dazed man. At last I found myself in Avenue Boulac, and at the door of Minerva Hotel. Here I called on Miss Hiscox. Her meeting gave me much pleasure. She is well, firm in the Covenant, and happy in her chosen work. Till 10 p. m. I sat with her, and our conversation was naturally about Abdul-Baha, his health and the recital of the sad events of the last four years of war.

On December 26th, so soon as we got up we hired a carriage and called on Mohamad Taki. Here we met a number of old and tried friends, such as Haji Niaz, whose eyes have become very, very dim, and Sheikh Mohyeddin, a great teacher. They were all delighted to talk with us, as we are practically the first persons coming out of Palestine and bringing the tidings of the Beloved. At noon, Mirza Abul Cassim Galestane invited us to lunch with him in a Persian restaurant. Strangely coinciding with our arrival, on this day happened the death of the 16-year-old talented daughter of Agha Sayad Ali, her name being Malakoutieh. For the last two years she was suffering from consumption, and all the resources of medicine could not stop the slow progress of the disease. In the afternoon we called on the afflicted family. The father was sad and weeping. All the members of the family were in a great anguish.

Here we met many of the friends and delivered to them Tablets and messages brought from Haifa. Then we were called upon to deliver short talks, suitable to the occasion. As they were all preparing the ways and means of her burial, Haji Niaz took us back to our hotel, and in the evening Agha Mohamad Taki invited us to a thoroughly Persian dinner. All the friends are extremely kind and are anxious to hear the news of the good health of the Beloved, the holy family and the friends.

The morning of December 27th was spent in calling at the passport offices and the preliminary arrangement of my trip to the United States, and I called on Major Tudor-Pole in Savoy Hotel, both in the morning and the evening. He is well, happy and very devoted to the Cause. His article in the *Palestine News* has made acquainted with the Cause many officers, and has called forth another short article by a Major, published in copy of December 26th, on "The Bahai Cause and Esperanto." Major Tudor-Pole gave me a hearty welcome and expressed his readiness to help me through the maze of officialdom in acquiring my traveling passport. All day we were entertained by a young Bahai who took us to a typically Egyptian restaurant, made us ride in a carriage and drove us through the many beautiful public parks, scattered here and there. In the evening there was a general meeting of all the believers in the Mashrekol-azkar. Detailed speeches were delivered by Doctor Aflatoon and myself. As many young Egyptian friends were present, our talks were translated into Arabic for their benefit. All of them listened with shining eyes and happy hearts. As the location of our hotel was remote from the friends, we moved to another one, near to them, called The Egyptian Club. This evening also we were entertained to dinner by Agha Mohamad Taki.

On December 28th I called on the Persian Consul General in order to get a new passport. He met the Master before the war, and knows a great deal about the Cause. He is an enthusiastic lover of Persia, and free from the narrow prejudices of many bigoted Persians. He praised the Bahais very fervently, especially Agha Mohamad Taki. "Although he is a Bahai," he said, "yet I believe as truth all that he tells me, because I know that he is essentially a good and righteous man; but there are many important Persians in this city who are Moslems, still I cannot trust them because their lives are not straight and their aims are selfish." He desired the Bahais to render a most concrete and practical service to Persia. He related to us the harrowing details of the sufferings of the Persian people during the past years of war, of the devastation and cruel havoc wrought by the great war, the laying waste and burning of villages, the hanging of many prominent citizens and the death caused by famine and starvation. He said now that the English and Americans have gained a complete victory, they are doing their utmost to relieve this dire situation. In turn I spoke about analogous subjects. He asked about the health of the Beloved and requested me to send him his sincere greeting. During the day, in all my peregrinations, Mirza Abdol Hossein, the son of Mohamad Taki, was my guide, and we called on some of the friends who have prosperous businesses in various parts of the town.

On December 29th, accompanied by my dear brother Abdol Hossein, I took my snapshot photo for the Persian and American passports, which I have to get before starting westward. In the afternoon, we called at the office of Agha Zeinel Abedin and had tea with him, and later on with Haji Niaz we visited the Persian Editor of *Tchere Nama*. For

(Continued on page 221)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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Honorary Member—MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*
(Signed) ABDUL-BAHA *ABBAS.*

Vol. IX

Ola 1, 74 (March 2, 1919)

No. 19

Nearly one hundred Tablets revealed for the Bahai friends in America



PARVENE
Daughter of Dr. and Mrs. Bagdadi

WORD FROM SHOGLHI EFFENDI, GRANDSON
OF ABDUL-BAHA

Haifa, Palestine,
January 29, 1919.

To Zia M. Bagdadi, Chicago.

Dear brother in El-Abha:

Greetings and salutations! Your supplications are arriving; the news of the friends of God noted. A Tablet has been revealed for you; a telegram dispatched. So far, the Beloved (Abdul-Baha) has revealed nearly one hundred Tablets for the friends in the United States of America. Some of them have been dispatched and others will be. Convey the glad-tidings to the friends. Beloved in perfect health. Supplications and cables are pouring in constantly from morn till eve; life-giving words are revealed. From Persia, India, Japan, France, England and Switzerland, letters and telegrams are showering. The friends are ablaze and serve heartily. In the Tablets revealed, ninety-five per cent strike the chord of union and the note of absolute harmony among the friends. The Beloved declares that if the union and concord among the friends of the Merciful is strengthened and fortified, it shall, like unto a lodestone, attract Abdul-Baha to their shores. Abha greetings.

Shoghi

P. S.—Your daughter is named Parvene by the Master.

Letter from Mirza Ahmad Sohrab, at Cairo, Egypt

(Continued from page 219)

about two hours we talked about the conditions of Persia, and the possibility of its future progress, and how and in what manner and by whom the vital interests of that ancient country will be represented at the Great Conference of Nations in Paris. In his newspaper, a long article will appear by me on the internal conditions of Syria during the war. In the evening a meeting was held at the house of Agha Mohamad Taki. It was rather a memorial service in honor of the deceased Agha Sayad Javad. The Visiting Tablet revealed by the Beloved some time ago was chanted, other Tablets were read and appropriate speeches delivered. All the friends were submerged in the sea of divine grace. After this beautiful meeting, we were the guests of Agha Zeinel Abedin for dinner. About twelve other believers were also invited, and a royal feast of many delicacies (Persian dishes) was spread before us. Indeed our kind host made us ashamed of ourselves by the attention and kindness he showered upon these unworthy servants. It is of course because we come direct from the Master at this psychological moment that they surround us with so much hospitality. Otherwise we would have been alone and friendless in this great city. We are now most happy in associating day and night with these firm friends of God. They do not let us alone for one hour.

We live hardly in our hotel except during the few hours of sleep. They are set aglow with the fire of the love of God, full of firmness in the Covenant, resolving to arise in teaching the Cause and spreading the sweet fragrances. There are so many young, educated Egyptian Bahais, filled with noble ideals and intent on serving the Cause of brotherhood and peace. Mahmoud Fahmy is one of them. He speaks English fluently and is a teacher in the Government school. These young, enthusiastic friends will become greatly assisted to teach the Cause in the immediate future, and I am most happy to come in contact with them and receive their inspiration in my work. We are all under the protecting shade of the Beloved. He will surely assist us to be firm in the Covenant of BAHÁ'Ó'LLAH and to call others to this high station of spirituality. All that we have to do is to trust him and live in accord with his will. This is the crown of success and the supreme aim of every Bahai. For the present I may stay in Cairo for about two weeks. The believers do not want us to leave the city sooner.

In the full expectation that I will have the joy of seeing you before long, I am, as ever,

Your faithful brother,

Ahmad Sohrab.

Bring them together again, O Lord, by the Power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another.

O Lord, cause to descend upon them quietness and tranquillity! Shower upon them the clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the spiritual!

O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou are the Generous, the Merciful, and the Benevolent.

—ABDUL-BAHA ABBAS.

“Blessed is the one who has believed on Thee”

Extracts from *The Visiting Tablet* which all pilgrims chant in the Tomb of
BAHA'O'LLAH

THE praise that appeared from Thy supreme soul and the glory (El-Baha) that dawned from Thy most glorious (El-Abha) Beauty be upon Thee, O Thou Manifestation of the Almighty, King of Immortality and Lord of whomsoever is in earth and heaven.

I testify that, by Thee was revealed the Sovereignty of God and His dominion and the greatness of God and His might, and by Thee arose the suns of eternity in the heaven of destiny and dawned the invisible Beauty from the horizon of Baha. And I testify that by a movement of Thy pen appeared the order of Kaf and Nun* (be and it is) the hidden mystery of God was manifested, creation commenced and the manifestations (prophets) were sent.

And I testify that by Thy Beauty ap-

peared the Beauty which is worshipped and by Thy face was revealed the Face of the Desired One, and by a word of Thine a separation (differentiation) affected the creation; the sincere advanced to the lofty summit and the polytheists descended to the lowest state.

And I testify that whosoever knows Thee verily knows God, and whosoever attains Thy meeting has verily attained the meeting of God.

Therefore, blessed is the one who has believed on Thee, attained Thy good pleasure, walked about Thine abode and presented himself before Thy throne.

*Kaf (English) is the first letter of the Arabic word “Kun” which signifies, be. Nun (English) is the last letter of the Arabic word “fayakun” which signifies, it is.—*Translator*.

Intercession, a special teaching of this Religion

The following was sent by Miss Ethel Rosenberg from her notes while in Acca 1904. (Extract from the Teachings of Abdul-Baha.)

THE Master said that by the mercy of God, not through His justice, the condition of those who have died in sin and unbelief can be changed. We are commanded to pray that their condition may be changed. As we have the power to pray for those souls here, so we shall have the same power in the after-life in the Kingdom. The power of this prayer of intercession is a special teaching of this religion. To pray for the dead was not given as a special religious command (of the divine Teachers) until this day of the Blessed Perfection (BAHA'O'LLAH). The grace of effective intercession is one of the perfections belonging to perfect and advanced souls, as well as to the Manifestations of God. Jesus Christ had the power of interceding for the forgiveness of his enemies

when on earth, and he certainly has this power now!

Abdul-Baha never mentions the name of a dead person without saying, “May God forgive him!” or words to that effect. He says, “Followers of the prophets have also this power of praying for the forgiveness of souls; therefore we may not think that any soul is condemned to a stationary condition of suffering or loss, arising from their absolute ignorance of God. The power of effective intercession for them always exists. All the people in the other world, are they not the creatures of God? Therefore, they can progress in the other world. As they can receive light from supplication here, there they can also receive light from supplication. The rich in the other world can help the

poor, as the rich can help the poor here. In every world all are the creatures of God. They are always dependent upon Him, not independent, nor can they ever be so. While they are needful of God, the more they supplicate, the richer they become. What is their merchandise?

What is their wealth? In the other world what is the means of help and assistance? It is intercession. First, undeveloped souls must gain progress through the supplications of the spiritually rich; afterwards, they can progress through their own supplications."

In Memoriam

DR. JAMES F. CARMICHAEL



Dr. James F. Carmichael passed to his true home, December 6th, 1918, at 9:00 p. m. at the home of his sister, Mrs. (Colonel) D. Spence at Brantford, Canada, after three years suffering with neuritis. While suffering terrible

pains he would exclaim with a smile: "BAHA'O'LLAH and Abdul-Baha will take care of me." The Most Great Name always brought relief.

The moment he heard of the Revelation—May, 1899—he accepted and remained a firm believer under the most severe tests. The heavenly light that spread over his face as his soul took its upward flight was startling and seen by all. Strangers and friends exclaimed alike: "O see the light!" His widow and four sisters survive. He received several wonderful Tablets from Abdul-Baha. The following is an extract from a recent Tablet received by Mrs. Carmichael in answer to a supplication written by her prior to Dr. Carmichael's passing, but which was revealed after his ascension:

"Concerning what you have written about your dear husband, be thou not grieved for, praise be to God, he has attained unto everlasting life and has reaped the fruit of his existence on earth, and this is faith and the complete turning of the face toward the Kingdom of God. This is verily everlasting

health; this is eternal comfort; this is heavenly exaltation and this is merciful bounty."

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919, home of Abdul-Baha, Haifa, Palestine.)

Dr. Carmichael was a B. A. of Queens University, also a graduate of Osgood Hall, Toronto, Canada, as barrister and solicitor, and a graduate of Bennett's Medical College, Chicago, Ill. He was a member of the Chicago and American Medical Societies, also an I. O. O. F. and Rebekah of Chicago, Ill.

GEORGE P. PARMERTON

On April 26, 1918, Mr. Parmerton of Cincinnati, Ohio, passed from this world. He had been in poor health for several years and the last year was one of great suffering endured with heroic patience. His love for the Center of the Covenant and the Greatest Name sustained him. On Sunday evening, the Bahai friends assembled at the home and the Bahai service for the dead was beautifully conducted in all simplicity; on Monday, in Spring Grove Chapel, the Presbyterian service was given and all that was mortal laid to rest in that beautiful cemetery.

Abdul-Baha revealed the following to him:

"O thou revered beloved!

Glad tidings be unto thee for thy firmness in the strong Covenant. With uprightness thou shalt obtain great victory. Verily, thy Lord confirmeth the firm

ones in attaining to sublime stations in His Glorious Kingdom."

(Signed) ABDUL-BAHA ABBAS.

(Written by his own hand. Translated by Dr. Zia M. Bagdadi, June 26, 1913, Chicago, Ill.)

JAMES HANBY



"James Hanby died on board ship June 16, 1918." This brief word was received in Chicago some weeks later. We understand he was enroute to Europe enlisted to serve the Canadian overseas forces.

Mr. Hanby served the Bahai Cause in Chicago. Those who attended the Centennial Celebration of the Birth of BAHÁ'Ó'LLAH in this city will remember him especially for his activity at the banquet in the Auditorium Hotel. This was a distinctive characteristic he possessed, so much so, that before he heard of the Bahai Movement—when a press agent for well-known turf men—he was called "Busy Jimmy." He was known from coast to coast in those days, and we believe he will be long remembered for his brief but energetic service among the Bahais in Chicago.

DR. CLAUDE F. LATHROP AND
GEORGE LUTHER.

Seattle, Washington,
February 7, 1919.

To the STAR OF THE WEST:

The hosts of the Supreme Concourse were stirred by the ascension of two devoted Bahai souls, Dr. Claude F. Lathrop and Mr. George Luther, on the night of December 18, 1918.

Contracting pneumonia following influenza about the same day, they passed out within a few hours of each other.

Dr. Lathrop had served the Cause of BAHÁ'Ó'LLAH with tireless devotion for ten years, half of that time withstanding the keenest physical suffering. He gloried in his tests feeling that he was greatly blessed. He worked over the sick until the last, literally treading the path of martyrdom to aid suffering humanity.

His loss is keenly felt by the Seattle believers and his wife and two children have the love and sympathy of all in this sad but exalted hour.

Mr. George Luther, husband of Mrs. Laura Luther, and brother-in-law to Mrs. Mabel Geary of Seattle, and Mrs. Effie Snyder of Spokane, was an earnest, firm believer, living the life quietly but faithfully. He, with his wife, had lived for eleven years on their ranch at Omak, Wash., and were the only lights in that region. Their perseverance in sowing the seed was beautiful. His new birth into the higher Kingdom was attended by chanting and offering praises to God, raising the call of "Ya-Baha-el-Abha," till all were illumined by the presence of the spirit.

A unity funeral was held and the two brothers in El-Abha were laid side by side.

Impressive passages from the *Hidden Words* were read by a maid-servant and prayers were offered by one of the servants.

Real unity of the friends was attained through this double sorrow, for spiritual uplift and exultation attended the occasion, robbing it of the usual gloom. Thus "death" was made a glad tidings for all.

Charlotte Z. Gillen.

MRS. PAUL K. DEALY

On February 27th, 1919, dear, devoted, brave Mrs. Dealy was set free from the cage of her body, her blindness, and allowed to fly like a divine bird into the Kingdom of light. She

and her husband were pioneer teachers of the heavenly Cause in America. In early days their home was a center of radiance in Chicago where many first heard the divine proclamation in its majesty and splendor. Mr. Albert Windust told at Mrs. Dealy's radiant funeral how, one ever-memorable evening, he heard at their home that the promised Prince of Peace had come "in His glory," and how he went home scarcely knowing whether he was walking on earth or not. There kept ringing through his mind the thrilling new meanings the Dealys had given to the old prophetic verse: "Unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

Mrs. Dealy became blind a number of years ago. When she met Abdul-Baha in America in 1912 he asked her what he could do for her. She said, "Oh, that I might receive my sight." The Master answered, "Your physical or spiritual sight? You can't have both." She replied: "My spiritual sight." In that one, momentous choice she revealed the heavenly desires which the Bahai teaching had brought to birth in her soul. Abdul-Baha told her the rest of her life she would see visions of the Kingdom and live ever in the unseen light. And she says it was true.

In one vision Abdul-Baha appeared at her door and offered her a basket. She ran forward, thinking to find it full of flowers. When she received it, behold it was full of stones. Abdul-Baha seeing her crestfallen face said: "Open one of the stones." She obeyed and lo, out of the opened stone there arose a ruby cup on which was engraved in letters of light the Greatest Name. "Drink the cup," the loving Master said; and then the vision vanished.

In that vision was revealed the history of her later life. She expected the Master to give her a basket of roses. He in his love gave her a basket of

stones, the stones of blindness, loneliness, poverty and sorrow. But when she opened the stony grief, lo, it contained a cup as beautiful as the Holy Grail. And when she drank that cup in the Greatest Name of God, lo, it was overflowing with the water of life-eternal. Drinking from that cup of calamity she drank from a river of light. Her blindness endured for a day. That cup has given her a spiritual sight, we may believe, which will behold and proclaim the Glory of God through all the ages of eternal life.

A. R. V.

LUCELIA E. BARNES

Lucelia E. Barnes, a Bahai, passed to the divine world on September 5, 1918, age 88 years. My mother had reached her fruitage, through the divine Will and Glory of God.

Emma C. Fowler.

Mt. Vernon, New York.

ERWIN HARRIS

Son of Hooper and Gertrude Harris

Newspaper clipping:

Corp. Erwin Harris, of 157 W. 103d St., New York City, made the supreme sacrifice on October 7, 1918. Harris, who was 18, enlisted in the old 7th Regt. two years ago and saw service at the border.

Last May he left Spartansburg to go overseas with Co. D, of the 107th Inf. Last October he led his squad "over the top" in what is known as a "combat group." Harris had traveled some 1,000 yards when he was brought down by a machine gun.

He was sent to a base hospital in France suffering from wounds in the leg and back. He wrote his last letter from there on October 4th, but was re-

moved to Base Hospital 3, Berkshire, Eng., where he died October 7th.

[*The following letters, beginning with his mother's brief note to the STAR OF THE WEST and ending with the words of Abdul-Baha in a Tablet just received, are more than a memorial to Erwin Harris, for they epitomize the supreme sacrifices of just such mothers and sons everywhere, as well as the divine comfort which goes out unto all from the Great Heart of humanity.—The Editors.*]

Note from his mother:

To the STAR OF THE WEST:

Your kind letter just reached me; many thanks. I don't know what to write, so will enclose these letters and you can use your judgment. He was a sweet, wonderful boy and gave his life willingly for what he thought was right and we are very proud of him. I saved all of his letters and they bear witness that he was spiritually awakened. He would be 19 years old, April 25th, 1919. . . . The physical separation was hard, but Abdul-Baha has healed the wound.

Hastily,

Gertrude Harris.

His letter just before embarking:

Camp Wadsworth, Spartansburg, S. C.
April 24, 1918.

My dear Mother:

Received your letter tonight, and was very glad to hear from you. I am very sorry that you do not feel well. Dear Mother, you know how to look on death. It is not as bad as it is painted. I am not afraid of death and I know that you are not. Even if you leave us, I know that you will always be with me, and

some day I will be a credit to you and to the rest of them. This may sound a little hard-hearted and cold, but I do not mean it to be, it is straight from the heart. Today is your birthday, and I have not forgotten it. I can't send you anything but my love. I really hope that some day I may understand the Bahai faith and that I will be able to make the rest of the world believe in it. . . .

I have learned a lot since I have been in the army and I have met men from all walks of life. I have not gone down. I have gone up, both mentally and physically, and I believe that later on in life this will all be a great help to me. I don't drink nor smoke, and believe me, Mother, I never will, so don't worry about that (something is in me, Mother, and some day it will pop out), and you will see it whether you are on this earth or not.

We are going to leave here very soon. I think we will either go to Camp Merritt or Camp Mills and we will be there within ten days, and I will see you Mother, before I go over. . . .

I have not an enemy in the company and few Corporals can say that. The men in my squad will do anything for me, and that is the way it will have to be later. People will have to believe in me. I will have to make them love me. Unless they love you, you can't do anything with them, you can't make them believe in you till you make them love you, can you? I don't understand just what it is all about but I know something tells me that it is all for something wonderful.

Write to me soon.

With love,

Erwin.

His last letter to his mother:

October 4, 1918.

Dear Mother:

My last letter to you was written in a rest camp, but now I am writing from a much different place. Soon after my letter we went back up the line, and I

guess by this time you have read what we did. However, I did not do as much as I thought I would, as a machine gun got me in both my legs and in my back; each wound is marked slight; and I feel fine. Of course, I am not running around playing tag but I feel as though I could. I am at present in a hospital in France but I will soon leave here for England. I am well taken care of and want for nothing. I hope you will be able to read this poor writing

Tell Papa this: When we went over the top we went over in what they now call "line of combat groups", which is the same as our old squad column which, as he will remember, was the Corporal in the lead and the rest of his squad in single file behind him. We followed very close to our barrage. When I was hit we had gone about ten hundred yards.

You will read more in the paper than I can tell you, so I will close.

With love to all,

Erwin.

Letter from Matron of the Hospital:

No. 3, War Hospital Wilson Road,
Reading, Berkshire, England,
Oct. 8, 1918.

Dear Mrs. Harris:

Your dear son, Erwin Harris, died in this Hospital at 1:50 p. m. today.

I think this news will have reached you by telegram before you get my letter, but naturally you will want to know all I can tell you of his illness and death.

He was admitted with the men who came on Sunday last (Oct. 6th) in a convoy of wounded from France. He seemed the most ill of them all, was wounded in both legs and had a great deal of pain in the left knee. It was at once attended to by the Medical Officer, but the laddie's temperature was 105°, the knee swollen and very painful so after consultation with the senior surgeon it was decided to have him under an anaesthetic that same evening and open the swelling. This was done and a

good deal of pus which had collected in the joint was freed. His leg was put up on a more comfortable splint, he had a small injection of morphine, and said the next morning that it was a more comfortable sleep that night than he had had since being wounded.

He looked very ill all yesterday and his temperature kept above 103°. In the evening the thigh swelled rapidly and after consulting together the surgeons decided to amputate the leg early the next morning. They seemed sure that the boy had gas gangrene in the leg and this is a very deadly infection to any wound.

He spoke of you in the night and asked night Sister to write to you. This morning a little before 11 o'clock he asked me to be sure you were told all about him having to lose his leg, for by that time he knew that he was for operation. He was very bright and even looking forward to the relief it would be.

He teased Sister a little and said the other fellows would be envious that he had all her attention, whispered again to me would I be "very sure to let my Mother know." He died within an hour after returning to the ward. I feel sure nothing more could have been done here. We did all possible in the way of inter-venous and inter-muscular infusion, he had pituitary extract and all the remedies to combat shock but the poison in his blood depressed the heart's action so hopelessly. The only thing that might have helped would have been an amputation before he was sent over from France. I feel so very sorry for you in this. It must be dreadfully hard to lose such a son. His companions in the ward were so fond of him—even the very seriously-ill ones would ask after "the boy from America" before telling their own troubles.

Please write and ask if there is anything more you wish to know.

With much sympathy,

Yours sincerely,

E. Hodges, Matron.

Words of Abdul-Baha

To the maid-servant of God, Sarah Gertrude Harris, New York City.—Upon her be BAHÁ'O'LLÁH-EL-ABHÁ!

HE IS GOD!

O thou my beloved daughter!

Your letter dated November 13th was received. Its contents occasioned infinite grief, for it spoke of the ascension of that illumined youth. Indeed in the rose-garden of God that young man was like unto a shrub in its utmost freshness and promising good fruits. Whoever has seen him or heard him has undoubtedly been shocked and grieved at the news of his passing away.

However, although that peerless shrub has sought separation from the woods of the nether world, yet, it has appeared fully adorned and resplendent in the rose-garden of the world on-high in the Abha Paradise. That divine bird has flown away from this mortal and earthly nest, has ascended to the Kingdom of God and has been engaged in singing the sweet melodies of praise and thanksgiving on the lordly branches in the rose-garden of the Merciful. Happy is he and blessed in his abode! He has reaped the result of life and has become a fruitful tree. Grieve not therefore for his death and be not depressed.

With regard to his life insurance, act in accordance with his will. I have perused his letter and have supplicated for him from the Threshold of Oneness an exalted station

The relatives who are here all convey to you their longing greeting.

Upon thee be BAHÁ'O'LLÁH-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

SUPPLICATION FOR LUA GETSINGER

Haifa, December 18, 1918.

My dear brother Joseph:

This is copy of a letter and translation of Tablet about Lua. I am afraid you have not received it. Please make copies of the same and forward to various Assemblies and ask the STAR OF THE WEST to publish it in its columns.

Your faithful brother,

Ahmad Sohrab.

Home of BAHÁ'O'LLÁH, Acca, Syria,
February 8, 1917.

My dear brothers and sisters in the Cause:

It was one afternoon of the month of September, 1916, when the Master was sojourning along the shore of the Sea of Galilee, that we received the sad

news of the death of the beloved Lua. No one could believe it. When the Center of the Covenant heard about it he was deeply affected and felt more than any one of us her great loss. Since that day I have heard him more than a hundred times exclaiming with a moving voice: "What a loss! What a loss! What a loss!" In this short letter I cannot reproduce all the words he uttered about her, but I can say that all the believers mourned for her and regretted her departure most sincerely. We know full well that her purified spirit freed from the fetters of water and clay soared to the Kingdom of Glory and received the reward of her services to the Cause of God! In a Tablet revealed years ago, the Master gave her to me as a mother, and from that time on I tried always to fulfill this heavenly

pledge of sonship. She always directed my sentiments and deeds towards the heights of nobility and truthfulness. She was a source of inspiration and consolation in all my affairs. If I desired to do something, I consulted with her, and she never failed in giving me good, elevating advice or when she travelled or I was away we corresponded together. And now that she is living in the Supreme Concourse, I feel every day her supporting mother-love and her solicitude about my welfare. From many standpoints she was a unique teacher.

Firstly, she was one of the earliest believers in America who, enkindled with the fire of God's love, travelled extensively and called the people to the Kingdom.

Secondly, she was amongst the very first pilgrims who came to Acca and received the blessings of the Master. Her verbal account of that first glorious pilgrimage was enough to convince anyone of the validity of this dispensation.

Thirdly, she was strictly speaking a disciple of the Master, taught by him and educated by him and sent out by him as an ordained teacher.

Fourthly, she travelled throughout the continents of America, Europe, Asia and Africa to spread the Word of God and diffuse the fragrances of the flowers of truth.

Fifthly, in this Cause we have two kinds of teachers. The first are those who teach new souls and spread the Cause in new environments, the second are those who work amongst the be-

lievers. Lua belonged to the first order of teachers.

Sixthly, she taught many important souls, and her pupils, both men and women, in the United States and Canada, are numerous—pupils who are zealous and active, carrying along her work of spiritual illumination with intelligence and enthusiasm.

Seventhly, she was one of the very few souls who visited the Holy Land seven or eight times, lived in the blessed household for months at a time, and was considered as one of the members of the holy family, one of the daughters of Abdul-Baha.

Eighthly, she was the one living believer who visited the Shah of Persia years ago in Paris and interceded in behalf of the friends of his kingdom.

Ninthly, her faith in this Revelation was perfect, her heart was a treasure of the jewels of the Kingdom, her tongue was eloquent in the praise of the Lord, her consciousness mirrored forth the rays of the Sun of Reality and her aim and object was for no other than the teaching of the Cause and the glorification of truth.

On the evening of December 21st, when the believers were in the presence of the Beloved in Haifa, I begged him to reveal a Tablet of Visitation in her honor, as a celestial token of her services. A translation of it is enclosed herewith.

Hoping that all may be inspired through her self-sacrificing example, I am,

Your sincere servant,

Ahmad Sohrab.

Words of Abdul-Baha

Supplication for the attracted maid-servant of God, Lua, who ascended to the Supreme Concourse,—Upon her be greeting and praise!

HE IS GOD!

O Lord! O Lord! Verily Thy maid-servant who was attracted with the fragrances of Thy Holiness, enkindled with the fire of Thy Love, the herald of Thy Name, the spreader of Thy Signs amongst Thy people,—ascended to Thee with humility and lowliness, trusting in Thee with all her heart, liberated

from all worldly ties and attractions, hoping for Thy Universal Favor and Mercy, desiring to enter Thy radiant Presence, supplicating Thy all-encircling Bounty, and begging for the descent of Thy glorious Bestowals!

O Lord! Exalt her station, submerge her in the ocean of Thy Compassion and establish her in the midst of the Paradise of Immortality,—in the Universe of Lights, the Center of the Beatific Mysteries.

O Lord! She believed in Thee, chanted Thy verses, turned her face toward Thee with all her heart; her spirit was rejoiced through Thy glad-tidings and her soul was purified through the fire of Thy Love. Then amidst the concourse of humanity, she arose in the promotion of Thy Word, suffered every thirsty one to drink from the goblet of Thy Guidance and healed every sick one with the antidote of Thy Knowledge. In Thy Path she travelled to distant countries and remote regions and gave the good-news of Thy Kingdom throughout vast and spacious continents—until through the difficulties that she endured in Thy Path, her very flesh and bones were melted, diseases and sicknesses attacked her, her frail body failed her, her nerves and muscles weakened their functions and her heart became the target of conflicting ailments. Then while hoping for the immortal life, the eternal existence, she abandoned this mortal, ephemeral world.

O Lord! Grant her a palace in the neighborhood of Thy Most Great Mercy; cause her to dwell in the gardens of Thy paradise, the Most High; illumine her countenance with the effulgence of Thy Good-pleasure, in the Kingdom of Thy Glory; usher her into the heaven of Thy Meeting and suffer her to live everlastingly in the assemblage of transfiguration, whose refulgent lights are shining upon the world of hearts and the realm of consciousness.

Verily, Thou art the Forgiving, verily Thou art the Pardoner and verily Thou art the Merciful of the Most Merciful!

(Signed) ABDUL-BAHA ABBAS.

CORRECTION

Shanghai, China, January 7, 1919.

To the STAR OF THE WEST:

Please allow me to draw your attention to the following matter. I was reading the Talk of Abdul-Baha of 26th of June, 1914, in No. 11, page 123. I refer to these phrases: "But when some Ulama enter a school their aim is leadership, to obtain fame, to gather luxuries and worldly possession. They are like the disease 'caboos' (influenza)."

As far as I know the word "caboos" means, nightmare, not influenza. So if you find it necessary, please correct it.

With Bahai love and greeting, I am faithfully yours,

Mirza Hossein Touty.

A BAHAI LIBRARY.

He who today is searching for the Abha Truth hardly realizes what a remarkable collection of Abdul-Baha's addresses, American and European, of his talks in Palestine, of stirring incidents in the history of the Cause, of compilations, there exists in print, until he has before him the bound volumes of the STAR OF THE WEST.

Volume I is a little jewel with its records of the early days of the Cause in the West and the journeys of teachers around the world.

Volume II presents glowing accounts of Abdul-Baha's first journey to Europe, the places where he spoke, the people he met, the dynamic words he uttered.

Volume III is a volume of American addresses, so comprehensive, so glorious with Abha light, that it reveals the full-orbed splendor of the Master's message to western civilization.

Volumes IV, V and VI continue publication of American and European addresses.

Volumes VII and VIII can be bound together. They contain the glorious compilations on "The Divine Art of Living" and "The Covenant of God" and a wealth of dynamic, life-giving extracts and Tablets. They form a wonderful volume for the attainment of that supreme goal, "pure and sanctified living," which alone, as the Master says, can spread the truth in this the dawn of the Day of God.

Volume IX contains the remarkable and exhaustive compilation of Mrs. Hannen on "Bahai Methods of Education" and that casket of jewels, the "Stories Children Should Know." It is also full of the latest news and Tablets from the Holy Land since the great war has ended.

The editors of the STAR OF THE WEST will be glad to prepare these volumes for the friends or have bound the copies sent in to them. Volume I comes at \$2 each, Volumes II, III, IV, V, VI, VII, VIII, IX at \$2.50 apiece. If volumes VII and VIII are bound together they will cost \$4.00 for the two. If copies are sent in they will be bound for \$1.—all the bindings in three-fourths leather. Postage added to these prices.

YOUR CO-OPERATION PLEASE

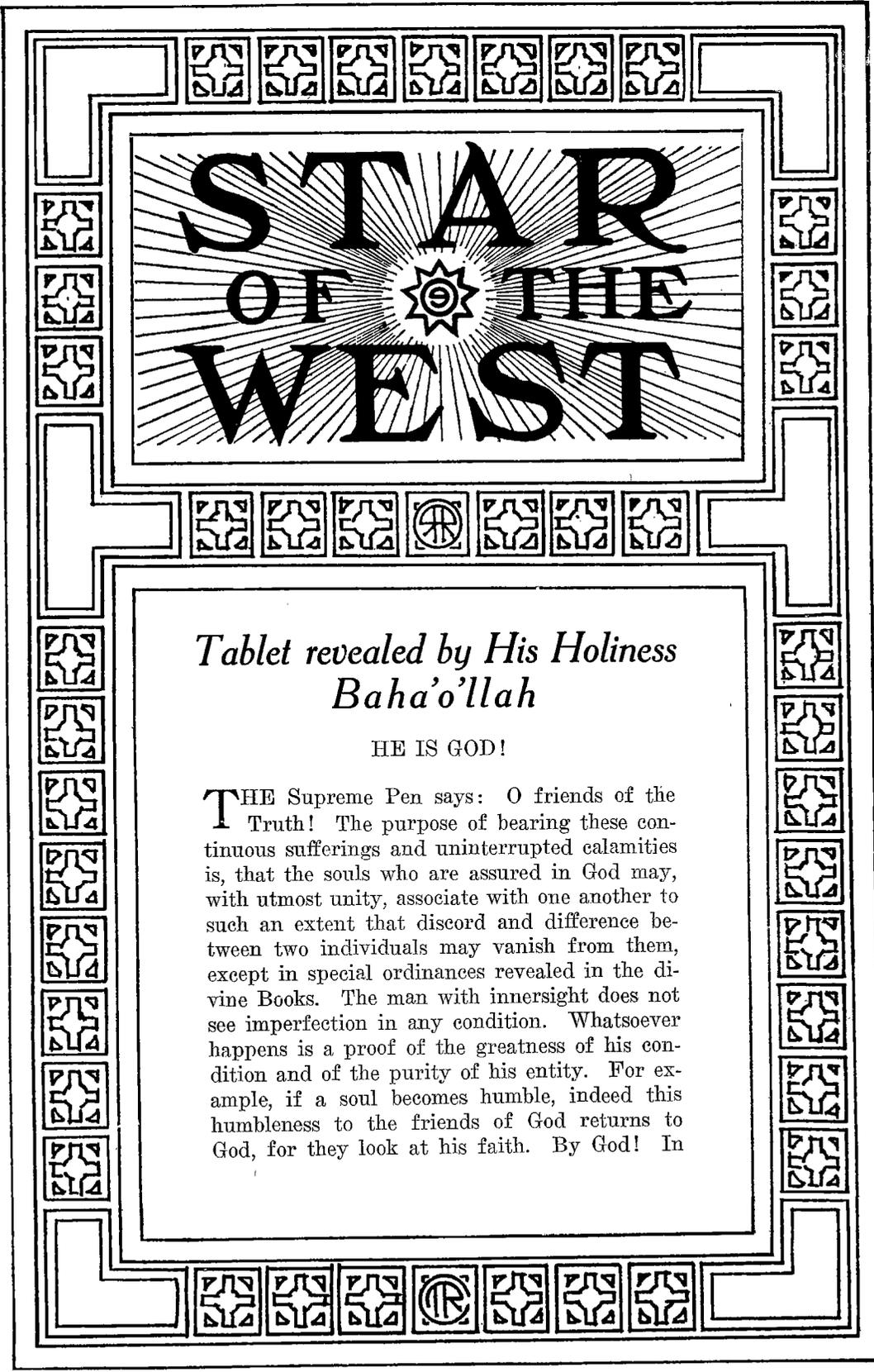
It would be a great service if the friends would send in their renewal subscriptions to the STAR OF THE WEST without a notice being sent them as that would save our devoted sister, Miss Buikema hours of labor, and the labor though a boundless joy to her, must be done on holidays or late in the evenings after her business day is over.

Bahai News Service.

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STAR
OF THE
WEST

*Tablet revealed by His Holiness
Baha'o'llah*

HE IS GOD!

THE Supreme Pen says: O friends of the Truth! The purpose of bearing these continuous sufferings and uninterrupted calamities is, that the souls who are assured in God may, with utmost unity, associate with one another to such an extent that discord and difference between two individuals may vanish from them, except in special ordinances revealed in the divine Books. The man with innersight does not see imperfection in any condition. Whatsoever happens is a proof of the greatness of his condition and of the purity of his entity. For example, if a soul becomes humble, indeed this humbleness to the friends of God returns to God, for they look at his faith. By God! In

this case, if the opponents do not act similarly, or if arrogance is shown by them, the person with insight (and humbleness) is in his own sublime deed and has already received and will receive recompense. The harm of the action of the opponents will return to them. Likewise if a soul becomes arrogant this arrogance returns to God—We take refuge in God from that!

O people of comprehension! I declare by the Greatest Name that it is a pity for you to consider incidental conditions. Arise for the Cause of God and with one another affiliate in the utmost love and sincerity, for the sake of the Face of the Beloved. Burn the veils of self with the fire of oneness and with bright and cheerful faces associate with one another. All of you have seen with your own eyes the qualities of the Truth. It was never approved that a single night should pass and any of the friends of God be away from this Slave. The heart of the world is ablaze by the Word of God. It is a pity that you do not become ablaze by this fire. God willing, we are hopeful that this blessed night you may call "The night of unity." Become united with one another and adorned with the embroidery of goodness and praiseworthy conduct. Your efforts should be to guide a strayed, perishing soul to the laws of eternity and among the creatures conduct yourselves in such manner that the sign of Truth may become manifest in you; for you are the first of existence, the first worshipers, the first who bowed and the first to encircle the Holy Threshold. By the one who caused me to utter that which He desired, your names in the Supreme Kingdom are more famous than they are to you. Do not think this utterance is imagination. I wish that you could behold what your Lord, the Merciful, sees of the sublimity of your condition, the greatness of your degrees and the supremacy of your stations. We ask God that your desires may not prevent you from that which was ordained for you. We are hopeful that in the utmost harmony, love and friendship you may deal with one another in such a manner that the banner of oneness may be raised. Surpass ye one another in good affairs and in showing contentment.

His is the right to command! He doeth whatsoever He wisheth and ruleth whomsoever He desireth, and verily He is the Powerful, the Dear, the Mighty!

(Translated by Dr. Zia M. Bagdadi, Chicago, July 9, 1918.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Baha' 1, 75 (March 21, 1919)

No. 1

Tablets of Abdul-Baha recently revealed

MR. AND MRS. VAIL

To his honor Mr. Albert Vail and the maid-servant of God, Emily Vail, Chicago, Illinois, U. S. A.—Upon them be greeting and praise!

He Is God!

O ye who are firm in the Covenant!

Verily, your letter was the third of those received from America subsequent to the extinction of the fire of war. I was indeed gladdened to peruse it for it was indicative of a pure purpose and a lofty ideal, to wit: the service of the world of humanity.

The most advisable thing, therefore, is to gather every Sunday in order to discuss "Pure and Sanctified Living," "Universal Brotherhood," and the "Philosophy of Universal Religion."

As to the promulgation of Truth, verily it is divine and heavenly character, action in accordance with the divine and merciful instructions and the propagation among men of lordly behests and exhortations.

I pray God that He may therein confirm ye.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 17, 1918.)

GEORGE LATIMER

To his honor, George Latimer, France—Upon him be greeting and praise!

He Is God!

Your letter dated November 13, 1918, was received. Praise be to God, throughout this terrible war, you have been kept safe and protected and have endured every sort of trouble for the sake of your favored land.

I have written a letter to thy father and have forwarded it directly, and now, too, I am engaged in writing thee, begging for thee a soul gladdened by divine glad-tidings and an illumined heart that thou mayest be ever enkindled and illumined.

When thou shalt be released from military service thou hast permission to present thyself at the Holy Land.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 30, 1918.)

(Continued on page 7)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10

Baha' 1, 75 (March 21, 1919)

No. 1

ALLAH'O'ABHA!

Nine years ago a little sixteen-page pamphlet, made to fit an ordinary business envelope, calling itself the BAHAI NEWS, was printed and distributed among the Bahai friends in the Western World. Its word of introduction read as follows: "The need for a Bahai News Service is apparent to those who are in touch with the progress of the Bahai Movement throughout the Occident. To meet this need this humble publication has stepped forth from non-existence into the court of existence. Whether it shall remain and grow into a distinct department of service in this Glorious Day, we cannot foretell, knowing that 'God doeth whatsoever He willeth.'"

With issue No. 8 of the BAHAI NEWS was inaugurated a section in Persian, and in issue No. 13 is recorded that it had "taken the Orient by storm" and that Abdul-Baha requested one of the friends to read the latest copy before a large gathering of the Bahais (in Port Said), and while it was being read, he was smiling and commenting upon it. A Tablet received at that time by Mirza Ahmad Sohrab stated: "Truly, I say, in this publication you have written instructive articles. May God assist and confirm you! Unquestionably, confirmations shall descend upon the workers of this paper!"

A letter from Esphahan to the editor of the Persian section, beginning: "A star shone forth from the West and became the sun of the heaven of Truth in the East," together with a suggestion from Abdul-Baha to change the name of the Persian section from *Payam Bare Baktar* (Occidental Messenger), suggested the title: STAR OF THE WEST—which was adopted for the English section beginning with No. 1, Vol. II.

In issue No. 17 of the BAHAI NEWS the confirmation promised by Abdul-Baha descended in the form of a glorious Tablet which has ever since been a source of joy, inspiration and help, and which has been incorporated as a permanent feature of the editorial heading of the magazine, beginning: "*O thou*

Star of the West! Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. . . ."

Then came the great privilege of serving the Cause in publishing the Addresses of Abdul-Baha during his sojourn in America in 1912.

Nine years of service have been completed. Those who have rendered it did so in weakness and difficulty, and had not the sustaining power of God protected and assisted it could not have been accomplished. Those who undertook this labor of love have lived to see another nine years begin. "Ya-Baha-el-Abha!"

A new era dawns for the Cause. The doors of the Holy Land are open wide and Abdul-Baha is flooding the West with the Glorious Light of the Kingdom through Tablets recently revealed; an ocean of love is submerging the souls, uniting them with that power which only the Covenant possesses. Soon will His wondrous words have effect and great will be the results therefrom. We are happy in presenting many of these Tablets in this issue of the STAR OF THE WEST.

—*The Editors.*

The Teaching Campaign

BY ALBERT VAIL

WORD is coming of new journeys for teaching. Mr. Remey and Mr. John Basset, Mr. Louis Gregory and Mr. Roy Williams are all starting for the Southland to present the divine Glad Tidings in all the states mentioned in the Master's great Tablet to the South. Mr. Stanwood Cobb is starting a new circle in Annapolis. Mr. Remey gave there on February 5th at St. John's (the State University) an illustrated lecture on the Mashrekol-azkar. The hall was crowded and great interest was manifest. Mr. Remey's lectures on "The Universal Temple of the Future" are one of the most attractive ways of presenting to a new community in terms of concrete beauty the universal glory of the Bahai Cause.

Mr. Randall and Mrs. Maxwell are speaking to new centers in the East. Miss Jack and Mrs. Greenleaf are starting north with the breaking of the spring into the great Canadian West. Mr. Vail visited Omaha and Kansas City in December and is making a teaching journey into Iowa, Nebraska,

Kansas, Missouri in March and April. Mrs. Ford has been serving the Cause in Kansas City this winter and gave a series of talks to a deeply interested group of people in Topeka, Kansas.

Mrs. Pamerton is beginning a journey into Missouri and Kansas and the Central West.

In the far West Mr. Gunn, Mr. and Mrs. Killius have been traveling and teaching.

For two years Mrs. Brittingham has been giving her time to seed sowing with beautiful devotion. When asked for some words concerning her work, she writes: "I feel I have never done anything and the page of report must be empty. Every new year I realize with deepened awakening my sense of nothingness in trying to advance in that Path." But she adds: "Since January 1917, I have raised the call of the Kingdom in Arizona, Southern California, Oregon, Washington, Wyoming, Utah and very briefly in Reno, Nevada. I have given the Message in one church in Arizona and three in California, to

employees of the lunch room of the Great Northern Shipping Dock, Seattle, to army boys at Fort Wright, Spokane, in the State Prison, Salt Lake City, and to Metaphysical, Theosophical and many other gatherings in halls and homes, having thus addressed up to January 1, 1919, one hundred and thirty-three assemblages."

Mr. and Mrs. Killius recently held a stirring meeting in the Unitarian Church in Helena, Montana. Mr. Fred Mortensen has been working there telling the good news to those he met. A paper in Helena kindly published a fine article by Miss Jean Masson on "The Bahai Movement—Is it the Coming Universal Religion?" Mr. and Mrs. Killius have been travelling and teaching in Montana with splendid energy.

Without this "superhuman energy," as the Master so often tells us, we cannot lay the foundation of the divine and universal city. But those who do arise and go forth into the new regions, God assists with a perfect glory of confirma-

tion. Doors of opportunity to proclaim the heavenly glad tidings open as by a divine hand, radiant faces appear at the meetings as though sent there by the angels, the fire of the spirit often descends like ancient Pentecost and the Glory of God is revealed and many see it together. Such is the testimony of the teachers in this most wonderful springtime of God. The teachers seem to go to the new city alone; but verily a cohort of the Supreme Concourse have gone before them and when they speak the angels of confirmation stand around them, give words to the lips, fire to the heart and victory to the teacher's persuasions.

"In the Name of God, the Victor of the most victorious," cries the Bab, "proclaim: 'God will help all those who arise to serve Him! No one is able to deprive Him of His Majesty, His Dominion, His Sovereignty for in the heaven and the earth and in all the realms of God He is the Victorious and the Conqueror.'"

Idea of the League of Nations given by Abdul-Baha in 1875

From "The People's Forum" in the *Montana Record-Herald*, February 18, 1919.

To the *Record-Herald*:

In your issue of Saturday the 15th you have an article headed, "Taft is treading path blazed by French King." It also stated that "the idea of a League of Nations peacefully reposed under the dust of ages until after the great war broke out; that the league idea was first broached anew in 1915 by some New York gentlemen; that Taft was approached and indorsed it; that the first public meeting was held June 17, 1915," etc.

This is an evident error and the credit should be given to whom it is due. The truth is that BAHÁ'O'LLÁH, undoubtedly the greatest figure of this age, over sixty years ago laid down twelve basic Bahai principles, the eighth being Universal Peace and the twelfth an International Tribunal.

BAHÁ'O'LLÁH, more than fifty years ago addressed epistles to all the kings and rulers of the earth, calling their attention to the Will of God, and predicting in an unmistakable and clear tone the events and happenings of these days.

BAHÁ'O'LLÁH addressed Professor Browne of Cambridge University, England, April 14th, 1890, saying: "These fruitless strifes and ruinous wars shall pass away, and the 'Most Great Peace' shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind: these strifes and this bloodshed and discord must cease, and all

men be as one kindred and one family."

Abdul-Baha, the eldest son of BAHÁ'Ó'LLAH, and the present leader of the Baháí Movement, who has millions of followers throughout the world in Asia, Africa, Europe and America, traveled in this country in 1912. He constantly exhorted the people of the world to think peace, to talk peace, for, he said, in a talk given to the students of Stanford University, California, "Europe is like unto a powder magazine and one little spark shall set all the world aflame, and the time is two years hence."

Abdul-Baha, in 1875, wrote a book entitled, *The Mysterious Forces of Civilization*, in which he states: "Yes, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright suns of the world of humanitarian enthusiasm, shall, for the good and happiness of all the human race, step forth with firm resolution and keen, powerful minds and hold a conference on the question of Universal Peace . . . establish a union of the states of the world and conclude a definite treaty . . . which, verily, would be a treaty of universal peace and would be accounted sacred by all peoples of the earth. It would

be the duty of the united powers of the world to see that this great treaty be strengthened and should endure. In such a universal treaty the limits of the borders and boundaries of every state should be fixed and the customs and the laws of every government; all the agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, at any rate the basis of this powerful alliance should be so fixed that if one of the states afterwards broke any of the articles of it the rest of the nations of the world would rise up and destroy it. Yes, the whole human race would band its forces together to exterminate that nation."

The nations would require but a few soldiers as a means of assuring the safety of the state, punishing the wicked and rebellious and preventing the growth of civil sedition.

I have been asked by the friends of Abdul-Baha in Helena to write you asking this correction and have the truth known.

Fred Mortensen,
Helena, Mont.

Tablets of Abdul-Baha recently revealed

(Continued from page 3)

MARION JACK

To the maid-servant of God, Miss Jack, Chicago, Ill.—Upon her be greeting and praise!

He Is God!

O thou who art the well-wisher of mankind!

Thy letter was received and was perused most attentively; its contents were exceedingly pleasing. Thy wish, as well as that of the friends of America, is that I may undertake a voyage to that land; but my heart is there and I am always thinking of them; and as they associate and affiliate in the utmost of love and union therein, my heart and spirit reside. Entertain no doubts whatever for I am linked with you spiritually even though separate in body. We are all under the shade of the unicolor pavilion of the world of humanity, but heedlessness forms a veil and an obstacle. When it is removed the veil will be rent asunder and we shall see one another gathered up together and present.

Thou hast written of thy wish to use the money of the Mashrekol-azkar to aid some of the dear sisters to get well: If you have gathered the sum from your own money, spend half of it for the sisters, and the other half, spend it for the Mashrekol-azkar; and if the sum is from other people, refer to them (i. e., the contributors) and act according to their wish.

Convey on my behalf greetings and the utmost of respect to the maid-servant of God, Mrs. Eva Cooper, (of Fruitport, Mich.).

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

AMY WILKINSON

To the maid-servant of God, Amy K. Wilkinson, Boston, Mass.—Upon her be
BAHA'O'LLAH El-Abha!

He Is God!

O thou who art enkindled with the fire of the love of God!

Your letter dated November 26th, 1918, was received. Those souls that, in this day, enter into the divine Kingdom and attain everlasting life, although they materially dwell on earth, yet in reality they soar in the realm of heaven. Their body may linger on earth but their spirit travels in the immensity of space. For as thoughts widen and become illumined, they acquire the power of flight and transport man to the Kingdom of God.

I beg of God that Mr. Randall and thyself may both become two lofty soaring birds; that ye may nestle and abide in the loftiest summits of the Kingdom; that ye may behold the glorious signs and may perfume the nostrils with the fragrances of the Abha Paradise.

Upon ye be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ELLA GOODALL COOPER

To the maid-servant of God, Mrs. Ella Goodall Cooper, California—Upon her be greeting and praise!

He Is God!

O thou respected maid-servant of God!

Your letter, dated October 22nd, 1918, was received. Although for four years communication between us has been interrupted, yet the spiritual messenger was heartily and continually engaged. At all times I implored from the divine Kingdom, begging for the maid-servants of God and the friends of the Merciful divine assistance and confirmation.

At present, praise be to God, your detailed letter is at hand, and its news of the health and safety of the believers of God imparted a joy unlimited. From the unity of the friends of that land we have felt greatly happy and glad. I pray God that this union, firmness, steadfastness and spiritual consultation may become day by day more pronounced, and this rose-garden which has been planted in that continent may bestow perfume, through the scent of its flowers and blossoms, upon the nostrils of the people of the world.

How beautifully thou hast expressed the thought, namely: "We hope that the love and unity of the friends may soon become the magnet of attraction which will draw thee again to our shores." This is evident and sure—that if the light of love among the friends will be as resplendent as it ought to be and like unto a candle will illumine that gathering, it will surely exert the effect of a magnet.

Convey on my behalf the utmost longing and love to all the assemblies.
Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 12, 1918.)

SHAHNAZ KHANUM

To the maid-servant of God, Shahnaz Khanum, Los Angeles, Calif.—Upon her be BAHÁ'Ó'LLAH EL-Abha!

He Is God!

O thou revered maid-servant of God!

Thy letter from Los Angeles was received. Thank divine Providence that thou hast been assisted in service and hast been the cause of the promulgation of the oneness of the world of humanity.

Not until the darkness of differences among men is dissipated will the pavilion of unity of races cast its shadow over all regions; otherwise rest and comfort, peace and universal reconciliation are unachievable. This illumined age requires and necessitates its fulfillment. Every century has its ideal which in accordance with that century is confirmed. In this illumined era that which is confirmed is the oneness of the world of humanity. Every soul who serves this oneness will undoubtedly be assisted.

I hope that in the assemblies thou mayest sing praises with a sweet melody and thus become the cause of joy and gladness to all.

Convey on my behalf greetings and respect to thy revered husband.
Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 30, 1918).

ROY C. WILHELM

To his honor, Mr. Roy C. Wilhelm, New York.—Upon him be greeting and praise!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received and its contents imparted the utmost of gladness. Thou hast inquired about our health. Notwithstanding the great agitation in the East, thanks to Divine grace and bounty, we have passed these years of war in joy and gladness under the care and protection of Divine Providence. Now, praise be to God, the darkness of oppression has passed away and the light of justice has dawned and a just government has been ministering to this land.

O thou who are firm! What glad-tiding better than the one which thou hast imparted, to wit: that misunderstanding from among the friends has

been eliminated and harmony and concord established! This good news has made everybody hopeful that soon the torch of the Oneness of the World of Humanity may be enkindled in New York.

As to my voyage to India, it is not yet decided. In case it is settled we shall inform you.

Convey the utmost love and attachment of Abdul-Baha's heart to the favored and respected maid-servant of God, Mrs. Parsons, Mr. Randall, Mr. Mills, Mr. Ashton and Mr. Hall. I hope from the bounties of the Kingdom these souls may enlighten the world of humanity, may promulgate the oneness of the world of existence and like unto stars may shine upon men by the light of union and concord from the horizon of the world.

I always remember your mother as well as your father. Convey to both my respect and love.

I ever remember Mr. Bourgeois, particularly the night I was his guest, a night that we passed in joy and fragrance. Send to me the design of the Mashrekol-azkar as produced by him. I pray God that this year the construction of the Mashrekol-azkar will be started.

Convey greeting and respect to Miss Lloyd.

Concerning communication with the Holy Land, that is to say, Haifa, communicate directly for the hinderances and obstacles have been eliminated.

Convey to each and all the believers of God the utmost longing and greeting.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

P. S.: The enclosed booklets* have been perused. Send for us one hundred copies of each for they are exceedingly praiseworthy. Verily, you are engaged in serving the Cause and thus His Holiness BAHÁ'O'LLAH is well pleased with you and I am also satisfied and content.

(Signed) ABDUL-BAHA ABBAS.

*Booklets "Big Bens" and "Little Bens."

(Translated by Shoghi Rabbani, Haifa, Palestine, December 12, 1918.)

CORINNE TRUE

To the maid-servant of God, Corinne True, Chicago, Ill.—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou firm in the Covenant!

Your letter dated November 23rd, 1918, was received. Its contents indicated that, praise be to God, you were engaged in the service of Mashrekol-azkar; that this Universal Edifice may be erected. Indeed you spare no effort in this respect, and I entertain the hope that this endeavor may grow day by day. Deeds are like unto trees, for to plant a shrub is no difficult matter, while the care necessary for its growth and yielding fruit is hard and difficult. So far, effort was expended to lay the foundations of the Temple, but now its erection and completion is a difficult matter, and my hope is that the friends of God may be therein assisted.

The second question which is of vital importance is that the friends of God must strive with heart and soul and promulgate heavenly teachings and spread

far and wide the Light of the Kingdom; for the world of humanity has acquired, as a result of this great carnage, a great capacity for the propagation of universal peace. Ears are longing to hearken to the call of the oneness of the world of humanity, to universal reconciliation, and to the abandonment of ignorant prejudices.

In fine, if all the friends of God engage in the promulgation of heavenly teachings, the establishment of universal peace shall be a foregone conclusion.

Praise be to God, whatever has been explicitly recorded in the divine Tablets has been fully realized, and all the warnings and appeals of Abdul-Baha in the temples and gatherings of America have come to pass. At present we hope all will engage in the service of the Kingdom and will promulgate whatever is the will of God.

The teachings of His Holiness BAHÁ'Ó'LLAH are today the spirit of life, the means of peace and reconciliation, the cause of amity and union, and the promoter of the oneness of mankind. One should engage in such a service.

Thy eldest and respected daughter, having striven hard and cared for the wounded, is permitted to present herself whenever she has the opportunity. Praise be to God, the condition of your youngest daughter has ameliorated.

As to Mr. Fugeta; He is permitted to present himself, but he must first go to California to meet the maid-servants of God, Mrs. Goodall and Mrs. Cooper, and thence start for the Holy Land. . . .

Convey longing greeting to all the friends of God.

Upon all be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 7, 1919. Home of Abdul-Baha, Haifa, Palestine.)

BEATRICE OWENS

To the maid-servant of God, Beatrice Owens.—Upon her be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou who art serving the world of humanity.

Thy letter was received and from its contents we felt exceedingly glad. It was a decisive proof and a brilliant evidence. It is appropriate and befitting that in this illumined age—the age of the progress of the world of humanity—man should be self-sacrificing and should serve the world of mankind. Every universal cause is divine and every particular one is temporal. The principles of the divine Manifestations of God were, therefore, all-universal and all-inclusive. Every imperfect soul is self-conceited and thinks of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen his concern will be the felicity of his fellow citizens; and if still they widen he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection then will he be interested in the exaltation of humankind. He will be then the well-wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection.

Thus, the divine Manifestations of God had a universal and all-inclusive

conception. They endeavored for the sake of everyone's life and engaged in the service of universal education. The area of their aims was not limited—nay, rather, it was all-inclusive and all-wide.

Therefore, ye must also be thinking of every one, so that mankind may be educated, character moderated and this world may turn into a Paradise of Eden.

Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter has not importance as the majority of men are, in speech, well-wishers, while action is the best.

Convey to each of the friends of God and the maid-servants of the Merciful greeting and praise. The pictures you have sent, you did very well to enclose them. I attentively looked at each one of them and found in those faces the light of the love of God.

Upon thee be greeting and praise.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

DR. ZIA BAGDADI

To his honor, Dr. Zia Bagdadi, Chicago—Upon his be BAHÁ'Ó'LLÁH El-Abhá!

He Is God!

O thou favored servant at the Threshold of the Almighty!

The letter thou hast written on September 25th, 1918, has been received. Praise be to God, thou hast remained safe and protected throughout these years of disturbance and commotion. Thou wert guarded by the eye of Bounty and wert the recipient of infinite blessings. Now that disturbance and commotion have abated, you must more than ever before endeavor in teaching and promulgating the divine teachings. Today the promulgation of the foundation of the divine teachings, which has been explicitly recorded in the blessed Tablets, is the cause of the life of the world. Emphasize and attach importance to this great cause. Arise in teaching. These are the days of seed-sowing. One's time must be occupied continually in sowing so that the station of the divine gardener may be attained and great harvests be prepared.

As soon as the way of communication has been opened I have taken up correspondence with thee.

Convey on my behalf to the maid-servant of God, Zeenat, my greetings. . .

Embrace and show utmost affection in my behalf to thy little daughter.

Upon thee be El-Bahá-el-Abhá!

(Signed) ABDUL-BAHA ABBAS.

To his honor, Dr. Zia Bagdadi, Chicago.—Upon him be BAHÁ'Ó'LLÁH El-Abhá!

He Is God!

Thy letter dated December 21, 1918, reached us. . . .

Concerning the House of Spirituality: I pray God to assist them in all conditions and confirm them for the elevation of the Word of God and the promulgation of the divine teachings, so that they become the cause of the establishment of the oneness of humanity and the diffusion of the Merciful fragrances, in order that the prejudice among the religions, the sects and the races may not remain and all together take hold of the rope of God, the mis-

understandings among all the parties may vanish and the human world may become the mirror of the Kingdom of God on which the lights of consciousness shine. Convey thou my greeting and longings to the House of Spirituality. . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

JESSIE REVELL

To the maid-servant of God, Miss Jessie Revell, Philadelphia, Pa.—Upon her be greeting and praise!

He Is God!

O thou beloved maid-servant of God!

Thy letter was received. Thou hast wished and asked for help and assistance. As thy purpose is right and thy aim service to the world of humanity, the propagation of the light of truth and the abandonment of the superstitions of the nether world, undoubtedly divine confirmations shall encompass thee and thou shalt be assisted and confirmed.

Convey my love and my kindness to thy respected mother and likewise to thy brothers and sisters. Present my considerable respects to Mrs. Isabella D. Brittingham and similarly to Mr. Paine, Mr. and Mrs. Walter Bowen and their children.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 30, 1918.)

ISABEL CHAMBERLAIN

To the maid-servant of God, Isabel Chamberlain, Boston, Mass.—Upon her be BAHÁ'O'LLÁH EL-Abhá!

He Is God!

O thou beloved maid-servant of God!

Thy letter was received and its contents revealed the fact that the friends, in perfect energy and vitality are engaged in the propagation of heavenly teachings. This news has caused intense joy and gladness, for to every era is a spirit; the spirit of this illumined era is the body of the teachings of His Holiness BAHÁ'O'LLÁH. For these lay the foundation of the Oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon the investigation of Truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles, i. e., the felicity of individual beings. They diffuse universal education that every soul may as much as possible have a share of knowledge and abrogate and nullify religious, racial, political, patriotic and economic prejudices, and so on and so forth. Those teachings that are disseminated throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgates them he will verily be assisted by the Kingdom of God.

His Eminence, the President of the Republic, His Honor Dr. Wilson is

indeed serving the Kingdom of God for he is restless and strives day and night that the rights of all men may be kept safe and secure, that even small nationalities, like unto big nations may dwell in peace and comfort, under the protection of right and justice. This purpose is indeed a lofty one. I trust that the incomparable Providence will assist and confirm such souls under all conditions.

Upon thee be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

Strikes

Abdul-Baha's Words to Mme. Dreyfus-Barney

From American edition *Some Answered Questions*. Copyrighted by Laura Dreyfus-Barney. Published and distributed by the Bahai Publishing Society, Chicago.

YOU have questioned me about strikes. This question is and will be for a long time the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rapacity of the capitalists and manufacturers; the other, the excesses, the avidity and ill-will of the workmen and artisans. It is therefore necessary to remedy these two causes.

But the principal cause of these difficulties lies in the laws of the present civilization; for they lead to a small number of individuals accumulating incomparable fortunes, beyond their needs, whilst the greater number remains destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction.

This contrast is peculiar to the world of man: with other creatures, that is to say with nearly all animals, there is a kind of justice and equality. Thus in a shepherd's flock of sheep, in a troop of deer in the country, among the birds of the prairie, of the plain, of the hill or of the orchard, almost every animal receives a just share based on equality. With them such a difference in the means of existence is not to be found; so they live in the most complete peace and joy.

It is quite otherwise with the human species, which persists in the greatest

error, and in absolute iniquity. Consider an individual who has amassed treasures by colonizing a country for his profit; he has obtained an incomparable fortune, and has secured profits and incomes which flow like a river, whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of bread. There is neither equality nor brotherhood. So you see that general peace and joy are destroyed, the welfare of humanity is partially annihilated, and that collective life is fruitless. Indeed, fortune, honors, commerce, industry are in the hands of some industrials, whilst other people are submitted to quite a series of difficulties and to limitless troubles; they have neither advantages nor profits, nor comforts, nor peace.

Then rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in a want of comfort, in discouragement, in disorganization of the means of existence, and in universal disappointment; the order of the community would be quite destroyed. Thus, there is a great wisdom in the fact that equality is not

imposed by law; it is, therefore, preferable for moderation to do its work. The main point is, by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals, and to protect the essential needs of the masses. For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance; that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the want of the factory; or in some other way the body of workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs comes from the owner of the factory, and the work and labor from the body of the workmen.

In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble or helpless, they should receive from the owner of the factory sufficient pension. The wages should be high enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness.

When matters will be thus fixed, the owner of the factory will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into the greatest difficulties and troubles; the administration of an excessive fortune is very difficult, and exhausts man's natural strength). And the workmen and artisans will no longer be in the greatest misery and want. They will no longer be submitted to the worst privations at the end of their life.

It is, then, clear and evident that the

repartition of excessive fortunes amongst a small number of individuals, while the masses are in misery, is an iniquity and an injustice. In the same way, absolute equality would be an obstacle to life, to welfare, to order and to the peace of humanity. In such a question a just medium is preferable. It lies in the capitalists being moderate in the acquisition of their profits, and in their having a consideration for the welfare of the poor and needy; that is to say, that the workmen and artisans receive a fixed and established daily wage, and have a share in the general profits of the factory.

It would be well, with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus, when they become feeble and cease working, get old and helpless, and die leaving children under age, these children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right, that they will derive a little of the means of existence.

In the same way, the workmen should no longer rebel and revolt, nor demand beyond their rights; they should no longer go out on strike, they should be obedient and submissive, and not ask for impudent wages. But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. In case one of the two parties should transgress, the courts of justice would have to give judgment, and by an efficacious fine put an end to the transgression; thus order will be re-established, and the difficulties settled. The interference of courts of justice and of the government in difficulties pending between manufacturers and workmen is legal, for the reason that current affairs between workmen and manufacturers cannot be compared with ordinary affairs between private persons, which do not concern the public, and

with which the Government should not occupy itself. In reality, although they appear to be matters between private persons, these difficulties between patrons and workmen produce a general detriment; for commerce, industry, agriculture and the general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass. Thus the difficulties between workmen and manufacturers become a cause of general detriment.

The court of justice and the Government have therefore the right of interference. When a difficulty occurs between two individuals with reference to private rights, it is necessary for a third to settle the question; this is the part of the Government; then the question of strikes—which cause troubles in the country and are often connected with the excessive vexations of the workmen, as well as with the rapacity of manufacturers—how could it remain neglected?

Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? That is why, in the Religion of God, it is prescribed and established that wealthy men each year give over a certain part of their fortune for the maintenance of the poor and unfortunate. That is the foundation of the Religion of God, and the most essential of the Commandments.

As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing.

Such is the meaning of the good works in the Divine Books and Tablets.

Salutations.

Three kinds of martyrdom

Martyrdom has many explanations, of which the first is to stand bravely and meet death unflinchingly in the path of God, as those wonderful souls have recently done in Persia without wavering for an instant in constancy, nor, under the hands of torture, denying for a single moment their faith.

The second is to, little by little, detach one's heart entirely from this world, laying aside, deliberately and voluntarily, all vanities, worldly seductions, and devoting one's self to the Vineyard of God in whatsoever capacity he is fitted to serve, letting every action, word and deed become a telling monument, a fitting praise and an everlasting glory for His Holy Name!

The third consists in doing the hardest and most difficult things with such willingness and self-sacrifice that all be-

hold it as your pleasure. To seek and accept poverty with the same smile as you seek and receive fortune. To make the sad and sorrowful your associates, instead of frequenting the society of the careless and gay. To dress in such a simple, plain manner that your appearance becomes a comfort to the poor and an example to the rich. "To yield to the decree of God and to be rejoiced at the most violent calamities, even when the suffering is beyond endurance." And he who can fulfill these last conditions becomes a martyr indeed. Then your good deeds will be your garments, your words of praise to God will be your jewels, and your purity of spirit will be your riches.

(A portion of a letter from one of Abdul-Baha's daughters, Monever Khanum, to a Paris believer.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Jalal 1, 75 (April 9, 1919)

No. 2

Tablets of Abdul-Baha recently revealed

AGNES ALEXANDER

To the maid-servant of God, Miss Agnes Alexander.—Upon her be BAHÁ'O'LLAH-El-Abha!

He Is God!

O thou daughter of the Kingdom!

Although your letter has not yet been received, yet we do answer it. Praise be to God, that in Japan thou hast been assisted in the accomplishment of a distinguished service. Thou hast raised the Call of the divine Kingdom and hast led the people to an illumined world and a heavenly Cause; thou hast become the cause of enlightenment and the wisher for the education of human souls. For those regions are in a sheer need of divine teachings and are endowed with sufficient capability. Those souls must be emancipated from the obscurity of blind imitations and be illumined by the light of heavenly instructions. Whoever arises for such a work, divine confirmations shall assist him and the power of the Kingdom shall be made manifest.

Effort must be exerted that the East and West may be reconciled, that the darkness of bigotry may vanish, that the unity of mankind may be made manifest and that East and West, like unto two longing souls, may embrace each other in the utmost of love. For all are the sheep of God and God is the Real Shepherd and is kind to everyone.

In accordance with the wish of the attracted maid-servant of God to the love of God, Mrs. Maxwell, go thou to Canada and stay there for a time and then hasten back to Japan for in Japan you will be assisted and exalted.

Some letters are enclosed for the friends in Japan. Forward them. Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

TOKUJIRO TORII

To his honor, Mr. Tokujiro Torii, Toyko, Japan. (Care of Miss Agnes Alexander.)

He Is God!

O thou possessor of a seeing heart!

Although, materially speaking, thou art destitute of the physical sight, yet, praise be to God, spiritual insight is thy possession. Thy heart seeth and thy spirit heareth. Bodily sight is subject to a thousand maladies and ultimately

and assuredly will be obscured. Thus no importance may be attached to it. But the sight of the heart is illumined, it discerns and discovers the divine Kingdom and is everlasting and eternal. Praise be to God, therefore, that the sight of thy heart is illumined, and the hearing of thy wit responsive.

The meetings you have organized, wherein ye feel heavenly emotions and comprehend realities and significances,—that meeting is like unto the firmament with those souls as resplendent stars shining with the light of guidance.

Happy is the soul that seeks, in this brilliant era, heavenly teachings, and blessed is the heart which is stirred and attracted by the love of God.

At present the Sun of Truth has dawned upon the land of Japan and the hope is that it may be illumined by heavenly teachings.

Convey on my behalf utmost love and longing to Mr. D. Inouye and similarly to Mr. S. Saiki.* My hope is that those two blessed souls may shine like unto two heavenly stars from the horizon of Japan and may be the cause of its enlightenment.

That land has acquired material civilization and ephemeral advancement; we hope that it may acquire heavenly civilization.

Convey to thy respected wife my greeting and my message and the same to the young babe†, Akira, whose name may be ever blessed for it is quite an appropriate one.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

*A poet and a Buddhist priest.

†The child of Mr. and Mrs. Torii. The first child to be born in a Bahai home in Japan. The name "Akira" means in Japanese, "shining light", which the mother saw before the birth of the babe who was born on March 11, 1918.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

FUYO MUCHIZUKI

To the maid-servant of God, Fuyo Muchizuki, Tokyo, Japan.—Upon her be BAHÁ'O'LLAH El-Abha. (Care Miss Agnes Alexander.)

He Is God!

O thou beloved daughter!

Thy letter was received and was perused in the utmost of joy, that, praise be to God, in the land of Japan, the light of the love of God has appeared resplendently and a torch, such as thee, has been enkindled. For thy heart overflows with the wine of the love of God and thy spirit is ablaze. Like unto a shrub, thou art fresh and tender, growing and flourishing through the outpourings of the cloud of Bounty. My hope is that thou mayest soon bloom and blossom and bring forth delectable fruits.

The Real Shepherd is undoubtedly kind unto His flock and is in the utmost of attachment, mercy and solicitude. This is only a natural fact. Rest thou assured, therefore, that thou art always within sight and art encompassed by tender cares.

The people of Japan are like unto a soil that has been deprived of rain for cycles and generations and has had no share of the outpourings of rain and even of dew. Certainly it is quite a thirst. Now you should become the divine gardener and should satisfy that thirsty soil with the water of divine teachings, so that heavenly bounties may be poured out and the flowers of reality and the

fragrant herbs of human perfections spring forth and that land may turn into a paradise of Eden.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

CHARLES MASON REMEY

To his honor, Mr. Charles Mason Remy, Washington, D. C.—Upon him be
BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Since the extinction of the fire of war four successive letters have been received from you. The utmost happiness they brought for they carried with them the glad-tidings of the health and welfare of the friends of God.

Praise be unto God, that throughout this violent storm the Ark of the Covenant hath attained unto the shore of Salvation. The danger was imminent and the occasion for fear and apprehension prepared. The friends in all regions remained safe and preserved under the shade of divine protection, particularly in the Holy Land where the danger and calamities were infinite and limitless. Every day brought a new trial and every hour carried with it a special difficulty. In brief, had not divine protection been extended, existence for a single day would have been absolutely impossible. This, verily, is one of the miracles of God that I and the friends in the Holy Land should remain safe and protected while being held in the strong grip of a group of sanguinary persons.

Prior to the war, numerous letters were dispatched to America wherein it was manifestly recorded that a severe commotion was ahead and a great agitation lay in the near future; that the people of the world would be involved in crucial danger and affliction, and trying tests would come to pass; that the pillars of comfort would quake from the intensity of commotion and that blessed souls would shine resplendently like unto the stars of the Supreme Horizon.

Praise be to God, the showers of the blessings of the Blessed Beauty (BAHA'O'LLAH) are abundantly pouring and the grace and bounty of the loving Lord are complete. At present these gloomy clouds are in the process of dissipation from the horizon of the world. The friends of God must, in accordance with the prescribed directions which have formerly been sent, forget everything, hasten to different lands and regions and promulgate the divine teachings. For this blood-thirsty war has made the world of mankind tired of life, all ears eager to hearken to the call of universal peace, to the declaration of the oneness of the world of humanity, to full understanding, to the annihilation of estrangement and the hoisting of the standard of affection. The majority of the people are ready to listen to the divine teachings. Opportunity must not be let slip away for at another occasion such a capacity will not be found and endeavor and effort shall be in vain. Today is the day of teaching, for all men are athirst and divine teachings are as the refreshing water. Later on, the thirst shall not remain so severe. Hence one should seize the opportunity so that possibly all races and creeds shall unite and this enmity and rancor may vanish from among men.

(Continued on page 27)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

O thou Star of the West!

HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10

Jalal 1, 75 (April 9, 1919)

No. 2

Eleventh Bahai Convention and Congress

To be held in New York City, April 26th to 30th — Letter sent forth by the Bahai Temple Unity

April 9, 1919.

Dear friend in the love of the Most Glorious:

The Eleventh Bahai Convention and Congress will be held at the Hotel McAlpin, Broadway and 34th St., New York City. It is probable that the combined sessions will extend over five days, that is from April 26th to April 30th, inclusive.

Everyone who has attended the Conventions of the past has received a great divine bestowal. Those who traveled across the continent to the Convention and Congress which were held at the Panama-Pacific Exposition will always remember it with the greatest thankfulness and joy. All the past Conventions have been a preparation for this gathering which is now being made ready in New York, and it is the desire of Abdul-Baha that the largest possible number shall attend.

This attendance should not be limited to delegates or alternates, but should include everyone who is attracted to the universality of the divine teachings.

The doors are flung open to the lovers of Truth everywhere. The greatest possible publicity should be given in each city so that the largest number of souls who are attracted may attend.

The world is in a ferment. During the days and the nights it is crying out in pain and agony. Some remedies which are being applied give temporary relief, but others increase the suffering of the patient. One physician succeeds another with bewildering rapidity, while the patient steadily grows weaker.

Mirza Ahmad has brought the story of the terrible sufferings of the people in Syria during the war. He tells us that during the days and in the middle of the nights, one could hear the cries of the starving, lifting their voices hopelessly, as they became steadily weaker, crying, "hungry, hungry, hungry." With the spiritual ear do we not hear the same cry being uttered by the hungry, starving souls of men?

During the long weary days of the war, while cut off from all outward communication with his friends, Abdul-Baha was engaged in providing spiritual

sustenance for the world. Now the doors are opened and through the protection of BAHÁ'O'LLÁH a messenger has reached the shores of America. Abdul-Baha said to Mirza Ahmad that he wished him to arrive in time for the Convention and that he should do this at any cost. Every difficulty was removed and Mirza Ahmad has arrived and is in Washington translating the great messages of Abdul-Baha. These are to be given out at the Convention and Congress meetings in accordance with the instructions of Abdul-Baha.

To a degree never before known these gatherings are being planned and carried forward under the direct guidance of Abdul-Baha. In a more wonderful sense than ever before realized it is the Convention of Abdul-Baha. The program for the Convention and Congress will revolve around these great messages which will be brought forward in nine presentations.

It is sufficient to suggest that everyone who attends these meetings will be astonished at the import and significance of these messages. No words can describe them, for they are the Creative Word, itself. They are the illumination of the world of humanity, the essence of hope to every despondent one, the full explanation, the radiant, powerful traces of the brilliant Sun of Truth. Wonderful constructive days are now beginning of which these messages are the pivot.

Come all ye people, all ye worshippers of the Sun of Reality, and hear with the outer and inner ear the melodies of the Heavenly Singer! Can ye discern behind the veil of words that this is the Call of God, in His Manifest Grandeur? Come ye with hearts pure, radiant, thankful, open, and with your beings clear, like a white page upon which will be written the traces of the Godly instructions!

This is an epoch-making gathering, not alone to the Bahais, but to the entire world. All are in His Assembly.

A number of the friends called into consultation with Mirza Ahmad, who

have been permitted to obtain only a glimpse of Abdul-Baha's messages, found themselves submerged in the sea of forgiveness, and swept into the realm of his presence and his all surrounding love. Their breasts were dilated and their minds were quickened at the contemplation of the manifest gifts of God, and with our hearts and souls we longed for everyone to share in this heavenly table.

In these gatherings the heavenly feast will be spread and all who long for this sustenance are invited, from the highways and byways of the world of existence.

In the name of Abdul-Baha, we bid ye welcome, all ye who are thirsty, all ye who are hungry, all ye who are confused, all ye who are longing, all ye who are hopeless, for He has come. The doors are open, the call is raised, the sacrificing hearts are yearning for servitude. Will ye come?

In the love of the Spirit,

CONVENTION AND CONGRESS COMMITTEE
OF THE EXECUTIVE BOARD

By *Harlan Foster Ober, Secretary.*

[*The following letters addressed to all the friends by Mirza Ahmad Sohrab were included in this communication:*]

Washington, D. C.,
March 30, 1919.

My dear brothers and sisters in the Cause!

It is indeed a great joy to be back in America and feel the warmth and heat of the love of Abdul-Baha in the hearts of the friends! The greatest happiness in this life is to associate with the believers and see in their faces the light of Truth, in their hearts the jewels of wisdom and in their souls the fragrance of constancy.

Six years have rolled on, and I have been absent from your midst; but although absent in body, yet all of you were often remembered at the Threshold of BAHÁ'O'LLÁH and in the pres-

ence of the Center of the Covenant. I have brought for you his boundless love and greeting, his heavenly spirit and his devotion to the Cause, his beauty and loveliness of spirit, his majesty and humility, his earnestness and enthusiasm to serve the Cause and promote love and unity amongst the friends.

Aside from these ideal gifts, I have carried with me from his presence some most wonderful, world-wide, heavenly instructions, the unfoldment of which will give the vision of the future humanity, perfected and beatified. I am now busily engaged in the translation of these instructions, and I hope they will all be ready to be presented to the Bahais at the coming Convention, in New York City, April 26-29.

As this occasion will be more or less unique in the history of the Bahai Movement, and as these instructions belong to all the friends in the United States and Canada, it is certain that all those who can attend the sessions of the Convention without injury to their business will receive a great spiritual blessing.

The coming Bahai Convention and Congress will be like a magnet, attracting the confirmations of the Kingdom of Abha and encircling the friends with the white light of joy and happiness. Its object will be creative, its aim constructive, its desire the promotion of the oneness of the world of humanity, its hope to unite all hearts in the love of God, and the servitude in the Holy Threshold, its longing to draw all minds to the source of all good, and its keynote to unfold the mysteries of the Kingdom of God. It will be the realization of the dream of that seer and poet, Lord Tennyson, who in his "Memoriam" says:

"One God, one law, one element
 "And one far-off Divine Event
 "To which the whole creation moves."

I am,

Your faithful brother,

Ahmad Sohrab.

Washington, D. C.

April 7, 1919.

Dear Bahai brothers and sisters:

We are on the eve of a great Bahai Convention, which will be held in New York the latter part of this month.

From every standpoint the coming Bahai gathering will be unique in the history of the Bahai Movement.

Our beloved Abdul-Baha has promised me that he would be present in our midst. Now it depends upon us to create that heavenly atmosphere of divine love and unity to make him happy and rejoiced as he looks upon us from his celestial station.

Many of us have felt strongly that with the inauguration of this convention a new era of spiritual activity will be opened before the faces of the friends and the universal vision of Abdul-Baha, the Center of the Covenant, will so uplift the souls that they may find themselves in his presence.

Once Abdul-Baha said: The Arabs before the day of Mohammed had a custom that during eleven months of the year they quarreled, pillaged and ransacked the goods of the caravans, killed and carried lawlessness into every corner of Arabia. But during the sacred month they set aside all their strife and contention. People traveled from one end of Arabia to the other in perfect security, no one molesting or robbing them of their property.

Now let us all realize that the four or five days of the Convention are sacred and holy. Let us come to the Convention with nothing but love in our hearts and with nothing but the light of service in our faces and with nothing but humility and submission at the Threshold of BAHÁ'O'LLAH. Let the spirit of peace and brotherhood, unity and amity be spread from that Convention, with hearts dedicated to the service of humanity, with souls ablaze with the fire of the love of God and with minds ready

to receive the eternal impression of the words of the Beloved of our life.

Let us all meanwhile pray day and night that we may be fully prepared to be submerged in the sea of divine love and let the glorious song of "Ya-Baha-el-Abha!" be raised from all the hearts intoxicated with this new wine which Abdul-Baha has prepared for us and which will be offered to us through his divine instructions at this Convention.

The whole world, now weary with war and bloodshed, must receive great spiritual blessing from the Bahai Movement, and now is the time for us to show and demonstrate whether we can rise to the heights of this golden opportunity; whether we can serve our fellow-men

unitedly and with one accord; whether we can forget the past and grasping in our hands the imperial sceptre of light, walk in the pathway of the Kingdom of Abha and raise a great acclamation of rejoicing through the hearts of the people of the earth.

Hoping that we will all meet in that sacred Convention, receive the baptism of the Holy Spirit and go forth into the world with a new power, a new vision, a new strength, and dedicate anew at the Convention our service to the world of humanity through the divine teachings of the Center of the Covenant.

Your sincere brother in the Cause,

Ahmad.

February 28, 1919 Haifa, Syria

Dear Sir :-

In accordance with the desire of our Beloved Master, I enclose here with a copy of a Tablet that has recently been revealed to a friend in Persia which He wants you to publish fully in the Star of the West.

Sincerely yours

Joseph Rabbani

(grandson of Abdul Baha)



شیراز

عبد الباقی

مردان بیک جناب امیرزا عمر باقر خان

Recent Tablet to an eminent Bahai in Persia

Translation of the blessed Tablet revealed by the Center of the Covenant, Abdul-Baha, and sent to the STAR OF THE WEST by him for publication.

To his honor Agha Mirza Mohammed Bakir Khan, Shiraz, Persia.—Upon him be BAHÁ'U'LLAH El-Abhá!

He is God!

O thou who art firm in the Covenant and steadfast in the Testament!

Your letter has been received in the best of time. For some years not a melody has reached the ear of the longing ones from the district of Shiraz. This letter is a faithful messenger that has arrived in this Blessed Spot from

دو قورخانه کشته منوط بیک شزاده است خور اشعلد عبان آسمان زند و نازنه حرب آفا قر اعاطه نماید
 و یقین است که چنین کردد ای مردمان بگوئید و بچشید و بخروشید بلکه این آتش جهان سوز خواوش
 افزوده کردد و الا اقالیم زبرد زبرد شود و جهان از خاد و تابا بخز و بران کردد بیان بشز زبرد زبرد شود و در جهان
 آفرینش بنیاد راحت و آسایش برافند و این نطقهای مرمیج در جراند در سنه ۱۹۱۲ انتشار یافت حال
 بحسب نفوس الهیه احساسات صلح عمومی در قطب منبث گشته عقلای عالم که این امر عظیم را
 میسر دهند و از قبیل او بام میدانستند حال بترتیب بنام نمودند جمع نفوس آلی در خواه نیز خایان بنوع
 دیگر درنده اول است البته نطقهای نفس حضرت رئیس را در محافل عقلی بشنیده اید و در جراند خوانده اید
 حضرت رئیس چهارده قضیه حال در محافل کبری تعریف نموده که این سبب بخل و ظلم عالم انسانیت و او
 قضیه از آن قضیه های چهارده پنجاه سال پیش در الواح الهیه تعریف گشته و طبع شده و اکثر ترجمه گردیده
 و انتشار یافته ملاحظه کنید که نسبت آنکه چگونه بقوه معنویه انتشاری یابد اما خبر سواد معنی از بلاد
 بجهان ناشای سبب اعزاز این آوارگان گشت ولی از برای آن نفوس مبارکه این رحمت سبب فرج
 و مسرت مسجون آزاد شد و بتلای حرمان بجهل محلی در شب امکان شناسافت و آنادر ضمن رسالت
 جوادلی سواد ابد معنی برینت زیبا هر انسان با انصافی بجز در آسمان نظر در چنین رسالت بجهت بی
 برد و آگاه کردد که جمیع این عبارات منبث از عالم شهبانت و این رساله تالیف جوادلی سواد
 نیست بتعلیم مرکز نقض است که بنام او انتشار یافته و همچنین رسالت دیگر نیز که انتشار یافته تالیف
 مرکز نقض است ولی بنام این و آن شهرت داده باری از این گفتگو با بگذریم و بنجات آتیه
 مانوس شویم بفرمایش مبارک برداریم در رسالت سلوک این بیت دارد وایت فرمودند زین
 مردمان نیست عناصر دلم گرفت بشیر خدا درستم دستانم آرزوست حضرت خوانین بگفته
 در ظل حمایت الهیه محفوظ و مصون و تکمیل علوم مشغول و چون راه باز کردد و مسافت سیرت
 باید در حال با کمال اشتیاق عزیمت بانصفاست خواهند نمود جمیع اجبار افراداً فرداً از قبل
 من تحت مشافانه برسان و علیک الهیه الاهی ۲۳ جمادی الثانی ۱۳۲۷

that fragrant and pure country. It is the message of that kind friend and the cause of joy and fragrance.

Thanks be unto God! The friends in Shiraz, notwithstanding the cessation of news, were confirmed in firmness in the Covenant, through the favors of the Orb of the horizons. I am hopeful that the

melody of the Kingdom will so arise as to make that section envied by all regions. It was written in the past, my hope is that the queen of songs from Shiraz may reach the ears of the Supreme Concourse. The aim was that the friends of God may be so ablaze with the fire of divine love that the fra-

هفته

ای ثابت عهد و راسخ چنان نامه شما در بهترین زمانی وارزد زیرا سالهای چند بود که از خطه شیراز آواز
 کبوتر ششاقان نرسیده بود این نامه پیکت مبین بود که از آن اقلیم طیب طاهر باین بقعه مبارک
 رسید پناخ آن پارچه بان بود و سب روح در چنان اکمله آجای شیراز با وجود انقطاع خار
 مؤید شباب بر شیان از الطاف نیر آفاق بودند امید دارم که آنکس ملکوت نجان بلند گردد
 از خطه را غلبه آفاق کند از پیش مرقوم شده بود که امیدم چنانست که شما از شیراز با سعادت اعلی
 مقصود این بود که آجای الکی چنان مبارکت ربانی شعله زند که نجات آله سرایت با طراف کند
 این بود مقصود این عید باری صبح دول و مل عالم از نازده انجرب عمومی در عذاب الیم افتادند
 بیان بیشتر نزل گشت و عالم انسانی در بحرانی عظیم افتاد جمیع طوائف یوسف سهام مصائب گردید
 اما از الطاف بی پایان جمال مبارک انجرب مظلوم در جمیع اقالیم محفوظ و مضمون ماند و این از منبت
 تقالیم الهیت که جمیع مل و دول متیقند که حرب آله حرم صلح و صلاح و وحدت عالم انسانی و
 الفت و مهربانی مقصود و مرادی ندارند حتی جمیع اعدا نهادت بر این میدهند چه که انجرب
 سبب شد که نصوص الوح الهیه جیبا تحقیق یافت و مثل شمس در قطب زوال ظاهر و آشکار
 گشت جمال انکار از برای نفسی نماند حجت بالغ شد زیرا بعضی از اعدا کتبی تا کتب نمودند و
 محسن افتاد و ابتقاد نازده بعضا این نصوص الهیه را که پنجاه سال پیش از ظم اعلی صادر در کتاب خویش
 ثبت نمودند و پیش از سی سال طبع و نشر کردند حتی بعضی کلمات را که قدری مبهم بود تفسیر فرمودند
 نمودند که این سبب همجان اصحاب نفوذ از اعدا شود و بر طبع وقع شجره مبارک که قیام کند حتی
 میرزا مهد چنان محمود در ساله بدین شش این نصوص الهیه را درج نمود مثلاً یا ایها النقطه الواضحة
 بین البحرین یعنی القسطنطینیه در میان دو هلال درج نمود تا سبب همجان مستحق سپهر گردد و بدو
 که مقصود هر استغفر خلیک سر بر اعظم اوست این اعدائی که تحقیق منادی بودند الا آن که نصوص
 الهیه بعد از پنجاه سال تحقیق یافته جمال انکار از برای نفسی نماند زیرا چنانکه مرقوم گشت سی سال پیش
 در رسائل اعدا ثبت و طبع شده هر کس انکار نماید مان رسائل استدلال گردد الهیه سحر آید و در
 اطلاع یافته اید اینجور در جمیع محافل و مجالس و معابد و کنائس نغمه زمان اعلان نمود که ای حاضران
 ای مستمان اقلیم اور و پ مانند مجیم در زیر زمین مواد مذهب مملو است و عبارت از جهانه و

grances of God may be diffused to other parts. That was the purpose of this Servant.

All the governments and the nations of the world have fallen in painful torture from the mischief of this universal war; the edifice of mankind quaked and the world of humanity fell into a great crisis. All the sects have become targets for the arrows of calamities; but through the infinite bestowals of the Blessed Beauty (BAHA'O'LLAH) this oppressed party (the Bahais) in all countries remained safe and protected. This is from the blessings of the divine teachings. All the nations and governments are assured that the party of God has no other purpose and desire save peace, reconciliation, the oneness of the world of humanity, harmony and kindness. Even all the enemies give testimony to this. For this world-consuming war has become the cause of the fulfillment of that which had been explicitly recorded in the divine Tablets and like unto the sun in the setting horizon, has become manifest and evident. There remains no room of denial for any soul. The evidence is complete. Some of the enemies who composed books merely for corruption and to ignite the fire of hate, have recorded in their own books these divine behests which had emanated from the Supreme Pen and were printed and distributed more than thirty years ago. They have even interpreted and explained some of the words that were slightly obscure so as to agitate the authorities of the enemy to strike and uproot the Blessed Tree! Even the well-known Mirza Mahdy Khan, wrote in the book of his delusion* these divine records. For example, he put in parenthesis the word "Constantinople" for "O thou point that art situated between the two seas" in order to disturb the

*Abdul-Baha refers to a book called *Meftah Bab-el-Abwab*—the key of the door of doors—written by Mahdy Khan in Egypt in the years 1907-1908.

celebrated personage* and to make him understand that "verily, upon thee hath been established the throne of oppression" meant himself—the Sultan. These enemies were indeed the heralds. Now that these divine behests have, after fifty years, become fulfilled, there remains no room for denial for any soul, because as above written, these were recorded and printed in the writings of the enemies. Every one who denies may refer to them.

Undoubtedly, you have perused the European papers. This Servant in all gatherings, assemblies, synagogues and churches, declared at the top of his voice: "O ye who are present! O ye who are hearing! The continent of Europe is like unto hell! Below the surface the earth is filled with combustible materials. It is an arsenal and a storehouse for ammunition and it depends only upon a spark to have its flames suddenly reach the zenith of heaven! The fire of war will envelop the horizon and assuredly this shall come to pass! O ye people, strive and make great efforts, perchance this world-consuming fire may become suppressed and extinguished. Otherwise, countries shall be overturned, the world from the east to the west will become devastated, the human edifice shall be upset and in the world of His creation the structure of rest and happiness shall fall!"

These explicit talks were spread in the papers of the year 1912. Now, according to the divine texts the susceptibilities of Universal Peace are emanating from the hearts. The wise among the people who considered this great Cause as an impossibility and thought of it as superstitions, have now arisen in its promotion. The divine texts are being used by the mouths of the well-wishers in different expressions.

Unquestionably, you have heard of the splendid addresses delivered by His Highness the President (Woodrow Wil-

*The Sultan of Turkey, Abdul Hamid.

son) in great gatherings and you have read them. His Highness the President, explained his fourteen points in these great meetings, that they are the cause of progress and prosperity of the world of humanity. Twelve of these fourteen points were recorded in the divine Tablets fifty years ago. They were printed and most of them were translated and distributed. Consider how the law of God is being spread by ideal forces.

The ascension of some of the friends to the infinite realm was the cause of sorrow to these wandering ones. Yet for those blessed souls, their departure was the cause of joy and happiness. The prisoner became free and the victim of deprivation hastened to the meeting-place of manifestation in the invisible world.

In regard to the book of the illiterate Jawad* there is no significance to it whatsoever, because every just one who reads such writings will instantly know the truth and will understand that these statements emanate from the world of doubts. This book is not from the composition of the illiterate Jawad, it was published in his name according to in-

*Mohammed Jawad Gazvini lives in Acca and was well known among the early believers but now is a violator.

structions from the center of violation. Likewise, other books that have been distributed are composed by the center of violation but known in the name of different persons. Let us leave aside this hearsay; become rejoiced in the fragrances of God and act according to the blessed commands. In the Epistle of the Kings, (BAHA'O'LLAH) quoted the following verse: "My heart is depressed by men of weak elements! My hands desire to reach the Lion of God* and Rostem".†

Thanks be unto God! Their honors Khans‡ are safe and guarded under the shadow of divine protection and engaged in completing their studies. When the way becomes open and traveling facilitated, they will return to those regions with utmost longings.

Convey on my behalf, the greeting of the yearning one unto all the friends and unto each individually.

Upon thee be El-Baha-el-Abha.

(Revealed March 23, 1919. Translated by Dr. Zia M. Bagdadi, April, 1919).

*The "Lion of God" was a title given to Ali the brave son-in-law of the Prophet Mohammed.

†Rostem was a great Persian hero.

‡Sons of Agha Mohammed Bakir-Khan at Beirut College.

Tablets of Abdul-Baha recently revealed

(Continued from page 19)

Convey on my behalf to the two respected personages, Mr. Richard Mayer and Mrs. Ledyard the utmost love and kindness. I beg and supplicate to the divine Kingdom and beseech for these two purified souls limitless favor that they may sprout in the Paradise of Abha on the banks of the Water of Life and grow and flourish by the outpouring of the Cloud of Bounty.

The designs of the Mashrekol-azkar have been perused. All are good. That which is chosen by the Committee of the Temple is best. The report which thou hadst written of thy travel with Mr. Latimer to the various parts of the world, to Honolulu, Hawaii, and other regions has been noted. Praise be to God, thou has been assisted in such a great service.

Upon thee be BAHÁ'O'LLAH EL-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, January 8, 1919.)

GENEVIEVE COY

To the maid-servant of God, Genevieve L. Coy, Columbus, Ohio.—Upon her be
BAHA'O'LLAH El-Abha!

He is God!

O thou who hast sought guidance from the Kingdom of God!

Thy letter, dated October 24, 1918, was received. The purport was conducive to happiness. Praise be unto God, thou hast been freed from the fetter of agnosticism (I know nothing) which is indicative of utter ignorance, and hast hastened to the Realm of "Verily, I know everything!" For heavenly souls acquire the power of perception and ultimately reach unto a station at which they comprehended the realities of things. Formerly they were agnostics; later on they became true and firm believers. My hope is that thou mayest attain such a station.

In that city, although the fire of the love of God has not yet been set ablaze, soon it shall become aflame; blessed souls shall enter the divine Kingdom, shall arise with righteous aim and chaste deeds in the service of the world of humanity, shall raise the call of the Kingdom and shall ignite a candle in every heart.

I pray in behalf of the inhabitants of that city and beg for them the light of supreme guidance, that spirits may be illumined and hearts may be gladdened by the glad-tidings of God.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ANNA VAN BLARCOM

To the maid-servant of God, Anna Van Blarcom, Montclair, New Jersey.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art encompassed with the blessings of God!

Thy letter was received. Praise be to God, it contained good news, namely that a group of colored men have become illumined and have acquired a new zeal and ardor. When I was in America, I exerted a great deal of effort in order to promote a great harmony and union among the white and the colored, for men are like unto doves which associate in perfect concord and amity whether white, black, yellow or red in color. My hope is that this may happen among men. Consider ye, that color has been obliterated among birds, among whom distinction in color does not prevent intimate association. The same applies to animals which give no importance to color, but rather take into consideration the species.

How then can man, who is the highest type in the world of creation, attach importance to unimportant matters and make difference in color the cause of alienation and enmity?

Endeavor ye, therefore, to bring about absolute affiliation between the white and the colored. This variety in color is indeed an ornament. If in a rose-garden all the flowers are unicolorized, what beauty may be found therein?

Whereas if thou beholdest a garden wherein multicolored flowers bloom, infinite grace and beauty will appear therefrom.

Likewise if the world of mankind were of one color what preference would it have? Whereas multiplicity of color is an emblem of the Power of the Merciful.

Convey to Mrs. Beede the utmost kindness on my behalf and to Mr. Randall the glad-tiding of the Kingdom and my utmost love to the Edsalls and Reids. Upon thee be BAHÁ'Ó'LLÁH El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, January 9, 1919.)

EMMA CARMICHAEL

To the maid-servant of God, Mrs. Emma Carmichael, Brantford, Ontario, Canada.—Upon her be BAHÁ'Ó'LLÁH El-Abhá!

He Is God!

Your letter dated November 14, 1918, was received. From its contents it became known that you are in Canada, and are turning your face, with a clean and pure purpose to the Kingdom of God.

Among the inhabitants of Canada, the attracted maid-servant of God, Mrs. Maxwell, is in reality in the utmost attraction and enkindlement. Convey my greeting to her. I hope that, having joined hands together, you may strive for the promulgation of divine teachings and thus be the cause of the enlightenment of that region. Those souls of the Kingdom who are attracted in these days are like unto a gardener, are ceaselessly sowing seeds, are bestowing growth through the outpourings of the cloud of guidance and are heaping up piles of crops and harvest. My prayer to God is that you may also act similarly.

Concerning what you had written about your husband, be thou not grieved for, praise be to God, he has attained unto everlasting life and has reaped the fruit of his existence on earth, and this is faith and the complete turning of the face toward the Kingdom of God. This is verily everlasting health, this is eternal comfort, this is heavenly exaltation and this is merciful bounty.

Convey on my behalf greeting and kindness to the maid-servants of God, Mrs. Mabel Davis Reley and Mrs. Emma Reasner. Although their two supplications have not materially arrived, yet the heart from their contents is indeed gladdened.

Upon thee be BAHÁ'Ó'LLÁH El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

MARTHA ROOT

To the maid-servant of God, Martha L. Root, Cambridge Springs, Pa.—Upon her be BAHÁ'Ó'LLÁH El-Abhá!

He is God!

O thou enkindled with the fire of the love of God!

Your detailed letter dated November 7, 1918, was in these days received. The contents produced great joy, for they indicated a benevolent purpose, an untiring effort and an extended tour around the different parts of the globe.

Today the promulgation of the ideal principles of His Holiness BAHÁ'O'LLAH, which are manifestly recorded in the Books, is the spirit of this age and the cause of the realization of assistance and confirmation. Assuredly whenever thou holdest fast to it, in whatever enterprise thou mayest engage, thou shalt find the doors of might and power flung open to thy face. My hope from the blessings of His Holiness BAHÁ'O'LLAH is that thou mayest become self-sacrificing in His path, that thou mayest forget rest and composure and like unto a swift-flying bird, thou mayest cover long distances and in whatever land thou tarriest thou mayest reproduce the melody of the Kingdom and engage in songs and music in the best of tunes.

At present the whole world is prepared for the call of the Kingdom. The past war has given rise to a wonderful capacity among men, for the underlying foundation of the teachings of God rests upon the comfort and the well-being of the denizens of the world and upon the establishment of Universal Peace.

As ears are awaiting the summons for Universal Peace, it is therefore advisable for thee to travel, in case comfortable journey is possible, to the different parts of the globe and roar like unto a lion in the Kingdom of God. Wide-reaching consequences thou shalt witness and extraordinary confirmations shall be exhibited unto thee. His Holiness BAHÁ'O'LLAH has said: "Verily, We gaze upon ye from My Abha Horizon and shall come to the assistance of him who has risen to the service of My Cause with the phalanxes of the Supreme Concourse and with a legion of chosen and favored angels." Thus the diffusion of divine fragrances is above all the most important matter.

I very much desire that thou shouldst visit the Holy Land and thus to meet thee, but teaching stands above everything else and if thou deemest it advisable, engage thou in the spreading of it throughout the regions of the world.

His honor Mr. Harry Randall is indeed the herald of the Kingdom of God, serves His Holiness BAHÁ'O'LLAH and the friends of God beyond his own endurance and is the cause of the extension of the sphere of teaching.

His honor Mr. Roy Wilhelm is in reality a true servant. He has no thought save service to the Kingdom of Abha and is therein engaged day and night.

Mr. Richard Mayer is self-sacrificing in service to the world of humanity and is the cause of the diffusion of Divine fragrances. His efforts are accepted at the Kingdom of Abha.

As to Green Acre, it is indeed an important spot. Far-reaching consequences shall result from the gathering at that spot. May the spirit of (her honor) Miss Farmer rejoice and rest in peace and may her reality be glorified in the Kingdom of Abha! I always beg assistance and confirmations for the friends in Green Acre.

His honor Agha Abbas Ali is indeed the Abbas of Baha, i. e. the lion of BAHÁ'O'LLAH, for he roars and proclaims the call of "Ya-Baha-el-Abha!" on mountains and in jungles.

Concerning the Esperanto language, numerous letters have been written by the friends and have been spread over all the world. My hope is that the Esperantists may become attracted by these epistles, may consider the magnitude of confirmation bestowed upon some of the important Tablets of His Holiness BAHÁ'O'LLAH and propagate them all around. I trust they may turn their faces towards the Abha Kingdom and may solicit assistance and confirmation in this noble undertaking.

O thou beloved maid-servant of God! I presently implore and entreat at the Kingdom of God and beg for thy late mother unbounded forgiveness that

her chaste and pure essence may become sanctified from the pollutions of sins and may turn out bright and resplendent by the glorious Light in the limitless Kingdom.

Convey, on my behalf, the wonderful Abha greetings to all the friends and the maid-servants of the Merciful.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

MABEL NICKERSON

To the maid-servant of God, Mabel A. Nickerson, Chicago, Ill.—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O maid-servant of His Holiness BAHĀ'O'LLĀH!

Thy letter dated September 25, 1918, was received. Thou hadst solicited confirmation. Know thou verily that the magnet of confirmation is the promulgation of divine teachings. Whosoever arises for the diffusion of the fragrances of God, the confirmation of the Kingdom will assuredly surround him to such an extent that he will himself remain confounded.

However, this is conditioned upon the conformity of words with deeds. The people of Baha must strive to diffuse the fragrances through deeds more than through words, for a single deed, motivated by the Essence of Sanctity, so promulgates (The Word) that its sweet-scented fragrances are transmitted to all the regions of the world. My hope is that thou mayest be confirmed and assisted.

Thou hast asked for permission to attain the court of presence. Whenever travel in comfort and ease is made possible, then thou art granted permission.

Convey to all the friends and maid-servants of God respectful greetings. Upon thee be BAHĀ'O'LLĀH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated Haifa, Palestine, January 10, 1919.)

GERALDINE LUXMORE

To the maid-servant of God, Geraldine Luxmore, Akron, Ohio.—Upon her be BAHĀ'O'LLĀH El-Abha!

He is God!

O thou who hast sought illumination from the light of guidance!

Praise thou God, that He hath directed thee to the Light of Truth and hath invited thee to enter the Kingdom of Abha. Sight has been illumined and heart has been turned into a rose-garden. I pray for thee that thou mayest ever grow in faith and assurance, shine like unto a torch in the assemblies and bestow thereupon the light of guidance.

Whenever an illumined gathering of the friends of God is instituted, Abdul-Baha, although bodily absent, is yet present in spirit and in soul. I am always a traveler to America and am assuredly associating with Godlike and illumined friends. Distance is annihilated and prevents not the close and intimate association of two souls that are closely attached in heart even though

they may be in two different countries. I am therefore thy mate in association in songs and melodies!

Upon thee be BAHÁ'O'LLAH EI-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

BELLE LUXMORE

To the maid-servant of God, Belle B. Luxmore.—Upon her be BAHÁ'O'LLAH EI-Abhá!

He Is God!

O thou respected one!

Praise God and be grateful that thou hast become the recipient of divine bounty, has illumined thy sight and heart with the light of guidance, hast responded to the call of the Herald of the Kingdom and hast turned thy face to the Most Exalted Summit.

Appreciate thou the value of this supreme bounty and praise and thank the Lord day and night.

Upon thee be BAHÁ'O'LLAH EI-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani. January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

HENRIETTA WAGNER

To the maid-servant of God, Henrietta Clark Wagner, Akron, Ohio.—Upon her be BAHÁ'O'LLAH EI-Abhá!

He is God!

O thou firm in the Covenant!

Thy letter dated October 24, 1918, was received. Praise be to God that, like unto the shower of bounty, thou hast caused every soil to be fertile and every plantation luxuriant.

Thou wert only complaining of Cleveland. The reason why this inactivity prevails is because some heedless and thoughtless ones are corresponding with some of the people of that city. But this depression and inactivity is like unto a mist which the Sun of Truth shall eventually dissipate through the heat of its rays. Thus the obscurity of error shall give way to the morn of guidance.

Praise be to God, thou art engaged in service and art occupied in promulgating the Divine Teachings.

Appreciate thou the merit of such confirmed deed and thank thy Lord for it day and night. The gratitude for this favor consists in thy adoption of divine morals, thy teaching the Cause of God and thy holding fast to His Covenant.

I beg for thee the Bounty, the Favor and the Blessings of God.

Forward the enclosed letters.

Upon thee be BAHÁ'O'LLAH EI-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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From the *Helena Daily Independent*, Sunday, Feb. 2, 1919.

The Bahai Movement—Is it the coming Universal Religion?

By JEAN MASSON.

[The Bahai Movement has a number of converts throughout Montana, of whom there is a small group in Helena. It is a world movement, which is spreading rapidly in Asia and in parts of eastern Europe. Whatever the religious viewpoint of the reader, it will not be denied that the prophecies of the leaders of the Bahais have been fulfilled in marvelous manner.—Editor.]

THE Holy Land had just been released from the grip of the Turk. Communication was made possible between Palestine and the west after many months of interrupted intercourse. And then through the British embassy came the message over the cable to America:

"I have much pleasure in informing you that I have received a telegram from my government stating that His Eminence Abdul-Baha Abbas is in Haifa and that he is in good health and is well cared for."

Press notices in early October were sent out over the country, through the British Bureau of Information, that British troops came upon Abdul-Baha in Haifa.

Who is Abdul-Baha, that he should be the subject of telegraphic and press information immediately upon the complete defeat of the Turks and the establishment of communication?

At Leland Stanford university, in October, 1912, this same Abdul-Baha predicted the great war:

"We are on the eve of the battle of Armageddon, referred to in the 16th chapter of Revelation. The time is two

years hence, when only a spark will set aflame the whole of Europe.

"The social unrest in all countries, the growing religious skepticism, antecedent to the millennium, are already here. Only a spark will set aflame the whole of Europe, as prophesied in the verses of Daniel and in the Book of John.

"Before 1917 kingdoms will be annihilated, cataclysms will rock the earth. Then all nations shall be as one faith and all men as brothers and these fruitless strifes and ruinous wars shall pass away, and the 'Most Great Peace' shall come, and man shall not glory in this, that he loves his country, but rather in that he loves his kind."

On Sunday, May 12, 1912, in Grace Methodist Episcopal church, New York city, this same Abdul-Baha gave utterance to this momentous warning:

"Just now you can say Europe is a battlefield; like ammunition ready for a spark. And one spark can set aflame the whole world.

"Before these complications and colossal events happen, take a step and prevent it."

Who is this Abdul-Baha, with the

vision of the seer, who so unerringly could prophesy world events?

Fifty years ago his father before him, the great BAHÁ'O'LLAH, out of a prison in the Holy Land, sent letters to the kings of Europe, calling upon them to establish universal peace and righteousness among men. He warned them of approaching calamity. He predicted the downfall of Napoleon III, then at the zenith of his power; of the emperor of Austria; of the sultan of Turkey.

To the emperor of Germany he wrote:

"O banks of the river Rhine! We have seen you drenched in gore, because the swords of retribution were drawn against you; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

Neither England, nor Russia, nor Persia, nor America was ignored by the prophetic and mandatory pen of BAHÁ'O'LLAH.

To England he wrote through England's queen, Victoria:

"Verily, we see you increasing your expenditures every year and placing the burden thereof upon your subjects. This is naught but manifest injustice. Fear the sighs of the oppressed and his tears and do not burden your subjects above that which they can bear, neither ruin them to build your palaces. Choose for them that which ye choose for yourselves. Thus do we expound unto you that which will profit you, if ye are of those who enquire. They are your treasurers. Beware lest ye exercise over them that which God hath never done, and entrust such treasuries into the hands of thieves. By them ye eat, rule and conquer, and still you make yourselves great against them. Verily, this is naught but an astonishment.

"O assembly of rulers! Improve the accordance among you; then you will need neither many soldiers, nor their accoutrements, but to a certain degree,

whereby ye will protect your empires and countries."

To America this authoritative pen wrote:

"Assist with the hands of justice the broken-hearted (oppressed) and crush the great oppressors with the scourges of the commands of your Lord, the powerful, the wise."

And the rulers—some of them responded to BAHÁ'O'LLAH, and some of them have fallen, in unerring fulfilment, apparently, of the utterances of BAHÁ'O'LLAH.

BAHÁ'O'LLAH and Abdul-Baha?

You will hear their names around the world today, if your ear is sensitive to spiritual verities. To know them you must first know the Bahai Movement, of which they and the great Bab are the central vivid figures.

And you cannot investigate the Bahai Movement without immediate association with the Mashrekol-azkar, the great Bahai temple, that shall rival in beauty and perfection all other temples of historical import.

Recently there has been on exhibition at the National Museum in Washington a series of architectural designs of the Mashrekol-azkar, executed by Charles Mason Remey.

Other architects from the east and middle west, from Canada, have submitted designs embodying their conception of this great institution, the Mashrekol-azkar—an institution unparalleled in religious and architectural history.

An institution that commands the attention of noted American architects; that has inspired one of them to make nine different studies of the same subject; an institution known in the orient as well as the occident; that shall take visible material form on Lake Michigan, in the very heart of the continent—the Mashrekol-azkar—what is its significance? What does it mean today to a world searching, searching as never be-

fore for the reality of life; seeking after God, if haply we may find Him?

Mashrekol-azkar, translated from the Arabic into English, means the dawning point of praises (to God). It is a creational idea that marks the beginning of a new historical era—an era of mutuality of service to God and man, of cooperation, the end of destructive competition, the beginning of the realization of the Christ teachings.

No appreciation of the Mashrekol-azkar can be had without knowledge first of the Bahai Movement, for its history is inextricably interwoven in the development of the great structure. You will hear today of the Bahai Movement in every part of the world. Representatives of all races and nations are its adherents. If you are a Bahai, the name is open sesame around the world, even to the jungles of India. You will hear of the Movement, not only in every civilized country of the world, but in the outlying posts of civilization, in unexpected islands of the sea, up in Alaska, down in uttermost Africa, so universal is its diffusion—a dynamic movement that penetrates, by virtue of its tremendous truth and vitalness, silently, ceaselessly, resistlessly, into the great heart of humanity.

The Bahai Movement had its origin in 1844, when, on the 23d day of May, a Persian youth, calling himself the Bab or Gate, arose among his countrymen and proclaimed the coming of the universal Teacher of Men, the Great One, whose appearance had been anticipated and prophesied by all the Scriptures of the world, who would lead humanity into all truth. He called men to prepare themselves by self-purification for the recognition of the Great One, when He should appear among them.

It was a skeptical Moslem world that greeted the proclamation of the Bab, for his teachings meant assuredly the overthrow of ancient Islamic institu-

tions. And so, after a mission of six years, having lived a blameless, unsullied life, the Bab was martyred in the public square of Tabriz. To the end he held tenaciously to his faith in his own personal mission as herald of the Mighty One, soon to stand forth, revealed to the world as the Manifestation of God. His very name, indicative of His station, the Bab announced—BAHA'O'LLAH, Arabic for the Glory of God.

In 1852, Mirza Husein Ali of Nur, a man of ancient, distinguished Persian lineage, began an exile of forty years from his native land. Persecution and imprisonment had been his portion at the hands of his government. For, where the Bab ended his work, Mirza Husein Ali assumed the responsibility for the spiritual guidance of humanity. Today, throughout the world, he is known as BAHA'O'LLAH, "Him whom God should manifest," in fulfilment of the prophetic utterances of the Bab. And the message he has given to the world, out of the depths of his spiritual consciousness, is known as the Bahai Revelation.

The Holy Land was the scene of the last exile and imprisonment of BAHA'O'LLAH. At the instigation of the merciless Islamic government, with his family and a few followers, he had been ruthlessly sent forth, divested of all his estates, first to Bagdad, then to Constantinople and Adrianople, and, finally, in 1868, to the Turkish penal colony of Acca, nine miles north of Mt. Carmel, on the Mediterranean coast—"the most desolate of the cities of the world."

The horrors of the Turkish prison, the tragic sufferings of the exiles are historical facts—horrors and sufferings that would have dissuaded ordinary men from pursuing their spiritual mission to the world. Yet, in the midst of it all, as throughout the life of the brilliant protagonists of the Bahai Movement, those marvelous souls manifested only

(Continued on page 45)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10

Jamal 1, 75 (April 28, 1919)

No. 3

News from the Holy Land

LETTER FROM SHOGHI RABBANI

Haifa, Palestine,
March 17, 1919.

Mrs. Corinne True, Chicago.
My dear sister in El-Abha:

Although the recollection of your face and of your visit to the Holy Land is thoroughly effaced from my memory, yet what enkindles the fire of interest within me and impels me to drop you these lines is the glorious mention I hear of your services at the Threshold of Abha. Your supplications, your keen interest in the Bahai Temple and the remarks and comments of the Beloved upon your work offer ample justification. I am so glad to correspond with you and write to you on a card, trusting it will reach you sooner.

Your kind letter, dated January 27, 1919, was received and imparted intense joy. Your supplication since the last Tablet (the first revealed for you since the liberation of Haifa), dated February 7th, has been received and will soon secure for you another Tablet. I hope you will soon receive your Tablet of February 7th.

The members of the household ever remember you and pray for you and convey to you their most wonderful Abha greeting.

The doors of communication with Persia and India are open and supplications are constantly pouring in. The Beloved from morn till eve, even at midnight is engaged in revealing Tablets, in sending forth his constructive, dynamic thoughts of love and principles to a sad and distracted world. In most of the Tablets he lays great stress upon unity, love and firmness in the Covenant.

Awaiting your good news,
Yours in El-Abha,

Shoghi.

LETTER FROM MAJOR W. TUDOR-POLE

Cairo, Egypt,
April 8, 1919.

Dear Mrs. True:

I was pleased to receive your kind note of March 6, 1919, and I am only too glad to have been of service to the Master during trying and critical times. You will have seen an account of my February visit to Haifa, since when I

spent a few days there on my return from Damascus, and am pleased to report that all is well.

I issued passes for Mons. and Mme. Dreyfus-Barney to visit Haifa and they are there now for a few weeks.

I am going to Haifa on a British cruiser with Lord Incheape next week and expect that this will be my last visit before returning to Paris and London.

The Master is in splendid health and spirits and he looks beyond the present gloom and chaos to the New Dawn now so fast approaching. The Master looks to America. Let your people hold to the true vision in complete serenity of faith and joy!

With best wishes, I am,

Very sincerely yours,

W. Tudor-Pole.

News from Persia

Portion of a letter written from Teheran Persia by Miss Elizabeth H. Stewart to Mrs. Isabella D. Brittingham, Santa Barbara, California.

Dated November 25, 1918.

FOR many months no post in or out of Persia, and since August, 1917, no word direct from you. In September (1918) the way was open for a few letters to sift through, bearing dates of March and April previous. I am now sending this letter by Mr. de Lambert, brother of the wife of the American Minister who is soon returning to America.

We are now in a state of rejoicing over the news of peace, and seeing the fulfilment of the Words of BAHÁ'U'LLÁH and Abdul-Baha, from day to day, witnessing the new order of things. O, what a mercy that we are alive and awakened and trying to serve in the Kingdom of Abha!

We have had some wonderfully beautiful meetings lately, of both men and women, many of them meetings for teaching. We have one of men, for teaching, every Saturday night, and on every Tuesday afternoon one for women. Dr. Clock has one for men every Monday night. Several different sections have opened in the city, until now on every night there is a meeting for teaching.

We have been enjoying meeting with the American Commission sent here for the purpose of investigating everything about the conditions in Persia. Dr. Judson of the University of Chicago, Dr. Jackson of Columbia University (and

his wife) and several others compose it. They are all staying up at the American Legation.

Dr. Jackson said he saw Abdul-Baha when he was in America. Dr. Jackson was himself at the Hotel Ansonia making an address at the time Abdul-Baha was there.

Bahman Mirza, a Bahai and a Persian prince, gave the Commission a lunch at his house and it was made a freedom meeting where every Persian man brought his wife. A long table was arranged. About twenty sat around it—Persian men and women Bahais, we four Americans, Mr. Caldwell the Minister (his wife could not be present), Mr. Bader the Consul, Mr. de Lambert and the members of the Commission.

This was the very first time such a thing had ever occurred and we felt so happy to be there, helping to carry forward the work of freeing the women. Of course it was not possible to have servants coming into the room, so, real Persian style, the host, Bahman Mirza, waited on the table, and I asked him to give me the privilege of helping him, which he did. I was very happy to be able to serve at such a notable gathering. Dr. Moody wrote a speech in English, which one of the Persian ladies committed to memory and gave, stating how our beloved Abdul-Baha had said the

time would come when many Americans would come to Persia, and many Persians would go to America, and today we had seen these words being fulfilled.

It was a most beautiful meeting. After lunch many more couples of men and women came, and for the first time in history a photograph was taken of all who were there. The hearts of all of us were so happy.

Today a men's committee from the Mahfal Rouhani (Spiritual Assembly) went to make a call on the Commission and appointed Dr. Moody to go with them. We expect to meet them tomorrow at the home of another Bahai. They have also made addresses at the Parliament, Chamber of Commerce, State University and other places.

Their talks have been published in the Persian papers and have been much commented upon. It cannot be otherwise than that they are doing the will of the most supreme BAHĀ'O'LLĀH!

We are longing for the way to be opened to receive letters and goods and medicines and every thing from America. We are nearly at the end of everything. Dr. Moody wishes me to tell you that since America entered the war the schools have received no financial help from America, and are feeling the straitened condition; that they have dropped many pupils and are struggling to keep others on, free of charge. All things are very high in price, as they are with you.

Those who could afford it have had to pay sixty and seventy cents for a quarter of a pound of butter (we have not had any for a long time); eggs have been six cents apiece, bread very poor and so high that I have made it for a long time, under very difficult conditions. The ways of cooking are so primitive that I do not see how so many delicious things to eat are turned out.

Tablets of Abdul-Baha recently revealed

AGNES PARSONS

To the maid-servant of God, Mrs. Agnes Parsons, Washington, D. C.—Upon her be BAHĀ'O'LLĀH El-Abha!

He is God!

O thou beloved daughter!

Formerly a cable through the British Government was received from you but it was misrepresented and vague. Although it could not be understood yet an answer was dispatched through the same Government. Your letter dated October 21, 1918, has just been received. Infinite gratitude have I tendered for the blessings of His Holiness BAHĀ'O'LLĀH and have laid my head on His Sanctified Threshold and have offered my praise and thanks that, praise be to God, that beloved daughter has remained firm and steadfast throughout this violent storm and has wished and purposed nothing save service to His Holiness BAHĀ'O'LLĀH and the promulgation of Divine Teachings. Rest thou assured that assistance and confirmations shall encompass thee.

Thou hast written concerning organization. The divine teachings and the admonitions and exhortations of His Holiness BAHĀ'O'LLĀH are manifestly evident. These constitute the organization of the Kingdom and their enforcement is obligatory. The least deviation from them is absolute error.

Thou has written concerning my travel to America. If thou couldst see how the waves of constant occupation are surging thou wouldst have considered that time for travel is absolutely lacking; in times of fixed residence partial

rest is even impossible. God willing, I trust, through the bounty of BAHÁ'O'LLAH that as soon as means for the composure of mind and of heart are provided, I shall determine to journey and shall inform thee about it.

Convey on my behalf utmost kindness to thy beloved son and in perfect love kiss thou his two cheeks. My prayer to God is that he may grow to be the cause of thy happiness and satisfaction.

The maid-servant of God, Edna Ballora, has been struck with a great affliction. She is deeply grieved and sad. Assuredly extend thou thy care upon her and be thou her stay and solace.

Convey to the two enlightened souls, Leona Barnitz and Mrs. Finch, my love and kindness, and tell them: "Praise ye God, that assistance has been extended and ye have turned your faces to the Supreme Horizon:—the bounty and guidance of which the mass of people are unaware, ye have found, and have adorned your head with a crown of supreme guidance, the glittering gems of which gleam and glisten throughout ages and generations. Do not look at the present condition, contemplate the future. The Apostles of Christ were fishermen, were destitute of fame and position and enjoyed no grade and rank. They were, as it is intimated in the Gospel, insignificant persons, yea, they were low in the sight of the people. At present consider ye, what change has taken place—how great they have become! Nay rather, they have been the sovereigns of the Kingdom. The bounties of His Holiness BAHÁ'O'LLAH to His servants shall in the future be made evident and manifest."

Upon thee be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 8, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ALICE IVES BREED

To the maid-servant of God, Mrs. Alice Ives Breed, New York.—Upon her be BAHÁ'O'LLAH El-Abha!

He is God!

O thou respected maid-servant of God!

Thy letter dated November 17th, 1918, was received. Its contents was an exposition of truth.

Indeed, had the world of women wielded sufficient prestige, the conflagration of this war would not have set the world aflame.

If the mass of women in Europe and all those of America had been enfranchised throughout all the states, undoubtedly they would not agree to war. At present, this war has made millions of children fatherless and millions of fathers and mothers destitute of sons; this war has snatched from pitiable sisters their brethren; this war has turned millions of women widows and destitute of husbands; this war has made cities desolate; this war has brought confusion and chaos in millions of villages; this war has made the very foundations of mankind quake and quiver.

If, in the future, women like unto men are given the franchise, assuredly they shall prevent the occurrence of war, whereas otherwise the matter will be difficult. Man is sanguinary and even worse than devouring beasts. Of what use is exhortation and to what amounts admonition? A mighty power is necessary in order to make an effective opposition—otherwise it will be exceed-

ingly difficult. I pray God that the world of women may be assisted and confirmed for their purpose is Universal Peace.

At present the friends of God must lay aside all thoughts and preoccupations and concentrate their energies upon the proclamation of the Cause of God and the divine teachings which lay the foundation of Universal Peace.

I supplicate and pray to the Divine Kingdom and beg for the friends of New York assistance and confirmation that they may, day by day, fortify the bonds of amity and union and may become the cause of the spreading of the Word of God.

Upon thee be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

SARAH GERTRUDE HARRIS

To the maid-servant of God, Sarah Gertrude Harris, New York City.—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou my beloved daughter!

Your letter dated November 13th was received. Its contents occasioned infinite grief, for it spoke of the ascension of that illumined youth. Indeed in the rose garden of God that young man was like unto a shrub in its utmost freshness and promising good fruits. Whoever has seen him or heard him has undoubtedly been shocked and grieved at the news of his passing away.

However, although that peerless shrub has sought separation from the woods of the nether world, yet, it has appeared fully adorned and resplendent in the rose garden of the world on-high in the Abha Paradise. That divine bird has flown away from this mortal and earthly nest, has ascended to the Kingdom of God and has been engaged in singing the sweet melodies of praise and thanksgiving on the lordly branches in the rose-garden of the Merciful. Happy is he and blessed in his abode! He has reaped the result of life and has become a fruitful tree. Grieve not therefore for his death and be not depressed.

With regard to his life insurance, act in accordance with his will. I have perused his letter and have supplicated for him, from the threshold of Oneness, an exalted station.

As to my presence in America for the laying of the corner-stone of the Mashrekol-azkar, this depends upon the unity and harmony among all the friends of God. For their union is like unto a lodestone which draws me to their shores.

I have been gladdened by the news you have conveyed of the gathering of the friends and their union and affiliation.

Convey the utmost kindness on my behalf to Bahaya. I hope that Mr. Harris will fully recover, and engage as it ought to be in the service of the Lord.

The relatives who are here all convey to you their longing greeting.

Upon thee be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ISABELLA D. BRITTINGHAM

To the maid-servant of God, Isabella D. Brittingham, San Francisco, California.
—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O dear maid-servant of God!

Indeed, what thou hadst written is true. Communication and connection between the sons and daughters of the Kingdom are not conditioned upon material links. Spiritual means have ever existed and will continue to exist. As, for instance, throughout all these years of commotion, when ways were barred and the doors of communication closed, notwithstanding this, hearts were attracted and gladdened by the fragrances of God.

This was because the bond of connection was firm and the link of association was strong.

The letters which thou hadst enclosed in thy letter have been received. Praise be to God, thou hast acquired a long and spiritual lineage, and this is by far the most blessed of all lines. For material lines of descent may either be greatly praiseworthy or mean in character, while spiritual lineage is the offspring of heart and of soul and is in every respect praiseworthy.

Ye had celebrated the Feast of the Covenant. It was very proper. Mr. and Mrs. Zim have served the Kingdom of God and on that day called a meeting in their home and celebrated the Feast.

I have been very pleased with the service of Mr. Milton who has supported the government, for according to the explicit command of His Holiness BAHA-O'LLAH, all Bahais are ordered to serve, to obey and to be faithful to their government. Convey my greetings to Mr. Herbert.

The respected maid-servant of God Mrs. Goodall and the attracted maid-servant of God Mrs. Cooper are indeed two candles illumined by the light of the love of God.

Thou shalt in future reap the fruits of thy tour to the southern states.

All the family and the Holy Leaves convey to you their salutation and their longing.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

VITULA EDITH WHITTON

To Mrs. Vitula Edith Whitton, Geyserville, California.—Upon her be BAHA-O'LLAH El-Abha!

He Is God!

O thou maid-servant of God!

The letter thou hadst written November 23, 1918, was received. Its context indicated that—praise be to God!—thou art intoxicated with the wine of the Covenant and art aloof and away from all else save God; that thou hast a truthful heart and a firm step.

Although thou hast a small meeting, yet, as thou art firm and resolute, in future this gathering shall greatly expand and shall become elaborate, for the souls that are firm in the Covenant are ever assisted and confirmed. Rest

assured of the divine confirmation which strengthens all who are feeble and energizes all who are frail.

Convey on my behalf the utmost love and kindness to the friends and the maid-servants of the Merciful.

Upon thee be BAHĀ'O'LLĀH EI-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 3, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ELIZABETH P. HACKLEY

To the maid-servant of God, Elizabeth P. Hackley, Urbana, Ill.—Upon her be BAHĀ'O'LLĀH EI-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Its contents indicated the turning of thy face to the Kingdom of God, thy freedom from the obscurity of the world of nature, thy illumination with the light of guidance, thy acquisition of spirituality and thy seeking to draw nearer to God.

My prayer to the Almighty God is that, day unto day, thou mayst increase in spirituality and attain to an ideal advancement.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 1, 1919. Home of Abdul-Baha, Haifa, Palestine.)

DAVID BUCHANAN

To his honor, David Buchanan, Portland, Oregon.—Upon him be BAHĀ'O'LLĀH EI-Abha!

He Is God!

O thou who art turning thy face to the Kingdom of God!

Thy letter dated December 2nd, 1918, was received. Although the representatives of various governments are assembled in Paris in order to lay the foundations of Universal Peace and thus bestow rest and comfort upon the world of humanity, yet misunderstanding among some individuals is still predominant and self-interest still prevails. In such an atmosphere, Universal Peace will not be practicable, nay rather, fresh difficulties will arise. This is because interests are conflicting and aims are at variance.

We pray and beseech at the divine Kingdom and beg for the world of humanity rest and composure. For Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter will be realized through the Word of God and be made to shine forth through the influence of the Kingdom of God.

Eventually it shall be thoroughly established through the power of BAHĀ'O'LLĀH!

Verily, His Honor President Wilson is self-sacrificing in this path and is striving with heart and soul, with perfect good-will, in the world of humanity. Similarly the equitable government of Great Britain is expending a great deal of effort. Undoubtedly the general condition of the people and the state of small

oppressed nationalities will not remain as before. Justice and Right shall be fortified but the establishment of Universal Peace will be realized fully through the power of the Word of God.

Upon thee be BAHÁ'O'LLÁH El-Abhá!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Bahá, Haifa, Palestine.)

CLAUDIA STUART COLES

To the maid-servant of God, Claudia Stuart Coles, Washington, D. C.

He Is God!

O thou beloved maid-servant of God!

Thy letter dated October 4, 1918, was received. It was not a letter but rather a bouquet of flowers diffusing the sweet scent of firmness and steadfastness and so it gave pleasure to the nostrils of the soul.

Praise be to God, the test proved to be the cause of the firmness and the steadfastness of the people of faith.

Throughout these years of disturbance and commotion, when the world of humanity was physically and spiritually afflicted, the friends of God passed the day in rest, ease and comfort. In the western countries only a few shared in the hardship and affliction of other souls while the mass of the friends and the maid-servants of the Merciful, of whom Mrs. Coles is one, have been living quietly and peacefully. In the orient every nation became distracted and every gathering dispersed save the friends of God who remained all protected and sheltered from every trouble and calamity in the fort of BAHÁ'O'LLÁH'S protection. Verily, this is a divine miracle—that we helpless, friendless, unprotected, unsupported wanderers in these regions should be saved amidst the fire of oppression and tyranny. This is God's miracle.

In fine, praise be to God, yourself and the friends of God and the maid-servants of the Merciful have, like unto an immovable rock, remained firm and resolute in the Cause of God.

Organize ye meetings and strive day and night that ye may be the cause of the diffusion of divine fragrances and the exaltation of the Word of God.

Concerning the book* that thou hadst written about; it has been written on political affairs so that justice and equity may be promoted and the comfort of the world of mankind may be realized.

Upon thee be Baha-el-Abhá!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Bahá, Haifa, Palestine.)

JEAN MASSON

To her honor, Miss Jean Masson—Upon her be BAHÁ'O'LLÁH El-Abhá!

He is God!

O thou herald of the Kingdom!

The detailed letter thou hadst written was perused. Its text was conducive to joy and it embodied refreshing news. Praise thou the Lord, that thou hast become the means of the promulgation of heavenly teachings and hast

* Refers to *Mysterious Forces of Civilization*.

served the oneness of the world of humanity that all denominational, sectarian, racial, political, economic and even patriotic prejudices may be removed and the illumination of the love of God may enlighten the courtyard of hearts.

My hope is that day by day thou mayest be more confirmed and may serve to the best the world of humanity; that thou mayest adore mankind and ignite in every heart the lamp of guidance, may serve the world of morality so that human realities may be freed from the gloom of the world of nature which, in essence, is purely animal in character, and may be illumined with the light of the divine realm.

What service is there nobler than this and what gift more precious than this; what exaltation is higher than this and what sovereignty mightier than this? I hope that therein thou mayest be confirmed.

As to Margaret Nelson, she has been emancipated from this gloomy dungeon of the world of dust and has hastened to the sanctified realm. I pray on her behalf and beg for her the forgiveness and the pardon of the Lord of Creation, that she may secure rest and comfort in the realm of the Kingdom.

The article that thou hadst edited in the *Helena Daily Independent** was received and was perused. Happy art thou that the Lord hath assisted thee in such a distinguished service.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 17, 1919. Home of Abdul-Baha, Haifa, Palestine.)

DOROTHY NELSON

To the maid-servant of God, Dorothy Nelson.—Upon her be Baha-el-Abha!

He is God!

O dear maid-servant of God!

At the divine threshold address this prayer and beg forgiveness for thy sister. That prayer is the following:—

“O forgiving and kind God! My beloved sister Margaret has hastened from this world to Thy realm and has abandoned the nether world to soar in the realm on high. She was like unto a shelterless bird but has yearned for a rest and shelter in the celestial realm. She was a thirsty fish and longed to be immersed in the sea of light.

“O God! We are captives to innumerable sins, but need Thy pardon and Thy forgiveness. We have lost the way but have hastened to Thee. We suffer deprivation, but seek Thy rich treasury. We are disabled and broken-winged, but are treading Thy path. O God! Forgive us and bestow upon us Thy pardon.

“Verily, Thou art the Refuge and Shelter of sinners and Thou art the Bestower, the Radiant One in the realm of heaven!”

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 17, 1919. Home of Abdul-Baha, Haifa, Palestine.)

* See page 33.

The Bahai Movement—Is it the coming Universal Religion?

(Continued from page 35)

an amazing patience and sweetness of spirit. No resentment against their keepers! No resentment against their government!

Two years of imprisonment in the barracks of Acca were followed by nine years of close confinement for BAHĀ'O'LLĀH, within the town in an abode, the threshold of which the great prisoner was not permitted to cross. This was the external life of him whom today multitudes of people believe to have been the most extraordinary figure of any age.

Before his death, in 1892, there were a few years of somewhat greater freedom, within a radius of fifteen miles, which included Carmel and the village of Behje, his final resting-place.

No less extraordinary a figure than BAHĀ'O'LLĀH is his son, Abbas Effendi, known to the world as Abdul-Baha, Arabic again for the Servant of Baha. He was born on the very day of the Bab's proclamation. And, at the age of eight, he began, with the exile of BAHĀ'O'LLĀH, his long, remarkable career of persecution, banishment, imprisonment, which ended only in 1908, when, by the overthrow of the Turkish government, he was granted his freedom. Fifty-six years an exile from his native land! Forty years a prisoner in the "most great prison" of Acca!

By the death of BAHĀ'O'LLĀH, Abdul-Baha became the leader of the Bahai Movement. To this station he had been accredited by his father, both verbally and by written document. His peculiar function in the movement is interpreter of the Revelation of BAHĀ'O'LLĀH and exemplar for the world of the Bahai life.

In 1911-1912, you will remember, Abdul-Baha, at the age of sixty-eight, journeyed to Europe and America, to spread

the message of BAHĀ'O'LLĀH in the occident—that tremendous message of internationalism and religious unity, a basic principle of the Mashrekol-azkar. Statesmen, scholars, people of every degree of intellectual and spiritual attainment recognized his greatness and power.

Back in 1892, before the passing of BAHĀ'O'LLĀH, wrote Edward Granville Browne of Cambridge university, concerning Abdul-Baha: "About the greatness of this man no one who had seen him could entertain a doubt."

And since that date Abdul-Baha has been the subject of many interviews and many articles. But no journalistic analysis has been able to penetrate the mystery of a life martyrdom for a spiritual ideal, a conscious spiritual mission to all the world.

When, in 1914, the European war burst forth in all its fury, friends of Abdul-Baha, anxious for his safety, urged him to leave his home on Mt. Carmel and accept the greater security of America—a hospitality which he refused to accept, for the people of Palestine had need of him. And there, on the mountain of God, in a war-ravaged land, he dwells, sending forth dynamic thoughts of love to a suffering humanity and a devastated world.

It is difficult to write dispassionately of BAHĀ'O'LLĀH and Abdul-Baha, who sacrificed their lives, political and social freedom, all physical comfort, for the propagation of ideals, the establishment of principles, which are the common talk of men today. Easily do we inherit them from these great souls. Our statesmen today are interpreting government and social reconstruction in terms of the universal. In the middle of the last century, BAHĀ'O'LLĀH gave the creative impulse to the new order of civilization that should include all humanity,

and the new order is upon us. The old is swiftly passing.

BAHA'O'LLAH from the prison of Acca, proclaimed his great revolutionary principles of world government and social readjustment to the crowned heads of Europe and to the common people.

These principles include the oneness of the religions of the world; the oneness of humanity; the universal brotherhood of man; universal peace; the harmony of religion and science; the search for truth and the abolition of all prejudices, religious, national, racial, social; the equality of the sexes; equal educational advantages for both; equalization of the means of livelihood; social, industrial, economic reorganization; the establishment of justice among men. He urged the creation of a universal language. He emphasized the necessity of a parliament of man, a universal tribunal of justice or arbitration to adjust international affairs.

He taught purity of life, selflessness, personal sacrifice and service to humanity.

There is inherent in the utterances of BAHA'O'LLAH, as there is in the words Abdul-Baha, a vitality, a power that compels attention, a creative quality that somehow makes them the effective, dominating influence in human hearts. Tyrannical, mediaeval efforts of enemies to suppress the Cause, to destroy its leaders, have been futile. And we have, today, millions of Bahais who believe, with an indissuadable faith, that in the Bahai Movement only will the world find relief from its tragedy. Has it not recreated them, transformed their individual lives? Does it not make of every Bahai Assembly of the world an international group in itself—people of all races and nations? The extension of such a group to include the world, how easy a matter, how logical a consummation.

Of this supreme unity of nations and races, this oneness of humanity and religion, the Mashrekol-azkar is symbolic. It is the Bahai Movement in action, in service.

Commanded BAHA'O'LLAH, in his book of laws for the world, the *Kitab-el-Akdas*:

“O concourse of creation! O people! Construct homes (or houses) in the most beautiful fashion possible in every city, in every land, in the name of the Lord of Religions. Adorn them with that which beseemeth them—not with pictures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by this mention, by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened, and thus shall you pray the Orient of Praises, in the Mashrekol-azkar. (i. e., the Source of Praises).

“Teach your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the heaven of Greatness and Power. Let them memorize the Tablets of the Merciful, and chant them with the most melodious voices in the galleries built in the Temple of the Mashrekol-azkar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls.

“Blessed is he who listens unto the River of Life!”

In response to this command, the first Mashrekol-azkar of the world was built in Ishkabad, Russian Turkestan. The second will be established on the shores of Lake Michigan, just north of Chicago. And every Mashrekol-azkar convention has for its impelling motive the construction of this great, impressive institution.

It is not a local, not a national, but a world proposition, this building of the first Mashrekol-azkar of the occident. Bahais of every race and nation have

contributed to the purchase of the site and the creation of the initial fund for the erection of the central building, the House of Worship, the Bahai Temple.

A significant place, in the history of the Bahai Movement, the first Mashrekol-azkar of America will hold. Says Abdul-Baha:

“This organization of the Mashrekol-azkar will be a type for the coming centuries, and will hold the station of the mother.”

Several years ago, the Bahais of Chicago set up a sign on the Temple grounds explanatory of the institution, whose walls would soon begin to rise upon the site. Wayfarers read and wayfarers understood somewhat of the exalted purpose of the Mashrekol-azkar:

“These grounds are the site of an edifice to be erected as an ‘evident standard’ in America of the oneness of humanity.

“Its doors will be open to all nations, races and religions.

“Its charities will be dispensed without regard to race or color. ‘Prejudice toward none—love for all.’

“Here, for the first time in history, religion and science will become harmonious, each the handmaid of the other, both showering their spiritual gifts on all humanity.

“Until the erection of this great edifice, all are welcome to this beautiful spot and, in its enjoyment, we ask you to keep it pure and sacred.”

Service to humanity, hospitality—slogans of the Bahai Movement. Hospitality which, as to the Temple grounds, has been overwhelmingly accepted.

When, in the future, the Mashrekol-azkar stands before the world, in all its completeness, it will comprise the Temple of Worship with numerous accessories for service—the externalization of the great principles, so emphatically, so insistently proclaimed by BAHÁ'Ó'LLAH—a college for the higher scientific

education, a school for orphan children and the poor, a hospital and medical dispensary, a home for cripples, a hospice, and other institutions, where art and music and science and truth shall find their highest, most brilliant, freest, most perfect expression.

The Mashrekol-azkar will be more than a university, more than an institution conceived by men, established by men. From it shall emanate the most advanced scientific knowledge, which shall harmonize in its entirety with our developing religious consciousness, our heritage from the teachings of BAHÁ'Ó'LLAH and Abdul-Baha. There is not empirical knowledge.

The Mashrekol-azkar shall be the standard for human achievement. Here art and music and literature shall have their beginning and their glorious fruition. And, under its powerful influence, life shall be forever changed, forever glorified.

“When the Mashrekol-azkar, with its accessories, is established in the world, aside from its religious, or spiritual, influence, it shall have a tremendous effect upon civilization.” (Abdul-Baha.)

The building of the Mashrekol-azkar is a colossal undertaking. The central house of worship is concentrating the attention and the energies today of the followers of Abdul-Baha. No decision as yet has been reached as to architectural design. The ultimate may be a composite, achieved by the spiritual consecration of the architects of the orient and of the occident. The Taj Mahal of India has been suggested as a model for the Mashrekol-azkar, because of its beauty and perfection of architecture.

Whatever architectural plan will be chosen for the Bahai Temple, it will emphasize, in its structure, essential features of the Bahai Faith. Great beauty of design, the expression of nine, the perfect number, throughout the structure. Nine entrances will distin-

guish the Bahai Temple from all other temples of the world, symbolic of the religious paths by which the Bahais of the world have come into the realization that religion is one, that humanity is one, that God is One, Father of all. Beautiful flower gardens shall adorn the grounds and fountains of pure water. Beauty and majesty of outward expression. The whole surmounted by a towering dome, it, too, a symbol of the great unity, as conceived by BAHÁ'O'LLAH.

The Bahai Temple will carry its message far. Far up and down the shore of Lake Michigan, far out upon the lake, its dome will be visible, the first landmark sighted by sailors coming into port, the last seen by them forthfaring. And from afar, inland, will rise upon the vision this lofty monument to the greatness and glory of God, manifested through BAHÁ'O'LLAH.

Into the Bahai Temple, this Holy of Holies, this Sanctuary of the living God, the Bahai will go for prayer, for worship, for spiritual refreshment. This is the first requirement. He comes forth renewed and strengthened, and stimulated to greater service for humanity, through the various accessories of the Mashrekol-azkar.

"The Mashrekol-azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme house of worship, a place of spiritual gathering, and the manifestation of divine mysteries." (Abdul-Baha.)

The relentless forces of freedom and justice and truth are at work in the world. The spiritual currents of the new cycle submerge us. Political and religious formulas of the past have failed of effectiveness. Out of the old the virtue has gone. We demand a new interpretation of life, of God, of service; a new religious statement, that shall demolish antiquated dogmas and supersti-

tion. In the perpetual presence of God would we dwell, face to face with the great Reality.

Heretofore, in our quest for light and truth, we have stumbled and groped blindly. Today the scales have fallen from our eyes. We are clear of vision, dauntless of soul. Destruction all about us. Yet do we feel the infusion of new vivid life blood into the dead body of the world.

Destruction all about us—to make way for the brilliant era of reconstruction before us.

"A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men." (Abdul-Baha.)

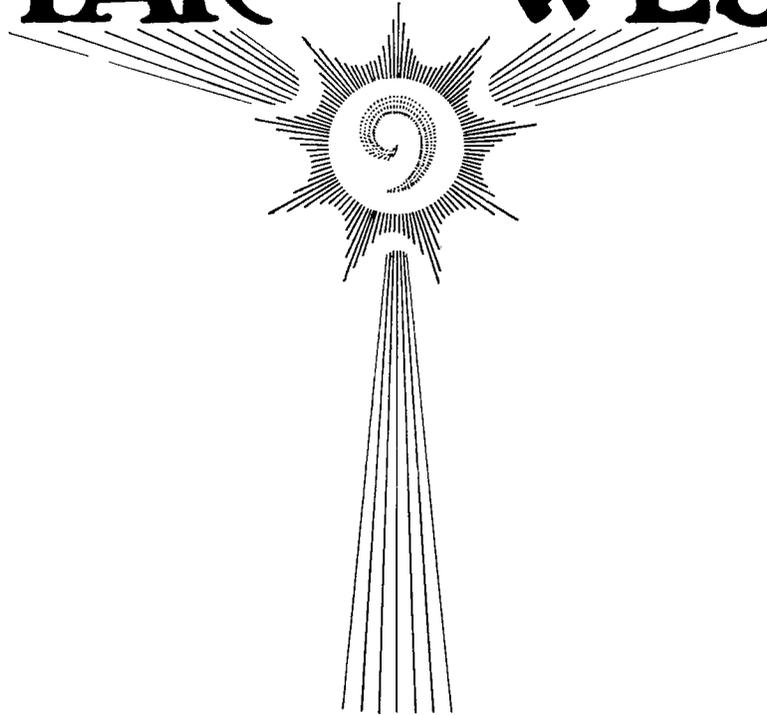
The new statement of truth and life, the new interpretation, is made with tremendous, overwhelming, irrefutable power by BAHÁ'O'LLAH and Abdul-Baha.

In the Bahai Movement lies the hope of the future. "It is the essence of all the highest ideals of this century." (Abdul-Baha). Ideals that are not mere abstractions, but the impelling force of dynamic action in human life.

The Mashkerol-azkar, the first institution of the new age, is the expression of Reality—reality of worship, reality of service, reality of brotherhood, reality of internationalism.

"Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same sea of favors, likewise all may meet under the dome of the Mashrekol-azkar and adore the one God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived." (Abdul-Baha.)

STAR of the WEST



"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

—BAHA'O'LLAH.

The Call

Written for the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in New York City, April 26-30th, 1919.

BY JOSEPH H. HANNEN

O waiting world, Behold! The Master stands,
With healing for thy wounds within His Hands;
For every problem a solution brings—
Glad-tidings herald from the King of Kings!

O weary world! The Master brings thee rest,
Freedom for every captive long oppressed.
The Way of Truth again is opened wide,
That all may happily in God abide.

O world perplexed, embittered, sick of strife!
The Master brings a Message of New Life;
The wondrous news that war henceforth shall cease;
The Promise of a Thousand Years of Peace!

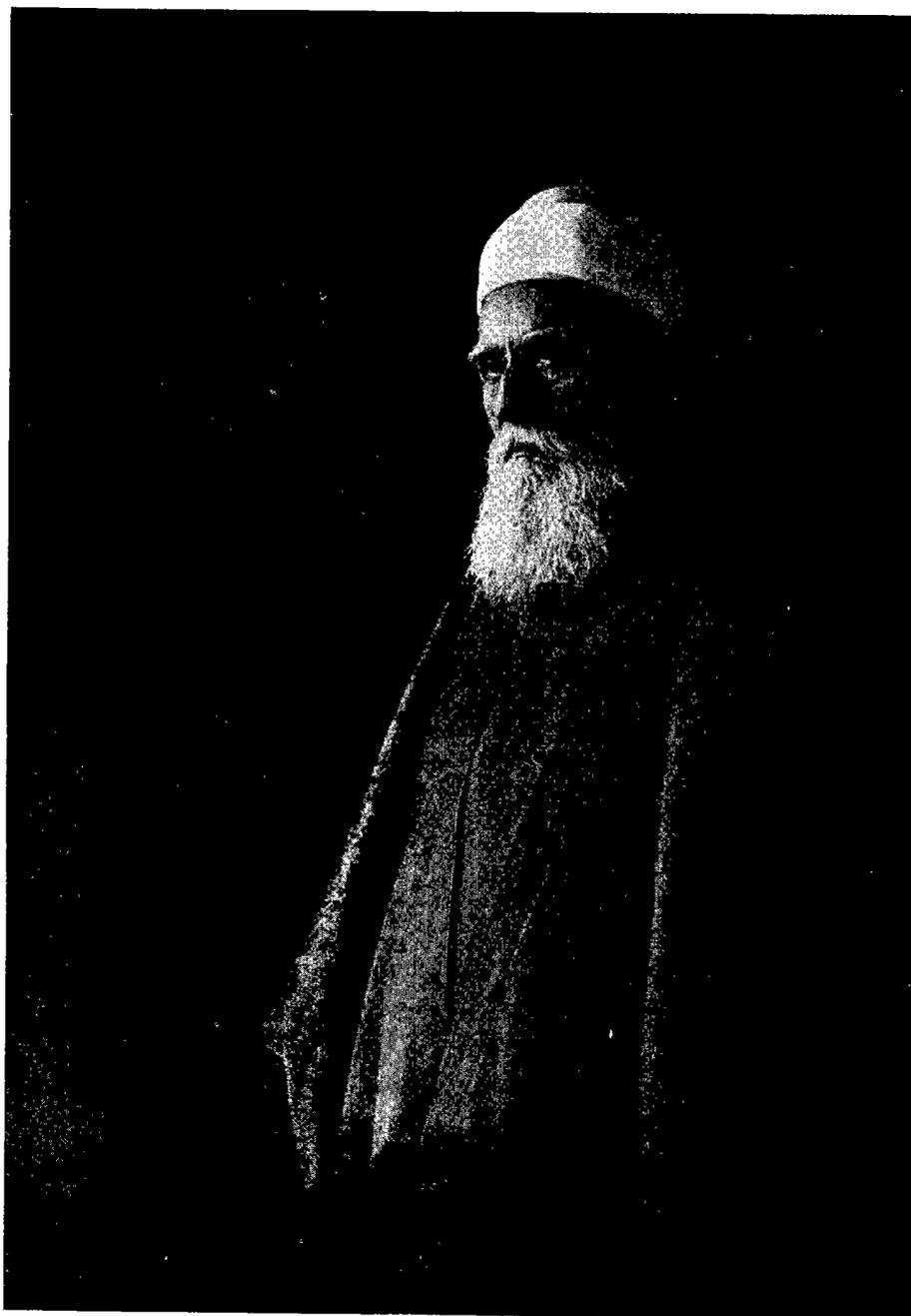
And O, ye heralds of the Golden Age!
Promise of Prophets, dream of every sage,—
The Master calls ye. Rise ye up and go
To spread the news, that all the world may know!

From East to West—from Maine to Golden Gate,
Throughout this land, O hasten! Do not wait!
And to the southland, to old Mexico,
To Central, South America He bids ye go!

O islands of the east and western sea,
Thou too rejoice! The Truth shall come to thee.
A host of heralds from the Lord of Lords,
Thy glad deliverance from bonds affords!

And thou—the Mother-Continent of ours—
So sorely pressed by grisly war's dark powers—
To Europe comes the message of release,
The one assurance of a lasting Peace!

(Continued on page 53)



*“O waiting world, Behold! The Master stands
.....
O Lordly host, Abdul-Baha commands!”*

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

He Is God!

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Althou for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10

Azamat 1, 75 (May 17, 1919)

No. 4

ALLAH'O'ABHA!

The dark clouds of outer separation between the Orb of the Covenant and the Bahais in the west have been entirely scattered through the appearance of nine new Tablets brought by Mirza Ahmad Sohrab from the presence of Abdul-Baha.

The messenger proclaimed them: The Divine Plan and Charter of the New Age.

The far-reaching significance and the power of these Tablets unveiled at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress dazzled the spiritual sight of all who attended those never-to-be-forgotten meetings..

Abdul-Baha cabled: "Let this be the Convention of the Covenant." It was.

It is the hope and intention of the STAR OF THE WEST to reflect, insofar as possible, the brilliancy of that epoch-making event.

In this issue we publish the first of the new Tablets, together with talks given at the first session.

We are also happy in presenting as a title page to this issue a cover design created by Carl Scheffler, and a poem by Joseph H. Hannen entitled "The Call" both prompted by the spirit of this new hour.

—The Editors.

The Call

(Continued from page 50)

O Eastern land! Vast China and Japan!
 Thy pride returneth, as of ancient man!
 Thy Great Redeemer standeth at the door,
 His heralds hasten—joy forevermore!

O eager world, Thy waited Lord is here!
 Fill hearts with hope, abandon every fear.
 Forgotten hate, let love reign all-supreme.
 And lo accomplished is the Golden Dream!

O ye who know, the Master calleth ye
 To rise and serve, that all the world be free!
 As millions rose, a few brief moons ago—
 To offer life to vanquish threat'ning foe—

So shalt ye rally to the Heavenly King,
 And life and all to His Cause gladly bring;
 Content and happy if it be to die
 Or live in exile if but He be nigh.

Count not the cost, ye Army of our God,
 Thine is the noblest field man ever trod.
 Thy victory is certain as the sun,
 Thy fame eternal when the conflict is won!

O Heav'nly world! The Kingdom soon to be,
 Where God shall reign o'er all, from sea to sea;
 Where men of every race shall do His will,
 And love of everyman each heart shall fill.

O Lordly host, Abdul-Baha commands!
 Advance ye, conquer near and distant lands.
 "Allah'o'Abha!" is the battle-cry—
 Eternal life to those who else must die!

The great new charters of the world are read!
 The Word hath spoken—now thy feet must tread,
 From north to south, from east to west, the world,
 Till far and near His banner is unfurled!

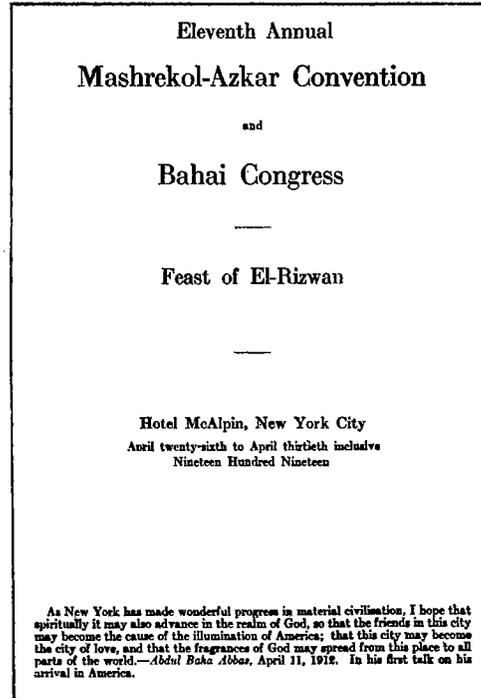
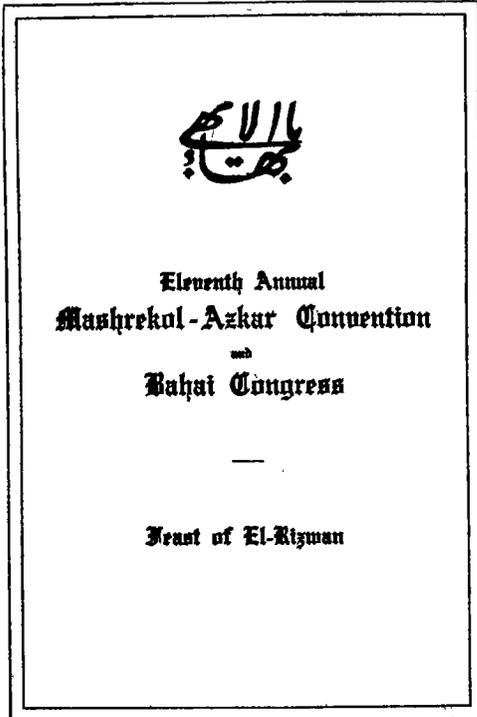
Washington, D. C., April 21, 1919.

The Convention of Abdul-Baha

By JOSEPH H. HANNEN

THE convocation of the friends held in New York City, April 26-May 1, 1919, stands out as a unique event in the history of the Bahai Cause and one which will be forever memorable. When one realizes the lapse of time, weeks and months growing into years, during

Bahai annals. Added to that, several cablegrams, received during the progress of the sessions, attested the presence of the Beloved with us, in spirit—a presence which was most manifest to all. "Let this be the Convention of the Covenant!"—these words, flashed across the



which communication on the material plane had been interrupted, the absolute joy of receiving the Words of Life, not only in single messages but literally in a volume of general Tablets and advices, explanations and exhortations, will be better understood. The presence at this Convention of our dear brother, Mirza Ahmad Sohrab, who was with Abdul-Baha from 1912 to the end of 1918, when he was sent direct to America, the bearer of precious documents and wonderful, epoch-making instructions, in itself made the occasion historic in the

oceans, burned into the hearts of all, and the response was perfect. As day by day the general Tablets were read, and the words given in connection with each presented to us, the plan unfolded before our delighted spiritual eyes and all present were literally swept onward and forward upon the gales of spirituality which proceeded from the Center of spiritual power in the world.

The attendance at this Convention was larger than ever before. The immense banquet hall of the McAlpin Hotel was filled to overflowing at the Feast of Riz-

wan and hundreds were unable to gain admission. The assembly hall was crowded at each of the sessions of the Congress, nine in number, while the same hall was well filled at the meetings of the Convention.

The fact that while we were gathered, discussing plans for spiritual union and harmony throughout the world, the delegates at Paris, in the Peace Conference, were meeting to establish the new world

ically portrayed by BAHÁ'O'LLAH and emphasized by Abdul-Baha, would come to such a rapid culmination! It is within the ready recollection of many of us, that the Bahai teachings were called "ahead of the times" and termed a dream philosophy, perhaps adapted to some future age of the world. And now, how rapidly "the times" have caught up with The Message, so that today men talk the world over in terms of inter-

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Miss JONES	Miss BETTINGER
Miss JULIA LEEHAN	Miss SEOLER

RECEPTION AND FEAST OF EL-RIZWAN	
5 P.M., Saturday, April 26th	
Reception in Congress Hall to all delegates and friends.	
Receiving The Executive Board of Bahai Temple Unity Board of Nine of New York Assembly, Representatives of all group meetings in New York and vicinity.	
6 P.M. Feast of El-Rizwan	
Chairman Mrs. ALICE IVES BREED, New York City	
PRAYER	MOTHER BEECHER
SONGS	MAUD GAUDREUX (At the piano—Mrs. McClean)
	MR. MOUNTFORT MILLS Greeting from New York and vicinity
Tablet—Woman's Station in this Great Day Read by MARY HANFORD FORD	
Greetings from Mr. TOPAKYAN, Acting Consul General for Persia in New York	
MIRZA AHMAD SOHRAB	
REV. M. HALLIMOND, Bowery Mission	
REV. PERCY STICKNEY GRANT, Church of the Ascension	
REV. DR. W. N. GUTHRIE, St. Marks-in-the-Bouwerie	

conditions politically, economically and socially, lent a peculiar power and significance to the gathering of the friends in the metropolis of the new world. Since the last Convention, the thunder of the cannon and the rattle of musketry had been stilled, and the nations of the world, under the terms of the armistice, await the verdict of their representatives, gathered in solemn conclave. Who would have dreamed, ten years ago, when the First Bahai Temple Unity Convention was held in Chicago, that the events of the world drama, so graph-

nationalism and world unity, strange to their minds and tongues, but familiar to the Bahais.

A striking feature of the Feast of Rizwan was the presence and participation of several clergymen and leaders in other broad lines of thought,—chiefly those who had been reached and touched by Abdul-Baha when he was in America in 1912. Their words were akin to our teachings, and they—happily privileged to stand upon a higher plane than that of orthodoxy—sensed the need of what the Bahai teachings offer. The high-

est notes of jubilation and the strongest messages of hope were given by the Bahai speakers. Truly, the world has had no more significant gathering in its history. And as the Tablets were read which represent the Charter of the New Age, and which outline in no uncertain terms the part America is to play in the spiritualization of the world,—there was joy abundant and hope unbounded, to offset all the doubt and uncertainty

which the epoch of reconstruction brings to those lacking the spiritual insight and the hope of the age.

Verily, the Convention of the Covenant was and is unique, like the Center of the Covenant, who was with us as surely as the heart of each auditor—unseen, yet filling the body spiritual with the very life-blood of the Spirit,—to be translated into deeds and actions, the effect of which shall never die!

RESPONSE TO GREETINGS
REV. ALBERT R. VAIL

PRAYER
REV. HOWARD C. IVES

—

The quotations following in this program are extracts from the Tablets and Words of Explanation, which are to be unveiled during this Congress.

—

FIRST SESSION BAHAI CONGRESS

9 o'clock P. M., Saturday, April 26th
Chairman
MOUNTFORT MILLS, New York City

ORGAN "Barcarolle" Tschaikowski
WILLIS ALLING

—

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.—*Abdul Baha Abbas.*

HARLAN FOSTER OBER, Cambridge, Mass.
"Purposes and Hopes of the Congress"

HARP
ANNA W. LAWRENCE

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan,"
Tablet No. 1 and Tablet No. 2 to the Northeastern States,
revealed by Abdul Baha

Unveiling of Tablets
MARGARET P. RANDALL and BERTHA HOLLEY

Chairman
Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
Chanting of Commune in Persian

—

SECOND SESSION BAHAI CONGRESS

3 o'clock P. M., Sunday, April 27th
Chairman
HOWARD MACNUTT, Brooklyn

ORGAN PRELUDE
WILLIS ALLING

Like unto the cup-bearers of eternity, turn ye round in the assemblages of mankind, the over-flowing goblets of guidance and intoxicate them with the wine of the Love of God.—*Abdul Baha Abbas.*

LOUIS G. GREGORY, Washington
"The Power of the Holy Spirit"

MRS. AGNES S. PARSONS, Washington
"Words of Baha'o'llah"

ENGLISH SONGS
RUANO BOGISLAV

Praise be to God that the gloomy night of ignorance has fitted away across the receding ages, and the bright dawn of intelligence and wisdom is becoming visible. Praise be to God that the cold winter of fanaticism and bigotry, with its chilling hand and irrational heterodoxy has come to an end, and the soul refreshing spring-time of the imperishable flowers and hyacinths of universal love and toleration, has dawned, perfuming all the nostrils with the sweet odors of trust and confidence.—*Abdul Baha Abbas.*

Opening of the Convention and Congress— The Feast of El-Rizwan

BY LOUIS G. GREGORY

THE conditions which marked the opening of the Eleventh Annual Mashrekol-Azkar Convention were in every way favorable to ideal happiness. This season of bounty began with a reception in Congress Hall of the Mc-Alpin Hotel. Those receiving were the members of the Executive Board of Bahai Temple Unity, the Board of Nine

of the New York Assembly and representatives of all group meetings in New York City and the vicinity. The exchange of greetings and handshakes were all so hearty and sincere as to show traces of the eternal bond of unity. All differences seemed so remote as to belong to a past age.

"Forget strangeness; gaze toward

oneness!" This divine exhortation seemed to be in the thought, manners and conduct of each and all.

The reception over, the friends entered the Banquet Hall, led by Mrs. Alice Ives Breed of New York. She was immediately followed by a brilliant array of speakers who were to adorn the Feast of El-Rizwan (Paradise), commemorating the Declaration of BAHÁ'O'LLAH. A dinner was served to the assembled

spirit of the occasion, its deep significance being the great tie which binds all the assemblies together in the Center of the Covenant.

Mrs. Mary Hanford Ford showed clearly how the birth of a great spirit in the world marks the dawn of a new era. The whole world will later realize the comradeship and love, the capacity for which is created by BAHÁ'O'LLAH. All battles must cease and all discord

JOSEPH H. HANNEN, Washington
"Religion must be the Cause of Amity and Friendship"

ORGAN

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Southern States,
revealed by Abdul Baha.

Unveiling of Tablets
The Misses HELEN and MARY HOTCHKISS

Chairman

Reading of Commune appearing at the end of Tablet

MIRZA AHMED SOHRAB
Chanting of Commune in Persian

THIRD SESSION BAHAI CONGRESS
8 o'clock P. M., Sunday, April 27th

Chairman
MRS. MABEL RICE-WRAT, Detroit

ORGAN PRELUDE

WILLIS ALLING

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly Sovereignty and Majesty will stand firm everlastingly. Hence in the estimation of a wise man the seat in the Kingdom of God is preferable to the throne of the government of the world.—Abdul Baha Abbas.

ALBERT R. WINDUST, Chicago
"The Mysterious Forces of Civilization"

When the foundation of the Mashrekol-Azkar is laid in America, and that divine Edifice is completed, a most wonderful and thrilling action will appear in the world of existence. The Mashrekol-Azkar will become the center around which all these universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the Teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial Temple will be laid—thus it may become conducive to the happiness of the heart of Abdul Baha.—Abdul Baha Abbas.

MRS. CORINNE TRUE, Chicago
"The Universal House of Worship for the New Age"

"The Monk's Story"..... Moussorgsky
"Immortality" (Tagore)..... Schminске
"Volga Boat Song"..... Russian Folk

VLADIMIR RESNIKOFF
(Dr. Schminске at the piano)

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Central States,
revealed by Abdul Baha

Unveiling of Tablets
MISS ROUIEH JONES and JEFFREY PARSONS

Chairman

Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
Chanting of Commune in Persian

ELEVENTH ANNUAL MASHREKOL-AZKAR
CONVENTION
10 o'clock A. M., Monday, April 28th

friends who in number overflowed the banquet hall. It is estimated that more than six hundred persons were present.

Mrs. Breed happily expressed the spirit of the feast and in well chosen words introduced each speaker. Mother Beecher opened with a beautiful prayer selected from the revealed words. Mrs. Maud Gaudreaux sang to a very responsive audience, Mrs. McClean presiding at the piano.

Mr. Mountfort Mills in behalf of the New York Assembly, greeted the friends, expressing with genial warmth the

be banished so that the great peace may enter every heart.

Mirza Ahmad Sohrab, who has been with Abdul-Baha for the past seven years said, "I have only to bring a message of love and unity from Abdul-Baha, the Center of the Covenant of BAHÁ'O'LLAH. Both BAHÁ'O'LLAH and Abdul-Baha endured countless sufferings in order to create the happy faces seen at this feast." Abdul-Baha is now looking toward America as that nation which is the hope of the nations whose principles of ideal justice and freedom will

prevail. The Bahai teachings reveal the means of tranquillity for each and all. The league of nations for which the statesmen are now striving, was provided for in the Book of the Manifestation sixty years ago. In his wonderful Tablets to the President of the United States and to the Emperor of Germany, he overturned slavery and oppression. Abdul-Baha has praised President Wil-

are happy to be again in communication with Abdul-Baha after years of separation. Through the confirmations of the Center of the Covenant the teachings are to go to all parts of the world. He has shown us how he values deeds."

Rev. Percy Stickney Grant, rector of the Church of the Ascension, the first among the churches to welcome Abdul-Baha upon his arrival in America, was

FOURTH SESSION BAHAI CONGRESS

8 o'clock P. M., Monday April 23rd

Chairman
HORACE HOLLEY, New York

ORGAN PRELUDE

WILLIS ALLING

The Heavenly Irrigator appeared 70 years ago in Persia and taught His disciples how to flood the dry fields of the hearts. Through His knowledge and Inspiration they were enabled to transform the waste deserts of the minds and souls into the luxuriant gardens in which the rivers of light are flowing from the inaccessible Mountains of God.

Learn ye perseverance from your Universal Teacher, Baha'o'llah, who was not disheartened by any obstacle from irrigating the hearts of humanity. Kings and nations arose against Him, and banished Him to distant lands and countries. Nevertheless, whenever He entered a new place, fearlessly He occupied His time in the spiritual irrigation and the sowing of the seeds of knowledge and wisdom in the prepared fields of the Spirit.—*Abdul Baha Abbas.*

DR. FREDERICK W. D'EVELYN, San Francisco.
"The Power of the Influence of Baha'o'llah"

For every head they must make a heavenly crown of self-sacrifice; for every neck a necklace studded with the scintillating jewels of humility; for every ear an earring of Truth and obedience; for every hand a bracelet of universal service, and for every finger a ring of sympathy; so that the wonders and beauty of the world of the Kingdom may encircle the globe.—*Abdul Baha Abbas.*

MRS. MARY HANFORD FORD
"To Live the Life"

"Song of Faith".....*Chaminade*

RUTH WALES RANDALL

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Western States,
revealed by Abdul Baha

HARP

Unveiling of Tablets

MISS LENORE POWELL—MISS JUANITA STORCH

Chairman

Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB

Chanting of Commune in Persian

FIFTH SESSION BAHAI CONGRESS

8 o'clock P. M., Monday, April 23rd

Chairman

GRACE OBER, Cambridge, Mass.

ORGAN PRELUDE

WILLIS ALLING

The Bounties of God are not monopolized, the Favors of the Lord are not localized. The doors of the Kingdom of Abba are open to all. In the religion of the Blessed Perfection there are no Brahmins and Pariahs. His Graces are all encompassing, all-inclusive. Only let the hearts be pure, the rays of the Sun of Reality will reflect therein, be he black or white, red or yellow.—*Abdul Baha Abbas.*

URBAIN LEDOUX

"The Oneness of the World of Humanity"

Do ye not look upon the smallness of your number and the multitudes of the nations. Five grains of wheat will be endued with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand; especially this Pearl of Great Price, which is endowed with Divine Blessing. Ere long thousands of other pearls will be born from it. When that Pearl associates and becomes the intimate of the pebbles, they also all change into pearls.—*Abdul Baha Abbas.*

MAY MAXWELL

"The Seed Sowing of the Ages"

son as one who is trying to serve humanity.

Mr. Topakyan, acting Consul General for Persia, expressed deep reverence for Abdul-Baha whom he referred to as "our beloved Master." He hoped God would sustain his every effort to spread teachings fraught with so much good to humanity. Such teachings are the real property of all peoples.

Mr. Charles Mason Remy responding, said, "Our noblest emotions are too deep for speech. It is difficult to voice what the friends from all parts of the country who have assembled here now feel. We

the next speaker. He said his church had been greatly blessed in having such a teacher and servant as Abdul-Baha. If the church stands for anything, it should be love and peace. Certainly we ought always welcome any reinforcements. We are of one kin. The world needs spiritual outlook. Therefore the Bahai Movement has a work to do and a place to fill. Introspection and communion marked its beginning in a garden. But it could not stay in a garden. It became the religion of a prison. The outcome of religion is to carry the spirit of the garden to the life of a crowd.

It must solve the problem of economics and carry divine healing, sympathy into mills, factories and crowded streets. Good hearts are most essential. If favored but unloving hearts remain heedless the structure of the world will be destroyed. It is hoped that the Bahai Movement will renew and rear the structure of the divine civilization.

Mr. Albert Martin, president of the

of his being. Unity is the master word of the hour. The Parliament of Religions may be forgotten but the Bahai Day is the sublime horizon beyond sectarian boundaries. It is not a sect but a fellowship. It appeals to all sects. It is not an organization but the triumph of Truth.

Rev. Dr. W. N. Guthrie, rector of St. Marks-in-the-Bouwerie, a church which

"Ballade".....*Hastelsmans*
 ANNA W. LAWRENCE
 MIRZA AHMAD SOHRAB
 "Unveiling of the Divine Plan"
 Tablet No. 1 and Tablet No. 2 to Canada,
 revealed by Abdul Baha
 ORGAN
 Unveiling of Tablets.
 MARY MAXWELL and ELIZABETH CORISTINE
 Chairman
 Reading of Commune appearing at the end of the Tablet
 MIRZA AHMAD SOHRAB
 Chanting of Commune in Persian

ELEVENTH ANNUAL MASHREKOL-AZKAR
 CONVENTION
 10 o'clock A. M., Tuesday, April 29th

SIXTH SESSION BAHAI CONGRESS
 3 o'clock P. M., Tuesday, April 29th
 Chairman
 ROY C. WILHELM, New York City
 ORGAN PRELUDE
 WILLIS ALLING
 Patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the Collective Centers. Nevertheless, all the above institutions are in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the Collective Center of the Kingdom, embodying the Institutes and Divine Teachings, is the eternal Collective Center.—*Abdul Baha Abbas*.
 HOOPER HARRIS, New York City
 "The Collective Center"
 Whereas formerly they were as moths, they became royal falcons and whereas before they were as bubbles they became seas.—*Abdul Baha Abbas*.
 SAFFA KINNEY, Boston, Mass.
 "The Demonstration of Divinity and Inspiration"
 "Andante from Fifth Symphony".....*Tschaikowski*
 WILLIS ALLING
 MIRZA AHMAD SOHRAB
 "Unveiling of the Divine Plan"
 Tablet No. 1 and Tablet No. 2, to the Bahai Assemblies and Meetings of the United States and Canada regarding the spreading of the Principles of Reality in Alaska, Mexico, Central America, South America and the West Indies. Revealed by Abdul Baha.
 HARP
 Unveiling of Tablet
 MISS DOROTHY HOAR and MISS ELFRIDA MARTIN
 Chairman
 Reading of Commune appearing at the End of the Tablet
 MIRZA AHMAD SOHRAB
 Chanting of Commune in Persian

New York branch of the Ethical Society, responded in a speech replete with brilliant epigrams. He took great pleasure, he said, in his personal friendship with the Bahais and has been a grateful student of the teachings for twenty-seven years. He said that some people regarded tolerance as the acme of spiritual perfection. But the Bahais had a higher virtue than tolerance; they showed appreciation. Their spirit and attitude was eclectic not polemic. They approve of everything that enriches spiritual life. It is the universal aspiration of faith. Man should ever seek the upper zone

gives a home to the Bahais for a weekly meeting, was the next speaker. He felt that the Bahais would be interested to know about a statement recently made in a book written by a prominent Presbyterian, Loring Brown, who wonders at the mystery of the unknown God. He expresses amazement that a man so learned and wise as the Roman philosopher Seneca, could have spoken of Christianity only with bitter contempt. Therefore he questions, "How can we in our day know that we have seen the end of all the revelations of God?" Dr. Guthrie thought that such reflections would

make the orthodox quite uncomfortable. While he expected to live and die a Christian, he could not be narrow. He was not interested in sources but joined the river where it enters the sea, where all unite. He said, "We are all getting mixed up. We must all be decent or perish. The religion that makes people decent is preferred. To convert a decent Buddhist into an indecent Christian is absurd. But to change an indecent man

ing closer together we get nearer to God, richer in His knowledge. Those who think that the fighting spirit and success in arms alone make a first class people have yet much to learn. The universal note of harmony is the music of the spheres."

Rev. Albert R. Vail, the last speaker, gave an address which in loftiness of thought and beauty of expression, was a fitting climax to the speeches of the

SEVENTH SESSION BAHAI CONGRESS

8 o'clock P. M., Tuesday, April 29th

Chairman

ZORAYA FRASER CHAMBERLAIN, Boston

ORGAN PRELUDE

WILLIS ALLING

It is the hope of Abdul Baha that just as ye are confirmed and assisted on the Continent of America, ye may also be confirmed and assisted in other Continents of the globe—that is, ye may carry the fame of the Cause of God to the East and to the West and spread the Glad-tiding of the appearance of the Kingdom of the Lord of Hosts throughout the five Continents of the world.—*Abdul Baha Abbas.*

CHARLES MASON REMEY, Washington

"The Meeting of the East and the West"

In the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world—nay, rather, he is created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the Divine Threshold, and to sit on the throne of Everlasting Sovereignty!

ALFRED E. LUNT, Boston

"The Solution of the Economic and Industrial Problem."

SONG—Cosmopolitan Group

(French, Italian, Russian, German, Persian)

RUANO BOGISELAV

MIRZA AHMAD SOHRAB

"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Bahai Assemblies and Meetings of the United States and Canada regarding the spreading of the Principles of Reality in the Islands of the Pacific Ocean, Australia, New Zealand, Tasmania, Asia, Africa and Europe. Revealed by Abdul Baha.

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HARP

Unveiling of Tablets

ZEENAT KHANUM and MISS JESSIE REVELL

Chairman

Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB

Chanting of the Commune in Persian

EIGHTH SESSION BAHAI CONGRESS

8 o'clock P. M., Wednesday, April 30th

Chairman

WILLIAM H. HOAR, Fanwood, N. J.

ORGAN PRELUDE

WILLIS ALLING

The Blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i. e., the heavenly armies! By heavenly armies those souls are intended who are entirely free from the human world, transformed into celestial spirits and have become divine angels.—*Abdul Baha Abbas.*

REV. HOWARD C. IVES, New York City

"The Coming of the Promised One"

The Power of the Covenant will protect the Cause of Baha'o'llah from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else.—*Abdul Baha Abbas.*

DR. ZIA M. BAGDADI, Chicago, Ill.

"The Most Great Characteristic, the Center of the Covenant"

"The Fountain".....Zabel

ANNA W. LAWRENCE

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of one faith into a decent man of another is progress. All must be left the freedom of choice. We cannot enslave others without degradation to ourselves. The program of the Bahais is a big one. In the Bahai Movement the spirit has a new power." He hoped he would continue to have the honor of friendship with the Bahais.

Mr. Gibran of New York, said, "One of the most beautiful things in religion is the statement revealed by God: 'I was a hidden Treasure and I created man that I might be known.' By draw-

evening. He explained that the Bahai Movement is the springtime of regeneration for the whole world. It is the freedom of man to flow in the current of the will of God. He dwelt upon the simplicity and beauty of the life of Abdul-Baha, who not only reflects the light of the New Day but unites its Gospel, because he is selfless. In him the Word is made flesh and lives a human life. The divine love and bounty which radiate from him, the Center of the Covenant, set all hearts aglow.

Rev. Howard C. Ives in great spiritual

attraction and earnestness, read the closing prayer from the holy Words, the benediction of the Feast of Paradise.

This celebration of the Feast of El-Rizwan was the beginning of a series of meetings which constitute a great event in the history of the Cause. As these gatherings continued from day to day the eloquence of the speakers attained new heights and the faith of the friends and attraction of the hearts grew greater

The sources of life, to which the friends looked, were the Tablets of Abdul-Baha, unveiled at each session of the Congress, unfolding to the hearts and minds the majestic power and unapproachable eloquence of the Word of God. It was the conquest of the might of the Covenant of BAHÁ'Ó'LLÁH over all regions of the earth. Praise be to God, "who hath awakened us and made us conscious. Verily out of the stones

MIRZA AHMAD SOHRAB
 "Unveiling of the Divine Plan"
 "Teaching Tablet of General Instructions"
 Revealed by Abdul Baha.

HARP
 Unveiling of Tablets
 MISS AMY K. WILKINSON and MISS PEARL PORTER
 Chairman
 Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
 Chanting of the Commune in Persian

NINTH SESSION BAHAI CONGRESS
 8 o'clock P. M., Wednesday, April 30th

Chairman
 JULIET THOMPSON, New York

ORGAN PRELUDE
 WILLIS ALLING

The time is your time! The hour is your hour! Make ye firm steps! Raise ye your voices! Untop your ears! Unloose your tongues in His glorification! Let the different aims revolve around the one great Aim, and submerge all the varieties of opinion in the Colorless Sea of the Love of Baha'o'llah!

WILLIAM H. RANDALL, Boston, Mass.
 "The Doors of the Kingdom are Opened"

Serve ye your fellowmen. Help them under all circumstances. Inspire them with your faith and enoble them with your example. The Blessed Perfection has destined for you this Divine Station. Work ye so that you may attain thereto. He has prepared for you a most brilliant crown—not a crown of an empire but the Crown of social and spiritual service. Place it on your heads. He has spread before you a banquet, adorned with all kinds of heavenly food. Gather ye around it and do not deprive yourselves thereof. The Sun of His Mercy is shining. The Rains of His Clemency are pouring down. The Breezes of His Providence are wafting and the Ocean of His Bestowals is waving. Hasten ye! Hasten ye!

REV. ALBERT R. VAIL, Chicago, Ill.
 "The Servant of God"

"Floods of Spring".....Rachmaninoff
 "Le Mirror".....Ferrari
 "My Lovely Celia".....Monro

ALMA CLATBURGH

MIRZA AHMAD SOHRAB
 "Unveiling of the Divine Plan"
 The 14 original Tablets. Revealed by Abdul Baha

Chairman
 Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
 Chanting of the Commune in Persian

and greater. Mirza Ahmad Sohrab, the trusted messenger who came directly from the holy presence of Abdul-Baha, bringing the Tablets to America, spoke at every session, giving evidence of a new power which astonished as well as pleased his friends of long ago. It was a happy thought, too, on the part of the program committee to have among the speakers at the opening, some great souls who have not outwardly identified themselves with the Cause, but whose expressions so clearly showed the divine fire which consumes the veils.

He can raise up children unto Abraham" and out the dust has He chosen instruments for His mention and praise!

The first session of the Congress on the same evening followed the Feast of El-Rizwan. Mr. Mountford Mills, of New York, presided. Mr. Harlan Foster Ober, of Boston, was introduced. In beautiful words which seemed to flow as a limpid stream, Mr. Ober impressed upon all the greatness of the occasion when the Divine Plan for teaching the whole world the lessons of peace and righteousness was to be revealed. He referred to the cycle

of Christ and showed what wonderful results had been accomplished by those earnest souls who were his disciples and who took up the responsibility of enlightening the world by conveying his message. Even greater results are to be accomplished in this the Day of God and all are to be moved to a greater efficiency in service.

Mirza Ahmad Sohrab followed with his first address, after which, to the soulful and sweet music of the harp and amid surroundings of beauty and fragrance,

the Tablets to the Northeastern States were unveiled. Margaret P. Randall and Bertha Holley drew aside the curtains showing the Tablet in Persian beautifully embossed and framed. Beneath the Tablet was seen a colored map of the Northeastern States, the section addressed. The reading of the commune at the end of the Tablet and its chanting in Persian by Mirza Ahmad Sohrab concluded, brought to a close an evening of sustained interest and great impressiveness.

Address by Mr. Alfred Martin, of New York

Delivered at the Feast of El-Rizwan, Hotel McAlpin, New York City, Saturday evening, April 26th, 1919. Stenographically reported.

MEMBERS and fellow friends of the Bahai Movement: I want, at the outset, to express the very genuine pleasure it gives me to be here tonight. Among the many reasons that I might cite for the feeling of that pleasure is not only the personal friendship I have enjoyed with the men to whom your presiding officer has just referred, but also because I have been for the last twenty-seven years a very sympathetic and grateful student of the Bahai teaching.

If you were to ask me what there is in this Movement that has drawn me to it, that makes such a peculiarly powerful appeal, I should say, in the first place, that it stands for appreciation, the noblest word in the vocabulary of the human soul, a word which represents something far nobler than even tolerance, though in the judgment of so many people this is still regarded as the very acme of spiritual attainment. Tolerance is "the willing consent to have other people hold opinions different from your own." I quote the definition as given by the lamented Phillips Brooks. Tolerance always seems to me to have a certain measure of concession about it. We tolerate what we cannot help and would put out of the way if we could. Tolerance always implies a cer-

tain measure of patronizing condescension. The man who tolerates is very apt to assume an air of spiritual conceit, or superiority, which is inevitably and irresistibly spurned. I cannot agree with those who think that tolerance is the loveliest flower on the rose-bush of liberalism. Rather should I say that that loveliest flower is described only by the word appreciation, for that is the spirit which is dissatisfied with tolerance, which is altogether out of patience with mere forbearance and which blushes at persecution.

Appreciation is the spirit which takes the eclectic rather than the polemical attitude toward every great teacher and it is this characteristic in your Bahai Movement, I say, that primarily drew me toward it and caused it to make so strong an appeal. You bow before every master be he Zoroaster, Jesus, the Buddha, Mohammed, or any other that may be named. If I understand you aright, you go to these great teachers, not in a controversial but in a teachable spirit, asking of each one, "What have you to offer that we can borrow toward the enrichment and enhancement of the spiritual life?"

I take it that you in your Movement look upon the 137 sects into which the

Christian religion has been divided as though they were the stops and pedals of some great organ, some emphasizing the essential notes, others stressing the merely ornamental notes, but no one of itself giving forth the full-orbed music, but the harmonious blending of the individual melodies producing the symphony of universal aspiration and faith. That same spirit of appreciation causes you to recognize the fact that differences of climate, of racial origin, differences of environment, have given rise to varying expressions of one and the same spiritual sentiments, wonder, awe, reverence, aspiration, worship; so that whether it be the Aztec, bowing before his feathered god, or whether it be the New Zealander, bowing before his shapeless block; or whether it be the Mohammedan, prostrate in front of his mosque; or, again, the Christian, praying to his Father in heaven; or whether it be the cosmic theist, communing with "the infinite and eternal Energy," it is everywhere one and the same spiritual hunger, one and the same manifestation of passion to make progress in the upper zones of his being that is disclosed.

And then, perhaps, as a further ground for the powerful appeal that your Movement has made to me, I would mention the emphasis that you lay so persistently upon unity,—the masterword of the hour. And if I may dare to say it,—precisely as the first Hague Conference foreshadowed the coming of a successful League of Nations, so the World's Parliament of Religions, at Chicago, foreshadowed the coming fulfillment of the Bahai dream. Of that dream of religious fellowship I can say only that in my judgment it is nothing less than sublime, for its horizon expands far beyond any sectarian boundaries.

Just now we are witnessing a most interesting experiment fathered by our friends of the Episcopal Church,—a "World-Conference on faith and order," the preparations for which I have

been following very closely for the past nine years. It may be that the immediate purpose of that world-conference will fall short of its sublime ambition, but whether it falls short of it or not, that conference is destined to produce a marked increase of mutual tolerance, mutual charity, mutual understanding and mutual teachableness. As such, it is certain to mark one forward step toward that larger unity that cannot be

NATIONAL RECEPTION COMMITTEE

ELIZABETH GREENLEAF	EMILY VAIL
IDA F. SLATER	GRACE KRUG
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MRS. MOUNTFORT MILLS	MRS. J. W. LAYTNER
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ANNIE L. PARMERTON	ELIZABETH ASHTON
JULIET THOMPSON	H. EMOGENE HOAGG
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GRACE OBER	ELIZABETH VAN PATTEN
KATE IVES	WANDA DEUTZ
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USHERS FOR CONGRESS AND CONVENTION

RHODA NICHOLS	DOROTHY HOAR
CHARLOTTE MUELLER	DOROTHY CULVER
JEAN NIXON	JESSIE REVELL
	FRIEDA BULLINGER

embraced by even the word "Christian." For, I take it, friends, that it is not enough for us to be brothers and sisters in Christ, or in Moses, or in the Buddha, or in Zoroaster; we must be brothers and sisters in *Humanity*, with all the rest of mankind. I trust you will not misunderstand me. I will be second to no man in my reverence and admiration for the person and life of Jesus, but *Christian* exclusiveness is no more warranted than any other. And, if human brotherhood is ever going to be anything other than the grim caricature that we see today, with the rival relig-

ions and their conflicting systems and claims, then it is eminently desirable and important that there should exist in the world one movement at least that stands for *the ideal* of genuine brotherhood in the sphere of religion.

Just one word more. I am drawn to this Movement because it is not a sect but a fellowship, and because it is not a sect, it is in a position to appeal to all sects. What is a sect? A sect, as its

sect at all, but a Fellowship because it lives not for a sectarian end but rather for the purpose of serving as a leaven through which the world shall be helped to live up to the level of its own highest and noblest ends. May I express my very fervent hope that you of the Bahai Movement will remain true to your present distrust of organization and see to it that you organize only to such a degree as shall prove absolutely essential



DELEGATES AND FRIENDS ATTENDING ELEVENTH ANNUAL MAS:

derivation suggests—from the Latin *sectum*—is a part of humanity that has cut itself off from all the rest in order to live for itself and convert all the rest of the world into material for its own growth. But, friends, a part of humanity that lives not only for itself but for all the world beside, *in one universal aim*, is not a sect at all, but a *fellowship*. Whether the part be many or few, it is *not* sectarian if it lives for no sectarian end. Consequently, while the vast Christian Church is only a sect, and the vaster Buddhist Church is but a sect, the little Bahai Movement is no

to the performance of that great leavening work which is yours.

Just as fast as men and women everywhere grow to care more for spiritual freedom than they care for enslaving tradition and creed, just as fast as men and women everywhere come to care more for the triumph of Truth than they care for the triumph of their sect, so fast will the world witness that religious fellowship which rises far above the level of all distinctions of class, color, race and creed and unites men in that ideal Fellowship that was the dream of BAHÁ'U'LLAH and which is the inspiration of all his followers today.

Purposes and Hopes of the Congress

Address by MR. HARLAN FOSTER OBER, of Boston, delivered at the opening of the Bahai Congress at Hotel McAlpin, New York City, Saturday evening, April 26th, 1919. Stenographically reported.

MEMBERS and friends of this great universal, penetrative and powerful Bahai Movement: Because this is the most epoch-making time that we who have known of this Cause for years

is the divine solvent. There is no other. The Word of God is the solution for the vexing problems which are facing the globe today.

The Bahai Cause, among the move-



L-AZKAR CONVENTION AND BAHAI CONGRESS, NEW YORK CITY

have ever beheld, it was deemed pertinent that we should suggest to you in a general way in the very beginning something of the great things which are coming out one by one during the coming days.

From the vantage point of that high mountain, Carmel, Abdul-Baha, the Center of the Covenant of God, has turned his eyes and is looking towards this group of people to see to what extent they will respond to this tremendous call which has come through, from out of the heart of the war, yes, further than that, from the heart of peace and love and spirituality. The Word of God

in the world, is not limited, it is universal, it is not exclusive, it is inclusive of every soul in the universe. At this time, because the conditions of the world justify it and require it, because the firmness and steadfastness of the friends of God have created a certain capacity and because of the mercy of God as expressed through the Covenant, great plans are now to be unveiled which are to energize and spiritualize this Cause as never before. It is important that in coming to and approaching these great times our hearts and minds should be as a blank page. We should be prepared to receive the indelible imprints

of the Spirit. We should discover in ourselves, each and every one of us, a new ideal capacity, for without this new capacity, this new insight, it will be impossible to perceive this new note which is struck in these wonderful Tablets which are to be unveiled during these coming days.

Everything in this Congress revolves around these divine instructions. Can you imagine what it would have meant if in the days of Jesus Christ tremendous Tablets, revelations from Christ, had been presented to the body of the Christian people? How great that would appear in our history of the Gospel and in our history of those things which transpired at that time. Yet through the progress of the world and through the bounty of God and through the requirement of this illumined day and through the greatness of the problems themselves just exactly that thing has happened.

Mirza Ahmad Sohrab has been chosen by Abdul-Baha to bring these Tablets to us. Coming through every difficulty, and finally arriving in time for this Convention, he brings these divine instructions: more than that, he brings that close and intimate spiritual connection with Abdul-Baha.

We revolve, we move around Abdul-Baha. We find in him the universalization of all the great truths of the past, lived in such a way that it is an inspiration to every group of people. We are speaking not only to the Bahai body, which in numbers are few but which in power is great, but we are speaking through you to all the inhabitants of the globe. This plan is not a plan which relates to New York City. This plan is not a plan which relates merely to this country. These plans, as you will see by referring to the brief outlines in

the program, refer to the entire globe. Tremendous possibilities are before us and tremendous responsibilities. Do we not hear the voice of Abdul-Baha calling to us and calling through us to all the people of the globe? "O people, awake! Awake, and from your deep slumbers arise! Arise and know those divine realities which are deposited within you! Uncover this treasure which God has placed there as a means of beautifying and illumining this civilization. Let us turn away from material thoughts. Let us turn away from limited things and soar toward the limitless, the empyrean realms of vision!"

This is the call. We are speaking to every one who finds within himself the traces of that heavenly glory and who desires confirmation, who desires assistance, and who, free and severed from all save God, is following this great eternal journey along this broad highway. We are calling for those souls who perhaps wandering a little bit in one by-way or another yet have in their hearts the jewels of the utmost beauty. This is the time when we are the discoverers, if we are true Bahais, of all the divine qualities in the world.

Let us, therefore, as we approach these great unveilings, turn our hearts to God and know that we are living, through the mercy of God, at a time in the history of the world, which is absolutely epoch-making. In no past age or cycle of which we have record did such great events transpire. Realizing this, let us in our minds and hearts prepare that at the end we shall not go away from these sessions without a definite plan of action which shall spread the bounties of God to every last individual on the face of the globe.

Allah'o'Abha!

Unveiling of the Divine Plan for the Northeastern States

First talk by MIRZA AHMAD SOHRAB at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in McAlpin Hotel, New York City, April 26th-30th, 1919.

BAHA'O'LLAH in the Tablet to the Pope of Rome says: "Arise in the Name of thy Lord the Merciful, amidst the assembly of beings, and take the Cup of Life in the hand of assurance; drink thou therefrom first, then give to drink to those who advance of the people of different religions."

Dear friends!

It is indeed a great joy to be present at this great gathering and a blessed privilege indeed to offer to you the Cup of Life prepared for you by our Beloved Abdul-Baha. So that you may drink of these Life-giving Words and then go forth—offering it to all the religionists of the world.

I bring you the greeting and love of Abdul-Baha and his hope and prayers for your spiritual advancement and illumination. During the last four years the Beloved has often spoken of your faithfulness and sincerity in the Cause, and of your yearning to serve and teach and help to further the cause of the oneness of the world of humanity.

There are many meetings held in this world. Each having a certain object in view, that object may be commercial, educational or economic, but I am sure that the object of this great Convention is to draw the hearts nearer together, to spread the knowledge of Truth, to uphold the ideals of God, to proclaim the Revelation of BAHÁ'O'LLAH and to express our devotion and adherence to the Center of the Covenant, Abdul-Baha, and carry out his instructions regarding the building of the Mashrekol-Azkar—the Temple, under the dome of which people of all nations and religions may worship God.

I come to you from the East, the land from the horizon of which all the Suns

of Reality have arisen in the past. The land which has been the birthplace of His Holiness Abraham, Moses, Jesus Christ and Mohammed and—in this Day—the Bab, BAHÁ'O'LLAH and Abdul-Baha.

I bring to you not worldly gifts which perish after a few years, but the jewels of the Kingdom of BAHÁ'O'LLAH—the universal instructions.

The great events of the last four years have changed the minds of men, producing a mental and spiritual revolution which cannot be healed without the power of the Holy Spirit.

Most every one feels that we are today standing on the threshold of an age of material, intellectual and spiritual regeneration. All the hidden forces of humanity are being stirred; political, social and economic principles of the last two generations are more or less set at naught and the wise men of every nation are thinking to reconstruct the body politic from top to bottom. There is not a man or woman in the remotest corners of Asia and Africa who has not felt the thrill of the coming change, and the spirit of transformation sweeping all over the world, has brought about tremendous unrest and upheaval. This great war and its perfect machinery for the destruction of men and property have appalled the ideal conscience of mankind and have made them realize more than anything else that war is death, while peace is life; war is hate, peace is love; war is darkness, peace is light; war is destructive, peace is constructive. All the beneficent forces of society have sprung up through the interplay of the forces of love, peace and association, and thus the vision of a better state of being has taken hold

of the minds of men all over the world, without exception. They long and pray for a more national religion, they work for a higher standard of truth, they pray for a nobler state of existence, they aspire toward a loftier plane of consciousness, and they dream of the perfections of humanity. They aim to eliminate the poverty of body and soul, and through the laws of a social religion recover the lost vision of beauty and love. . . .

It is this divine optimism, this dream of the perfectibility of mankind, that characterizes more than anything the Bahai Movement. It is the dynamic spirit of the age, the up-rushing breeze of the Garden of Truth, the ideal picture of the oneness of humanity, that inspires our hearts and swells our breasts with bright hopes and eager expectations to behold the countenance of brotherhood, to unfurl the banner of international solidarity and to co-operate for the realization and perfection of a League of Nations based upon justice and righteousness. Our great spiritual leader, Abdul-Baha, has been teaching and upholding these universal principles all through his life and has shown in his daily life and deeds that it is possible for men to live with their neighbors peacefully and without quarreling, and it is also possible to manifest the divine life in our material world, suffering it to become the prototype of the heavenly realm. I believe that from every standpoint Abdul-Baha is portraying to us the ideal perfections of God and humanity, and therefore his instructions are all based upon spiritual wisdom and celestial sagacity. Whatever he says or writes is for the good of humanity and the progress of social and divine order.

During the last few years, while the war was raging all over the earth and the doors of communication were closed with the outside world, Abdul-Baha was not only praying for the friends of

God and suffering humanity, but he was also drawing a wonderful Plan, a great Law, a Bill of Rights for the spiritual guidance and regeneration of the world.

When the thunder-cloud of war broke over our heads in Palestine and the wheels of social and religious activities became clogged, Abdul-Baha divided his time between Haifa, Acca, Bahjee, Tiberias and Adasyah. Often for months he would stop in an adjoining building in the sacred Tomb of BAHÁ'O'LLÁH. . . .

It was during the months of March and April of 1916 that I had the greatest joy of my life—to live with Abdul-Baha in Bahjee. I may claim without grave apprehension of contradiction that in the future those two months will be considered as the most significant, the most fruitful months in the Bahai history, and this, our Convention, as the most constructive Convention ever held in America.

The life of Abdul-Baha in Bahjee during those two months was not only prayerful and calm as the surface of a pure river but active and earnest, full of life and beauty; the highest ideals of the Kingdom, like jewels, were falling from his lips; the garden of his heart was adorned, as it is always adorned, with the imperishable roses of Truth and the Elysian field of his mind was begemmed with violets of spiritual emotions and hyacinths of divine wisdom.

On Monday morning, March 26, 1916, he was sitting peacefully in his room in Bahjee, now and then looking out of the window over the olive grove, beyond the sea and far it seemed into the infinitude. Suddenly he turned his wonderful, penetrating eyes upon me and asked me to chant one of the prayers of BAHÁ'O'LLÁH. As I continued my chant I felt a strange consciousness coming over me—a realization of my unworthiness in being permitted to live so long and so near the divine presence of Abdul-Baha. When I finished the

prayer he looked at me with charming sweetness, that soft, dancing light in his eyes and said: "Thou must be infinitely grateful to BAHÁ'O'LLÁH that He has chosen thee to be with me for so long a time. Surely it must be for a great purpose that is not apparent at the present time. It will become clear in the future. Now bring pen, paper and ink and I will dictate a Tablet for America."

[Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the STAR OF THE WEST, Vol. 7 No. 10 and Vol. 9 No. 14.]

Nearly ten months passed. Meanwhile this Tablet had been forwarded

to America and its circulation among the friends of that section had created a great deal of active interest in the promotion of the Cause. But during the month following, the talks of Abdul-Baha on various occasions pointed to the fact that that Tablet was not final and that when the proper time came he would reveal another and more wonderful Tablet for the guidance of the friends.

This lordly promise was fulfilled on Friday morning, February 2nd, 1917. While he was walking in a small room in his house at Haifa he dictated the following spiritual firman for the believers of the Northeastern States, ending with a supplication to be read by the teachers going into the field of activity spreading the light:

TABLET

To the believers of God and the maid-servants of the Merciful of the Northeastern States of the United States of America—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey, New York.

He Is God!

O ye real friends!

All the regions in the estimation of the True One are one region and all the cities and villages are ideally equal and similar to each other. Neither holds distinction over another. All of them are the fields of God and the habitation of the souls of men. But through faith and assurance and the precedence of one part over another the dweller imparts holiness and sanctification to the dwelling and some of the countries becoming exceptional, attain to the most great distinction.

For example, notwithstanding that some of the countries of Europe and America are distinguished for the purity of the air, the wholesomeness of water, and the charm of mountains, plains and prairies and are preferred above all the rest, yet Palestine became an honor to all other regions of the world because all the holy divine Manifestations, from the time of His Holiness Abraham to the time of the appearance of the Seal of the Prophets, have been either living in this region or emigrated to or travelled through here.

Likewise Yathroh and Batha attained to the most great bounty and the light of the Prophets have shown from that horizon. For this reason Palestine and Hedjaz are distinguished above all other regions.

Likewise as the Continent of America in the estimation of the True One is the field of the effulgence of lights, the Kingdom of the Manifestation of Mysteries, the home of the righteous ones and the gathering place of the free; therefore every section thereof is blessed; but because these nine states have been favored in faith and assurance, hence through this precedence they have obtained spiritual privilege. They must realize the value of this bounty; because they have obtained such a favor and in order to render thanksgiving for this most great bestowal, they must arise in the diffusion of divine fragrances, so that the blessed verse of the Koran:

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

—may be realized.

He says: “The world of nature is the world of darkness, because it is the origin of a thousand depravities, nay rather, it is darkness upon darkness.” The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom and that glass of knowledge and wisdom is the mirror of the heart of humanity. The oil of that luminous lamp is from the fruits of the Blessed Tree and that oil is so refined that it will burn without light. When the intensity of the light and the translucency of the glass and the purity of the mirror are brought together, it will become light upon light.

In brief, in these nine blessed states Abdul-Baha journeyed and traveled from place to place, explained the wisdom of the heavenly book and diffused the fragrances. In most of these states he founded the divine edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.

Now the believers of God and the maid-servants of the Merciful must irrigate those fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine Providence pour down and the rays of the Sun of Reality shine forth.

Now all these bounties exist and appear in full in these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field, the rain of the bounties of God poured down and

the heat of the Sun of Reality, that is,—the Merciful confirmations—shone with the utmost splendor. It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise—so that all of you may hear from the Supreme Concourse the cry of “Blessed are ye, and again blessed are ye!”

Upon ye be greeting and praise!

The following supplication is to be read by the teachers and friends daily:

COMMUNE.

O Thou kind Lord! Praise be unto Thee that Thou hast shown unto us the highway of guidance, opened the doors of the Kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the Fountain of Guidance; Thou hast suffered the thirsty fish to reach the Ocean of Reality and Thou hast invited the wandering birds to the rose-garden of Grace.

O Thou Almighty! We people are Thy servants and Thy poor ones! We are remote, we yearn for Thy presence; we are thirsty for the water of Thy fountain; we are ill, longing for Thy medicine. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrances—so that the souls may raise the cry of: “O God! Guide us to the straight path!” May they open their eyes by beholding the lights and become freed from the darkness of ignorance! May they walk around the Lamp of Guidance! May the portionless receive a share! And may the deprived ones become the confidants of the mysteries!

O Almighty! Look upon us with the glance of mercifulness! Grant us heavenly confirmation! Bestow upon us the breaths of the Holy Spirit! So that we may become assisted in service and like unto brilliant stars we may shine in these regions with the light of guidance! Verily, Thou art the Powerful, the Mighty and Thou art the Wise and the Seeing!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., March 23, 1919.)

The next morning when I took the transcription of it to him for correction, he took it in his hands, read it slowly and added a few words here and there. Then raising his head, said: “Come and take this, Mirza Ahmad. Let me see what you can do. Let me see what the friends of God in these states will do. Will they arise with a superhuman

energy and spread the lights of the Sun of Reality in all those great cities, towns, villages and hamlets? I have pointed out to them the highway of service. Will they walk in it? I have drawn for them the Plan of God, will they, like experienced generals, lead the attack from all sides? Come! Take it and let us see the results. And what

are you going to do? Are you going to take a hand in this divine campaign? Now you are witnessing its birth. The time will soon come when you will have to work for its realization with all the power and energy that God has given thee."

These words were uttered over two years ago and on that day little did I realize that I would be here, standing before you and talking, taking an humble part in the inauguration of this great campaign of our Supreme General.

On another occasion he said:

"The believers must arise in perfect unity in teaching the Cause of God and grasping each other's hands be engaged in the diffusion of the fragrances of God, and know of a certainty that the confirmations of His Holiness BAHÁ'O'LLAH shall descend upon them.

"I hope that the Northeastern States, especially New York, may attain to the utmost state of perfection in the Cause of God, and in the matter of teaching and the promotion of the Word of God they may precede the friends of other parts. New York is the first and greatest city of the western hemisphere and the numberless passengers who come to America, come or pass through this city. Therefore, its important position is quite secure and must be taken into consideration. The friends of this city must be in the utmost love and amity, so that their unity may serve as an example to the other states.

"When thou art standing in their midst, tell them:

"The bounties of the Kingdom of God are great. The glances and favors of the Blessed Perfection are with you; the invisible cohorts are your support. Now step forward in this field of teaching. Then shall you see the greatness

of results. Do not turn your faces away because of any difficulties and oppositions. The greater the difficulties the greater must be your firmness and steadfastness. Then you shall observe that the fame of the Cause will be more widely spread and the confirmations of the Kingdom of Abha appearing with greater effulgence. Hence, you must, first of all, arise in teaching the Cause and calling the people to the manifestation of the Kingdom, so that God's assistance may encircle you from all sides. Should you not render this service and should you not win this goal in the field of action, others coming after you will accomplish this work. Yet it is my hope that in this age you may become assisted in rendering these great services."

It is hoped that the delegates and friends from these parts will realize their great responsibility, for they have a great task before them. It is not the work of one or two or ten or twenty years but for a long stretch of years. It is indeed a divine responsibility to be called upon to reach a population of more than twenty-one millions or nearly one-fourth of the inhabitants of the United States. Think of New York and its five millions, Philadelphia one million and a half, Boston with its seven-hundred thousand, adding to this the thrifty inhabitants of hundreds of New England towns, Pittsburgh with its half-million, Rochester two hundred and fifty thousand—thus I may go on enumerating all the important centers of industries in these nine states. How are you going to teach these millions of people about the principles of the oneness of humanity, the brotherhood of the races, and the love of God as revealed in the writings of BAHÁ'O'LLAH and Abdul-Baha?

Recent Tablet to the Bahais of Egypt

Translation of the blessed Tablet revealed by Abdul-Baha and sent by him for publication in the STAR OF THE WEST.

Haifa, Palestine, March 17, 1919.

To the STAR OF THE WEST:

Dear Sir:—I herewith enclose a copy of a Tablet recently revealed for the friends and maid-servants of the Merciful in the country of Egypt, which the Beloved wishes you to publish in the columns of your well-known STAR OF THE WEST.

Shoghi Rabbani.

To the friends and the maid-servants of the Merciful in the country of Egypt
—Upon them be El-Baha-el-Abha!

He is God!

O ye who are sincere! O ye who are attracted! O ye who are of the new creation!

God, the Praised and the Exalted, hath said: "Are these the same as the old creatures? Nay rather, they are clothed in garments of a new creation!" Then know ye that in the estimation of God, the example of the creatures is like unto a pure, blessed tree of a wonderful trunk and strong seeds. He causes it to grow gracefully, then its roots become firm, its twigs spring forth, its leaves become verdant, its flowers bloom and its fruits appear. Then its shade expands over all the regions, until it reaches its ultimate evolution and growth, attains to its development and height, its significances become perfect and its branches extend over the East and the West of the earth. Then its creation is completed, its evolution is accomplished, its hopes become evident, it obtains its desire, it attains to its utmost perfection and its beauty becomes manifest. Then its withering begins, its leaves turn yellow, its flowers become scattered, its fruits fall down and its earthly elements return to the layers of its soil. No fruits remain upon it, no

leaves, no attractiveness, no beauty, no sweetness and no freshness, until it becomes like unto an old hollow palm tree.

Then a new tree grows from its seeds, green, verdant and freshened by the divine outpouring, the merciful breeze, the heat from the Sun of Reality, the heavy rain from the clouds of the abundant mercy and the blowing wind from the wafting place of Providence. "Whatever verse we abolish or forget we replace by a better one." This is the example of the new creation, the miraculous cycle and the second resurrection, which is in conformity with the first creation.

Then thank ye God, the Praised and the Exalted, for the light of guidance, this complete bounty and this great bestowal. "He chooseth for His mercy whomsoever He wisheth." Then it is incumbent upon ye to cry out with most wonderful melodies:

Praise be to the One who created this marvelous dispensation!

Praise be to the One who made this new creation wonderful!

Praise be to the One who ordained this great outpouring!

Praise be to the One who shone forth with this evident light!

Praise be to the One who renewed this wonderful springtime!

Praise be to the One who perfumed the nostrils of the people of oneness with the merciful fragrance which is diffused in all the countries! "And thou didst see that the land which was barren and lifeless when we caused the water to descend upon it, moved and grew and brought forth a beautiful pair of all things."

Praise be to the One through the outpouring of Whose clouds these countries became verdant!

Praise be to the One through the heavy rain of Whose compassion these rose gardens became beautified!

Praise be to the one through the current of Whose stream, these reservoirs became overflowing!

Praise be to the One who has chosen the sincere ones to spread His teachings in the countries!

Praise be to the One who selected for His mercy pure souls; through the fragrance of whose love and perfumed breaths the hearts of the pious throb!

Praise be to the One who made the stars of guidance to smite the wicked!

Praise be to the One who guided the chosen community to the upright way and straight path!

سبحان من بوائى رحمة تأنقت هذه الرياض سبحان من سبل عرصة بنقت
 هذه الجياض سبحان من اختار المخلصين لبث تقاليمه فى الديار سبحان من خضع
 برحمته نفوساً كريمة تهتز بنفحات جهها وانفاس طيبها قلوب الأبرار سبحان من جعل
 نجوم الهدى رجوماً للأشرار سبحان من هدى الى المنج القويم والضرط المستقيم
 عصبة الأخيار سبحان من جعلهم آيات البشرى بين الورى سبحان من أيدىهم بالآيات
 الكبرى سبحان من نصرهم بشديد القوى سبحان من أيدىهم بحجود من
 الملك الأعلى سبحان من بنى لهم قصوراً مستعدة تناهى عنان السماء وشكلاً لمنه
 الأنوار على ممر القرون والأعصار فيا أيها المنجذوبون بنفحات الله فاشكروا الله
 على هذه النعمة السابعة والرحمة الواسعة والفيض الثاقب والفوز الكامل والى
 ادعواته ان يسدد ازورككم ويقوى ظلودكم ويصطفى سراركم ويطيب ضمائركم
 فى كل حين وأن وعليكم وعليكن النعمة والثناء

سواد لرح مبارك

اعظم مصر اجامى الهى واما من عليهم وطمين الهباء الابى

Praise be to the One who made them
the signs of glad tidings among the
people!

Praise be to the One who confirmed
them by the banners of the great
signs!

Praise be to the One who re-inforced
them by the mighty forces!

Praise be to the One who assisted them
with the hosts from the Supreme Con-
course!

Praise be to the One who built for them
lofty palaces commanding the zeniths
of heaven from which the lights

sparkle throughout the centuries and
the ages!

Then, O ye who are attracted by the
frangrances of God, thank ye God for
this complete bounty, infinite mercy, en-
circling outpouring and perfect attain-
ment! I pray God to strengthen your
loins, give power to your backs, clarify
your secrets and purify your consciences
in all times and moments.

Upon ye be greetings and praise!

(Translated by Dr. Zia M. Bagdadi,
May, 1919, Chicago, Ill.)

هو

ايها المخلصون ايها المنجذبون ايها المخلوق الكبريد قال الله سبحانه وتعالى ايها
يا مخلوق الاول بل مسم في لبس من خلق جديد فاعلموا ان مثل المخلوق عند الله كشجرة طيبة
مباركة بديعة الازدهار قوية الجذور ونباتها نباتاً حسناً فنبئت اصولها ونمو فرعها
وتخضر اوراقها وتزهوا زهارها ونظر انوارها فتمتد على الافاق ظلالها الى ان تبلغ
غاية نشوبها وتنبؤها وتبلغ رقيتها وسموها وتكمل معانيها وتمتد في مشارق الارض
مغاربها فروعها تحلل عليها وتم نشوبها ونظر نبتها وتعال نبتها وتبلغ غاية
كمالها ويظهر جمالها ثم يتبدأ ذبولها وتضفر اوراقها وتنتثر ازهارها وتناظف
انوارها وترجع الى الطباق تبعثها بطون تربتها ولا يبقى لها اثر ولا ورق ولا نضرة
ولا طلاوة ولا طلاوة ولا طراوة حتى يصبح كاهما زخلة خاوية ثم تنبت شجرة جديدة
من بزرها حينئذ نضرة ريانة بالفيض الالهي ونسيم الزمان وحرارة من سس
انحنيته وحيث باطل من سحاب الرحمة الواسعة ويرج حاصف من هبت النماء
ما نسخ من آية او نبتا نبت يخر منها فنده مثل المخلوق الكبريد والذوالبيوع والانشاء
الافرى المطابقة للثانية الاولى فاشكروا الله سبحانه وتعالى على نور الهدى
وهذه النعمة العظمى والموهبة الكبرى ونحقيق برحمته من يشاء فيلكم ان تسادوا
بابع الاحكام سجلت من انشاء هذا الذوالبيوع سبحان من ابع هذا المخلوق
الكبريد سبحان من قدر هذا الفيض العظيم سبحان من اشرق بهذا النور المبين
سبحان من جرد هذا الربيع للبيوع سبحان من عطر مشام اهل التوحيد برائحته عطرة
مستشرة في كل انحاء الارض باذنا انزلنا عليها الماء فخرت
رست وانبثت من كل ربيع سبحان من اخضرت بفيض سبحان هذا الدنيا

Tablets of Abdul-Baha recently revealed

SANTA BARBARA ASSEMBLY

To the friends of God and the maid-servants of the Merciful, Santa Barbara, California.—Upon them be BAHĀ'O'LLĀH El-Abha!

He is God!

O ye sons and daughters of the Kingdom!

Praise ye God for having entered into this Great Cause which is the illumination of the universe and the promulgator of the Oneness of the world of humanity. Ye have been freed from every prejudice and are exercising the utmost love and kindness to all religions. Ye love all men and seek service to the world of humanity.

Santa Barbara was an ordinary girl, but as she sacrificed her life and her soul for Christ, consider ye how resplendently, like unto a star, she shines from the horizon of the world.

Even until the present day her light is still resplendent.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 26, 1919. Home of Abdul-Baha, Haifa, Palestine.)

CLEVELAND ASSEMBLY

To the friends of God and the maid-servants of the Merciful, Cleveland, Ohio.—Upon them be BAHĀ'O'LLĀH El-Abha!

He is God!

O ye sons and daughters of the Kingdom!

Your letter was received. From its contents it was known that, praise be to God, your hearts are in the utmost purity and your souls are gladdened by the glad-tidings of God. The mass of the people are occupied with self and worldly desire, are immersed in the ocean of the nether world and are captives of the world of nature, save those souls who have been freed from the chains and fetters of the material world and like unto swift-flying birds are soaring in this unbounded realm. They are awake and vigilant, they shun the obscurity of the world of nature, their highest wish centers around the eradication of the struggle for existence, the shining forth of the spirituality and the love of the realm on high, the exercise of utmost kindness among men, the realization of an intimate and close connection among religions and the practice of the ideal of self-sacrifice. Then will the world of humanity be transformed into the Kingdom of God.

In fine, O ye friends, exert ye an effort. Every expenditure is in need of an income. This day, in the world of humanity, men are all the time expending, for war is nothing but the consummation of men and of wealth. At least engage ye in a deed of profit to the world of humanity that ye may partially compensate that loss. Perchance, through the divine confirmations, ye may be assisted in promulgating amity and concord among men, in substituting love for enmity, in causing universal peace to result from universal

war and in converting the loss and rancor into profit and love. This wish is realized through the power of the Kingdom.

Convey my greeting to the grieving family of him who has ascended to the Kingdom of God, Mr. Dick Potter, and tell them not to be disconsolate, not to wail and not to cry, for that heavenly bird has flown to the Infinite Realm and has stepped out from the dust-heap of the world to the rose-garden of immortality! Happy is he and blessed is his abode!

Upon ye be BAHĀ'O'LLĀH EL-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 18, 1919. Home of Abdul-Baha, Haifa, Palestine.)

AKRON ASSEMBLY

The friends of God and the maid-servants of the Merciful, Akron, Ohio.

—Upon them be BAHĀ'O'LLĀH EL-Abha!

He Is God!

O ye sons and daughters of the Kingdom!

Your letter was received. From its contents the truth of the saying of His Holiness Christ was realized when He says: "From all parts and regions they flock and enter into the Kingdom, while the sons of the Kingdom depart from it." Now ye who belong to the distant and outlying regions of the world,—almost half the globe standing between us;—yet notwithstanding this remoteness, have been awakened by the Call of the Kingdom, have been made aware and, thanks be to God, ye have become attracted to the splendors of the Sun of Truth.

My hope is that ye may raise high the standard of the oneness of the world of humanity and that ye may become the cause of union and harmony among all the races and religions, so that mankind may unite, may fling away the garb of indifference and engage in affection, that the fire of religious, racial, political and patriotic prejudices may be quenched and the burning flame of the enkindled fire in the Mount of Sinai may illuminate the world.

The blessed pictures of those illumined souls have been noted. Praise be to God, the light of God's love shines brilliantly in your faces.

Upon ye be BAHĀ'O'LLĀH EL-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

URBANA ASSEMBLY

To the friends of God and the maid-servants of the Merciful, Urbana, Illinois.—

Upon them be BAHĀ'O'LLĀH EL-Abha!

He is God!

O ye friends of God and the maid-servants of the Merciful!

Your detailed letter was a full exposition of firmness and steadfastness. Although throughout these days of abundant trials the maintenance of perseverance and firmness was difficult yet the friends of God and the maid-servants of the Merciful, praise be to God, have remained like unto an immovable rock, firm

and steadfast. Nay, rather, they have added to their stability. It is customary and as a rule in times of trial the feeble souls waver and turn away and the firm souls who are endowed with the power of the Spirit double in energy and strength. Adulterated copper turns totally black when thrown into the fire of test while pure gold increases in lustre and brilliancy.

His honor, Mr. Vail, is indeed an ignited candle and likewise his respected wife. They have no thought and no concern save the good of mankind and entertain no wish save the guidance of men. Day and night they strive with heart and soul, they labor arduously and endeavor heartily that this mortal world may reflect the splendor of the sanctified Realm and these disturbed souls may become the embodiment of faith and assurance.

As to the meeting with the friends and the maid-servants of the Merciful it is undoubtedly possible. Praise be to God, the way will be leveled and the doors will be opened and traffic and travel will become easy. But they must take into consideration the comfort of the journey so that no hardships may be endured on the way.

Concerning my travel to America, it is conditioned upon the harmony and the unity of the friends of God. They must be so united as to have the effect of one soul so that like unto a magnet which draws to itself the iron they may attract me to America.

Upon ye be BAHÁ'Ó'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ALBERT VAIL

To his honor Mr. Albert Vail, Chicago, Illinois.—Upon him be BAHÁ'Ó'LLAH El-Abba!

He is God!

O thou revered personage!

Your second letter dated December 19, 1918, has been received. It was the cause of much joy and happiness because it indicated that thou art firm and steadfast in the Covenant and Testament and that thou hast a longing to herald the Kingdom. Today heralding the Kingdom is the magnetic force of the world of humanity because there is great readiness in the souls. The Divine teachings are the spirit of this age; nay, rather, the sun of this age. Every soul must endeavor, in order that the veils may be torn away from the eyes; then instantly they see the sun, and the heart and the eyes become illumined thereby.

Now through the assistance and favor of God this power of guidance and merciful bestowal are found in thee. Therefore with the utmost power go forward so that to the mouldering bones thou impartest life, to those born blind givest sight, quickenest souls that are depressed and discouraged and bestowest serenity and freshness. Every lamp will finally be extinguished except the lamp of the Kingdom which day unto day grows brighter. Every call will in the end become weak except the call to the Kingdom of God which day by day grows louder. Every road will in the end become crooked except the road of the Kingdom which day by day becomes straighter. Unquestionably the heavenly melody cannot be measured by the melody of earth and the

artificial lamps cannot be compared to the heavenly Sun. Therefore one must strive for whatsoever is eternal and everlasting in order day by day to become more illumined, day by day to grow stronger and day by day find new life.

If you are thinking of traveling to the west or the south with thy revered wife, it is very acceptable. I am hoping that thou mayest find such a confirmation that thou thyself becomest amazed.

Regarding the book that thou hast written it has been received and we are engaged in perusing it. God willing, thou shalt be confirmed in a second edition.

Convey my utmost love and tenderness to thy revered wife, likewise to . . .

I supplicate and implore to the Kingdom of God that thy father, mother and brother may, through the light of guidance, enter the Kingdom of God.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(February 10, 1919, Haifa, Palestine. Translated by Dr. Bagdadi, Chicago, March 27, 1919.)

LOUISE D. BOYLE

To the maid-servant of God, Louise D. Boyle, Miami, Florida.—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Your letter dated December 1918, was received. Thou hast written that in these days, in view of these terrible battles and the extinction of the fire of war, a new capability has sprung in men.

It is evident that not until rain, snow, cold, storm and hurricane come to pass will the capacity for spring be attained. In winter divine Providence prepares for the advent of the life-giving spring.

Similarly this terrible war has awakened people's minds and has given rise to sentiments of Universal Peace so that the divine teachings may exert an effect upon the peoples of all races.

At a time when I was in Europe and America, I raised high my voice in all temples and gatherings and it was published and circulated in the papers that—“O ye concourse of listeners! An imminent danger lies ahead. The whole of Europe has turned into a huge arsenal which a single spark will set ablaze. The flame of war shall attain supreme height and Europe shall be convulsed and this Balkan strife shall lead to universal war; the foundations of the world of humanity shall quake, cities shall be demolished and villages shall be razed to the ground; fathers shall lose their sons and sons shall lose their fathers; mothers shall wail and children shall cry and lament. O ye listeners! Endeavor perchance, God willing, ye may prevent this fire from spreading and this storm from raging!”

Whatever was explicitly recorded in the epistles and Tablets of BAHĀ'O'LLĀH concerning future events was mentioned, but these exhortations were not accepted until this conflagration was set up.

At present all people have realized that war destroys the foundations of mankind and that men are in need of universal peace and similarly of the rest of the divine teachings.

Strive, therefore, that the light of the oneness of the world of humanity may be made resplendent, that misunderstanding among the religions and races of the world may be eliminated, that the nether world may reflect the realm on high and the Sun of Truth may shine over all regions.

Upon thee be BAHĀ'O'LLĀH EL-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 1, 1919. Home of Abdul-Baha, Haifa, Palestine.)

“Praise be to God! In New York the divine believers are united and agreed.”

TABLET TO JULIET THOMPSON

To the maid-servant of God, Miss Juliet Thompson—Upon her be greeting and praise!

He is God!

O thou beloved daughter of the Kingdom!

Thy letter was received. It contained the most great glad tidings,—that is, praise be to God, in New York the divine believers are united and agreed. For my heart there is no greater happiness than the unity and concord of the friends. The progress of the world of humanity and the illumination of the hearts and lives of the people are realized through unity and agreement and the promotion of the Word of God. Difference destroys the foundation of the divine edifice, causing coldness amongst the souls and the lethargy of all the active members. I hope that, day by day, this bounty may become more revealed in New York. Truly, I say, if the believers of God become united together with heart and soul, in a short while they will shine forth like unto the sun; they will obtain a joy and happiness the splendor of which will be cast upon all the regions of America.

Thou hast written that Mr. Vail, Mr. Ives and Mr. Horace Holley have loosened eloquent tongues and in the explanation of the divine teachings they

deliver fluent speeches. This news also gave the utmost pleasure and delight.

Convey my longing greeting to the reverend minister whose name you mention in the letter and deliver to him this my message:

O thou dear friend! A wise farmer scatters his seeds in rich, productive soil. Those pure seeds are no other than the new, heavenly teachings and the rich soil is the hearts of the chosen ones. Become thou a heavenly farmer. Do not sow the seeds in barren soil. These variant and confusing thoughts have no results and produce no fruit. The time is spent without a crowning glory. Consider that millions of leaders of thought have come to this world and have dedicated their lives to the propagation of different schools of ideas, yet they obtained no result but the Apostles of His Holiness Christ scattered such seeds that up to this date they are gathering many harvests. There is no greater example than this.

Convey longing greeting on my behalf to each and all the friends.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, June 29th, 1916.)

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 10

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BULLETIN—Owing to the increased cost of production and to meet the demand made upon us by Abdul-Baha to enlarge and re-establish the Persian section, we have increased the subscription price of the STAR OF THE WEST to \$2.50 per year, beginning with issue No. 4.



RECENT PHOTOGRAPH OF ABDUL-BAHA AND FRIENDS TAKEN IN THE HOLY LAND.

- | | | | | | |
|---|---------------------------|----|--|----|--------------------------------|
| 1 | Abdul Hossein Khan, No. 1 | 7 | Abbas Kuli (Keeper of the Tomb of the Bab) | 13 | Rouhi Effendi (Grandson) |
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| 3 | Mirza Ali Mohammed Khan | 9 | Mirza Djalal, Teheran | 15 | Mme. Dreyfus-Barney |
| 4 | Azizollah Bahadur | 10 | Sohiel Effendi (Grandson) | 16 | M. Dreyfus-Barney |
| 5 | Badi Boushrouhi | 11 | Mohammed Ali Afnan | 17 | Shoghi Rabbani (Grandson) |
| 6 | Mirza Anayetollah | 12 | Mirza Abdul Raouf | 18 | |
| | | 19 | ABDUL-BAHA ABBAS | | |

Photograph sent to the STAR OF THE WEST by Joseph H. Hannen, Washington, D. C.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Nur 1, 75 (June 5, 1919)

No. 5

The Sacred Fire

Address by Chairman HOWARD MACNUTT, of Brooklyn, N. Y., delivered at the opening of Second Session of the Bahai Congress at Hotel McAlpin, New York City, Sunday afternoon, April 27th, 1919.
Stenographically reported.

ALLAH'O'ABHA! "Like unto the cup-bearers of eternity, turn ye round in the assemblages of mankind the overflowing goblets of guidance, and intoxicate them with the wine of the Love of God." (Words of Abdul-Baha Abbas.)

In the *Words of Paradise*, the Blessed Perfection, BAHÁ'O'LLAH, has said: "In this day a great banquet is celebrated in the Supreme Concourse, for all that was promised in the divine Books hath appeared. This is the day of the most great rejoicing!"

Every Manifestation of God, who appeared in the world, saw this day in spiritual vision and perspective, announcing what he saw in the symbolical language of prophecy; for mankind could not bear the full proclamation of the reality. That which we are now witnessing and what is yet to come, appeared to his inner sight in complete clearness. After his ascension to the supreme world, his followers and believers crystallized his teachings and ceremonials in a temple of worship which became the expression and reflection of the divine religion in that age and cycle. And now we see by the eye of heavenly illumination that the temple itself was but a symbol and prophetic sign; that the intended expression of divine purpose and goal of divine revelation was the conscious heart of man, the true and ultimate temple of the living God. Therefore

what we are witnessing in this day is the consummation of the plan and Covenant of God and the reality of His promised presence in the purified heart of humanity.

Furthermore, the most central symbol within the temple of worship was the altar of sacred fire which was always kept burning. This pentecostal flame, this fire from heaven, this fire of the love of God appeared with each Manifestation of the Word; the holy spiritual flame perpetually burning. When that fire waned and grew dim, the religion of God became obscured and disintegrated; a change came; another Manifestation of God descended into the world from the Supreme Kingdom and with him the heavenly flame was lighted anew in the temple of its incarnation in human hearts.

Today we know and realize in the lovable personality and spiritual perfection of the glorious Servant of God, Abdul-Baha, that this sacred fire has come again into the world to glorify the heart of humanity, to purify, sanctify and illumine the universal heart of the nations. This is the sacred fire of the heavenly Books and teachings, fulfilled and interpreted in its outer, inner and complete meaning. We have clear evidence and definition of that sacred fire today in the words of Abdul-Baha, in the great principles set forth by him

in this country and throughout the world. We have explanation of it in his teaching that the fire from heaven is the fire of the Holy Spirit; that the Holy Spirit is the divine beneficence and grace, the heavenly bestowal, the bounty of God, the generosity and confirmation of God; and that it descends upon those who are sincere and humble recipients.

Each one of these great Conventions we have held during the last ten years has seemed to me a manifestation of the sacred fire of divine love. A heavenly flame, a heavenly power, the Holy Spirit of God has come down upon us at these Conventions. Each time, each year, more and more we renew this bounty. It comes stronger and lasts longer; the interim is not so great as the years increase. And now spiritually attuned with the Center of the

Covenant we are awaiting its descent in the glorious meetings of this 1919 Convention.

The splendid brother who is to speak to you now, is from Washington. He has for his subject the "Power of the Holy Spirit;" how it is to convert and unify the hearts of humanity by its divine breath and fragrance. The blessed Abdul-Baha has zoned our country. Last night we heard his messages to the Northeastern States and today we are standing and waiting to hear his Tablet of command on the work to be done in the South. Our speakers are those who have done loyal and noble service in the Cause of God in the Southern States; who have been filled and animated by the Holy Spirit of God. The first one of these speakers is Louis G. Gregory of Washington, D. C.

The Power of the Holy Spirit

Address by LOUIS G. GREGORY, of Washington, D. C., delivered at the Second Session of the Bahai Congress, Sunday afternoon, April 27th, 1919. Stenographically reported.

THE finite cannot grasp the Infinite nor can the creature comprehend the Creator. So we approach this subject, "The Power of the Holy Spirit," in a spirit of meekness and reverence, with a desire for evanescence in the path of God and to testify only to what He has revealed to us in the day of His appearance. As "one of the journeys in the pathway of love is from the creatures to the creatures," the testimony of our companions on the ideal pathway confirms our happiness.

Truly we are living in a great and wonderful day, when the bounty of God's Holy Spirit is felt in all parts of the supreme world and the hearts of all humanity are quickened with this divine power. A new consciousness of life, freedom, happiness and power is reaching all races, classes and conditions of men. As is suggested by our learned brother, testimony of the Holy

Spirit has been, from time immemorial, given in all the Holy Books. This divine power has been the reality of all the messengers and prophets, the creative Word by which, as mighty speakers of God, they addressed themselves to the creatures.

The Holy Spirit is compared in some of the sacred writings to the air, because it covers the whole earth. We are told that "the Lord answered Job out of the whirlwind." The outpouring of the Holy Spirit on the day of pentecost is symbolized by "the rushing of a mighty wind." BAHÁ'Ó'LLÁH says: "I was asleep on my couch, the gales of my Lord, the All-Glorious, passed over me and taught me the knowledge of what was and is." These are the symbols of an unwearied and irresistible power, the supreme might of God which creates and transforms the face of His universe.

Oftimes the Holy Spirit is symbolized by water, oftimes by fire. The water and the fire are one. The hearts become aflame with the divine fire. They are purified by this fire from the dross of ignorance, superstition and imaginations. Then they can quaff the water of knowledge; then they are initiated into the mysteries of God; then they can look upon all the created beings with a divine eye. Yes, through the divine favor it becomes possible for the creatures to look upon the other created beings with the eye of God. By seeing with the eye of God we mean the universal vision, for the divine gifts and bounties are universal in their adaptability to human needs. The air we breathe cannot be confined to any household. Shall anyone say: "This air shall exist in my house but not in that of others?" Or: "This atmosphere shall be breathed by the people of my country and not by those of other nations?" The air is universal because it is the bounty of God.

In like manner the radiance of the sun is a universal light. We cannot limit the effulgence of that sun. It shines for all the created beings. It lights, cheers and warms the universe. So it is when the Holy Spirit, the Sun of Truth, arises. This healing influence penetrates to the utmost parts of the earth. This bounty flows forth with a mighty power. It conveys, with the greatest illumination, the most marvelous happiness, giving to the creatures the consciousness of the divine. In our humble acceptance of this bounty we draw near to God, the Supreme. It is reflected from the mirror of the hearts.

But in order to know this glorious Reality—which is the life of the world and the healing of the nations—we must know the mystery of God and His appearance in this world of ours. We are told by Abdul-Baha that, "The Holy Spirit is the bounty of God and the luminous rays from His Manifestation." It is a light which is not extinguished; it

is a duration that never ends; it is a life that is never swallowed up by death; it is an honor which is not followed by abasement and shame.

Great is the opportunity of the people of earth in this marvelous day in which we are living, to see a new source of that wonderful power of attraction, guidance and supreme happiness. In order to know the mystery of greatness and the secret of might it is necessary to draw near to the divine Messenger at the time of his appearance. Shall we not accept the fulfillment of the prophecies of the Holy Books and realize that the day has come which is the sun of all the days of past centuries and ages? The appearance of God Himself, His light in the world, His Tabernacle among men, this is the life of mankind, the true wealth of nations, the healing of all the people and their drawing together under the tent of the oneness of God and the oneness of all humanity.

When the Bab arose in Persia, creating in that far-off country, by the fire of his word, a moral and spiritual awakening, the power of that word or spirit was illustrated and proved by its attracting energy in the lives of the people whom he trained and educated. When that Word went forth the query was asked, "Am I not your Lord?" Wonderful souls arose who answered this call. Prominent among these was Kurat'ul Ayn, a woman beautiful, clever, accomplished. Yet with all her fair fame and good character, had she continued to live the conventional life, it is most improbable that she would have been known outside of the narrow limits of her environment. But because she heard and heeded that wonderful voice, she was exalted to a supreme station. She shone forth with a marvelous radiance. She traveled through that country with a flaming sword, dividing truth from error. The elevation of her character guided souls to the divine pathway. She had discerned in

the divine call the duty and privilege of serving God. She embraced the opportunity to serve her country, to exalt her fellow creatures, especially to help those in the sphere of women, who in that country were for the most part in a most benighted condition, owing to the prevalence of superstition and the want of elevation and knowledge. And because she heard this voice and at the call of her Lord arose to teach and guide the people, we find that her fame is spreading throughout the world. Although she lived and wrought in the Orient, her traces now appear in the Occident. Whenever the cause of freedom for women is advanced we find traces of this illustrious woman who answered the call of her Lord and sacrificed her life for the freedom of humanity. The power of the great Bab was demonstrated in the training of this soul by the power of the Holy Spirit. But he trained not only one, but many thousands. He was not only the herald of the new day but the divine Messenger, the First Point of Revelation. He upturned the soil and planted the seeds of God. He opened wide the gate for the appearance of God Himself in His greatest Manifestation to all the created beings.

The Bab finished his work and the splendor of BAHÁ'O'LLÁH arose like a brilliant sun enlightening the world. And again the spiritual power was proved upon a more magnificent plane than men have ever known. The spiritual power and the divine teachings of this Manifestation brighten the mind and gladden the heart. Not only do they lend themselves to the peculiar needs of the individual, unfolding the divine plan for each of His children, but they are conducive to the needs of the world of humanity, unfolding those universal principles which enlighten, vivify and regenerate the world.

It is related that in the time of BAHÁ'O'LLÁH there was a boy in Persia who was not noted for his wit or intelli-

gence and yet within him was a soul which responded to the universal call. Thus he became one of the chosen and was entrusted by BAHÁ'O'LLÁH with a difficult and perilous mission. At the appearance of the Manifestation of God it is necessary that the people shall know. It is the divine wisdom that the kings and rulers of the people shall be informed of so marvelous an event. As an instrument for carrying the Tablet of BAHÁ'O'LLÁH to the ruling power of Persia, the mighty Shah, surrounded by his great soldiers and his elegant and dignified court, this simple, humble boy was selected. We know the human limitations of this boy. But what happened to him, the mighty transformation that was wrought when he was entrusted with this wonderful mission, is told by BAHÁ'O'LLÁH in the *Tablet of Badi*. He was called into the holy presence of BAHÁ'O'LLÁH and such a power was breathed upon him that he would have overcome the Supreme Concourse! Then he was no longer Badi the ignorant. Then he became Badi the wonderful! Badi the mighty! Then he became a new creation, because his heart was illumined by the Spirit of Truth, the Word of God, the Light of Guidance. He felt the vibrations of that mighty love, the presence of God standing within him, "powerful, mighty and supreme!" His mission was executed in a way that will compel admiration as long as men pay a tribute to virtue and fidelity. And again, through this spiritual outpouring scientific discoveries were increased and spiritual sacrifices were multiplied as the earth became more and more illumined by the face of God.

Now again that great power, the supreme Word, the manifest light goes forth to heal the nations and quicken the dead. This time it descends upon the created beings from the Center of the Covenant of God. BAHÁ'O'LLÁH, speaking of Abdul-Baha, the Center of the Covenant of God, says, "He is the east of my Cause, the shining-place of

my identity, the sea of my bounty, the heaven of my will, the lamp of my guidance, the path of my justice, the standard of my laws. Whoever hath turned to him hath turned to me." So if we want now to know that mysterious force which is the source of life and power, we must turn with severed hearts to the Center of the Covenant of God. This is the dawning-place of righteousness and peace. This is the mystery of God which is the mystery of divine love.

Love is the cause of the creation of all the beings. It is the power of unity in all the universe of God. Through His love for His creatures, through His will to be known, God created man. We can only realize the divine image and likeness as we draw near to God in loving, sacrificial service to our fellow beings. Thus the limitations of man depart, and his horizon is widened. The distinctions of race and creed and religion no longer exist and the oneness of creation reflects the oneness of God. But such a vision is impossible without the bounty of the Holy Spirit. Through this ideal gift man is enabled to look over the created universe, as Abdul-Baha says, with "the glorified vision of a seer and a prophet."

One way to become receptive to this heavenly visitation, which no one of the creatures can of himself merit, is to carry this message of unity to the people of the earth. God wills to be known, and happy are those souls who respond to the desire of God! The divine Message creates human unity, ideal brotherhood, heavenly harmony and universal peace. It is also necessary to humble ourselves before the True One, knowing well that His ways are not our ways and His thoughts are not our thoughts. Whenever a Messenger of God appeared in past cycles and ages, those who drew near to him with a desire for knowledge and in a spirit of loving service and humble submission, found their stations exalted by that Supreme Power

and Manifest Light. It is even so today. The God whose manifest Word and Holy Spirit create us is not a God of poverty or of limitations. He is the Lord of wealth, of affluence, of inexhaustible power. He does not create us poor. He creates us rich. He desires that we shall be wealthy through the divine affluence. He wills us to be strong through the divine strength; to be wise through the divine knowledge; to be illumined through the divine radiance. Shall not our minds and hearts expand and grow through the great spiritual bounty which is the life of all the beings?

There are those who seem to rest contentedly in the thought that there is nothing new under the sun. There are others who in their desire for the expansion of the soul and the ideal freedom, are ever striving for something new. The savage may look upon the sun and find satisfaction in the thought that it is the same that shone upon his forefathers and ancestors for many generations. He has the same light and warmth and wants nothing more. But how different it is with the scientist, who regards the same sun! Although he cannot know the essence of that sun, yet one by one he discovers more of its qualities and attributes. He invents the solar spectrum and with its aid discovers the identity of the elements of the sun and of this earth, although the proportion and composition of these elements differ in different worlds. He discovers the sun spots, those great apertures through which myriads of worlds might pass. To the astonished vision of the scientist is revealed the great coats of the sun, the great spheres of radiance and the sources of the light. He perceives the great masses of radium which are the dawning-places of its radiance and illumination. As the poet says, "That which is, is but earnest of the things which are to be."

Who knows but that in the future,

(Continued on page 90)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

He Is God!

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10

Nur 1, 75 (June 5, 1919)

No. 5

Editorial—The Southern States contributes a General Outline

By JOSEPH H. HANNEN

Careful study of the Tablets to America on Teaching, old and new, develops an increasing sense of the responsibility and opportunity of every Bahai. It is indeed the trumpet call to action. A new campaign is being waged against ignorance, lack of spirituality, prejudice and sectarianism. Its divine object is unity through love, and the formation of a republic of religions, in which all men shall be brothers, with God the Father of all, and His will shall "be done on earth as it is in heaven."

It is our desire and effort to enlist the co-operation of every friend in the Southern territory, bending a united effort toward the accomplishment of the task set before us. The large delegation which attended the New York Convention from Washington and other points in the Southern field, returned filled with enthusiasm and inspiration, and plans are being made to systematically spread the glad-tidings of the Kingdom. As in this work we have had the benefit of the personal co-operation of Mirza Ahmad Sohrab, who spent much of his time before and shortly after the Convention in Washington, the plans which he outlined, and which are naturally based on a very thorough comprehension of Abdul-Baha's wishes, may be of general interest to the friends everywhere.

The objects to be attained are such as to require the best effort of everyone. There is no one connected with the Cause of God who has not a part in this great plan. With a view of facilitating the general work, and co-ordinating the efforts of the friends, an outline has been drawn up by Mirza Sohrab, which the Southern section submits to the friends as its contribution to the general outline, and with a constant supplication for guidance and bounty.

The outline is as follows:

1. A Central Bureau to be organized in Washington for the South.
2. Teachers traveling in the South to send addresses of those to whom they

have spoken, to this Bureau and all details of their work.

3. Teachers to send the names and addresses of all the liberal organizations, clubs and churches who would be willing to have Bahai lecturers.

4. Bahai books to be placed in the libraries of all the important centers and teachers to visit the different libraries and see how many books they have and if we can supply them with more.

5. Provision to be made for the publication of literature and books to be widely circulated in the Southern states.

6. Teachers to send the names of one or two large newspapers in each city that would be willing to publish Bahai articles when sent to them.

7. Monthly reports of the work in the South to be published and circulated in the STAR OF THE WEST and other channels.

8. Monthly articles containing interesting news about the Cause to be sent to important newspapers for publication.

9. Bahai writers in the South to be encouraged to write Bahai stories for magazines and press. These stories to be permeated with the transforming power of BAHÁ'Ó'LLÁH and Abdul-Baha. In this manner we can reach hundreds and

thousands that could not be reached otherwise.

10. The follow-up system be developed so that if a teacher has visited a number of towns for a few months past another teacher may follow him up and refresh those talks with those already interested.

11. All the larger towns to be visited and effort be displayed to interesting one or two in each city to open their homes for weekly meetings and study, thus the work may continue without interruption, for unless we try to establish such small centers all public work will bear no fruit—even the birds have nests—thus when some one makes his home the nest of the birds of paradise, people will know where to go and how to get Bahai teachings.

12. The Central Bureau for the South to keep a card index system of all the friends in this section and send all the vital information regularly to the National Bureau, thus working in unity with that board and receiving inspiration from one another.

13. There should be a school for the training of the youth to be sent out as teachers.

14. A Publicity Bureau to be established.

News and Notes from the Southern Field

Charles Mason Remey and John B. Bassett visited a number of points in the South, prior to the New York Convention, returning to be in attendance there. Subsequently they returned to Washington and spent some time in local work, visiting a number of nearby points where addresses were given to interested groups. They report a wonderful spirit in the South and receptivity which is most encouraging.

Louis G. Gregory and Roy Williams have also been touring the Southern territory and are still in that section. They have visited Richmond, Virginia; Charleston, West Virginia; Huntington, West Virginia, and a number of other

points en route. They are sending in lists of those interested, showing splendid results, and are most happy in the work. The following extract from Mr. Gregory's letter describing an incident of their trip to one of the places visited, exhibits the spirit encountered and shows the opportunities to be found: "This morning we visited the Ministerial Union here, which, oddly enough in a Southern community, combines all denominations, save Catholic, and both races. We listened with intense interest to their discussion centering around the question of unity, and growing out of a proposition to have unity meetings of the various denominations for the sum-

mer months. The presiding officer, a Congregational minister, had a clear vision and spoke like a Bahai! He spoke of the efforts to prevent overlapping in missionary fields, and thought the same thing should apply at home. He believed that a hundred, even fifty years would witness the end of all denominations. . . . Near the close they gave us a brief audience, which made it possible to read the teachings of BAHÁ'Ó'LLAH and mention the twelve principles. They showed keen interest, and the effect was almost electrical upon the advanced thinkers among them. They eagerly took the booklets (Big Ben's) that were offered them, and warmly shook our hands. . . . Next Sunday we are to speak in the church of Dr. H., one who attended the World's Parliament of Religions in 1893. When he agreed to open his pulpit, I asked him if he wanted a 'Methodist sermon.' 'I want your message, whatever it is,' he answered, and said he was very happy that liberal and progressive ideals in religion were being advocated."

The Washington Assembly has called

a meeting to consider plans for the work, and will appoint committees and take other practical steps to get the campaign under way, with great unity of purpose and steadfastness of action.

It is earnestly requested that any of the friends who may be sojourning temporarily in the states covered by the Tablets to the Southeastern states, will communicate with the Washington Assembly, so that they may become a part of the active forces while with us. Also all friends in the states mentioned, who are not members of assemblies, are asked to send their names and addresses to the Secretary of the Washington Assembly, to be registered. Furthermore all those who have friends in the Southern territory who have been or should be interested, are urged to send the names and addresses of such friends, with such additional information as will enable us to serve them to best advantage. Address in all such correspondence, "Secretary, Bahai Assembly, P. O. Box 1319, Washington, D. C."

Joseph H. Hannen.

The Power of the Holy Spirit

(Continued from page 87)

through the evolution of science and religion and when the thoughts of all the world are concentrated upon peaceful and constructive measures, we may communicate with the inhabitants of that glorious sun, may respond to their vibrations of understanding and light and may quicken them to ours, so our hearts and minds are fixed upon noble, exalted and altruistic ideals! Immobility is ever the cause of stagnation and death. Motion is ever the cause of progress and life. Man should ever strive to grow and develop along lines of both material and spiritual evolution. Thus he may discover the mysteries of his own being and come to know himself, which we are told, on the highest authority, is identical with knowing God.

The Kingdom of God has descended, in accordance with the promises of past centuries and ages. The invitation to be citizens of that great and glorious Kingdom is extended to each and all. The light of God which is shining forth from His greatest Manifestation, BAHÁ'Ó'LLAH, and the Center of His Covenant, Abdul-Baha, is veiled only by its intensity of splendor. There have been numberless appearances of the divine Logos, the "Word made flesh," in past cycles and ages. For these appearances have been the divine wisdom and mercy to the people of the world. These lordly splendors have been the educators of the peoples and nations as they laid the foundations for all past civilizations. The glories of the past, wonderful as

they have been, are veiled to us by the imitations, forms, interpretations and divisions that have crept in after the lapse of ages. But now the supreme joy and the glorious knowledge of the appearance of God is ours. The brief span of our lives upon earth is contemporaneous with the most marvelous event that has ever happened in all the ages. This event has been the dream and promise of wise men, prophets and seers, in past centuries and ages. How glorious to be living in the day of its fulfillment, when the whole earth is illumined by the face of its Lord! By obedience to the divine commands we become conscious of the divine power. It is the privilege of all who hear this Message to become instruments in the hands of God of quickening flesh with the spiritual power and of receiving the peace, harmony and security of the world of existence.

“To souls of fire He gives more fire and to those who are manful, a might that is more than man’s!”

Truly if a man lived upon this earth one hundred thousand years, no higher hope, no brighter destiny could be his, than to be an instrument in the hands of God of bringing universal happiness to man. The greatest souls of past ages, were it possible, would hasten to such an attainment and the kings of the earth, could they but know, would abandon their crowns for affinity with God in the day when His Kingdom is glorified by His greatest Manifestation and the Center of His Covenant is living, moving and vibrating among men!

The gift of God is to be quickened by His Holy Spirit, to know His oneness, to realize His singleness, to be mindful of His appearance and to characterize our reality with His attributes. This is drawing near to God, this is being illumined by His light; this is looking upon the face of His beauty. This is the attainment of the station of man. “This is eternal life and heavenly honor.”

Words of Baha’o’llah

Recited by MRS. AGNES S. PARSONS, of Washington, D. C., at the Second Session of the Bahai Congress, Sunday afternoon, April 27th, 1919. Stenographically reported.

IT has been our aim to uplift men through exalted words unto the Supreme Horizon and to prepare them to hearken unto that which conduces to the sanctifying and purifying of the peoples of the world from the strife and discord resulting from differences in religions or sects.”

“O friends! In this day the door of heaven is opened by the key of the Godly name, the ocean of generosity is manifested and is rolling before your faces and the Sun of Providence is shining and gleaming. Do not be exclusive nor destroy your most precious time through the speech of this or that person. Gird up the loins of endeavor and do your best in training the people of the world. Do not imagine that the

Cause of God is a cause of opposition, hatred and wrath.”

“The Son of Greatness hath said that which is revealed from the heaven of Will in this Supreme Manifestation is to unite the people in love and friendship toward all. The people of Baha who have drunk the pure wine of reality must associate with all the world with a perfect spirit of joy and fragrance and remind them of that which is for the benefit of all. This is the commandment of the wronged one to his saints and sincere ones.”

“O people of the earth! Make not the religion of God a cause of variance among you. Verily of a truth, it was revealed for the unifying of the whole world.”

“Blessed is he who loves the world simply for the sake of the face of his generous Lord. With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited.”

“I declare by the Sun of Truth, which has shone forth from the highest horizon of the world, that the people of Baha had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations.”

Religion must be the Cause of Amity and Friendship

Address by JOSEPH H. HANNEN, of Washington, D. C., delivered at the Second Session of the Bahai Congress, Sunday Afternoon, April 27th, 1919. Stenographically reported.

IN the great principles laid down by BAHÁ'O'LLÁH for the government of the world in the new age that is to come, the third is that religion must be the cause of friendship and amity.

First let me quote to you from some of the sayings of Abdul-Baha upon this subject: “The basis of the teaching of BAHÁ'O'LLÁH is the unity of mankind and his greatest desire was that love and good will should live in the hearts of men. As he exhorted the people to do away with strife and discord, so I wish to explain to you the principal reason of the unrest among nations. The chief cause is the misrepresentation of religion by the leaders and teachers of religion. They teach their followers to believe that their own form of religion is the only one pleasing to God, and that followers of any other persuasion are condemned by the all-loving Father and deprived of His mercy and grace; hence arise among the peoples disapproval, contempt, disputes and hatred. If these religious prejudices could be swept away the nations would soon enjoy peace and concord. . . .

“If only the whole world would acknowledge the greatness of all the heaven-sent teachers, strife and discord would soon vanish from the face of the earth and God’s Kingdom would come among men. . . . If men could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world would soon be an established fact.” (From *Paris Talks*.)

The Center of the Covenant, Abdul-Baha, has explained to us the principal reason of the unrest so apparent among the various religious groups of mankind: The followers of each religious Teacher, Manifestation, Prophet—call him what you will—regard themselves as the chosen people of God, and all others as merely *tolerated* beings.

Now, in promulgating his great principles for the government of the world in the new age, BAHÁ'O'LLÁH has declared in the third, that religion must be the cause of amity and friendship. All religion, like all love, is universal in its inception. The child that loves its home, tenderly and unselfishly, is potentially the man who expresses much love. The little girl who mothers her doll will make, we know, the best mother; and the mother is the heart of the nation; of the world. But man is not content to continue upon the unselfish basis which marked all beginnings of real religion. He would circumscribe the divine revelation of love—regarding himself and those of his persuasion as the children of God, and all others as being outside the love and care of an all-loving Father! What a misapprehension! And yet as an unselfish community, filled with the spirit of co-operation and brotherhood, is developed by binding together many families rich in family love, so God, today, having trained His people in the principles of spirituality, is bringing them together

on a basis of amity and concord. All the past is but a preparation for this day, which is truly one of coming together, of unity—the promised day of all the ages, of all the cycles, of all dispensations. This is the day of which Jesus, the Christ, spoke, when He said: “Other sheep I have which are not of this fold. Them also I must bring, and there shall be one fold and one shepherd.”

Let us think of the people of the world from a spiritual standpoint; they are as several flocks, each under a different shepherd. They are each gathered into different pastures, separated by walls—walls made not by God, but by man. Gradually the existence of these walls breeds the selfish thought in the heart of each flock. Each believes *its* pasture the only pasture; *its* shepherd the only shepherd. At last, when selfishness through separation has reached its climax the mighty blast of the same all-powerful Spirit at whose command a trumpet blast destroyed the walls of Jericho, levels all walls of separation, and lo!—the One Great Shepherd appears, and the sheep, passing over lines where walls once stood, realize *His* presence, and know themselves every one as the sheep of God, knowing the Voice of *One* Shepherd!

Fancy the possibilities of unity, the possibilities of friendship, whereas before there existed suspicion and enmity. This is the message of the divine Shepherd who has appeared today. He has spoken—aye, He *is* speaking; and in the hearts of those capable of understanding the voice they have heard, the basis of a great unity has been practically established. This is no idle dream, millions with understanding hearts have already heard the voice of Him who has joined them together in a bond which shall last forever! For those of us who have had the privilege of seeing people of many races, many languages and different religions, meet as brothers, loving each other—recogniz-

ing points of contact and forgetting differences—in the home of Abdul-Baha, there can be no question. We are indeed living in the great day of unity—the great promised day of God.

Studying over this question, it seems to me that one of the great causes of dissension among religions is the loss of the dynamic element which rouses to *action* and lifts men from the lowest depths to the greatest heights. In the early days of Christianity, for example, men were filled with the divine enthusiasm that spurred them to marvelous action. Today we hear in the pulpits fervent prayers that God will raise His people to greater heights. Aye, therein lies the weak point, that *God shall raise them*. For as long as religion is passive and people depend upon something outside of themselves to elevate them, just so long will there be the selfish desire to be in the highest place; just so long will there be the personal creed, the thought that my way is the most direct way, the only way, and that those who do not follow after my way are lost. But the religion that is dynamic, the religion that is active, is that of which our Lord Christ spoke when he said, “He who drinketh of the water that I shall give him, shall never thirst, but out of him shall proceed streams of living water,” and so today the call is a call to action, the call is that through the power of the Holy Spirit as exemplified and given to us by the Center of the Covenant we are to raise ourselves to the sublime, divine heights. The way we do this is by raising others. As we raise others to these higher thoughts, these higher ideals, we shall indeed raise ourselves and in this active conception of religion there can be no selfishness, there can be no enmity, there can be no prejudice, for we are all striving, perhaps through different paths, toward the same goal, and animated by the great unselfish conceptions which have been given to us today in the precepts of BAHÁ'Ó'LLÁH, and the teachings and

example of Abdul-Baha, we shall find our greatest happiness in giving, giving, giving to others.

This is the day of the divine harmony. Goethe compared the world's great religions to the strings of a harp, each of which gives forth a peculiar note of its own, while the harmonious blending of all produces a symphony of music. Each of the seven great religions has its dominant note, its distinctive feature, a doctrine which differentiates it from all the rest. The several melodies constitute, when blended, a symphony of universal religion. The dominant note of Hinduism is the divine presence; the permeating note of Buddhism, renunciation; of Parseism, purity; of Confucianism, reverence for the past; of Judaism, righteousness; of Christianity, love, and of Mohammedanism, submission.

Have you ever stopped to realize that seven major notes with variations and the demi-semi-tones and combinations make up all of the harmony of the world? And so we have here outlined before us seven dominant notes representing the seven great religious systems

of the world. The creeds and the sects are many, and yet they are but variations of these seven primal notes. These notes, these great divine strings are sadly out of tune. There comes One then, the Author and Creator of all, and by the wonderful power of His Word attunes anew these strings, these seven great notes, and lo, when played upon by the master hand we have again sweeping from East to West, from continent to continent, from ocean to ocean, aye from world to world in this vast universe of ours, the divine harmony, the harmony of the new day. There is no spot so remote but what that divine harmony may be heard by those whose ears are attuned to the Infinite; and so today it is our privilege to stand, to listen, and to make ourselves as reeds through which the divine breath may blow, as strings upon which the divine hand may play, and thus the world shall become one great symphony of love, of peace, of unity, of all the blessings of God's new day, the day of harmony, the day of unity through love.

Allah'o'Abha!

(See page 99 for "Unveiling of the Divine Plan for the Southern States.")

"Concerning the matter of receiving Orientals"

RECENT TABLET TO JOSEPH H. HANNEN

To his honor, Mr. Hannen, Washington, D. C.—Upon him be BAHÁ'O'LLÁH EL-Abha!

He is God!

O thou who art firm in the Covenant!

Your detailed letter dated March 10th, 1919, was perused. It imparted great joy and happiness that, praise be to God, the friends in Washington are in the utmost joy and fragrance and are acting and conducting themselves in accordance with the Covenant and the Testament. They are kind to one another and are ready to sacrifice themselves for the promulgation of heavenly teachings.

Assuredly, invisible confirmation shall come to their aid and assistance and manifest light shall illumine their sight.

Concerning the matter of receiving Orientals regarding which you had inquired, affiliate and associate and exercise the utmost kindness to the Hindus, Chinese and Japanese Orientals for they have no bad intentions and are not ill-natured; but assuredly do not receive and associate with any Persian or Arab who may come to those regions without having an autographic letter of recommendation from me and bearing my signature. He may perhaps go to those

regions in order to intrigue, to sow the seeds of sedition and to create difference and enmity. The blessed souls, however, will undoubtedly carry with them a letter of recommendation from me.

I pray God that thy respected wife and the children may, under the shadow of the Covenant, be confirmed in the realization of their highest wish.

His honor Mirza Ahmad Sohrab has undoubtedly reached that country by this time and is associating with you in

the utmost love. Convey to him, on my behalf, greeting and kindness.

Concerning thy mother, Mineola, Misses Fanny and Alma Knobloch, I supplicate for them the assistance and the favor of God. Convey to them on my behalf the utmost kindness.

Upon thee be Baha-el-Abha!

Signed ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 26th, 1919. House of Abdul-Baha, Haifa, Palestine.)

“The Covenant of God shall remain stable and secure”

RECENT TABLET TO ROY C. WILHELM

To his honor Mr. Roy Wilhelm, New York City.—Upon him be BAHÁ'Ó'LLAH El-Abha!

He is God!

O thou who art firm in the Covenant.

Your numerous letters have been received and their contents noted. In every age and cycle, in the time of Moses, of His Holiness Christ and of His Holiness Mohammed as well as after these sacred Manifestations, some people of evil intention have been found and have sown the seeds of discord and of sedition. Even after Christ, Arius, the well-known patriarch, was the cause of a widespread schism in the Cause of God and intense agitation among the believers. His followers numbered even three million, and he as well as his successors exerted the utmost effort in order to produce a great split and a widespread commotion in the religion of God. But eventually the power of Christ exterminated and utterly destroyed them all to the extent that no trace (of them) has been left. These people are like the froth that gathers on the surface of the sea; a wave surges from the ocean of the Covenant and through the power of the Abha Kingdom will cast these foams ashore. In the Koran it is mentioned: “As to the foam, it is quickly gone; and as to what is useful to man, it remaineth on the

earth.” These corrupt thoughts that emanate from personal and evil intentions will all vanish, whereas the Covenant of God shall remain stable and secure.

The design that Mr. Bourgeois has prepared and has indeed striven hard therein has been received. Blessedness awaiteth him and a goodly home.

Convey, on my behalf the utmost love and kindness to thy respected parents. As it has been previously wired, communicate directly with Haifa.

Convey to Miss Lloyd my greeting and my kindness. I have the utmost longing for Mr. Bourgeois. In reality, this respected personage is worthy of praise.

You had written concerning the Wednesday evening gathering which was in the utmost spirituality. From this distant region I felt the fragrance of that meeting. Attach great importance to the Japanese people. Mrs. Magee should continually communicate with them. As to Miss Rude and the aunt of Mr. Edsall, convey to them my greeting. . . .

Thou hadst written that the health of thy father and mother has improved; this news has made me very glad. . . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 26th, 1919. House of Abdul-Baha, Haifa, Palestine.)

“The ocean of the Covenant shall send forth a wave”

RECENT TABLET TO LOUISE R. WAITE

To the maid-servant of God, Mrs. Louise Waite, Los Angeles, California—Upon her be BAHĀ'O'LLĀH EI-Abha!

He Is God!

O thou dear maid-servant of BAHĀ'O'LLĀH!

The letter thou hadst written to his honor Mr. Tudor-Pole was perused. It is just what thou hadst written, namely, that the question of supreme importance centers around the promulgation of divine teachings. This is conducive to amity among all denominations and races that dwell on earth, nay rather it links together the East and the West, binds closely together the North and the South, pitches the pavilion of the oneness of the world of humanity, lays the foundation of universal peace, emancipates mankind from the gloom of the world of nature and elevates it to the illumination of the Kingdom, secures freedom for all the hearts and gladdens the souls with the glad tidings of God.

As to the question of reincarnation which thou hast inquired: It is better for thee to refer to the *Book of Certainty (Ighan)* revealed through the Supreme Pen, wherein the question is fully treated. This is the explicit text of the divine utterance and therein thou shalt find that it has been manifestly declared that by “Return” is meant the return of human perfections and divine illumination. The *Book of Ighan* has been translated and possesses the decisive verdict. Consider and peruse it with the utmost carefulness.

Concerning the childish activities of some (violators) which thou hadst written about: Praise be to God, thou hast been able to fulfill admirably thy mission. Thou hast, armed with the power of the

Covenant, resisted and surmounted these unwise and foolish attempts; thou hast protected the Cause of God and hast striven to expose and reveal the Truth to the people of that region. These people are like unto children—at every hour they exhibit a fresh and puerile attempt, but all that is likened to a ripple on the surface of water. Ere long thou shalt consider that no sign and no trace shall remain therefrom. The ocean of the Covenant shall send forth a wave and shall disperse and throw out these foams. Consider thou, at the time of Christ and after Him, how many childish attempts were made by different persons! What claims they have advanced and what a multitude have they gathered around themselves! Even Arius attracted to himself a million and a half followers and strove and endeavored to sow the seeds of sedition in the Cause of Christ. But eventually the sea of Christ surged and cast out all the gathering froth and nothing was left behind save everlasting malediction.

In fine, engage in the promulgation of divine teachings, that ye may serve in a distinguished manner the oneness of the world of humanity, may be the means of the propagation of universal peace, that the world of mankind may reflect, like unto a mirror, the divine Kingdom and that the lights of the realm on high may shine in the nether world.

Convey, on my behalf, to all the friends and particularly to thy respected husband, Mr. Waite, the utmost love and kindness.

Upon thee be BAHĀ'O'LLĀH EI-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 15th, 1919. Home of Abdul-Baha, Haifa, Palestine).

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 10

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BULLETIN—Owing to the increased cost of production and to meet the demand made upon us by Abdul-Baha to enlarge and re-establish the Persian section, we have increased the subscription price of the STAR OF THE WEST to \$2.50 per year, beginning with issue No. 4.



Glad Tidings!

Words of ABDUL-BAHA to Mirza Ahmad Sohrab and quoted by him in his second talk delivered at the Bahai Congress—
See page 112.

GLAD TIDINGS! Glad Tidings! That the Sun of Reality hath shone forth!

Glad Tidings! Glad Tidings! That the illumination of heavenly brotherhood hath encircled the East and the West!

Glad Tidings! Glad Tidings! That the doors of the Kingdom of mercy are wide open!

Glad Tidings! Glad Tidings! That the melody of the Supreme Concourse hath reached the ears of every old and young one!

Glad Tidings! Glad Tidings! That the banquet of the Lord is spread in the assemblages of the friends!

Glad Tidings! Glad Tidings! That the period of bloodshed and carnage hath passed away and the century of universal peace and the gathering together of the nations of the earth hath dawned upon us!

Glad Tidings! Glad Tidings! That the weeping eyes are made joyous and laughing, and ere long the diamond age of the Kingdom of Abha will be established in the hearts!

Glad Tidings! Glad Tidings! For the sleepy ones are awakened and the negligent ones are made mindful!

Glad Tidings! Glad Tidings! That the call of the Merciful is raised, the resurrection is set up, the dead are resuscitated, the lame are dancing like unto

the gazelles, the deaf are endowed with hearing and the dumb are granted the power of speech!

Glad Tidings! Glad Tidings! That the breaths of the Holy Spirit confer life and day by day the world of humanity advances toward the goal of perfection.

O ye inhabitants of the world, awaken ye! Awaken ye!

O ye factions of the earth, become ye mindful! Become ye mindful!

O ye devotees of religions, obtain life! Obtain life!

O ye sects and denominations, move ye! Move ye!

O ye lovers of the beauty of the True One, become ye self-sacrificing! Become ye self-sacrificing!

O ye enkindled ones! O ye supplicating ones! Become ye the confidants of the mysteries! Become ye the confidants of the mysteries!

O ye birds of the rose-garden of Abha! Sing ye the anthems of mercy! Break ye into the songs of beautitude!

O ye brilliant stars of the heaven of God! Shine ye! Shine ye!

O ye teachers of the Cause of the Supreme Lord! Travel ye, teach ye! Destroy ye the foundation of hatred, malice and contention from amongst the children of men, and lay ye the basis of the palace of love and universal peace!



STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Rahmat 1, 75 (June 24, 1919)

No. 6

Unveiling of the Divine Plan for the Southern States

Second talk by MIRZA AHMAD SOHRAB at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26th-30th, 1919.

BAHA'O'LLAH says in the *Book of Akdas*:

"It behooveth the one who hath drunk today the Elixir of Life from the hand of his Lord, the Merciful, to be pulsating like unto an artery in the body of the universe; thus the world may be moved through him and every mouldering bone be clothed with flesh."

Today the world of humanity is hungry for the Bread of Life and thirsty for the Water of Truth. Now that men have realized more than ever before that all their former institutions have been based upon a foundation of sand, they are trying to do away with all the past evils and build, on the solid rock of the Word of God, a palace of human prosperity which shall last forever. No doubt this new structure will not be built by a single man or by a single nation. It is only through the co-operation and mutual assistance of all men and of all races and all climes that this divine edifice will be raised. Its foundation must be laid in the hearts, and its walls rise to the seventh heaven of human consciousness. It is only through the power of God and the love of humanity that the builders will be inspired to set aside their national prejudices and traditions, merging them in the strong white light of internationalism and brotherhood. For has it not been said of old: "Love conquers everything." Without love nothing succeeds, nothing

goes forward. When altruism and the love of God join hands, then we have really a dynamic and divine civilization. And it is only through the establishment of this divine civilization, that humanity shall enter through the portals of regeneration into the garden of Truth.

It is evident that every institution, both religious and social, has been subjected in the past to the law of change and modification. Most of the former movements, because they could not adapt themselves to a new environment, became little by little static, lost their pliability and elasticity, became lifeless and died from inanition. But in this age the law of religious truth and social energy has taught us a new lesson, i. e., a movement cannot survive the cataclysm of the ages unless it is permeated with a strong telic policy.

Now I believe from what you have seen and experienced of the Bahai Movement—have felt the effects of its ethical and practical laws and its religious and scientific aspects—we may assert that of all other movements of the last age, this Movement is endowed with an extraordinary amount of telic energy and the power of adaptation. The unveiling of the great Tablets to the believers of the Northeastern States must have demonstrated to you, in a striking manner, what this power of adaptation and telic energy must mean to the Bahais in the

future. It is only through the constant application of these two fundamental laws and the assistance of the Holy Spirit that we shall be enabled to teach the Cause of God and the brotherhood of races to all these millions of men.

At this session we will take another step, and bring within the range of our human vision the larger divine vision of Abdul-Baha by reading to you the translation of the two Tablets revealed to the Southern States. The first Tablet was revealed on Wednesday morning, March 27th, 1916. The Beloved of our hearts was sitting on a chair in the midst

of the fresh wild flowers, looking at them and admiring their color and beauty. After a few minutes of silence, he began to dictate.

[Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the STAR OF THE WEST, Vol. 7, No. 10, and Vol. 9, No. 14.]

The second Tablet for the Southern States, which is now given to the world for the first time, was dictated by Abdul-Baha on Monday morning, February 3d, 1917, in his little cottage at his home in Haifa. It is as follows:

TABLET

To the believers of God and the maid-servant of the Merciful of the Southern States.—Upon them be BAHÁ'O'LLAH El-Abha!

He is God!

O ye blessed, respected souls!

The philosophers of the ancients, the thinkers of the middle ages and the scientists of this and the future centuries have all agreed upon the fact that the best and the most ideal region for the habitation of man is the temperate zone, for in this belt the intellects and thoughts rise to the highest stage of maturity and the capability and ability of civilization manifest themselves in full efflorescence. When you read history critically and with a penetrating eye, it becomes evident that the majority of the famous men have been born, reared and have done their work in the temperate zone, while very, very few have appeared from the torrid and frigid zones.

Now these sixteen Southern States of the United States are situated in the temperate zone, and in these regions the perfections of the world of nature have been fully revealed. For the moderation of the weather, the beauty of the scenery and the geographical configuration of the country display a great effect in the world of minds and thoughts. This fact is well demonstrated through observation and experience.

Even the holy, divine Manifestations have had a nature in the utmost equilibrium, the health and wholesomeness of their bodies most perfect, their constitutions endowed with physical vigor, their powers functioning in perfect order, and the outward sensations linked with the inward perceptions, working together with extraordinary momentum and co-ordination.

Therefore in these sixteen states, because they are contiguous to other states and their climate being in the utmost of moderation, unquestionably the

divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breeze of the rose-garden of the divine love be wafted with higher velocity, and the fragrance of holiness be diffused with swiftness and rapidity.

Praise be to God, that the divine outpourings are infinite, the melody of the Lordly principles is in the utmost efficacy, the most great Orb is shining with perfect splendor, the cohorts of the Supreme Concourse are attacking with invincible power, the tongues are sharper than the swords, the hearts are more brilliant than the light of electricity, the magnanimity of the friends precedes all the magnanimities of the former and subsequent generations, the souls are divinely attracted, and the fire of the love of God is enkindled.

At this time and at this period we must avail ourselves of this most great opportunity. We must not sit inactive for one moment; we must sever ourselves from composure, rest, tranquillity, goods, property, life and attachment to material things. We must sacrifice everything to His Highness the Possessor of Existence, so that the powers of the Kingdom may show greater penetration and the brilliant effulgence in this new cycle may illumine the worlds of minds and ideals.

It is about twenty-three years that the fragrances of God have been diffused in America, but no adequate and befitting motion has been realized, and no great acclamation and acceleration has been witnessed. Now it is my hope that through the heavenly power, the fragrances of the Merciful, the attraction of consciousness, the celestial outpourings, the heavenly cohorts and the gushing forth of the fountain of divine love, the believers of God may arise and in a short time the greatest good may unveil her countenance, the Sun of Reality may shine forth with such intensity that the darkness of the world of nature may become entirely dispelled and driven away; from every corner a most wonderful melody may be raised, the morning birds may break into such a song that the world of humanity may be quickened and moved, the solid bodies may become liquified and the souls who are like unto adamantine rocks may open their wings and through the heat of the love of God fly heavenward.

Nearly 2,000 years ago, Armenia was enveloped with impenetrable darkness. One blessed soul from among the disciples of Christ hastened to that part, and through his effort, ere long that province became illumined. Thus it has become evident how the power of the Kingdom works!

Therefore, rest ye assured in the confirmations of the Merciful and the assistances of the Most High, become ye sanctified above and purified from this world and the inhabitants thereof, suffer your intention to become for the good of all, cut your attachment to the earth and like unto the essence of the spirit become ye light and delicate. Then with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your time in the promulgation of the divine principles; so that the oneness of the world of

humanity may pitch her canopy in the apex of America and all the nations of the world may follow the divine policy. This is certain that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind Shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this? And every moment we must render a hundred thousand thanksgivings that, praise be to God, we are freed from all the ignorant prejudices, are kind to all the sheep of God, and our utmost hope is to serve each and all, and like unto a benevolent father educate every one.

Upon ye be greeting and praise!

Every soul who travels through the cities, villages and hamlets of these states and is engaged in the diffusion of the fragrances of God, must peruse this Commune every morning:

COMMUNE

O God! O God! Behold me! Notwithstanding my lowliness and my lack of capability and ability, I am bent upon the accomplishment of the greatest works, aiming to promote Thy Word amongst the republics and resolved to spread Thy teachings amongst all mankind. Far be it from me to become confirmed in this work save Thou mayst assist me with the breaths of the Holy Spirit! Make me victorious through the armies of Thy supreme Kingdom and encircle me with Thy confirmations, which shall make the moth the eagle, the drop the river and the seas, and the scintillas the suns and the moons!

O Lord! Confirm me with Thy insuperable power and Thy penetrating potency, so that my tongue may speak out Thy praises and glorifications amongst Thy creatures, and my heart become over-flowed with the wine of Thy love and knowledge. Verily, Thou art the Powerful to do that which Thou wilt, and Thou art Mighty over all things!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, March 27th, 1919, Washington, D. C.)

It is significant to observe that Abdul-Baha, in writing to the Southern States, takes the example of farming, and applies it to the spiritual farming, for as we know most of these states are primarily agricultural. The world looks to the South for its cotton, and thousands of factories would be closed in case of a bad harvest. Now the desire of Abdul-Baha is that just as the Southern people are clothing the bodies of millions of men with finely woven textures out of their cotton, they may also clothe the spiritual body of mankind with the heavenly characteristics and divine attributes. Just as they sweeten the tongues with the sugar cane of Louisiana, Texas, and Georgia, they may sweeten the lives of men and women who have lost their bright hopes of a better state.

The sixteen Southern States have more than five times the area of the Northeastern States, and we can get an idea of the vastness of this section when we realize that Texas alone is larger than the entire group of the Northeastern States; nevertheless the population

is only about twenty-three millions; not much more than that of the Northeastern States. The problem of how to reach this great mass of humanity, and how to spread the Message of the Kingdom in all parts of the South, is a subject that only time, knowledge and discretion will disclose to us. It is not a matter to be decided upon in a decade or two. Once we are inspired with this glorious vision of man's spiritualization, and once there is a telic policy guiding all our aims and hopes, I am sure we will go on advancing from step to step till the final goal is achieved. We may not see that goal, but still ours will be the greatest satisfaction to have laid the foundation of this work, not on the crumbling rocks of human policies, but in the pure hearts of men and women gathered here in this meeting. Look on the map for a moment, and the whole South is dotted with large, thriving cities, the inhabitants intelligent and hard workers. Here we have Washington, with a population of nearly 500,000, the Capital of the United States, the seat of the National Government, with the President and the Congress; here also we have the representatives of the nations of the earth. Then Baltimore, with more than 500,000; New Orleans with about 350,000; Nashville with 120,000; San Antonio with 100,000; Richmond with 130,000; Memphis with 140,000; then Birmingham, Augusta, Charleston, Chattanooga, Covington, Fort Worth, Houston, Mobile, Oklahoma City, Savannah, Wilmington, and many others with large populations and prosperous agricultural and industrial communities.

The Bahai Cause, whose basic spiritual principles are the Fatherhood of God and the brotherhood of man, must permeate every stratum of society in the South; so that this section may become the paradise of glory, the nest of the nightingale of Truth, the haven of security and the land of joy and happiness, flowing with milk and honey. All the

racial and religious prejudices must be wiped away, that every face may shine with the light of the Kingdom. This, I can assure you, is the supreme desire of Abdul-Baha, and the sooner this ideal condition is brought about, the nearer we will be to the Golden Age of Universal Peace.

And now I must bring this second talk to a close by quoting to you two short talks of Abdul-Baha. Here is the first. Having looked over and corrected the second Tablet to the South, he handed it to me, saying:

"Come, my son, take it. I have corrected it. The importance of this Tablet will be revealed in the future. In these vast sixteen states the lights of the Sun of Reality shall shine with great power and the dark clouds of ignorance and human prejudices will be dispelled from its horizon. Mr. Gregory must demonstrate a self-sacrificing spirit in teaching the Cause amongst the black race, diffuse the fragrances of God in every part of the South, and let his cry of 'Ya-Baha-el-Abha!' reach to the apex of heaven, in their meetings, gatherings, churches, colleges and schools. The believers of God with the utmost firmness and steadfastness must go forth and teach the heavenly institutes to the inhabitants of the South. They must not turn their faces from any difficulty. Like unto a waving sea they must be tumultuous and full of divine acclamation, and similar unto the thankful birds they must be always singing the songs of love, light and life. Every person in accordance with his capability and ability must engage in teaching the Cause of God and show an effort in the illumination of the souls, so that praiseworthy results may appear and become manifest from him. I desire nothing else from the believers of those States save teaching the Cause of His Highness, the Almighty. See with what love, with what attraction, with what exhilaration I wrote this Tablet for them. One of

(Continued on page 111)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Althou for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10

Rahmat 1, 75 (June 24, 1919)

No 6

News from the Holy Land and Persia

Letter from SHOGHI RABBANI—Also containing recent Tablet revealed for a well-known Bahai of Teheran.

Haifa, Palestine,
April 25, 1919.

Dr. Zia M. Bagdadi, Chicago.

My dear brother in the love of God:

As there has been a lull and decrease of activity in Abdul-Baha's ever-widening correspondence these days, I find ample time at my disposal to write you this letter acknowledging the receipt of your letters that have been sent to me and those supplications which you have forwarded to the beloved Master. I profit moreover by the occasion to give you the news of the Beloved's health and safety and a summary of the news of the Holy Land. Since the dispatch of your last Tablet dated January 10th, 1919, four supplications, enclosing other supplications from the friends, have been received from you as well as two letters

addressed to me and dated February 28th and March 6th. The contents of all these letters have been fully exposed to the Beloved and have received his due and full consideration, a detailed Tablet in answer to all your questions has been revealed for you this afternoon and will be duly dispatched. The second (or middle) name granted to your dear daughter is Habibeh, after the name of her respected grandmother. Convey my greetings and my best wishes to your dear wife who, I hope, is enjoying good health and is collaborating with you in your indefatigable services to the Cause of God.

As to the news of the Holy Land, many and varied they are in these significant, memorable days. Friends from France, as M. and Mme. Dreyfus-Barney; from England, as Major Tudor-Pole;

from Cairo, as Mohammed Taghi Esphahani and others; from Adana, as Hossein Ikbali, your dear and charming brother with his family—all these are daily flocking in and are being privileged to gaze at the Master's radiant face after this unprecedented period of separation.

News, refreshing and inspiring, is being daily received from all over the world, from the far west in the United States of America to the middle east in Persia and the far east, Japan and India, and still beyond from the Hawaiian Islands in the mid-Pacific ocean. From New Zealand even the glad tidings of the Kingdom are breaking upon us and indicate the brilliant future that is stored for the far-off continent of Australia.

In Persia and particularly in Teheran, the Cause is advancing by leaps and bounds, the number of the friends is prodigiously multiplying, their gatherings and assemblies are open to the public, an intense and widespread interest is being aroused, many an important, responsible position is taken up by wise and firm Bahais, Bahai literature is being printed, published and widely circulated, the seed of knowledge and of faith is being sown broadcast by intelligent and well-directed hands and the influence of the friends of God is being felt everywhere. Throughout this period of ceaseless activity of reconstruction and of service—at a time when the whole world was in confusion and commotion and when human blood was being so profusely spilt, the friends in Persia were wonderfully protected and saved. Civil war, pestilence and famine ravaged and devastated Persia and although the death rate on one day had reached the unprecedented number of 1172, the friends of God were miraculously preserved, not a single one fell victim of this great calamity.

From what was once an integral part of the vast Russian Empire, from the distracted region of Turkestan a letter has been received from a friend of God

residing in the city of Ishkabad. Praise be to God, that dear spot which has the first Mashrekol-Azkar erected within its walls and which has of late been shrouded with a heavy mist is now again unveiling itself and appears in its full light and splendor.

What strikes us most vividly is the good news of the welfare and safety of the friends of God. All throughout the years of war, civil as well as national, of loot and of riot and rebellion and of bloodshed, the friends have been continuously engaged in service to the Cause of God. Their meetings have not been discontinued, their fervor has not decreased and their energy has not relaxed.

This news from such a part of the world, together with the letters that have been received from Alma Knobloch and Consul Schwarz, have opened up all the closed channels of correspondence which the war had sealed with the Holy Land. The Beloved is in perfect health, strong and vigorous, happy and joyous and often does he wake up at midnight in order to peruse the contents that are being received from the East as well as the West.

With best greetings to all the friends of God and the maid-servants of the Merciful, I am

Your brother in the Cause,

Shoghi Rabbani.

May I end this letter of mine with the translation of one of the most important Tablets that have been recently revealed to a well-known friend in Teheran?—

TABLET

O thou honorable martyr and the pioneer of the Cause of God!

The letter which you had written on the 19th of December 1918, arrived the 5th of February 1919. In spite of lack of time it was read with the utmost attention together with the enclosed letters. It gave us the glad tidings of the good health, safety, joy and fragrance of the friends of the Merciful. In this day one cannot conceive of greater news,

for in these years of agitation hearts were in anxiety and affliction. This universal storm was so bewildering, so terrific, so frightful that reason could not conceive that this oppressed people would be protected and safe in all countries. This is only from the decisive and extraordinary power of His Highness the Desired One—May the spirit of existence be sacrificed to the feet of His friends!

Consider that in all countries these oppressed people were in the hands of tyrants; in the days of peace and concord, of general tranquillity and comfort they were without help and support, subject to every tyrant, and inflicted with every calamity. Now, thanks to the assistance and favor of the Eternal Beauty, such a great miracle has become manifest and clear. During the years when all the peoples of the world were in infinite trouble and torment, in the utmost distress, commanded, subjugated, deprived and devoid of reason, these oppressed ones, through the power of the divine teachings and of everlasting confirmation, were everywhere in the utmost tranquillity and composure.

What miracle greater than this? If any one stops to think one instant, he will not find a greater proof.

Although Abdul-Baha had striven to the utmost of his power in this praiseworthy Cause prior to the declaration of the war, and so much have we said and spoken in connection with the lines of conduct, but without the favor of God we are nothing, absolutely nothing. This brilliant victory and this remarkable protection are exclusively ascribed to the blessings of the Eternal Beauty—May my spirit be a sacrifice to His friends!—otherwise human power is absolutely impotent. The tastes and inclinations of the people of Persia have decidedly changed; religious habits have disappeared and eventually unworthy habits may prevail in Persia. But rest assured the power of the Cause of God shall conquer and waves from this infinite sea shall surge and shall roll away,

casting out upon the shore these foams, and verily our legions shall have the victory.

This is what He says in explicit terms in the *Ishrakat*: “Religion is a brilliant light and a strong fortress for the protection and comfort of the people of the world. If the lamp of religion remains veiled, chaos will take place, the luminary of justice and of equity, and the sun of rest and security, will be deprived of light. Any one who knows will ever bear witness.”

Reflect what has been perpetrated by the miserable party in Russia! How they have destroyed this imposing empire and caused this mighty edifice to crumble into dust, and at present they are in a hopeless state. The state of affairs has become so acute that the pure and chaste women of Russia have brought their complaint before the great powers of the League of Nations, saying that this unprincipled party is forcing us to become public property. High and low, everyone has been villified. The veil of shame has been entirely rent asunder and the mass of the people have attained a stage of savagery.

Consider, that fifty years ago the Supreme Pen foretold these events: “Verily, our armies will have the victory.” Soon they will find themselves disappointed and at a loss and they will have to follow the commands.

In Persia we see now the beginning of heedlessness and the first manifestations of neglecting religion. If this state of things is not stopped by the power of the divine teachings, it will soon be chaos and distress, eternal vileness and shame. I take refuge in God in this impossible assumption.

The sacred Manifestations were not known in the first cycles and the fruit of their mission had not been discovered. But in this spiritual age, in this divine time the exaltation and the luminosity, the truth and the greatness of the Cause of God have become manifest and evident as the sun in all regions. All wise men

witness that these divine teachings are the very spirit of this age, and the light of this cycle; humanity will never find peace and tranquillity without the spreading of these teachings, nor will it attain perfect civilization.

In all temples, gatherings, assemblies of the West Abdul-Baha has spread these teachings most forcibly. Not a single person could oppose him, nobody raised an objection. Everyone listened, and with great applause and in the utmost respect manifested their approval. No one was found who said: "This is only the legends of the past." Even in a meeting of atheists a detailed address was delivered. Everybody approved of it and it was published in the American papers. Likewise in Oxford (England) an address was given, and also at the University of California in San Francisco [Leland Stanford, Jr. University, Palo Alto] were explained a part of the divine teachings. Everywhere I met with approval, but the Persians are still asleep. So great a blessing has been manifested in Persia, such a bejeweled crown has been set on its head—but a thousand times alas! that the Persians do not appreciate it and are suffering from neglecting religion. May God end it well. Praise be to God! All future events were clearly, openly and explicitly

revealed in previous Tablets, some fifty years ago, others thirty years ago. All have come to pass, and yet the Persians are negligent!

The Eternal Beauty—Glory be to His Greatest Name!—proclaimed this Supreme Cause under fetters, hoisted this remarkable standard in the midst of prison and has given rise to such commotion! Yet the Persians are slumbering! The people of the West consider the East as inhabited by wild tribes and refer to it as a vile race, low and unfavored; now the power of the Greatest Name has had this deep effect in the hearts of the people of the West and in all the countries of the world there are groups respecting Persia.

Notwithstanding the manifestations of this great power, the Persians are still unaware and are immersed in heedlessness. Be admonished, ye people of light! The one to whom God has refused the light, he is deprived thereof.

In brief, we hope that the friends of God will be confirmed in the path of guidance and will remain and abide at the threshold of the Eternal Beauty.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 25th, 1919.)

“Every latest (new) order should be acted upon because the general conditions vary and change”

RECENT TABLETS TO DR. BAGDADI

To his honor Dr. Zia M. Bagdadi, Chicago, Ill.—Upon him be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy numerous and successive letters have been perused in their meanings, and now we answer thee these general inquiries which thou hast asked. This is of my love for thee and tenderness toward thee. I ask God to confirm all in spirit and fragrance, to change every darkness into light that will illumine the

universe; to make the hearts united and combined as the mixing of water and wine, so that all may arise for the elevation of the Word of God and the diffusion of the teachings of God; the abandonment of every mention that does not inherit a gift from God.

As to Dr. Barton-Peeke: I ask God to make her the sign of firmness in the horizons.

As to Mr. George Lesch: Verily, he has attained to the meeting of his Lord in the Kingdom of Abha, and he is saying, "I wish my people knew how my

Lord has forgiven me, and made me the sign of mercy in the world of light.”

As to the turning of the colored race to the praise-worthy station: This is a matter that was promised in the Scriptures and the Tablets by the affectionate Lord. Therefore, we have rejoiced in the great glad tidings and we desire that the unity may be increased between the white and the black and the difficulties vanish, so that they may become intimates, strong in faithfulness, and as brothers reclining on the couches face to face, attracted to the manifest light.

As to your gentle daughter Parvene: We have given her the middle name of Habibeh. It is the name of her grandmother.

Concerning the book of his honor Mirza Mahmood Zargani: It is acceptable if you translate and distribute it, especially among the friends.

As to the Chinese, Japanese and Hindu students: It is acceptable to receive them into your gatherings.

Concerning the printing of the Tablets and the Epistles: It is conditioned and depends upon the opinion of the Executive Board of the Convention, so that it may not be the cause of disturbing the minds.

Every latest order (new) should be acted upon because the general conditions vary and change; therefore, a new order is issued to readjust the old order.

As to the STAR OF THE WEST: It is better if the English is mixed with the Persian. His honor Mirza Ahmad Sohrab has acquired skilfulness in the Persian in these later days.

As to all the epistles and the books pertaining to the Cause: They must be under the management of the Executive Board of the Convention. But have ye consideration for Miss Mary Lesch.

As to the souls whose consciences are clarified, whose secrets are sweetened, who have become assured in the mention of their Lord, who have sincerely turned their faces to God and who have trav-

eled in the East of the earth and its West, its South and its North for the diffusion of the fragrances of God, unquestionably the merciful confirmations, the divine assistance shall reach them under all conditions and circumstances. Joy be unto the souls who help this illumined group and spiritual party.

As to the Epistles, *The Mysterious Forces of Civilization* and the *Traveler's Narrative*: Verily, they are the important epistles which vivify and civilize the souls and educate them with the best virtues and the best of politics. Therefore, attach ye to them great importance, and ye, O ye who are noble, do not waste your time in discussions that are useless and from which no benefit can be obtained; it is incumbent upon ye to elevate the Word of God and to spread the fragrances of God.

In these days a letter was received from his honor Ibn Asdak, saying that he had sent you articles in order that they be published in the STAR OF THE WEST; their distribution is acceptable.

•Convey my greetings and my longing to all the friends in that country of the vast regions.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(April 25th, 1919.)

As to thy inquiry about traveling to nearby towns out of Chicago for the promulgation of the divine teachings: It is acceptable if thou dost continue in this work.

As to the House of Spirituality: It is the name for the group, the committee, and it is the best of all the names.

Convey my greeting and praise to the maid-servant of God, Mrs. Grace Anderson, and say unto her: “Verily, I bury my face in the dust of supplication and invocation and I pray for thee to God to make thee free from every hindrance and attachment in the life of this world, so that thou mayest be clothed with the garment of holiness in the Kingdom of Abha, and become sanc-

tified from the darkness of the world of nature and its limitations, enkindled with the fire of the love of God and at-

tracted to the fragrances of God.

(Signed) ABDUL-BAHA ABBAS.

(May 18th, 1919.)

“The economic teachings shall, henceforth, be written in detail”

RECENT TABLET TO JULIET THOMPSON

To the maid-servant of God, Miss Juliet Thompson, New York City—Upon her be BAHÁ'Ó'LLÁH EI-Abhá!

He Is God!

O thou daughter of the Kingdom!

Numerous letters have been received from you and their contents noted. At present the presentation of a letter to the Presidents is not advisable, for they are occupied.

Convey my respectful greeting to Mrs. Barbee of St. Louis and say: “I hope that in this nether world thou shalt attain unto a heavenly light, thou wilt free the souls from the gloom of nature, which is the animal world, and cause them to reach the lofty stations in the human world. Today all the people of the world, except a small number of souls, are immersed in the world of nature. That is why thou dost witness jealousy, greed, struggle for existence, deception, hypocrisy, tyranny, oppression, dispute, strife, bloodshed, loot and pillage, all of which emanate from the world of nature. But few are those who have been freed from this darkness, who have ascended from the world of nature to the world of man, who have followed the divine teachings, have served the world of humanity, who are resplendent, merciful, like unto a rose-garden and illumined. Strive as much as possible in order to become God-like, Lordly, illumined and merciful, that thou mayest be freed from every bond and become attached at heart to the Kingdom of the incomparable Lord. This is Bahai bounty and this is heavenly light.”

Convey to the maid-servant of God . . . greeting and kindness. On her behalf

I supplicate and entreat at the Kingdom of Abhá, in the utmost humility and lowliness, that she may be assisted to conduct herself in accordance with the divine teachings.

Convey my greeting and kindness to Mark Tobey, Howard Ives, Agnes Alexander and Frances Fales.

Convey my message to Mrs. Lehmann and say: “Service to the friends is service to the Kingdom of God, and the consideration shown to the poor is one of the greatest instructions of God.”

Convey on my behalf the utmost kindness to Mr. Comfort (Will Livingston Comfort) and say: “When in the midnight hour the eye is awakened, affectionate sentiments are felt.”

O thou Juliet! Endeavor in thy profession that thou mayest secure comfort for thy respected mother.

Convey to Marjory Morten my greeting and my message.

Say unto . . . and . . . “Strive as much as you can to turn wholly toward the Kingdom, that ye may acquire innate courage and an ideal power.”

Convey longing greeting to Chaplain Purser.

Convey on my behalf the utmost respect to Rev. Van Kirk and say: “Reflect upon the past events during the time of Christ; present events shall become clear and manifest.”

Convey my message to . . . and say: “I also pray that your dear friend may be illumined with the light of everlasting life.”

Convey my message to Frieda Bullinger and say: “If until eternity thou remainest grateful to Mrs. Grace, thou shalt not acquit thyself, for she has

caused thee to harken to the divine call and to turn thy face to the divine Kingdom. I hope that thou shalt acquire health and prosperity."

The economic teachings shall, henceforth, be written in detail.

On behalf of thy aunt, forgiveness has been solicited from the Threshold of Oneness.

Convey my greeting to Dr. Guthrie and Mr. Ledoux. From the bounties of God I ask that these two souls may be the cause of the promulgation of divine teachings, may proclaim the oneness of the world of humanity, may spread the cause of universal peace, that ignorant, religious, racial, political and even patriotic prejudices may vanish and the earth may become one home and all peoples be unified; and the same with the other divine teachings which are re-

corded in the Tablets and Epistles.

Convey my greeting to Dr. Guthrie and Kalil Gibran and say: "In the future some Tablets will be sent that ye may translate them, and, having translated them, print them."

To Mr. Bouek White say: "If thou seekest real liberty, thou shalt find it in the Bahai Movement."

I hope thy respected mother will grow better in health and Mrs. Maxwell may attain unto perfect health.

A letter will be written to Mrs. Krug and Miss Boylan, and being enclosed, deliver it to them.

Convey to each and all the friends the most wonderful Abba greeting. . . .

Upon thee be BAHÁ'O'LLÁH El-Abhá!

(Translated by Shoghi Rabbani, April 4th 1919, Haifa, Palestine.)

"Undoubtedly, the Standard of Universal Peace shall be unfurled"

RECENT TABLET TO MRS. J. STANNARD

(Copy of Tablet revealed for Mrs. J. Stannard of London, Eng.)

O thou who art attracted to the Kingdom of God!

Thy letter dated December 26th was received. I praised the Lord for having protected the friends all throughout the war that has now subsided. All mankind was held in the grip of anguish, and calamities afflicted every soul, while the safety of the friends constituted one of the greatest gifts. For that we thank God and pray that He may confer upon every one that which will illumine the hearts, refresh the souls, bestow light to the eyes and brighten the visions; and that is the dawn of the Sun of Truth upon all regions, from the horizon of universal peace.

Praise be to God, whatever was recorded fifty years ago in the Tablets and Epistles, has in these days been fully realized. Undoubtedly the standard of universal peace shall be un-

furled, its legions shall conquer, its call shall be raised, its rays shall beam forth upon all lands. At present it is only the dawn of its morn, for its sun shall shine in full splendor upon all regions. As to thee, rest thou assured in the bounty of thy Lord, and if possible travel thou to the Holy Land and thence to Egypt or Europe as thou choosest.

Convey greetings and praise to the friends and maid-servants of the Merciful. In the utmost humility and lowliness I entreat the powerful, and the Omnipotent God that He may confirm them with that which pleases Him; that He may draw the hearts together, cause displeasure to vanish in the twinkling of the eye, and that thou mayest be the cause of joy and fragrance among the servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 30th, 1919, Haifa, Palestine.)

Unveiling of the Divine Plan for the Southern States

(Continued from page 103)

the wisdoms of this universal war is no other than the writing of these Epistles, so that the believers may realize that the Cause of His Holiness BAHÁ'O'LLAH must ultimately encircle the globe. Having thus clearly perceived their duty they will spare no effort to hasten its consummation.

“The prominent believers of the South, like Mr. Remy, Mr. Hannen, Mrs. Parsons, Mr. Gregory and others must come together, hold meetings of consultation and devise efficient ways and means for the teaching of the people of this great section and promote amongst the inhabitants the spirit of brotherhood, unity and the love of His Holiness Christ and BAHÁ'O'LLAH. Do thou present thyself in their meetings, and through the inspiration of the Holy Spirit make them realize and feel how this question of teaching is one of the utmost importance in the Cause. Tell them: ‘Do not let your thoughts and ideals be crystallized around particular matters. Close your eyes to outward differences and look upon each other with the eye of universal oneness. Like unto the cup-bearers of eternity turn ye round in the assemblages of mankind the overflowing goblets of guidance and intoxicate them with the wine of the love of God. Walk ye always in the pathway of lights and let the pillars of shining Bahai inspiration lead and direct you to your glorious destination. Let your thoughts be of BAHÁ'O'LLAH, your mention be of BAHÁ'O'LLAH, and fill all hearts with the truth of BAHÁ'O'LLAH. Like unto the sanctified souls, associate ye with the people of the world and show ye that which ye have. Do ye not hide the precious jewels of the Kingdom under the earth. This day is the day of revelation! This Manifestation is the manifestation of knowledge and understanding’.”

The second talk was given one morning in February, 1918, while he was walking in his lovely garden. The names of the Southern States were brought to his attention, and his face was suddenly brightened with the light of inspiration. Then, as he continued his walk, he uttered the following poetic message, redolent with the fragrance of the garden of Abha:—

“Praise be to God, that the dark ages have passed away and the century of light has come. Praise be to God, that the traces of prejudices and superstitions are effaced, and the horizon of the minds and the hearts of humanity are broadened. Praise be to God, that the seas of the idle fancies of the religionists are calmed down and the oceans of the realities and significances of the Blessed Perfection are set in motion. Praise be to God, that the gloomy nights of ignorance have flitted away across the receding ages, and the bright dawn of intelligence and wisdom is becoming visible. Praise be to God, that the cold winter of fanaticism and bigotry, with its chilling hand and irrational heterodoxy has come to an end, and the soul-refreshing springtime of the imperishable flowers and hyacinths of universal love and toleration, has dawned, perfuming all the nostrils with the sweet odors of trust and confidence. Praise be to God, that the black clouds of human limitations and man-made restrictions are dispelled, and the world-enlightening Sun of the Kingdom hath dawned from the horizon of the hearts! Praise be to God that the chains of injustice and the fetters of the oppression of the Pharaohs of the earth and the despotic rulers of men have crumbled to dust, and the age of justice, equity, brotherhood and real democracy is inaugurated. Praise be to God that the crowns of the

despots have fallen to the earth, and the thrones of the absolutists are shaken to the foundation. But the real diadems of glory and power and the royal seats of just governments and democratic institutions were raised high. Praise be to God, that the period of satanic suggestions hath come to a close, and the cycle of angelic ideals and seraphic thoughts hath opened before the eyes of men.

“The past age was an age of wondrous achievements. All the inventions were perfected, new discoveries created, new fields of human activities, new undertakings gave deeper significance to the law of co-operation; new arts helped to make life more beautiful and new international laws are now in the process of formation to bind all nations of the earth together. The international tribunal of justice will soon be organized in accordance with the principles of BAHÁ'U'LLÁH, and then all the differences will be adjusted before the members of that impartial tribunal.

“Therefore, as a result of these changes in the outward world, it has become part of the heavenly wisdom in the inner world to create a new spiritual plan for the propagation of the religion of God; thus the divine believers may obtain a new joy and a new happiness and display an extraordinary effort in the promotion of the reality of the religions of God; to deliver the nations from old, superannuated prejudices and diffuse the fragrances of the flowers of the primal truth; to unfurl the flag of the love, amity and the oneness of the world of humanity and remove the international misunderstandings from amongst the nations of the world. From their hearts and souls they must cry out: [*Here followed the proclamation on page 98, beginning: “Glad Tidings! Glad Tidings! That the Sun of Reality hath shone forth!”*]

“The lights of the oneness of the world of humanity are scintillating like unto precious jewels; scatter their rays to all parts! Upraise ye the banner of

unity, fraternity, co-operation and reciprocity amongst all the people; so that there may not be left from prejudice aught save a name and from ignorance not even a shadow; the religion of God may pitch its tent over the East and the West, the light of the Kingdom may illumine all hearts, perfect agreement and association may be realized between races, religions and nationalities, and the world of creation may find composure and tranquillity.”

On another occasion, he said: “Give my greeting to the friends in Washington and say: ‘O ye believers of God! I am always thinking of the days that I associated with you. Never will I forget you and the spiritual meetings held in your city. I beg from the favors of the Blessed Perfection that ye may become assisted to promote the Cause of God and promulgate the Word of God in the Southern States, that just as Washington is the political center of the American Republic, she may become the dawning-place of merciful susceptibilities and celestial feelings. Arise ye without any fear in the promulgation of the religion of God! Become ye firmly rooted in this great aim, send ye teachers to all directions, and become ye not apprehensive that ye meet strong opposition. The contradiction of others is more conducive to the strength of the Cause of God. Ever do I beg for you divine confirmation. My spirit is with each one of you. Do ye not look upon your own capacities. Rest ye assured in the bounties of the Blessed Perfection. He shall change the drop into an ocean and the moth into an eagle. He changes the stone into the precious ruby and the scintilla into the world-illuminating sun. Open ye the eloquent tongues and day and night consult with each other regarding the promotion of the Cause of God, so that in the end you may crown your heads with this diadem and carrying in your hands the swords of light, ye may conquer the kingdoms of the hearts’.”

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10

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Some of the delegates and friends attending Central States Teaching Convention assembled at the heart of the Mashrekol-Azkar grounds, Wilmette, Illinois, May 23rd, 1919.



Sunset on the Mashrekol-Azkar grounds, May 23rd, 1919. Looking toward Refectory on lake shore where Feast of Naurooz was being prepared.

Photographs by ALICE WILLIAMS, of Detroit, Mich.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be, these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Kalamat 1, 75 (July 13, 1919)

No. 7

The Heart

Lesson by MIRZA ABUL FAZL given to Mrs. Corinne True, summer of 1904.
Interpreted by M. Eshte'al-Ebn Kalanter. Read at the Second Bahai Teaching Convention of the Central States, May 23rd-25th, 1919.

THE likeness of the world is like the body of man; the likeness of God is like the spirit in the body. As the spirit pervades and controls the whole body, so likewise God pervades and controls the whole universe. As none of the limbs on the body of man are in communication with the spirit in the body of man and not one of the five senses can ever feel the spirit, therefore, God has created the heart in man to be the central ruler and has endowed it with two phases, spiritual and material. Through its spiritual phase the heart absorbs the commandments of the spirit, and then through its material phase it transmits them to all parts of the body through the agency of the organs, veins, arteries, muscles, etc.

Likewise all the different particles of the universe are beyond having any communication with God, but God, the Supreme Ruler, chooses one man from among the world and makes him to be the heart to the body of the universe and calls him the Word of God. This man or center is Moses, Jesus, BAHÁ'O'LLAH—according to the different cycles or ages—and is endowed with two phases, spiritual and material. Through his spiritual faculty he receives the teachings and bounties of the Almighty God and then imparts them to the world through material means in which he shares with other men. This Center is, ac-

ording to the spirit, the recipient of the divine names and attributes, while in regard to his material side he is no other than a man and shares their material requirements such as eating, sleeping, etc., and it is for this reason that you Christians always testify to the fact that Jesus Christ was both a perfect God and a perfect man. Your testimony of Christ being a perfect God proves his being the manifestation of divine power, glory, grandeur and might, and your testimony to his being a perfect man proves that he should be perfectly endowed with material requirements such as eating, sleeping, etc., inasmuch as if any of such requirements are not perfect in him, it would be as a flaw in his perfection.

It is not possible for the body of man to be established without its being fortified by the heart, so likewise the body of the universe can never continue in a perfect establishment unless it is enlightened by the Word of God. The likeness of the Word of God in the body of the universe is like the heart in the body of man. Therefore this primal Word is always in the universe, but the difference is that sometimes it manifests itself to the people while at some other time it is concealed and people are veiled from its presence. For instance, Moses was the Word of God and in manifestation, and Joshua was also

the Word in concealment. But had Joshua manifested himself in this name he would have to bring new laws and ordinances. All the Israelitish prophets have been the manifestation of the Word of God in concealment. Jeremiah 1:10: "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down and to destroy and to throw down, to build and to plant," proves that these prophets were the Word. In that day God appointed Jeremiah to do those things and gave him the power, and those who denied Jeremiah denied God himself. The same was said to Peter, and had men denied Peter, they would in reality have denied Jesus.

Likewise BAHÁ'Ó'LLAH appointed Abdul-Baha to be the Center of his Cove-

nant and endowed him with great power, and those who deny him in this day have denied God and His Cause.

In every age and dispensation the distinction between a believer and a denier would become manifest by his belief in or denying the appointed successor of the Word of God. For instance, if among the followers of Moses one denied David, Jeremiah, et. al., this would be a proof of his lack of faith in Moses.

As it is proved that not one part of the body can ever move unless the heart is cognizant thereof, so likewise no one of the people of the world can do anything anywhere unless the Manifestation of God, the Word, is cognizant of it.

The Mysterious Forces of Civilization

Address by ALBERT R. WINDUST, delivered at the Third Session of the Bahai Congress at Hotel McAlpin, New York City, Sunday evening, April 27th, 1919. Stenographically reported.

WHEN we look out upon this phenomenal existence of which we are a part, we find distinctive planes which the mind of man has classified and named: The mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom.

If we investigate any one of these planes we find a great force or urge for unity dominating each group or species. For instance: In the mineral kingdom, the atoms of a lump of iron are held together by a force which unites them. In the vegetable kingdom the same force is manifest in the grouping of the various kinds of vegetation—the grasses assembling so thickly upon the meadow that it has the appearance of a carpet, and the trees of like kind making a grove or forest. In the animal kingdom it is the same—the flocks of birds and herds of cattle manifest this force or urge. So also on the human plane. Everywhere we behold this uniting force:

"Like seeks like and has affinity with its own kind."

On the human plane this force manifests in all degrees and we speak of some of them familiarly as: Fellowship, the family, the tribe, the city, the state, the nation, the empire—such as the Egyptian, the Assyrian, the Medo-Per-sian, the Grecian, the Roman.

This uniting force or urge is natural to all the kingdoms mentioned and the combinations produced by it on the human plane are, therefore, *natural*.

But this force is *not* the *mysterious* force of civilization referred to in the subject assigned to me this evening. Rather we are to consider a force above the natural. It is often termed mysterious because not generally recognized and understood.

In brief: Natural civilizations are racial, political, philosophical, commercial, etc.

Furthermore, when we examine carefully the individuals constituting a

group or species in any of the kingdoms, we find no two alike. Among all the grains of sand no two alike, no two blades of grass alike, no two shrubs or trees alike, no two animals alike, no two human beings alike.

Observe also the varying degrees in addition to the diversity in every kingdom. In the mineral kingdom, from the dull grain of sand to the sparkling diamond; in the vegetable kingdom, from the lowly blade of grass to the tall cedar; in the animal kingdom, from the weakest creeping thing to the strong lion, and in the human kingdom we find all the degrees from the humble peasant to the powerful king, wise philosopher, or diplomatic statesman.

There is another plane, a higher kingdom, to which the Bahais direct particular attention. It is the *super-natural** plane or divine Kingdom. This plane becomes manifest through a supernatural type of men who make known or reveal in their lives and words this higher Kingdom. History recognizes them as prophets. Manifestations of God, the Bahais term the highest of such men. Their force or power, they say, is of the Holy Spirit and they come to lead mankind from a material outlook upon life unto a spiritual outlook. They come as guides, as teachers to lift men up from the natural to the supernatural, from the human to the divine. Such men were Moses, Jesus Christ, Mohammed, BAHÁ'Ó'LLAH.

History shows that they manifested an attractive force a power which drew men and women to them while in the body and after leaving it, which was above racial, political, philosophical and commercial interests.

Consider: Moses, a humble man, meek, after years of exile in the wilderness of Canaan, returning to Egypt,

Note—Abdul-Baha even terms the inventive faculty supernatural because inventions make it possible for men to overcome the natural.—*Editors.*

leading and teaching the slaves of the Egyptians in such a manner, with such force that within a few centuries they became the dominant spiritual civilization of the world and the philosophers of Greece and Rome went to sit at the feet of the Hebrew sages to learn from them.

Christ: His influence we are all familiar with. Consider how he changed civilization after his advent; for through his teachings he united Romans, Greeks, Chaldeans, Assyrians and finally Europeans and Americans, revealing more than any previous Manifestation the power of the Holy Spirit—the mysterious force of civilization.

Mohammed, six hundred years after Christ, astounded the world with this wondrous force. Consider a people who were surrounded by the civilizations of Egypt and Palestine, and near to Greece and Rome—wild tribes roving the plain of Arabia untouched by these civilizations—changed in a few hundred years to become the wonder of history; even the Christians of Europe sending their sons and daughters to Mohammedan universities in Spain to be educated by those who but a few generations before were the wild tribesmen of the desert!

This is indeed the mysterious force of civilization.

But even these supernatural or divine civilizations arose and fell as well as the natural or racial and political civilizations of old. The Jews fell away from the teachings of Moses into such a condition that at the time of the appearance of Christ they were ruled by Rome, and soon after were scattered over the world. Mohammedanism today has degenerated from what it was, and the Christian world is witnessing the fall of its civilization through the great war and the attending horrors in Europe.

Students of the sacred Books recognize that up to the time of the fall of Jerusalem it was the "Jewish age" and from the scattering of the Jews

until recently, it was a period known as the "times of the Gentiles." And now the Gentile age has ended.

It would seem then that the civilizations founded by such great Manifestations on the supernatural or divine plane have birth and death. But they foresaw, as well as the prophets and disciples who carried on their teachings, that a time would come when the spiritual Kingdom they had helped to prepare mankind for would become manifest in its fullness. They foresaw a time when the spiritual Kingdom set up would not fall.

Isaiah gave word pictures of that promised age. Daniel said, "In the days of these kings, the God of heaven shall set up a kingdom that shall never be destroyed," and "it would stand forever." Jesus holds forth this same promise in his teachings and in the Lord's prayer—wherein his disciples and followers pray for the coming of the Father and His Kingdom on earth, that the Father's will should be done on earth, and that His Kingdom should have the power and the glory forever.

In reality, the civilizations of Moses, Christ and Mohammed did not die, but were rather the different phases of preparation for the final accomplishment by "Him whose right it is," for these great Manifestations of the Will and Word of God in this phenomenal world, were bound together by a Covenant. Each spoke of the other. Moses spoke of Christ, not mentioning the name, but telling of his coming; Christ spoke of Mohammed, not mentioning the name, but telling of his coming. And all spoke of the coming of the Great One who should appear in the latter time, "*King of Kings and Lord of Lords.*" This Covenant is the bond between this Great One and those who prepared the way for His coming. This is the mysterious force that binds the religionists of the former Manifestations to the Great Manifestation today, BAHĀ'O'LLĀH.

That Covenant has been fulfilled and

its door of bounty opened to all on earth through the appearance of BAHĀ'O'LLĀH, the Glory of God. As Isaiah said, "the Glory of the *Lord* shall be revealed and all flesh shall see it together"—that is, universally.

This is the Day of the Lord. This is the day when the Kingdom of heaven has been established on earth. Its power is here. Its mysterious force is creating a new civilization, a divine civilization that shall not be overthrown and it shall stand forever. That mysterious force has drawn us here from all parts of the continent to be present at this meeting, and that same force is uniting the hearts of men everywhere. This force is reconstructing civilization.

When Abdul-Baha, the son of BAHĀ'O'LLĀH, was in America in 1912, he saw the particular phases necessary for the spiritual reconstruction of this western world. Most of us are familiar with the principles he laid down, expounded, elaborated, made clear to the minds of the peoples of the West. Other speakers will undoubtedly elaborate them here in this Congress before it closes. I will just outline them:

BAHĀ'O'LLĀH taught the actual oneness of the religions of the world, the oneness of all humanity, the universal brotherhood of man, universal peace; the perfect harmony of religion and science. He enjoined men to search diligently for truth and to abolish all prejudices, religious, national, racial, social. He proclaimed the equality of the sexes, commanded equal educational advantages for both, besides vast equitable social readjustments, the equalization of the means of livelihood and the complete establishment of justice among men. He proclaimed the urgency of a universal language to bring men into closer fellowship and mutual understanding. He emphasized the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs. And, unequivocally, he taught the

power of the Holy Spirit in the life of humanity.

In brief: The Holy Spirit revealed by the Manifestation of God, BAHÁ'O'LLAH, is the mysterious force of civilization in this new age.

Abdul-Baha has revealed a prayer vibrant with this force. I will read it:

"Bring them together again, O Lord, by the power of Thy Covenant and gather their dispersion by the might of Thy promise, and unite their hearts by the dominion of Thy love; and make them love each other so that they may sacrifice their spirits, expend their money, and sacrifice themselves for the

love of one another. O Lord, cause to descend upon them quietness and tranquillity. Shower upon them the clouds of Thy mercy in great abundance and make them to characterize themselves with the characteristics of the spiritual. O Lord, make us firm in Thy noble command and bestow upon us Thy gifts through Thy bounty, grace and munificence. Verily, Thou art the Generous, the Merciful and the Benevolent!"

Today, on earth—according to the Will of BAHÁ'O'LLAH—Abdul-Baha is *establishing* the new civilization through this mysterious force.

Allah'o'Abha!

The Universal House of Worship

Address by MRS. CORINNE TRUE of Chicago, at the Third Session of the Bahai Congress, held at New York City, Sunday evening, April 27th, 1919. Stenographically reported.

MR. Windust has so beautifully led up to the present subject of the Mashrekol-Azkar; and the Mashrekol-Azkar is one of the greatest proofs of the working of this mysterious force of civilization. It is the first outward symbol, the first divine institution, under the teachings of BAHÁ'O'LLAH, to be erected in the West. I will read you BAHÁ'O'LLAH'S own Words about the construction of this house of worship. In the Book, *Kitab-cl-Akdas*, BAHÁ'O'LLAH says:

"O concourse of creation! O people, construct homes or houses, in the most beautiful fashion possible, in every city and every land. In the Name of the Lord of religion, adorn them with that which beseemeth them, not with pictures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by His mention, by this commemoration, the breasts shall be dilated, the eyes illumined, and hearts gladdened, and thus shall you pray the Orient of Praises in the Mashrekol-Azkar."

When the Executive Board or Com-

mittee on Program asked me what I would speak upon, they suggested the Mashrekol-Azkar, or any subject I wished. I telegraphed them this subject, "The Universal House of Worship for the New Age".

In Chicago we had a peace meeting not a great while ago. Mr. Taft came and held a conference regarding the League of Nations; the different religious denominations met and worked together as hard as they could, and on the last afternoon of that conference, someone arose and suggested that the League of Nations was a Christian institution. A Jewish rabbi, who had worked equally as hard as the Christian, insisted that it could not be limited to a Christian institution.

And so today in all walks you will find the same thing, because we are in a new day. You cannot put wine into old bottles when it is new wine. It will ferment. It will burst your old bottles. You must put your new wine into new bottles. Abdul-Baha says "The gift of God to this enlightened age is knowledge of the oneness of the world of humanity"

and the Mashrekol-Azkar is the great outward symbol to humanity of this oneness of the world of humanity. Abdul-Baha sent us word and he has written in his own handwriting that in Ishkabad, the believers of God made the erection of the temple conducive to affinity and unity, so that it really became the cause of the oneness of the world. He also makes the erection of the temple in America conducive to the unity and oneness of the believers, of the maid-servants and servants of the Merciful, so that in one thought, one aim, they engage themselves in the building of the temple.

The work of this mysterious force of civilization brought to us by the Manifestation of this age, is to establish upon the earth a divine civilization. We have been living under the material civilization, but the day has come when the divine civilization must be established—the spiritual brotherhood of man. The reason we have wars and strife is because the people are not serving one aim, one purpose. Each one has his own thought, his own self-interest—each person, each nation—and this leads to separation and division. We will always have wars until some great power comes into the world and inspires and fills us with one great aim and one great purpose and we sacrifice our lesser aims to this great, this enormous aim; so that we forget our individual interests and the interest of all becomes our interest.

The great Mashrekol-Azkar stands for that sacrifice of self, that sacrifice of the personal, so that we may come into this knowledge of the oneness of humanity. We must find out that we are a part of this one great body of humanity and the working for the Mashrekol-Azkar will bring humanity into this knowledge. Abdul-Baha sent Tablets to the orient as well as to the occident, and encouraged the believers all over the world to arise and take part in the contributions for this tremendous work. He said that

every soul in the orient, whether he was rich or poor, should give something. We received letters telling how they would go out and sell a little article of clothing, perhaps a tin pan from the kitchen, because they had not the ready money to send us. One of the most touching contributions we have had for the Mashrekol-Azkar came during this last year from India. The different assemblies of India collected a contribution for the Mashrekol-Azkar and sent it in a lump sum in September and a letter from one of the prominent believers in India itemizes what each assembly had sent. In 1910, when Mr. Remey and Mr. Howard Struven made their wonderful trip around the world and visited India, we had a most interesting letter published about the junglemen of India, how perfectly wonderful was their hospitality. That letter was printed in the little *Bahai News*, the beginning of the STAR OF THE WEST. It would really do you good to read that letter and see the fire and spirit that was among those junglemen when they received Mr. Remey and Mr. Struven. When Miss Martha Root was in India, she was to have visited that assembly but could not do it, and one of the believers, I think, made three hundred buttons with the face of Miss Root on it, and sent them up to the junglemen in order that they might all have a visit from Miss Root. Well, those junglemen have sent a contribution to the Mashrekol-Azkar, and the same spirit came with that contribution of the junglemen that comes from the men and women from the centers of civilization and cultivation, from Paris, or London or New York, or any other part of the world; the one spirit, the one fire, of the love of God, emanates from the letters which bring these contributions to the Mashrekol-Azkar.

When such a dynamic force as that is working in the world, surely great changes are imminent. It cannot help but make great changes. From all the

various religions of the world these contributions come. From all the various continents. One year I was very much embarrassed because in giving my report I had to say that all of the continents had contributed to the Mashrekol-Azkar except South America, and just before I left for San Francisco that year, South America arose with a contribution, the wife of the owner of a large coffee plantation in Brazil, sending a contribution to the Mashrekol-Azkar, so that with the greatest joy I could say at that convention that all of the continents had contributed to the Mashrekol-Azkar.

I want to give you the Bahai definition of the house of worship or church; so that you may see why we call this the Universal House of Worship. Abdul-Baha has so beautifully defined these things. There was a believer who wrote to Abdul-Baha, because she was a member of the church, and this is what Abdul-Baha wrote to her:

“O maid-servant of God, what thou hast written has been perused and its contents became manifest. Thou hast questioned, how thou canst accept this divine Cause. Thou art a member of the church. Know thou that in the day of the manifestation of Christ many souls became portionless or deprived from the favor of God because they were the members of the holy of holies in Jerusalem. According to that membership they became veiled from that brilliant Beauty. Therefore, turn thy face to the Church of God which consists of divine instructions and merciful exhortations, for what similitude is there between the church of stone and cement and the celestial Holy of Holies? Endeavor that thou mayest enter in this Church of God.”

Abdul-Baha gave a marvelous talk in the Church of the Ascension here in New York, giving definition of the church, of what the Bahais mean by the church. He says the church is a place where people of differing sorts and divergent tendencies, where all races and

nations, may come together in a covenant of permanent fellowship. In a temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey his commands and become unified with his fellow man. He must not consider divergence of races nor differences of nationalities. He must not view variation in denomination and creed. He should look upon all mankind and realize that all must become united and agreed; he must recognize all as one family, one race, one nativity, all the servants of one God, dwelling beneath the shelter of the mercy of one God.

When we really and truly arise and fulfill the building of such a church as that we will not relegate certain nationalities to the Chinese section, other nationalities to the Ghetto section; we will not separate our brothers and sisters into these divisions; we will recognize the oneness of all humanity. And so this Mashrekol-Azkar is the universal house of worship because it is the only house of worship in the world except the one at Ishkabad, Russia, that does really carry out these teachings.

Regarding the Mashrekol-Azkar and its accessories, Abdul-Baha said to Mr. and Mrs. Holbach, of London, England: “When these institutions, college, hospital, hospice, and establishments for the incurables, the university for the study of the higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and to all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung to mankind, prejudice toward none, love for all; the central building will be devoted to the purpose of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the hand-maid of religion, both showering their material

and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotries."

I must tell you of one of the last contributions which we have had. We owe everything to Persia. It is the birthplace of the Bab. It is the birthplace of BAHÁ'O'LLAH. It is the birthplace of Abdul-Baha, and there is an emanation from Persia that you do not get from any other place. A traveler came through Chicago the other day bringing a contribution from the believers in Teheran, Persia, to me, and he told his sister of the dreadful conditions that they had been suffering under in Persia. He said he had paid \$400 for a small sack of sugar. In certain parts the people

were becoming cannibals, they were so hungry—it was reducing them to that—and yet, with all the suffering and denial, those friends sent a good contribution for the Mashrekol-Azkar. There was pure, unadulterated sacrifice.

When we can follow the example of Persia, it will not take us very long to build the Mashrekol-Azkar; because America is not suffering from the same things that Persia is. May this great example from Persia inspire our hearts so that very quickly—to make the heart of Abdul-Baha happy—we may complete the sum he has requested us to raise in order that we may actually start the building of this Universal House of Worship, the Mashrekol-Azkar.

Allah'o'Abha!

Unveiling of the Divine Plan for the Central States

Third talk by MIRZA AHMAD SOHRAB delivered at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in McAlpin Hotel, New York City, Sunday evening, April 27th, 1919.

"**I** S THIS day the day of rest? No, by the Lord of the worlds. Is this day the day of silence? No, by Myself, the True One, were ye of those who know. Verily, all things are stirred with the fragrance of revelation. Are ye resting on your seats and ye call yourselves the sincere ones?"—BAHÁ'O'LLAH, from Appendix to *Surat El-Hykl*.

In the above stirring appeal BAHÁ'O'LLAH calls his followers to a high station of service and action. From it we gather the idea that those who call themselves Bahais must not sit idle, nor must they remain silent. Through their words and deeds they must show their love for all humanity and from their faces there must appear the joy of heaven. In their minds must center the loftiest ideals of this age, and in their hearts must dwell the sweetest sentiments of sympathy and kindness towards all creatures. In their search for truth they must be impartial, and in their march along the path of right they must show fearlessness and

courage. Enthusiasm must be their watchword and broad-mindedness their ultimate aim. Perseverance in the investigation of reality must be their guide, and conviction of the final victory of the cause of brotherhood their inspiration. They must work day and night, so that the satanic world may become angelic, the darkened hearts may be illumined, confidence may replace distrust and the sweetness of love may remove the bitterness of hate.

It is a well known fact that the power of love leads men to work together and co-operate with each other in all the undertakings of modern civilization. In all the transactions of human society, in the harmonious adjustment of the relation of capital and labor, in the balancing of the law of supply and demand, in the working out of the principle of production and consumption, and in the practice of the theories of exchange and distribution, we must invariably use the universal solvent of the love of God and

the love of man, if we are desirous of avoiding any future social disorganization. The law of love opens on all sides the innumerable avenues of human and divine progress. For example, let us consider the history of the twelve Central States, how over a century ago, there were scarcely any souls living there excepting Indians and a few scattered trappers. Now there are about twenty-seven millions living peacefully in those States; large cities are built, giant factories founded, thousands of schools established, agriculture and industries advancing by leaps and bounds. For example, the site of Chicago, which today is the second city in size in the New World, in 1804 was nothing but a great bog, and probably at that time no one would have dreamed that a century later such a magnificent city would rise over that piece of marshy ground. In 1830 it boasted of only twelve families of poor people; in 1840 it had about 4470 inhabitants, but now it has the huge population of more than two million and a half! This single example shows us in a concrete and clear manner how the power of love and co-operation changed the desert and wilderness of these States into blooming gardens and prosperous communities. Now if the sphere of this human love be widened, so as to include the various aspects of the divine love; if the people would realize that the security and permanence of the national progress is dependent upon international progress—then we could feel sure that our advancement would not be hindered by racial or religious fanaticism which surges now and then from the unknown depths of the animal man.

The pioneer discoverers of the Central West have demonstrated to us, through their lives and actions, that if we are zealous in the promotion of the divine principles, and do not turn back when confronted with opposition, we shall at last gather many harvests. Consider the lives of Joliet and Father Mar-

quette, who in 1673 braved all dangers, set out from Mackinaw to find the source of the Mississippi River. Day after day they kept on their silent journey on the bosom of the Mississippi, now gliding by castle-shaped cliffs, now coming into the sunlight of open prairies, now entering the long shadows cast by miles of unbroken forests, past the muddy torrent of the Missouri, past the lovely mouth of the Ohio, and finally reached the mouth of the Arkansas. From there they returned, patiently paddling their way back. It was indeed a tremendous piece of uphill work, battling for more than a thousand miles against powerful currents. . . .

These examples go far to show us that if there were men in the past—and there are men and women in our days—who were and are ready to give up even life for material reward or fame, how much more we who call ourselves Bahais must be prepared to sacrifice everything, to undergo every danger, so that the knowledge of God may increase, the brotherhood of man may be proclaimed, and the noble ideals of life be shared by all men, irrespective of race and color.

Having now proven that nothing must daunt us when the line of our duty is quite plain, I take pleasure in reading to you the translation of the first Tablet revealed to the friends in the Central States, on Wednesday morning, March 29, 1916. Picture in your mind the patriarchal presence of Abdul-Baha, with his long, flowing robe, walking in the beautiful Garden of Bahjee, and dictating these words of wisdom to his followers across oceans and continents, directing them to arise with all their hearts and souls in the promulgation of the Word of God and the proclamation of the Manifestation of God.

[Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the STAR OF THE WEST Vol. 7 No. 10 and Vol. 9 No. 14.]

This first general order for the mobilization of the forces of the Kingdom was mailed in April of the same year. I have understood since my arrival in this country that a good deal of pioneer work of teaching has been done in these States, and that many souls have gone forth into new fields, so that they might sow the seeds of the new divine knowledge. I am sure that Abdul-Baha will be most pleased to hear that the friends are at least trying to carry out his behest.

And now I would like to read to you for the first time the translation of the Second Tablet revealed to the friends of the Central States on Thursday morning, February 8th, 1917, when he was staying in Acca. He was then living in the very room where BAHÁ'O'LLÁH passed his last years in the prison city, and so the atmosphere of the place brought to one's mind sweet memories of other spiritual and significant events transpiring in the same spot:

TABLET

To the believers and the maid-servants of God in the Central States—Upon them be BAHÁ'O'LLÁH El-Abha!

He is God!

God says in the great Koran:—"He specializes for His Mercy whomsoever He willeth."

O ye old believers and intimate friends!

These twelve Central States of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical structures are subjected to feebleness.

Now, praise be to God, that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

First: The Call of the Kingdom was in the very beginning raised from Chicago. This is indeed a great privilege, for in future centuries and cycles, it will be as an axis around which the honor of Chicago will revolve.

Second: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

Third: During the American journey Abdul-Baha several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourth: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions; just as everything that appears in and manifests from the heart influences all the organs and structures of the body.

Fifth: The first Mashrekol-Azkar in America was instituted in Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashrekol-Azkar thousands of other Mashrekol-Azkars will be born.

Likewise the General Annual Conventions; the foundation of the STAR OF THE WEST; the Publishing Society, for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this jubilee and this exhibition may be celebrated in the utmost perfection; so that the call to the Word of Unity: "There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Mohammed), were sent on the part of the True one!" may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of universal peace may reach the ears of the East and the West; all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Work! This is the great work, should ye become assisted therein. Thus America may become the fulcrum of merciful susceptibilities, and the throne of the Kingdom of God be established upon earth with the greatest joy and majesty.

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear; but the Kingdom of God is eternal and the heavenly Sovereignty and Majesty will stand firm everlastingly. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Continually my ear and eye are turned toward the Central States; perchance a melody from some blessed souls may reach my ears, souls who are the dawning-places of the love of God, the stars of the horizon of sanctification and holiness—souls who will illumine this dark universe and quicken to life this dead world. The joy of Abdul-Baha depends upon this! I hope that you may become confirmed therein.

Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of Eternal Life—with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity,

with eloquent tongues and with clear explanations—such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may become hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstasy. It is certain that such will be the consummation.

The spreaders of the fragrances of God may peruse this Commune every morning:

COMMUNE

O Lord! O Lord! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the Kingdom, suffered me to walk in this straight and far-reaching path, illumined my eye by beholding the lights, made me listen to the melodies of the birds of holiness from the Kingdom of Mysteries and attracted my heart with Thy love among the righteous ones.

O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name among the nations and give back the glad-tidings to the manifestation of Thy Kingdom amongst mankind.

O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lonely, endear me through my entrance in Thy Kingdom. I am remote, cause me to approach to the threshold of Thy mercifulness.

O Lord! Make me a brilliant lamp, a shining star and a blessed tree, adorned with fruits, its branches overshadowing all these regions! Verily, Thou art the Mighty, the Powerful and Unconstrained!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, March 30, 1919, Washington, D. C.)

Having revealed the above wonderful Tablet for the Central States, the Center of the Covenant spoke often about the future work of the friends of God, and I have gathered his scattered words into one heavenly rosary.

He said: "In reality the geographical position of the Central States has great importance, for just as I dictated to you now, it is like the heart of America. Passengers going east or west, north or south pass through that section. Similarly, it is a point of connection for the friends of God. The believers in Chicago must be so enkindled with the fire of the love of God and must be so characterized with the characteristics of unity and agreement, that other states may learn from them this all-important lesson; that their pure lives and holy words, their selfless services and deeds

may affect the hearts of all the outsiders.

"Just as the earth attracts everything to the center of gravity and every object thrown upward into space will come down; so also material ideas and wordly thoughts attract man to the center of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy and suspicion prevent man from ascending to the Realms of Holiness, imprisoning him in the claws of self and the jail of egotism. The physical man, unassisted by divine power, trying to escape from one of these invisible enemies, will fall unconsciously into the hands of another. No sooner does he attempt to soar upward than the density of the love of self, like the power of gravity, draws him to the earth. But the only power that is capable of delivering man from this captivity, is the power

of the breaths of the Holy Spirit.

“The believers in the Central States must, through this all-conquering power, free the inhabitants from the claws of self, negligence, lust and imagination. The attraction of the power of the Holy Spirit is so effective that it keeps men ever on the path of upward ascension. The malevolent forces of no enemy will touch those sanctified souls who have made this universal power their guide. With tranquil heart and assured spirit they are flying upward day and night and are journeying through the illimitable space of the teachings of BAHÁ'O'LLAH.

“The believers in America must be like lighthouses, lightships and searchlights, so that in the tempestuous sea of the world the arks of lives may reach the haven of security. Each individual Bahai must be a life-saver who, facing the rough waves of the sea, may plunge into the whirlpool and save the souls from drowning. To sit, to talk, to listen—there is no virtue in that. To rise, to act, to help—that is a Bahai life.

“The sincerity and earnestness of the friends in the Central States must appear through deeds. Deeds are the standards! I have done all that is necessary. I have drawn for them the Plan of God which must guide them through all the coming years. I have explained to them the principles of BAHÁ'O'LLAH. Now the promotion of those principles depends upon their co-operation with each other and their turning their faces to the Kingdom of Abha. Without walking, a traveler will not reach his destination. Without working, a poor man will not obtain wealth. Without diving to the bottom of the sea, a diver will not gather pearls and corals, and without going through the lower classes, a student will not be able to take up the higher courses in sciences and literature.

“The believers of God, in reality, display much effort; but this effort must be expended in the right direction. A sagacious thinker will always perceive the

end before he takes up a certain kind of work. A youth desiring to prepare himself for a medical career must study those courses which are directly or indirectly connected with his profession, so that he may become efficient and skillful. Consequently, the friends of God must themselves become the fountain heads of divine characteristics and attributes, and then call others to this exalted station. They must first be attracted and enkindled, then try to attract and enkindle others. Let them cleanse their own hearts like unto clear mirrors, then strive in the purification of the hearts of mankind.

“In brief, I hope that the friends in the Central States may become assisted in rendering these great services. May they become centers of merciful susceptibilities and spiritual guides to the Kingdom of Abha! From every standpoint, ways and means for the teaching of the Cause of God must be prepared. The question of teaching, like any other question, is evolutionary and not revolutionary. This matter must become very plain to everyone, so that all the friends, like so many spirits in one temple, may arise in the accomplishment of this great service.

“When the foundation of the Mashrekol-Azkar is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashrekol-Azkar will become the center around which all these universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial temple will be laid—thus it may become conducive to the happiness of the heart of Abdul-Baha. All the inhabitants of the world are in these days engaged in warfare and strife, but the friends of God are striving with heart and soul to lay the basis of this palace of the Kingdom;

(Continued on page 138)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Western States: HELEN S. GOODALL.

Southern States: JOSEPH H. HANNEN.

Dominion of Canada: MAY MAXWELL.

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No. 7

Allah'o'Abha!

The STAR OF THE WEST has “a place in the Sun” amid the galaxy of Bahai institutions founded in the center of America.

The cry of “Ya-Baha-el-Abha!” arises from the hearts of those who were instrumental in founding it.

For nine years, it has been like a small tree in the garden of the Cause, more or less overshadowed by other important institutions. But today—through the sustaining power of God and the bounty of BAHÁ'Ó'LLÁH descending in the Tablets and Words of Abdul-Baha unveiled at the recent Convention and Congress—it is illumined by the Orb of the Covenant.

Stunned by this sudden blaze of light, we are slowly responding to its radiance.

It will be noted that the first expression of development is found in the endeavor to arrange the cover and first part of the issue to interest strangers, the middle to interest teachers and friends, and the latter part to be for the Persian section as formerly.

At the Second Bahai Teaching Convention of the Central States, held at Chicago, May 23rd-25th, 1919, the STAR OF THE WEST offered certain suggestions regarding its development. Among them was, that a representative from every section of the American continent be invited to become a member of its foundation for enlargement. It was deemed advisable by the editors and publishers that nine Bahais constitute this foundation: Five to be in the Central States at Chicago, because published there—the three constituting the present staff

to be augmented by two more—and four to represent the other sections. The following friends were invited by word and telegram to become members of this foundation—subject, of course, to the approval of Abdul-Baha and the ratification of their respective sections: *Northeastern States*, Hooper Harris; *Southern States*, Joseph H. Hannen; *Central States*, Albert Vail, Carl Scheffler; *Western States*, Helen S. Goodall; *Dominion of Canada*, May Maxwell; *Editorial Staff*, Albert R. Windust, Gertrude Buikema, Dr. Zia M. Bagdadi; *Honorary Member*, Mirza Ahmad Sohrab. A stirring appeal from “Mother” Beecher (see following editorial) was read. The delegates from Michigan were the first to respond. The Convention endorsed the suggestions.

The Words of Abdul-Baha quoted from *Unveiling of the Divine Plan*, published on the first page of this issue, is an invitation to all to prepare such articles as Abdul-Baha desires. Those who have photographs of interest, data of value, historical facts, etc., are invited to send them in. Limitations of space may withhold their publication for a time.

One word more: In addition to the bounty revealed for the STAR OF THE WEST in the General Tablets, Abdul-Baha has caused the treasury of the Kingdom to descend through an appeal to all the Bahais of Persia (see page 131) to subscribe for “this growing magazine only for service to the Cause of God.”

Many emotions sweep over us as we read it. It would seem that the first phase of its development has been completed, namely, “although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable” (see Tablet in editorial heading); that we have entered upon the next phase, namely, “become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant”—and that, in due time, the remaining promise will become manifest.

—The Editors.

Editorial—An Edict from Abdul-Baha

BY (“MOTHER”) E. V. BEECHER.

Many times the STAR OF THE WEST has been pronounced the official organ of the Bahai Cause by Abdul-Baha, and each decree comes with added force and authority as one of the ordinances of the latter day dispensation.

If a decree should be sent forth by an earthly potentate it must be enforced at any cost. Such an appointment would be respected by all of his subjects and every effort put forth to honor his royalty by perfect obedience and acquiescence with the command.

Have we, as the followers of Abdul-Baha, fully realized the fact that he is the *Center* on the earth today to which we are expected to turn for light and guidance?

Again, have we considered the import of that wonderful paragraph at the top of the editorial page of our little magazine which stands there as an ensign,

year after year lest we forget its importance and neglect our responsibility in relation to it? Were those wonderful words of assurance and promise intended only for the Editors? Can those faithful and well-tried workers continue to stand unaided in a large degree and still be expected to bring the above words to pass? Shall they continue to be asked to make bricks with straw? Can the STAR OF THE WEST become "the first paper of the world of humanity" without a hearty co-operation of all believers of this Faith? Can it live and grow and become a power in the world without sacrifice on the part of us all?

Other magazines may come into existence which are really worth while, but that does not constitute them official organs of this Cause.

Our little nineteen-day messenger is far too limited in space. Each issue should be rich in the inspirational utterances of BAHÁ'Ó'LLAH and Abdul-Baha with plenty of space allowed for the glad news coming from all parts of the world and the various Bahai assemblies. The teachers going abroad to sow the seeds of truth should send in their live reports knowing that there will be room for them in the very next number.

Every now and then we hear such expressions from those who are real seekers for Truth, as the following: "What mines of wealth one finds in looking over the back numbers of the STAR OF THE WEST;" or, "I came across such a wonderful compilation of the words of Abdul-Baha on a certain subject which I had read long ago but did not grasp its meaning or make it mine before;" again, "a wonderful confirmation has come to me by the reading of such and such an article in the STAR OF THE WEST."

Yes, this little publication has become an archive of many hidden jewels which may be discovered by all who search for them.

When we look over the news-stands of today found on every hand we are amazed to see the immense sales going on every day in the year. And what are the contents of the larger part of these periodicals? Only fictitious stories written to feed the sense life and cater to morbid imaginations. We have become a nation of novel readers until the sciences and realities of life are largely lost sight of and the minds of the people have become too blunted by this overdose of fiction to relish the real drama of life about us.

When shall we awake from our lethargy? When shall we determine to make our official organ a living power in the East and the West and so cause it to become a phenomenal success?

Beloved readers, let us hasten to honor the official organ of our great Leader and Teacher before, perchance, its sun shall set behind the clouds of negligence and lack of faith.

Let us arise without delay and surprise the world by our breadth and bigness of vision and be able to place our magazine on the news-stands of America to be sold to the busy passerby who may never catch the rays of the rising sun of this great day of God from any other source.

May God speed the efforts to radiate this light while the opportunity is at hand.

“Strive ye in the promulgation of this growing magazine only for service to the Cause of God.”

RECENT TABLET TO THE BAHAIS OF PERSIA

To the members of the Spiritual Committee, Teheran—Upon them be BAHÁ'U'LLAH El-Abha!

He is God!

O friends of God!

The magazine of the STAR OF THE WEST, notwithstanding great difficulties during the days of the war, has continued until these days of quietness and tranquillity which have come. Although it had been cut off entirely from Persia, yet it managed to exist itself. Therefore financial hardships obtained.

But now that war has ended in peace, there must be given regularity to the STAR OF THE WEST, so that it may circulate throughout the East and the West. And this is conditioned upon the

increase in number of the subscribers. Therefore, the friends in all the provinces of Persia must subscribe to this blessed matter. Strive ye in the promulgation of this growing magazine only for service to the Cause of God, in order that it may become the means of the stimulation of its editors and for the best regularity of the institution.

Likewise, if possible, some of the friends may subscribe to the newspaper *Chehreh Nema* in Egypt and pay the subscriptions in advance.

Upon ye be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS

(Revealed, June 27, 1919. Translated by Dr. Zia M. Bagdadi, Chicago, July, 1919.)

طهران اعضای محفل روحانی علیهم بحمات الله الایلی

هو الله

ایاران آلی روزنامه نجم باختر با وجود مشکلات عظیمه در ایام حرب دوام نمود تا باین ایام سکون وقرار رسید زیرا از ایران بکلی مقطوع گشت با وجود این اداره نمود لهذا عسرت حاصل گشت ولی حال که جنک بصلح منتهی شد باید انتظامی در اداره نجم باختر داد تا در شرق و غرب منتشر گردد و این مشروط بتکثیر مشترکین است لهذا باید اجاباً در جمع ولایت ایران در این امر برور مشترک کردند و محض خدمت بامر الله و پیروی این روزنامه بکوشید تا سبب کمی مدیر و حسن انتظام اداره گردد همچنین اگر ممکن بعضی از اجاباً در روزنامه چهره نما در مصر اشترک نمایند و قیمت اشترک را سلفاً ارسال دارند و علیکم السلام الایلی

۲۷ غیضا
(عبدالجابباس)

The Central States Second Bahai Teaching Convention

Chicago, May 23rd to 25th, 1919.

BY ALBERT VAIL.

ON May twenty-third, the seventy-fifth anniversary of the Bab, that glorious gateway to the Kingdom of God, the friends of the Central States gathered in Chicago to make plans for the proclamation of the glad tidings of this new day. The fourteen great teaching Tablets have brought to the beloved in America a call clear as the bell of the voice of God. The friends of the Central States felt that they must not delay a moment but must rise for "instant, exact and complete obedience."

Friday morning, May 23rd, the friends met at the home of Mrs. True and ratified the business of the sublime New York Convention. In the afternoon they assembled on the temple grounds in Wilmette and later gathered for a heavenly feast in a nearby room overlooking the shining lake. Dr. Bagdadi, Mirza Ahmad and many others spoke of the new era now dawning on earth. Mr. Harlan Ober presided. Love and joy shone like beams of light from the faces. Mrs. Marie Hopper told of the spiritual experience of her husband when he first met Abdul-Baha—a story which kindled all the hearts with joy and wonder. Mr. Hopper went to Acca in the days when the Master was closely confined in the prison city. He came a critical, skeptical man who was proud never to be swept by an emotional experience. He was suddenly ushered into Abdul-Baha's prison room. Before he knew what had happened he saw a blaze of white light and like Paul on the road to Damascus, fell down in wonder, overwhelmed by the spiritual glory which shone through and around his Beloved. The next moment Abdul-Baha, with infinitely tender love was lifting him to his arms. The Master had opened to him the doors of the

unseen kingdom of Glory; then gently he closed them again.

On Saturday friends from practically all the assemblies in the Central States gathered in order that through consultation they might turn the new "river of glory" flowing in their hearts into channels of united and systematic teaching. Mr. Windust read the divine words to the Central States. Reports were given of the work already accomplished, of the meetings in Indianapolis and St. Louis, Sioux City and Davenport, of the new and joyous groups started this winter in Keokuk, Kansas City, Topeka and Omaha. Mr. William H. Randall spoke of the work of the general teaching committee of nineteen, how it had been formed not to direct but to serve, to offer itself in humble love as a clearing house for the helping of those teachers whom the Holy Spirit bade arise for the sublime campaign of spreading God's message into every city and hamlet of this continent and of the world. Mirza Ahmad Sohrab presented a series of comprehensive suggestions recently framed by friends in Washington for the Southern States. Mrs. May Maxwell spoke of the need of absolute severance, utter self-sacrifice if we are to succeed in walking this heavenly pathway. We must lay down our money, even our principle—our strength, our time, our opinions, our selves, our spirits, all for Him, if we are to be baptized with that *holy* spirit, that white flame of love which alone can teach His Cause and melt the hearts of stone into amity and unity.

Practical suggestions were brought forward of how important it was that all who know of Bahais living in isolated districts or of openings for Bahai speakers anywhere in the Central States should send word to the Secretary of the

Central States Committee, Mr. Carl Scheffler, 56 East Congress St., Chicago. This Central States Committee consists of one member from each of the assemblies in the Central States. In a few

for the teaching fund. In these boxes contributions might be placed.

Toward the close of the session Mr. Windust spoke of the STAR OF THE WEST, the need of a broader founda-

Second Bahai Teaching Convention
of the
Central States of the United States
to be held in
Chicago, May 23rd to 25th, 1919

P R O G R A M

FRIDAY, MAY 23rd.

At the home of Mrs. Corinne True, 5338 Kenmore Avenue

10 a. m. Ratification meeting of the Eleventh Mashrekol-Azkar Convention recently held in New York City.

At the Mashrekol-Azkar Grounds, Linden Ave. and Sheridan Road, Wilmette.

3 p. m. Celebration of Seventy-fifth Anniversary of the Dawn of the New Era on Earth—Declaration of The Bab.
Speakers from different localities.

6 p. m. Feast of Commemoration on the Grounds.

SATURDAY, MAY 24th.

At Sts. John Hall, 18th floor, Masonic Temple.

10 a. m. First Session, Teaching Convention.

2 p. m. Second Session, Teaching Convention.

SUNDAY, MAY 25th.

At Sts. John Hall, 18th floor, Masonic Temple.

3:30 p. m. Address: "How Baha'o'llah, 50 years ago, laid the Foundation for a League of Nations."
Address: "The Covenant for the Most Great Peace—the Universal Peace among Races, Nations and Religions."
Speakers to be announced.

At Corinthian Hall, 17th floor, Masonic Temple.

7:30 p. m. Address: "The Divine Method of preventing Social Revolutions and establishing Economic Justice."
Address: "Education for the New Era—When the Universal Educator comes, How shall we know Him?"
Speakers to be announced.

joyous moments of divine enthusiasm for the new campaign of teaching over two hundred dollars was contributed for the traveling expenses of teachers, with the thought that much more would follow. It was suggested that two boxes be placed in the meetings of each assembly, one for the Maskrekol-Azkar, one

tion, and the longings of its editors to make it rise to the exalted and universal service which the Master has destined for this happy-starred messenger of the West. It was suggested that contributions from the friends would help it expand its horizon. If the believers could subscribe to two or more subscrip-

tion, one or more for distribution, one for bound copies, that would help the editors increase the number of pages. The Convention unanimously endorsed Mr. Windust's suggestions.

The Saturday session closed with a reunion of the Chicago friends which filled many eyes with tears and every heart with joy. They adjourned to celebrate that divinest blessing "the night of unity." And now that this unity is re-established they pray that they may be worthy to become, as the Master says, "the heart of America."

The Convention closed with a splendidly attended congress on Sunday with the following program:

3:30 p. m. Address: "How BAHÁ'Ó'LLAH, 50 years ago, laid the Foundation for a League of Nations."

Albert Vail

Address: "The Covenant for the Most Great Peace—the Universal Peace among Races, Nations and Religions." *Dr. Zia M. Bagdadi*

7:30 p. m. Address: "The Divine Method of preventing Social Revolutions and establishing Economic Justice." *Howard Ives*

Address: "Education for the New Era—When the Universal Educator comes, How shall we know Him?"

Harlan F. Ober, Ahmad Sohrab.

Eighth Annual Feast of Commemoration

BY MARTHA L. ROOT

THE Mystery of God, Abdul-Baha, the living Center of the Covenant on earth today, filled and thrilled all hearts at the eighth annual feast held in West Englewood, N. J., June 28th, 1919. Bahais know Abdul-Baha as "The Branch" foretold in our Bible. On this feast day of his commemoration it was significant that the peace of the world was signed. New York's bells and whistles rang wild with demonstrations of joy.

Rain and cold had prevailed in the morning, but the sun shone out gloriously warm and bright as some 150 pilgrims assembled. This Eden-like pine grove where Abdul-Baha in 1912 gave his first feast to eastern believers, is a natural, living temple of forest charm and woody fragrance. Thrushes fearlessly sung there in the heavenly atmosphere. Joyous Bahais brought food for themselves and others, for both dinner and supper. It was a holy feast. Rays of the Holy Spirit reflected the light and love of BAHÁ'Ó'LLAH and Abdul-Baha upon the polished mirrors of hearts. Faces were full of light; the happiness of everybody made the woods vibrant.

Just as in the days of pentacost there was spoken the one tongue—love.

Certainly it was a cosmopolitan feast. They were gathered from nearly every "kindred, and tongue, and people, and nation." English, French and Germans were represented. A professor of the Imperial University of Tokyo, sojourning in this country, gave a splendid talk on spiritual advancement in his land. A Serbian writer, in his speech explained that although he spoke eight European languages fluently, it was only through Esperanto he could communicate with his brothers in Japan and China. He advocated Esperanto as the universal language and said that Abdul-Baha's life was well known in 107 Esperanto periodicals because Abdul-Baha stood for a universal language, urging the adoption of Esperanto as the universal tongue. A Scandinavian scholar present has since translated the blue booklet descriptive of the Cause into Danish. A Jewish woman spoke eloquently of the uplift to womanhood this Bahai Movement had brought. Several Bahais on their way to other states and countries to teach the Cause were guests.

Friends were also present from River-ton, New Haven, Bridgeport, Boston, Pittsburgh and Chicago. One hundred friends attended the evening meeting in the home of Mr. and Mrs. J. O. Wilhelm. Roy C. Wilhelm presided at both meetings.

Abdul-Baha said of his feast in 1912: "This gathering has no peer or likeness upon the surface of the earth. This outward meeting is a prototype of the inner and complete spiritual meeting. Hundreds of thousands of meetings shall be held to commemorate such an assembly as this and the very words I utter to you on this occasion shall be reiterated by them in the ages to come."

Friends in the afternoon, visited the Bourgeois home near the grove where they were inspired by the marvelously beautiful model of the Mashrekol-Azkar temple which Mr. Bourgeois has designed. This model is full of a new splendor which is brought by the using of curves. It is the geometrical line of the starry heavens and the wonderful combinations of line create a living tracery as the pictures of life in activity.

It also gives the impression of fire flame, which is the symbol of the greatest aspiration. No one has attempted to describe this great new art which gives the essence of all religious art of the past, uniting it harmoniously with a new light which symbolizes well the Bahai teachings. All are impressed with awe and reverence when they behold this model. Some who do not know the teachings when they see the temple model instinctively exclaim, "I am on holy ground."

An artist attended the feast a few moments and the next day was so inspired by the spirit of the place she came again to paint it. Without knowing much about the Revelation and nothing of the temple with its circles and curves, she instinctively started painting her picture in circles, something she had never done before. The principal feature of her beautiful canvas is its pathway of light. She did not know that Abdul-Baha had walked this path but she said: "I do not know why, I feel I must make this a pathway of light and glorious sunshine."

Proposed world tour of Abdul-Baha

Letter from Shoghi Rabbani—Tablet recently revealed for the Bahais of the British Isles—Tablet to Lotfullah Hakim, London.

LETTER FROM SHOGHI RABBANI
TO LOTFULLH HAKIM.

Haifa, Palestine,
May 8, 1919.

My dear brother in the love of El-Baha:

This long silence that I have assumed lately and this interruption of correspondence with you on my part has been solely due to a great pressure of work in connection with the dictation and translation of Tablets. This, however, has not by any means prevented me from remembering you all this time, particularly during the blessed days of

Rizwan which Abdul-Baha passed with his friends on Mount Carmel in the utmost fragrance and spirituality. I have received your kind letter dated April 17th, enclosing the poem of Rudyard Kipling, for which I heartily thank you. The packages you have sent to the Master, enclosing supplications from the friends in England, dated January 24th and April 17th, have been received as well as the pictorial paper you have been sending every week.

The Master has been quite busy of late and has revealed many, many Tablets to the friends in America, England, France, Switzerland, Corsica, Germany,

Persia, India, Japan, New Zealand and Egypt. Notwithstanding that he has carefully perused your letters and will in due course reveal Tablets in answer.

From India refreshing and encouraging news is being received. The Bahai work is assuming great proportions, is being centralized and is receiving a great impetus from the unceasing and well-directed activities of friends. An annual consultative Bahai Convention for the friends of India (including Burma) is to be convened this coming Christmas and many pamphlets have been edited, compiled and distributed as an introduction and preliminary step for this great representative assemblage. In short, the friends are stirred and active and are convinced that an increase of energy on their part, a fresh outburst of zeal and ardor and efficient service to the Cause of God will draw Abdul-Baha to their shores. What is significant and alluring is the intimation of the Beloved himself that he is planning and thinking of such a journey across the Indian Ocean. He even declared that, God willing, he wishes to undertake a voyage to India, and thence to Indo-China, Japan and the Hawaii Islands, from there across the American continent to your beloved city of London, to France, Germany and Egypt.

Oh! how fervent, how deep and how sincere is our hope that such a great journey which he himself has fixed its duration to be four or five years, will be undertaken. Let us hope and prepare for it. Extreme pressure of work obliges me to stop abruptly. I hope I shall receive your good news and see you in body very soon.

May I announce to you that your two supplications with the enclosed letters have been considered by the Beloved this afternoon. The whole afternoon has been spent in translating for him only the contents of a part of the supplications from London. A Tablet has been revealed for you opening with loving and affectionate sentences.

I enclose, out of my Bahai and particular affection for you, two photographs taken recently in April in the vicinity of the Tomb of the Bab. They are the latest pictures of the Beloved.

Requesting you to acknowledge their receipt, I remain

Your Bahai brother,
Shoghi.

RECENT TABLET REVEALED FOR
BAHAIS OF THE BRITISH
ISLES.

Through his honor Mr. Tudor-Pole, Egypt—Upon him be BAHA'O'LLAH El-Abha!—To the friends of God and the maid-servants of the Merciful, British Isles.—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye sons and daughters of the Kingdom!

Your joint letter was received. Its contents made us exceedingly glad, for it indicated that, praise be to God, during those days of trial these blessed souls have withstood every test in the utmost steadfastness and perseverance. Like unto pure and unadulterated gold they shone with infinite brilliancy in the flaming fire of tests. Verily, this is the bounty of divine Providence. For the gift of guidance is great, it illumines the soul, converts the court of the heart into a rose-garden and gladdens the spirit with the good-tidings of God.

But all this is dependent upon firmness and steadfastness throughout all trials. Not until the tree is rooted and firmly planted can it give forth fruit; no matter how fresh and graceful it may appear, eventually it will wither, fade away, and only be fit for the fire.

At present, praise be to God, these sons and daughters of the Kingdom have, like unto blessed trees, strengthened their roots, are unaffected by the blowing of violent winds, and they are like

unto a building resting on a solid foundation.

This world-war has come to an end. We trust that at least it will lead to the preliminaries of universal peace, just as it is plainly foretold in the blessed Tablets.

The greatest means for its realization is in the entreaty and supplication of the friends to the Kingdom of God. Ye should all implore and pray, supplicate and beseech that, through the grace of God, this world-consuming war may be changed into a world-illuminating peace. It is certain that the entreaty and supplication of these servants will be acceptable at the divine threshold, for we wish nought save the tranquillity of the world of existence; purpose nothing but unity among men and aim at nothing save the eradication of ignorant prejudices, so that all religions and races, embracing one another, may gather under the shade of the pavilion of the oneness of God.

O ye sons and daughters of the Kingdom! The most pressing need today is harmony and union among the friends of God. Strive your utmost for this. Not until this intimate unity is realized can universal harmony be established. Therein lies the reason of Christ's saying: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted." Exert ye a great deal of effort on this momentous question.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. House of Abdul-Baha, Haifa, Palestine.)

RECENT TABLET TO LOTFULLAH HAKIM.

His honor Mirza Lotfullah Hakim, London—Upon him be BAHÁ'Ó'LLAH EL-Abhá!

He is God!

The letter which thou hadst written on December 16, 1918, was received.

Praise be to God, it was an evidence of the comfort and the spirituality of the friends of God and therefore infinite joy and satisfaction ensued.

Concerning the gathering on the 30th of November at the house of the maid-servant of God, Roseh, at which ye composed and prepared a letter; as the contents of the letter are known and noted, its despatch at present is unnecessary. Postpone the time of its forwarding.

Praise ye God, that He hath assisted ye in calling a meeting in the utmost of union and love, in endeavoring to promote rest and comfort for the world of mankind, in doing away with dispute and wrangling and in converting misunderstanding among religions to full understanding and good will; so that all races and nations may affiliate in the utmost love.

Convey, on my behalf, the utmost regard and respect to Setareh Khanom and her daughters, Parvin and Noori, and present my utmost respect and greeting to the respected maid-servant of God, Mrs. Cropper, and similarly to the maid-servant of God, Roseh, who indeed continually and uninterruptedly is engaged in service to the world of mankind; and to Mrs. Stannard, who is the true maid-servant of the Kingdom and who is restless day and night.

Mr. George Latimer, of America, who is in active service, is an illumined, God-like youth. When released from military service he is permitted to present himself.

Convey, on behalf of Abdul-Baha, infinite longing to Dr. Esslemont. Through translating the *Hidden Words* into Esperanto, a copy of which he has sent, he has in reality served the Kingdom of God and has likewise rendered a distinguished service to the Esperanto language. May God confirm him!

Send Professor Browne's book. Neither object to nor correspond with this person. Leave him to himself.

His honor, the beloved Daniel (Jenkyn) addresses you from the hidden Kingdom as follows: "O ye friends of God! Be not grieved because of my separation, for I am abiding in a realm wherein all my wishes are realized!"

When Dr. Esslemont has finished his book, send a copy thereof.

I have felt deeply sad at the passing away of Professor Cheyne at Oxford. Send a copy of his book, which is (partly) on the Cause.

Praise be to God, in these regions, due to the establishment of an equitable government, security and comfort have been realized for everybody, and all denominations are safe and protected from all calamities and are engaged in providing

the means of their welfare and prosperity.

The hope is entertained that, through the blessings of Providence, the standard of universal peace may be raised and the pavilion of the oneness of the world of humanity may be pitched upon the apex of the contingent world; that the different races may be fused into one, and the surface of the globe may become one native land; so that the divine Kingdom may be fully represented and gloriously shine in the nether world.

Upon ye be greeting and praise!

(Translated by Shoghi Rabbani, January 19, 1919. House of Abdul-Baha, Haifa, Palestine.)

Unveiling of the Divine Plan for the Central States

(Continued from page 127)

so that the call of prayers and supplications may ascend to the heights of heaven. The flowers of material and divine civilization shall grow in the Mashrekol-Azkar, perfuming the nostrils with the fragrance of truth. Its doors will be open before the faces of all races, nations and religions. Whosoever enters therein is welcomed. BAHÁ'Ó'LLAH is the universal Shepherd. All mankind are His sheep, and the adherents of all religions are welcomed in the Mashrekol-Azkar to worship the Father of all humanity with perfect freedom and reverence and obedience.

"Likewise, great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and

its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world.

"In a similar manner, the scope of the Bahai Publishing Society must be greatly enlarged, so that books and pamphlets may be translated into different languages and published. These short pamphlets and historical reviews, giving the proofs and arguments of the Cause, must be written in accordance with the intellectual and spiritual capacity of each people.

"In short, for the diffusion of the fragrances of God the friends must think of detailed ways and means and year by year add to their efficiency, practicality and thoroughness. They must organize classes for teaching the young and preparing teachers to go to all parts of America. God willing, the believers like unto bright candles will illumine the assemblage of the world of humanity with the light of truth."

News from India

All-India Bahai Convention to be held in December—New Bahai paper to be established in India.

LETTER FROM ABBASALI

Madras, India,
May 23, 1919.

Dr. Zia M. Bagdad', Chicago.

My dearly-beloved brother:

You will no doubt be pleased to know that we are going to start a Bahai paper in India and I have taken the liberty to write this letter to you in connection with the same. We have a column in the said paper entitled "From Our Contemporaries," in which we intend to insert cullings from the *Najm-i-Bakhtar* (STAR OF THE WEST) and *Khurshid-i-Khawar*. May I, therefore, ask your indulgence to mail me the latest number of *Najm-i-Bakhtar* to my Rangoon address, and to continue sending the same every month. We shall, of course, send you our paper in exchange and shall further beg you to extend a helping hand to us in our efforts to keep this paper going. The paper will be printed in three languages—English, Urdu* and Persian—all in one issue and every effort is being made to make it as artistic and instructive as possible.

Further, may I beg you to kindly furnish me with the addresses of all the American assemblies and individual friends to whom the paper should be sent. In case of assemblies, you will please let me know the number of copies to be sent to them. I trust you will kindly give an early reply to this request, so that you may be in time to guide us from the very first issue. A few days ago when on a visit to Bombay, I heard from brother Aga Mirza Mahmood that the translation done by me of the *Book of Wonderful Signs* was

*Urdu is a dialect, an Indian name. This dialect arose in the camps and bazaars as a means of communication between Mohamraedan invaders and the Hindus.—*Editors*.

sent to sisters Goodall and Cooper in California for correction and polishing. This translation was done by me under very trying circumstances, yet I am confident it shall not give much trouble to my brothers and sisters sitting in committee for its correction. If any further information regarding the translation is wanted, I shall ever feel esteemed to correspond with you or any other brother or sister.

You are perhaps aware that we are going to hold an All-India Bahai Convention during the coming Christmas season. We are confident that through the inexorable will of the Blessed Beauty and ever-effective prayers of Abdul-Baha, we will be able to move the dormant population of India. We are expecting the arrival among us of Mr. Remy and the other young brothers of whom you spoke in your last letter to dear Mirza Mahmood.

Kindly convey my humblest Bahai love to all the friends and sisters in Chicago. Please send my sincere love to Mirza Ahmad Sohrab and Mr. Joseph Hannan when next you write him. Kindly convey my best Bahai love to Miss Root.

Yours affectionately,
At the feet of Abdul-Baha,
Abbasali.

LETTER FROM MIRZA MAHMOOD

Bombay, India,

June 1, 1919.

Dear friends:

Your letter of April 9th has filled us with great delight and rejoicing. We rejoice in the divine fatherly care of Abdul-Baha who while he sent you Mirza Ahmad Sohrab, also favored us with a messenger, Mr. Aflatoon, bringing Tablets for the devoted servants in India. We have perused with greatest pleasure your letters and program of the Annual

Convention and Congress which we hope has been carried out with complete success and great results. The Bahais in India have also proposed to hold an Annual Conference during the Christmas season when we earnestly wish some of the American friends will be present among us to add to the success of the gathering and the joy of the friends in India.

We are very thankful to you for sending us your literature and keeping us in touch with all the earnest doings of the friends in America.

We have submitted a request to his blessed Presence, Abdul-Baha, to permit us to hold the Annual Conference. We hope he will graciously accord his approval to our request. We therefore learn with special pleasure from Dr. Zia Bagdadi's letter that a Japanese Bahai is coming to Acca and Mr. Remy with some other American friends to India. This latter news is of greatest interest to the friends in India, all of whom long to see Mr. Remy and hear his vigorous, inspiring addresses. His presence among us is sure to add a special charm to the Conference and in our opinion will be productive of important results.

Mrs. Goodall and Dr. Zia Bagdadi have asked me for the English translation of my book *Safar Namai Mobaraka*, i. e., An Account of Abdul-Baha's Visit to America. I sent a typed copy of the translation to Mrs. Goodall and Mrs. Cooper for correction and improvement. I have not yet heard whether they have received the work. I had sent it by registered post and a copy of the original Persian also accompanied it. I hope it has reached them and that they will be pleased to expedite the work of correction, revision and improvement so that it may soon be published.

With prayers for the happiness of our western brothers and Bahai greetings to all of them, on behalf of the Assembly, I am

Your brother,
Mirza Mahmood.

LETTER FROM SYED MUSTAFA

Rangoon, Burma,
May 16, 1919.

Mrs. Corinne True,

Dear Bahai sister in the supreme service of His great Cause.

Your kind letter dated February 7th, 1919, detailing the progress of the Mashrekol-Azkar has given me immense pleasure. The receipts enclosed therein have been forwarded to the respective Secretaries.

We eagerly look forward, and pray day and night for divine assistance for the speedy completion of this historic edifice which shall proclaim to the world at large the marvelous fusion of the East and West—the wonderful result of the harmonizing influence of the teachings of BAHÁ'Ó'LLÁH. This is indeed an achievement which will ever redound to the everlasting credit of the American people. May God crown with effulgent success the noble efforts of our American brothers and sisters in this direction!

I am confident before the world fully recovers from the shock of the terrible convulsion that it has just passed through, the Mashrekol-Azkar building in the United States will unfurl from the summit of its high domé the flag of universal peace, love, and unity.

The news of Mr. Remy's ensuing visit to India, as announced in your letter under reply has caused a great rejoicing among the friends here. The fragrance of his kind disposition and cheerful manners is still redolent in India and Burma. That brother has a very loving personality and a heart well illumined with love and faith. We all, young and old, welcome this opportunity of enjoying his pleasant company once more.

It is always a great pleasure with us to render service to our occidental brethren and co-operate with them as far as circumstances permit in the establishment of His Kingdom on earth,

and in the solidarity of the union of the East and West.

The recent Tablets received from Abdul-Baha show that direct communication has been restored, and they gave us great joy, as they brought the happy news of the Master's good health. They are in reality blessings to the friends, and all glory to those who had the honor to receive the privilege.

The friends here are all doing well

and have most devotedly engaged themselves in the service of His Covenant. All are animated with the same feeling, the same sentiments and the same aspirations, namely: To hold aloft the sacred ensign of His mighty command.

With Bahai love and greetings I beg to remain,

Ever your devoted co-worker in the service of the Holy Covenant.

Syed Mustafa.

How the door of communication was opened

Letter from Mirza Azizollah Shirazi, Haifa, to Mirza Mahmood Baghir Khan Shirazi, Teheran, Persia—The first Tablet received in Egypt.

Haifa, Palestine,
Sept. 25, 1918.

Greetings:

The believers here were more at rest than any one else, because all the troubles were upon the shoulders of the holy Person.

It is impossible to tell the troubles borne by the Beloved during the past four years. The Commander-in-Chief the Turkish oppressor, Jamal Pasha, after a written complaint from the naked, said: "After I am through fighting and conquer on the Suez canal, and return to Jerusalem, in the same place where Christ was crucified I will crucify Abdul-Baha." Praise be to God, he had not reached the canal when the English army poured missiles like rain upon his camp. He could do nothing but flee like a deer.

Thank God, after he was overcome God gave him no opportunity to carry out his evil design, for on the 23rd of September, while we were looking out from the Travelers' Rest near the Tomb of the Bab, we saw English and Indian horsemen coming from the eastern side of Haifa, attacking the Turkish cannons and coming into and taking the city. The remaining Turks who were fighting and had no chance to escape were taken prisoners. The General of the attacking

army, the conqueror of Haifa, reached Khezzr. And between Khezzr and the German colony, the mayor of the city and the prominent men went out to meet him. The first question he asked was this: "Is Abdul-Baha in this city and is he safe?"

Later, he, himself, and his chief officers were often visiting the Beloved, going and coming, and receiving spiritual nourishment. The name of the conqueror and captor of Haifa, who asked the question concerning the welfare of the Beloved, is General Andrew Allenby.

Last night also, Colonel Storrs, the Governor of Jerusalem, who speaks Arabic correctly and fluently, rode in his own automobile to Haifa and immediately came to the house and visited the Beloved. He said: "I have come on the part of the government which I serve, namely, Britannia. I am a messenger, and came especially to inquire about the health of the Master, and send the glad tidings." This morning he came with another General and visited the Beloved. Soon after taking leave, he returned to Jerusalem.

The health of the Beloved, thank God, is good and he is joyful and free from trouble.

You will kindly spread the news in Shiraz and thereabouts. Our venerable spiritual father, Aga Hadji Mirza Heydar Ali—May I be sacrificed for him—is

well, light-hearted and happy, and sends especial greetings and love to all.

Azizollah.

(Translated by Dr. S. I. Moody and Mirza Farajollah Khan, Teheran, Persia, February, 1919.)

The first Tablet received in Egypt after the opening of the doors of communication.

He is God!

To the believers of Egypt:

O true friends! Separation from the friends causes the burning of heart and soul. Separation, distance and foreignness are the cause of injury and loss, especially as no fragrant messages, nor a faithful messenger, nor courier, nor post, nor information, nor news from any source have been received, and the mind has been deprived of comfort. Life and spirit were in the utmost sadness and grief until the conquering army arrived in the Holy Land and seized the reins of government from the cruel ones, and overthrew the authority of the tyrants, and quietness and safety were assured. The leaders of the country and the army showed sympathy and kindness, soothing every oppressed one; the black cloud was dispersed and the horizon of the political situation cleared. Believers and unbelievers were at rest, and acquaintances and strangers

were playing cheerful melodies. Verily, the darkness of injury and error was uncovered by the light of equity and justice, and the government put on the garment of probity.

Praise be to God! By the bounty and favor of the Blessed Perfection, amid such great confusion and severe whirlwind of calamities and severe oppression, these distressed ones were in safety and rest. No distress came upon any one. There was no trouble or suffering nor pain, until the Ark of the Cause of God reached the shore of rescue from the whirlpool of danger. Now the ruling government was overcome and all the people of the country of every nationality and tribe were made comfortable on the couch of rest and safety.

His honor Mr. (Colonel) Storrs came from Egypt and gave tidings of the health and safety of all the believers. I became very happy and grateful that, praise be to God, the friends in Egypt were also preserved and guarded.

Night and day we are remembering you and sincerely praying for you and the hope that we may meet. With heart and soul I am longing for all the friends.

Upon them be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. S. I. Moody and Mirza Farajollah Khan, Teheran, Persia, February 1919.)

MOVING PICTURE FILMS OF ABDUL-BAHA.

Recent inquiries have been made as to the price of the film of ABDUL-BAHA, for shipment to India. It occurs to us to publish this price list for general information, as follows:

1 Film—complete	\$160.00
2 Films—complete	295.00
3 Films—complete	375.00
4 Films—complete	445.00
5 Films—complete	500.00

This is bottom quotation from the film company and cannot be exceeded or lowered.

Voice records of ABDUL-BAHA still 85c each, delivered by parcel post.
Address HOWARD MACNUTT, 935 Eastern Parkway, Brooklyn, N. Y.

Tablets recently revealed by Abdul-Baha

ALFRED E. LUNT

To his honor, Mr. Alfred E. Lunt, Boston, Mass.—Upon him be BAHĀ'O'LLĀH El-Abha!

He is God!

O thou firm in the Covenant!

Your last letter dated October 28, 1918, was received. Its contents caused joy and gladness for they indicated the firmness and steadfastness of the friends in the Cause of God.

Praise be to God, the gloomy clouds of war have been partly dissipated from the horizon of the world. The hope is entertained that gradually they will utterly vanish and rest and comfort will be established. Grasp therefore the present opportunity, for a wonderful capacity for the hearing of divine teachings has been manifested among men. Concentrate, therefore, at present your whole effort in spreading the Message. It is time for the diffusion of fragrances and the promulgation of divine teachings and for nothing more. The world of humanity is athirst and these divine teachings are pure and limpid water. Exert effort in teaching and if blessed souls undertake to travel through all the states of America, complete and thorough confirmations from the Kingdom of Abha shall be witnessed by them, so much so that they shall be bewildered. Verily, this is an exceedingly momentous question.

You had inquired about the despatched and unsigned letter. That letter is authentic and its original copy is safely kept and signed. Whenever an unsigned letter arrives, inquire before putting it into action and wait until an answer is given.

Convey respectful greeting to all the friends. The question of the Mashrekol-Azkar is of great importance. The friends accordingly must exert a great deal of effort and must be self-sacrificing so that its construction may begin.

As to appeal and encouragement for the Mashrekol-Azkar, in view of the glory and eminence of the Cause, it must be made orally or through private personal letters.

Your children who indeed are mine, embrace each of them and show them on my behalf utmost kindness and amiability.

Upon thee be BAHĀ'O'LLĀH El-Abha!
(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10th, 1919. Home of Abdul-Baha, Haifa, Palestine.)

EDNA TRUE

To the maid-servant of God, Miss Edna True, Paris, France—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou respected one!

Your letter dated February 2nd, 1919, has been received, and thy service to the world of humanity, during these days of terrible war, acceptable at the Kingdom of God. Verily, thou hast magnificently engaged in service; hast given up thy rest and comfort in America and hast hastened to Europe so that thou mayest be of service to the world of humanity.

Praise thou God for having been therein assisted. At present continue these services until the end in the same department and whenever it has been made possible for thee to undertake a trip to the Holy Land in the utmost joy and fragrance, thou art permitted to present thyself.

Convey in writing to thy respected mother greeting on my behalf.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 30th, 1919. House of Abdul-Baha, Haifa, Palestine.)

ELLA AND ELLAH A. RICE-WRAY

To the maid-servants of God, Ella and Ellah A. Rice-Wray, Detroit, Michigan—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye two dear maid-servants of God!

Your letter dated December 4th, 1918, was received. Praise be to God, His Holiness BAHA'O'LLAH—May my life be a sacrifice to his friends—hath expounded and fully explained everything in the manifest Book, hath not given any soul the chance to be confounded, hath designated the Expounder of the Book that he may fully explain and expose the manifest teachings of God; and hath devolved the ordinances which are not literally recorded in the Book, upon the Universal House of Justice which, whenever it is organized, will engage in the service of promulgating those ordinances which are not manifestly mentioned.

Indeed, as thou hast written, the trials are severe. I, however, entertain the hope that as the winds of tests wax more severe, the friends of God will exhibit and assert more firmness and steadfastness; that souls will be assisted through the confirmation of the Abha Kingdom and will conquer and quench the uproar of self and worldly desire which is nothing but the world of nature to which man is enslaved and from which he can be emancipated only through the power of God.

Concerning the effect of translation, it is evident that it is not as effective as the original. For instance, the Tablets of His Holiness BAHA'O'LLAH which have been translated from Persian or Arabic, the original text exerts a wonderful power, while translation may produce certain effect but cannot be measured with the original. The delicacy, smoothness and sweetness of the Words of His Holiness BAHA'O'LLAH are beyond any human conception. It is, however, con-

ditioned upon one's knowledge of Persian and Arabic.

Convey greetings to all the friends.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 26th, 1919. Home of Abdul-Baha, Haifa, Palestine.)

C. MASON REMEY

To his honor Mr. Remy, care of his honor Mr. Roy Wilhelm, New York City—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O my dear son!

Numerous letters have been received from you and their contents have all been conducive to happiness. Praise be to God, thou art confirmed in service to the Kingdom art promulgating divine teachings, art raising the call of the oneness of mankind, art detaching the souls from ignorant racial prejudices, art summoning them to the investigation of truth, art showing forth unto them the light of guidance and art offering them the chalice of the wine of the love of God. This blessed purpose of thine is the magnet of the confirmations of the Abha Kingdom.

Rest thou assured and engage with Mr. John Bassett in service to the Kingdom of God throughout the same southern states. This is what is required at present. Later on, undertake a tour to the north of America and after that thy course of action and that of Mr. John Bassett shall be determined.

Convey, on my behalf, the utmost love and kindness to Miss Margaret Klebbs and say: "The people of the Supreme admire your work that, praise be to God, you are firm in the Covenant and Testament, and are serving the Kingdom of God."

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, May 23rd, 1919, Haifa, Palestine.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 10

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BULLETIN—The photograph of ABDUL-BAHA shown in this issue can be had from Jacob Schloss, 2511 Broadway, New York City. Size, 7½x9¼ inches. Price \$1.50 and postage.

TODAY, all the peoples of the world are indulging in self-interest and exert the utmost effort and endeavor to promote their own material interests. They are worshipping themselves and not the Divine Reality nor the world of mankind. They seek diligently their own benefit and not the common weal. This is because they are captives of the world of nature and unaware of the divine teachings, of the bounty of the Kingdom and of the Sun of Truth. But ye, praise be to God, are at present especially favored with this bounty, have become of the chosen, have been informed of the heavenly instructions, have gained admittance into the Kingdom of God, have become the recipients of unbounded blessings, and have been baptized with the Water of Life, with the fire of the Love of God and with the Holy Spirit.

—Abdul-Baha.

(See Tablet page 154.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Asma 1, 75 (August 1, 1919)

No. 8

What is Truth?

By STANWOOD COBB.

"WHAT is truth?" So asked a Roman governor and jurist in a time when the moral and spiritual horizon of the world was undergoing a tremendous expansion; when the old values were changing, and the new had not yet been established; when a great Manifestation of God was upon earth, and men knew it not. Yes, and it was to this very Manifestation that the stern Roman governor addressed himself. Christ had already said, "I am the way, the truth, and the life." Pilate had the earnestness to inquire, but not the capacity to receive, the truth.

"What is the truth?" This question is asked today as eagerly as in the days of Imperial Rome. Again there is a vital shifting of values; a running to and fro; a falling away from the old and an earnest search for the new. What must one believe? Where pin one's faith?

Is truth to be found in the old denominationalism? If so, it is a very divided truth, a truth in rebellion against itself; and that cannot be, for truth is harmonious, catholic, whole. Is it to be found in any one of the existing world religions to the exclusion of all others? So once thought the adherents of each great world religion. But truth as the exclusive possession of one race, of one religion, is as illogical as that truth should be confined to one sect.

Is truth then relative? God forbid. It is neither fractional, nor formless. Truth is one for the whole world; one and indivisible, for the whole universe.

In 1867 BAHÁ'O'LLÁH, in Adrianople, on his way to years of exile and imprisonment in the Holy Land, declared himself to be "The Promised One;" and of his inspired words he says, "This is that which descended from the Source of Majesty, through the tongue of power and strength upon the prophets of the past. We have taken its essences and clothed them with the garment of brevity as a favor to the beloved, that they may fulfill the Covenant of God."

What is the truth which BAHÁ'O'LLÁH taught? That God exists. That He can be known only through His Manifestations. That He has manifested Himself to the world at different epochs and in different lands. That He is again manifesting Himself to the world, to fulfill His promise; and to satisfy the expectation of every religion and every race for a great Leader, who should lead mankind into the Promised Land; who should initiate the movement which should not end until all had become children of the Kingdom; who should lay down the principles of a spiritualized humanity, exemplifying them in his own character and life.

What are those principles which BAHÁ'O'LLÁH laid down for the guidance of humanity? But first let us ask ourselves what, if one had the opportunity and the choice to create an ideal religion answering to all the needs of humanity, —what, we question, would be its nature?

Such a religion must in the first place be universal. It must unite all races in one sublime Truth.

Secondly, it must wipe out war, the greatest handicap under which humanity now labors.

Thirdly, it must solve the vast problem of labor and capital, a problem which lies at the very roots of human progress and of joy upon earth. For it must guide the habits and regulate the lives of men in such a way as to enable all to exist in happiness, health, and nearness to God.

Last, and most important, and as a means to all the foregoing, it must fill the hearts of men with love for God and love for humanity, so their faces shine and the whole being is radiant of joy.

And all these things the true seeker will find in the Bahai Movement. It not only preaches universal brotherhood and universal religion, but it demonstrates these things in practice. It is the only religious movement which has united, in the thousands, Jews, Protestants of every denomination, Catholics, Mohammedans, Buddhists, Brahmans, Zoroastrians and Confucianists. It is the only movement which amalgamates men of every race and caste and joins the orient and occident in loving partnership of progress. No other movement has ever done this,—even Christianity has never spread east of its birthplace; it became and has remained an occidental religion.

As to war, the Bahai Movement condemns it as a crime against man and God. Only one kind of war it permits, a war of justice, a war against war—but the aim even of such a war is universal peace—peace based not upon politics and selfish interests, but upon tolerance, internationalism, justice—and a humanitarianism that is not confined to nationality. Only the power of a great religion can perform this task of welding together the hearts and lives of men of every race. Christianity once did it; Buddhism and Mohammedanism have

done it; and the Bahai Movement once and for all will do it in a lasting and world-wide way.

The Bahai Movement is not an other-worldly, an ascetic, or an esoteric religion. Its teachings are for all, and apply to this life as well as to the next. Its aim is to make this life happy, just and perfect—to establish on earth the Kingdom of heaven. It does not say to the poor man, "Submit to your poverty and degradation, for greater will be your glory in heaven." It says: "Poverty is a social crime. *It must not exist.* Every man has the right to secure work and by it the sufficient means to meet his daily needs. There cannot continue to exist the vast extremes of wealth and poverty."

To the capitalist it does not say, "The Church accepts your support and condones your ill-gotten wealth," but it says: "Share your profits with your workmen. Divide up your estates at death so that the many and not the few shall enjoy them." And the Bahai laws will enforce, where capitalism will hesitate, the greater sharing of its profits with labor, a wider distribution of wealth by bequest, and the abolition of poverty.

Thus and thus only can material conditions upon earth make possible a spiritualized humanity. For while all strive madly after wealth and but a few attain it, the hearts of men are too bitter to listen to the voice of God. But the combined results of confiscatory taxation beyond a certain income, and of spiritual love and humanitarianism on the part of the rich, will turn our great achievers from greedy competition unto deeds of more human value. And the satisfaction of the daily needs and the feeling of justice in the distribution of wealth will change the jealous attitude of labor into one of co-operation and happy industry. For every producer, in the Bahai state, will receive not only wages, but a share in his profits.

The Bahai Movement is the only re-

ligion that has ever made work equivalent to prayer. It is not necessary to flee from the world in order to be near to God; nor need one retire from the work-bench in order to pray. For by BAHÁ'O'LLÁH'S command, work done in the spirit of service is equivalent to prayer. Service done in love is the key to the Kingdom. Of this there is potent witness in the personality of Abdul-Baha, the Servant of God, who has made his life a perpetual and joyous sacrifice,—first to BAHÁ'O'LLÁH, his father, and then to the whole world. He is the personification of service; and his words and actions are the inspiration which spur on others to give their time and strength and money to the Cause of humanity and of God.

No one must be idle. In the Bahai state there will be neither tramp nor monied loafer—beggar nor remittance man. All will contribute some service to the state—else they sin in the eyes of God. But work will then be far more joyous than it is now—because it will be done in the spirit of love, done under divine inspiration—and the task-like quality of work will yield to a happy creativeness such as now characterizes only the artist's productions.

“Thou shalt earn thy living by the sweat of thy brow”—is supplanted by, “God cares for all his creatures.”

Liberty of government—equality before the law—has been achieved by the advanced members of the human race; but nowhere is there real equality of opportunity. Poverty is a handicap too great for all but the most powerful wills to overcome; while property and privilege raise to eminence men worthy only of the workshop or the prison bench.

Education,—free, thorough, practical,—is the key to equal opportunity. By this means are the talented brought forward, the great achievers of the human race discovered and aided in their work. Not equality of position, but equality of opportunity, is the standard of the Bahai state. Let the great enjoy a position

and a wealth commensurate with their abilities and service. But let all have an equal chance to achieve.

So BAHÁ'O'LLÁH lays great stress on education. To give one's children the best education possible is a spiritual duty—and daughters must receive an equal education with the sons, because they are to be the mothers of the coming generation. These commands for universal education, less needed in the occident, are absolutely essential to oriental progress; for the great weight which keeps the orient down is the ignorance of its masses.

The Bahai Movement brings a message of inspiration and freedom to women. They are in all things potentially the equals of men—and their training and education is to be as broad and far-reaching as that given to their brother-men. Humanity cannot fly on one wing only. Woman's power must be added to man's power, woman's vision and ideals to man's vision and ideals for the achievement of a perfect humanity. The vanity and domination of the masculine element must yield to a greater harmony of sex, in which sympathy, understanding, and co-operation will enable man and woman to march abreast toward the victory of 'spirit.

In the Bahai Movement, the antagonism between science and religion is abolished. There can be no quarrel between the truth of science and the truth of religion, because truth is one. If there is an apparent divergence, it is due to partial error. For religion to deny the truths of science is folly. By so doing it becomes mere superstition. Religion must comport with science, BAHÁ'O'LLÁH declared.

But there is a limitation in the science of today which must be overcome before it is worthy of sharing truth with religion.

For science to deny God, is for it to deny the very ground work and substance of existence. Such a science is no-science. There can be no harmony

between contemporaneous religion and contemporaneous science, for both are dogmatic. The religion of today is mentally wrapped in the swaddling clothes of an infant humanity, while science, in bursting free from this oppression, is lost in an anarchy of materialism. When scientists live as close to God as the prophets of the past, a new and spiritual civilization will pervade the earth.

In the Bahai Movement, it will be no man's duty to preach unto his neighbors. All will have the Word of God at their disposal—its meaning to be sought in their own hearts and from the heart of God. There will be no paid profession of the spiritual teacher. This function will be absorbed by the educator, the scholar, and the scientific investigator.

In the Bahai teachings we find a platform so wide, so universal, that it meets every need of man: one that appeals to both the intellectual and to the emotional; to the humanitarian and to the mystic; to the oriental and to the occidental.

These teachings are for all humanity, nor is there in them fault either of omission or commission. Herein lies the outline of a perfect world-religion; the pattern to which humanity may weave its future destiny; the foundation stone for the building of the Temple.

Yet were the Bahai Movement a mere platform it would soon pass, as have passed all other platforms made by man. It is not because of its platform that it is spreading over all the world, but because of its inner spirit, its cohesive force. It is a religion, not an ethical or philosophic cult. It moves men to great and lofty deeds; purifies their hearts; leads them to God. It is the Water of Life, bringing rejuvenation to a thirsty age. To one man it may appeal first through the intellect, to another through the heart; but in time it unifies these two sides of man into a perfect harmony of spirit. The oriental, mystically inclined, it makes more practical. The oc-

cidental, inclined toward materialism, it wakens to the existence of spirit. And upon all it enjoins deeds.

This is not a religion of words, of lip service, of inherited tradition. It is a religion of action, appealing to the virile, the pioneer, the heroic in man. It points the way to a new and glorious civilization, the keynote of which is social love. And not only does it point the way, but it gives also the impetus, the motive, and the power toward this better life. For many have the eyes to see, the heart to yearn, but few the power to achieve. And the friends of God must be distinguished, not by fine words merely and ideals, but by spiritual achievement. When the Bahais in any community stand out perceptibly as the sweetest, the noblest and the most powerful personalities of them all, then will the Bahai Movement win its adherents by the thousands and the Bahai State come to realization.

Much as it may so be thought, man is not, however, made for living, but life for man. Not a perfect world is the goal of humanity, but a perfected soul. This world is but the battle ground, upon which victory is to be attained of spirit over sense. Hence, of far more importance, in any religion, than the means of a happy civilization, are the means of an individual salvation. "What shall I do to be saved?"—is the eternal quest.

Salvation is a term in obloquy among trained minds. Modern cultured man has deemed himself the peer of existence, needless of salvation, beyond good and evil. If this attitude brings happiness, let the years 1914-1918 bear witness.

If salvation means anything, it means the ushering of the soul into immortal joy; it means the freeing of the soul from sorrow. There is only one way of freedom. It is the way of love. In that predestined union of the soul with God, happiness is found. In separation, only sorrow—no matter how the soul

may seek to shield itself against misfortune. "Grieve not save when thou art far from us; and rejoice not save when thou art near and returning unto us."

To overcome self is the task set for humanity; the earth-task, in which beads of blood oftentimes perspire. The task is great, and many shrink therefrom. Yet, sooner or later, it must be faced by all. There is no escape. For the finite life can never become infinite, nor can mortal put on immortality, until this task is done. Severance from self, this is salvation.

To achieve this goal, but one means is given to man—that of love. That which as duty is difficult, with love becomes a thing of joy. The Friend awaits eternally the first pledging of friendship. He never wearies of the quest—forsakes no seeker, answers love with love. But those who love Him not can never know His love, how infinite, how joy-giving it is. His heart of infinity yearns after all finite beings, draws them as a magnet. But freedom of will gives opportunity for resistance. Man may, but will not, seek this goal; for self-love is a force compelling on the soul of man a long and weary journey, a pilgrimage through sorrow till the peaks of gold are reached.

When will humanity overcome this terrible egoism, this vast conceit in its own powers? When learn that there is no safety save in God; no guidance but the Friend's; no deliverance from evil except by aid of the Holy Spirit? If nothing but universal disaster, and the

resulting conviction of human frailty, could avail to turn men to Him who is Mighty,—would it not be a favor on the part of destiny to send affliction over all the earth?

And so woes shall increase, that evil may decrease; complacency shall fail in order that yearning may be aroused; happiness shall wane, that spirituality may grow. But in all trials, in all difficulties, love is the clue, the guidance. In love is deliverance from all evil.

Love in its highest aspect means union, harmony, evanescence before God. But man is too proud to seek this road. He will not submit his heart,—but by foolish imaginings seeks salvation in empty abstractions, in a hollow eclecticism, in a vain endeavor to reach the Divine Essence without accepting the guidance and infinite love of the Divine Friend. It may not be. Those who would enter by any other way are thieves and they shall be rejected. One gate, one way, one path,—not many to salvation.

Such are the teachings of the Bahai Movement. They are not new—they have existed in the world before, in essence, but not in full expression. This, their new and epochal arrangement, is the destined avenue of Truth to the world today. The power of God is behind it, the power of holy spirits in the celestial Kingdom, the power of all good. And nothing can stay its progress, because it is harmonious, catholic, and whole.

Allah'o'Abha!

After four and one-half years, the Persian section of the STAR OF THE WEST, has been re-established in this issue, through the bounty of the Center of the Covenant.

Again the East and West are united.

All the Bahais of America send Abha greetings to the Bahais of Persia, and rejoice with them over this event.

Dr. Zia M. Bagdadi has written this Persian section, which revolves around the recent Tablet Abdul-Baha revealed for the American friends. Mirza Ahmad Sohrab will write the following issues.

—The Editors.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase; thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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No. 8

Editorial—“But as the days of Noe were”

(St. Matt. xxiv: 37-39.)

Nineteen hundred years ago, the Word of God—speaking through the mouth of Jesus—uttered, concerning these days in which we live:

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

Seven hundred years before, the Word of God—speaking through the mouth of Isaiah—proclaimed, concerning these days: “Every valley shall be exalted and every mountain and hill made low.”

Today, the Word of God—speaking through the mouth of Abdul-Baha—as recorded in the Great Tablet published in this issue of the STAR OF THE WEST, declares:

“Consider: Eminent personages whose fame has spread throughout the world, shall, ere long, be exterminated as the result of their deprivation of this heavenly bounty; no name and no fame shall they leave behind, and of them no fruit and trace shall survive.”

In the days of Noe, those who entered the Ark of the Covenant were saved from the rising "waters" which submerged the highest "mountains."

In these days of the Son of Man, those who enter into His Ark and are firm in the Covenant, are saved.

—The Editors.

"The Covenant of God is like unto a vast
and fathomless ocean"

RECENT TABLET TO HOWARD MACNUTT

To his honor Mr. Howard MacNutt,
Brooklyn, New York.—Upon him be
BAHA'O'LLAH EI-Abha!

He Is God!

O thou old friend!

A month ago a letter was written to the favored maid-servant of God, Mrs. MacNutt, and at present two letters from you dated February 18th and 21st, 1919, have been received. Their text indicated firmness and perseverance in the Kingdom of the exalted Lord.

Today, every wise, vigilant and fore-sighted person is awakened, and to him are unveiled the mysteries of the future, that nothing save the power of the Covenant is able to stir and move the heart of humanity; just as the new and the old Testaments have propounded throughout all regions the Cause of His Holiness Christ—a Cause that has been the pulsating power in the body of the human world. A tree that has a root shall bear fruit, while the tree which is devoid of it, no matter how high and hardy it may be, will eventually wither, perish, and like unto a log be fit for fire.

The Covenant of God is like unto a vast and fathomless ocean. A billow shall rise and surge therefrom and shall cast ashore all accumulated foam.

In brief, praise be to God, that the highest wish entertained by heedful souls is the exaltation of the Word of God and the propagation of divine fragrances. This is, verily, the secure and firm foundation.

At present, like unto the morn, the lights of the Sun of Truth have been shed around. Effort must be made that

slumbering souls may be awakened, the heedless become vigilant, and the divine instructions, which constitute the spirit of this age, may reach the ears of the people of the world, may be propagated in papers and enunciated in meetings with the utmost brilliancy and eloquence.

One's conduct must be like the conduct of Paul, and one's faith similar to that of Peter. This musk-scented breeze shall perfume the nostrils of the people of the world, and this spirit shall resuscitate the dead.

The offensive odor of violation has temporarily arrested the onward movement of the Cause, for otherwise, the divine teachings, like unto the rays of the sun, would immediately spread and radiate throughout all regions.

The addresses of Abdul-Baha which thou has compiled and which thou intendest to print and publish is indeed very advisable. This service shall cause thee to acquire an effulgent face in the Abha Kingdom, and shall make thee the object of the praise and gratitude of the friends in the East as well as the West. But this is to be undertaken with the utmost carefulness, so that the exact text may be reproduced and will exclude all deviations and corruptions committed by previous interpreters.

Convey on my behalf the utmost kindness and respect to the respected maid-servant of God, Mrs. MacNutt.

Upon thee be Baha-el-Abha!

(Translated by Shoghi Rabbani, April 13, 1919. House of Abdul-Baha, Haifa, Palestine.)

Recent General Tablet from Abdul-Baha to the American friends

(See pages 167-166 for fac-simile of original)

To the friends of God and the maid-servants of the Merciful throughout the United States of America and Canada, care of their honors Mr. and Mrs. Scheffler—Upon them be BAHA'O'LLAH EI-Abha!

He Is God!

O ye who are firm in the Covenant and the Testament!

Your letter was received and your blessed names were one by one perused. The contents of the letter were divine inspirations and ascertained bounties because they were indicative of the union of the friends and the harmony of all hearts.

Today the most remarkable favor of God centers around union and harmony among the friends; so that this unity and concord may be the cause of the promulgation of the oneness of the world of humanity, may emancipate the world from this intense darkness of enmity and rancor, and that the Sun of Truth may shine in full and perfect effulgence.

Today, all the peoples of the world are indulging in self-interest and exert the utmost effort and endeavor to promote their own material interests. They are worshipping themselves and not the divine reality, nor the world of mankind. They seek diligently their own benefit and not the common weal. This is because they are captives of the world of nature and unaware of the divine teachings, of the bounty of the Kingdom and of the Sun of Truth. But ye, praise be to God, are at present especially favored with this bounty, have become of the chosen, have been informed of the heavenly instructions, have gained admittance into the Kingdom of God, have become the recipients of unbounded blessings and have been baptized with the Water of Life, with the fire of the love of God and with the Holy Spirit.

Strive, therefore, with heart and soul that ye become ignited candles in the assemblage of the world, glittering stars on the horizon of Truth and may become the cause of the propagation of the light of the Kingdom; in order that the world of humanity may be converted into a divine realm, the nether world may become the world of on high, the love of God and the mercy of the Lord may raise their canopy upon the apex of the world, human souls may become the waves of the ocean of truth, the world of humanity may grow into one blessed tree, the verses of oneness may be chanted and the melodies of sanctity may reach the Supreme Concourse.

Day and night I entreat and supplicate to the Kingdom of God and beg for

ye infinite assistance and confirmation. Do not take into consideration your own aptitudes and capacities, but fix your gaze on the consummate bounty, the divine bestowal and the power of the Holy Spirit—the power that converts the drop into a sea and the star into a sun.

Praise be to God, the hosts of the Supreme Concourse secure the victory and the power of the Kingdom is ready to assist and to support. Should ye at every instant unloosen the tongue in thanksgiving and gratitude, ye will not be able to discharge yourselves of the obligation of gratitude for these bestowals.

Consider: Eminent personages whose fame has spread all over the world shall, ere long, be exterminated as the result of their deprivation of this heavenly bounty; no name and no fame shall they leave behind, and of them no fruit and trace shall survive. But as the effulgences of the Sun of Truth have dawned forth upon ye and ye have attained everlasting life, ye shall shine and glitter forevermore from the horizon of existence.

His honor Peter was a fisherman and Mary Magdalene a peasant, but as they were specially favored with the blessings of His Holiness Christ, the horizon of their faith became illumined and down to the present day they are shining from the horizon of everlasting glory. At this station, merit and capacity are not to be considered; nay rather, the resplendent rays of the Sun of Truth, which have illumined these mirrors, must be taken into account.

Ye are inviting me to America. I am likewise longing to gaze at those illumined faces and converse and associate with those real friends. But the magnetic power which shall draw me to those shores is the union and harmony of the friends, their behavior and conduct in accordance with the teachings of God and the firmness of all in the Covenant and the Testament.

O Divine Providence! This assemblage is composed of Thy friends who are attracted to Thy beauty and are set ablaze by the fire of Thy love. Turn these souls into heavenly angels, resuscitate them through the breath of Thy Holy Spirit, grant them eloquent tongues and resolute hearts, bestow upon them heavenly power and merciful susceptibilities, cause them to become the promulgators of the oneness of mankind and the cause of love and concord in the world of humanity, so that the perilous darkness of ignorant prejudice may vanish through the light of the Sun of Truth, this dreary world may become illumined, this material realm may absorb the rays of the world of spirit, these different colors may merge into one color and the melody of praise may rise to the Kingdom of Thy sanctity.

Verily, Thou art the Omnipotent and the Almighty!

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, May 22d, 1919.)

Supplication to Abdul-Baha from the American friends

To our Beloved Abdul-Baha:—

We, thy humble servants in America, rejoice that the door of communication is at last open and we beg of God that it may ever remain so.

Unworthy are we, yet we supplicate thee, we beseech thee, if it be God's will, to turn thy blessed countenance toward us, that all the regions of the West, even as the East, may be quickened by thy glorious presence.

In the past thou didst promise us, in words creative of fulfillment, that, when the hearts of the friends were united, then again thou wouldst visit America.

Our hearts are united in incessant longing for thee, in complete dependence upon thy love and thy veriest command. May our overwhelming need of thee draw thee speedily to the West and to us, who greet thee in the sacred, wondrous name of El-Abha.

(Signed)

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 Mrs. E. H. Bauers
 Grace Bauers
 Mrs. J. A. Bauers
 Mrs. Chas. M. Hanson
 Thos. Copeland
 Mrs. Thos. Copeland

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 Mrs. Cora Loosmore
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 Mrs. Emeline King
 Mrs. Eva T. Cooper
 Robert Cooper
 Paul Cooper
 Mrs. Julius Frazer

Sarah Frazer
 Mary Frazer
 Lyle Frazer
 Mrs. Simpson
 Edna Neuman
 Edna Petersen
 Henry Petersen
 Agnes Petersen
 Nels Petersen
 L. Wyatt Cooper
 James Cooper
 Bert Beach
 Anna Beach
 Marvin Beach
 Merle Beach
 Mrs. Nels Petersen

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 Dell Hargis
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 Martha L. Richter
 Vera A. Richter
 Arna Richter
 Carl F. Richter
 Arthur Richter
 Martha A. Richter
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 Mrs. Elizabeth Rennwanz
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 Augusta Nelson
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 G. Hertel
 S. Hertel
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 Wm. Schmid
 Mrs. Ernest Redeen
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 Mrs. Ralph Yeager
 Bahcih Bohanan
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 Constance Hedges
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 Mary Childs
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St. Louis, Mo.

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 Cora Lydia Ely-Jones
 Lida Glover Cottle

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Bertha C. Hyde

Urbana, Ill.

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Lorraine Hopper
Beatrice Owens
Nellie Boucher
Katherine Renz
Kate Kempner
Annie Mattoon
Jacob Kunz
Anna Kunz
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Mabel Brown Shelford
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Nate B.
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A. Sweeney
Blanche Boncher
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G. N. Clark
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V. Bernard Herbst
Mrs. Roberta Roberts
Kathryn Roberts

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 Mary M. Rabb
 Emma Harmon
 Annie G. Stewart
 Nina E. Wood
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 Celia Nash
 Kenneth Nash
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 Wm. Addison
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 Noble Hollen
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 John Echols
 (Wake Forest, W. Va.)
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 J. H. Bradford
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 Zeevar Addison
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 Mrs. Theresa Parshley
 A. W. Parshley
 Minnie A. Olson
 Fred L. Olson
 Dr. Louise Dechmann
 Mrs. E. D. Timms
 Miss Cecil
 Mrs. Brazeau
 Mrs. Isabel West
 Pauline Fisher
 Mrs. Crinkshank
 Dora Hummell

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San Francisco, Cal.
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 Susan Rice
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 Hyde Dunn
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 Willard P. Hatch
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 Minnie Zim
 Isabella D. Brittingham
 M. F. Berkey
 Mrs. M. F. Berkey
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 Herbert Zim
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 Emma E. Merry

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 Mary E. Crane
 Howard Carpenter
 Marion B. Carpenter
 A. Elizabeth Carpenter

Santa Rosa, Cal.

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 Mrs. Grace Allison
 Mamie L. O'Connor
 (Honolulu)
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 Leland A. Storch
 Juanite Storch

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 Dr. C. F. Lathrop
 D. D. Babcock
 Kenzo Toriken
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 Mildred Haroldsen
 Hattie Periard
 Zohreh Lathrop
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 Roberta Balfour
 Thudichum
 Carola Thudichum
 Elra Howell
 Mary McGaha
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Wilcox, Ariz.

Alletta B. Martin
 Geo. E. Witte

Howard C. Ives
 Mariam Haney
 Paul Haney

Post Card from Shoghi Rabbani

Acca, Palestine,
June 11, 1919.

To Dr. Zia M. Bagdadi, Chicago,

Dear brother:

. . . . A general Tablet, remarkable and detailed, has been revealed for the friends and maid-servants of God throughout the United States and Canada. It has been dispatched. I am enclosing the supplication of over 1000 American friends. Their names have been sent with the Tablet. Abdul-Baha ordered me to write to you concerning this important, momentous question. Publish in the Persian and English columns of the STAR OF THE WEST the Persian and English texts of the enclosed supplication. Then publish

all the names one by one and after that publish the general Tablet in Persian as well as in English, all in the same copy of the STAR, no matter how voluminous it may become. Then send at least a couple of copies to every province in Persia, addressed to Bahai Assemblies or individuals. Also send at least one copy of the convention photo to each province of Persia, that all Persian Bahais may see what miracles have been wrought, what achievements have been made, what victories have been won, what a universal, a simultaneous response to the trumpet call of service has taken hold of the western friends. This is the Beloved's command, fulfill it. . . .

Ever yours affectionately,

Shoghi.

إعلان

بخدمت عموم البهائیت ابدع ابھی میرساند و عرض مینماید که **اولاً**
 الحمد لله از فضل و عنایت حضرت بهاء الله دو مرتبه ابواب رسالت بین شرق و غرب مفتوح
 گشته . ثانیاً آنکه اخبار رسالت وجود حضرت مرکز عهد الهی عبدالبهاء و جمع لعل
 بهاء و فتوحات روحانی در همه جا و از همه جا رسیده و میرسد . ثالثاً
 آنکه مجدداً بر حسب میل مبارک این خبریده به نوشتن قسمتی از سی شروع
 کرده و برای مشترکین در هر ماه بیانی ارسال خواهد نمود . رابعاً آنکه آنچه
 در ایام جنگ ممکن نبود که نجم باختر به شرق برسد ولی باز مؤید بود که به غرب خدمت
 نموده و مینماید . خامساً آنکه تنظیم وثبات و ترقی نجم باختر بسته بکثرت عدد
 مشترکین بوده و خواهد بود . سادساً . رجاء اینست که حضرت مشترکین قیمت
 اشتراک را همیشه یکسریا در سبیل ارسال فرمائید و اگر در محلی ممکن نشود که باستان
 آدرس انگلیسی بنویسند و خوب است که بواسطه محفل روحانیان باین داور برسانند
 در سردان و نجم باختر اینست
 Star of the West - Bahai News Service
 P. O. Box, 283, Chicago, Ill., U. S. A.

القدس نمایند که قطره باران را نمایند و ستاره را آفتاب فریاد احمد که خود را
 اعلیٰ حضرت بنماید و قوت ملکوت همین و نظیر است اگر در هر دقیقه لسان شکر
 کشاید از عده شکر این الطاف برنمایند ملاحظه نمایند که نفوس غلبه گریست
 اقدارشان آفاق را گرفته چون از این فیض آسمانی محروم عنقریب کل معدوم
 گردند ز نام و نشانی ماند و نثار دومی چون بر شاپر تو شمس حقیقت تابیده و
 بجات ابدیه فائز گردید از این وجود الی ابد الابد تا بنده و در خنده حضرت
 پطرس صیاد ماهی بود و مریم مجرب زنی فروزی ولی چون بالطف حضرت
 مسیح مخصوص گشتند این ایمان را روشن نمودند و از این عزت ابدیه الی ابد
 میرخشند در این مقام نظر با استعداد و قابلیت نه نظر با شسته ساطع
 حقیقت است که این آئینه باران روشن نموده مراد دعوت بامر کجای نمایند
 من نیز نهایت استنباط را دارم که آن رویهای نورانی را بر منیم و با آن دوستان
 حقیقی همدم و همراز گردم ولی توه مغناطیس که مرا جذب آن آفتاب نماید آن آفتاب
 و اتفاق اجتناب در روش و سلوک بموجب تعالیم الهی و ثبوت عموم بر عهد و پیمان
 ای پروردگار این جمع باران تواند و بحال تو منجمد بند و بنا بر محبت مشتعلند
 این نفوس را ملائکه آسمانی ما و بنفخه روح القدس زنده فرما لسانی ناطق سخن
 و قلبی ناطق عطا فرما قوت آسمانی ده و سونامات رحمانی بخش و مروج
 وحدت بشر فرما و سبب محبت و الفت عالم انسانی فرما تا ظلمات جهل که تعصب
 جاهلی با نوارش حقیقت محو و زایل گردد و این جهان ظلمانی نورانی شود و این عالم
 جسمانی پر تو جهان روحانی گیرد و این لوان مختلفه تبدیل بیک رنگ گردد و اینک
 تسبیح ملکوت تقدیس تو رسد تو ما مقدر و توانا و علیکم و علیکم الهی الهی

Abdul Jaha almas

۱۹۱۹
۲۲

Facsimile of recent Tablet to the American friends.

شیخ کاغذی بواسطہ جناب مہتر حسین شکر علیہما السلام آراہی
 ابناء و بنات ملکوت اجتہاد الہی والماہرین علیہم وعلین السَّلَام الہی

برائتہ

ای نایمان بر عمد و پیمان نامہ شمار سپید و نامہای مبارک شمایک یک خط
 گردید مضمون نامہ الہامات ضعیفی بود و فیوضات لاریبی زیرا دلالت بر
 اجتناب و لغت و استجداب قلوب جمع بود امروز عظم مولد الہیۃ اتحاد و
 اجتہاد تا این اتحاد و اتفاق سبب ترویج وحدت عالم انسانی کرد و
 از این نطق شدید بغض و عدوان ربانی باید و شس حقیقت بنیاسی شراق بنای
 امروز جمع طوائف عالم بجز پرستی مشغول بنیاسی و کوشش مینمایند کہ
 منافع ماسوی خویش را ترویج نمایند خود را میپرستند نہ ذات الہی را و در عالم
 انبیا منفعت خویش میطلبند نہ منفعت عمومی را و این بسبب آنست کہ آبر
 عالم طلبند و از تعالیم الہی و فیض ملکوتی و انوار شس حقیقت بجز حال شای
 احدتہ باین موبست احقاص یافته اند و از بخارین گشتہ اند و بر تعالیم آسا
 اطلاع یافته اند و در ذل در ملکوت اند شدہ اند و مظاهر الطاف پابان گشتہ اند
 باب حیات و مارحجۃ اللہ و روح القدس تعمیم یافته اند پس بجان و دل کج
 کہ بجن عالم را شعہای روشن شوید و افق حقیقت در ستارہ های درخندہ
 کردید و سبب انشمار انوار ملکوت شوید تا عالم انسانی عالم الہی گردد و جان
 ماسوت آئینہ جهان لاہوت شود و محبت الہیہ و رحمت ربانیتہ در قطب عالم
 جنبہ برافزارد و نفوس بشر امواج بحر حقیقت گردند و عالم انسانی بکثیرہ مبارک
 شود آیات توحید ترسیل گردد و آہنگ تقدیس بلا اعلیٰ رسد من شرب
 نضر و ابتهال بملکوت الہی بنایم و شمارا تا بید و توفیق نامتہای علیہم نظر
 بقابلت و استعداد خود مینمایند نظر بغیض کلی و موبست الہی و توفیق

جواب عریضه

لوح مبارک که در جواب آن
عریضه عموی اهل غرب از
لسان عظمت نازل گشته دل
دو صفحه اخیر این شماره درج شده

تجربا ختر: دانما بسیار می عجبی است که در ممالک
امریکا و کندا و جزائر بحر و اروپ و هزاران از نفوس
ندای الهی شنیدند و قبول کردند و ایمان نام بحضرت
بهاء الله دارند و توجه حقیقی بمرکز عهد و پیمان او آتی
حضرت عبدالهقا و بنمایند از ظلمات قیود تعالیه قدیمه و
عقائد و عوائد سقیمه سخمیه و تعصبات جهالت حیا یافتند
و بحقایق صوری و معنوی و مادی و روحانی پی بردند و با
اکثر اهالی ایران که نظربنسبتشان باین امر مبارک بطور اعظم
باید از جمیع احوال السبقت پیشی گیرند هنوز در غفلت مستغرق
فانی در خزانه بخاری

کیت . م . ساورنگند	فانی . ل . دیات	زکتر . ه . وست
ماری . د . کالود	روینا بندر نوچیر	سیرینی مکتوف
آکنز . ب . نیکس	کارولا ندر نوچیر	ه . م . پریارد
جودج . ه . نیکس	الوا هاول	ماری سلان
مویع . ع . نیکس	ناری مکا کا	ه . س . پیترس
چین . ع . نیکس	میتو . و . موزو	دودا . ا . دنیا
—	جولیوس اهرت بلفور	سیرالتا . م . روبر
از جهات	از شهر وکلوس اریزونا	نیس الله ستارت
متفرقه	اللیتا . ب . مارین	ا . م . ساورث
هاورد . ت . ایزد	جودج . ع . وایت	ت . ل . جلست
مریم همی	—	و . ف . پلستر
پول همی	از ممالک کنادا	کلوریا پیلا بیکر
—	از شهر سنت جان . ن . ب .	—
—	هنری . س . کالود	از شهر استوریا کالیفورنیا
—	ماری . ر . وارنر	سیس دورول دلسو
—	لویز کالور	دکتر . ت . ل . نوچیر
—	صوفیه هامفری	ا . فولگر
—	ولیم . ه . هامفری	سیس . د . و . موزو
—	ا . ب . م . هاتری	سیس . ل . هاول
—	—	بنک . و . روژفورد

Outline of how Supplication was drafted

BY CARL SCHEFFLER

The greatest difficulty and hardship endured by the Bahais of America during the great war was their deprivation of means of communication with their beloved Abdul-Baha. Notwithstanding the keen realization by the firm believers of his spiritual presence in our midst to guide and protect, this physical cutting off was a really terrible experience in the work of the Cause, so that when the first wonderful reports about His Excellency came to us—the word cabled by the British Government to the Embassy here in America, telling us of him,—it was as though all clouds of trouble were rolling away and the warmth of the sunlight was again quickening our poor bodies. One heard immediately on all sides the hope expressed that we might once again be blessed by his

holy presence in our midst. At the Feast held October 16, 1918, at the home of Mr. and Mrs. Leo Perron, Chicago, this hope expressed itself in action. It was decided to write a supplication to Abdul-Baha asking him to come, and at the next meeting of the House of Spirituality the members suggested that all of the friends in the country surely would join us in this great matter, and the secretary was instructed to address all the assemblies and lay the matter before them. The supplication was drafted by Miss Jean Masson, assisted by a committee from the House. All of the signatures were not received until several weeks had passed, so that in the early part of January the whole document was sent to Acca.

شارلوت ایلی کیسٹن سوزان ایلی دویل الیاندر دیکسون دویل لوئیز دیکسون بویل رجنر بویل شارلوت ع. بویل ماتے. ۴. برتنگھام اعداد ج. اون رانڈولف آشتون الیس وینا آشتون لوئیز ایلی الیس تانشیل جان ان مککین مارگریٹ ڈیکان گین ستانورد کاب ماریان ٹ. ہوگیس هلین ہوگیس ماتے. ۴. ہوگیس محمد فائیس محمد حسین جنتیہ خانم	۱. ب. مکدانیا الیس ہویت مکدانیا الان وست مکدانیا والتر ٹ. مکدانیا لیفیس. س. بارنیتز فانی. ۴. پولسک الیزبت. ب. نووس اروسولیا شوشان مور لوئیز سٹیان ایرلی الیزبت ایروس معانہ طورنس خانم هانیت کیس مانشال اما هیوز ماتے. ۴. هاد دنا هانسن کلوریا ستورسکلز جوئین کولز دلانیل دانیل صومیل تیت دکتر علوی ج. سکیز ہ. امچین هریک	۱. والتر. ھ. وین لوئیز. ۴. ۴. گرگوری لوئیس. ج. گرگوری از ایالات وینٹی ایک از شھر اکرون ایچ اما. ل. برنھام لورا پورست ھنزیا. ٹ. واکر اوبلو. س. گولز الیس فاورست گولز رسل. ل. بروکر بل. ب. لاکھور بادت میلز جوئین و کلارک فلانک. د. کلارک سلہ. ۴. پورست ی. ا. بروکر	شارلوت مولر کاترین دال سیگارد. ھ. دال ولینود. ۴. دال سیس. دال جودج مورتن ہافت بلانڈ کلیر. ل. مورتن میل مورتن ریچارد مورتن از شھر سینٹ لویس فانی خدیوک الیوج کرزلیچین ج. ھ. لچین ۴. ھ. فاینرولڈ ج. جودج میرین سارہ کامیلین ویت ای. ام. پرنوفت انا. ز. اوتیس	جوئین. ع. باخپلا دھینیا ہوئیٹ ماتے. ک. مکوسب و. ب. مکوسب سیس مارگریٹ کھام پیتیس نامکینس ادوارد. ج. نامس سیس الیم سہیل روبی اییزمن الانور. ا. کونراد چارلز. و. کونراد دوبت. ٹ. کونراد داود گولدر از شھر سینٹ ورنان ۴. م. دال سیس. ا. م. دال اسیر. ھ. دال ل. ٹ. ہوگان ا. دجنر	مانا واشیکٹن لورنس کالور سیس. ٹ. بروٹ ماتے. ج. یگیس اما بلاکول الود دبول ایس دبول جسی دبول بودیہ دبول جسی. ۴. دبول سیس لستر بریانت لیس. ج. دبول از شھر سینٹ لویس و. پید مکینلی ا. س. ناماس سیس ماد. ر. ہوگیٹن سیس پھلین فرایس میا کاربانوچ سیس انج دوب
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جرالدین لکسمور ہانیت. ۴. بروکر دوبت. ۴. میلز ماتے. لوری گولز جولیا. ۴. میلز بڈی ریچارد ویل ج. ب. پورست پولین مایرس از شھر پائلز وینٹی سیس ایتر رتل از شھر شیکاگو جودج کولمن سیس جودج کولمن سیس ویل. ر. تیل ویل. ر. تیل سیلیا کولمن ی. ی. کولمن جولیا سول	سیس. ٹ. ایولس مانگیت ایولس مونرو ایولس پول ایولس جوئین ایولس اللا. ٹ. شروودز ماریون جنرال جالک جوئین نلسن جسی. و. جانسن اولیو. ٹ. کاروینر سیس. و. ھ. هیل ماد. ٹ. هاوندز ماجی لائٹ سیس روز. ٹ. لائٹ ۴. م. اوپلانٹین املیا اولسن سیلیا. ۴. هارٹین کمزولیم فرینکلین سیس ایلی بلتر کھر جین ماسون	بسی. ۴. فولر انا لورا ویلسن سرسق توین ادی دیل جان اوزناغ فرانسس مچیل لوئیز. ٹ. آکلین لیلیان جمیس دکتر ضیاء بعدی زینت بغدادی برون جیہ بعدی ا. پ. چاچن جان لاندوس اولیو پونسٹیل چارلز بوئیل انا کراوس جان. ب. کلوس ر. کروکر س. فرجیا میتا لوبک	۱. مرصیہ خانم تلا بونس نانکا دودوارد چارلز ماسون ریج بلد. ۱۰. بیج لیا ددام ادنا ریگل ہاپی. ۴. وائسون اولیو کاسل شارلوت. ر. فونلن انی. ھ. وچونتن ادولف مایر لیم بونر پاندر ج. ج. فونلن ہازی. و. زونتن ستر وینس بریڈن موریتا. ۴. ولین لیم. ر. ریچی انا. ۴. ریچی میم ریچی	از ایالات جیوئی ایک از شھر لیکلانڈ پکھن سی پکھن ب. س. لین سی شارلوت روزنہاؤ سیس. ھ. ب. پیتن سیس. ٹ. ج. ساندون سیس. لیزا. ھ. مورتن ج. کوپر سیس سارہ کوپر از شھر کوسلی دکتر. وان ایڈن از شھر وینٹن دکتر. وان ایڈن اوتیس فارینا دودوارد	روز ہریس ماتے. ک. شینون ج. ارنلڈ ہوئیٹ انی. ۴. دھوئیٹ ماتے. ب. سنلٹ امیلیا ماچر از شھر ٹرینون سیس. ٹ. س. شدر سیس می بلانٹ سیس انا ابراہم سیس هلین کلارک کارل ابراہم ادما ابراہم مالین. و. شو س. ل. جریس کارولین کروگر پولین ایرس ج. نیول. ایرس
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از شهر نیویارک ساره هارلو واک ادوینا اورف پوپل میسریلیا. ا. پاتریج انیدور فلکستر ماریت نالک فلکستر الیزابت. ث. شونن	جولیه کالور. ساره. ع. سنو اویلا کوکلار دیت لیلی. ف. اوستبرگ جونج. ع. اوستبرگ میس فوربا. ب. فوستر انیز. ث. ب. رایدلوت میس جولیه گولدمن	از شهر نیویارک ساره. ج. واکر ایلی. و. تایلر وینیزفرد ریچاردس هاریت بلونز ادوین. ف. هرلینگ اتل بلونز الیس کاکساک فرانک. ع. اوسپن الیس. ر. فیسیس روفس. و. پاول مارتا. ا. پاول انا. م. فولتر	تاماس. ج. ساندت هاریت. م. ساندت از شهر نیویارک دکتر ویلاد. س. هوس میسریلیا هوس الیزابت چاندلر میسریلیا هوس از شهر نیویارک هلین. ب. هاموند الیس. ج. بیلی استر. ا. ماک هورر هرلیس میس هریر هرلیس استر دیویس ادیت. م. انگلیس انا بلیمج ولیم. ع. ریید انا. ع. ریید دوبیت. ع. ریید میس فرانسیس. ا. ایل	فرانکلین. و. اوسیل از شهر نیویارک لوئیز بایر میس برتا بیتیگر میسریلیان روت کورا. ا. تاکر از شهر نیویارک ماریت. ا. وایلی ادنا وایلی از شهر نیویارک میسریلیان ریچر ام. ا. هینتون فرانک اشتون ولیم. ج. تامپسن لوئیز. ن. تامپسن جان. ه. تامپسن اما. ج. تامپسن
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بکاکو بشر و وحدت دیان و ترویج صلح عمومی و تربیت اطفال و حل مسائل اقتصادی و بیشتر هر حضرت
بهاؤ الله دلائل و جهان و توضیح حقایق این دین همی خواهد نوشت و مقالات مفید در این خصوص نشر خواهد کرد

شماره ۸ اودماه اولست سنه ۱۹۱۹ میلادی موافق ۱۲ ماه ذی القعدة سنه ۱۳۳۷

عریضه

سوال ترجمه عریضه ایست که
جی غفیری از بهائیان امریکا و کنادا
جزایر بحر به ساحه اقدس حضرت
عبدالبهاء تقدیم نمودند .

محبوب ما عبدالبهاء

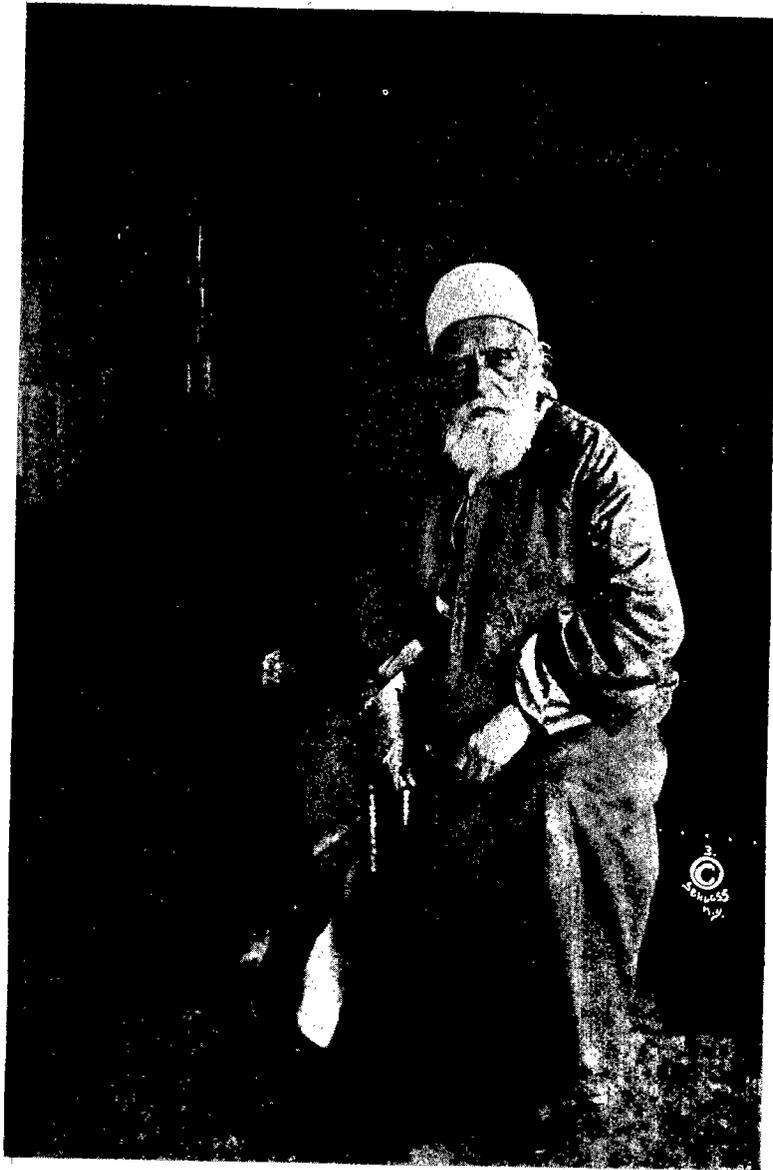
ما بندگان خاضع تو در امریکا

مسرویم که ابواب مرسله باز شده و از

خدا میطلبیم که همیشه اینطور بماند .

هر چند ما قابل نیستیم ولی رجا واستدعا

داریم که اگر اراده حق باشد طلعت
مبارک توجه بمانشود تا اینکه ممالک غرب
مانند شرق از وجود مبارک مهتر گردد
و گذشته بماند و عده فرمود بکلماتی که خیال
مصدق دارد که چون ظهور دوست متحد
شوند و در مرتبه بامریکا تشریف خواهد آورد
حال قلوب مشتاق و در این آرزو متحد و بر
محبت و او امر تو مشکل . انشاء الله این
احتیاج ضروری ما سبب شود که تو بزودی بغرب
آیی تا ما با اسم اقدس اعظم ابری نور اخوان گردیم
در ۲۶ ماه نومبر تحریر نموده در کانیو
در ماه جانوری سنه ۱۹۱۹ ارسال حضور گشته



حضرت عبدالبهاء عجلال الله فرجه
اینکس میارک در دوم ماه دسمبر سال ۱۱۱۲ در شهر نیویورک گرفته شده
His Holiness Abdul Baha Abbas
This Blessed Picture was taken in New York city, Dec. 2, 1912

Copyright by Jacob Schloss, New York, N. Y.

مجله

۱۳۲۹ ۲

از شیکاگو آمریکا

فهرست مندرجات

۱. عکس‌های حضرت شیخ عبدالکبیر
سواد ترجمه عرضیه ایست که بیشتر از هزار و پانصد نفر
از بهائیان آمریکا کنذا و جزائر بحر امضا کردند و به حیفا فرستادند
 ۳. لوح مبارک جواب این عرضیه عمومی اهل غرب
 ۴. اعلان اثر برای عموم حضرت مشترکین
- شماره ۸ ماه اسفند ۱۳۲۹

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 10

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EVERY CENTURY has its own
ideals which in accord with
that century, is confirmed. In this
illuminated era, that which is con-
firmed is the Oneness of the World
of Humanity. Every soul who
serves this Oneness undoubtedly
will be assisted.

—ABDUL-BAHA.

(See Tablet, page 185.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Kamal 1, 75 (August 20, 1919)

No. 9

The Power of the Influence of Baha'o'llah

Address by DR. FREDERICK W. D'EVELYN of San Francisco, delivered at the Fourth Session of the Bahai Congress at Hotel McAlpin, New York City, Monday afternoon, April 28th, 1919. Stenographically reported.

"HE IS GOD!" The Chairman has referred to the fact that I am from the West, and I am pleasantly reminded of that by the presence of our veteran and esteemed colleague, Mrs. Ford. The last time that we sat together upon the same platform was that never-to-be-forgotten, morning when, under the auspices of the Panama-Pacific Exposition, as the morning sun was driving away the clouds and the mists from the portals of the Golden Gate, heralding the advent of a new dawn, so the Nazareth, the Bethlehem of the old dispensation, gave place to the Sun of today, the City of Noor, of the new Covenant, on that morning quickened into being and into existence under the guidance of Abdul-Baha. In magnifying his commands he had revealed to us a secret of greatness and the first Bahai Congress became a reality, an instrument of God's purpose. Its potency will be measured only in eternity. To the man in the street the culminating success of the modern newspaper is the headlines, and in the few minutes that have been allotted to me I am going to talk to you in headlines, and lest I be misunderstood, I am going to tell you the things that you know.

Today, we are told, the world of humanity is inadvertent. We realize it is at variance. Today no nation, no peo-

ple are confident and at ease, because confidence and security have passed away from the world of humanity. Presidents, kings, labor, capital, subjects—are all in danger. The need of a collective center, where these differences may be annulled and the oneness of unity be established, is as urgent as it is evident. In the world of divinity, quality and identity are inseparable. No duality; absolute oneness. The power and influence of BAHAI'O'LLAH are divine entities, inseparable, the perfection of unity. The perfection of unity vocalized, materialized, is the Bahai Massage, and the Bahai Message is the need of the world today. When you hear this acclaim for the first time it would be very human, it would be pardonable, if a certain measure of unbidden resentment arose within you, born into being by the very assurance of the statement and by the alleged comprehensiveness of the claim. That claim is specific rather than elaborate; it is centripetal rather than diffuse. It at one and the same time breaks down barriers, for to it they are non-existent, and overcomes difficulties; because in the onward progress of its triumph they are non-retarding. In its appeal to humanity it concedes a universality that makes all the world kin. If we were asked to classify, to align the Bahai Message with some

of the great historical pronouncements of the world, we should speak of it as the Declaration of Independence.

Today in the school houses, in the halls of council, in the chambers of congress, rarely indeed are the echoes of the utterances of the great father of our country silent. Today if you pick up a dozen of the leading newspapers, the possibility is that ten of them would be again repeating his wonderful warnings against "entangling alliances." Thus contrasted, thus aligned, the Bahai Message becomes an ordinance of the most supreme inner significance, for its pronouncement is "Take ye heed, beware ye of entangling limitations."

Think, think of a God's message so curtailed, so foreshortened, that any of His entities fall outside of its boundaries unreached, unsurrounded, uninclosed. Such a message would not be comforting, would not be assuring. It would not be Godlike. It would not be glorious, and it could not be Bahai.

A few days ago I read in one of the London newspapers an article on literature, written by a special writer, in which he said, amongst other things, "The most read of the recent books is the Encyclopedia of Religion and Ethics, a work of twelve volumes, ten already published." A holy father just returned from Rome, was present at the interview, and he added: "Yes, and there is no book today more frequently consulted in the Vatican than the one you have just mentioned." If I were permitted to write into that, "the greatest recent book," a definition of the Bahai Message, I think I would write, "The Most Great Consummation of all God's relationship, plans and purposes bestowed upon humanity since that day when in the beginning the Word was God." Thus is it the Alpha and the Omega.

A few moments ago we spoke about the world being at variance. It might seem a disconnected sequel to claim these are victorious days, these are

triumphant days. *This is the cycle of deeds*,—not of words, and deeds proclaim the station of the doer. Abdul-Baha says: "Yes, these are great days, the time of the end has come, the doors of the Kingdom are open, the Supreme Concourse is descending to assist all." Yes, these are great days, for back to memory, back to recognition, back to acceptance, is coming the fact that man is not merely the output of a system, nor the by-product of a community, but is a God-created, a God-claimed entity. The Bahai teachings say, the honor and the glory of man consists in the fact that amongst the beings he is the dawning place of righteousness, and adds Yes, and with divine assistance, the peace, welfare and prosperity of the world of humanity are in his hands. The Bahai Message does not tell us that all men are equal, but it tells us that the crown of humanity rests upon all alike. This Message, the incarnate power and influence of BAHÁ'O'LLÁH, affirms that the birthmark, the reality of man is the Throne of Divinity. The Manifestation of today is not an accident; is not a coincidence; is not merely history;—it is the voice and the will of God, the meaning and the entity of God. Ethically it is the spiritual complement to the material development of mankind today. I say it with the conviction of every fibre of my being, that it is a normal thing, that it is a logical thing, that it is a fair-play thing, and with all the awe and the veneration that my soul is capable of, I say God could not, God would not, God dare not, deny to that thing which He says is "the dawning place of righteousness," nay, would not deny to him the opportunity of ascending to a spiritual height complementary and coequal with his permitted material development. The power and the influence of BAHÁ'O'LLÁH will make this mundane sphere of ours the great arena in which this chosen thing of God, this thing *man*,—all other teachings, all other dogmas, all other predictions or

doubts to the contrary,—in station become the dawning place of righteousness, will attain to the victory over the city of the hearts, and will confirm and conform to the created innateness of his birthmark, his inseparable possession of "reality." The clear judgment must consider the obligation for the fulfillment of these promises. Mankind of necessity must reach the loftiest destination, the exalted grade, the supreme station—chosen for him by his Creator "in whose grasp is the kingdom of destiny and the power of execution." This is the cycle of that confirmation, the uncompromising consummation of the oneness of the world of humanity.

Look at these times and seasons. Years are no longer of equal measure. A day may mean more than a year and a flash more than a day. It is not exaggerated to say that anything can take place in the spiritual life of man today. Consider for a moment the important values attached to material speed and nearness, the physical values of speed and nearness today. Our God is marching on,—and, the question is where is humanity, ahead, abreast or in the rear? That is the most vital question for whom? For you, as an individual; for you as individuals coalesced into the masses. Our God is marching on. Where is humanity? That supreme guidance which our teachers are looking for, our guides seeking after, our congressmen yearning for, that Supreme guidance which in their limitation they term "statesmanship." Statesmanship, the greatest good for the greatest number. What is statesmanship in its essence, in its final analysis? What is it? Is it not merely the harmonizing of the spiritual movement of the age? If that movement, that spirit, is unknown, is uninterpreted, unreceived, where can be the statesmanship, where can be the efficiency, where can be the standardization? Our God is marching on, while mankind is standing afar off, aloof, because our guides have not interpreted

the spiritual movement of this age. The power and the influence of BAHÁ'O'LLAH, the Bahai Message, in its potency, in its universality, in its domination, is the ally of the God that is marching on, the God that is doing great things. Yes, the Bahai Message, the power and the influence of BAHÁ'O'LLAH, the manifestation of today, is just this, *it is God's ways, God's means*, whereby humanity can come abreast with a God that is marching on, with a God who is fulfilling His promises, with a God who is completing His purposes. Therefore, we ask you, acquaint yourself with its teachings. Investigate its principles, exchange your ignorance for its knowledge, your weakness for its strength, your invalidism for its potency, your blindness for its illumination. You see that beautiful invention (pointing to a light filter installed upon the platform)—an unique thing, a helpful thing, but its sun, its rays, will not put the gold on the wheat, the red on the cherry, or the blush on the peach. It is a mere twilight,—twilight even as the twilight of orthodoxy, the reflection of a sun that is not. The power and the influence of BAHÁ'O'LLAH is the full orbed sun of today that gives to the seasons their quickening and to mankind his fruitage. *There is no power*, no power, save the power and influence of BAHÁ'O'LLAH concentered into the Bahai Message, the will and the Word of God; there is no power today save that power that can bring together beneath the same tree the hearts and the minds of the world of humanity. It is the motive power in all things; it is the mover of souls; it is the governor and the controller of the world of humanity. Be ye illumined with the light of today, don't put light filters over your soul and be shaded by the nether gloom of yesterday.

The power and influence of BAHÁ'O'LLAH is the zenith sun of today, the consummation of all God's relationships, from way back when the Word was in the beginning, when the Word was God,

until this hour, the time of the end. The glory and the honor of man consists in the fact that amongst the beings he is the dawning place of righteousness. The power and the influence of BAHÁ'Ó'LLÁH has come to the world in this most great cycle, asking you to come back and claim your birthright, the birthright God gave you, the birthright man cannot take from you. Come back! Be illumined with the light of today and turn your sight

into yourself and see that claimant standing within you, glorious, mighty and supreme!

The power and the influence of BAHÁ'Ó'LLÁH, the Bahai Message, are just God's ways and God's means whereby humanity today can come abreast with a God who is marching on. "Blessed are those who attain."

Allah'o'Abha!

To Live the Life

Address by MARY HANFORD FORD, at the Fourth Session of the Bahai Congress, at Hotel McAlpin, New York City, Monday afternoon, April 28, 1919. Stenographically reported.

I FEEL very happy to be here this afternoon, and very humble in following the eloquent words of Dr. D'Evelyn, and as I stand here, it seems to me that perhaps it is my mission today, a very simple thing and yet a necessary thing, to follow very slightly and very superficially some of those lines in which Abdul-Baha has, we might say, taught us how we can catch up with God. Dr. D'Evelyn has been telling us of the supreme message which has been given to us, of its grandeur, of its magnificence, of its supremacy, and it seems as if ever since Abdul-Baha had begun to talk to us, he has been trying to tell us how we can catch up with that message, what we can do to lift ourselves out of personalities and into entity, out of animalism and into spirituality, out of that self-indulgence which is the curse of the natural man and into that superb effort which is the acme and attainment of the spiritual man.

And so, if I can tell you, very simply, this afternoon, just a few of the lines which Abdul-Baha has pointed out to us in that way, I shall be very happy. And one of them it makes me very glad to speak because it gives me the opportunity to say to you just a bit of some of those wonderful words which Abdul-Baha has recently been sending across the continent and across the ocean. You

know, we are living in such an astounding day of tumult and endeavor, a day when all the old world is so absolutely falling to pieces that sometimes we are in despair, sometimes we say how can any great edifice ever lift its head out of this ruin and catch the light of the sun once more? Now and again these words of Abdul-Baha come to us across the ocean and across the continent and give us hope because they always practically point out a direct pathway which we must follow to attain this end. It is a pathway always along certain lines and always, on the other hand, inclusive of that great realm that is described by that little word *conduct*, the one word that we are most prone to forget in our march towards spiritual attainment and supremacy. And so I want to read these words of Abdul-Baha, which have been recently received by a friend in New York.

He says: "No doubt had the world of women wielded sufficient prestige, the conflagration of this war would not have set the world aflame. If the mass of women in Europe and of those in America had been enfranchised throughout all the state undoubtedly they would not agree to war. At present this war has made millions of children fatherless and millions of fathers and mothers destitute of sons; this war has snatched

from pitiable sisters their brethren, this war has turned millions of women into widows and destitute of husbands, this war has made cities desolate, this war has made the very foundations of mankind quake and quiver. If in future, women, like unto men; are given the franchise, assuredly they shall prevent the occurrence of war; whereas, otherwise the matter will be difficult. Man is sanguinary and even worse than devouring beasts. Of what use is exhortation and to what amounts admonition? A mighty power is necessary in order to make an effective opposition, otherwise it will be exceedingly difficult. I pray God that the world of women may be assisted and confirmed for their purpose is universal peace."

You know how it is yourself in this new era in which we are living; how difficult we find our situation everywhere. For instance, here is the man of the old order who nevertheless has been endowed with new ideas and he has to have a little struggle with himself when instead of handing out to his wife the customary quarter for bread and tea, he is obliged to say, "My dear, my bank account is open to you," and then accept with humility the number of checks which pour in for cashing, as a result of the new and inexperienced liberty which this woman is enjoying. And on the other hand, you know, it seems a little queer to the new woman who has submitted always and whose grandmothers have submitted always, to begin suddenly to realize what it means to not only boss the household but boss the head of the household as well (laughter)—frequently realizing that unless she bosses the head of the household the household will go to the demnition bow-wows, so to speak (laughter). And you know what BAHÁ'Ó'LLÁH says to us about the world of the past, about the world of the present; that it is a world of animalism, a world of cruelty, a world of self-indulgence, and that he

says also this world of the past has been governed by force. That day has ended. The world of the future is to be governed by love. The world of the future is to be ruled by the spirit, not by the arm of law, even in the old sense, but by that new and wonderful knowledge of our nearness to that heavenly source of light which alone can give us wisdom and alone can carry us to the acme of our success and attainment in this world.

Look at it, this question of man and woman, from the point of view of the ideal which Abdul-Baha offers to us.

Man is the objective side of existence. Man is the objective actor in existence. He is the individual who does things outwardly. And what is woman? Woman is the subjective element in existence. While man is the fighting one, woman is the praying one. While man wields all the material forces of existence into the forms which he chooses, woman waits and listens for the pattern to be given through which those forces and into which those forces may be moulded. Always in the past the world has been dominated only by the objective side of its existent power. Is it any wonder we have had wars? Is it any wonder we have had inharmony after inharmony and injustice after injustice, and that again and again, in the eras of our history, we have had to confess that we have completely forgotten God?

And now suddenly what does Abdul-Baha say to us: That henceforth women are to be equal in franchise with the men, that women are to be equal in power with the men, that women are to sit in our council halls and women are to be recognized as our counselors. Why? They are the element of love. They are the element of creation, they are the medium through which God speaks to the world. And do you not stop in reverence and fold your hands in prayer as you gaze forward and

(Continued on page 186)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! . Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Western States: HELEN S. GOODALL.

Southern States: JOSEPH H. HANNEN.

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Vol. 10

Kamal 1, 75 (August 20, 1919)

No. 9

Recent Tablets from Abdul-Baha to American Bahais

MRS. BROOKER

To the maid-servant of God, Mrs. Brooker, Akron, Ohio—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

The letter thou hadst written on January 22nd, 1919, was received. Praise thou the Lord, that thou hast been ushered into the divine Kingdom as one of the chosen people of God and the light of guidance hath been reflected upon thy pure heart like unto a light which is ignited in a lamp and a candle which bestows light to a gathering; thou hast organized a meeting and hast been engaged in the promulgation of divine teachings.

Rest thou assured that divine confirmations shall reach (thee) and heavenly cohorts shall assure (thee) the vic-

tory and that thyself and thy respected husband shall attain unto everlasting life and shall serve the oneness of the world of humanity, and shall bring together other souls under the shade of the pavilion of the Kingdom.

At present engage in service and you will have permission to present yourself.

Convey longing greeting to Mr. Russell Brooker and tell him: "Praise the Lord, for He hath flung open to thy face the doors of Solomon's wisdom, and pray God that He may bestow upon thee an everlasting sovereignty, for Solomon's kingship was ephemeral, it passed away and did not remain forever, while the sovereignty of the love of God is perpetual and endless. I hope that thou mayest sit on this throne and that is firmness and steadfastness in the love of God."

As to thy new business, the former trade. . . is the cause of thy comfort. The new business will engage greatly your mind. It is advisable for thee to engage in the previous trade and devote the rest of your time to spiritual matters.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA-ABBAS.

(Translated by Shoghi Rabbani, March 30th, 1919, house of Abdul-Baha, Haifa, Palestine.)

DR. OLIVE G. COUCH

To her honor, Dr. Olive G. Couch, New York City—Upon her be BAHĀ'Ō'LLĀH El-Abha!

He Is God!

O thou attracted to the Kingdom of God!

Thy letter dated January 31st, 1919, was received. Although I am bodily far and remote, yet in spirit I associate and am intimate with you. Do not be grieved. Divine beatitude is thy possession and divine glad-tidings abide with thee. This bliss and gladness is not followed by grief and this illumination leaves no room for darkness.

At present engage in service to the Kingdom of God. Whenever the ways will be opened and the means will be fully provided by which thou mayest travel in perfect comfort and ease then thou hast permission to present thyself.

Convey my greeting to Mrs. Beede. It was a long time that the (holy) leaves were awaiting the receipt of her news, but so far no letter has been received from her. But now that you have informed us of her news the whole family has been made grateful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 30th, 1919, house of Abdul-Baha, Haifa, Palestine.)

WILL LEVINGTON COMFORT.

To his honor Will Levington Comfort, through Shahnaz Waite—Upon him be Baha-El-Abha!

He Is God!

O thou son of the Kingdom!

Praise be to God, that like unto a torch thou hast been ignited, and like unto a star thou hast shone. This light is the light of reality, which is divine guidance, and not a material one. It is a heavenly lamp and not an earthly one which, although it reveals objects, yet it does not discover and comprehend them, i. e., it is unaware of the world of things, and simply reveals them to the eye; while on the other hand, the light of Truth both reveals and discovers objects and does moreover comprehend them.

Praise be to God that thou hast attained to such a light.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 15, 1919. Home of Abdul-Baha, Haifa, Palestine.)

SHANAZ KHANUM.

To the maid-servant of God, Shanaz Khanum, Los Angeles, California—Upon her be BAHĀ'Ō'LLĀH El-Abha!

He Is God!

O thou revered maid-servant of God!

Thy letter from Los Angeles was received. Thank divine Providence that thou hast been assisted in service and hast been the cause of the promulgation of the oneness of the world of humanity.

Not until the darkness of differences among men is dissipated with the pavilion of unity cast its shadow over all regions; otherwise rest and composure, peace and universal reconciliation are unachievable. This illumined age necessitates its fulfillment.

Every century has its own ideal which, in accord with that century, is confirmed. In this illumined era, that which is

confirmed is the oneness of the world of humanity. Every soul who serves this oneness undoubtedly will be assisted.

I hope that in the Assemblies thou mayest sing praises with a sweet melody

and become the cause of joy and gladness to all.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, December 30, 1918. Haifa, Palestine.)

To Live the Life

(Continued from page 183)

realize what that world may become when the objective side of existence has put its hands firmly into that of the subjective side of existence and both reverently and lovingly are looking to that divine Source from which alone our wisdom can arrive to us? That is what Abdul-Baha means when he says that women will prevent war. It is that woman knowing in the soul of her infinite patience, what is the divine ideal to which mankind may attain, waits patiently for its consummation and is never willing to hurry it by the crudity and the coarseness of force, and so in that world which is stretching before us through all its tumult, through all its anguish, through all its anger, there is coming this new presence of patience, this new presence of love which will wait, this new presence of kindness which will not criticize, and that is to make itself present in the world through this franchise which is given everywhere to womankind, through this council which is granted to womankind, through this freedom and this equality of comradeship which henceforth will guard and guide not only the fortunes of the world collectively, but, thank heaven, the individual fortunes of the individual man and woman who are united to consummate the life of this world. I know you have thought of the meaning of that wonderful little word, conduct, and how it applies to your life, how it applies to mine, of how it is the silver thread marking the path along which we finally reach the little haven of rest and of comfort whence we can look back and survey the anguish of the

path which we have pursued because it is through conduct that we attain intuition, it is through conduct that we obtain self control, it is through conduct that we are enabled at last to stand off and look at ourselves and realize what beastly things we have been in the past which is so near us, because we may theorize and we may prophesy all that we can, and we may read holy books and we may commit them to memory, we may have every text at our tongue's end, and if we have not stopped to say, "What did I do yesterday? How did I hurt my friend? How did I forget that wonderful law which Abdul-Baha has given us as the Golden Rule of this day and the coming day?"—"Be not a cause of grief to anyone"—it is all in vain.

Be not a cause of grief to anyone. There is so much grief in this world. There is so much anguish that we cannot escape. There is so much sorrow that we cannot avoid that presently, after we have begun to realize it, and after our own heart perhaps has been burned to ashes, there is a spark left which says to us, "At least you can do this thing, you can live in your corner of the world so that no one in that corner of the world suffers from your act or word. You can do that." And what would become of us if all the world would do that? What would become of the universe if every one were doing that? Living in his corner of the world so that no other suffer through him; so that no other had a moment of grief or an added anguish because he stood there in that place?

I think often as I look forward to the future and the day when I lay my head down for its final sleep in this world and I hope its lovely awakening in the next world, I may be able to look back and say at least, in the last days of my life I remembered that I was careful not to grieve those who were next to me. I was careful to spread love as fully and as freely as possible in my passage of life. And you know that is concerned in this word conduct. That is concerned in this word service, in the word that is constantly on the lips of Abdul-Baha and which he is not willing to use just as service, but which he turns again and again into that more powerful word of *servitude*, which some of us come to know very well. Indeed, in these days of our existence that word servitude which imprisons us until the fleshly desire has fallen away from us, the desire for domination, the desire for supremacy, the desire to be the chief one in any place, is our salvation. And presently, when our servitude has been long and has been harsh and has been very severe, until our limbs are torn with the chains that bind us, what has happened to us? Why, a strange freedom has come, in which light blazes about us and fragrance is in our nostrils and a heavenly voice sounds through our ears, saying, "My beloved servant, thou hast done well." When you hear that voice, you know what happens to us, because it has happened to you many times. You know that you say to yourself, "Let the servitude be doubled, let it even never end, so that I may hear again those wonderful and lovely words that concern not my life here alone but all the everlasting life that stretches forever beyond us and is so different from this one, that when we have once had the tiniest glimpse of it everything in this life must necessarily fall into complete insignificance."

There is a beautiful story that Abdul-Baha tells us in his book *The Mysterious Forces of Civilization*. It is a wonder-

ful story and an eloquent story, a universal story, as are all the stories which Abdul-Baha tells us, and he tells of how a king in Arabia was like many kings, given to satisfaction of his impulses and his appetites, and one day, satisfying his appetite, he fell desperately drunk, so not knowing what he did, suddenly commanded the execution of two men that he loved best in the world, and, because his word was law, his command was obeyed immediately, and the heads of his faithful servants were stricken off. In the morning when he realized how faithfully the commands of his obdurate and unobstructed will had been fulfilled, in that morning his soul could not contain the anguish that possessed him at his own wretched conduct, and so, out of ignorance and out of his stupidity, he issued another decree even worse than the first one. He said, "I will build me two houses and on the anniversary of the death of these two men whom I have slain I will sit between these two houses and whoever comes to me on one side shall be slain in memory of those whom I slew ignorantly, and whoever comes to me on the other side shall be granted the desire of his heart." So it happened that the king in traveling about the world had a most lovely and beautiful experience, because that is the grace of heaven to us, you know, that in the height of our foolishness, and of our self-indulgence, the refreshing draughts of divine ichor fall into our parched lips, and we know we are not forgotten of heaven. So he came hunting alone and forlorn, and having lost his companions, he arrived at the house of a poor sheik of the desert, who had little in his place to eat, but who received the king with the hospitality which was his habit, and seating him at his table he said to his wife, "See the little kid that we have, although it is the last one, kill it and prepare it and bring it to our guest, everything that we have." So they put it all before him on the simple

table, and the king ate there with greater joy, with greater gladness, than he had ever known. Wishing to reward that kindness, as he left, he said to his host, "Come to me any time you are in trouble and I will grant you any wish that you make to me. I am at your command; my realm is at your service." So he went back to his home, but remembered that table, that hour; he could not forget it. Then by sad fate, there were a couple of years when the harvest failed, when poverty doubled, poverty struck this son of the desert, who was in reality a son of God, and his wife said to him, "What shall we do, we have nothing to eat," and he replied, "I will now go to the king, I will ask for the fulfillment of his promise and he will save us."

So, getting on the back of his horse, he flew across the desert, seeking the king, seeking salvation, and came upon the wrong side of the pathway just on the day when the king sat there to reward or to kill. The king, knowing nothing but his own obdurate material, animal, physical will, said to him, "Why have you come on this pathway and on this day. You whom I wished to reward with every blessing of my realm, and now I can only give you death?" Hanzalah, kneeling before him in dismay, said, "Only grant me one privilege, then, that I may have a year to arrange my affairs, and I will come back to you a year from today and suffer the penalty that is imposed upon me?" The king said, "I cannot grant you this without a surety; you know that well. I have you now in my hands, and how do I know what will happen if you get out of my hands?" He was accustomed to physical laws. He was accustomed to animal passion. He knew nothing about a spiritual law which over-rides all that. So the man, looking about among the courtiers, asked one and was refused, and then at last appealed to another so powerfully that his soul was quickened, and he said,

"I will be surety for him on his return." So the sheik rode away, not endowed with great earthly possession, but to prepare for the death which was to be his a year from that time. When that day came, they watched for him and watched for him and he did not come. The king, knowing only the material law of satisfaction and demand, having never heard of anything else, said: "We must slay his substitute, nothing will save him," but nevertheless waited until sunset was near, and then as the man was brought forth for execution, suddenly a warrior was descried, a horseman, on the horizon, and they waited, and he came nearer and nearer, and finally flung himself at the feet of the king, and the king, lost in astonishment, said to him: "But why are you such a fool, why have you come back to death when you had escaped, when you knew very well that justice would be satisfied by the sacrifice of your substitute." Then, lifting his head, Hanzalah said to the king, "But I could never have rested with such a conclusion as that. Does not honor hold a man, and is a physical life so precious that one would sacrifice his love of God and his love of his kind for the sake of such a miserable thing as the saving of physical existence? Why I would gladly give my life, I have arranged my affairs and I have no fear of death, it is sweet to me." The king looked at him with amazement. "You are not pale, you are not trembling, you are facing the executioner, and you are not afraid, how is this? What upholds you?" And he said, "I am the follower of my Lord, I have learned from him the secret of life, the joy of existence; long ago I heard the words of the Lord Christ, and they gave me eternal life. How could I fear when you give me the entrance into that eternal life? Is not this something to rejoice over?"

You know how it is with you in this world. You have gone on in your physi-

cal existence, you have satisfied all your desires, you have sat upon your throne, and you have slain your enemies, then suddenly the word of the Spirit falls into your heart, such a thing as you never experienced before, the word of the Spirit, the power of the Spirit, scales fall from your eyes, at last you know that you are not a physical being, that the loss of your physical life is nothing to you—instantly you stand before yourself, glorious, enfranchised, alive, living eternally, looking back with the eyes of wisdom at the paltry things for which you would have sacrificed that eternity.

And it was so with the king. "Oh," he said, "why did I not know this before? Why did I slay my friends first, and how, later, could I have built these houses and slain so many others? Oh," he cried, "tear them down quickly, and you, beloved one, you sit beside me and tell me all the secrets of this truth which has given you such power, which has given you such wisdom, which has brought you such happiness, which has taught you what nothing else can teach, what life actually is." That was what happened to the king. And Hanzalah sat sweetly beside him in his humility and talked to him; gave him noble writings; the houses were both torn down and the wicked paths were all made clear. Henceforth the king was known as the blessing and the father of all his people.

Do you think that story belongs to the past? Do you think it lies only in the fourth or fifth century in which its scene is laid, and in Arabia? It is for each one of us, because each one of us has to tear down his houses which he has built with the wrong feeling and each one of us has to take into his heart that wonderful knowledge, that message of the spirit which fills us with joy and makes us indifferent to all the voices of ambition and privilege. It brings to us the meaning of that other

lovely thing that Abdul-Baha has said to us. You know we can never complete the repetition of all these wonderful words that he has said to us pointing the way of the future. He says this little word. "The divine nearness is unlimited both in this world and the next." The divine nearness is so many things, the divine nearness is the inspiring idea falling upon us from heaven, carrying with it its ideal, surrounding us so that we forget ourselves and those who are near to us, and know only the presence of that ideal and the power of that idea which consumes us until we have carried it out completely. The divine nearness is that consciousness of the word of the Spirit which sears us sometimes like a flame, and fills us sometimes like a fragrance, cutting us off again from all the meanness of the ambitions of this world and carrying us on into the mysteries of life that stretch into the other world and bring us a consciousness of God that we have never had before, a realization of His nearness, a knowledge of what the Holy Spirit is and what is the work of the Holy Spirit, so that presently we begin to see it is all that we want.

If I can have the divine nearness, if I can have the Holy Spirit, what do I care as to the texture of my gown, the height of the walls that cover me, my station, or the quality of the food that I eat? Because this divine nearness, this which must pervade the world, this which I begin to know, this which I can do my part in sharing with every one, this is the greatest blessing of existence and this is the foundation of the new world that is to be built out of the ashes of the past, and will construct everywhere again, and again those temples whose principles and gilded tops will catch the rays of the universal sun, so that they will be reflected upon all mankind and all mankind will know here on this earth what it is to live in heaven.

باز هم بجهنم در شیکاغ و فیو دلیا و دو سنگلتن و بالتیمور و
 شهرهای دیگر اجای الهی بایک قدرت آسمانی و عزم الهی و
 قیمت روحانی قیام بزرگ نعمت الهی نموده اند و شکستی
 که در آنکرت زمانی نتایج عظیمه از انجذاب طایر خواهد شد
 در ایام حرب حضرت عبداله باغب میفرمودند بعضی اینکود
 دست از خونریزی بکشند یکت نهفت غریبی در عالم جفت
 هوید خواهد کرد و دستان جمال قدم با شور و دل معجزه
 اطراف جهان بشرف نعمت رصیح قیام خواهند نمود و زلزله
 بر ارکان عالم خواهند انداخت قوت اسم عظم طایر خواهد
 و پروان صبح محوی و خادین وحدت عالم انسانی زیاد خواهند
 گردید این است که در این لیل مدت اجای امریکت با
 خدمات فائده موفق شده و روز بروز بر حرارت و اشتغال
 می افزاید .

باری ذکر استقامت بر امراته و ثبوت بر شاق الله در الواج
 معتقد بسیار است تجلی دوم از تحقیقات در معنی استقامت
 در صفت مادی تعریف و توصیف استقامت بسیار . جات
 حضرت اعلی و جمال قدم و حضرت عبداله باغب هر کدام محبت استقامت
 و استقامت اجای الهی در جلوی اسبیل بیا قیامه است اینجور
 استقامت این وجودات مقدسه شهادت شهادت الهی است
 بطریقه و زنجیران و بریز اثری است از آثار استقامت جات
 این ارواح مجروده . و اما میدانیم امری که با شش بر حافق
 استقامت هزاران نفوس متعصب نگذاشته شده الی الله بسبب
 ترقی در روحانیت و انقطاع بار و اغیار خواهد گردید و بلا یاد زبانی
 دارده بیشتر آن اساس را محکم کنید چنانچه کار را بخیط
 تجریر رسیده که بروقت یکی با جمعی از اصحاء از معین شهادت
 نوشیدند عظمت امراته زودتر در میان ناس انتشار یافت
 و آتش اشغال و انجذاب شعله اش شدیدتر گشت . در ایام
 حکایت مخفی از شهادت شیخ بطری ذکر میشود . یکی از نفوس مجرب که
 در آن قلم شهادت گشت شیخ بود در شام . در طهران تصدیق نموده بود
 با یازگان مراده داشت . روزیکه اصحاب قلمه بنابر امر خود
 بر قسم دیشنان بقرآن مهور تسلیم خوانان شدند مرشد بود
 میان آنها بود . او را نزد هدیه نقلی میرزا آوردند . سلمان خان که یکی
 از سرداران شتون بود او را شناخت . همه که چشمش بود اوقات
 بحالت تعجب آینه می فریادند که ای مرشد تو اینجا چه میکنی . مرشد
 جواب داد علی اتفاقات روزگار است . گفت خداوند فرستاد
 کون که مرا اینجا فرستاد تا ترا بجات دم و الا الان ترا ازین مکان
 می چنانند . مرشد بایک صلی نورالواج آینهی جواب داد
 ای رفیق من ای سلیمان خان اگر تو میخواهی حق دوستی قدیم
 را بجای آری رجا فیم شفاعت مرا نما زیرا این واسطه از ضعف
 شهادت محروم خواهم شد و از رفا عقب خواهیم افتاد و در این
 گرفتار این دنیای فانی می شوم ما نزد سرچ و گرم و نرم پوستی
 و پستی روزگار را بسیار دیده ایم بعد از این دیگر باین تعلقی
 نداریم بلکه یکت مشت اهل محبت چندی است با هم
 آتش گرفته ایم میخواهیم بنجد تماشای سرای آخرت
 نماییم . ناری اجای دور اول با بن و جد و طب در
 سبیل جانان جان بافتند و اتفاق قلوب را با قاف
 استقامت خود روشن نمودند . حال بنجم اختر امیدوار است
 که یاران الهی در نهایت استقامت بر تائید این محققان فرمایند
 تا آیات اتفاق و اتحاد انشاء شمس شمس تحقیق میوراد
 و هیچ مصداق این امر جمال قدیم بوم :- کونوا کالجبال
 المریم الغنی المتعالی بوالغنی لکم ان انتم من العارفين

رجای پنجم

از مادی امراته و جوانان متذب تربیت شده شرق پنجم
 رجای پنجم که گاهی مقالات مفیده امری علمی و تاریخی برای
 نشر در صغای این جزیره ارسال دارند تا خوب از اخبار و
 شرق تنفس گردد و شرق از ضایع بدیع غریب بهره برد و در کل
 واضح است که این جزیره مخصوص اجرای انجذرت بود و در
 و بجاج و دلخ آن بسته است باران است و استقامت در
 حضرت صحن زیرا استقامت ب اشده ترقی انسان است
 چکه خداوند عالمیان در قرآن حکیم میفرماید : فاستقم كما امرت
 انزل انیة مبارکه چنین مستفاد میشود که استقامت در شاق الهی
 از بزرگترین تعالی امراته است . اگر انسانی امری را برای خود
 انتخاب نمود اگر مطابق تعالیم آن زندگی نماید فلاکت جز از
 بسوی خود جذب کند و در وادی ضلالت و غیابت گمگشته
 و سرگردان شود . استقامت نور جهان افروزی است که اگر
 شک دریب را منقش کند . استقامت قوه مجروره امریه است
 که نسبتی خاصه ضعیف را قوی گرداند . استقامت محبت جمال خود را
 که عاشقان و الهو شیدا را بجمال محبوب عالمیان رساند . استقامت
 سبب سعادت کبری در عالم جهانی در روحانی است .
 این است که جمال قدم در کتاب اقدس میفرماید :- کونوا
 صفا هرا الاستقامت بین التبرية . همچنین میفرماید :- من فاز بالاستقامت
 الکبری فی هذا الامر انه من اهل العصمة . و همچنین :- نوصکم
 بالاستقامت الکبری لانها ترفع اعلام الشجرة بین الارض و السماء
 در مقام دیگر میفرماید :- یا احماء الرحمن ان استقموا
 علی الامر علی ش ان لا تمنعوا سطوة الملوک و اعطوا الملوک

در این وقت که در این لیل مدت اجای امریکت با
 خدمات فائده موفق شده و روز بروز بر حرارت و اشتغال
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 المریم الغنی المتعالی بوالغنی لکم ان انتم من العارفين

که بر قطعات نوشته شده او زبان است و نفوس که داخلی بود
 از غذای روحانی و جسمانی بهره می برد و عقده زیادی باین واسطه
 تبلیغ شده و فی الفور خدای امری مشغول گشته اند.

سوم . در یکی از بهترین شواهد نیویورک خیابان مادریون
 ستر دس دیوٹ که از اجای جدید روحانی هستند تا لا قشنگ
 بزرگی گرا کرده و کتاخانه بهائی منصوح نموده . برای افتتاح
 اینجیل ملامتی بحضور مبارک شد جواب رسید که اسم از او دست
 بشر گذارید و این اسم با ستمی بخت ظالما بر بالای در نوشته و حج را
 خوش آمد میگوید هر شب مجالس روحانی در این محل منعقد میگردد
 و تحسین حقیقت داخل شده از تعالیم الهی نصیب مافر می برند .
 این کتاخانه بهائی بی تحقیق اول محلی است که از جهت کامل در پیروج
 در میان است و مرکزی است در نهایت فعالیت زیر است
 و سس دیوٹ هیچ قدری ندارند مگر انست را مر الله و ارتفاع علم
 الهی بر اعلی قلل امریکت .

چهارم . مجله ماهیانه تجدید بهائی بنام حقیقت "لبان انگلیسی" نیویورک
 چاپ و انتشار میشود و ستر دس دیوٹ مدیر محرم آن هستند اول نسخه
 این مجله در مجمع شرق لاکا دکا نشر یافت و فی الفور دقت نامس بلا
 بسوی خود جذب نمود و تا بحال انتشار شماره نایش هر از است
 رسیده و شش نسخه آن چاپ گردیده و همراه شش کتیب زیاد
 تر میشوند خدمت این مجله در عالم بهائی آن است که این بنا به عظیم
 در میان چندان نفوس که هیچ کس از این امر مبارک اطلاع ندارند
 جریده است که اسم آن حقیقت است و ناشرین حقیقت است
 و خادم عالم حقیقت است و عمود ایش بر اساس حقیقت است
 و متزوج اصول حقیقت است.

پنجم . روزنامه دیگر با اسم "تراولینگ کلوئینپ" [موسس سا]
 که دارای اخبارات جامع بهائیان شرق و غرب است هر دو سه
 هفته یکبار چاپ میشود و در میان یاران الهی نشر میگردد است
 سس شرق یا چمبرلین و ستر برت را فعال مدیران هستند و تا بحال دو
 نسخه آن چاپ و بسبب مرد قلوب یاران گردیده از نشانی
 جامع بهائیان شرق مستعدی اندک همراه اخبارات خوشی بایس
 اداره ارسال دادند تا در اوراق این روزنامه بهائی نشر گردد
 و بسبب ارتفاع کلمه الله شود

ششم . تبی بیت که در شهر نیویورک سه چهار مجلس تفصل
 واحد منعقد گردد و نفوس کثیره در نهایت اشتیاق برای آبیغ
 کلمات الهی داخل شده مهتر و سرشار گردند از جمله جامع روحانی
 در یکسای است مازن تشکیک یافته که ستر هیس در اینجیل طالع
 مردم را مملکت الهی دعوت نماید محافل دیگر برای تبلیغ میان
 نامس گشته که در نهایت روحانیت است . مجمع در کن

خیابان سوم هفته یکبار فرام آند شخص مبلغ بر بالا
 ضندوق چوبی ایستاده چهارصد یا صد نفر از زن و مرد
 دور او جمع میشوند و از ساعت هشت الی ده و نیم شب
 محبت های کوشش میدهند و بعد سئوالات نموده جواب
 میشوند هم چنین صبح دیگر شب در کنار دریا منعقد میشود
 و صد نفوس از اطراف می آیند و آتش بزرگی روشن
 نموده دور آن بروی رشن ساحل می نشینند و پس از اختتام
 نطق و خواندن انعام کتب بهائی مجاد میان آنها توزیع
 میگردد .

هفتم . بواسطه بهت و سخاوت کثیر از بهائیان نیویورک
 ست بارلین چاپ نمودن کتب و صحف و اوراق الهی
 ایتام لایده و ستر برت را فعال و سس شرق یا چمبرلین
 در این خدمت شب و روز مشغول اند و آن را خدمت
 و کتایش ندارند از جمله کتیب کتیب بدین اسپیکر
 برای انست در امریکای جنوبی چاپ نموده چندین هزار
 نسخه با سس را تاروت فرستادند

هشتم . بهائیان شهر برلین گنجینه چهار طبقه باز نمود و
 ستر دس دیوٹ در اینجا محبت تقراء وضع نمود
 باب اینجیل شب و روز بروی کل باز است و اغلب
 محافل بهائی در اینجا منعقد میگردد کت طبقه آن کتاخانه
 بهائی است کت طبقه آتش میها خانه برای سا فرین
 که در آن در رفت و آمد هستند و کت طبقه ضافت خانه
 این خانه بهائی در مرکز شهر است و اجای آتش امید
 و از هستند در این یا نیز و زمستان مجالس تفصل در
 این مرکز فرام آند و نفوس کثیری را بشرف رحمت
 دعوت کنند

نهم . انست مسس را تاروت که قبل از این جنگ
 بخت است را امر الله سفی هندوستان و چین و ژاپون
 نمود این ایام با مرکبای جنوبی سفر نموده و در آن بلاد
 شاعره مشغول به تبلیغ امر الله است و خرامی خوشی از
 او برسد و همچنین انست مسس اریون جاک وکی از امل
 رحمن به مملکت آلاسکا رفتند و در آن ایام بعید
 تا شرف محبت الله را روشن کرده اند

دهم . اسال در تابستان مجمع بهائیان در کن تکا سیر
 منظم بود و قریب دوه یاران از اطراف امریکا در محل
 جمع شده بزرگ دشای محبوب عالمیان ایام خوشی گذرانیدند
 بر و گرام نطق بسیار روحانی بود و سرور دوستان بنیاد
 و اساس ستمی برای سال آینده گذارده شد و نفوس
 زیادی بر انست دائره امور گزین عکا قیام نموده اند

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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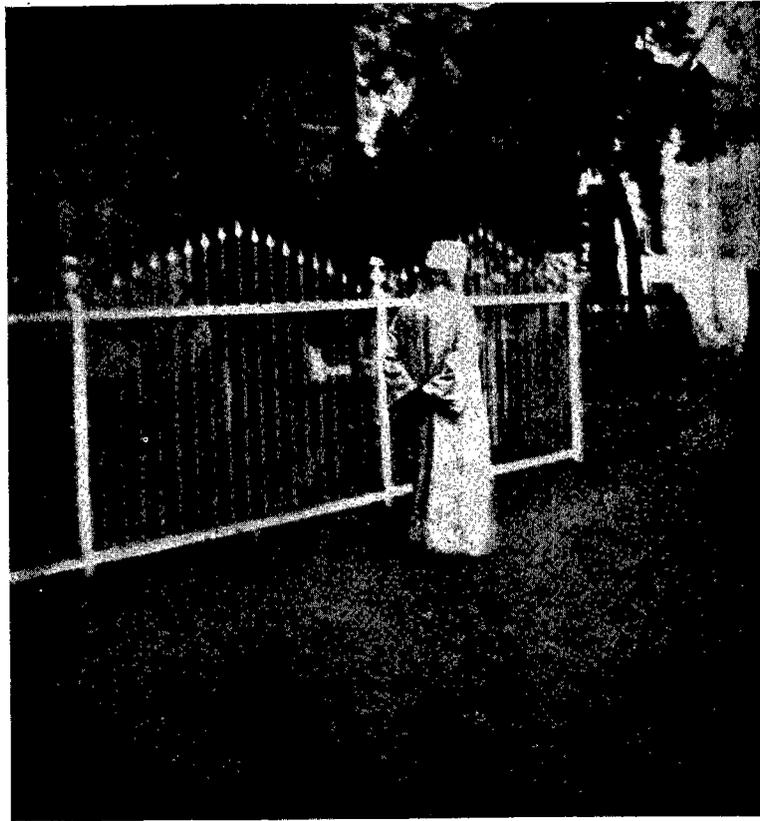
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Abdul-Baha during the world war in Palestine.

The fourteen general Tablets of the world, their unveiling in the last convention and copies of the two Tablets to the Northeastern states.

The new Renaissance in the Bahai world in America.

The request of the STAR OF THE WEST to the Oriental Bahais to write articles and news for publication.



ABDUL-BAHA WALKING NEAR
THE HOLY TOMB.

Photograph taken midsummer 1919 and
sent to the STAR OF THE WEST
by Shoghi Rabbani.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Eizzat 1, 75 (September 8, 1919)

No. 10

Declares Zionists Must Work with Other Races

Leader of Bahaim believes Neutral Government Like British Is Best for Palestine at Present—Says His Father Advocated League Half Century Ago.

BY MARION WEINSTEIN.

(From the *Globe and Commercial Advertiser*, New York, July 17, 1919).

WHILE the league of nations is hailed or attacked here as a Wilsonian project, out in Palestine is a religious leader who claims it first saw the light in the writings of his father, fifty years ago. He is Abdul-Baha, the son and successor of BAHHA'O'LLAH, founder of the modern cult, Bahaim.*

Abdul-Baha, or Abbas Effendi, as he is widely known in the Near East, counts hundreds of followers in America. He made a tour here in 1912, preaching his doctrine of universal love in churches and halls from coast to coast. Born in Persia in 1844, he went to Acca as a young man. He was imprisoned by the Turks for his teachings, but was released in 1908, the year of the new Ottoman constitution.

Interested in World League.

I met Abdul-Baha lately in his home in Haifa. He has many friends among the British, including General Ronald Storrs, military governor of Jerusalem, and it was a British officer who took me to him. His influence is considerable in

* Bahais understand the Word of God again was "made flesh and dwelt among us" in the appearance of BAHHA'O'LLAH. Miss Weinstein, not being acquainted with this fact, looks upon the Bahai Movement as a cult or "ism."—*The Editors*.

the Holy Land, but it is almost impossible to reduce it to actual numbers. I went to him curious as to his views of the future of Palestine, but he seemed more eager to talk of a matter of world importance—the league of nations.

He spoke in Persian, a well trained secretary interpreting his low, soft words in good English. Through the open windows of the large sunny salon of his modern house came the trill of songbirds in the Effendi's lovely garden. In white galabieh and turban, he fitted into the summery scene, his voice falling on the silence like a woodland echo. An ancient, venerable patriarch he seemed, with his snowy beard, a kindly patriarch, but with little of the Biblical fire.

Tells of Father's Plan.

"Fifty years ago," he began, "BAHHA'O'LLAH wrote that there must be a league of nations to establish universal peace. He worked his idea out on practical lines, too. He said every nation must choose representatives, approved by the senate, the cabinet and the ruler of the country. They were to meet to found a universal peace congress to be forever a world court of arbitration.

"BAHHA'O'LLAH saw even then, half a

century ago, that unless universal peace is established, the world of humanity will continue in a state of barbarism. For it is a world of struggle for existence, of sensualism, a world of nature. Only when universal peace comes to stay will it become a world of spirit.

"I went to America myself on a mission of universal peace. I proclaimed seven years ago that Europe was an arsenal that needed but a spark to turn it into a volcano. The world leaders, I urged, must prevent this catastrophe. But they did not heed me. Now that they themselves are working for universal peace and we are soon to have a league of nations, there is no need for me to go to America again.

Message to His Followers.

"Tell my followers," Abdul-Baha continued, "that I am always asking heavenly help for them, and that my deepest desire is that they shall be the source of the enlightenment of humanity and the unity of all the races of mankind. The point of distinction among men, let them remember, is their deeds, not their beliefs or words. I charge my disciples, too, at this time to show love even toward their 'enemies.' They have no 'enemies.' The enemy of man is himself."

His religion, this leader explained, includes the highest principles of its forerunners, with this addition—it fuses them all in the pursuit of one goal, the unity of mankind in universal love. Unlike its Mohammedan neighbor, it teaches the equality of man and woman. "The world of humanity has two wings," is Abdul-Baha's view, "man and woman. If one wing is weak then the bird cannot fly."

He looks to the rebirth of religion as a result of the war. The Bolshevist movement, he believes, will prove an admonition to the religious world and send mankind back to the fold, convinced that

religion is the sole source of order and peace. Bolshevism was inevitable, because religion was on the daily decline in Europe, particularly in Russia.

Has Hope for Palestine.

For Palestine Abdul-Baha has the brightest hopes. "It will develop day by day now," he declared, "in industry, in commerce, in agriculture, under an enlightened government. Up to the present the people of this country were like lost sheep. Now they have found their shepherd.

"If the Zionists will mingle with the other races and live in unity with them, they will succeed. If not, they will meet certain resistance. For the present I think a neutral government like the British administration would be best. A Jewish government might come later.

"There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less.

"The Zionists should make it clear that their principle is to elevate all the people here and to develop the country for all its inhabitants. This land must be developed, according to the promises of the prophets Isaiah, Jeremiah and Zachariah. If they come in such a spirit they will not fail.

Must Be Open to All.

"They must not work to separate the Jews from the other Palestinians. Schools should be open to all nationalities here, business companies, etc. The Turks went down because they attempted to rule over foreign races. The British are always in power because they keep fair and promote harmony.

"This is the path to universal peace here as elsewhere—unity. We must prevent strife by all means. For 6,000 years man has been at war. It is time to try peace a little while. If it fails, we can always go back to war."

Unveiling of the Divine Plan for the Western States

Fourth talk by MIRZA AHMAD SOHRAB at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26-30th, 1919.

“**A**RISE thou amongst the people in the name of this incomparable Cause. Then summon the nations to God, the Most High, the Most Exalted!” “Conquer the cities of the hearts with this most great Name, and be thou a herald of this Call amongst all nations!” (Words of BAHÁ’O’LLÁH.)

The mission of every Bahai in this world is to promote to the extent of his ability the idea of God, the idea of beauty, the idea of right, the idea of justice and the idea of virtue. For the world of ideals is a world of reality. Once I begin to hold the idea of goodness within my mind, speak about it and banish all those tendencies which lead to evil, I create an atmosphere around myself that is bound to tell on my character. Now in this age and cycle the idea of God, the idea of divine morality, is almost forgotten. The advancing forces of material civilization have banished from the consciences of millions of men and women the idea of God. . . . Spirit, God, truth, love, have no meaning on our ears. We live a life of selfishness, we aspire after no higher realm, we are satisfied with water and clay, the appetites of the flesh satisfy us completely, we crave for no spiritual light, we yearn after no heavenly gift. Complacent and self-satisfied, we strut about as though we possessed the whole world, and yet spiritually we are poverty-stricken. We think of the rustic chatter of our village as the great wave that echoes round the world. We have banished God from our midst and cherish an illusion in our breasts.

Now the mission of the Revelation of BAHÁ’O’LLÁH is to recover for us this

lost vision, to lead us back again into the Sanctuary of Holiness, to enkindle anew the fire of the love of God, to consume the veils of superstitions and imaginations, and to fill the hearts with the new ideals of God, love, beauty, constancy and happiness as portrayed in the writings of BAHÁ’O’LLÁH and Abdul-Baha.

This means that we are called upon to solve some of the most crucial problems of this age. In order to render this service, we must not lag behind, but be in the vanguard of the forces of this new ideal civilization. We must universalize our aims, spiritualize our thoughts, renew our beings, exalt our ambitions and dedicate ourselves to the service of humanity. We must become fully conscious that all past efforts and services in comparison to the efforts that we have to make after this Convention have been pastimes and child’s play. Abdul-Baha summons us to a brilliant height, the contemplation of which dazzles the mind and overpowers the heart. If we desire to put in execution his great plan, we must rise to his full stature, be imbued with his enthusiasm and drink from the chalice of his love. We must walk in his footsteps, live his life, be intoxicated with his wine and be filled with his spirit. We must be humble before his presence and obedient to his will. His kindness and forgiveness must teach us many valuable lessons, and his catholicity and simplicity inspire us to follow his example. . . .

Abdul-Baha teaches us that the Cause of the Blessed Perfection is the solution of all modern problems, and for this reason he calls upon us to arise and teach this wonderful Revelation to all

men. Thus it was that on Saturday morning, April 1, 1916, while living in Bahjee, he revealed a beautiful Tablet to the friends of God in the eleven Western States, enjoining upon them to arise and teach the Cause in all those parts.

[*Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the STAR OF THE WEST, Vol. 7, No. 10 and Vol. 9, No. 14.*]

When the believers in the Western States received the above instructions, they all arose to fulfill them, and I believe much preliminary teaching has been accomplished during the past three

years. But now I bring to them another wonderful Tablet, another Magna Charta, embodying new pictures of the Kingdom and inciting them to continue their work with greater faith and hope. This second Tablet was revealed on Thursday night, February 15, 1917, in the room of BAHÁ'Ó'LLÁH, in Acca. Many believers were present, and the rain was pouring down like a torrent. When he came to the end of the Tablet, he looked out of the window and then turned, saying: "I pray that the heavenly bounties may descend upon the Western States like this rain." And now let us for a few moments listen attentively to the translation of this Tablet:

TABLET

To the believers of God and the maid-servants of the Merciful in the Western States of the United States: New Mexico, Colorado, Arizona, Nevada, California, Wyoming, Montana, Idaho, Oregon, Washington, Utah.—Upon them be BAHÁ'Ó'LLÁH EI-Abha!

He Is God!

O ye friends and the maid-servants of the Merciful, the chosen ones of the Kingdom!

The blessed State of California bears the utmost similarity to the Holy Land—that is, the country of Palestine. The air is in the utmost temperance, the plain very spacious, and the fruits of Palestine are seen in that State in the utmost of freshness and delicacy. When Abdul-Baha was traveling and journeying through those States, he found himself in Palestine, for from every standpoint there was a perfect likeness between this region and that State. Even the shores of the Pacific ocean, in some instances, show perfect resemblance to the shores of the Holy Land—and even the flora of the Holy Land have grown on those shores—the study of which has led to much speculation and wonder.

Likewise in the State of California and other Western States, wonderful scenes of the world of nature, which bewilder the minds of men, are manifest. Lofty mountains, deep canyons, great and majestic waterfalls, and giant trees are witnessed on all sides, while its soil is in the utmost fertility and richness. That blessed State is similar to the Holy Land and that region and that country like unto a delectable paradise, in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

The lights of the divine traces are manifest in Palestine. The majority of the Israelitish Prophets raised the call of the Kingdom of God in this holy ground. Having spread the spiritual teachings, the nostrils of the spiritually-minded ones became fragrant, the eyes of the illumined souls become brightened, the ears were thrilled through this song, the hearts obtained eternal life from the soul-refreshing breeze of the Kingdom of God and gained supreme illumination from the splendor of the Sun of Reality. Then from this region the light was spread to Europe, America, Asia, Africa and Australia.

Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that State and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one Unique Center, the East and the West of America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of Universal Peace be pitched on the apex of America;—thus Europe and Africa may become vivified with the breaths of the Holy Spirit, this world may become another world, the body politic may attain to a new exhilaration, and just as in the State of California and other Western States the marvelous scenes of the world of nature are evident and manifest, the great signs of the Kingdom of God may also be unveiled;—so that the body may correspond with the spirit, the outward world may become a symbol of the inward world, and the mirror of the earth may become the mirror of the Kingdom, reflecting the ideal virtues of heaven.

During my journey and traveling in those parts, I beheld wonderful scenes and beautiful panoramas of nature, orchards and rivers; national parks and general conclaves; deserts, plains, meadows and prairies, and the grains and fruits of that region greatly attracted my attention; even to the present moment they are in my mind.

Particularly was I greatly pleased with the meetings in San Francisco and Oakland, the gatherings in Los Angeles, and the believers who came from the cities of other States. Whenever their faces cross my memory, immediately infinite happiness is realized.

Therefore I hope that the divine teachings like unto the rays of the sun may be diffused in all the Western States, and the blessed verse of the Koran: "It is a good city and the Lord is the Forgiver!" may become realized. Likewise, the significance of another Koranic verse: "Do ye not travel through the land and behold the traces of the Mercy of God?" become revealed in the utmost effulgence.

Praise be to God, that through the divine bounty and providence, in that region the field of service is vast, the minds are in the utmost degree of intelligence and progress, sciences and arts are being promoted, the hearts

like unto mirrors are in the utmost state of purity and translucency, and the friends of God are in perfect attraction. Therefore it is hoped that meetings of teaching will be organized and instituted, and for the diffusion of the fragrances of God wise teachers may be sent to cities, even to villages.

The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice. In their journeys they must not be attached to food and clothing. They must concentrate their thoughts on the outpourings of the Kingdom of God and beg for the Confirmations of the Holy Spirit. With a divine power, with an attraction of consciousness, with heavenly glad-tidings and celestial holiness they must perfume the nostrils with the fragrances of the paradise of Abha.

COMMUNE

The following Commune is to be read by them every day:

O God! O God! This is a broken-winged bird and his flight is very slow—assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance!

O Lord! I am single, alone and lowly. For me there is no support save Thee, no helper except Thee and no sustainer beside Thee. Confirm me in Thy service, assist me with the cohorts of Thy angels, make me victorious in the promotion of Thy Word and suffer me to speak out Thy wisdom amongst Thy creatures. Verily, Thou art the custodian of the poor and the defender of the little ones, and verily Thou are the Powerful, the Mighty and the Unconstrained!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Ahmad Sohrab, April 1, 1919, Washington, D. C.)

When the original of the above Tablet was corrected the next morning by Abdul-Baha, he handed it to me and slapped me hard on both my cheeks, laughing heartily, saying: "It is very good. It sticks. This was thy wage for today in writing over that Tablet. Now let us go and take a walk in the streets of Acca." As he walked along the narrow lanes, he turned his face to me and said: "Speak!" The contents of the Western Tablet being fresh in my mind, I related to the Master how in 1848 gold was discovered in the stream gravels of California, and how when the news was spread, tens of thousands of persons in the Eastern States left farms, factories

and homes in a mad rush for the gold fields, and how many thousands died on the way before reaching their goal.

The Beloved thought for awhile, and then said: "Consider how men, in order to gain wealth and honor, threw themselves in the midst of all kinds of danger! How cheerfully they accepted all these extraordinary hardships, left homes and factories and traveled thousands of miles through deserts and over mountains, in order to reach the gold mines! But now in this day the mines of the Kingdom of Abha are being discovered, and the precious jewels of the spirit are exposed. These mines are inexhaustible.

The more they dig the greater will be the output of the ideal precious gems, silver, gold and diamonds. The believers of the Western States must find their way from these earthly mines to the spiritual mines. They must realize how their forefathers, in order to obtain gold, underwent the most incredible adversities, exposed their lives to danger and accepted all the difficulties with a firm resolution. The friends also, in order to guide the souls, to promote the Word of God, to discover the unseen treasures of the Kingdom, and to prospect the invisible mines of the Realm of Might, must be willing to undergo any difficulty, so that they may achieve greater results and enrich the world with the boundless wealth of Truth.

“To the friends of the Western States, the self-sacrifice of the old pioneers and the patient gold-diggers must serve as a great example of perseverance. The mines of the Kingdom of Abha and their precious jewels are the praiseworthy attributes and characteristics. These divine perfections are hidden from the sight of men. The believers of God must by day and by night strive in their exposition;—so that their luster and brilliancy may increase. The material mines make man independent during his earthly life, but the mines of the Kingdom of Abha will enrich him throughout all eternity, and deliver him from crudeness, ignorance and poverty. The Western friends must become laborers in these great, spiritual mines, and fill the markets of the world with the gold and silver of the Kingdom of righteousness. For every head they must make a heavenly crown of self-sacrifice; for every neck a necklace studded with the scintillating jewels of humility; for every ear an earring of truth and obedience; for every hand a bracelet of universal service, and for every finger a ring of sympathy;—so that the wonders and beauty of the world of the Kingdom may encircle the globe.”

Another day I spoke to the Master, while he was coming out from the Tomb of BAHÁ'O'LLAH, about the system of irrigation in Southern California, and how the waste and barren deserts are turned into a paradise of flowers, fruit trees and sweet homes. He quickly turned to me and said: “When thou travelst in those parts, tell the people: The Heavenly Irrigator appeared 70 years ago in Persia and taught His disciples how to flood the dry fields of the hearts. Through His knowledge and inspiration they were enabled to transform the waste deserts of the minds and souls into the luxuriant gardens in which the rivers of light are flowing from the inaccessible mountains of God.

“Now, O ye friends of the Western States, just as your Government is spending extraordinary effort and money in the matter of irrigation, building dams on the tablelands to save the winter rain, so that the valleys, the plains and the orchards may be flooded during the summer season,—you must also exert yourselves in the irrigation of the hearts of men. Learn ye perseverance from your universal teacher, BAHÁ'O'LLAH, who was not disheartened by any obstacle from irrigating the hearts of humanity. Kings and nations arose against Him, and banished Him to distant lands and countries. Nevertheless, whenever He entered a new place, fearlessly He occupied His time in the spiritual irrigation and the sowing of the seeds of knowledge and wisdom in the prepared fields of spirit. Through His tender care the wildernesses were changed into rose gardens, the sad hearts were made happy, the sleepy ones were awakened, and the weak ones strengthened. Irrigation! This is the real and permanent irrigation of the Lord! One drop from this water will allay the thirst of all mankind, suffering the fields of all hearts to become green and luxuriant throughout all eternity. If the ground of the spirit is flooded with this pure water, it will not be followed by any drought; its

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 10

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No. 10

Allah'o'Abba!

Although Abdul-Baha's message to the Bahais of America is given indirectly through Marie Weinstein, a journalist (see reprint of article page 195), it is none the less direct and to the point. He said: "Tell my followers that I am always asking heavenly help for them, and that my deepest desire is that they shall be the source of enlightenment of humanity and the unity of all races of mankind. The point of distinction among men, let them remember, is their deeds, not their beliefs or words. I charge my disciples, too, at this time to show love even toward their 'enemies.' They have no 'enemies.' The enemy of man is himself."

—The Editors.

flowers will never fade and its freshness never pass away. I hope that the Western friends may become the spiritual irrigators of the Kingdom, allay the thirst of the thirsty ones and let the waters of divine knowledge, the ideal of the Fatherhood of God and the brotherhood of man, flood the world of humanity."

. . . . Many days later, while I was following him through his garden in Haifa, he again asked me to speak. I talked about the wonderful natural

scenes in the Western States. I dwelt on the hot geysers of Yellowstone Park, the wonderful waterfalls of the Yosemite Valley and the strangely formed cliffs of the Grand Canyons of Colorado. I spoke about the wooded valleys, the snow-capped mountains, the wonderful bursting springs, the shimmering lakes, the granite peaks, and the giant trees. The Master always made a big capital about my love for America, and laughed at my enthusiasm in half-earnest, half-

joking manner. Then he said: "Why didst thou not tell me about these wonderful things when we were traveling in America? Now that we are living so far away, thou comest to me with such fairy tales, praising America to such an extent as though God has not created another country in the world!" Then he became serious, and said: "All these majestic scenes of nature, in reality, prove the greatness of the Creator and the antiquity of the world. This globe is indeed millions of years old, and its Creator has had no beginning and will have no ending. He has been, is and will be the Alpha and Omega. A creator presupposes creatures, just as light presupposes the existence of the sun.

"Now just as these wonderful scenes of the world of nature are witnessed in all the Western States, I hope the rare signs and traces of the Kingdom of Abha may also become incarnated and personified; such souls may appear from these States who will be considered the wonders of the age and the geniuses of the time; from their services infinite results may become manifest in the world of existence; their words be penetrative, the trees of their lives fruitful, each one a flag of the victory of the Cause of God and a column of light to guide the wanderers to the religion of God. Then the nether world will attract and in turn reflect the virtues of the world of the Kingdom. Within the short space of our lives or the lives of generations, very little changes will come over these natural scenes and no practical results are witnessed from their mineral lives. But the life and teachings of a single human wonder transforms the whole world. Columbus was a genius in his time. Consider what world-encircling results appeared from his voyage of discovery! Copernicus, Kepler, Laplace and Newton were all geniuses, and their contributions to the sciences have made them benefactors of humanity? The inventors and discoverers of telegraphy, telephony, electricity, wireless, etc., have all,

through their distinguished labors and discoveries made man a monarch over the laws of nature, broadened his vision and freed him from the lower, miserable life of the savage, ever fighting with the beasts of the jungle in order to satisfy his bare wants. This is, of course, in the material world. But if we concentrate our attention on the spiritual world and the rich results issuing therefrom, we observe that through the teachings of Christ and the self-sacrifice of His disciples, Europe and America were adorned with the bright jewels of divine civilization, ferocious characters were refined and the love of humanity spread.

"In a similar manner in the Bahai Cause, there must appear extraordinary spiritual geniuses, wonders of the Kingdom of God, souls who in knowledge, sciences, sociability, tenderness, loving-kindness, universality, joyfulness, may be considered unique and peerless. Should such heavenly beings appear in the Western States, the power and the creative energy of the Kingdom of Abha will become manifest and apparent; souls who have discovered their ways to the mines of the Kingdom; souls who are the irrigators of the grounds of the hearts of humanity; souls who are the wonders of the realm of Truth. Then and not until then will the spiritual creation of the Almighty become perfected in those States; the miracles of the transforming power of the Spirit embodied, the mysteries of the Holy Books be revealed and the golden age of peace and brotherhood be established."

We all know that the Western States are thinly settled; that the population of these eleven states is only about seven million, while that of the Northeastern and Southern States together is over fifty million. Still, everyone realizes that the West is the seat of a mighty, virile civilization, that the possibilities of its development are unlimited under the wonderful promises of the Covenant of God regarding the future of that country.

وحرکت آید در نظایر طبیعت رأی باید و گلهای ابرار
الهی برویاند.
سپس باید انسان سبب نورانیت عالم است که گردد و تعبیر
در کتب مقدسه لوحی الهی نازل ترویج دهد در آنجمله شریف
میفرماید بشرق و غرب سفر کنید و مجمع را بنور هدایت بگریزید
روشن نمائید تا از جهات ابدی بهره و نصیب گیرید
الحمد لله ایالات شمال شرقی در نهایت استعداد است
و چون زمین بر وقت است باران فیوضات الهی نازل
گردد حال باید شاهد جهان آسمانی گردد و قلم پاک میثاق
هر سخنی برکتش محدود است و لکن تخم تعلیم آسمانی فیض و
برکتش نامحدود و در مرقون و اعصاب متصل از شما میسر کند
در اسلاف ملاحظه نماید که در انام سبع نفوس مؤمن ثابت
معدود قطعی بودند ولی چنان برکت آسمانی نازل شد در
سین معدوده هم عظیمی لطف انجامید در آنند . در قرآن مجید
که یک جبهه هفت گوشه برآورد و هر گوشه صد دانه بدید
یعنی یکدانه هفتصد دانه گردد و خداوند اگر خواهد مضاعف
میفرماید چه بسیار واقع که نفس مبارکی سبب هدایت ملکوتی
شد حال نظر با استعداد و قابلیت خویش بنماییم
بلکه نظر بنیابت و فیوضات الهیه در این انام نمایم که قطره
حکم دریا باید و ذره حکم آفتاب جوید و عظیم و عظیم التیمه
والشفا مع

قسمت شمال شرقی ایالات متحده دارای نه ایالات است و از
جمله قدیم ترین از سابقه طاست و در ای ۲۲ میون جمعیت
و شهرهای عظیم مانند نیویورک و پیتن و فیلا دلیا در این اعظم واقع
نقطه شهر و بند نیویورک دارای پنج میون نفوس است بزرگترین
فابریقه قدیم ترین مدارس و دارالعلومها بارکها و موزه ها و آفتابخانه
در ایالت ساخته شده و انجمن روشن ضمیر و خیرخواه و عالم دوست
هستند . از روی حضرت عبدالعزیز انباران این نقطه بر تبلیغ
این نفوس کثیر قیام نماید و شهبه تقدیس گشوده در هوای
شده ملکوت پرور از نغمه تالیفات روحانی رهبر گردد و
فیوضات آسمانی پرده از طلعت محبوب برافکند .

لوح اول

که با تخریب آقا و امامان ۹ ایالات شمال شرقی ایالات متحده
جمعه روز دوشنبه ۲۶ مارچ ۱۹۱۶ در بهی در اطاق مبارک از
فم مرکز فینا صادر گشت .
اجاء و امامان در نه ایالات شمال شرقی ایالات متحده بین
نیویارک . رود آیلند . کن نلیک . ورنس . پنسیلوانیا
نیوجرسی . ماساچوست . نیویورک . عظیم و عظیم التیمه و آفتاب

هو الله

ای سادایان آسمانی ایام نوروز است همیشه با دان باران نهرمان
مستم و از درگاه احدیت طلب نماید و توفیق بنیام تا آن جمع نماید
شعبه در اقالیم امریکای برافروزد و نور رحمت الله در قلب روشن
نماید تا انوار تعلیم آسمانی خطه امریکای را مانند این فضای آفتاب
به نجوم هدایت کبری روشن و درین فرماید .

لوح دوم

هو الله

ای ایالات متحده
و جمع موانع و قرسی یکسان و شادوی بخت بر مگر
امیاز ندارد کل مزارع الهی است و منش انوار آسمانی
ولی با مانع و تقان و سبقت بر دیگران لیکن مکان شرف نماید
بعضی از بلاد است که گردند و شرف مرتبت بی نهمی فائز شوند
مثلاً بعضی از اقالیم اروپا و امریکای لطافت هوا و عذوبت باه
و جلالت کوه و درشت و صحرای استی و در نهایت امتیاز
با وجود این فلسطین شرف جمیع اقالیم گشت زیرا جمع مظاهر
مقدسه الهیه از یوم حضرت ابراهیم تا ظهور خاتم النبیین یا
در این اقلیم متوطن یا مهاجر رسا نوز بودند و همچنین شرف
و بطاعت شرف بی نهمی فائز نور نبوت در آنجا باید لهذا
فلیطن و حجاز از جمیع اقالیم ممتاز گشت .

ایالات شمال شرقی در ساحل آتلانتیک مثل ایالات بین
نیویارک . ماساچوست . رود آیلند . کن نلیک . ورنس . پنسیلوانیا
نیوجرسی و نیویورک در بعضی این ایالات آفتابی موجود گشته
در بعضی شهرهای این ایالات همچون نفوس با انوار ملکوت
روشن شده اند و از تعلیم آسمانی خبر ندارند لهذا از برای
هر یک از شما اگر ممکن باشد که بان شهر کتب نماید و چون سانه
بنور هدایت کبری برافروزد . خداوند میفرماید و تری الارض
عالمه فاذا انزلنا علیها الماء اهترت وربت و اینست من کل
زوج هیچ میفرماید زمین خاک سیاه است چون فیض ابراهیم
بارد آن خاک سیاه با بهتر از آید و گلهای رنگارنگ برویاند
یعنی نفوس انسانی چون از عالم طبیعت است مانند خاک سیاه است
چون فیض آسمانی برسد و تجلیات نورانی هوید گردد با بهتر از

تعالیم الهی تقدیم نمودند و گنجهٔ کبیریه را از نوزده نفر باران
 نام تشکیل دادند که باین مطلب رسیدگی نمایند و آنکس
 بیشتر از دوازده مبلغین در اطراف امریکا ندای باها را باری
 بلند نمایند و در جمیع نفوسش را بملکوت الهی دعوت میکنند
 این الواح عمومی مانند صور اسرافیل بود که در ده گان صحرائی
 غفلت را بیدار نمود و روح جدیدی در ابدان بدمید و کل را
 تحریک و تهنیت فرمود و در این پنج ماه اخیر اجاب در طرف
 امریکا چنان قیامی در خدمات امرالله نموده اند که مثل و شبیه
 آن تا بحال دیده نشده و روز بروز بر اشتغال خودی افزینند
 محض آنکه قاریین بر عظمت این الواح بی برند عرض میشود که دوازده
 عدد آن با تقارن اجاب ایالات متحد و کانادا و امریکا
 جنوبی و جزایر اطراف آن صادر گشته . ایالات متحده شش
 چهار قسمت تقسیم میشود ایالات شمال شرقی ایالات جنوبی
 ایالات مرکزی و ایالات غربی . هر کدام از این چهار قسمت
 دو لوح کانادا دو لوح و امریکای جنوبی دو لوح . لوح سوم
 با تقارن جزایر پاسیفیک ممالک آسیا اقیانوس هند اروپا
 و سایر جزایر دنیا . لوح چهاردهم محتوی تعالیم عمومی است
 از برای مبلغین و دانشمندان امرالله .
 اهمیت این الواح در آن است که حضرت عبدالباقی که
 و جزا اثر دنیا را یک یک اسم برده و درستان را از برای قیام
 بتبلیغ کائنات آن نقاط میفرمایند و مناجاتی در آخر هر
 لوح صادر تا مبلغین حفظ نموده هر روز بخوانند و طلب نمایند از
 حضرت پروردگار ثمانند . صدور و انتشار این الواح
 فی الحقیقه یک علم جغرافیای جهانی است که سید و بربر یک
 از بهائیان واجب نماید که از تاریخ دنیا جغرافیای ارض
 نژادهای مختلفه ادیان و ادرا متفرقه . تمدن قدیم و جدید اصول
 و فروع ترقی طرز عقائد و افکار شکل بخونی آگاه گردند تا بتوانند
 بر این اشرف نعمات الهی قیام نمایند و از روی هیچ در این حقیقت
 بر حسب فهم و ادراک هر مقلی امرالله را ناپسند و نفوس را
 بشیر لغیر رحمن داخل نمایند و از دیوبست فطرت جهان و نادانی
 نجات بخشند و جمیع را لوح حضرت عالم انسانی دعوت نمایند
 هر چند این الواح و بعضی مبیانات مبارک که مربوط با باز است
 در این سوره مخصوصی بلسان انگلیسی چاپ و در میان بارالها الهی
 منتشر گردیده و در این موقع دو اذن لوح مبارک که باقی
 اجاب شمال شرقی ایالات متحد صادر شده درج میشود و ترجمه
 در شماره های آتی باقی انتشار داده خواهد شد .

صدور الواح عمومی عالم
 افسوس برین روشن کل استاد صدر بزرگان ذره را داد اتحاد
 از نظر امری حیوان گفت که از حکمت الهی باینکه این حرب جهانی
 چهارده الواح عمومی است که با تقارن جمیع بهائیان امریکت و کانادا
 از هم گزینش از لزل گردید و در هر کدام از این الواح مقدس حضرت
 من الله بانه یاران را از برای قیام بر ترویج امرالله و انتشار اشرف نعمات الهی
 در اطراف جهان میفرماید تا روی زمین بهشت برین گردد و ساکنین
 ارض ملایم و ساه شوند .
 پس از آنکه این الواح نورانی در ایام حرب جهانی و عکاسی و تصاویر
 شد جناب میرزا انورالدین بختیاری حقیق خوش بر قطعه ای بزرگ
 نوشته مطهر گردید و چون طریق ارسال آن ممکن نبود مدتی در دست
 مبارک محفوظ ماند و قریب سیال در سرداب مقام اعلیٰ نهان بود
 تا آنکه حرب عمومی بانتهی رسید اسباب مسافرت مهیا گردید
 و با اول رسید بوسط بلخ از خادین استان بامر مبارک بامر
 آورده شد و در جلسه ای مجمع سالیانه شرق الاذکار در رتبه نطق در
 حضور بزرگان از یار و اغیار ادا گردید . این مجمع هم در ایام
 رضوان در شهر نیویورک در یکی از بزرگترین هتل های موسوم به
 ماک الپین منعقد گردید و جلسه هایش که هفته طول کشید . قرابت
 ترجمه الواح و نمایش هر یک در آخر هر جلسه حرکت عظیمی در عالم بهائیت
 انداخت قلب را با تهنیت از برای آورد جمع یاران را از هر جهت
 نمود و آثار دوستی و یگانگی را از اساس برانداخت روفاقت
 بی اندازه حاصل گردید اشعاع روح تیر شد باها باز گردید و از دلج
 در خفا قدس پرواز نمود شمس حقیقت در نهایت شدت بدرخشید
 افکار عظیمه افکار عالی در آسمان ظاهر میگردید تا نایب ادات ملکوت
 الهی شهود دیده شد ارکان وجود سامعین حرکت آمد قوای معنویه
 نمایان شد بهمد و ولول در جانها افتاد و بر شعاع اشعاع کسسه
 پرده انزخ بر افکند کند و بزبحر قیود پیوسیده از دست و پا برداشته
 شد و افکار در قیام انجام خدمات امری و اعلا کلمه الله تکرار میگردید
 کرد . این انجمن عظیم فی الحقیقه از هر جهت روحانی بود تو بهر جمع
 بیاران به مرکز قیام بود و دیده های کل بر جمال نورانی او ناظر آن
 مجمع از شدت اتحاد و اتفاق گوئی با همت برین بود و جهت تمدن از اثر
 حکمت مبارک نبوی نماینده گان کافله جهانی امریکت و کانادا در جمیع
 عوالم امری متحد شدند که مانند شیر و شکر بهمد یکدیگر آمیخته شدند و از
 آن انجمن عظیم بشهری خود مراجعت نموده مشغول بخدمات امرالله
 گشته شور و ولای در قلوب انداختند قوه کلمه الله در مجلس آخر عمومی
 قلوب را فتح نموده که اجاب حاضر مبلغ هفت هزار دلار بجهت انتشار

تاریخ

و قبل از آنکه قدم بجای نهادند موافقت نمودند و اهل راز
 جهت حاصلات سال آید در اضطراب نهد اشهد
 ۳۰۰ اگر چه حکومت سعی نمود و مردم را مجبور کرد که در روزهای سینه
 در صحرای راز و مقداری تخم مرغ جمع نموده تسلیم اداره نمایند و
 در جلوی این سبیل نهد چند رطل تخم مرغ جمع کرد آن چنانچه در
 و در سال جدید از زمین بجز تخم بچسبید بنویس که بچسبند در
 خواطر نداشت و بر چه بود و نبود خوردند و باین واسطه
 خطر عظیم محلی در جلوی الفار تخم کردید
 ۴۰ این خطی نویسی بر اهل سوریست سستی گردید که هزاران هزاران
 شدت گرسنگی بردند و اطفال ضعیف اینده در کوه و باران
 نایب و زنان و دختران در دامنه کوه علف جمع نموده خوردند در
 این مجبور محلی حضرت مولی الوری به قوت خارق العاده در تائید
 فقرات نوشتن نمودند و اباب زندگانی اجبارا فرام آورده نگذاشتند
 که بگفتند از باران کشتابی شام ماند و این بود که علی از بزرگترین
 سحرات حضرت عبداللها
 ۵۰ چون این خطی رخ کشد و ابواب راز از جهت بسته حضرت
 مولی الوری بنفوس بر قریه عذسیه تشریف برده و در سال دوم
 ماهی در آن گرامی شدید بر برده و مشغول زراعت گشتند و وقت
 اجبای زردشتی حاصل خدا داده از گندم وجود دره و غیره بعل آوردند
 فی الحقیقه حق جل جلاله برکت عظیمی داد و با شتر حاصلات را این
 خفا و عکا حمل نموده در میان بهایان و سیحان و سلیمان و یهودیت
 میفرمودند چنانچه کل بر این شیوه مرقیه قدسیه نهادت داده
 میدهند
 ۶۰ در آن ایام در سال سیمادیا دولت عثمانی سعی نمود که ایران را
 در ردیف عسکری در آورد اول اسامی و عکسهای نفوس ایرانی
 را در دفتر حکومتی ثبت نمودند و بعد جمیع را بر حسب اسم و رسم
 طلبیدند ولی در این موقع هم مدعی در بخت یاران از آن صورتها
 سحره سیحانی نمود و جمیع را از این قید عسکری آزاد فرمود
 ۷۰ در آن چهار سال بعلاوه خواهشها و احتیاجات لایحه و لایحه
 عسکری و فقر عمومی و خوردن حاصلات دوسال بواسطه جنگ و بیچارگی
 ناخوشیهای زیاد بر اهل سستی گردید و تیغوس و طارایوش
 آلف را بوجه عدم کشید علی الخصوص این ناخوشیها
 در میان عائله های ارامه که دولت آنها را از شهرهای خود در آن
 آسیای صغری به سوریه آورده بود شیوع زیادی داشت غیره
 از این آواره گان راه هکا و حیفا آورده و چون بکس و کسب نبود
 حضرت عبداللها بر حسب رأفت عمومی بقدر امکان در در محو سب

و دستگیری آنها میخواستند و یکی دو نفر آنها در دست
 مقام اعلی معین نمودند فی الحقیقه فرات و بتراب وجود با
 در آن چهار سال شال حال جمیع مل و ادیان بود کسی بچسبید
 اقدس رجوع نمود که تا امید مراجعت نماید کل از خوان
 جستن بهره و نصیب بردند
 ۸۰ در آن ایام نمره و تاریک چون ابواب بسته
 و رفت آمد مسافرین ممکن نبود بر حسب ارباب حاجی برضات
 علی از دوستان قدیم و تجار ایرانی با وجود قدرت سن دو
 سفر با بران نموده و از خطه عبور کرده الواح تم و اخبار
 ارض معصومه را با جاب لب تشنه فی اختیار رسانیدند
 فی الحقیقه خدمت بزرگی با راهی نمود و باین واسطه روح جدیدی
 در اجساد یاران دمیده شد و سواد آن الواح با رو با در کجا
 و سایر بلاد شرق ارسال گشته یاران انصافات هم نظر
 و وصول اخبارات بودند سرزنده و حرکت گردیدند
 ۹۰ همچنین هر سال در موسم تابستان تلافة بهائی از مدینه
 بیروت بجا آمده در بالای کوه کرمل در جوار مقام اعلی ایام
 تعطیل را بگذرانیدند و هر روز شب بحضور حضرت عبداللها
 شرف شده بگویش خود اصغای بیانات و دعائی میخواندند
 و مجالس بفرح و سرور می ترتیب داده نطقهای فصیح و بلیغ در
 محضر مبارک ادا میکردند نغمه های الهی میخواندند و زیارت
 روضه مبارکه مشرف میشدند و در جمیع آن ایام در ظل شجر
 پیمان محفوظ و مصون ماندند تا آنکه الحمد لله حرب عمومی
 با منتهی رسید و هر کدام بخوبی و خوشی تحصیلات خود را تمام
 کرده با وطن خود مراجعت نمودند تا در امر الهی ترقی
 نمایند در میدان حکومت استقامت را نند آتش
 در عشق در قلبان فرود روشن کنند سبب قتی خواطر
 دل شکسته گان کردند از معجزات حضرت مولی الوری
 در ایام حرب حجت نمایند در طریق حضرت بهاء الله
 جانفشانی کنند علم دین رحمن را بر اعلی قتل آفاق
 بلند نمایند شمع حجت الله را در این آفاق روشن
 کنند چه که غایات حضرت سرانته الاکرم همیشه مل
 احوال آنها بوده الطاف بی قنایش آنها را احاطه نموده
 باران فضلش بر آنها باریده و شمس رافتنش بر سیکرشان
 تابیده و در هر کجا هستند بران حال بگویند
 دیگران چون بودند از نظر از دل بردند
 تو چنان در دل من زنده که جان در بدنی

سعادت برای چه دنیوی و چه اخروی تعاون و تقاضا
 و مدون نعیم و ترویج این اساس پنج امری محکم و متین بود
 و هیچ طغری از عالم غیب قدم نمبضه نشود مگذارد چه که این
 عمر مضر عمل است نه زمان قول قرن ظهور خواهد بر مسافت
 از حد انسانی است و در اجرای او امر حضرت
 ایزدی باید اصول الهی را سبب رشد و نمو قوس
 معنوی و جسمانی نماید و کلمات فارغ قناعت کنم طفلان
 از سنگت ریزه خوشنود گردند و جهلا به جبل تعقیبات
 کجسته پوسیده دل نبندد ولی بجهان روشن دل باشد
 قوه عمل بر عالمیان ثابت کند که خادم بهیئت جامعند
 و در این شب همراه آسمانی شب و روز شش خواهر شوند
 تا کلمات الهی بر ارض قلوب مستقر گردد و قلوب
 بهشت خندا و جزیره خضره شود مرغاب دانش و طیور
 بهوش بر شاخ راهی سبز اشجار اخراجات بدیع
 نعیمی دلکش برانید و رموز حقیقت نعیم دهد
 امید جان است که اساس بجز با خیر یونان مین
 تر گردد و از ندای آن خفاگان بیدار گردند کرات
 شنوا شوند لنگان لویا گردند و ذلیمان عزیز شوند
 مشعل روشن روح در میان گردد و صلای صلح و سلام
 در شرق و غرب بلند نماید
 و حضرت مولی الوری سنج و فلاح این جریده را منوط
 به استقامت استقامت استقامت فرموده اند و حضرت
 سید مطهر را در قالب مثل در آورده میفرماید :-
 "بنا بر این هر کس این سخنان مرا استقامت نماید و آنها را
 بعمل آورد او را بگردانی تشبیه نمائیم که خانه خود را بر روی
 سنگت اساس گذارد و وقتی که باران بیارند سیلابها
 روان شود با دانه بوزند و از هر جهت بر این خانه حمله نمایند
 چون اساس را بر سنگت بنا ننهادند تزعزع نشود و خراب
 نگردد و هر کس این کلمات مرا گوش داده و مطابق آنها
 عمل کند بگرد جایی بود که خانه خود را بر ریخت بنا نهد پس
 باران بیارند سیلابها روان گردند و با دانه بوزند و بر آن
 خانه حمله نمایند و سندانم و خراب سازند و آنها را آن
 عظیم خواهد بود"

حضرت عبد البهاء در انام حرب
 حدیث عشق بطور درنگینجید بیان شوق بفقار در سینه
 پس از آنکه حرب عمومی در ماه آگسٹ ۱۹۱۳ م اعلان فرمودند
 و طرق مسافرت با رض مقصود و ابواب سلامت مبارک
 بسته شد حضرت من اراده الله در میان آن طوفان عظیم
 به نهداری و محافظت اجای الهی در آن دیار قیام فرمودند
 و از هر جهت اسباب راحت و آسایش کل را فراهم آوردند
 و به اطوار حسنه و اخلاق رفیقه و صداقت و دیانت و تسلیم
 در ضاکل را دعوت نمودند و جمیع مشاغل را انتقال بستند
 که اگر آن وجود مبارک نبود مقام اعلی در وضع منظر در خطر
 و حوضه یاران متفرق میگردد و حوادث غیر قابل تحمل ازین
 بهر که کام را بگوشه انداخته تا ر و بودشان از هم می نشت
 ایشان خواستش و نوشتن مبدل به ضعف میشد
 ۱. در ابتدای حرب چون اضطراب عمومی امانی سوبه را انا
 نموده و هر روز ترس آن بود که اسطول دول تجار به جفا و عکا
 به توپ بندند و خرابی کلی حاصل گردد مردم دسترسه
 با اهل و عیال خود به دات اطراف فرار نمودند لهذا بنا بر حجت
 مانع حضرت مولی الوری بنفسمه بر قریه ابوسمان تشریف برده
 محل برای اهل بیت مبارک و جمعی از یاران ترتیب داده و
 قریب به هفت ماه در نهایت آسوده گی زندگی نمودند و در اندک
 بر حسب امر مبارک در شهر برای تربیت اطفال تشکیل داده
 خاب بدیع اخذی تعلیمی نو نهالان بوستان الهی متوجه سرافراز
 گشتند همچنین جناب دکتر جریه خان به برستاری و معال
 رضا از اخبار گوشش نمودند و هر وقت حضرت عبد البهاء را
 جفا و عکا به ابوسمان تشریف میرسانند حضرت شایخ دوز و
 اجاب از بالای کوه سرزیر شده در حالت استقبال سان
 حمد و ثنا میکنند و شب در محل شایخ سان مبارک در شرح
 و بطا سرار طلوت و آیات لاهوت مشغول و قلوب
 حل از خواهر سرور و ضعف ملو چنانچه روحانیت و صفاء و جمال
 آن انام بیچرفت از نظر مجوشده و نخواهد شد
 ۲. در همان اوقات افواج بقرار فرج بر اراضی سوریه حمله شدید
 نمود چنانچه وجه آسمان از زیادی آنها پوشیده و مانع تابش آفتاب
 گردیده قریب دو ماه این سربازان سواوی دشت و صحرا را
 پر نموده و قلوب زارعین و بیچاره گان را در چنگال خوف
 نهداشته بهر چه بسری بود و خوردند حتی پوست درختان را میل
 فرمودند

ADDRESS: Bahai News Service, Box 283, Chicago, Ill., U.S.A. ادريس:

قیمت اشتراك را با بارس یا بواسطه محفل روحانی طهران باین اداره برسد

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل
یکانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و حل مسائل اقتصادی و بیشتر هر حضرت
بها و الله دلائل و جهان و توضیح حقایق دینی عمومی خواهد نوشت و مقالات مفید در این خصوص نشر خواهد کرد

شماره ۹ اکتبر ۲۰ سنه ۱۹۰۹ میلادی ۲۳ ذی القعدة سنه ۱۳۲۷

<p>از جمله قطعه فلسطین که مرکز انوارش حقیقت و مصداق حضرت الوهیت بوده در انهدت بیشتر از سایر ارض قطعات ارض بود که سهام بلایا و شقاوت جنگ عمومی شده بود. بنا بر حکمت با لطف الهیه بهید عا که فراتر دولت الکلیس افاد و باب راحت و آسایش عمومی در هر دروغ معنوی بود چه سکنین مظلوم آن ارض مفتوح نمود. باب و آب و اناب سرگردید در راه مسافرت با در شش تا آنکه مسافرت شرق و غرب دوباره بزیارت تعالی طاعت بیان شرف شوند از جنبه اجداد بنوشند تا بنید و توفیق صداتی چو بنید و از نسیم روح بخش کلمات الهی تشریح گردند.</p> <p>در انهدت حرب عمومی فدای قسمت فارسی نخبه اختر ساکت بود و اسباب انتشار مقالات نموده از این جهت محروم ولی از تأیید حضرت برود و گاه رویت مهران امریکائی انگلیسی آن نظماً چاپ و نشر میگردد و در نهایت غرب بسبب سرور و بهجت قلوب باران الهی بود تا آنکه در این امام امر از مسند روحانی صادر کرد دوباره این علم میان بلند گردد و بر پیش موج بر آفاق زندند فدای ملکوت رحمن را گوشه سکنین ارض نماید و با بهجت خارق العاده در خدمت دوستان جانفشانی کند انوار وحدت عالم انسانی را انشت ردد و افرین جهان صاهرا از ابرای تیره چهل و نادانی صاف نماید.</p> <p>این است که تنو کلا علی الله و مناد بایمانی الله و رسول بردا، حضرت من اراده به در انشت را این جرده و با قیام نموده و از حجج احمای معنوی مستعدی بلکه نخبه اختر را از جهت محله خود دانند و در تأیید آن سعی و کوشش نمایند تا روز بروز خوشتر و بهتر گردد و فدای آن فیض تر دیند تر شود آوازه شش چهار فرود گردد و در خدمت عالم جهانی فدای عظیمه نما بر نماید چه که اسس</p>	<p>تدای نخبه اختر چند سال بود که بواسطه انحرک عالم سوز و این جنگ شعل افروز اساس سعادت عالم بشر بر باد و آثار دوستی و یگانگی محو و نابود شده بود از محبت نبود مراسمی و از حدانت مانده بود هر مراسمی طاعت انسانی که ماه اش نقص دشو و غمزدن فدایت شش استبداد و سکن ظلم را در دست در شرق و غرب و جنوب و شمال دنیا مشغول بر قتل و خونریزی بود و جهان بر سر در چنگال دیو بندیک تقصات جا بلیه مسجون و افتاده در دست اقاب راستی مبتذل به تاریخی ضیفه و بغضه و روز بروز روز فرزانگی تیر بر شب حقد و حشر شده بود جمیع طوائف عالم و احزاب دنیا مانند حیوانات درنده بجان همدگر افتاده و هر روزی از اجساد بی آنها آن کوهی ساخته شهرت یافته خاکستر شده میوهها نغوس تلف گردیده اموال پر زرقه نغوس با مال شده اوضاع جهان تعقیب گردیده و دهه ها گریان و عقول حیران تا آنکه بعد از پنج سال قتل و غارت عمومی این طوفان اساس انکین با اندازه سکن و این اثرن بمقداری جو اموشش گردید ابواب معقول مفتوح گردید چشاهمی تنه بیدار شد آب زفته دوباره بجوی آمد اسدای مرده زنده شدند سرورش صلح و سلام بپوشش پوشش رسید و فدای رنجان سلطان ملکوت باین ارض و سما بلند شد خفته خاک گدرا که توانا که رسیده عجب ارباز نماید به تن مرده زنده</p>
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STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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SHOGHI RABBANI
Grandson of ABDUL-BAHA

Translator of recent Tablets to and letters from Bahais of the United States and Canada.

Writer of Diary Letters beginning in this issue of the STAR OF THE WEST, see page 216.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

Vol. 10

Masheyat 1, 75 (September 27, 1919)

No. 11

The Oneness of the World of Humanity

Address by URBAIN LEDOUX* delivered at the Fifth Session of the Bahai Congress at Hotel McAlpin, New York City, Monday evening, April 28th, 1919. Stenographically reported.

GOD has given me the power of speaking to many people. It is rightly said that one may present to you the prelude of the organ, but the organ itself has been destined to chant the praise of One whose glory would extend to all parts of the universe, and that part of the universe that it took the longest to reach was the universe within. And as Ali has so beautifully and so inspiringly said, "Why worriest thou when in thee is being unfolded the universe?"

I traveled far and wide—as a pioneer I came from New France (Canada)—to all parts of the world of men and the world of earth, seeking, seeking ever seeking, for the glory of God expressed in justice and in loving service. In vain did I seek, for it was not to be found. Justice had fled from earth and loving service was expressed in inaction. And as a sunken trunk of a tree was I drifting upon the ocean of life, sinking, sinking and sinking continually into the condition manifest in certain periods of history—a dead primeval humanity. Justice, loving service, so expressive of the oneness of the world of humanity, was not there shining forth. . . .

Like a discoverer had I gone forth, possibly like Cartier, when he left St. Mahlo, to discover the new France. Like

*An added charm of this address lay in the earnestness of the speaker and the quaint English of a French-Canadian.—*The Editors.*

a child had he gone forth in a new world, to discover a new humanity. But the voyage was long, very long indeed, for what the child was seeking was the oneness of humanity within. There were two personalities struggling with each other, the material and the spiritual. And the material had as a motto, "Go there in the struggle of life, in the strenuous life of America; that nothing was impossible to him who willed." With that he had gone forth in material conquest, and for a certain time was spoiled that note so beautifully brought by the love of a mother, whose human tender feelings were great and whose oneness of love centered upon an only boy for whom she had waited ten years. Being absolutely material in his ambition he became part of that world of materiality that today is struggling against the true realities of life, and that we find manifested in these divisions of races, in these divisions of nations, and in these divisions of caste.

The oneness of the world of humanity can be found first of all in the conquest of the self within you! Selfishness, pride, vain-glory, social distinction, intellectual superiority, material acquirement. If you are able to sever yourself from these slaveries of pride, of selfishness, of greed, of vain-glory and of distinction of caste classifications, you will have the beginning of the assurance of oneness within yourself. It is the first and greatest struggle.

Then, if you are able to realize that there are neither Brahmans nor Pariahs in the world, and that there cannot be the distinction of classes, there cannot be any class struggle because of the fact that you shall reach up to the station of the poor, then you shall attain to the oneness of the world of humanity. But you can attain to that distinction only if you have conquered within yourself that other self which rebels against oneness; that other animated by pride, animated by selfishness and animated by greed, which divides this world today, not principally in that of an Asia, in that of a Europe, in that of an old or that of a new world; but divided into two great struggling classes of those who possess materiality and those who do not, those who possess spirituality and those who do not. These are the two great classes today, yet our eyes are continually cast upon regions, divisions geographical, racial, of nations and colors, and so forth, notwithstanding the fact that the barrier is greater in that of possession than that of non-possession, of materiality than of spirituality.

If you have conquered your materiality, then you can go forth and serve Almighty God in a manifestation of oneness with those who need to share your bounty, or rather God's bounty—for what are we but the servants of God upon earth to deliver what God has given—and yet we keep, we keep, we keep, and we rarely give but to ourselves and to those we call dear to us. As I speak to you tonight, how many homes in this city, how many homes in this state, how many homes in the world, are suffering while we in this great city are in the midst of luxury, where people are spending, spending thousands and thousands and millions of dollars in festivities of all kinds. Tonight two thousand men are assembled in the Bowery Mission, and there is a tax of one cent to each ticket they shall receive and most of them haven't got that penny to give; and we are the children of God

here on the earth to deliver God's bounty, and yet thousands are here who suffer continually for the lack of the necessary things to enable them to exist. Oneness calls for your sharing all that you have with them. That is the first duty. The first duty is to share with your brother. Not simply to share what you have of money, not simply to share what you may have of garments, not simply to share what you may have of bread, but to share of yourself, of your companionship.

You say they haven't got the education; they haven't got the manners. Oh, they haven't got it, because you don't mix up with them! You haven't given them that, and God has given you talent, God has given you the possibility of elevating their life into a higher moral world, into a higher spiritual world, and you are here without putting into practice that spirit of oneness which brings the Pariah and the Brahman to each other.

This is the message of the Bahai Revelation. It is the grand message of the Bahai Revelation that Abdul-Baha and BAHÁ'Ó'LLÁH have both so beautifully practiced in this world; they have shared their bounty not simply in principle but in person. They have nothing but of themselves to give in person and they gave all of that. They had only the period of life in themselves to give to humanity and they gave all of that, and the greatest message which was brought by Abdul-Baha to England and to the United States was brought in the Missions of the poor, in action, the oneness of the world of humanity. We see it is bringing together people of different color, in bringing together the Chinese and the Americans, in bringing together the South and the North. O my friends, it is in bringing together the child of the Ghetto and you, it is bringing together the Bowery man and you; it is to bring together the man who possesses and the other who possesses nothing. That is the grand work before us, bro-

thers and sisters in the Bahai teaching. It is! It is! It is here for you to do and you have not far to travel. You have it in your midst. You have it in your midst. You have it in your midst!

And then that oneness of the world of humanity calls for you to be very tolerant of those who hold a different vision than you do as regards the economic and social questions that are agitating the world today. Christ said, "Call no one fool." Be careful of the expression that you may use whenever you designate any one that is struggling towards an equalization of the worldly and spiritual opportunities. Don't simply try to dominate them through your superior intellectuality. Rather go for a certain time and live the life with them. Share their tribulations. Share their sorrows. Share their trials and bring some joy into their life. Sometimes you may realize it is difficult for you to bring laughter upon the lips and that it may take time, if you come with silks and satins and pearls, to convince them that you are sharing with them all that you have of self and position, and you are one with them, that you are with them in a spirit of unity. Because they have eyes that

see and penetrate, for they have gone through sorrows, they have gone through tribulations, and their eyes do not see simply the outward things, but they see the inward. And men, in order to be one with them, you must be in the spirit of severance, you must be the servant of the servants of God, and only in that way may you be at one with humanity—by being the servant of the servants of God, and that calls for severance.

And to be at one with the world of humanity you must then, after having given all of yourself to Almighty God and to His servants upon the earth, soar forth, delivering your material self to humanity, soar forth in the spirit of Almighty God, vibrating in harmony with His divine flow, and there, reaching out to Him, find that inspiration that will guide you on without thought of boundary, of social distinction, of racial distinction, of national distinction, unto the Kingdom of God which has been prepared for all of His children and which today is being illumined by the divine Tablets that are being revealed, being presented, to us.

Allaho'Abha!

The Seed Sowing of the Ages

Address by MRS. MAY MAXWELL of Montreal, Canada, delivered at the Fifth Session of the Bahai Congress at Hotel McAlpin, New York City, Monday evening, April 28th, 1919. Stenographically reported.

BELOVED friends: As we have gathered here day by day and night by night in this room in the heart of this great city, we must have all realized that we are in the presence of an extraordinary event, that as the torrents of living water have poured from these great creative Tablets over our souls, we have been submerged in a realm of light and beauty and love which leaves us in great amazement. It may be that the most difficult thing for the soul is to become conscious of the greatness of events with which we are contemporan-

eous. We look back over the history of the human race and we see how many thousand years ago God made covenant with mankind through Abraham, and in that covenant He promised that the day would come upon this dark world when the seed of Abraham should be as the stars of heaven and the sands of the sea. When Moses gave the great Tablets to the Israelitish people and they gathered on either side of the mountain and took an oath of allegiance and devotion and love and loyalty to that great covenant of steadfastness and servitude

to the people, another great epoch in the seed-sowing was unfolded.

When we look back upon such periods in the world we realize their greatness. We understand their sublime significance, and yet we here gathered are living in a period so infinitely greater and more wonderful that we are dazzled by the brightness of the light so that we cannot see. Those Israelitish people fulfilled their covenant and were led away and found the Promised Land of God and then, after a period of time came the Beloved One, the Son of God, Jesus Christ, and gathered around him a little group of souls and illumined them, educated them, taught them and prepared them for the great seed-sowing of that Christian era. After their Beloved One had ascended to the supreme realm and they were left alone on earth without him they went to the mountain top and renounced all that they had in this world. They gave up their homes, their families, their possessions, all that was near and dear to them on this earthly plane of existence, and they dedicated themselves utterly to the servitude of Jesus Christ, to their Lord and their Master, to go forth and to be the torch bearers to the world of humanity. They were the seed of God in the world. Their seed and their children's seed spread and enveloped the world until today the great Christian dispensation that was sown by these early disciples has enveloped a great part of the world.

In what a day are we living, in what an age are we? We have the privilege today that those disciples had, but not after the departure of our Beloved, but while he is still in our midst. He is calling us to ascend to the mountain top, to sacrifice and renunciation, to give up all in life, because BAHÁ'O'LLAH has said in this day let no one come to me unless he have his head in his hand. Abdul-Baha is calling us again; he has for twenty years been calling this nation. We have been partially asleep and partially deaf and partially blind, but now

we are awakened and because in his infinite bounty he has created a new spiritual springtime. God through the great laws of evolution has permitted the world to be harrowed and furrowed by war and sorrow and calamity until it is prepared; the soil of human hearts is prepared for the eternal seed of life, the seed of the love of the adored Beloved One. And now Abdul-Baha has sent this seed to us, the potentiality, the mystery of a seed which shall unfold throughout ages, and cycles and generations to millions and millions of human beings.

What is that seed to be? Are we not ourselves that seed? Must we not be of that pure essence that wherever we go and become implanted in that place even temporarily we impart the life of God, the life of the Covenant to the people of the world? This is the seed of life. See the whirlwind that the world has reaped in this day because they have sown their tares! Mankind has sown in selfishness, darkness, ignorance and greed, and now today it is reaping this terrible whirlwind of the flood of infinite calamities; but now Abdul-Baha is calling us to sow the seed of truth, of love, of light, of justice, of righteousness, and eternal unfathomable peace, that shall envelop all mankind for hundreds of thousands of years.

We must all realize that never from the beginning of the world until now was such a moment offered to any people. We are truly standing in that "eleventh hour," promised from the foundation of the world. You remember in the Book of Daniel it says that at the time of the end, "they that be wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever." And this is that hour of consummation in which we are gathered. Everyone of us is blest beyond all the inhabitants of the earth because we have the privilege to be in the presence of the most sublime creative Word of God

which is being poured upon our hearts and innate reality to create in us a new capacity and to send us forth to give life to the people of the world.

Jesus said, "Work while it is day, for soon the night cometh, when the way to the vineyard will not be so easy to find." And Abdul-Baha said, "Now while the Sun of Truth is still shining and the Son of God's Covenant is manifest, go forth and work, for soon the night time cometh and the way to the vineyard will not be so easy to find." Many years ago in Acca our Beloved Master said to us, "The time will come when the people will come here to Acca as you are coming now and they will weep and lament because they have not seen one of these days." He said, "They will tear down these gates and build gates of the most beautiful marble in the world and then the ages will roll by and new generations will come and they will bring bricks of solid gold and silver and build the gates." And then in the garden of Rizwan which sheltered BAHÁ'Ó'LLAH during his lifetime, he said, "You are privileged to enter this garden to drink of this Fountain of Light, to be in this presence during his appearance in the Temple of Man on this earth. There is no period that can be compared in this world to living in the day contemporaneous with the appearance of that Beloved One on the earth. It is different from any other time. It is life, it is joy, it is ecstasy, it is springtime, because his feet are treading this earth!"

We can hear his voice. We know that he is still guarding, and protecting and sheltering us in the midst of this dark world and never shall we have such a privilege to serve as while he is in our midst. There must be a great significance in his saying, "Soon the night time shall come and the way to the vineyard will not be so easy to find." What is this great mystery? Why is he calling on us now to go forth and sow the seed at this time, now? Because

the ground is prepared, the way is made plain, the hearts are hungering and thirsting in every corner of the world, and this great capacity is created; also because the seed only germinates in the heat rays of the Sun of Truth. There is no period of love like the period when the Beloved is in our midst. He is the Beloved and we are his lovers, and while he is on the earth the heat of his love, the fire of his beauty, that love burning in the hearts of his servants is what will cause the seed which is sown to grow and germinate and expand and bring forth a great harvest. That is why he said one word spoken during the lifetime of the Beloved is worth volumes hereafter. One word spoken during this day while he is on the earth is worth volumes hereafter, and he has said, "One deed done in this day is worth the greatest deeds in the future generations."

He told us that even the words of the thieves upon the cross are known and remembered throughout all ages and throughout all nations and people because they were spoken in the lifetime of Christ while he was on the earth. They were spoken in the full blazing light of the Sun. Now we have this privilege to go forth and in the light of the Sun of Truth and the Sun of Reality and sow these seeds, and they will produce a wonderful harvest because the rays of his love are pouring upon the world. How can we do less than this for him? We have no other way of expressing our love for Abdul-Baha. This is the proof of love. It is this love that has drawn us together. He is the great magnet that has drawn us together from all parts and brought us here until we are fused and united in a love that makes us seem an absolute body, a temple. We are one people, one gathering, one congregation of the Lord in this day and he is pouring His Spirit upon us for a great purpose.

We must not leave these gatherings even for a moment, and we must not

(Continued on page 222)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLÁH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Diary letters of Shoghi Rabbani

Written to Mirza Ahmad Sohrab.

Haifa, Palestine.

February 8, 1919.

Dear Ahmad:

The Tablet revealed yesterday to one of the tried and firm American friends disclosed general and important questions related to the future development of the Cause. I quote some of its leading passages:

“O thou firm in the Covenant! Your letter dated November 23rd, 1918, was received. Its contents indicated your being engaged in the service of the Mashrekol-Azcar, that this universal edifice may be erected. Indeed, you spare no effort in this respect and I entertain the hope that this endeavor may grow day by day. Deeds are like unto trees; for to plant a shrub is no difficult matter while the care necessary for its growth and yielding fruit is hard and difficult.

So far, effort was expended to lay the foundation of the Temple, but now its erection and completion is a difficult matter and my hope is that the friends of God may be therein assisted.

“The second question which is of vital importance is that the friends of God must strive with heart and soul to promulgate heavenly teachings and spread far and wide the light of the Kingdom. For the world of humanity has acquired, as a result of this great carnage, a great capacity for the propagation of universal peace. Ears are longing to hearken to the call of the oneness of the world of humanity, to universal reconciliation and to the rejection of ignorant prejudices.

“In fine, if all the friends of God engage in the promulgation of heavenly teachings, the establishment of universal peace shall be a foregone conclusion.

“Praise be to God, whatever has been explicitly recorded in the divine Tablets has been fully realized and all the warnings and appeals of Abdul-Baha in the temples and gatherings of America, have come to pass. At present, we hope that all will engage in the service of the Kingdom and will promulgate whatever is the will of God.

“The teachings of His Holiness BAHÁ'Ó'LLAH are today the spirit of life, the means of peace and reconciliation, the cause of amity and union, and the promoter of the oneness of mankind. One should engage in such a service.”

This afternoon our Indian officer, Captain Agal Khan of Lahore, Punjab, who is a devout Moslem, keenly interested in the role that the Cause will play in the future—a traveler and observer in different regions of the West as well as the Far East, a tourist to Spain and a resident for many years in Peking, Tientsin, Tokyo and Yokohama, a scholar of the religious movements in the East—called on Abdul-Baha carrying with him the article of Abbas Ali of Rangoon, published in one of the local Indian papers of Punjab, which he had translated for Abdul-Baha into English. The article was a lucid and at the same time a striking account of the teachings of the Cause, of the early life, the declaration, the persecution and the martyrdom of the Bab and the rise of BAHÁ'Ó'LLAH, his early trials, his exile, his declaration and his amazing power displayed in the distant fortress of Acca.

Abdul-Baha entertained for over an hour this diligent scholar, told him that under chains and fetters BAHÁ'Ó'LLAH propagated his teachings, the mutual arrangements of the rulers of Turkey and of Persia to quench his Light and the utter failure of their plans and intentions. Agal Khan was amazed to know that the remains of the Bab, who was shot in Tabriz, were transferred to this Holy Mount on the slopes of which, and not far distant, his tent was pitched and his camp was established. He reso-

lutely decided to visit the shrine and if possible to visit the Holy Tomb in Acca. When he left he told Abdul-Baha that next time he would bring with him some of his Indian friends and colleagues who expressed their wish to meet the Beloved.

February 9, 1919.

Dear Ahmad:

This morning some Tablets were revealed to the friends in the United States of America. One of them, a devout and active soul has written these words to Abdul-Baha: “This humble maid-servant especially wishes to ask thee at this time, concerning the publication of two indexes which she has prepared, one to the first eight volumes of the STAR OF THE WEST, the other to the three volumes of the *Tablets of Abdul-Baha*. If this work does not interfere with carrying out thy instruction already given, this maid-servant would like very much to go on and work on a complete and scholarly index of all the writings. This would take years of time and the efforts of many individuals, but this maid-servant might be able to make a good beginning and she has been trained in science, mathematics and systematic arrangement, and has a steadfast longing to be engaged in this work.”

These are the efforts expended, such are the views that are being planned and so untiring are the services rendered. Although the answer to the supplication has not yet been revealed, yet one thing is sure, that Abdul-Baha will most deeply appreciate such services and will undoubtedly breathe into their life a new breath that will sustain them throughout their activities.

This afternoon being bright and warm, Abdul-Baha ascended the mountain and visited the Tomb of the Bab where the friends had assembled for their weekly Sunday gatherings, where he inquired regarding the spiritual activities of the S. P. C. students (Beirut) to which one of

its members, Mr. Bahader, who is still here for a short visit to Abdul-Baha, replied that their weekly Sunday gatherings are uninterruptedly held within the college grounds. This leading to a certain statement made by the president of the college with respect to his Sunday morning Bible classes, Abdul-Baha referred to the relative standing of the Holy Books and their adaptation to their respective environment. The Old Testament, he said, is largely historical and partly states various commands and regulations. The Gospel, on the other hand, in addition to these two subjects, reveals a whole set of admonition and exhortation, of counsels and of advice. The Koran embodies all three of these and in addition reveals abstruse, scientific and mathematical problems. He then spoke in detail of the variety of the branches in mathematics and astronomy as expounded by the Egyptian, Babylonian, Greek, Roman and Persian leaders and scientists. He then referred to the rise of Ptolemy, his compilation of the different theories of past mathematicians, his school in Alexandria, his book being the essence and gist of previous laws and theories and his founding the well-known Ptolemaic system. He told us how all astronomers and philosophers believed in his system and although Pythagoras and Plato revealed contradictory facts, that the Ptolemaic system was considered the immutable and correct law. Then arose that illiterate, young, inexperienced Arab leader in the Arabian peninsula, who revealed his Koran wherein the following words are incorporated: "The sun moves in a fixed place and each star moves in its own heaven." These boldly challenged the whole Ptolemaic system and shook it down to its very foundation. However, it was not until the 15th century, when the famous Copernicus discarded the baseless interpretation of the ulemas in their explanation of the two above-mentioned verses, overthrew the Ptolemaic system and asserted the truth of the

statement of the illiterate Arab youth, who declared the movement of the earth and the immobility of the sun. The whole scientific world arose to the consciousness of this truth. What clearer and stronger proof may be stated for the establishment of the truth of the Mohammedan Revelation? The Koran itself abounds with similar conclusive evidences.

February 10, 1919.

Dear Ahmad:

The misery and need of the civil population of Haifa, at the time of British and allied occupation, has necessitated the formation of a Haifa Relief Fund composed of the heads of the different religious denominations and acting under the surveillance of the British authorities with a fund collected and deposited at the newly established branch of the Anglo-Egyptian Bank. The first meeting which was held at the Governorate where from the bishop to the Jewish rabbi, the religious heads had all assembled and where Abdul-Baha, through the announcement made by the military governor, contributed the noble donation of £50 and inserted his name at the head of the list of contributors, which will stand as a token of his generosity, his approval of the means undertaken to alleviate the burden of the poor and his setting the noble example to the rich and leaders of the city. This morning again I was sent to the Governor and offered him a further sum for the relief of the poor. Colonel Stanton was indeed touched and, moved by this further donation, hastened to write these lines to Abdul-Baha in token of his admiration and thanks, as follows:

"Your Eminence: I have today received from your grandson the sum of £50 as a further donation from yourself to the Haifa Relief Fund. Please accept on behalf of the committee of management, my very sincerest and most grateful thanks for this fur-

ther proof of your well-known generosity and care of the poor, who will forever bless you for your liberality on their behalf. Please accept the sincerest assurance of my deepest regards and respect. (Signed) G. A. Stanton, Colonel, Military Governor."

This undoubtedly will be a stimulus for the indifferent rich men of the city who will be urged to put their hands very deeply in their pockets in order to allay the suffering and distress which in spite of all these activities is still prevalent.

The supplications that have come to-day abound with refreshing news. A letter from Bombay discloses the rise of newly attracted friends, particularly Youssef Aledollah who is one of the well known Khagetes of India. He, with Mirza Mahmood Zargkani, is yearning to visit the Beloved and will be delighted to hear of the granting of their permission. From Lausanne, Switzerland, Mr. Riaz Selim writes that the friends of God including Mr. Schwarz, Miss Knobloch, Mr. Herrigel are all, large and small, old and young, healthy and sick, at home and abroad, glad of the events that have recently transpired; they are all one soul in different bodies, united, agreed, serving and aiming to serve the oneness of the world of humanity. From southern Palestine, a letter from Sheik Amin Halabi who had drunk plentifully from the fountain of inspiration during his last stay with Abdul-Baha, indicates the attraction of two souls, deeply interested, eagerly seeking and wide awake to the new spirit of the present age. His stay in Jerusalem on his way to Beersheba had yielded good fruits and of this he was proud and for it grateful. A detailed supplication from Juanita Storch, exquisitely written, reveals the sentiments of love and of thankfulness. I have already quoted few of her characteristic lines and I cannot prevent myself from sharing with you some of its charming passages:

"How quickly these days of whirling

activities are passing. History is being made in the twinkling of an eye. How storm-tortured the world is. When will it recover from the storms of hatred of mental crashing, of heart-torn agonies? Yea, and still the great Spirit hovers over us, daily waiting, patiently holding out its loving arms silently growing more and more passionate in its desire for the love of its people.

"An angel of hope walks through the Rizwan of Abha. Upon her shoulder is poised a vase filled with the rose petals of love and upheld by the right hand of wisdom. She walks through the olive groves of peace and by the beds of the sweet hyacinths of knowledge and over to the fountain of mercy. Here she kneels on the steps and sets her vase under the crystal spray of the fountain. The petals in the vase are soon covered with the water. Then this angel of hope sets this rose jar out in the brilliant Sun of Truth and leaves it there. After many days the essence of the roses gathers as oil on the surface of the water. O precious attar of the fragrances of God!

"A picture of the Master comes to me as he holds his rosary in hand outstretched to all who heed to this heavenly call. A picture of the Master comes to me as he holds his rosary, thinking of friends both far and near as pearls of his heart. A picture of the Master comes to me as he holds his rosary, chanting in a prayerful hour, 'Glory to the Most Great Power.'"

To this profusion of genuine sentiments and to this authoress of tender feelings, Abdul-Baha not only spends the days in revealing his words of appreciation, but even until late at night when everything is hushed in silence and every tongue is at rest, then does the wakeful Beloved reveal his soothing words and his precious lines. The experience of last night afforded a striking illustration and evidenced the close attachment the Beloved feels for his friends and his maid-servants. As I am

writing these lines, I am again moved to present myself in his presence and take down his words in response to the recently arrived supplications.

February 11, 1919.

Dear Ahmad:

Another veil is lifted. News as contained in letters, the first so far since the outbreak of the war, have reached us from Persia as well as from India. Meager and insufficient as the news is at present, yet it assures us of the welfare of the friends. Although few have succumbed to the trials and calamities occasioned by the war, such as the reported death of Neyerre Lina, Bamandar and Mirza Naim of Teheran, three of the choicest friends in the Cause, yet consolation lies in the safety and well-being of the mass of the friends, their unanimous rise to herald the Kingdom, to tear asunder the veils of concealment and prudence and their unrestricted, unhampered activity in the Cause of God. Their meetings, notwithstanding famine, pestilence, rapine, internal war and isolation from the Holy Land, have been regularly conducted and elaborately organized. In Teheran, the most active center of Persia, the friends associate, deal and transact as Bahais, openly declaring their faith, emphatically and fearlessly delivering the message and gathering in their flood men of every class, of every denomination and of every sect—as Abdul-Baha has already repeatedly intimated in his blessed Tablets for Persia, Russia and Egypt, the only group and the one body which is able and wields the necessary power to assure for Persia her integrity, her weal and her prosperity. Factions and parties have failed in their aims and have met disappointment in the realiza-

tion of their aspirations. The Nationalists, the Reactionaries, the Liberals and the Democrats have made Persia a desolate country, while these wanderers and strangers shall soon, God willing, render a distinguished service to Persia and to her sons, for we hold fast to effective means and are attached to powerful souls. Indeed, this wish of the Beloved is being realized and fulfilled, for at present amid the agitation and uproar that still prevails in Persia, the qualities of trustworthiness, truthfulness, obedience, frankness, conscientiousness and loyalty are exclusively embodied in the friends of God—so much so that a government that has persecuted, tortured, exiled, burned and devastated the homes of those who were related to this Cause, has now placed its full confidence and has elected a Bahai to be its representative at the great International Congress sitting at Paris.

Abdul-Baha spent the whole day indoors, with no outstanding event marking the activities of the day save a detailed telegram bearing your signature, dated February 10th, and reading as follows:

“With thy divine assistance leave now on *Yahoshi Maru* Japanese steamer direct for New York via Gilera. All things perfect, traveling first class. Am only passenger, fare 38 pounds. Mahmond Noushogadi, one of friends helped me in this. Beg thy favor and Tablet for him.”

Your sailing directly to New York was providential and just the will and desire of the Beloved. A good start. I wish you a comfortable and speedy voyage.

Shoghi Rabbani.

(To be continued)

Recent Tablets from Abdul-Baha to American Bahais

CLEVELAND ASSEMBLY

To the children of the Kingdom—

Sarah Martin
 William Kibby
 George S. Kibby
 Anna Killian
 Mrs. Killian
 Elizabeth Kibby
 Alexander H. Martin
 Lydia J. Martin
 H. L. White
 E. White
 Mrs. E. White
 Edwardina M. Grant, M.D.
 Roy Williams
 Stuart B. Martin
 Amy Williams
 Pauline Barton-Peeke, M.D.
 Mrs. Mary E. Martin
 Jean Kibby Louis
 Millie Sutherland Kibby
 Mrs. Louise Smith
 Fanchon Smith
 Florence Hansen
 Irene Hansen
 Evangeline Elizabeth Dunlop
 Jesse Highton
 Judith Potter
 Mrs. M. Potter
 —care of Mrs. Kibby, Cleveland, Ohio
 —Upon them be BAHÁ'O'LLÁH EL-Abhá!

He Is God!

O my dear children!

Your letter was received. A degree of joy was attained that is beyond oral as well as written expression that, praise be to God, the power of the Kingdom of God has trained such children who from their early childhood eagerly wish to acquire a Bahai education that they may from the period of their childhood engage in service to the world of humanity.

My highest wish and desire is that ye who are my children may be educated according to the teachings of His Holiness BAHÁ'O'LLÁH and may receive a

Bahai training; that ye may each become an ignited candle of the world of humanity, may be devoted to the service of all mankind, may give up your rest and comfort, so that ye may become the cause of the tranquillity of the world of creation.

Such is my hope for you and I trust that ye may become the cause of my joy and gladness in the Kingdom of God.

I have sent your letter to Persia that from that country the Bahai children may write you an answer.

Upon ye be Baha-el-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani; Haifa, Palestine, April 11, 1919.)

ELIZABETH HERLITZ

To the maid-servant of God, Mrs. Elizabeth Herlitz, Chicago, Illinois—Upon her be BAHÁ'O'LLÁH EL-Abhá!

He Is God!

O thou who art enkindled with the fire of the love of God!

Thy letter was received. Thy gladness made me happy that, praise be to God, that torch has been lit and the chamber of thy heart and soul illumined and resplendent. Do not consider thy capacity and worth. Turn thy face to the Abhá Kingdom for that shower of perpetual bounty causes flowers and lilies to grow from stones, and that ray from the Sun of Truth breeds a shining diamond in a heart of stone.

Ever add to thy hope and endeavor that the supreme favor may be made manifest and the glorious bounty be made resplendent.

Convey my utmost love and kindness to thy dear and respected husband.

Upon thee be Baha-el-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 11th, 1919; house of Abdul-Baha, Haifa, Palestine.)

JULIET THOMPSON

To the maid-servant of God, Miss Juliet Thompson—Upon her be Baha-el-Abha!

He Is God!

O thou beloved maid-servant of God!

. . . . Add as much as ye can to love and affinity and produce ye amongst yourselves unity and agreement. Put ye in practice the principles of consultation. . . .

Do ye not refer regarding any matter in these days to the President of the Republic.

Strive ye as far as ye can in the establishment of love and reconciliation amongst the religions and service to the oneness of the world of humanity; perchance, God willing, universal peace

may be founded and all the communities and religions of the world may usher under the unicolor shade of the canopy of the Merciful,—that this dark cloud of hate and animosity amongst the religions and nations may be scattered from the horizon of the world and the light of love and fellowship may dawn and flood all the regions.

Convey on my behalf to the attracted maid-servant of God, Mrs. Maxwell, the greeting of heart. I beg of God that she may become confirmed and assisted in all affairs.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, July 10th, 1919. Revealed December 30th, 1918.)

The Seed Sowing of the Ages

(Continued from page 215)

leave them when the final Tablet is given to us and we have heard its wonderful message. Then we must stay together, all whose hearts are touched and moved by this great force, we must come together and work to carry out this plan. We must grasp this wonderful opportunity and realize that the like of this has never been given to any people in any time from the beginning of the world until today.

Today, heralding the Kingdom is the magnetic force of the world of humanity because there is great richness in the souls. The divine teachings are the spirit of this age; they are the sun of this age. Every soul must endeavor in order that the veils may be torn away from the eyes, then instantly they see the Sun, and the heart and the eyes

become illumined thereby.

Now, through the assistance and favor of God, this power of guidance and this merciful bestowal are found in thee! Therefore, with the utmost power go forward so that to the mouldering bones thou carriest life, to the blind eyes thou givest sight, quickening souls that are depressed—for every road will in the end become crooked except the road of the Kingdom, which day by day becomes straighter!

Unquestionably the heavenly melody cannot be measured by the melody of the earth, and the artificial lamps cannot be measured by the heavenly Sun. Therefore, one must strive for whatsoever is eternal and everlasting in order day by day to become more illumined, day by day to grow stronger and day by day find new life.

FLORAL MESSENGER FROM THE HOLY LAND—A four-page attractively printed card having a pressed wild flower from Palestine attached to inside page, together with one of the utterances of Abdul-Baha. Price, 25 cents each; \$15.00 per 100. Address Mary Lesch, 4319 Lake Park Avenue, Chicago, Illinois, U. S. A.

مسئولین حقوق چال و نثار صلح عمومی. حل مسئله
 اقتصاد. روحانیت. عفت. انقطاع. خدمت
 تربیت عمومی اطفال و غیره و غیره
 مختصر اینست که حضرت بجا و الله و حضرت عبد
 و حضرت اب اسبحات الزمید بردند و روح
 حیاتی و ترقی و سعادت اهل عالم را آوردند و لی تا امرض
 دوار از حکیم چادق نگیرد و به نصاب احوال
 نکند و به تعالیم او اعتقاد نداشته باشد هرگز
 شفا از برای منکر حاصل نمیشود.
 میرزا محمود خان شیرازی

اخبار شرق

بهترین اخبار بشارت حق حضرت عبد البهاء
 و هم عشا به ارض مقدس از جهاز ابعده دنیا است

اخبار غرب

جناب موسی و مس در نیفوس بارنی
 مدینت در امریکا وارد و بخت عظیمه موفقتند
 جناب متر فوجیتا ژاپونی
 حاکم عازم صفا شد که در آستانه خدمت کند

مسیس کورین ترو
 که حیات خود را وقف کرده برای تأسیس
 شیکاگو عازم پاریس شد تا از آنجا با دخترش
 عتبه مبارکه بودند.

متر ویلیم راندل

ناظر کپانیته ای از کشتیهای تجاری امریکا باخانم
 و پسریانش برای شرف شدن عازم صفا شدند

متر البرت ویل

یکی از کشتیهای فصیح و بلیغ بوده و لجمال زیاد
 امریکای محسوب است جمیع وقتش بسفر و بلیغ قرار
 او نیز عازم ارض مقدس است

متر جورج لایتم

چون از خدمت دولت امریکا در اروپا
 مرخص شد و با امریکا عودت نمود
 باز با ارض مقدس شتافت

زینت خانم و دکتور ضیا بغدادی

چون اذن مبارک برای ایشان اعنایت شده
 عن قریب با دختر کوچکشان پروین عازم
 بقعه بیضا خواهند شد.

در بقعه بیضا چنانچه در همه جا خواهد شد

مبشران حضرت باب که در سن ۱۱۴۴ میلادی در
 تیراز نشاء ظهور ابی داد و بعد از شش سال
 نفی و حبس در میدان تهر نیز شهید شدند و کثر
 عهد بها و الله حضرت عبد بها است که آن ایام
 کوه کربل در ارض مقدس به جمع عالم روح صلح و سلام
 و سعادت ابدی میدهد حضرت بها و الله مرد
 عالم انشیر دادند دیدند که غلبه کربسب
 علت دنیا از این قبیل است: تقالید عتیقه .
 خود پسندی . تعصبند هیو جنسی و طووسیا
 سرفناهم . نفس وهوی . ظلم و ستمد حرب
 وجدال جهس . جهل و اوهام . الله اخر
 لهذا تعالیم و قوانینی و قووم فرمودند که هر کس قبول
 نمود از این عناصر مهاله رها یافت . حضرت بها الله
 پنجاه سال پیش حضرت عبد بها و تا حال از سخی
 اعظم شابه ملوک و دول جمع اهل عالم اعلان فرموده
 و میفرمایند که عناصری که سبب حیوانات جسم
 عللی دنیا در نهایت احتیاج آنست از این قبیل است
 وحدت عالم انسانی . محو حقیقت . وحدت دنیا
 مطابقت دین با علم و عقل . وحدت اجناس وحدت

و اشعار انگلیسی با پایانو موزیک خوانندند
 میسین ایستاد یکی از خطابهها حضرت
 عبد بها در حضور شائستار حضرت بها الله
 در نهایت فصاحت و بلاغت تلاوت نمود جمعی از غیبه
 با هم دیگر آهسته میگفتند که امشچه خبر است
 اینگونه بیانات که شنیده میشود چیزهای دارد که
 ماها هیچ وقت نشنیده بودیم بعد دگر بعد
 ایستاد یک دو دقیقه رو با حضرت مقدس کرد
 آنوقت شروع ب صحبت کرد همه حاضرین بکمال
 سکون گوش دادند مبادا خطابه از این
 قرار بود که هیکل عالم علت پیدا میکند مثل
 هیکل انشا مثلا جسم بشری مرکب از چند
 عناصر مختلفه است که از مخزنهای طبیعت
 این کاخانه بدن را تشکیل داده و اگر از این
 عناصر چیزی افزوده گردد یا آنکه قدری کم
 بماند جسم مریض میشود . مظاهر الهی
 حکمای حاذق هستند که شفای عالم فقط
 در دستشان بوده و هست حکیم حاذق
 حقیقی روحا این عصر حضرت بها و الله است که

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 10

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“These are the Teachings which are the Spirit of this Century and the Light of this Age”

RECENT TABLET TO THE PARIS ASSEMBLY

To the friends of God and the maid-servants of the Merciful One, in Paris, France—Upon them be the Glory of God El-Abha!

He Is God!

O friends of God!

Your letter was received through Mrs. Stannard. Its contents gave me the utmost joy, for—Praise be to God!—the Spiritual Meeting has been organized also in Paris. Confirmed believers come together and engage in speaking of the Kingdom of God, in seeking the Truth, and in speaking the teachings which are the spirit of this age:

The unity of mankind.

The establishment of universal peace, right and justice.

Showing that religion must be conducive to harmony amongst men, and conforming to reason and science.

The equality of men and women.

Freedom and liberty for all.

The enlightenment of heavenly morals.

Love for all men and even for animals.

The universalization of general knowledge.

A profession, trade, agriculture, are worshipping God. A farmer who cultivates his land with the utmost application is like a worshiper who, with deepest reverence and humility, prays to God in a temple. When the laborer works honestly and sincerely it is as though he were praying.

These are the teachings which are the spirit of this century and the light of this age. Whoever inhales their fragrance is drawn to them, especially as they are

confirmed by the Testament and the Covenant, the Covenant which is the cause of illuminating the world, which gives the Spirit of Life, makes souls enlightened, divine and celestial, causes them to shine like a light and transforms them into scintillating stars.

O friends of Paris! Know that no soul is quickened except through the spirit of the Covenant, no eye is illumined except by the light of the Covenant, no ear is thrilled except by the melody of the Covenant, and no heart shows forth the divine sentiments except by the bounty of the Covenant. The people of Paris are full of enthusiasm and become attracted with the utmost swiftness. Therefore, the fire of the love of God will burn intensely and spread everywhere.

Some of the regions of Europe are extremely enthusiastic. Day by day more souls enter the Cause. You have heard of this certainty. Now, make an effort, and with all your might enkindle the fire of love of the Covenant, so that Paris may surpass the other regions; and if the Covenant is made to shine forth as it should, in a short time wonderful results will become apparent; for, in this day, the moving power throughout the whole world is the power of the Covenant: it is the artery pulsating in the body of the phenomenal.

To sum up, I am greatly pleased with these few souls who are in Paris, and I love you very much. I hope that you will fill the meeting with enthusiasm, and be the cause of guidance to others. Convey greetings on my behalf to each one, and upon you be greetings and praises.

(Signed) ABDUL-BAHA ABBAS.

(July 23rd, 1919.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Elm 1, 75 (October 16, 1919)

No. 12

Unveiling of the Divine Plan for the Dominion of Canada

Tablet* of ABDUL-BAHA read at the Fifth Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in McAlphin Hotel, New York City, April 26-30, 1919.

TABLET

To the believers of God and the maid-servants of the Merciful in the Dominion of Canada, Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Yukon, Mackenzie, Keewateen, Ungava, Franklin Islands and Greenland—
Upon them be BAHA'O'LLAH EL-Abha!

He Is God!

O ye kind friends and the maid-servants of the Merciful!

In the great Koran, God says: "Thou shalt see no difference in the creatures of God." In other words, He says: From the ideal standpoint, there is no variation between the creatures of God, because they are all created by Him. From the above premise, a conclusion is drawn, that there is even no difference between the various countries; nevertheless the future of the Dominion of Canada is very great, and its historical events infinitely glorious. Thus it shall become the object of the Glance of Providence and the manifestation of the favors of the Supreme Lord.

Abdul-Baha during his journey and sojourn through that Dominion obtained the utmost joy. Before my departure, many souls warned me not to travel to Montreal, saying, the majority of the inhabitants are Catholics, and are in the utmost fanaticism, that they are submerged in the sea of imitations, that they have not the capability to hearken to the Call of the Kingdom of God, that the veil of bigotry has so covered the eyes that they have deprived themselves from beholding the signs of the Most Great Guidance, and that the dogmas have taken possession of the hearts entirely, leaving no trace of Reality. They asserted that should the Sun of Reality shine with perfect splendor, throughout

*NOTE—This second Tablet for the Canadian friends was revealed February 21, 1917, in the room of BAHA'O'LLAH at Acca. The first Tablet in the Divine Plan for the Dominion of Canada was revealed April 5, 1916, in the garden of the Blessed Tomb of BAHA'O'LLAH at Bahjee; it was published in the STAR OF THE WEST, Vol. 7, No. 10 and Vol. 9, No. 14.—*The Editors.*

that Dominion, the dark, impenetrable clouds of superstitions had so enveloped the horizon that it would be utterly impossible for anyone to behold its rays.

But these stories did not have any effect on the resolution of Abdul-Baha. He, trusting in God, turned his face toward Montreal. When he entered that city he observed all the doors open, he found the hearts in the utmost receptivity and the ideal power of the Kingdom of God removing every obstacle and obstruction. In the churches and meetings of that Dominion he called men to the Kingdom of God with the utmost joy, and scattered such seeds which will be irrigated with the hand of divine power. Undoubtedly those seeds will grow, becoming green and verdant, and many rich harvests will be gathered. In the promotion of the divine principles he found no antagonist and no adversary. The believers he met in that city were in the utmost spirituality, and attracted by the fragrances of God. He found that through the effort of the maid-servant of God, Mrs. Maxwell, a number of the sons and daughters of the Kingdom in that Dominion were gathered together and associated with each other, increasing this joyous exhilaration day by day. The time of sojourn was limited to a number of days, but the results in the future are inexhaustible. When a farmer comes into the possession of a virgin soil, in a short time he will bring under cultivation a large field. Therefore, I hope that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the east and the west of America.

O ye believers of God! Do ye not look upon the smallness of your number and the multitudes of the nations. Five grains of wheat will be endowed with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand; especially this pearl of great price, which is endowed with divine blessing. Ere long thousands of other pearls will be born from it. When that pearl associates and becomes the intimate of the pebbles, they also all change into pearls.

Therefore, I repeat, that the future of Canada, whether from the standpoint of civilization or from the viewpoint of the virtues of the Kingdom, is very great. Day by day civilization and freedom shall increase. Likewise the cloud of the Kingdom will water the seeds of guidance sown in that Dominion. Consequently, rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined. Draw ye nearer and nearer unto the Threshold of Oneness. Become ye the manifestors of spiritual favors and the dawning-places of infinite lights! If it

is possible, send ye teachers to other portions of Canada, likewise dispatch ye teachers to Greenland and the home of the Eskimos.

As regards the teachers, they must completely divest themselves from the old garments and be invested with a new garment. According to the statement of Christ, they must attain to the station of rebirth:—that is, whereas in the first instance they were born from the womb of the mother, this time they must be born from the womb of the world of nature. Just as they are now totally unaware of the experiences of the foetal world, they must also forget entirely the defects of the world of nature. They must be baptized with the water of Life, the fire of the love of God and the breaths of the Holy Spirit; be satisfied with little food, but take a large portion from the heavenly table. They must disengage themselves from temptation and covetousness, and be filled with the Spirit. Through the effect of their pure breath, they must change the stone into the brilliant ruby and the shell into pearl. Like unto the cloud of vernal shower, they must transform the black soil into the rose-garden and orchard. They must make the blind seeing, the deaf hearing, the extinguished one enkindled and set aglow, and the dead quickened.

Upon ye be BAHA'O'LLAH El-Abha!

The spreaders of the fragrances of God should peruse every morning the following supplication:

COMMUNE

Praise be to Thee, O God! Verily these are Thy servants, who are attracted by the fragrances of Thy mercifulness, enkindled by the ignited fire in the tree of Thy Singleness and their eyes are brightened by beholding the effulgences of the light in the Sinai of Thy Oneness!

O Lord! Loosen their tongues in Thy commemoration amongst Thy people; suffer them to speak Thy praise through Thy favor and grace, assist them with the cohorts of Thy angels, strengthen their loins in Thy service and make them the signs of Thy guidance amongst Thy creatures!

Verily, Thou art the Powerful, the Exalted, the Pardoner and the Merciful!

O God! O God! Thou beholdest this weak one begging the strength of Thy Kingdom! This poor one supplicating the treasures of Thy heaven! This thirsty one longing for Thy fountain of the water of Eternal Life! This sick one invoking Thy perfect recovery through Thy boundless mercy, which Thou hast specialized for Thy chosen servants in Thy Supreme Kingdom!

O Lord! I have no other helper save Thee; no other comforter beside Thee, and no other sustainer except Thee! Assist me with Thy angels in the diffusion of Thy holy fragrances and the dissemination of Thy teachings amongst Thy elected people!

O Lord! Suffer me to sever myself from aught else save Thee, holding fast to the hem of Thy garment; make me sincere in Thy religion, firm in Thy love and living in accordance with that which Thou hast commanded me in Thy Book.

Verily, Thou art the Powerful, the Mighty and the Omnipotent!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 3, 1919, Washington, D. C.)

Recent Tablets from Abdul-Baha to American Bahais

CORINNE TRUE

To the maid-servant of God, Mrs. Corinne True, Chicago, Illinois—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Your numerous letters have been received. The question of the Mashrekol-Azkar is of supreme importance and of great results. It is the first edifice to be placed in that country and—Praise be to the Almighty!—the friends of God, all, from all parts are contributing. Numerous designs for its erection have been drafted. One of these designs must be chosen in the Convention.

His honor, Mr. Albert Vail is prepared and has capacity for great services. From the favors of God I hope that he may enkindle in the globe of that land a light that shall illumine with its rays of guidance the vicinity and the surrounding regions.

The organization of joint assemblies for white and colored people shall manifest the oneness of the world of humanity; shall dissipate totally and eradicate ignorant racial fanaticism, and shall satisfy all from the fountain of the water of Life.

We have cabled Mr. Remy to postpone his tour, for his presence, in these days, in America is necessary. In reality, he has been and is engaged in the utmost power in service and I love him infinitely, and verily he merits this love of Abdul-Baha.

. Convey on my behalf the utmost love and kindness to Miss Jean Masson for she has expended the utmost effort in writing the article in the newspaper. She serves thereby the Kingdom of God and promulgates divine teachings. Deal ye with love and kindness with Mirza Ahmad Sohrab.

God wishes love, unity and harmony. Upon this exert ye all effort. This is the cause of the glory of God; this is the

cause of drawing near to the court of the Almighty, and this is the cause of entrance into the Kingdom of God.

Convey on my behalf, to Dr. Zia (Bagdadi) the utmost love and kindness. In my estimation, he is very near, for he is the son of his honor Agha Muhammed Mustafa.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, May 23rd, 1919.)

ROY C. WILHELM

To his honor Mr. Roy C. Wilhelm, New York, N. Y.—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant and the Testament!

Thy letters dated March 22nd and 29th, as well as thy card of April 11th, were received. The organization of the meeting representative of different denominations in New York, at which all religions and sects had affiliated together in the utmost love and harmony, was conducive to extreme joy.

My hope is that meetings of such nature may often be organized so that representatives of all the different races, religions, sects and countries of the world may in the utmost love embrace one another, that no trace of bigotry and of ignorant prejudice, of obstinacy and rancour may remain, and the pavilion and canopy of the oneness of the world of humanity may be raised upon the apex of the world. For all men are the sheep of God and divine providence the kind and loving Shepherd.

Similarly the meeting that had been called at Washington, my hope is that remarkable consequences may result therefrom. . . .

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, May 25th, 1919.)

KOKAB MAC CUTCHEON

To the maid-servant of God, Kokab Mac-Cutcheon, Minneapolis, Minnesota—
Upon her be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O thou brilliant Kokab (Star)!

Praise be to God! Thou hast become resplendent with the light of guidance and from the bestowals of the Kingdom of God thou hast partaken a share and a portion. In tests thou hast remained firm and upright.

At present thy purpose is to organize a meeting and to guide the souls in the divine Kingdom. Excellent is thy intention. Found thou this assembly in thy own home and arise in the guidance of souls.

Be thou not grieved on account of the departure of thy father, mother and brother because they became delivered from the world which is full of sadness and sorrow and they have hastened to the realm of joy. They have become freed from the fetters of this prison and soared to the divine court.

Thou hast asked for permission to come. At present your presence there is necessary, so that the Cause may be established. After the establishment of the Cause thou hast permission to come.

Should it be possible for thee to establish a school for the Bahai children and teach, it will be exceedingly acceptable.

Upon thee be El-Baha-el-Abhá!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Dr. Zia M. Bagdadi, Chicago, Ill., July 25th, 1919. Revealed at Haifa, Palestine, May 31st, 1919.)

CORA DITMARS

To the maid-servant of God, Cora Ditmars, Spokane, Washington—Upon her be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received. Thou hast exerted a great effort for that im-

prisoned person. Perhaps it may prove to be fruitful. Tell him, however, that the denizens of the world are confined in the prison of nature—a prison that is continuous and eternal. If thou art at present restrained within the limits of a temporary prison, be not grieved at this; my hope is that thou mayest be emancipated from the prison of nature and may attain unto the court of everlasting Life. Pray to God day and night and beg forgiveness and pardon. The omnipotence of God shall solve every difficulty.

O thou dear maid-servant of God! Praise be to God, thou art endowed with a pure heart and an exalted determination. Thou hast an eloquent tongue and givest to every person a share and portion of the teachings of God.

Abdul-Baha does not seek membership at the Peace Congress. He promulgates peace through the power of the Word of God. It is impossible to establish universal peace save through this power.

Convey on my behalf to those souls whose names thou hast mentioned in thy letter, greeting and kindness. I pray God that they may be confirmed in service to the Kingdom of God.

It is preferable that in the meetings, one of the attendants should read or chant the Tablets of His Holiness BAHÁ'O'LLÁH and the others listen to the reading.

Upon thee be Baha-El-Abhá!

(Signed) ABDUL-BAHÁ ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 3rd, 1919.)

ANNIE L. PARMERTON

To the maid-servant of God, Mrs. Annie L. Parmerton, Cincinnati, Ohio—Upon thee be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O thou who art firm in the Covenant and the Testament!

Your detailed letter dated April 30th, 1919, was received. It contained joy-

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States: JOSEPH H. HANNEN.

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10

Elm 1, 75 (October 16, 1919)

No. 12

ful tidings that—Praise be to God!—thou hast been assisted to raise the call of the Kingdom and hast become the cause of the guidance of many a soul. In assemblies thou hast shed light like unto a candle, has eloquently spoken and hast promulgated the divine teachings. Today whosoever arises to serve the Kingdom, heavenly angels shall confirm him, spiritual forces shall be his help and support, the breaths of the Holy Spirit shall vivify his heart and all existent beings will be his assistants.

Consider how all the contingent beings have supported and served those blessed souls who have arisen in service to the Kingdom. A fisherman became the most great Peter; Mary Magdelene, only a peasant, gained a precedence of the queens of the world, for a hundred-thousand queens have come and gone and no trace and memory have they left behind, but Mary Magdelene to the present day, like unto a star, is shining from the horizon of the most Supreme Glory. This is what is meant by everlasting life, by baptism with the Holy Spirit

and by being born again to which Christ refers.

Convey on behalf of Abdul-Baha the utmost love and longing to the friends in St. Louis, in Cincinnati and in Kansas City, and to the maid-servant of God, Mrs. Jones. From the bounties of God I hope that, through spiritual power and the remedy of the Spirit of God, thou mayest acquire physical health.

As to the questions thou hast asked: Concerning Malachi, chapter 3, verses 16, 17 and 18 refer to the friends of God, and in St. Matthew, chapter 25, the object of verses 31, 32 and 33 is the Blessed Beauty. As to Micah, chapter 5, the 4th verse refers to Christ. In Zephaniah, chapter 1, verses 14, 15, 16, 17 and 18, and in Zechariah, chapter 2, verses 10, 11, 12 and 13, and in St. Luke, chapter 21, verses 20 to the end—all these refer to the century of the Blessed Beauty.

Upon thee be Baha-EI-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 4th, 1919.)

HARLAN FOSTER OBER

To his honor, Mr. Harlan Foster Ober,
Cambridge, Massachusetts—Upon him
be BAHÁ'O'LLÁH EL-Abhá!

He Is God!

O thou who art firm in the Covenant!

Your detailed letter was received. Praise be to God, that in the utmost energy, the friends of God have arisen to promulgate heavenly teachings and are self-sacrificing from every standpoint. Verily, this is the sign of the confirmations of the divine Kingdom which, like unto the sun, are manifest and evident. The sending of teachers to different parts is highly acceptable and praiseworthy. Act in accordance with the instructions previously sent.

Today the stirring power that exhibits itself throughout all regions is the power of the Covenant which, like unto the artery, beats and pulsates in the body of the world. He who is firmer in the Covenant is more assisted, just as ye are manifestly witnessing how firm souls are enkindled, attracted and confirmed.

Strive, therefore, day and night that ye may cause the hearts to become firm and resolute. The journey of teachers to different parts is like unto the rays of the sun which radiate from a central point to the surrounding regions and undoubtedly great illumination will be obtained.

You had inquired concerning the financial question of the Mashrekol-Azkar and the expenses of the teachers. Appropriation of the Mashrekol-Azkar fund for purposes different from those that pertain to the Temple is not permissible and conversely the teaching fund is not to be used for Mashrekol-Azkar purposes. Both should be used in their own respective spheres. If it is not done accordingly matters will be completely upset. The future should be taken into consideration and not the present. I beg God that He may confirm you always in that which is the cause of the gladness of your heart.

Concerning the STAR OF THE WEST, the organ must be so promulgated in America and Persia that at least its necessary expenses may be provided. Upon this point a letter shall be written to Persia.

Upon thee be Baha-El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani,
Haifa, Palestine, June 24th, 1919.)

EXECUTIVE BOARD OF BAHAI
TEMPLE UNITY

To the members of the Executive Board
of the Mashrekol-Azkar—Upon them
be BAHÁ'O'LLÁH EL-Abhá!

He Is God!

O ye blessed souls!

Praise be to God, that ye have been confirmed with such a supreme bounty and have arisen with all your power in the service of the Kingdom, which is no other than service to the oneness of the world of humanity.

The magnet attracts unto itself the iron, while this promulgation of divine teachings attracts heavenly confirmation. Soon ye shall consider what a profound effect it shall exert and what a manifest sign it shall display.

I am greatly pleased with you, for day and night ye concentrate your time upon the commemoration of God, that ye seek the divine good-pleasure, pray for heavenly bounty and are firm in the Covenant.

Upon ye be Baha-El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani,
Haifa, Palestine, June 24th, 1919.)

SARAH VAN WINKLE

To the maid-servant of God, Sarah Van
Winkle, Boston, Massachusetts—Up-
on her be BAHÁ'O'LLÁH EL-Abhá!

He Is God!

O thou maid-servant of God!

Thy letter was received. Thou hast written that in view of the questions of

violation thou art perturbed. There is no occasion for perturbation for the Blessed Beauty has closed all doors of error and doubt and has entered with all the friends into a Covenant and a Testament, beginning first with the Aghsans, the Afnans and the relatives. Explicitly and in a way that shuts out all interpretation, he says that "after My ascension, turn your faces toward him who has branched from the Pre-Existent Root," and then he manifestly says that by him who is branched from the Pre-Existent such a person is meant. In fine, he has appointed the Center of the Covenant as the authority and the Expounder of the Book. Now it must be either said that the Blessed Beauty has done wrong and was ignorant of the fact that this person deserved this station, or obedience should be shown. In brief, it must be either said that the Blessed Beauty was wrong or right, there is no third alternative. And furthermore, through the assistance and the bounty of the Blessed Beauty, a power and might has been displayed by the Center of the Covenant that all the contemporary great men and philosophers are amazed, and bear witness to the fact. There should be no occasion therefore for agitation. If, God forbid, a weakness and inability is exhibited, how will Bahai unity be preserved and how will the teachings of the Blessed Beauty be promulgated? Will they be promulgated through the senseless words of those who pretend to be philosophers, or through the doubts of the people of violation and lust? In brief, strive thou to remain firm in the Covenant and under the guarding protection of His Highness the Merciful.

Convey on my behalf to the maid-servant of God, Miss Wilson, the utmost kindness.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani; Haifa, Palestine. July 18th, 1919.)

MARTHA ROOT

To the maid-servant of God, Martha Root, Cambridge Springs, Pennsylvania—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy detailed and brief letters have all been received, and have been attentively perused. Praise be to God, they imparted glad-tidings and joyful news. Thou art indeed serving in the path of God, art with all thy energy showing love to others, art raising the call of the Kingdom and art illumining the hearts of men. Rest thou assured that the confirmations of the Kingdom shall encompass thee and thou shalt become the recipient of the bounties of the Lord of Hosts. Strive as much as possible to be ever active, travel to the north and south of that land and summon all to the oneness of the world of humanity and to universal peace, saying: "O ye men! His Holiness BAHÁ'O'LLAH has, fifty years ago, laid the foundation of universal peace. He even addressed epistles to the kings wherein he declared that war destroys the foundation of the world of humanity, that peace is the cause of everlasting life and that a great danger awaiteth the world of mankind. Likewise, Abdul-Baha, prior to this world war and three years before its outbreak traveled throughout Europe and America and raised his call at all gatherings, temples and churches saying: 'O ye who are present! The continent of Europe has become a huge arsenal abounding with combustible material and below which are stored inflammable materials which only a spark will set aflame and will shake the world to its very foundation. O ye who are wise! Strive perchance these inflammable materials will not be set aflame.' But the appeal was not heeded and therefore this great carnage has come to pass. At present all the peoples have realized what a great calamity war is, that war turns man

into a rapacious animal, razes to the ground flourishing cities and towns and causes the foundation of mankind to totter. As all men have been awakened and are harkening to the call, it is time for the promulgation of universal peace—a peace which has for its basis right and justice; so that mankind will not be exposed to danger. At present it is the dawn of universal peace, we hope that its sun will soon shine and flood the East and the West with its light. The establishment of universal peace is not possible save through the power of the Word of God and hence one must endeavor to promote the Word of God and thereby establish universal peace. Strive at present as much as possible to raise the call of the divine Kingdom for this call bestows the Spirit of Life. Endeavor to raise the call of the Covenant and the Testament for the power of the Covenant, like unto arteries, pulsates in the body of the world!”

Thou hast mentioned a great number of souls in thy letter. Verily each one of them deserves a separate letter, particularly some who, with all their power, are serving the Kingdom of God, have no purpose save the common weal and no aim except the exercise of the utmost love and kindness to each and all the individuals of the world of humanity. These souls, although they pertain to the nether world, yet their souls belong to the world of spirit; i. e., they have been vivified by the breath of spiritual life. Their hearts are the mirrors of the Sun of Truth wherein this sun shines with the utmost splendor. Convey on my behalf to each of those souls the utmost love and kindness and tell them that day and night I entreat and supplicate to the Kingdom of Glory with the utmost humility and lowliness and beg for those souls heavenly confirmations.

Thou hadst written, concerning the friends of Pittsburgh, that misunderstanding has been caused among them. Misunderstanding cannot be eliminated by any power save that of the Covenant.

The power of the Covenant is all-inclusive and solves all difficulties, for explicitly and by the Supreme Pen it is declared that whatever misunderstanding takes place, ye must refer to the Center of the Covenant for he eliminates all difficulties. Therefore, no power will do away with misunderstanding among the friends except the Covenant and the Testament of God. Encourage and draw, therefore, all the friends to firmness in the Covenant and the Testament. His Holiness Christ said to Peter: “Thou art a rock and upon this rock I shall build my Temple.” This is not written by the Supreme Pen of Christ and does not manifestly command anyone to turn his face to him and has not been revealed and recorded in the book of His Holiness Christ. It is only a tradition transmitted by the Apostles. This tradition, however, has exacted obedience from all and has eliminated all misunderstanding among the Apostles and the Christians. At present this is the *Book of the Covenant* and not a tradition and is revealed by the Supreme Pen and not transmitted orally. He explicitly declares that “ye must turn after Me to the Center of the Covenant and whatever misunderstanding may happen he is its Expounder, and whatever he says it is right.” He made it all-exclusive and this Tablet is the last one which has been revealed by the Supreme Pen before ascension. All previous books are subordinate to this *Book of the Covenant* for it has been revealed subsequently to all the previous ones. He has named it the “Book of the Covenant” and, therefore, consider that if the friends remain firm in the Covenant, will there be any misunderstanding among them? No, by God! Except those souls who have an evil intention and are thinking of leadership and of forming a party; those souls, although they have written epistles with their own pen and have execrated the violators denouncing them as having destroyed the foundation of the monu-

ment erected by His Holiness BAHÁ'Ó'LLAH and have written that he has written this Covenant with his own pen and that whoever deviated the least from the Center of the Covenant is of the people of treachery and well deserves the wrath of God—these souls are themselves at present among the pioneers of violation. This is because of their personal motives for they had thought of securing leadership and wealth, but when they considered that in remaining firm in the Covenant their purpose would not be realized, they deviated from it. Those souls must have been either at first truthful and now disloyal or at first disloyal and now truthful. At any rate their lie is manifest. Notwithstanding this, some souls who are not aware of this fact waver when those cast the seeds of suspicion. Awaken all the people and send a copy of this letter to Mr. Remey, Mrs. Goodall and Mrs. Cooper.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine; July 20th, 1919.)

AMY WILLIAMS

To the maid-servant of God, Miss Amy Williams; Cleveland, Ohio—Upon her be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou living flame of the love of God!

Thy letter was received. It was indicative of the illumination of thy heart and the spirituality of thy soul. Praise be to God, thou hast attended the Convention and hast beheld the signs of the power of God, that in such a place He hath gathered together different people under the shadow of the pavilion of the oneness of mankind. This Convention shall expand in the future and shall gain preference over all the Conventions of the world for it is a Convention of the Kingdom divine, and its basis lays upon love, kindness, the promulgation of the oneness of the world of humanity, and non-interference in political matters. Undoubtedly divine confirmations shall be extended and the assistance of the Lord shall be secured.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18, 1919.)

Celebration of the One Hundredth Anniversary of the Birth of the Bab

By JEAN MASSON

THE Hundredth Anniversary of the Birth of the Bab, October 9th, 1919, was celebrated by the Chicago Bahai Assembly by a feast, given at the Stevens Grill Room. Present were one hundred-twenty of the friends to do honor to the memory of the great Herald of the Bahai Dispensation.

Mr. Albert R. Windust, who presided, spoke briefly and effectively upon the meaning of the occasion, the spiritual significance to the world of the appearance and mission of the Bab, as the precursor of the universal Teacher of men.

Mrs. William F. Slater read nine of the *Hidden Words* and closed with that proclamation and prophetic utterance of BAHÁ'Ó'LLAH that thrills the heart of every Bahai the world over—words that will continue to thrill the heart to the end of all time: "We desire but the good of the world and the happiness of the nations," etc.

Mrs. Mary D. Hall read a selection from *Unveiling of the Divine Plan*, in which Abdul-Baha indicates in no uncertain words the station of this day and the great work to be performed by the Bahai.

Mrs. Mary C. Byron Clarke read the address delivered by Abdul-Baha on Mt. Carmel, in 1910, at the annual celebration of the Bab's declaration in which the Covenant proclaimed that "the commemoration and celebration of this meeting shall remain and be duly observed forever throughout endless ages; it is under the merciful glances of the Blessed Beauty."

The Story of the Bab—his declaration, his teachings, his life and martyrdom, his burial—was eloquently presented by Dr. Zia M. Bagdadi, a participant in bringing the body of the great Herald of the Manifestation to Haifa in 1909, and delivering it into the safe keeping of Abdul-Baha. An impressive story, which never fails, and should be recorded with great accuracy of detail for reference by future generations.

A brief greeting by Mrs. Mary Hanford Ford and the singing of the Benediction closed the Chicago celebration of the centenary of the Bab.



The Bahai Assembly
of Chicago

cordially invites you to participate
in the celebration of the

One Hundredth Anniversary
of the Birth of
The Bab

to be held at the
Stevens Grill Room
Eighth floor Stevens Building

Thursday Evening, October the Ninth
at six o'clock
Nineteen Hundred Nineteen

PAGE ONE

O ye friends of the Blessed Beauty! Today is the day of attraction and enkindlement! This day is the day of Unity and nobility! This century is the century of the teaching of the Cause of God and summoning the people to the Kingdom of God! This Call is the Call of ecstasy and bliss! This time is the time of serving the world of humanity, and diffusing the rays of universal ideals! This age is the age of the eradication of vice, pauperism and social defects! This cycle is the cycle of awakening, progress and the promotion of the principles of Divine Civilization! This period is the period of lights! This Dispensation is the Dispensation of the appearance of the perfections of man and the manifestation of the virtues of the Lord of the Kingdom! This season is the season of a new springtime, spiritual, celestial and divine. O men! The sweet fragrances of the flowers of the pure hearts are wafted abroad; the Sun of Love is rising high above the horizon, the overflowing cups of the Wine of Significances are passed around! Drink ye thereof deeply; thus ye may become unconscious to all else save the love of the Beloved of the world!

—ABDUL-BAHA.

PAGE TWO

Program

READING—From the Utterances of Baha'o'llah
MRS. WILLIAM F. SLATER

MUSIC

READING—Tablet of Abdul-Baha
MRS. MARY D. HALL

ADDRESS—The Message
MR. HOWARD C. IVES

MUSIC
MISS MARIE HERZOG

ADDRESS—The Story of the Bab
His Declaration
His Teachings
His Life and Martyrdom
His Burial
DR. ZIA M. BAGDADI

MUSIC

READING—Address delivered by Abdul-Baha on Mt. Carmel in 1910 at the annual celebration of the Bab's declaration.
MRS. MARY C. BYRON CLARKE

THE BENEDICTION

PAGE THREE

بهائیان پیدا می شود جز الفت و محبت و یگانگی
 و خلوص دیگر درین نیست اگر شبانه روز
 شکر کنیم مطابق اندازه يك دقیقه از موهبت
 خودش که بماعطا فرموده خواهد شد
 در همین موقع فانی بایک خانم روحا صحبت
 میکردم که فوراً این خانم محترمه يك دانه عکس
 کوچک جوانی حضرت عبدالبهارا در يك کردن
 بند طلا گذاشته بود نشان داد و گفت
 این عکس سبب شده که مرا از ظلمت غفلت و نادانی
 نجات داد سؤال کردم آیا ممکن است مختصراً
 حکایت را ذکر کنید گفت که روزی در
 منزل یکی از خانمهای بهائی مهمان بودم و تکیه
 داخل اطاق شدم چشمم روی میز افتاد
 و چون این عکس مبارک را دیدم حالم بکل منقلب
 شد مثل اینکه دیدم انوار مسیح در این وجه
 جمیع ظاهر و باهر بود و بد اختیار از خانم
 مهماندار استفسار نمودم که صاحب این
 عکس کیست و در کجاست و او حکایت مختصری
 از تاریخ وصیت و تعالیم عبدالبهاء ذکر کرد

بعد به نهایت شوق دین بهائی التماس
 کردم و الحمد لله آنچه باید بینم و بشنوم
 و بدانم دیدم و شنیدم و دانستم خدا را
 شکر بخفتم که از تقالید و نادانی رها یافتم
 و باین امر محقق شدم .
 باری وقت غروب شد شام مختصری
 صرف شد و جمیع احباب رو بشهر حرکت
 کردند که در مجلس عمومی که رسماً اعلان شده
 بود حاضر شوند در این مواقع احباب
 و اغیار جمع شدند و تکیه رسیدیم و نشستیم
 یکی از خانمها دسته کلی بسیار بزرگی داشت
 که بین احباب و اغیار توزیع کرد و مجلس گلستان
 کشته تقریباً ساعت هشت بود که جنبه
 مستر جا کوبسن کرسو دار در افتتاح مجلس اجازت
 تلاوت کرد و باندازه نیم ساعت از تاریخ امر بهائیان
 صحبت نمود که سبب حیرت اغیار شد بعد
 زینت خانم لوح عربی در نهایت تبیل و خشوع
 باصوت بلند تلاوت کرد این خیلی با نظار
 حضار جلبه نمود بعد جمیع برخاستند

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 وستان بهوش آید که از این کردار جهالت
 وظلمت و بیگانگی به معرفت و روشنائی و الفت
 تبدیل گردد ماها در ظاهر زایع هستیم
 باید دهقان حقیقی شویم و تخم های پاک
 یعنی تعالیم حضرت بهاء الله و نضاج ^{البها} عبده
 در زمینهای قلبی نورانی کشت که از هوان
 میوه های شیرین ابدی به ثمر آید.
 پاره خلی نطق مفصلی بود که تمام مستمعین
 بسیار مشغول شدند بعد یک یک ^{بیش}
 آمدند دست دادند و اظهار امتنان نمودند
 و این مجلس خصوصی یک مناظره با نطقی رسیده
 موقع نهار شد میری بسیار بزرگی
 در سایه درختها گذاشتند و چند نفر
 از خانم ها بچیدن آب از خوراک خورده
 و عددها رنگارنگ بروی میز مشغول شدند
 تقریباً صد نفر از مؤمنین و مؤمنات با طراوت
 نشستند بجهت صرف غذا لکن اطفال روی
 چمن جالس شدند و از برای هر یک از اینها یک
 ظرف خوراک معین کردند در نهایت روح و ^{جان}

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 و شادمانی کل بخوردن مستغول شدند اینگونه
 دور هم جمع شدن نوعی طراوت و لطافت ^{منظر}
 خوشی جلوه داده بود که جذبات نظر هر کس شد
 که تمام احباب نگاه میکردند و بیک دیگر میکفتند
 که ملاحظه کنید که چه گونه تربیت بهاء الله
 این اطفال را با هم متحد کرده حتی درین خوردن
 غذا با هم دیگر بطور محبت صحبت میکردند و اگر یکی
 چیزی از خوراک کمش بود دیگری قدری از غذا
 خودش یا آنکه از آشپزخانه بجهت آن طفل
 می آورد و بنوع مهر با خدمت یک دیگری کردند
 در همین خین عکس گرفتند و در این شماره
 چاپ شده تا قارئین خیم با خیر چشم خود مشاهده
 نمایند که چه منظری خوشی رخ داده بود و حبیب
 از بزرگ و کوچک چه طوری در نهایت الفت و ^{محبت}
 ایام خودشان را بخدمت و جشن و شادمانی ^{بگذراند}
 اسم اعظم می گذراند
 بعد از صرف نهار دوستان دسته دسته
 شدند و بر روی چمنهای آن یدوق باصفا
 مشی نمودند فی الحقیقه در هر جا جمعیتی از

پس از مناجاتی که از سرودها مبارک که اولش
 میفرمایند: "کیمکه بود رگاه ده، در باره اول
 کشور جان و دولت سلطانه اولور
 خوانده شد. نوبت بچه ها رسید
 هر کدام از کلمات مکتوبه و از سایر بیانات
 والواح مبارکه حتی مختصری از تاریخ امر
 بهائی حفظ کرده بود جلوات در آنها
 خضوع و خشوع و لطافت دستهای کوچکشان
 روی سینه خود گذاشت و با صوت قیق
 خواند خصوصاً طفلی بود که شاید عمرش
 بیش از پنج سال نداشت چون شروع شد
 مناجات کرد جمیع حضار بی اندازه محظوظ گشتند
 که هر يك این طفل را در آغوش گرفت و مانند گل
 معطر بویید و بوسید.

پس از این دکتر بغدادی خطابه و از
 اهمیت اتحاد و اتفاق اجنا القامود که امروز
 وظیفه همه اینست که باید بیش از پیش جدت
 امر مقدس قیام کلیم و سعی و کوشش در تعالیم
 الهیه نمایم شاید خفتگان بیدار شوند

بهائیان بود اول با اندازه چند دقیقه زبان
 کشود بحد و ستایش حضرت بهاء الله که
 به چه قوه معنوی که مانند مغناطیس است
 ادیان مختلفه و اجناس متفرقه را جذب نموده که
 همه را متحد و متفق کرد بعلاوه مولای مثل
 مکتب عشاق حضرت عبداله های، بالای هر کد ششم
 که از سببی غلظمشان در زیر سلاسل و اغلال
 این اقوام و امم که قبلاً مانند کرم میش بودند
 حال يك عالمه پر حجت ساختند و جمیع را
 از خلق و خوی خودش مثل يك روح در لیس
 متعدد قرار دادند. بعد چند نفر از
 نفوس خالصه محاصله از شیکاگو و شهرها
 دیگر چون عادت کرده بودند هر وقت که
 دکتر بغدادی جایی سفر کند برای

تبلیغ امر الله آنها نیز بجهت استماع میروند
 لهذا در این مجلس حاضر شدند و هر يك
 نطق مختصر و طبع او را کردند زینت خاطر
 مناجاتی بجن شیرین و بحالت انجذاب تلاوت
 نمودند که جمیع حاضرین متأثر گشتند

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

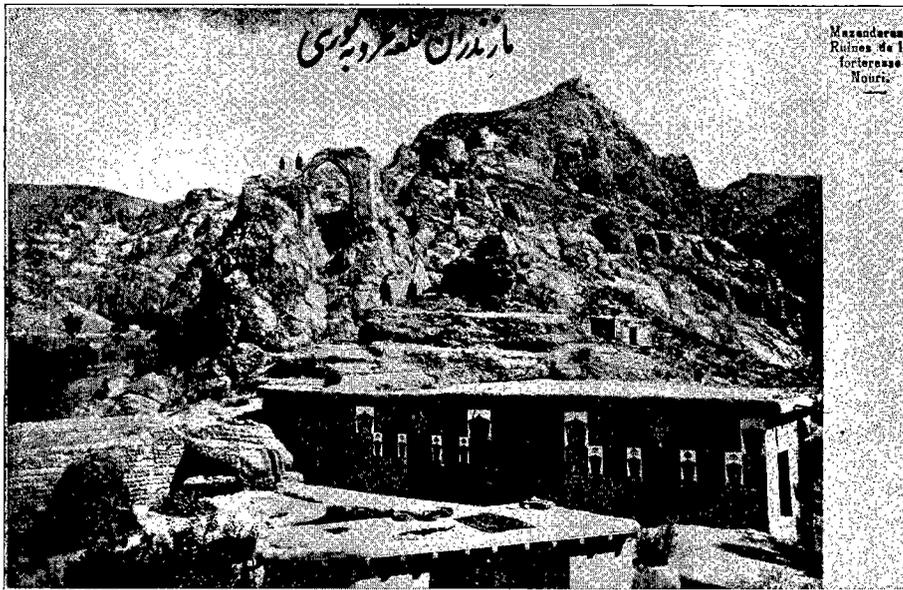
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RUINS OF THE FORTRESS OF NUR

The city of Nur, Persia, was the birthplace of BAHÁ'O'LLÁH. He was born November 12, 1817.

(Photograph sent by Dr. Susan I. Moody, Teheran.)



GROUP OF BAHAIS ASSEMBLED ON MT. CARMEL

During the summer of 1919.

(Photograph sent by Shoghi Rabbani.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Kudrat 1, 75 (November 4, 1919)

No. 13

"You will find Bahai Centers in most parts of the World"

Talk by ABDUL-BAHA in Assembly Rooms, San Francisco, California,
October 5, 1912.

I HAVE the utmost joy to find in the distant West such an established Bahai center, where the friends of God have assembled associating with each other in the utmost love. This affords me great joy and I ask God that this revered assemblage may be made the cause of illumining the East and the West. This is my wish, and with the utmost of happiness I am grateful on account of the susceptibilities of your conscience.

Today the people in general are self-occupied. They are engaged either in warfare, or in commercial, political, industrial, or agricultural pursuits. Their interests are of a personal nature; they are thinking of self-aggrandizement, having no desire, no purpose save the acquisition of worldly possessions.

The assemblage in the world which today is thoughtful of God, the assemblage which is occupied with the thought of illumining the world of humanity, the assemblage which is occupied with the mentioning of the Kingdom of God, the assemblage which has as its chief motive the good pleasure of the Lord of Hosts, is verily the assemblage of Bahais, for they have no intention, aim, or purpose save the attainment of the good-pleasure of God, and entrance into the Kingdom of God, and of being the promulgators of the religion of God. They are the spreaders of the fragrances of God. These are the desires of the assemblage of the Bahais.

All the sects of the world are on the wane except the Bahai assemblages which day by day are achieving ideal progress, for they are confirmed by God's assistance.

I hope that many such assemblages may be founded in America, and that from all the centers of the world people may come to the Bahai assemblages and there manifest the oneness of the world of humanity.

The people in general are all asleep; they are all inadvertent; they are all slumbering, because their thoughts are confined to materialism; they are not at all thoughtful of God's thoughts except you, who are thinking of God. Verily, you are the spirit of the world! You are the cause of the light of the world! You are the salt of the earth!

Do not look at your limited numbers now. Ere long you will see that the divine Radiance has flooded all regions. The believers in the various sects are decreasing in numbers, whereas the people of God are constantly increasing, progressing, developing, day by day growing stronger and greater, day by day becoming more effective.

Consider how the assembly of His Holiness Christ was limited to eleven souls, but that assemblage has given birth to innumerable assemblies! How many denominations are sheltered beneath it! Its efficacy is evident, and it has become the dominant factor of all the civilized world.

Now, praise be to God, your assembly is a great one; you are about two hundred in number; judge thereby of the future.

The Bahais are not in one place only, but you will find Bahai centers in most parts of the world, and they are daily increasing and spreading. You must rest assured, knowing for a certainty that the confirmations of the Kingdom are yours, that the favors of BAHÁ'O'LLAH are with you, that the power heavenly is with you, that the assistance of God is with you. If all the inhabitants of the earth should gather they will fail to withstand you, for they are on the wane, whereas you are waxing stronger. They are retrogressing; you are progressing.

When they exiled us from Persia, from Teheran to Baghdad, the journey was made in thirty stages and in these thirty stages we did not find one Bahai. Now in every one of these places there are great numbers of Bahai friends.

Notwithstanding that the ruler of Persia and the Sultan of Turkey opposed the Cause so violently—exercising tyranny and oppression thinking to extinguish the Lamp of God—yet this Lamp day by day grew in radiance, its power increased and its illumination became greater, until it reached such a degree that *now* its lights are spread throughout the world—even as far as San Francisco, which is very far from Persia. See what this will mean in the future!

At the time His Holiness Jesus Christ was crucified, there were eleven disciples and even they were doubting—Peter heading them—until Mary the Magdalene, that lioness of God, strengthened them and was the cause of confirming them. Then consider how great were the results!

And now, His Holiness BAHÁ'O'LLAH, when He ascended, had half a million souls who were self-sacrificing and all were perfectly firm and staunch! Con-

sider what a marvelous potency this will exercise.

Rest assured in the favor of God, and know that God is your Assister. So with great power, with great confidence, strive that the lights of God may be spread and in this country from East to West the light may be shining.

Be confident! Have no doubt about it! This banner of BAHÁ'O'LLAH will be unfurled, waving toward all regions! The lights of the Kingdom of God will illumine all these climes, and the call of God will reach the hearing of all the American Republic!

Hence, you must in the utmost of love, in the utmost of sanctity strive night and day that you may be the cause of spreading the light. If *we* are not the instruments in spreading this Cause, *others* will be chosen. Then let us strive so that this crown may be placed upon our heads—that we may be the promulgators of the light, that we may be the resuscitators of souls, that we may be sight-givers to the blind, that we may be the remedies to the sick, that we may guide the people. Otherwise, God will raise up a people who will hoist the standard of God, who will ignite the Lamp of God, who will conquer the cities of the hearts, who will show forth the potency of the Word of God.

But for us the desire is that we may be the instruments and thus we may be crowned. Otherwise, God is able to create instruments whereby His Word shall be published broadcast. If this does not happen today, and if not on the morrow, then on the day after tomorrow. But the desire is that *today* the Word may be spread, that our activity shall be beneath this banner and standard, that we shall be the cause of giving forth the summons of God, that we may invite the souls to the Kingdom, that we may be their guides.

Thus, this will be the cause of illumining faces and will win the praise of all the Manifestations of God. This is our

hope. This is the utmost of our desires, and I ask God that He may aid you all, that He may aid me, that together we may be occupied in the service of the Kingdom of God.

This is a very blessed gathering. It is a source of great joy. It is a source of great potency in the world. This

very gathering has its effects. The assemblage here and the fellowship exercised are a magnet attracting the confirmations of God. Even now the confirmations of God are surrounding such a gathering as this. Ere long you will see its signs and your joy will reach the superlative degree.

Recent Tablets from Abdul-Baha to American Bahais

MOTHER BEECHER

To the maid-servant of God, Mother Beecher, care of his honor, Mr. Roy Wilhelm, New York City, N. Y.—
Upon her be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O thou green leaf of the Tree of Life!

Thy letter was received and from its contents it became known that in the past summer, in Green Acre, a remarkable Bahai movement took place, blessed souls gathered in that place such as Mr. Remy, Richard Mayer, Harry Randall, Howard Ives, Albert Vail, Harlan Ober, Saffa Kinney and Stanwood Cobb. These souls indeed are firm in the Covenant, are the heralds of the Kingdom of God, promulgating the divine teachings, are self-sacrificing in the path of the Kingdom, are ignited candles and twinkling stars. At present this is not known; in the future it shall be made evident.

The Pharisees, during the time of Christ, did not consider the Apostles as worth addressing and took them as the lowest of people, although they were the stars of guidance and the lamps of the Supreme Concourse. But at present consider what has happened!

I hope that this year in Green Acre the candles of supreme guidance will be better enkindled, the melody of the nightingales of Truth may reach the supreme heights and attain the ears of the denizens of the Abhá Kingdom, and this shall be to such an extent that all people may be amazed. This shall be

attained if the friends of God will in the utmost union, love and harmony associate with one another, strive day and night to relieve one another's burden, promulgate the divine teachings and raise so high the call of the oneness of mankind and the melody of universal peace that the world of humanity may be stirred.

As to his highness, President Wilson, the fourteen principles which he has enunciated are mostly found in the teachings of His Holiness BAHÁ'O'LLÁH and I therefore hope that he will be confirmed and assisted. At present it is the dawn of universal peace; my hope is that its morn will fully break, converting the gloom of war, of strife and of wrangling among men into the light of union, of harmony and of affection.

Convey on my behalf to Mrs. Champney the utmost love and kindness. From the bounties of God, I hope that she may become utterly attracted to the Kingdom and become wholly spiritual. Convey my love and kindness to Mrs. Watt. I beg for her from God assistance and bounty. Convey to thy grand-daughter, Dorothy Beecher, the utmost kindness on my behalf and extend to Mr. Hilgert my warm and heartfelt sentiments; I am greatly pleased with him.

Upon thee be Baha-El-Abhá!

(Signed) ABDUL-BAHA-ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh, Acre, Palestine, July 23rd, 1919.)

MARY MORRISON

To the maid-servant of God, Mary Morrison—Upon her be BAHĀ'O'LLĀH EL-Ābha!

He Is God!

O thou dear maid-servant of God!

When I was in Denver I enjoyed greatly the climate, the beauty and the views of that city; and, therefore, I wished that therein the light of the love of God might spread, and hearts might be stirred by lordly sentiments, and the pavilion of the oneness of mankind might be pitched in that city. I, therefore, encouraged those friends who resided there, and urged them to acquire the perfections of the world of humanity.

At present, praise be to God, the signs of the attraction of hearts by the divine fragrances are manifest. I rest assured, therefore, that the perfections of mankind may be made resplendent in that city, and human souls may become heavenly angels, may acquire the characteristics of the Merciful; and that thou mayest become the sign of guidance and the cause of the illumination of the hearts of friends.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

CORINNE TRUE

To the maid-servant of God, Mrs. True, Chicago, Illinois—Upon her be BAHĀ'O'LLĀH EL-Ābha!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received. Thou hast expressed satisfaction with the Convention, that this gathering has been the means of the elevation of the Cause of God and the demonstration of the power of His Word. The greatness of the Cause will clear away these differences and may be compared to health in the body of man, which when established cures all diseases and weakness. Our hope is that no trace of opposition may

remain, but some of the friends in America are restless in their fresh ambitions and strive and seek under the ground and in the air to discover anything that breeds dissension.

Praise be to God, all these doors are closed in the Cause of BAHĀ'O'LLĀH for a special authoritative Center has been appointed—a Center that solves all difficulties and clears up every problem. The Central House of Justice, likewise, disentangles every complication and whatever it prescribes must be accepted and he who transgresses is rejected; but this Universal House of Justice, which plays the role of an expounder, has not yet been instituted. Thus it is seen that no means for dissension has been left, but carnal desires are the cause of difference as it is the case with the violators. These do not doubt the validity of the Covenant, but selfish motives have dragged them to this condition. It is not that they ignore what they do—they are perfectly aware and still they exhibit opposition.

In short, the ocean of the Covenant is tumultuous and wide. It casts ashore the foam of violation and thus rest ye assured. Be engaged in the furtherance of the Mashrekol-Azkar and prepare the means for the diffusion of the divine fragrances. Be not engaged in anything but this, for it would dissipate the mind and the work would not advance.

Convey on my behalf the utmost kindness to thy respected daughters.

Upon thee and upon them be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 24, 1919.)

AGNES ALEXANDER

To the maid-servant of God, Miss Agnes Alexander, care of his honor, Mr. Joseph Hannen, Washington, D. C.—Upon her be BAHĀ'O'LLĀH EL-Ābha!

He Is God!

O thou daughter of the Kingdom!

Thy letters were received. The journey

to Japan was in the utmost necessity. Thou hast undoubtedly met the attracted maid-servant of God, Mrs. Maxwell, before sailing to Japan, for that maid-servant of God is ablaze with the fire of the love of God. Whosoever meets her feels from her association the susceptibilities of the Kingdom. Her company uplifts and develops the soul.

Thou didst well to travel to Japan, for the seed thou hast sown needs watering. Capable souls are found in Japan. The breath of the Merciful is necessary to stir and enliven them and to bestow a spiritual liveliness. A blind soul is there who is in the utmost enkindlement, and likewise a priest lives there who is endowed with great capacity. I hope that thou wilt find the doors flung open and become the cause of the guidance of souls.

Convey on my behalf the utmost love and kindness to the maid-servants of God, Elizabeth Stevens and Maud Gaudreaux. Through the bounties and blessings of God, I supplicate that Mr. Weirs may become attracted to the divine Kingdom and may be so enkindled with the love of God that he may illumine the surrounding regions.

By the death of Richard Potter we were made infinitely sad, but that night-gale of the Kingdom has flown to the rose-garden of the Kingdom, and that drop returned to the limitless ocean. That wanderer has ascended to his original abode. On his behalf I supplicate from the Threshold of Oneness pardon and forgiveness.

Convey on my behalf to the maid-servants of God, Miss Ragina Sunshine, Mrs. Louise Smith and Louise Bosch the wonderful Abha greeting. I have entreated and supplicated to the Abha Kingdom and have begged for those maid-servants of the Merciful unbounded blessings, that each may unloosen an eloquent tongue and engage in the commemoration of the Beloved of the world.

Convey to the friends of Geyserville the intensity of my love and my spiritual

attachment. At dawn I entreat at the Threshold of the All-Knowing God and beg for them the exaltation of the Kingdom.

Remain for some days in Honolulu and then immediately hasten to Japan.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 30, 1919.)

BAHAIS OF THE CENTRAL STATES

The friends of God and the maid-servants of the Merciful in the Central States of the United States of America, care of Mr. Carl Scheffler, Chicago, Illinois—Upon them be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O ye faithful friends and maid-servants of the Merciful!

Verily, ye are self-sacrificing in the path of the Kingdom and have no wish save the diffusion of Light throughout all regions. Ye are the real gardeners, are sowing the seeds of guidance in the soil of hearts and assuredly ye shall be confirmed and assisted. The expert gardener ever reaps rich and plentiful crops, obtains a pure and fertile soil, sows the seed, waters it and always secures heavenly blessings. Praise be to God, ye are expert gardeners, your soil is the heart, wherein ye sow the seed of the love of God, and water it from the fountain of knowledge. Ye depend upon the Sun of Truth that its light and heat may develop that blessed plantation, that the breeze of His bounty may waft and the dew of His blessing may fall, thus securing for it luxuriance, freshness and prolific results. The earthly gardener obtains but one fruitage while the heavenly One with one casting of the seed secures an everlasting result.

From the bounties of God, I supplicate that this Second Convention (for

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States: JOSEPH H. HANNEN.

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL. CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAH

Vol. 10

Kudrat 1, 75 November 4, 1919

No 13

Teaching) held in the Central States may exert a great influence, may be assisted by the confirmations and bounties of the Supreme Concourse, and may give forth remarkable results.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 29, 1919.)

GERTRUDE BUIKEMA

To the maid-servant of God, Miss Gertrude Buikema, Chicago, Illinois—

Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou dear maid-servant of God!

Thy letter was received. From its contents it became known that thy eager wish is to serve the STAR OF THE WEST. This wish is due to the exaltation of thy nature and is highly praiseworthy, and in the divine Kingdom is accepted and praised. Verily, Mr. Windust has so far exerted a great effort for the arrangement of the STAR

OF THE WEST and I am greatly pleased with him.

At present both of you must, as ye have been doing in the past, endeavor for the arrangement and the publication of the STAR OF THE WEST. However, the means of subsistence are necessary for both of you and ye cannot concentrate your time in this matter. Serve, therefore, as much as it is possible, the STAR OF THE WEST, and in order to secure the means of livelihood, do not abandon your own occupations. When the STAR OF THE WEST will be so widely published as to insure your necessary expenses, then if we abandon your occupation and concentrate upon the STAR, it will be preferable. But at present ye are forced to engage in your occupation that the means of livelihood may be secured.

As I have no time, I have written thee in brief. Whatever question comes up, submit it to the Editorial Staff Committee for discussion and consideration and then hold to what ye deem advisable and suitable.

Convey, on my behalf, the utmost love and kindness to his honor Dr. Zia Bagdadi and his honor Mr. Windust.

The seven bound volumes of the STAR OF THE WEST have been received and your labor is indeed worthy of praise.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani; Haifa, Palestine, July 29, 1919.)

ALBERT R. WINDUST

To his honor Mr. Albert R. Windust, Chicago, Illinois—Upon him be BAHHA-'O'LLAH El-Abha!

He Is God!

O thou servant of His Holiness BAHHA-'O'LLAH!

The letters thou hadst written on October 1st and November 23rd, 1918, were received. Their contents indicated thy joy at the victory secured by the just government, the safety of Abdul-Baha and the good tidings of thy health and safety of thy honorable wife and thy three respected daughters.

Thou hadst written that all throughout the days of severed communication ye were engaged in service, were printing and publishing books, while the STAR OF THE WEST was also published and regularly circulated. Verily, ye have labored hard and have not fallen short of your duty.

Indeed, the respected maid-servant of God, Miss Mary Lesch, has been directing affairs with the utmost loyalty, faithfulness, good wishes and endeavor.

Name the book * which Mr. MacNutt is compiling, "The Promulgation of Universal Peace." As to its introduction, it should be written by Mr. MacNutt himself when in heart he is turning toward the Abha Kingdom, so that he may leave a permanent trace behind

* The Addresses of Abdul-Baha delivered in America in 1912.

him. Send a copy of it to the Holy Land.

The STAR OF THE WEST must, at present, be written both in English and Persian. Miss Gertrude Buikema is indeed serving the STAR. We hope that with his honor Dr. Zia Bagdadi—Upon him be the Baha-El-Abha!—ye may be both assisted in remarkable services. Your efforts are evident and well known in the sight of Abdul-Baha. I pray God that, under all conditions, ye may be assisted and confirmed. As to the editorship of the STAR OF THE WEST, whatever ye deem advisable is accepted by Abdul-Baha.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20th, 1919.)

DR. ZIA M. BAGDADI

To his honor, Dr. Zia M. Bagdadi, Chicago, Illinois.—Upon him be BAHHA-'O'LLAH El-Abha!

He Is God!

O thou merciful youth who art the son of that glorious man!

Verily, thy letters have been received. They indicate thy great love to God, thy attraction to His fragrance, thy attachment to His Kingdom, the establishment of a meeting for the singing of the verses of God, the reading of the Holy Books, the study of the Tablets by the youths of that city, who have sincerely turned their faces to God and became enkindled with the fire of the love of God, abandoned all the conditions that prevent the acquiring of the merciful virtues and the good illumined morals, so that they may love one another and become united in the promulgation of the fragrances of God. The love of God kept them busy from ought else. This establishment is a blessed establishment. I ask God to make this meeting sanctified and holy above the human temperaments, illumined and

adorned with the outpourings of severance to the Lord of mankind, so that they may become as one bouquet, spiritually and physically in the service of the Cause of God.

As to the matter of the Mashrekol-Azkar, it is of the most important affairs. Relaxation therein is not permissible. Verily, I shall write to the Easts of the earth and to its Wests and urge them to assist the Mashrekol-Azkar. Concentrate thou thy thought in the service of the Mashrekol-Azkar under all conditions so that thou mayest obtain confirmations and assistance under all conditions and circumstances. . . .

As to the translation of the *Surat-el-Hykl*, at present we do not find a translator who can give it its merit. God willing, in the future a committee shall be organized whose members are experts in Arabic, Persian and English. By that perfect committee, the *Surat-el-Hykl* will be translated, but one person cannot arise and give the translation that it deserves. God willing, this committee will be organized and thou shalt be an important member thereof.

Convey thou on my behalf the utmost mercy and tenderness to Bessie Digget, her mother and her sister. Convey my abundant greeting to Mr. Anderson and his wife. Verily, I ask God to make them manifestations of His merciful bounties. Convey my hearty sympathy to Julia Jordan, Emma Marky Appel, and Walter Bohanan. Verily, I pray God to make them the signs of guidance among the people and the banners of the Supreme Concourse. Convey my greeting and tenderness to Mr. and Mrs. Alfred Anderson, Mr. and Mrs. August Anderson, Mr. and Mrs. Peter Nelson, Mr. and Mrs. Henry Bennings, Mr. and Mrs. Schend, Mrs. Hertel, Mr. and Mrs. Yeager, Mr. and Mrs. Lindstrom, Mrs. Redeen, Mrs. Tressa Jacobsen, Mr. William Redeen, Mr. George Steppy. Verily, I pray God to guide them in their affairs, to make them attracted to the Kingdom of Abha,

sanctified above self and desire, seeking nothing for themselves save severance to God, delivered from the selfish suggestions in the Cause of their Lord, the Precious, the Exalted! For, verily, to God is the praise. They are lamps aflame with the fire of the love of God, majestic trees in the rose-gardens of the knowledge of God.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Dated July 24th, 1919, Haifa, Syria.)

Contributions collected for the teaching fund must be used for teaching. Likewise contributions collected for the Mashrekol-Azkar must be used for the Mashrekol-Azkar. These two must not be mixed.

Convey thou on my behalf the fatherly greeting to Katherine Ferguson and say: "I ask God to confirm and guide your brother and sister of whom you have written in your letter. Convey thou the utmost respect to Mr. Chapman. Appreciate thou him for he became the cause of thy everlasting life and thou hast become of the people of the Kingdom. This is thy real father."

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

P. S.—The maid-servant of God, Zee-nat, is permitted to come. Be very kind to Hasheim Zadeh and give him the Message and Bahai literature.

(Dated at Haifa, September 20th, 1919.)

ELLA QUANT

To the maid-servant of God, Ella Quant, New York City, N. Y.—Upon her be BAHÁ'Ó'LLÁH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. It was indicative of thy attendance at the Convention where thou hast witnessed the

lights of the divine teachings resplendent and hast seen the souls vivified by the spirit of everlasting life. As thou wert endowed with the power of insight, thou hast in this manner discovered Truth. Whoever is firm in the Covenant and the Testament is today endowed with a seeing eye, and a responsive ear and daily advances in the divine realm until he becomes a heavenly angel.

Convey on my behalf to the two respected souls, Margaret LaGrange and Grace Vosburgh, heartfelt sentiments. I pray God that they may become the recipients of bounty and the manifestations of limitless favors.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

A Day in Kenosha

(See illustration in Persian Section.)

SUNDAY morning, August 24th, many of the friends from Racine, Chicago and Kenosha, assembled at the country home of Mr. and Mrs. Bohanan near the city of Kenosha. The gentle summer breeze, the spirituality of the friends, and the quietness of the place, made the day ideal. At noon a feast was served on the lawn under the trees. During the afternoon there was a beautiful, spiritual meeting.

Mr. Bohanan, secretary of the Kenosha Assembly, opened the meeting. He spoke of the invincible power of BAHÁ'O'LLAH and Abdul-Baha, and the change that has come to the hearts of men. Hate, prejudice, and ignorance are giving place to love, unity, and harmony. Short talks were also given by A. P. Chapman, N. Peterson, and others. Zeenat Khanum chanted a beautiful prayer, and Dr. Bagdadi and Mirza Mahmoud Khan sang one of Abdul-Baha's favorite Persian poems. Then the children gave selections from *Hidden Words* and prayers which they had learned in the Sunday School. The first child's prayer was beautifully recited by little Roy Anderson of Kenosha. Dr. Bagdadi spoke of the importance of unity and harmony. In this day all must promulgate the divine teachings that the world may be freed from the darkness of ignorance, enmity, and discord. The teachings of BAHÁ'O'LLAH and Abdul-Baha are the seeds that bring

forth everlasting fruits. The meeting closed with a short prayer.

In the evening a public meeting was held in a hall in Kenosha. Many friends and strangers were present. Mr. Jacobsen of Kenosha was chairman and gave the Bahai history to the visiting friends. Dr. Bagdadi of Chicago was the speaker for the evening. He gave an excellent address that was much enjoyed by all. In his address the human body was compared with the body of the world. The normal health of the body depends upon the maintenance of the right proportion of the elements that compose the body. If certain elements are added or decreased abnormally, health becomes impaired and death may result. The divine Manifestations are the only spiritual physicians of the human world, and BAHÁ'O'LLAH and Abdul-Baha are the real physicians of this cycle. BAHÁ'O'LLAH found that the chronic ailments of the human family had been caused by the increase of such elements as selfishness; religious, racial, patriotic, and political prejudices; old imitations, misunderstandings; immorality; war preparations for conquest; ignorance; envy, etc. Therefore, He revealed teachings and laws in order to eliminate these deadly elements. The singing of the Benediction was a fitting close for the day that we shall ever recall with many happy memories.

Molly D. Butts.

حضرت بهاء الله ادا نماید و همچنین
 اهالی آن شهر را رسماً وعده خواسته
 بودند که در مجلس نطق حاضر شوند
 شهر کنوشا در هفده فرسنگی
 شمال شیکاگو و در ایالت ویسکانسین
 است و جمعیت این شهر داری پنجاه
 هزار نفر است و اهالی از حسن خلق
 و روش بهائیان نهایت رضایت را اند
 ساعت ده و نیم وارد شدیم بجهت
 ورود جمعی از دوستان در محطه
 راه آهن منتظر بودند و از آنجا
 با اتوبوس چاکران را به یک
 بیلاق بردند که تقریباً یک فرسنگ
 خارج از شهر بود و در منزل متر
 بوهانن منشی محفل روحانی
 کونستاس در آن محل جمعی از
 رجال و نساء نورانی منتظر آمد
 فانیان بودند و در موقع سیر
 هنگامه غمگین رخ داده هر یک از بلبلا

ملکوت در نهایت وجد و سرو خنده
 کنان پیش آمد خانها دست دادند
 و مردها مصافحه نمودند و جمعی از اطفال
 در دور هر کدام از فانیان حلقه
 زدند و بسدای شیرین الله الهی
 میگفتند و خودشان را در آغوش
 هر یک از ماها می انداختند از شاد
 و خوشحالی بعضی بحالت گریه افتادند
 این همه از شعله ناز محبت الله بود که
 به چه گونه باران شرق و غرب را
 آغوش یکدیگر مانند دو دلبر رحمانی
 می آورد .
 بعد از این خوش آمد و اصرار در جلوس منزل
 که یک چمن طبیعی سبز شده بود بر زیر
 سایه درختها کرسیهای متعدد گذاشتند
 و جمیع جالس شدند در ابتدای مجلس مسیس
 کودیل لوح غزلی تلاوت نمود بعد
 جناب میهماندار نظامنامه ای ترتیب
 داد بجهت این مجلس خصوصی که فقط از برای

و ترك تقاليد عتيقه است . و حدیث عالم
 انسانیت . الفت و محبت دینیت
 یعنی دین باید سبب الفت و اتحاد
 باشد . تطبیق دین و علم و عقل است
 ترك تعصب دینی . و تعصب جنسی ملی
 و تعصب خنکی . و تعصب سیاسی است
 وحدت لسانا . یعنی تعیین لسان
 عمومیست . تا هر نفسی دولسان
 بداند یکی لسان وطنی و دیگری لسان عمومی
 مسئله اقتصاد است مسئله تساوی
 حقوق رجال و نسا است مسئله حق
 و عدل است . مسئله حریت مملکتیست
 و امثال آن بسیار است .

حال الحمد لله بلمنت حضرت
 رئیس مسئله صلح عمومی و حق
 و عدل بمیان آمده است از المآ
 حق امیدوارم که نفوذ کلمه
 الله صلح عمومی در کمال شکوه
 تمام شود و آنجناب مظهر

تأییدات مملکتی از هر جهت گردید
 عبدالمجید و عباس

فیشا لکنا کنویشا

صبح روز یکشنبه ۲۴ ماه اگست
 ۱۹۱۹ ساعه ۹ فرنگی دکتر
 ضیاء بغدادی و عائله شان و یک
 خانم امریکانی میس مالی بطرس
 ریسه مدرسه بنات با این عبد
 از شیکاگو به شهر کنویشا حرکت کردیم
 بر حسب خواهش بهائیان آن شهر که
 دسما در چند روز قبل در روزنامه
 اعلان کرده بودند که دکتر بغدادی
 روز یکشنبه دعوت شده است
 که در مجلس عمومی نطقی در
 خصوص ظهور و تعالیم موعود
 جمیع انبیا و اولیا و مشتهای کل
 من فی العالم رئیس السلام حضرت

ADDRESS: Islamic News Service, Box. 283, Chicago, Ill., U.S.A. : ادیس

قیمت اشتراک با بابت دس یا بواسطه عفر روحانی طهران باین اداره برسد

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل
بگانه بشرو صحت ادیان و ترویج صلح عمومی و تربیت اطفال و حل مسائل اقتصادی و پیشرفت هر حضرت
بها و الله در اطراف جهان و توضیح حقایق دینی عمومی خواهد نوشت و مقالات مفید در این خصوص منتشر خواهد کرد

شماره هفتم سپتمبر ۱۹۱۹ ماه ذی الحجه سنه ۱۳۳۲

لَوْحِ مِيبَاكِ

بافتی ر حاکم نیویورک سابق
نازل شده

نیویورک : جناب ولیم سولزر علیه
التحیة والتناء
هو الله

ای خیر خواه عالم انسانی : نامه
فصیح و بلیغ شمارسید و بکمال سرور
قرائت کردید و همچنین مقاله ای که
در خصوص جمعیت امر مرقوم نموده
بودی کل ملاحظه کردید و امیدوارم

که اعضای جمعیت امر علی الخصوص حضرت
رئیس خیر خواه عالم انسانی موفق بزرگ
شوند که بموجب تعالیم حضرت بها و الله
محکمه کبری اعضا از جمیع ملل و دول
عالم تشکیل نمایند . این محکمه کبری
حای و کافل صلح عمومی خواهد
شد . حال اول طلوع صبح صلح عمومیست
امید چنانست که آفتاب صلح عمومی
اشراق کند بيشکوهی که ظلمات
جنک و نام و ننگ بکلی متلاشی شود
مسئله صلح عمومی يك مسئله از
تعالیم حضرت بها و الله است
متهومات دارد - تحری حقیقت

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۱۳۲۹

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هَذَا مِنْ فِضْلِ اللَّهِ عَلَى حَسْبِ وَبِقَاءِ اللَّهِ وَعَبْدِ الْبَيْتَاءِ فِي كُنُوزِهَا - 9 -
 THIS IS FROM THE FAVOR OF GOD UPON THE FRIENDS OF
 BAHÁ'U'LLAH AND ÁBDOU-BÁHÁ IN KENOSHA, ILLS.

AUGUST 24th 1919 - 1919

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

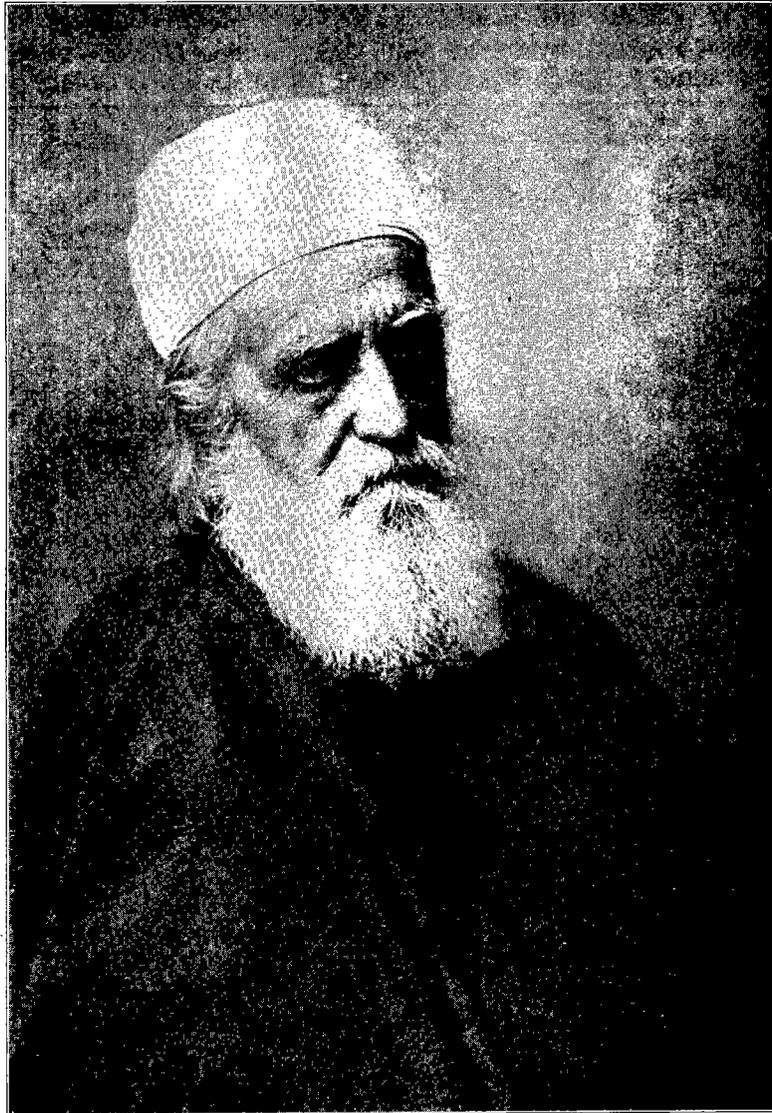
From *Unveiling of the Divine Plan.*

Vol. 10

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THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

“And there shall come forth a rod out
of the stem of Jesse, and a Branch shall
grow out of his roots:”— *Isaiah 11:1.*

“This person is the Expounder of
My Book and all must turn to
him.”— *Words of Baha’o’llah.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Kowl 1, 75 (November 23, 1919)

No. 14

The "Center of the Covenant"

From *The Bahai Proofs*, by MIRZA ABUL FAZL.

In the Name of God, the Most Holy Beauty of El-Abha!

TO the people of Faith, the clear appointment of the Center of the Cause, after the departure [death] of the Manifestation [BAHA'O'LLAH], is considered the *most important point in religious matters*, as it is the greatest channel which connects the servants of God with holy divine truth. They are all sure and convinced that the Center of the Covenant is no other than His Holiness, ABDUL-BAHA; for, apart from the divine signs that were manifest in him, BAHA'O'LLAH clearly and implicitly, verbally and in writing, directed all of his servants to the blessed person of ABDUL-BAHA, and, under all circumstances, clearly showed that he was far distinguished above others, in order that all the servants should look unto him alone, and follow his commands. For it is only through his explanation and decision that all discord is removed. Consequently the Bahais appreciate the determining of the "Appointed Center" as the greatest of the divine providences and account his blessed being as an impregnable fortress which protects the divine Religion from the doubts of the skeptic and fanciful imaginations of men.

But notwithstanding all this, as BAHA'O'LLAH foresaw, that when his beauty of oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions and disregard the prohibition to interpret the Book. He, therefore, prior to his

departure, revealed the blessed *Kitab-el-A'hd* [Book of the Covenant, the Will of BAHA'O'LLAH]. This he wrote, and sealed it with his own blessed hand and seal, in order that the darkness of discord might not again obscure the brilliant horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this Movement. In this Book (his Covenant) he clearly indicated that the purpose of the "Branch extended from the Ancient Root," revealed in the blessed verse of *Ahdas*, was the "Center of the Circle of Names," the exalted "Branch" of the Blessed Tree of Abha, His Holiness ABDUL-BAHA. Then he, for the second time, enjoined, through an unchangeable and irrefutable command, all his "branches," "twigs" (relatives), and the Bahais without exception, to look unto that dawning-place of divine light, and to know him as the source and origin of the commands and prohibitions of the heavenly religion. He desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of jealousy and hatred of the people of error, and guard the divine religion from divisions and sects which are, according to the judgment of common sense and the clear texts of holy Tablets of God, the most deplorable for religion and humanity. By this he sought to preserve the divine Word from human doubts, suspicions and artifices.

In Praise of the "Greatest Branch"

Written by MIRZA ABUL FAZL, November 24, and read in Washington, D. C.,
November 26, 1902, at the celebration of the anniversary of the Feast
of the Appointment of The Center of the Covenant.

In the Name of God, the Most Holy, the Abha!

O YE beloved of God and His friends! Praise and glorification behoove the holy court of the True One, the Exalted, who has, in this great age and wonderful cycle, primarily caused the shining star of the Blessed Being of the First Point (The Bab) to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the new Day, and the Manifestation of the Glorious Lord. Praise be to God! who subsequently caused the Sun of the most holy Beauty of El-Abha (Exalted is His Supreme Name!) to dawn forth in the midst of the heaven of power and grandeur. After the disappearance of these two Lights a third Splendor became manifest from the Sinai of Epiphany, and the Orb of the Covenant shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three shining lights, the darkness of the nations, superstitions, will be dispelled, the dust of discord of the people will be subsided by the showers of mercy descending from the clouds of divine providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of El-Abha and as a garden bringing forth fruits of divine grace. We, therefore, praise Him in such glorification from which the lights of sincerity may gleam forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meek-

ness and humbleness will be diffused and exhaled with the duration of nights and days!

O ye beloved of God and His friends! This great Day has been assigned to the blessed name of the Lord of the world, the sign of pre-existence, the standard of divine victory among nations, the Light of the heaven and the earth, the point around which the Supreme Course revolves, in the kingdom of Names — His Holiness, ABDUL-BAHA (May the life of the creatures be a sacrifice to him)! Ye are all attracted to his love, united in his servitude, overshadowed under his banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the most holy beauty of El-Abha, and uttering the glorification of the Center of His Covenant, His Holiness, ABDUL-BAHA.

How can this servant duly praise and thank God, the Exalted, who hath enabled him to make his tongue fluent in glorifying the Center of the Covenant in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praise-worthy!

How can this weak one befittingly glorify and sanctify a most holy personage with whose name all the ancient and heavenly books are adorned and who has been announced and prophesied, by the tongue of the prophets and chosen ones, from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the

verdant leaves and fragrant flowers of the glorification of the Center of the Covenant. Again we praise Him with such words whereby hearts are cheered and breasts are dilated, and we thank Him in such hymns whereby the light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm, David (Peace be upon him!) has announced the appearance of the Son of God in dominion and judgment, and how he hath warned the kings and judges of the earth to serve him! Consider in the fourth chapter of Isaiah how that great prophet has foretold the appearance of the Exalted "Branch" of the Lord in the utmost beauty and glory, and how God hath appointed him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty "Branch" of the Blessed Tree shall appear from the root of David, and shall grow out of the Holy Land; how the spirit of supremacy and power, of counsel and divine wisdom shall rest upon him; the lights of glory and divine grandeur shall beam forth from his shining face; how he shall hoist the pavilion of universal peace and divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God, the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the shining moon of the Center of the Covenant shall gleam forth in the utmost glory and splendor, and the beaming lights scintillating from the brilliant face of that dawning-place of supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 42d chapter of Isaiah, it is clearly shown that in the last day,

God, the Exalted, shall elect the bearer of the banner of His servitude, confer upon him the Holy Spirit of His divinity, unfurl the standard of the Supreme Covenant and Testament in His Name, and shall protect him, with His strong hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a banner for the people's salvation and a light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness unto light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the East and West fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Daniel. First, in the 9th and 10th verses, God hath announced the Manifestation of the Great Lord, the Ancient King, the Most Holy Beauty of Abha (Glorified is His Supreme Name!) and hath spoken of the founding of the sound religion and manifest law and of the rise of the hosts of chosen ones and holy ones.

Then He hath said in the 13th and 14th verses of the same chapter that the Excellent "Branch" shall be extended from that Ancient Root, and the Spirit of God descended from heaven shall shine forth from his beaming face and Glory and Kingdom shall be conferred upon him from God; his command shall influence all nations and multitudes, and his Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3d chapter of Zechariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity and the elimination of the people's calamities by the rise of that Excellent "Branch" extended from the Pre-existent Root; and He

hath made the restoration of the Holy Land, the covenanted country of the prophets and chosen ones, dependent upon the power of that blessed being.

Likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed "Branch" shall grow up out of the pure Tree of Divinity, shall bear the glory of the Lord, shall sit and rule upon His throne, and shall build the Temple of the divine worship; the banner of universal peace and eternal beatitude shall be hoisted among all mankind through the council of peace held between the "Branch" and the Lord.

Consider the New Testament; in every instant in which His Holiness, Christ (Glory be to him!) and his eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent "Branch" and of the dawning of the Orb of the Covenant. Especially his holiness, John, has adorned all the prophecies of his Book of Revelation with this glorious name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that great Day, the new Holy City shall be illuminated with lights shining from the face of the Lord and His appointed "Branch"; the rivers of wonderful enlightenments, which would impart life to the people of the world and save nations, shall flow forth from the throne of the Lord and that of the Center of His Covenant. Nay, rather, he hath elucidated that those written in the Book of Life of the Excellent "Branch" shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To resume: The tongues of all the prophets sung the praise of his blessed name, and the hearts of the chosen ones rejoiced at the announcement of his coming, until that most holy being was

born in the Day* of the Manifestation of the "First Point" (Exalted is his supreme name!). The birthday of the "Branch extended from the Ancient Root" coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidence. In his childhood he was nurtured under the favors of the most Holy Beauty of El-Abha, until, at the age of nine, he escorted the Ancient Beauty (BAHA'O'LLAH) from Teheran to Bagdad. He shared with the Beauty of El-Abha in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Acca (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of his station, and appointed His Holiness, the Excellent "Branch," to the position of the "Center of the Covenant." In a Tablet revealed by the Beauty of El-Abha to Abdul-Baha, while the latter was in Beyrout, He said: *"We have appointed thee a protection to all the creatures, a guardian to all in the heaven and the earth, and a fortress to those who believe in God, the One, the Omniscient!"*

O ye beloved of God! How can I duly praise the Lord of mankind, the Center of the Covenant (May the life of all the creatures be a sacrifice to him!), and how can I explain the loftiness of his station! For he is the one whom all the divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, who has honored us by serving the Center of His Covenant, hath made us know in his name, and hath placed us under the shadow of his glorious banner. We thank Him in such praises whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) *Abul Fazl.*

* May 23, 1844 A. D.

Recent Tablets from Abdul-Baha to American Bahais

ELLA G. COOPER

(Portion of Tablet from Abdul-Baha to Mrs. Ella G. Cooper, San Francisco, California.)

. . . . Four letters have been received from you, the last dated April 18th, 1919. All of them were indicative of firmness in the great Covenant. Praise be to God, the friends in California are holding fast to the helm of the Almighty and are attracted to the God of Elijah. Their movement is like unto the attraction of steel which is subjected to magnetic power; their aims are confined to the good pleasure of God and their highest wish centers around the unbounded blessing. They are engaged in service and are intimately connected with the Holy Spirit. . . .

Thou hast referred to the little assembly of Los Angeles. Although that assembly is small, yet it is kept under the protecting eye of God. If it prove to be firm and steadfast it shall resist all that is on earth.

Consider how many souls arose after His Holiness Christ and determined to extinguish the Lamp of God. Even the Roman emperor, who was a most eminent philosopher, exerted the utmost effort in order to resist the sweeping movement; he wrote a refutatory book against His Holiness Christ, published it throughout his empire, and caused a great many to turn away from His Holiness Christ. But, eventually, the power of the Word of God conquered and broke all imperial resistance. The resplendent light of the Covenant and Testament of God dissipated the darkness of doubt and suspicion that was entertained by those philosophers and potentates. It is evident, therefore, as to what will result from these important forces.

At most it is this: that some feeble and heedless souls will waver in the Cause of God, but ultimately this fire will be quenched.

Refer to the history of the Church and read the details of the activities of Arius, the Patriarch of Alexandria. Notwithstanding the fact that his followers numbered a million and a half, and the support of the mighty emperor was extended to him, eventually he was completely destroyed and no trace of him whatever remained, and so on and so forth. . . . Undoubtedly, wherever a carcass is to be found, a number of ravens and contemptible dogs gather around that putrefying body, but ere long they shall be scattered in great distress.

. . . . Read attentively the translations of his honor Mirza Abul Fazl's book, *The Brilliant Proof*; it is very necessary,—and send it then to the spiritual assembly of Los Angeles. . . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 2, 1919.)

MARY RABB

To the maid-servant of God, Mrs. Mary Rabb, care of Mrs. Ella Goodall Cooper—Upon her be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Your letter dated March 5th, 1919, was received. Its contents were conducive to gladness and they indicated firmness and steadfastness in the glorious Covenant.

Today the pulsating power in the arteries of the body of the world is the spirit of the Covenant—the spirit which is the cause of life. Whosoever is vivified with this spirit the freshness and beauty of life become manifest in him, he is baptized with the Holy Spirit, he is born again, is freed from oppression and tyranny, from heedlessness and inclemency which deaden the spirit, and attains unto everlasting life.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States: JOSEPH H. HANNEN.

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

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Praise thou God that thou art firm in the Covenant and the Testament and art turning thy face to the Luminary of the world, His Highness BAHÁ'O'LLAH. Thou hast illumined thy face with the light of guidance and perfumed thy nostrils with the fragrances of the Abha paradise. Strive therefore that thou mayest attract the souls and train them through the divine teachings that they may become the signs of guidance, may turn into blessed trees and may secure a large share from the day of Manifestation.

The teacher is like unto a farmer who sows a seed, the cloud of mercy pours out its showers and every seed multiplies a hundred fold, gives forth a luxuriant harvest and becomes the cause of heavenly benediction.

I hope that thou mayest be confirmed to acquire that heavenly benediction and may become my partner in this lucrative enterprise; that thou mayest grow to become a blessed tree, fruitful, green

and rich in foliage and laden with sweet and delicious fruits.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 3, 1919.)

LOS ANGELES ASSEMBLY

To the members of the spiritual assembly of Los Angeles, California, care of the maid-servant of God, Mrs. Ella G. Cooper—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye blessed souls!

Although ye are undergoing crucial tests in view of the repeated and assiduous attempts of some people to shake the faith of the friends in Los Angeles, yet ye are under the guarding eye of the bounty of BAHÁ'O'LLAH and are assisted by legions of angels.

Walk, therefore, with a sure step and engage with the utmost assurance and confidence in the promulgation of the divine fragrances, the glorification of the Word of God and firmness in the Covenant. Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 2, 1919.)

BAHAIS OF CALIFORNIA

To the friends and maid-servants of the Merciful in Los Angeles and the other cities of California, care of Mr. and Mrs. Beckett—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye friends and maid-servants of the Merciful!

From the spiritual assembly of Los Angeles a letter has been received. It was indicative of the fact that the blessed souls in California, like unto an immovable mountain, are withstanding the gale of violation, have like unto blessed trees been implanted in the soil of the Covenant and are in the utmost firmness and steadfastness. The hope

is entertained, therefore, that through the blessings of the Sun of Truth they may daily increase in their firmness and steadfastness. The tests of every dispensation are in direct proportion with the greatness of the Cause and as heretofore such a manifest Covenant, written by the Supreme Pen, has not been entered upon, the tests are proportionately severe. These trials cause the feeble souls to waver while those who are firm are not affected. These agitations of the violators are no more than the foam of the ocean, which is one of its inseparable features, but the ocean of the Covenant shall surge and shall cast ashore those dead bodies for it cannot contain them. Thus it is seen that the ocean of the Covenant has surged and surged until it has thrown out the dead bodies—the souls that are deprived of the Spirit of God and are lost in passion and self and are seeking leadership. In fine, this froth of the ocean shall not endure and shall soon disappear and vanish, while on the other hand the ocean of the Covenant shall eternally surge and roar.

Consider then that Christ, in order to preserve the unity of Christendom, said to Peter: "Thou art Peter, and upon this rock I will build my church." This word has secured every one's submissiveness and allegiance and has preserved for a thousand years the unity of the Christian world. Notwithstanding the fact that this declaration was not a command to obey and to follow and was verbally delivered, yet it has proved to do away with any foam that might appear on the surface of the ocean of Christ and to cast ashore any dead body that sought the vanities of this world. At present His Holiness BAHÁ'O'LLAH, through His Supreme Pen, has written the *Book of the Covenant* and has called it the "Book of the Covenant," and has entered with every one into a covenant and a testament. He first addresses the Aghsans, then the Afnans and then the relations bidding

them to turn their faces to the Center of the Covenant and has then, in accordance with the explicit text of the Most Holy Book (the Book of Laws), made the 'Center of the Covenant the Expounder of the Book.

From the early days of creation down to the present time, throughout all the divine dispensations, such a firm and explicit Covenant has not been entered upon. In view of this fact is it possible for these foams to remain on the surface of the ocean of the Covenant? No, by God! The violators are trampling upon their own dignity, are uprooting their own foundation and are proud in that they are upheld by flatterers who exert a great effort to shake the faith of feeble souls. But this action of theirs is of no consequence; it is a mirage and not water, the foam and not the sea, the mist and not the cloud, illusion and not reality. All this you shall soon see.

In short, praise be to God, ye are firm and steadfast and be ye thankful that like unto blessed trees ye are firmly implanted in the soil of the Covenant. It is sure that every firm one will grow, will yield fresh fruits and will increase daily in freshness and grace. Reflect upon all the writings of BAHÁ'O'LLÁH, whether epistles or prayers, and ye shall surely come across a thousand passages wherein BAHÁ'O'LLÁH prays as follows: "O God! Exterminate the violators of the Covenant and defeat the oppressers of the Testament." "He who denies the Covenant and the Testament is rejected by God, and he who remains firm and steadfast therein is favored at the Threshold of Oneness." Such sayings and prayers abound, refer to them and ye shall know.

In short, never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer for they are assured of the victory of the Abha Kingdom. Throughout all regions the standard of

firmness and steadfastness is upraised and the flag of violation is debased for only a few weak souls have been led away by the flattery and the specious arguments of the violators who are outwardly with the greatest care exhibiting firmness but inwardly are engaged in stirring souls. Only a few who are the leaders of those who stir and agitate are outwardly known as violators while the rest, through subtle means deceive the souls, for outwardly they assert their firmness and steadfastness in the Covenant but when they come across responsive ears they secretly sow the seeds of suspicion. The case of all of them resembles the violation of the Covenant by Judas Iscariot and his followers. Consider: Has any result or trace remained after them? Not even a name has been left behind his followers and although a great number of Jews have sided with him it was as if he had no followers at all. This Judas Iscariot who was the leader of the apostles betrayed His Holiness Christ for thirty drachme.

Take heed, O ye people of perception!

At present these insignificant violators will surely give away the Center of the Covenant for the large sum which they have begged by every subtle means. It is now thirty years that His Holiness BAHÁ'O'LLÁH has ascended and these violators have meanwhile striven with the utmost effort. What have they done so far? Under all conditions those who have remained firm in the Covenant have conquered while the violators have met defeat, dejection and disappointment. After the ascension of Abdul-Baha, no trace of them shall remain. These souls ignore what will happen and are proud of their own fancies.

In short, O ye friends of God and the maid-servants of the Merciful! The hand of the divine bounty has placed upon your heads a bejeweled crown, the precious gems of which shall eternally shine over all regions. Appreciate this bounty and unloosen the tongue in praise and thanksgiving, and engage in

the promulgation of the divine teachings for this is the Spirit of Life and the means of salvation.

Upon ye be Baha-El-Abha.

(Signed) ABDUL-BAHA-ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 23, 1919.)

AGNES LEO

To the maid-servant of God, Agnes Leo, Spokane, Washington—Upon her be BAHÁ'O'LLÁH EL-Abha!

He Is God!

O thou maid-servant of God!

Thy letter was received. Thou wert complaining of your assembly that it has fallen into disgrace. Every ailing has its remedy, and every affliction its relief. The efficacious remedy of this disease with which the assembly has been afflicted lies in meditation and contemplation over the Covenant and Testament. It should be observed whether the Blessed Beauty has entered into this Covenant and Testament in order to exact obedience from all, or to bring about disobedience. If the latter is intended, then nothing is to be said, and if obedience and compliance are the objects aimed at, then wavering leads to utter loss, and disobedience and rejection are absolute error.

His Holiness Christ, with reference to Peter, hath uttered one word, and has not personally written anything, and that word is: "Thou art Peter, and upon this rock I will build my church." Notwithstanding the fact that it was only one word, void of any great importance and has been orally communicated and not written, nor has it been put down by the pen of Christ, yet all the apostles submitted and complied.

Now, the Blessed Beauty has given explicitly through His own writing, and by the stroke of the supreme pen the absolute command of obedience, and of the turning of the face toward the Cen-

ter. It must be either said that, God forbid, the Blessed Beauty was ignorant and has been wrong in commanding that all should obey the Center of the Covenant or, on the other hand, obedience should be shown, and the face should be turned towards him. Strange! What answer will they give to the Blessed Beauty in the divine Kingdom? This much consideration is enough if justice is considered; and if it is not, and injustice prevails throughout discussions, then it is another question.

In fine, these Covenant-breakers and their disobedience are like unto froth, which does not last, and which shall soon vanish, while the sea itself which is the cause of life, will remain and continue to exist. Reflect upon the time subsequent to the manifestation of Christ: How many souls have sown in the Cause of God the seeds of sedition and intrigue but eventually their efforts were doomed to disappointment and failure and Truth hoisted its banner. This breaking of the Covenant is likewise doomed to failure. Like unto a mirage, soon it shall vanish and disappear.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine; June 24th, 1919.)

ERNEST WALTERS

His honor, Mr. Ernest Walters, Chicago, Illinois—Upon him be BAHÁ'O'LLÁH EL-Abha!

He Is God!

O thou servant of God!

Two letters have been received from thee and from the contents of both the turning of thy face toward the Kingdom of God was noted. Divine bounty has been extended and the blessings of His Holiness BAHÁ'O'LLÁH are complete. Rest thou assured that thyself and thy mother shall ever be encompassed by divine bounty, but thou must be so firm

and steadfast in the Covenant and Testament that the violators who may be found at thy meeting may not even draw a breath.

Today the magnet of the confirmations of the divine Kingdom is firmness in the Covenant and the Testament and all else save that is useless talk for by what can Bahai unity be preserved? Can it be preserved through the absurd and useless words of some people? God forbid. His Holiness Christ, in order to preserve the unity of Christendom addressed one word to Peter: "Thou art Peter, and upon this rock I will build my church." This word preserved the unity of Christendom for 800 years although it was communicated only orally. But on the other hand the *Kitab-el-Ahd* is not an oral communication; it is the mark of the Supreme Pen. It has been revealed in order to preserve Bahai unity, so that the souls may not become agitated and perturbed, may not every day set up for themselves an idol and establish a new center of authority and seditious men may not agitate.

Glory be unto God! Notwithstanding this some thoughtless and ambitious persons desire to turn away through their meek language and flattery the souls from the straight path and cause them to wander aimlessly in the wilderness of superstitions. They have their liberty. On us it is incumbent to state the truth. Whosoever desires may accept it, and he who refuses, "Verily, God is independent of all the world."

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 18, 1919.)

MR. AND MRS. SCHEFFLER

To their honors, Mr. and Mrs. Scheffler, Chicago, Illinois—Upon them be BAHHA'O'LLAH EL-Abha!

He Is God!

O ye two firm ones in the Covenant!

Happy are ye that, like unto a blessed

tree, ye have struck roots deeply in the soil of the Covenant, and are in the utmost firmness and steadfastness. If a thousand winds begin to blow, they shall not affect ye and such should be one's firmness and steadfastness. Otherwise, if by the diffusion of the offensive odor of violation, health is converted into sickness, of what use is existence? Death and life are alike in that respect.

In short, I pray on your behalf and beg from the divine Kingdom assistance and bounty. Rest ye assured that ye are confirmed souls. Convey to all the friends my greeting.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

MARY LESCH

To the maid-servant of God, Miss Mary Lesch, Chicago, Illinois—Upon her be BAHHA'O'LLAH EL-Abha!

He Is God!

O thou maid-servant of God!

Thy letter was received and its contents indicated firmness in the Covenant. Therefore, the hope is entertained that thou wilt be assisted under all conditions, for today that which is most important is firmness in the Covenant and the Testament and otherwise Bahai unity will not be preserved. If Bahai unity could be preserved through something else, undoubtedly the Blessed Beauty would have commanded it.

In accordance with the *Kitab-el-Akdas*, which is the supreme authority and the *Kitab-el-Ahd* which is the last book of the Blessed Beauty written by His supreme pen, all are addressed in a clear and explicit manner.

First he addresses the Aghsans, then the Afnans and the relatives and finally the rest of the friends and bids them to turn their faces toward the Center of the Covenant. And the verses which have been revealed in the *Kitab-el-Akdas*

ordering all to turn after His Ascension to "Him who is branched from the Pre-Existent Root" are explicitly recorded in the *Kitab-el-Ah'd* as having for their object the Center of the Covenant. And in another special Tablet the authenticity of which is admitted by every one, it is recorded that if the center of violation whose proper name he mentions, deviates the least from the shadow of the Cause, he at once loses the station of Branchhood. How could it be more explicit? Now it must be either said that the Blessed Beauty has done wrong and has led the people to error for he ordered them to obey a person who ought not to have been obeyed, or on the other hand it must be said that the least deviation from the Covenant and the Testament entails deprivation from the bounties of the Luminary of the world. One of the two alternatives must be true and there is no third one to it.

In fine, Bahai unity cannot be preserved save through the Covenant of God. Today the stirring power in the body of the world is the Covenant, and if this Covenant is made ineffective, what power will be able to stir it? The statement which was made orally by His Holiness Christ to Peter—that "thou art Peter, and upon this rock I will build my church"—this declaration preserved for a thousand years Christian unity. After the lapse of a thousand years, due to political questions, dissensions happened. Now, if this Word of Christ has preserved the unity of Christendom for a thousand years, consider what will be done by the *Kitab-el-Ahd* which has been revealed by the Supreme Pen. But superficial, restless souls, who at first were firm in the Covenant and have written epistles with reference to their firmness and detachment from violators and have considered them as outcasts from the Threshold of the Almighty—and these epistles are still extant—these persons like unto Judas Iscariot, have for personal interests and financial mo-

tives, deviated from the Covenant. They followed the people of craft and stained their hands with the blood of Christ. Be admonished, O ye who possess intelligence!

If at all thou art firm and steadfast in the Covenant, strengthen and fortify thy relationships with the Convention, and from whomsoever thou inhalest the odor of violation, avoid his company and keep aloof, that thou mayest remain safe and protected under the protection of the Covenant, and, like unto a candle, be ignited with the light of steadfastness.

I am kind to all people and do not attack anyone. I pray on behalf of all that all may gather under His divine protection. This Covenant and Testament have been entered into by the Blessed Beauty and I have not taken any such part. Let them answer Him and I have no objection. My duty is to be kind to everyone; vengeance is reserved for the Blessed Beauty and not for myself. As I am kind to everyone, I mention only the good characteristics of a person and if a word is written, the intention is the setting forth of truth and the preservation of the religion of God, so that Bahai unity may be preserved. If any persons desire to upset this unity, they are free and let them present their answers to the Blessed Beauty in the Abha Kingdom, should He address them as follows:

"O ye, my friends! Have I, through My Supreme Pen and the explicit verses of the *Kitab-el-Akdas* commanded obedience or disobedience? Have I not ordered the center of violation to obey and to turn his face (towards Him)? Why have ye turned away from My manifest and irrefutable Center? I have given the command to turn your faces toward Him, how have ye turned away? Why have ye upset Bahai unity?"

What will they answer?

The friends must be very attentive and then whatever they deem advisable,

they may perform. I have nothing to impose. In America, no doubt whatever call is proclaimed, ambitious and thoughtless souls will be found to support it for a time. Even at Green Acre it has been remarked that one of the inhabitants of Malta was summoning men to excessive hunger [fasting] and used to receive pay for it. Notwithstanding this, some souls gathered around him and from hunger they seemed dead yet would pay to that man.

Do not grieve for thy dear brother who has ascended from this mortal world to the eternal realm and do not feel depressed. That drop has hastened to the limitless ocean and that wandering bird has flown to the shelter and nest of the Supreme Concourse. Thou shalt find him at the effulgent gathering in the Kingdom of Mysteries.

As to the dream thou didst have that thy brother appeared fully dressed, clothing is the ornament of man and that is the bounty of the Merciful. As to the bundle he had in hand, it is his benevolent deeds, and his serious look denoted his purpose to make thee realize the following fact: "Consider to what bounty I have attained! Praise be to God, that I am safe and well and have on me the garment of piety and carry in my hand the bundle of my deeds. I am alive and not dead. Consider closely, I am living and have not passed away. Be thou attentive."

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 22, 1919.)

MARY HALL

To the maid-servant of God, Mary Hall, Chicago, Illinois—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou dear maid-servant of God!

Thy letters were received. God willing, this time that thou hast turned

away from the Theosophists to the Bahai faith, thou mayest remain so firm and steadfast that if all the people that dwell on earth should gather to deviate thee a hair's breadth from the path of BAHÁ'O'LLAH, they would fail in their endeavor. Consider, that in the time of Christ, how much the Pharisees—and those souls who at first believed in Christ and then turned away from Him, such as Judas Iscariot and his companions—scattered the seeds of doubt in the Cause of Christ, in order to shake the faith of the believing souls. But these doubts and those who originated them are like unto the foam of the ocean, which has been cast ashore by the ever-surging ocean of Christ. This is because the foam does not last, while the ocean is eternal.

Praise be to God, thy eye has been again illumined, thy ear has responded, thou hast investigated the Truth and hast believed in the Cause of BAHÁ'O'LLAH. I hope that, day by day, the bounties of the Kingdom may constantly encircle thee, thou mayest daily increase in firmness and become the cause of the guidance of other souls.

As to thy presence in the Holy Land, these days it is very difficult, and here the conditions are not yet quite stable. God willing, when conditions are stabilized and travel is made easier, thou shalt present thyself.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

DR. PAULINE BARTON-PEEKE

To the maid-servant of God, Dr. Pauline Barton-Peeke, Cleveland, Ohio—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Praise be to God, it was indicative of the utmost firmness and steadfastness. It behooves

thee to be the herald of the Covenant and the Testament and to be attracted by the fragrances of the Merciful. The meeting thou dost hold at thy house pertains to the Kingdom, for the Sun of Reality shines therein. At the meeting the memory of God is commemorated, the hearts are turned to the divine Kingdom and the eyes are opened to witness the signs of the Merciful. Continue to hold this meeting and strive daily to fortify its basis and to arrange its sessions. My hope is that meeting may become in that land the recipient of merciful susceptibilities and the cause of the manifestation of divine illumination and the training of human souls.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

ROY WILLIAMS

To his honor, Mr. Roy Williams, care of his honor Mr. Hannen, Washington, D. C.—Upon him be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou firm in the Covenant!

Three consecutive letters have been received from thee. From their contents it became known that in Cleveland from the murky breaths of the Covenant-breakers the hearts are afflicted and among the friends harmony has decreased. Praise be to God! A hundred times it has been foretold that the violators are lying in ambush and by a certain means desire to cause dissension among the friends so that this dissension may end in violation of the Covenant. Notwithstanding this warning, how is it that the friends have neglected this explicit declaration?

The point at issue is firm, direct and in the utmost brevity. Either His Holiness BAHÁ'O'LLAH was wise, omniscient

and aware of consequences or was ignorant and a sinner. He entered by His Supreme Pen into such a firm Covenant and Testament with all the Bahais, first with the Aghsans (branches), Afnans (twigs) and Muntasebeens (relations) and commanded them to obey and turn toward (him). By His supreme pen, He has explicitly declared that the object of the following verse of the *Kitab-el-Akdas* (the Book of Laws) is the Greatest Branch:

“When the ocean of My Presence has disappeared and the Book of Origin is achieved to the end, turn your faces toward him whom God hath purposed, who hath branched from this Pre-Existent Root.” Its meaning briefly is this: That after my ascension, it is incumbent upon the Aghsans, the Afnans and the Muntasebeens and all the friends of God to turn their faces to him who has branched from the Pre-Existent Root.

He also plainly says in the *Kitab-el-Akdas* (Book of Laws): “O ye people of the world! When the Dove flies away from the orchard of praise towards the Most Supreme and Invisible Station refer in whatever ye do not comprehend in the Book to him who has been branched from this Pre-Existent Root.” Addressing all the people of the world, He says: When the Dove of Holiness flies away from the orchard of praise to the Most Supreme and Invisible Station—that is, when the Blessed Beauty turns away from the contingent world towards the invisible Realm—whatever ye do not understand from the Book refer it to him who has branched from the Pre-Existent Root. That is, whatever he says that is the actual fact.

And in the *Book of the Covenant*, He explicitly says that the object of this verse, “Who has branched from the Pre-Existent Root,” is the Greatest Branch. And He commands all the Aghsans, Afnans, Muntasebeens and the Bahais to turn toward him. Now either

one must say that the Blessed Beauty has made a mistake or He must be obeyed. Abdul-Baha has no command to call the people to its obedience save the diffusion of the fragrances of God, the exaltation of His Word, the promulgation of the oneness of the world of humanity, the establishment of universal peace, and so forth, from the Commands of God. These are divine commands and have nothing to do with Abdul-Baha. Whoever wishes may accept them and any one who rejects them may do as he pleases.

Now some of the mischief-makers, with many kinds of tricks are seeking leadership and in order to reach this position they instill some doubts among the friends that they may cause differences, and differences may result in drawing a party to themselves. But the friends of God must be awake and must know that the scattering of these doubts have as their motives personal intentions and the realization of leadership.

Do not break up Bahai unity, and this unity cannot be maintained save through faith in the Covenant of God.

In fine, thou hast the desire to travel about that thou mayest spread the fragrances of God. This is highly suitable. Assuredly divine confirmations will assist thee and the power of the Covenant and the Testament will secure thee triumph and victory.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, July 18th, 1919.)

NORMA WILSON

To the maid-servant of God, Norma Wilson, Chicago, Illinois—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. It was like the melody of the divine nightingale, the twittering of which gladdens the hearts. This is because its contents indicated faith, assurance and firmness in the Covenant and the Testament. Today the stirring power of the world of existence is the power of the Covenant which like unto arteries pulsates in the body of the contingent world and protects Bahai unity.

The Bahais are ordered to establish the oneness of mankind; if they cannot unite around one point how will they be able to bring about the unity of mankind?

The purpose of the Blessed Beauty in entering into this Covenant and Testament was to gather all the existent beings around one point so that the thoughtless souls, who in every cycle and generation have been the cause of dissension, may not undermine the Movement. He has, therefore, commanded that whatever emanates from the Center of the Covenant is right and is under His protection and favor, while everything else is error.

Praise be to God, thou art firm in the Covenant and the Testament.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine; July 18th, 1919.)

SUPPLICATION REVEALED BY ABDUL-BAHA.

O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and Testament; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge. I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them *in firmness to the Covenant*. Thou art the Generous, the Giver and the Mighty!

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

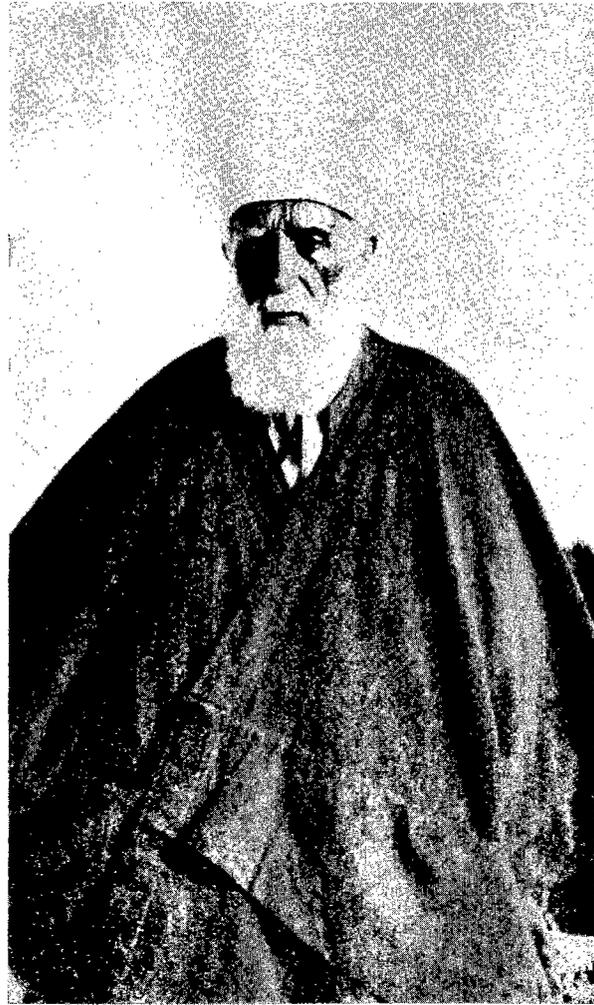
From *Unveiling of the Divine Plan*.

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ABDUL-BAHA ABBAS

Photograph taken summer of 1919, by
an English Officer.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Massa'ul 1, 75 (December 12, 1919)

No. 15

The Collective Center

Address by HOOPER HARRIS of New York City, delivered at the Sixth Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday afternoon, April 29th, 1919. Stenographically reported.

THE subject assigned to me this afternoon is "The Collective Center." I did not choose the subject myself, I was asked to speak upon it.

In the great *Tablet of Ishrakat*, in the Persian meaning, shining forth; in the great Tablet of the shining forth, BAHÁ'O'LLAH says, beginning the Tablet with this expression—I am not quoting the words exactly but the substance—"When God purposes a new creation He first sends forth the luminous point, the point traverses the circle and passes through every sign, and there appears two great orbs."

"In the beginning was the Word, and the Word was with God, and the Word was God."

The Word of God is that luminous point, the desire or the will or the Word of God. He, therefore, first sends forth His Word, His will, and that will traverses the circle and these two great orbs are produced. We read in the old Testament that the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the water and then the creation took place. In other words, creation is not out of nothing, as the theologians say. God has not spoken in our own scriptures or in any

scriptures of creation *ex nihilo*, that is to say, creation out of nothing.

Creation is a process, is a forming, and the process of the forming is plainly told us if we have the eye to see it in these words of BAHÁ'O'LLAH in the great shining forth. There we have the point and the circle, the center and the circumference, and in the point and the circle the center and the circumference, we have the whole of all there is in the science of mathematics. In the point we have the symbol of the singleness of God; in the circle we have the symbol of the allness of God. Both the point and the circle are the symbols of eternity because you can extend the point forever and ever in either direction and never reach the end of it; you can subdivide it forever and ever and never reach the end of it. It is infinite in its minuteness; it is infinite in its greatness. The circle is the enclosure; it is the horizon, it is the circumference. You can go around it forever and ever and never get to the end of it.

The point is the symbol of the Occident, the singleness of God; the circle is the symbol of the Orient, the allness of God, and not until the point and the circle meet do you have the absolute oneness. So BAHÁ'O'LLAH has taught us the singleness and the oneness of God, and in the singleness and oneness of God

we again have the point and the circle, the circle and the circumference.

In the West, every church spire pointing with its sharp point up into the heavens, represents a mathematical idea of God, the one God in heaven in singleness. In the East every religious temple has a dome, it has the half circle; it represents the eye of God, looking out in every direction and seeing His allness. The symbols, the point and the circle, the symbols of geometry and the symbols of arithmetic are concrete mathematics, yet nothing in themselves. The one can do nothing alone; the cipher can do nothing alone. But when you bring the two together, the one and the cipher you have the ten, and in the ten you have the decimal system and in the decimal system you have the principle of mathematics which builds everything; the principle of mathematics which builds your cities, which builds your great bridges, your great works of engineering, your great construction work because the Occident and the Orient have come together. They have clasped hands.

The point is the symbol of the objective being, the circle is the symbol of the subjective being. Now we see that even in the description given us in the creation, the earth was without form and void and the Spirit of God moved upon the surface of the waters and there commenced to be a forming, a creating, a drawing in toward a collective center. And then in the spiritual sense when God sent forth His prophet, His manifestation, His Word, for the purpose of a new spiritual creation in this universe, the same principle exactly was followed. He sent forth the luminous point—as in this great, new wonderful creation of our own day, the Bab—and eighteen others, making nineteen “letters of the living.”

I cannot talk long, but if you will study carefully you will find that Jesus the Christ had twelve disciples, men—and there were six women dear to his

heart, his faithful servants who, because of the character of the times and the conditions were not outwardly known as disciples, but who were in a spiritual and inner sense just as truly disciples of the blessed Christ as were his twelve men disciples,—and so then there were eighteen “letters of the living,” and together with Christ, himself the point, made the nineteen; and the one and the nine, ten. The Bab, the luminous point, passes through these signs or letters. He has his eighteen “letters of the living,” the greatest of all of whom, thank God, was a woman, Kurat’l Ayn, who gave her life for this great Cause in such a manner that Dr. Pollock, a western physician present at the time and witnessing her execution, makes the statement, publishes it in writing, that that magnificent, that wonderful woman bore with infinite patience, without a murmur of complaint, with great gladness, a long and torturing death for the sake of the great freedom of woman and of the race. Eighteen “letters of the living,” himself the point, the luminous point, nineteen; one and nine, ten.

And then there were created these great two orbs, the great Manifestation of God, the orb of command, the orb of revelation, the orb of manifestation; and the other orb, the Center of the Covenant. Two great orbs. So we have in the outer, physical creation, according to the description, the great collective center as well as in the spiritual creation the great collective center. We have outwardly in this physical universe of ours, the great collective center the sun. Around it revolve the planets and everything in the circumference of that enclosure is pulling upon the sun, and the sun in its turn is pulling to it every particle, every smallest atom throughout the solar system. And so, through this great collective center, the sun, and through the great law of gravitation—which on the material and the outer plane is the expression of love, because that is the attraction of gravita-

tion, the affinity of atom for atom, the love of atom for atom—through this great central orb, the sun and the physical expression of love, gravitation, the order of the universe is maintained.

And then, I think you will find in the great book, *Seven Valleys*, BAHÁ' O'LLAH—long before the scientists knew anything about it—said “Split the atom, and at its center you will find a radiance.” The scientists came along and have discovered that the atom could be split and they did split it, and at its center they found a form of electromagnetic energy which they named the electron. So even the little atom is a world complete in itself, the point and the circle and its point or center is the electron. Its circumference is all the rest of it and through the radiant energy at its center, its world is held together and the order of the integrity of even the little atom is maintained and preserved through this principle of the collective center.

The great organism we call the macrocosm; man as an individual has been called a microcosm. What is true of the macrocosm is also of the microcosm because man, as an individual, has also his own universe and at the center of that universe is a great collective center. And in the individual man what is that collective center? BAHÁ' O'LLAH says in his *Hidden Words*, “We have deposited in you the essence of our light, therefore depend upon it and upon nothing else.” So that the center of each individual human being, the center of the universe of the individual, he calls the essence of the light of God, radiance from God at the center of the individual human being. And where does that center exist? God has told us that there is a connection between the individual and the soul.

The soul is not in the body like something within a shell but each individual is connected with his soul and his soul is the carrier of the commands of God. Through the soul the individual receives

the light of the inspiration and the knowledge God. Not merely by their circumferences meeting; they are connected by the meeting of their centers.

When center is connected with center then you have a real unity, a real joining. When only circumference is joined with circumference you merely have an outer contact, which is a very different thing. So the man or the woman who is truly joined to the great collective center, God, is joined at that point of connection where the two worlds meet, joined at the place where the soul connects the individual with the great, the eternal, and the universal.

We pass on to the collective center of the Kingdom of God upon the earth. You will remember how one day Jesus was walking with his disciples, and he passed the temple, the outer temple of stone, and he said, “You see this temple? Destroy it and in three days I will build it again,” and the writer, the reporter of the words of Jesus, notes that he did not refer to this temple of stone; he referred to the temple of his own body. Again Jesus said, “Know ye not that the Kingdom of Heaven is amongst you?” The words do admit of the meaning that the Kingdom of Heaven is “within” you, that is quite true, but that is not the primary meaning of the words. The primary meaning of the words was that the Kingdom of Heaven is *amongst* you, and he meant by that that the Word of God in the flesh, walking among men, was the organic law of men, in the midst of them; that He was their king, He was their charter; He was their law, He was the Kingdom of God amongst them. The commentators point out that he must have meant this because the words are addressed to the Pharisees and the commentators say that it is not likely that in addressing the Pharisees he would have said the Kingdom of Heaven is “within you.”

The body of the Manifestation of God upon the earth is the Kingdom of God amongst men, and He is the great col-

lective center of the whole human race. In the Tablet which will be read to you after the speaking, Abdul-Baha gives illustrations of various collective centers. You will hear these things from his own pen and he says that the collective center, the real collective center among men, is the body of the teachings of the Kingdom of God. What does he mean? That the teachings of God are not something which are just scattered here and there and everywhere without any system and without any order, but that they have a body and a body means an organism. You can't have a body without an organism; a body must have its head, it must have its heart, it must have its lungs, it must have the things that constitute a body. Now, there are different ideas of what might be considered the body of the teachings of God, the body of the teachings of God on the earth today.

First and foremost, Abdul-Baha, the Center of the Covenant, is in himself, in his own personality, the body of the teachings of the Kingdom of God. Mrs. Dreyfus-Barney said to me when I was in Acca, "The Master does not pose, there is no posing about the Master." He is as simple as a little child, so simple that he fools people who do not know who and what he is. That dear, sweet, wonderful old man, in his own personality, in his own body walking this earth today is the body of the teachings of the Kingdom of God, is the law of the Kingdom of God, is everything that there is in the Kingdom of God embodied and shown forth in a human life, in a human personality.

Now, the Center of the Covenant of God upon this earth today, the body of the teachings of God upon the earth today, has himself told us that the Mashrekol-Azkar, the outward physical temple, will one day show forth the most marvelous spiritual results and that all of the activities of the Kingdom are to go forth from the Mashrekol-Azkar, the outer physical temple. He himself has

named that outer physical temple as a collective center for the teachings of God. He has sent us a great and wonderful Tablet, a Tablet calling for action, a Tablet calling for us to do something, not merely to take his words and to say of them, Beautiful! Wonderful! Not merely to enjoy ourselves in a great spiritual feast in the delight of listening to that word and utterance, not merely in the sacred reverence we have for those writings and their embellishment as we have them here in these unveilings, Beautiful, beautiful! Wonderful, wonderful! But that is not what the Great Master is calling on us for. He is calling on us for *action*. He is calling on us to do the things that he is asking us to do, telling us how to do, in these great Tablets.

We should respond to the call, we should see the necessity of the collective center after he himself has told us about it, we should realize that here is the collective center whose radii extends from that center to the circumference and that from everywhere throughout that whole circumference every least and little ray, even at the outer edge of the circumference if it is turned toward the center, will come together in a great meeting and join and know each other in the center. It is inevitable, it cannot be avoided. But the minute you turn your back upon that center, the minute you say, "I am an individual, I am going to have my own individual way, I don't believe in any collective center, I think I can do this thing for myself," and you begin to look out toward the horizon, toward the outer rim of the circle and you have your own little way, talking—Oh, how beautifully people can *talk*, when they should *do*—talking in the most beautiful and wonderful way, all the time you are getting further and further apart from everyone of these little rays that start from that collective center. And we might go on for ever and ever and never come together, because the mathematical principle is con-

trary to our coming together if we follow that course. But the very minute that we turn in our tracks, each one of us gets rid of his desire to have his own little particular or individual way, or to exalt himself in any little way, or to think that he amounts to anything—Ah, how could he amount to anything if he only knew in comparison to the great heart of God how little he really is and how big he can become if he finds his reality there in Him, the bigger One!—if he only comes to know that, and to realize that and turns his back to the circumference and his face toward the great Center of the Covenant, then he is marching from the great outer rim—column after column, you can see them as they come, marching and marching from every point of that circle and from the circumference, each one intent upon his own business, each one doing his own duty, and yet every one of them from

every point, gradually, persistently, inevitably, tending to the great union—where he and they are joined in the Center, and are not merely brought together by contact on the outer circumference.

If this great Congress and Convention does not succeed in bringing us to this realization, that we must obey the call of the Center of the Covenant, that we must listen with all our hearts and souls to what he has to say about the commands and about the collective center, then our session will have failed, and who are to do the work?

Thank God for ever and for ever, eternally thank Him, that you shall hear His words in these great Tablets, quoting first the words of Jesus the Christ, "Blessed are the poor for theirs is the Kingdom of God," and then He Himself saying, "Blessed are the nameless and the traceless poor, for they are the leaders of mankind!"

The Manifestation of Divinity through Inspiration

Address by SAFFA KINNEY of Boston, delivered at the Sixth Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday afternoon, April 29th, 1919. Stenographically reported.

MY beloved brother, Hooper Harris, has given you really the first phase, or the first conditions of my topic and in all that I have to say, I want you to consider that as the first part of my few words. The topic as given to me this afternoon is "The Manifestation of Divinity and Inspiration." I have taken the liberty of changing one word. Somehow or other I could not seem to quite understand the way it read, so I changed the word "and" to the word "through"—"The Manifestation of Divinity through Inspiration," and then I seemed to get some thoughts. However, be it as it may, I have taken for my text this afternoon the Lord's Prayer: "Our Father, who art in heaven, hallowed be Thy name, Thy Kingdom come, Thy

will be done on earth as it is in heaven," and I wish to present the same thought that Brother Harris has presented from the standpoint of one who is trying.

Everything, everywhere, has a manifestation of some wonderful thought or idea behind it, or lying concealed, shall we say. If you wander through the fields, if you wander through the rose-gardens, if you pass into the midst of the great forest there you see nature in activity; there you see the wonderful flowers of the field, the daisies, growing, passing through their phases of development and then passing away, and you see the wonderful gardens coming to fruition and fullness, passing into the blossoms and then into the seed, and passing away, leaving the seed behind;

(Continued on page 286)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 10

Massa'ul 1, 75 (December 12, 1919)

No. 15

Unveiling of the Divine Plan for the Western World

Tablet* of ABDUL-BAHA read at the Sixth Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in Hotel McAlpin, New York City, April 26-30, 1919.

FIRST TABLET

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye blessed souls!

I desire for you eternal success and prosperity and beg perfect confirmation for each one in the divine world. My hope for you is that each one may shine forth like unto the morning star from the horizon of the world and in this garden of God become a blessed tree, producing everlasting fruits and results.

Therefore I direct you that which is conducive to your heavenly confirmation and illumination in the Kingdom of God.

*NOTE.—The two Tablets presented herewith are addressed to the Bahai Assemblies of the United States and Canada, instructing them to spread the principles of BAHÁ'O'LLAH in Alaska, Mexico, Central America, South America and the West Indies. The first Tablet was revealed in the Garden of Bahjee, Saturday morning, April 8th, 1916; the second Tablet was revealed on Thursday afternoon, March 8th, 1917, at Haifa, Palestine.—*The Editors.*

It is this: Alaska is a vast country. Although one of the maid-servants of the Merciful has hastened to those parts, serving as a librarian in the public library, and according to her ability is not failing in teaching the Cause, yet the call of the Kingdom of God is not yet raised through that spacious territory.

His Holiness Christ says: Travel ye to the East and to the West of the world and summon the people to the Kingdom of God. Hence the mercy of God must encompass all humanity. Therefore, do ye not think it permissible to leave that region deprived of the breezes of the Morn of Guidance. Consequently, strive as far as ye are able to send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all desires and temptations. Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people. Perchance, God willing, the lights of the Most Great Guidance may illumine that country and the breezes of the rose-garden of the love of God may perfume the nostrils of the inhabitants of Alaska. Should ye become confirmed in thus rendering such a service, rest ye assured that ye shall crown your heads with the diadem of everlasting sovereignty, and at the Threshold of Oneness you will become the favored and accepted servants.

Likewise the Republic of Mexico is very important. The majority of the inhabitants of that country are devoted Catholics. They are totally unaware of the reality of the Bible, the Gospel and the new divine Teachings. They do not know that the basis of the religions of God is one and that the Holy Manifestations are like unto the Sun of Truth, rising from the different dawning-places. Those souls are submerged in the sea of dogmas. If one breath of life be blown over them, great results will issue therefrom. But it is better for those who intend to go to Mexico to teach, to be familiar with the Spanish language.

Similarly, the six Central American Republics, situated south of Mexico—Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and the seventh country Belize or British Honduras. The teachers going to those parts must also be familiar with the Spanish language.

You must give great importance in teaching the Indians, i.e., the aborigines of America. For these souls are like the ancient inhabitants of Peninsular Arabia, who previous to the manifestation of His Holiness Mohammed were treated as savages. But when the Mohammedic light shone forth in their midst, they became so illumined that they brightened the world. Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine Teachings, they will become so enlightened as in turn to shed light to all regions.

All the above countries have importance, but especially the Republic of Panama, wherein the Atlantic and the Pacific Oceans come together through the Panama Canal. It is a center for travel and passage from America to other continents of the world, and in the future it will gain most great importance.

Likewise, the islands of the West Indies, such as Cuba, Haiti, Porto Rico, Jamaica, the islands of the Lesser Antilles, Bahama Islands, even the small Watling island, have great importance; especially the two black Republics, Haïta and Santo Domingo, situated in the cluster of the Greater Antilles. Likewise, the cluster of the islands of Bermuda in the Atlantic Ocean have importance.

In a similar way, the Republics on the continent of South America,—Columbia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentine, Uruguay, Paraguay, Venezuela; also the islands in the north east and west of South America, such as Falkland Island, Galapagos, Juan Fernandez, Tobago and Trinidad. Likewise, the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.

In short, O ye believers of God! Exalt your effort and magnify your aims. His Holiness Christ says: “Blessed are the poor, for theirs shall be the Kingdom of Heaven.” In other words: Blessed are the nameless and traceless poor, for they are the leaders of mankind. Likewise it is said in the Koran: “We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation and the heirs (of spiritual truth.)” Or, we wish to grant a favor to the impotent souls and suffer them to become the inheritors of the Messengers and Prophets.

Therefore, now is the time that you may divest yourselves of the garment of attachment to this phenomenal realm, be wholly severed from the physical world, become angels of heaven and travel and teach through all these regions.

I declare by Him, beside whom there is no one, that each one of you shall become the Israfel of Life, blowing the breath of Life in the souls of others.

Upon ye be greeting and praise!

SUPPLICATION

O Thou incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them and with the cohorts of the Supreme Course, make them victorious; so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine Teachings.

O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant—so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

Verily, Thou art the Powerful, the Mighty and the Omnipotent, and Thou art the Wise, the Hearer and the Seer.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., April 4, 1919.)

SECOND TABLET

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye heavenly souls, sons and daughters of the Kingdom!

God says in the Koran: "Take ye hold of the Cord of God, all of you, and become ye not disunited."

In the contingent world there are many collective centers which are conducive to the association and unity between the children of men. For example, patriotism is a collective center, nationalism is a collective center, identity of interests is a collective center, political alliance is a collective center, the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are in reality the matter and not the substance, accidental and not eternal, temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the Collective Center of the Kingdom, embodying the institutes and divine Teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences. It overcomes and includes all the other collective centers. Like unto the ray of the sun, it dispels entirely the darkness, encompassing all the regions, bestows ideal life, and causes the effulgence of divine illumination. Through the breaths of the Holy Spirit it performs miracles, the Orient and the Occident embrace each other, the North and South become intimates and associates, conflicting and contending opinions disappear, antagonistic aims are brushed aside, the law of the struggle for existence is abrogated, and the canopy of the oneness of the world of humanity is raised on the apex of the globe, casting its shade over all the races of men. Consequently, the real collective center is the body of the divine Teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity.

Consider: The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Persia from the remotest countries of America! And now observe how great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God belongs power in the past and in the future! And, verily, God is powerful over all things!

Consider: When the rain, the heat, the sun and the gentle zephyrs co-operate with each other, what beautiful gardens are produced! How the various kinds of hyacinths, flowers, trees and plants associate with each other and are conducive to the adornment and charm of one another! Hence the oneness of the bounty of the sun, the oneness of rain and the oneness of the breeze, have, so

overcome all other considerations that the variety of hues, fragrances and tastes have increased the adornment, the attraction and sweetness of the whole. In a similar manner, when the divine Collective Center and the outpouring of the Sun of Reality and the breaths of the Holy Spirit are brought together, the variety of races and the differences existing between countries will become the cause of the embellishment, decoration and elegance of the world of humanity.

Therefore, the believers of God throughout all the Republics of America, through the divine power, must become the cause of the promotion of heavenly Teachings and the establishment of the oneness of humanity. Every one of the important souls must arise, blowing over all parts of America the breath of life, conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit—so that the second birth may become realized. For it is written in the Gospel: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Therefore, O ye believers of God in the United States and Canada! Select ye important personages, or that they go themselves, becoming severed from rest and composure of the world, may arise and travel throughout Alaska, the Republic of Mexico, and South of Mexico, in the Central American Republics, such as Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Belize; and through the great South American Republics, such as Argentine, Uruguay, Paraguay, Brazil, French Guiana, Dutch Guiana, British Guiana, Venezuela, Ecuador, Peru, Bolivia and Chile; also in the group of the West Indies islands, such as Cuba, Haiti, Porto Rico, Jamaica and Santo Domingo, and the group of the islands of the Lesser Antilles, the islands of Bahama and the islands of Bermuda; likewise to the islands of the east, west and south of South America, such as Trinidad, Falkland Islands, Galapagos Islands, Juan Fernandez and Tobago. Visit ye especially the city of Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name, "Bahia," there is no doubt that it has been through the inspiration of the Holy Spirit.

Consequently, the believers of God must display the utmost effort, upraise the divine melody throughout those regions, promulgate the heavenly Teachings and waft over all, the spirit of eternal life; so that those Republics may become so illumined with the splendors and the effulgences of the Sun of Reality that they may become the objects of the praise and commendation of all other countries. Likewise, ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The Teachings once established there, they will unite the East and the West, the North and the South.

Hence the intention must be purified, the effort ennobled and exalted; so that ye may establish affinity between the hearts of the world of humanity. This glorious aim will not become realized save through the promotion of divine Teachings which are the foundations of the holy religions.

Consider how the religions of God served the world of humanity! How the religion of Torah became conducive to the glory and honor and progress of the Israelitish nation! How the breaths of the Holy Spirit of His Holiness Christ created affinity and unity between divergent communities and quarreling

families! How the sacred power of His Holiness Mohammed became the means of uniting and harmonizing the contentious tribes and the different clans of Peninsular Arabia—to such an extent that one thousand tribes were welded into one tribe, strife and discord were done away with, all of them unitedly and with one accord strove in advancing the cause of culture and civilization, and thus were freed from the lowest degree of degradation, soaring toward the height of everlasting glory! Is it possible to find a greater Collective Center in the phenomenal world than this? In comparison to this divine Collective Center, the national collective center, the patriotic collective center, the political collective center and the cultural and intellectual collective center are like child's plays!

Now strive ye that the Collective Center of the sacred religions, for the inculcation of which all the prophets were manifested and which is no other than the Spirit of the divine Teachings,—be spread in all parts of America;—so that each one of you may shine forth from the horizon of Reality like unto the morning star, divine illumination may overcome the darkness of nature, and the world of humanity may become enlightened. This is the most great work! Should ye become confirmed therein, this world will become another world, the surface of the earth will become the delectable paradise, and eternal institutions be founded.

Let whosoever travels to different parts to teach, peruse over mountain, desert, land and sea, this supplication:

SUPPLICATION

O God! O God! Thou seest my weakness, lowliness and humility amongst Thy creatures; nevertheless I have trusted in Thee and have arisen in the promotion of Thy Teachings amongst Thy strong servants, relying on Thy power and might!

O Lord! I am a broken-winged bird and desire to soar in this, Thy space, to which there is no limit. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance!

O Lord! Have pity on my weakness and strengthen me with Thy power!

O Lord! Have pity on my impotency and assist me with Thy might and majesty!

O Lord! Should the breaths of the Holy Spirit confirm the weakest of creatures, he shall attain to the highest station of greatness and shall possess anything he desireth. Indeed, Thou hast assisted Thy servants in the past, and they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth; but through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of Thy mankind. Whereas formerly they were as moths, they became royal falcons and whereas before they were as bubbles they became seas. Through Thy bestowal, Thy mercy and Thy most great favor they became stars shining in the horizon of guidance, birds singing in the rose-gardens of immortality, lions roaring in the forest of knowledge and wisdom and whales swimming in the oceans of life.

Verily, Thou art the Clement, the Powerful, the Mighty, and the Most Merciful of the Merciful!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 5, 1919, Washington, D. C.)

The Manifestation of Divinity through Inspiration

(Continued from page 279)

and if you go into the forest there you hear the rustling of the giant trees, and the wind blowing through their branches to a sighing tune, and you say to yourself, if you are a thoughtful man, "Why, I see all these things, I feel all these things, I smell the beautiful flowers and hear the whispering trees, and I may even break the branches, but whence came they?" Have you never thought of that? You must realize that they come from an invisible idea. In other words, that they are indeed manifestations of some perfection, laying hidden somewhere, and then if you pass away from the forest and away from the flowers and away from the fields, and into the cities, and come into the great cathedral and hear the organ playing and on all sides of you you see the mighty, massive columns and the vaulted roof, the beautiful statuary, you see another phase of the same thing. There you see things born of the idea and the brain of men, something more tangible, perhaps, than nature. You say to yourself, "Oh, how beautiful that statuary is! Why, it looks so much like someone I knew," as we might say in Boston, like Phillips Brooks, or like Lincoln or a great picture of Washington, or a great statue that resembles some great saint of the past ages in the church; and the mighty organ, which is the idea that embodies forth the mysteries of music, and you say to yourself, "There is the mind of man at work. What a wonderful idea that artist had, that genius had, that great creator, that great architect had, when he put them forth, and we have these wonderful results to turn to, all manifesting the idea lying hidden and concealed."

And after awhile perhaps we ask ourselves, "Now, which is most real of all these things: The manifestation of them in the concrete forms that we see before

us, or the idea lying behind?" And in this wonderful age when so many things are transpiring every moment of the time, when you see giant planes flying through the air in such a marvelous way that seems to take you out of yourself, when you put your ear to a little instrument and you hear the voice of a friend you know is thousands of miles away, you are not satisfied with ordinary explanations. The logic of a simple explanation will not appeal to your soul. You say, "The mystery of nature is too great; the mystery of the mind is too great. Where may I go to look for the explanation for all these things?" And the only answer, is the divine prophet of God, a wonderful picture of whom has been portrayed by my beautiful brother, such a valiant warrior of God. In that collective center and from that divine point of energy, each of us realize that something may flow, that something may happen, that something may come to the earth, and the next question you will ask of yourself, "Well, when does he come? I myself, feel that I am a manifestation of myself. Am I a manifestation of this center?" And so we question ourselves. We go all about, and some people feeling their own importance do say they are this center and do feel that they are God, but I tell you after they come in contact with the real thing, they begin to forget all about it, because we have every evidence as Bahais that everyone of us, with no exception, fails at some point, except the One who is that collective center. In that collective center we do find perfection, we do find the infallible, but nowhere else. Praise God that it is so. How fortunate that we have some standard of knowledge that will give us a realization of the truth and the answer to our question.

But let us go on. Take that for

granted then, that there is set up this eternal connection between the individual and the divine center. There must be then some further thought on the subject, and in studying over the history of the world which is the only answer to all these great questions, we find that just so often there comes into the world these divine ones, claiming to be that collective center, not so much by the very proposition, not so much by their saying, "I am this divine center," but from the result of their work, which is ever the proof. And so we find that just so often there has come into this world a manifestation from this hidden place, this concealed origin, this divine wisdom, this holocaust which in turn fires you and me, and this is ever the process. It has ever been so.

The other evening at the wonderful dinner we all attended our beautiful speaker, Dr. Guthrie said that there was nothing new in this Bahai Revelation, and he said "Praise be to God that this is so." Well, I praise God that there is something new in this divine Revelation, and I want to simply correct Dr. Guthrie and say that he hadn't found the point of contact. He was looking on the surface for the new things. Oh, no, the sunlight is always new. But we don't look for the sunlight to the sunlight, or in the sunlight for new things, but when the sun strikes the earth in spring we have the new flowers and so the Bahai Revelation is to give to the world the new things and the wonderful things that the people who have not become real intrinsic Bahais cannot find. They cannot find it yet because the sunlight is just glancing on the spiritual world. Sometimes there will come the divine blossoming of this flower which is coming now. Then we will have the new things. Then we will manifest forth the divinity of our inspiration, and that is the point I want to make.

Now, you and I are the strugglers toward the new and wonderful things

that will manifest through inspiration. God gives us the grace and grants us the power to do it. How can we ever get there? Just through one magic word, "sacrifice," that is the absolute requirement. The first great sacrifice, we have been told, is to cut oneself loose from the tales of the past. Is the past all wrong? Are the tales of the past all wrong? No, thank God, they were not all wrong. They are not today all wrong, but those of us who are to manifest to the world through inspiration can never do it if we are tied to the old, and no matter how true the old may be, no matter how fitting it may be we have got to bare our souls until there is nothing left of self, until all the tales, all the knowledge and all that we have is gone, and then will God send to you and to me a new inspiration. Then will we manifest and then only, the new, through inspiration. Indeed, the mind must be fortified, the way must be made clear through the divine Word; there must be no mistake about it, because the mind is not in a condition to be truly inspired yet, but the time will come no doubt when we will not have to be so guarded about the words, in fact our beloved Master said to me one day when I was wandering in his garden and taking pictures, he said to me, in the most comical way—he caught me unawares; I had my coat off, and I was dreadfully ashamed, I didn't know why—"Ah," he said, "you take pictures and you steal my house and you steal my grounds and you steal my people, and you take them away with you to America in your camera. I will send my lawyer after you and I will put you in prison," and then he waited a moment, tapped me on the shoulder, and laughing, said, "All things will pass away, some day my words that I have written down will pass away; but the words that I have written on the tablet of the heart will never pass away." So you see that is the real meaning of the manifestation of divinity through inspiration, the blessed

words written on the heart of a true believer by the finger of God.

Oh, the sacrifice that is needed! Oh, the cutting loose from all things! Oh, the self-abnegation that you and I must practice! Oh, the torture of the wounds that we must endure, laughing and joyfully! Oh, the prayers that we must pray that at the very moment of triumph we may not yield to the Satan and glory in self, to the awful serpent that is always in our garden presenting to us the wonderful feast of the flower of self-indulgence in some way or other! God grant that we may endure, and God grant that we may ask for calamities and sacrifice so that we may get away from that thing, because in that way alone can you and I manifest divinity through inspiration.

What is inspiration? What is the manifestation of divinity through inspiration? I tell you, the finger of God will not write a great story in the mirror that is dulled with the ashes of self. The light will not shine powerfully through that mirror. Inspired words are not born forth from such a mouth, and when in the mercy of God everything has been taken away, and we are only left the power to testify to His glory—and perhaps nothing else—then will our souls glory in that we have been given the power for His sake to endure, that this thing might happen.

Oh, brothers and sisters of the Cause, seek, seek, seek, for eternal happiness in that way! Don't rest a moment and don't forever be asking that your self-satisfaction may be gratified, that you may be put up or put down in some place you may like, but that you may endure, that you may receive. Because all sacrifices, the sacrifices that these blessed Ones, these glorious Ones, come and make are the greatest of all. What they have endured! Why? Let me mention one thing which is in keeping with our subject. You and I collectively have the power to make of Abdul-Baha the false Christ, we have that power when

you and I do not let him write on our hearts and speak through our lips of his power and testify from whence he comes. But as you and I prove faithful to the truth, as we receive in our hearts the glory of this power, and as we, through faithfulness, on the mount of faithfulness dwell, so will we testify that he is no false Christ, but in our lives prove him to be the return of the Son of God upon earth, who is for you and for me that divine manifestation through inspiration. "How great, the greatest sacrifice that ere was made for man, when from the heavenly radiant throne the light descends to our dark world—God's perfect plan!"

Again and yet again hath shone
That ray divine, supreme,
God's lowly Messengers have come,
Have sacrificed and have proclaimed
The mighty theme.

It mirrored forth through our Lord
Christ
Who left for us this prayer
To pray, that God's blest day would
come
When all would be fulfilled, and Love
Reign everywhere.

Now, is the sacrifice complete!
God doth His day enthrone!
The Lamb of God, Abdul-Baha,
Hath come! He is our King of Love
And we, his own.

Come forth! from every land appear!
In him are all things well.
Awake! and leave behind aught else
Ye sons of God; He's calling you
With him to dwell!

New glories on new glories dawn—
O do not hesitate!
The mystery of love is ours
And for our sake hath come this high,
This vast estate.

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

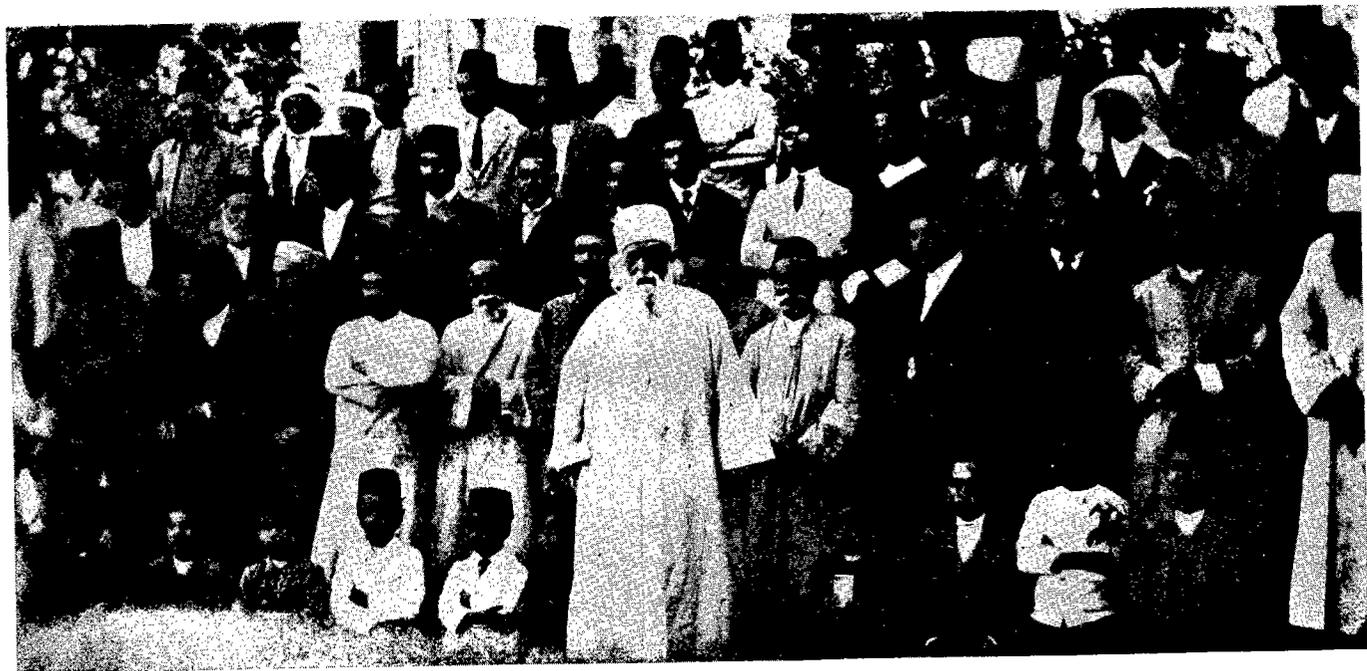
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NOTE—The return of Dr. Zia M. Bagdadi to the Holy Land and the traveling of Mirza Ahmad Sohrab throughout the Western States of the United States of America, has temporarily made it impossible for us to publish the Persian section. We trust it will soon reappear, and that our Persian friends will be patient with us until then.



ABDUL-BAHA AND PILGRIMS ON MT. CARMEL

Photograph taken summer 1919

See article on following page

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Sharaf 1, 75 (December 31, 1919)

No. 16

Bahai Pilgrims

By MRS. J. S. STANNARD.

SOME thirty years ago there started from a small devastated village of Sisan, Persia, a group of travelers, poor and helpless, on a long, uncertain journey to the "land of desire," their "door of hope," the city of Acca, Palestine. They came on foot, two donkeys carrying their luggage, braving every danger and suffering every toil. They carried throughout the long distance an earthen pot containing a narcissus in flower as a present to BAHÁ'O'LLÁH. When near the end of their wearisome journey and the city of the verdant plains of Acca unfolded to their sight, all sufferings were in a twinkling forgotten as they viewed the mansion which marked the limit of their destination. Yet it was with swollen, blistered feet that they attained the gate, and finally prostrated at the feet of the Blessed Perfection, de-

positing their humble floral offering as they knelt. With what showers of blessing and favors were they not rewarded! Their gift accepted they knew that in His sight it meant more than untold gold or costly presents that kings might offer, for it was the expression of love and sacrifice. While BAHÁ'O'LLÁH testified His appreciation, the pilgrims pleaded in low tones for His blessing, continually repeating: "Make me to be Thy sacrifice, redeem and save my soul." Abdul-Baha alone could talk with them in their own native dialect, but they spoke eloquently in the deep language of the heart.

This impressive incident, related by Abdul-Baha to his followers, can find a parallel in the narrative of some recently arrived pilgrims from Persia, via Bushire and Bombay. Some had started on a long and trying journey four or five months previously. Many obstacles were continually met and dangers averted, delays and severe restrictions, exorbitant fees with wretched accommodation, and difficulties of transport they cheerfully endured. Not least among the miseries of their material conditions were those of sea journeys due to the monsoon season. Twenty days on tumultuous seas, many passed four days without food, drinking only a little water and vomiting blood. Having safely reached Egypt one unique disappointment was still in store for them. The steamer on which they had transshipped for Haifa from Port Said, reached Haifa bay and when in sight of Mt. Carmel, suddenly, to their stupefaction,

Editors of THE STAR OF THE WEST:

When visiting Abdul-Baha in Haifa, Nov. 2nd to 12th, 1919, Shoghi Rabbani gave us this group picture of the Master and the pilgrims who had spent six months journeying to reach the Holy Land where dwelt the one to whom their faces are turned, the Center of the Covenant, Abdul-Baha.

Mrs. Stannard of England, now living in Cairo, gave me the enclosed article written by her for the readers of the STAR OF THE WEST. It was our blessed privilege to meet a number of these faithful friends and to see the fire of their intense love for the Bahai Cause.

Corinne True.

changed its course and steamed ahead without stopping. As they passed Acca and viewed the stretch of trees behind the city, the roof of the holy and blessed Tomb became visible and when the pilgrims became aware of this, their long pent up emotions could no longer be restrained and, weeping and sighing convulsively, they gathered together and prayed for very joy!

A short quarantine stay in Beyrout was lived through, and when at length these weary faithful ones were finally ushered into the presence of Abdul-Baha, scenes of inexpressible joy were witnessed at the meeting, some of the younger members gazing on his face for the first time in their lives.

THE STORY OF LITTLE RAHBAR (The Guided)

A happening of special interest transpiring during the journey, through Persia, of these faithful souls, should not remain unrecorded, revealing as it does evidences of that unseen protection which they declare never failed them throughout these difficult times.

The little company included seven women, ladies of courage and refinement who, in some cases were near relatives of those great martyrs of the past when Babis and Bahais were considered legitimate objects for torture and death. The faces of these women shine with the spiritual joy of their convictions, and their bearing expresses the serenity of a noble faith. With them, as with all true Bahais, faith and knowledge are sure and inseparable factors in their lives.

One morning during busy household hours, I came upon them in an outer courtyard surrounding a low circular table on which heaps of corn lay piled. On this grain they worked, each on her separate share sifting and sorting out impurities and stones from the wheat. Typically oriental and cheery was the scene as, with heads draped in glistening white muslin that fell over the shoulders, they bent over their work con-

versing in low tones. As I seated myself nearby watching the play of deft hands, my eyes fell upon a young mother and her newly born babe. The wee chap was gaily swaddled in vivid silks of handwoven texture and sat on his mother's left arm as her right busied itself with the grain sorting.

Absorbed in watching them both I heard someone say, "He was born on the way." And I then heard the story of how little Rahbar, the "Guided," as he had been wonderfully named by Abdul-Baha, came and lived to make his first pilgrimage with his parents and visit the Holy Threshold.

Little "Guided" was compelled to make his entry into the world of men when conditions were none too promising; they were a day's march from beyond Shiraz, in a sparsely inhabited country. It had not been foreseen when the travelers started that the going would take months and not so many calculated weeks; so now little Rahbar's mother had to be carried in a special basket, a *kajaveh*, on the back of a mule till her hour should come. When this became evident our pilgrims halted the caravan and consulted how to settle this matter for the best. A small habitation being seen in the distance, some walked to make inquiry and found a woman at the door who after hearing their request opened it and offered accommodation. But on viewing the interior quarters it was decided that it was neither sufficiently clean nor convenient and hearing that something better might be procurable further on, they walked to a house of pleasing aspect, where again a woman seemed waiting for them, who to their amazed joy declared herself to be an expert midwife! The surroundings were suitable, a running stream passed close by, trees were near and all seemed providentially ready. Thankfully, they dismounted while an adjacent room of canvas was speedily rigged up for the reception of the coming guest. One remaining obstacle, however, had still to be overcome, namely,

the head mule-owner of the caravan who, when he heard that a three days' halt was proposed, flew into a rage, declaring he could not consent and demanded extortionate terms for every hour of unnecessary delay. No arguments apparently prevailing, he left them to round up his animals while they debated in perplexity together. To their surprise he did not return soon and when at last a highly crest-fallen man appeared it was to say that his best mule had run away, how or when was a mystery! With apologies he begged to go and resume his search, for search he must till the beast be found! Our mother and her babe were left in grateful peace and gladly availed themselves of the repose both were so much in need; anxiety and fears were now greatly allayed as they thanked the Blessed One in their hearts who had sent such timely help in their distress. Pleasing, indeed, is it to relate that three full days elapsed during which our pilgrims rested ere the irate mule-teen returned with his missing animal expressing regrets and apologies. How neatly had tables been turned and the

responsibility shifted onto rightful shoulders! Although by no means a robust woman, Rahbar's mother felt sufficiently recovered to resume the journey, and although forced once or twice to walk up steep inclines she arrived well at the next stage. Not until then was milk or other comforts procurable.

Consider then, ye western mothers, how great was the spirit of love and faith which upheld this young Persian woman to bear without fear or suffering a frail babe under such primitive conditions, through monsoon storms and on turbulent seas till they arrived at the gate of the Beloved's house and rested weary heads under the shadow of his roof! No wonder little "Guided," felt elated as he blinked sleepy eyes at me on that memorable morning, for had he not done his best, too, to make things easier all around. His mother had looked at him with quiet certainty. He and she understood one another for they knew that God had watched over their perilous way to "the door of hope" and to "His green pastures" in safety. All was well with the little flock.

The Meeting of the East and the West

Address by CHARLES MASON REMEY of Washington, D. C., delivered at the Seventh Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday evening, April 29th, 1919.

Stenographically reported.

DEAR Friends: In all of our meetings, the one great object of the Bahai Cause stands out above all other things, and that is the spiritual unity of the people, of all people, of all humanity, which this Cause plants in our hearts. It is a spiritual power emanating from the great heart and center of this movement, Abdul-Baha. There are many phases of unity in the Bahai Cause and the phase that we are to consider for a few moments is "The Meeting of the East and the West." It seems to be a very timely moment for us to consider this subject for a world federation of

nations is uppermost in the minds of the thinking people. Up to the present time very little has been reported in the newspapers regarding the meeting of the East and the West as an important phase of the federation of nations now being discussed in Europe, yet we have known from the very first that the Bahai Cause lays great stress upon the meeting of the East and the West.

A very well known writer has written, "East is East and West is West and ne'er the twain shall meet." Yet we are seeing, in the light of this great Cause, that idea does not hold any

longer. This is a new age. That which I have just quoted proceeds from the old order, and in this new and glorious age of which we are now upon the threshold, we are quitting the ideas of the old and giving way to a new age of oneness and unity, and perhaps the greatest phase of that is the unity of the East and the West, of the Orient and the Occident.

The Orient is the mother of the human race, so to speak. It was from the Orient that the first great religious movements and civilization moved out over the world westward. It was from the Orient that the Christ and the prophets gave their great messages of truth, and from her shores that their disciples embarked to carry these messages of glad tidings to all parts of the world. I sometimes think that we do not realize in the West that its religion, Christianity, came from the Orient; that the Savior Jesus Christ was an Oriental, and that we are indebted to the Orient for all the religion that has ever come into the world.

In some of Abdul-Baha's talks he has brought this out very beautifully, explaining how this fire of the love of God has always appeared first in the East and then has gone forth and wrought great civilizations, illuminating the world with advancement and culture. And now at this time, in this age, another great spiritual Messenger has appeared in the Orient, bringing a universal message to the whole world, bringing that light which has been promised to come in these latter days, promised in all the religions and in all the Holy Books. It is indeed a blessed privilege that we have been informed of this great Cause.

It has been my privilege to travel quite extensively in the Orient at various times. I will never forget my first experience in an Oriental country. It was in Port Said, Egypt. Port Said, as you know, is the northern entrance of the Suez Canal—that great thoroughfare of

traffic between the East and the West. The canal is a channel through which ships of all nations pass going east and going west, and in the city of Port Said you meet a heterogeneous mass, an emulsion of humanity, Oriental and Occidental, speaking all languages, people of all religions, of all races; heterogeneous because they are not united. And it was there at Port Said I had the great privilege of first meeting some of the Oriental Bahai teachers, Mirza Abul Fazl and others well known to you. In the meetings which they were holding one found a perfect harmony and unity between these different elements of the East and West. All of the friends from the West who have gone to the East have been greatly impressed by this wonderful atmosphere and love which is generated by the Bahai Cause in the hearts of Orientals and Occidentals and which is uniting them in this very firm bond of brotherhood.

We know that for centuries there has been a certain mixing of the East and the West, but it has not been a spiritual mixing, it has not been a spiritual unity. The Western world, the nations of Europe, have gone into the East and controlled many governments of the East, yet up to the present time there has been no real fusion or unity. As Abdul-Baha once said, the East and West must meet like brothers [illustrating] and that is the particular function of this Bahai Movement.

There is a certain fire of religious zeal which we find in the Oriental which we need in the Occidental world. I sometimes marvel at the amount of good which is done here in the West in the name of religion with such a very small amount of real religious fire and enthusiasm behind it. When we go to the Orient, we find that the people there are ablaze with this spiritual fire, a fire which will move the world. That very element in the nature of the average Oriental which makes him a fanatic if he be not yet spiritually awakened, when

his heart is once touched by the love of God, makes him the greatest friend to the people of other religions. That is one of the things which impresses one as he goes into the Bahai world of the Orient. He finds that those who were formerly Mohammedans and Zoroasterians or of other religions, who were formerly fanatical and disliked the people of the West, when they have been touched by the spiritual fire of the Bahai Movement, are ready and willing to sacrifice their lives for their brothers and sisters of the West; and really it has been through their great sacrifice in those Oriental countries, particularly in Persia, that we are now able to sit here at our ease and receive this great teaching. For you know the fires of persecution and opposition have burned so brightly in the East that at times in the early days of this Cause it seemed as if the very Cause itself would be exterminated; but as the blood of the martyrs has always been as seed to spread religion, so it has been in this day. It has been this type of the love of God born in the hearts of the Oriental Bahais that

made them withstand all persecutions and trials. It was through such sacrifices that the Cause gained its great impetus in the East and was later brought here to the West, and that we are now able to receive it, as I say, seated at our ease; whereas, in those Oriental countries it was with the greatest difficulties, under the greatest privations and tribulations that the Cause first received its impetus.

Therefore, I think it would be well for us, as we go forth from this gathering, to realize and to take into our hearts the thought that before the great world civilization, the great unity of all nations, can come, this coming together of the East and the West must be realized. We must come together as one people. This of course can only come through the spiritual fusion of the East with the West, and that is the one great message which the Bahai Cause brings: The oneness of the world of humanity, the complete harmony, the complete oneness of all peoples, East and West.

Allaho'Abha!

The Solution of the Economic and Industrial Problem

Address by ALFRED E. LUNT of Boston, delivered at the Seventh Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday evening, April 29th, 1919. Stenographically reported.

TODAY from all parts of the world, from every corner and nativity, we hear the moans of the widows, the cries of the fatherless; the anguish of the suffering, the poor and the unfortunate, has arisen to such a degree that the flame of revolution in the social, the industrial and economic fields of humanity is well-high sweeping the whole globe. We should not dwell in a false security, ignorant of that which is in process. His Holiness Abdul-Baha, when in America in 1912, clearly stated these events. He stated, among other things, that except the great divine remedy which has been brought to humanity today for the purpose of quelling this

revolutionary rage shall be exercised, the world will inevitably pass through a condition most perilous, most dangerous, most destructive. He said one other thing, and he has reiterated this saying so frequently that it seems to me to have a distinct bearing upon this great subject.

You all recall, or many of you recall, his statement concerning the human soul, that it is capable of two flights, one upward towards the very throne of the divine, one downward into the mire and clay of the contingent world. That mankind, the noblest of the creation, the royal falcon of the skies of heaven, has so besmeared himself with the mire and

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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clay of disobedience to God, of selfish purpose, of acquisition of wealth, of isolation from his neighbor, of ignorance of God, that the bird of his soul has become ensnared in this mud of disobedience. This is the water and clay symbolically expressing the contingent world.

Have you ever thought of the meaning of that really dread term, the contingent world; the contingent world, the world of corruption and generation, the world of composition and decomposition? The very meaning of the word, contingent is that it is dependent upon something else. By itself it is non-existent; it is in a constant state of flux; it is the world of darkness and duality. In the contingent world the law of duality has its full sway. In the worlds of God, praise be to God, the law of contrast and duality is extinguished. In the great orb of the sun, if we imagine life there, there is no night, it is always day. But in this contingent world in which we dwell, duality and the requirements of duality exist; here are the great contrasts of darkness and light, selfishness and love, of life and death. The great tidal movements in the world are, themselves, dual and contrasted. How wonderfully Tennyson has expressed this in his poem "Crossing the Bar:"

"But such a tide that moving seems
asleep,
Too full for sound or foam,
When that which drew from out the
boundless deep
Turns again home."

That tide that drew from out the boundless deep, and thus returns from whence? From that remote place to which it has hastened in response to the great law of its being, the law of opposites in the world of mortality. In this world, the soul of man which is drawn from out the boundless deep, from the bosom of God, begins its return journey to Him, if perchance it heeds His call, but in the worlds of God there is only one movement, one return-flow; there is no longer involution as in this world and the lower kingdoms, but conscious evolution towards Him who is the origin and the return.

So the law of the contingent is the law of savagery; it is what has been called by Abdul-Baha the rapacious law of nature which holds in its clutch even humanity itself. Today nine-tenths of our beings, through disobedience to the divine law, have become ensnared in the claws of nature, and unless the divine power which has entered the world shall lift up this bird of humanity, shall cleanse its wings of the mire and clay so that it may fly in the high atmosphere of devotion and obedience, then only destruction can be looked for for the entire race. This is the beginning of a cycle when that great mystery of God is being accomplished. The appearance of BAHÁ'O'LLAH marked the entrance into this world of that divine power through which all mankind may be uplifted.

Coming now to the subject of the evening. Among the requirements of the

contingent world is one which lies at the very seat of economic difficulties. It is called the law of the "survival of the fittest;" this law is inexorable, it is merciless, it overcomes everything which assumes to stand in its way, it is the car of the Juggernaut, and in its course mankind is as a pygmy. How well I recall that splendid old professor, N. S. Shaler of Harvard, when he said to us in one of his lectures, as a means of protest or amelioration of the inexorable character of this law of survival which was first mentioned by the great scientist Charles Darwin,—that there is another pre-eminent law in this world of creation, the esthetic law, the law of beauty, and he gave us this illustration. He referred to the Irish elk, an extinct animal which ages ago lived in what is now Ireland. This great animal developed through the natural law of esthetic beauty the most wonderful antlers. These antlers developed through the process of the ages until they were the most beautiful antlers of any animal in the world. They have been found in fossil condition, and it is known that they grew to that degree of beauty and size that the great elk in running through the forests caught his antlers in the high branches of the trees and tore them off. Thus he became extinct. The whole species perished by bleeding to death. This animal became extinct because in the contingent world he found himself in the clutches of the law of destruction, so that we see there is no escape in the animal realm from this; even the law of selective beauty did not save him. Although its traces appear in this world as a foreshadowing of the reality of the beauty of God, yet it also, encompassed by the dominating power of the natural law of survival of the fittest, became the agency of his destruction. Likewise there is no escape for mankind if he remain in these clutches.

There is another great law, a great intangible law, called by the economists

the law of "supply and demand." This also is a law of duality, supply and demand, ebb and flow, and in the face of this law, mankind in the industrial sense has been helpless from the dawn of history. Man has tried for centuries by various measures of legislation and the enactment of statutes to overcome or modify this law, but without any measure of success.

Today, we witness various attempts in the legislatures of the world, especially in this country, to blunt the sharp instrument of that law,—old-age pensions, minimum wage laws, have been devised which it is believed will result in ameliorating the conditions occasioned by the application of this greater law, but they are not adapted to the seriousness of the disease. The old age pension law is only the faintest trace of the divine remedy which has been given us today for the solution of sociological needs. It attempts only to take care of persons who have passed, for instance, the age of sixty-five, and these are to be given a mere pittance which in turn is raised by various means from taxation, but it entirely ignores those under this age limit who are likewise subject to vicissitudes. Consider how often that men and women of thirty, forty, fifty and sixty years find themselves the victims of this pitiless economic law, through no fault of their own, and are deprived of the necessities of life, having to turn to charitable organizations or the almshouses for their food and their shelter. The widow and fatherless, left without means, find no relief under this law. The young or middle-aged, upon whom fortune has temporarily frowned, are left without remedy. How frequently it is that such souls, temporarily tided over the hard places, become sources of economic wealth to their communities and countries. Is it right that mankind should be subjected to such humiliation and pauperism as this? The old age pension plan will never care for these universal needs, it

cannot be acceptable as a complete remedy.

Likewise the minimum wage law. Originally intended to assist the poorest paid women workers—a very high ideal brought it forth—it was found, in many typical cases, that the moment it was put into operation these needy ones became the victims of the law, wholesale unemployment resulting in factories and in stores. In my own state of Massachusetts, from the moment the minimum wage decrees went into effect in certain industries, hundreds of girls were discharged by their employers, who said, "If we must pay a high wage, we will see that we get the very most efficient service, and you to whom we have been paying a low wage are not able to earn this, therefore you must go out in the street,"—and when that condition was brought home to some of the advocates of the law, they said, it is true it is inevitable, but, they said "No wages is better than low wages." Does this sound reasonable? And yet these are the highest expressions and attempts of American and English legislation to meet this tremendous question which is on the tongues of every one, which is responsible for the risings in Russia, which is responsible for the famine in Europe, which is responsible for the breadlines in New York.

We as Bahais, nay the whole world, have been given a complete and detailed remedy by the heavenly law-giver. Why, then, do we reach out to the theories and imaginations or the disputes of theorists in Russia or anywhere else? Their protest is sound. They need the divine help. They need proper legislation. They need kindness. They need brotherhood and all the high elements of life, but the remedy they offer and the means they use is the remedy of force and violence, is the remedy, at times, of assassination, is the remedy of ignorance, is the remedy of a class system, simply substituting a class control by a certain part of the workers for the

former class control by the Czar and his nobles. This limited remedy cannot surely be acceptable in this divine plan because Abdul-Baha has said, "Force is not acceptable, you cannot obtain these remedies by force," he says. It must be done through love, it must be done through justice, it must be done through the inclusion of every class, for, as he said to the Socialists, "There must always be the captain of industry, the general, as he called him, the captain, the private, and lieutenant in the body of humanity."

You cannot level mankind. You cannot equalize mankind in that sense because it is contrary to the inherent creative elements with which man has been endowed by God Himself, the law of variant capacities. These theories which we are hearing from all quarters are the theories of desperation and of imagination; they are theories which ignore absolutely the law of unity so wonderfully set forth in the Bahai teachings, which show that the body of humanity is even as the body of a man. Abdul-Baha says, in substance, "The body of humanity is stretched on the bed of severe disease, almost perishing, and only the divine physician can save it." That is, the diagnosis and prescription of that Holy One alone can raise this patient, desperately ill, into health.

Among the theories of the controlling Russian element today is one ignoring certain classes. For instance, they say, "We will not have the bourgeois have any part or share in government," yet the bourgeois, as we know them in this country, are frequently the eyes and the ears and the brain, we will say, or some other important function of the body politic, not more important, not more necessary than the other organs, but necessary. The truest and most divine government is that which co-relates, most closely to the divine type of the composite man, the various functions of that body as represented by the varying capacities of the individuals and groups

making up its citizenship. Therefore until they produce a system, a method of adequately meeting the real evils, shall we run after their ideas when God Himself has given us the solution to these industrial and economic problems?

Only the emanations of the divinity, the love of God, can solve this problem. Until the hearts of humanity are instilled with that love, until they are transformed, until the bird of humanity is raised from the mud and clay of desire and passion and selfishness, and released from these chains, and from the prison of the contingent world, and flies in the air of the spirit, how can we apply the divine remedy? In other words, it is transformation, it is metamorphosis, it is resurrection, it is rebirth, which is needed. And that is the mission and the task of the great Manifestation of this age, and the Center of His Covenant who is amongst us; and unless we look to that divine plan we have no redress.

If we want to help the people of the world and ourselves and rise from this low, degraded station, let us find the sweet words of life which have flowed from the lips of the mighty Manifestation of God. He is the skillful physician whose finger is on your pulse and mine, on the pulse of those needy souls in the Bowery, on the pulse of the souls in the palaces. He is God, and He includes them all, and He has a provision for all, and His provision is this—and I must hurry this, perhaps more than it ought to be hurried, but it must be brought to a close—His provision contemplates an arrangement which will forever prevent pauperism, which will forever prevent the sufferings of the poor, such as we have known and know today, which will forever prevent the continued amassing of cumbersome fortunes on the scale we have witnessed by those who recognize no master but self, in respect to the use that they make of their possessions.

This provision will equalize to a cer-

tain degree society, without interfering with the inherent, creative, and individual initiative, which God has implanted at the roots of our beings. It is not going to be a Socialistic collectivism or communism. Abdul-Baha says this is impossible because it would interfere, or attempt to interfere, with the divine law itself, and when you attempt to interfere with the divine law you are overborne, defeated. Therefore, these remedies of equality, so-called, which do not take into consideration the varying capacities of men, do not succeed. The divine physician recognizes His handiwork and He calls for the administration of justice to every soul, and the inclusion of all.

Now this divine plan comprises several different aspects. First, the inheritance law. No longer shall a wealthy man be able to hand down his entire fortune to his oldest son, creating a family autocracy of enormous wealth, which through the years, or so long as the family resists the process of degeneracy, may constitute a menace to society. Instead of this, the Bahai law provides that every fortune, small and great, shall be distributed equally among the children, and others of kin and groups in certain definite proportions. In this, also, is contained another important provision which in turn must not be ignored because it relates to the very heart and soul, that of *education*—that is, for the establishment in every life, in every distribution of fortune, of a definite part to be given to the teachers of the world. How this will elevate the station of the teacher, which is so crippled today, ill-trained, poorly paid as many of them are, incompetent in many cases. Under the training of the divine institutes, illumined by the light of the new and wonderful sciences of this new age, the teachers of the world, endowed and protected by this fund, will become the mirrors of heavenly knowledge, and the moulders of character and wisdom. Then, you will see humanity leap for-

ward into the arena of mental conquests previously undreamed of, under the guidance of teachers adequately prepared for this greatest of human services. Such teachers will be informed of the inner life of the child, the realities of the indwelling spirit which must be brought forth, fostered and made brilliant, inasmuch as these are the divine jewels of each soul.

Next, we have the encouragement of profit-sharing for the worker, i. e., the employee; this provision forms a part of the divine solution. Wages, as a means of satisfying labor, have proved inadequate. The wage system has led to strike upon strike, force upon force, violence upon violence. This is because wages alone, as a means of determining the value of labor, are peculiarly subject to the inexorable economic law of supply and demand, which is a requirement of nature, as we have seen. There must be an added determinant of value which will draw the worker nearer the center of common interest which the industry presents both to him and his employer. This common interest is the welfare and prosperity of the business itself. If this be done, the outer pressure upon the worker which ever seeks to array him against the employer, by force, if necessary, finds its influence diminished and the appeal to force will be substituted by that persuasion of unity which is the *common interest* of both. Until society properly and justly cares for the worker by making him a real partner in enterprise to a certain degree which is just and equitable, entitling him to a share, at the end of the year, of the profits according to the interest he holds, we will never find labor either quiescent, peaceful or contented.

It is certain that wages alone as a means of compensation has led to these constant strikes and lockouts, bitterness and great economic loss; whereas the matter should be dealt with at the fountain head. The meaning is not to abol-

ish the wage system, but to supplement it. The bargaining power of enormous aggregations of workers, i. e., trade unions, is at present necessarily invoked to combat a stubborn employer, or one who is himself helpless in the grasp of the economic law of competition with its frequently sharply defined margin of profit. But this bargaining power of the labor union sometimes openly ignores the justice of the common interest. In its anxiety to demonstrate its power, unemployment, following the strike, hits hardest at the slender pocket-book of the worker, the unionist, himself. Its most serious failing, however, lies in its being an instrument of force and compulsion, setting up a similar psychology in the employer. Shutdowns, and lockouts result, with great financial loss to the ones who can least afford this, the workers themselves.

This mode of settling great industrial conflicts is rejected by the enlightened thought of this new age. "Not warfare, but perfect welfare," says Abdul-Baha, is the aim. The organs of this industrial body must co-relate and, in sympathetic co-operation, function in the utmost unity. The eye of man does not see because the liver arises with force to compel. Rather, under such conditions, the vision becomes impaired and the whole body poisoned. On the contrary, in the healthy body each assists the other, each draws necessary aid from the other, and each contributes harmoniously to the highest functioning of the other.

Therefore, force and violence are seen to be the handmaids of the contingent world, not the divine agencies of happiness. The rich and the powerful ones among us must voluntarily and through recognition of this great industrial truth, give a full measure of justice to the noble place of labor, freely consenting to a fundamental law which recognizes the industrial body of unity. For BAHÁ'Ó'LLAH has exalted labor, denoting it even a worship to God, and

has said to the wealthy ones of earth, "The poor among ye are My trust. Therefore guard My trust and be not wholly occupied with your own ease."

Next, is the great law of the tithe or income tax. In this, a new and wonderful principle has been disclosed by BAHÁ'O'LLAH as interpreted by the Center of the Covenant. A trust principal, a great trust fund and a beneficiary of that fund has been created by him. For the first time in the history of the world, a Prophet of God has dealt in a comprehensive way with the economic question, and revealed a law for its solution. As he says:

"We have heard the midnight sighing of the poor."

His Holiness Christ said:

"Blessed are the poor for theirs shall be the Kingdom of Heaven."

And His Holiness Abdul-Baha, explaining this, says:

"Blessed are the nameless and traceless poor, for they are the leaders of mankind."

In the Koran it is written:

"We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation and the heirs (of spiritual truth)."

This is interpreted by Abdul-Baha to mean:

"We wish to grant a favor to the impotent souls and suffer them to become the *inheritors* of the Messengers and the Prophets."

Thus, it is seen that, in this day of restitution of all things, the divine promises respecting the poor are fulfilled. The divine justice establishes that which mankind in its selfish absorption, has forgotten. And this establishment, being inclusive of all classes, preserves the rights of the rich, as well. Under this law, a portion of the surplus income of every soul must be diverted to this trust fund which will be administered by the wise men of every community, to be put into effect first with the farmer. Agriculture will receive a great impetus

and from this the plan will be extended into the other industrial fields. For the first time the poor are assured the right to the necessities of life. Let it be understood clearly that to be entitled to this right, one must not have failed in conscientious effort according to his ability.

"God has provided for all," Abdul-Baha tells us. "His rain showers upon all, His sun shines upon all." There is ample food for all, there is ample provision in this expanse of earth for everyone for their necessities. The principle underlying this trust is this,—that every child born into the world has a right to the necessities of life, and this is a Bahai principle, praise be to God!

Now, without going into the details of the tithe or income tax, it is sufficient to indicate that it is levied upon the surplus income in a progressive measure; according to the size of one's surplus, one must pay a certain increased proportion. It still leaves each soul an ample incentive, making his own the true balance of that surplus, to do with as he wishes, protecting his individual rights; it does not aim at private property as some socialist philosophy would advocate, converting the substantial part of all wealth into a collectivism governmentally controlled and owned; but it protects both extremes, protecting the individual even as it protects the common need. This will result in preventing so called swollen fortunes. It will be found to be the greatest means of raising up the poor to the place to which they are rightfully entitled, a position of self-respect. It does away forever with the humiliation of pauperism and assures necessities. It casts off the industrial shackles, opening the door to comfort and well being. Can the Kingdom of God find existence while industrial serfdom continues, while humanity made in the image of God dwells in constant fear of becoming the objects of almsgiving, destroying self-respect, ex-

tinguishing the light of hope, blunting the finer qualities of the soul?

Applying this trust principal, Abdul-Baha says that if a man who has not failed in endeavor fails to raise a crop,—we will say he is a farmer—because of the difficulties of the weather or pests, so that he and his family are without means of provision, then that man has a right to go to the storehouse, i. e., the trust fund, in that village and secure the necessities of life. This is a divine principle. It may be, of course, and frequently is the case, that through previous savings, accumulated property, or outside income, etc., one whose income in a given year falls below necessary outgo, is enabled to meet his annual deficit. My understanding is that the right to necessities from the common storehouse would not accrue to one in this position, since no need arises.

The principle of taxation must be here considered. If a man has only earned enough to supply the necessities of his family, then no tax shall be levied against him. Is it just that we levy a tax on a man who earns five hundred dollars a year who needs every cent for the actual necessities of life, and only levy the same degree of tax upon a man whose income is one hundred thousand dollars? Again, just what is the duty of such a needy one to the community in respect to taxation? Taxation, briefly, is the charge laid by the sovereign power upon the property of its subjects. By its essential nature it is an enforced contribution for the support of government and for all *public needs*. Under the common law, there was no liability of the public authorities to render aid to the unfortunate class commonly denominated as paupers. Up to recent times, and the enactment of the Poor Laws, these wretched ones had no recourse from their misery and destitution. Imprisonment for debt, precarious individual almsgiving, or downright beggary, were their sole guarantees of continued existence. But statutory enact-

ments in most of the states now require assistance to be given such a man, when applied for and received with a full knowledge of the nature of the charity. A man may thus become a pauper in the legal sense if he accepts aid from his municipality, even though he is actually providing partial support for his family. Such a man in that event becomes a pauper. But the aid given him is not given him as a matter of right, and the price he pays is the pauper cognomen.

Applying this to the illustration. Our subject, A—, we will say, has earned just enough for the bare necessities of his family and himself. Had his income been any less, then he must subject his family to deprivation and consequent suffering, turn to friends for temporary relief, which is usually impossible, or apply to the public authorities. We have seen the consequences of this latter step. It is impossible to exaggerate the loss of self-respect, the intensity of anguish and utter humiliation which lays hold upon a human soul—we must consider the average type—obliged even to contemplate this step.

We have already seen that under such deplorable conditions a right is created, under the trust principal stated, which would encircle such a family with its protection. But these considerations are also important in analyzing the relation to taxation of the man who has broken even in income and necessary expenses. Suppose A—'s income was of that kind. He must necessarily deduct, under present conditions, the amount of his tax from his naked necessities. By this levy the state is not only theoretically but often actually forcing that family across the dead-line into the forsaken abode of pauperism. Unless new credits can be found, he has no alternative. Whether or not pauperism results, a deadly blow has been dealt and the psychology of that family has been rudely shaken. This is the industrial and social serfdom of the age, the cult of the blacksmith

applied to the delicate mechanism of the human soul.

Now, it is proved that taxes are levied, among other objects, for "all public needs." Even at present, a portion of the tax levy in the town of B——, we will say, is used in the care of paupers. This, then, even under the existing laws, is one of the "public needs" for which the taxing power is exercised. It follows that A——, having been driven another step down the ladder by reason of the enforced contribution of the tax, and compelled thereby to apply for and accept public aid, has to a certain definite extent been proceeding in a circle. He has to the extent of the tax paid thrown the scales of income and outgo against him, and now to that extent again he restores the balance by receiving from the community, this time as a pauper, the amount necessary to complete his necessities, which, theoretically, is the exact sum he was taxed.

This, of course, is a technical example, but it illustrates the principle and to a greater or less degree may be found in operation among the masses of humanity. In this connection, one well known axiom of our English law is that nothing need be done which must, in the nature of things, be immediately reversed. Merely circuitous action is or should be as absurd and unnecessary in the case of taxation, as in other social adjustments. *A fortiori*, when, as a consequence, degraded status results.

So the divine justice, whose voice is now heard in the world, is rending asunder our so-called human justice, exposing its weakness, remedying its inequalities. Pauperism must succumb to the sanction of right. The beneficiary of a trust possesses something he can claim without humiliation or shame. That same self-respect, which he thereby retains and fosters, serves a two-fold purpose as his protector against his invoking that right without a sound reason. To apply this concretely is the crying need of the hour. The order of

the world will be thus promoted, revolutionary and desperate demands set aside, force and violence seen to be a satanic instrumentality, and the great law of unity and co-operation enthroned in the hearts of rich and poor alike. The differentiation of capacities in individuals is preserved, fruitless attempts to level humanity to mean averages are rebuked, and the respective functions of the body politic are witnessed as divinely bestowed. Since it is the function of the eye to see, and any means of impairment of that vision is a menace to the welfare of the whole body, so it is understood that those men and women who, in the community, correspond to that function must be encouraged to fullest activity, not hampered and made ineffective by the jealousy and ignorance of the other branches of the body politic. Under this law, such men and women become in truth servants of the whole body. Under this law, they must, and gladly will, render their full measure of obligation to the needs of the needy. They are themselves equally bound with all others, by the necessities of the trust principal, as outlined.

Similarly, the function or capacity of these individuals corresponding to other organs and parts of the body of the race, must be unimpaired. There must be freedom also in this. What restraining force is necessary has been provided for, as has been seen. Because a given capacity is apparently less brilliant, less compelling than another does not make it inferior or less important. The skin and the nails, the bones and the joints of society are a part of the body, and without them health is impossible. Up to now, these and other important functions have been degraded, unjustly oppressed and diseased, whereas in reality they are of the noblest of capacities. Hence, the present outcry of labor, the anguished protests of the poor. We must consequently realize that the happiness of each depends upon its full co-

operation and the recognition of its rights. The stomach, if called upon to see, would make a miserable failure. But can the eye perform the work of digestion? These are the teachings of unity.

In closing, meditate upon this paragraph from the utterances of His Holiness, Abdul-Baha, on this subject, a most significant utterance given in Montreal, September 3d, 1912:

“Although the body politic is one family, yet because of the lack of symmetry some members are comfortable and some are in the utmost misery; some members are satisfied and some are hungry; some are clothed with the most costly garments, while some members are in need of food and shelter. Why? Because this family has not the reciprocity and symmetry needed. This household is not well arranged. This household is not under a perfect law. All the laws made do not insure happiness; they do not afford comfort; therefore a law must be given forth for this family according to which each member of this family will enjoy equal comfort and happiness. Is it possible for a member of a family to be subjected to the utmost of misery and abject poverty, and for the rest of the family to be comfortable? It is impossible, unless the rest of the family be without feeling, having become spiritually atrophied, inhospitable, unkind. Then such would say, ‘Though these members are of our family, nevertheless let them alone, let us look after ourselves, let them die. So long as we are comfortable, we are honorable, we are enjoying bliss, it is enough. But this, our brother, let him die. If he is in misery let him remain in misery, provided we are comfortable. If he be hungry, let him remain so, we are full. If he is without clothes, provided we are clothed, let him remain as he is. If he is shelterless, homeless, so long as we have homes let him remain in the wilderness.’ Such a callous con-

dition in the human family is due to a lack of control and a lack of the working of the law; to a failure of kindness among men. If kindness be shown to members of this family surely all will enjoy equal comfort and happiness. The purport is this: that we, all of us inhabiting the globe of the earth, in reality, are one family, and each of us is a member of that family. Accordingly, we must all be in the utmost of happiness and comfort, under a just rule and regulation agreeable to the good pleasure of God, causing us to be well pleased, for this life is fleeting and if a man looks after himself only, he is no more than the animal, for the animal alone is to that degree egoistic. Nay, rather, man should be willing to accept hardship for himself in order that others may be happy; he should prefer poverty for himself that others may enjoy wealth; he must welcome trouble for himself if by so acting others may enjoy happiness and well being. This is a characteristic of man; this is becoming to man, otherwise man is not man but worse than animal. Such a man is an honor to the world of humanity, such a man is the glory of the world of mankind, such a man is he who wins eternal bliss, such a man is nearer the threshold of God, such a man is the very manifestation of eternal happiness. We ask God that He may give to human souls, justice, whereby they shall be fair and try to provide for the poor their comforts, so that each member of the race shall pass his life in the utmost of comfort and well being. Then shall this material world be the very paradise of the Kingdom and this elemental earth a heavenly state and all the servants of God shall live in the utmost of joy, happiness and gladness. We must all strive and we must all concentrate all our thoughts on this in order that such happiness may be obtained by the world of humanity.”

Allaho'Abha!

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 10

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MESSAGE OF ABDUL-BAHA TO THE AMERICAN BAHAIS
THROUGH MRS. CORINNE TRUE AND MISS EDNA
TRUE ON THE EVE OF THEIR DEPARTURE
FROM HAIFA, NOV. 12, 1919.

My message to them is that they must be united, must remain firm and steadfast, must be always turning to the Kingdom and must be the manifestations of truthfulness, of faith, of harmony and of self-sacrifice. They must co-operate and serve one another with sincerity and goodwill, with devotion and with humility. They must be pure in heart, purer than this water at table. Their hearts must be always directed toward God and turned away from man. They must seek His divine good-pleasure and should be wholly detached from this ephemeral world, for attachment to it will plunge man into an intense darkness. The love of this world is the fountain head of every vice and sin. It is the first sin that a soul can commit. No sin is greater than this. Whoever is detached from this world is assuredly near unto God, is a real and sincere Bahai, and whoever is attached to it knows well that he is not a real Bahai, for a real Bahai cannot love this world and cannot be possibly attached to it. At most it is this that man may live a few days in this world, sleeps, eats, drinks and then passes away, is confined into a subterranean dungeon and goes to the lowest of the low, leaving no trace and no name behind him. But if, on the other hand, he turns during the days of his life to the divine Kingdom, acquires human perfections and the excellent attributes of the world of humanity, his life will be a fruitful one, he will pertain to the Kingdom and will become heavenly and illumined. He will never feel inclined to this world and if he at all occupies himself with it, it is simply to acquire the means of subsistence. The two most essential requisites are harmony and severance from this world. Attachment to this world is a hindrance to union. If attachment is decreased, union and harmony will be gradually realized.

Good tidings and refreshing news must be received from you when you reach the West—tidings which, when I become informed of them, I may be gladdened and rejoiced. I trust that when ye reach America ye may be in the utmost degree of enkindlement, that ye may stir and quicken the souls. I pray that ye may bestow such a joy and fragrance that when ye attend a gathering of friends and when ye address them ye may transform and stir and vivify the souls of your hearers.

Rest assured that the confirmations of the Blessed Beauty (BAHA'O'LLAH) will ever come to your assistance and will ever encompass you. On your behalf I pray at these Sacred Spots and beg for ye assistance and confirmation. Rest ye assured that ye are under His sheltering protection!

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Sultan 1, 75 (January 19, 1920)

No. 17

Unveiling of the Divine Plan for the Islands of the Sea

Tablet* of ABDUL-BAHA read at the Seventh Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26-30, 1919.

TABLET

To the believers and the maid-servants of the Merciful of the Bahai Assemblies and Meetings in the United States and Canada!

He is God!

O ye real Bahais of America!

Praise be to His Highness the desired One, that ye have become confirmed in the promotion of divine teachings in that vast continent, raised the call of the Kingdom of God in that region and announced the glad-tidings of the Manifestation of the Lord of Hosts and His Highness the promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this aim. This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit. At present your confirmation is not known and understood. Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the light of guidance from that horizon and that ye have become the cause of the eternal life to the inhabitants of America.

Consider: The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance—nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

Likewise your confirmation is not known at the present time. I hope that ere long it may throw a mighty reverberation through the pillars of the earth. Therefore, it is the hope of Abdul-Baha that just as ye are confirmed and assisted on the continent of America, ye may also be confirmed and assisted on other continents of the globe:—that is, ye may carry the fame of the Cause of God to

*NOTE—This Tablet to the Assemblies of the United States and Canada was revealed on Tuesday morning, April 11, 1916, in Bahjee, near the blessed Tomb of BAHÁ'O'LLAH.—*The Editors.*

the East and to the West and spread the glad-tidings of the appearance of the Kingdom of the Lord of Hosts throughout the five continents of the world.

When this divine call travels from the continent of America to Europe, Asia, Africa, Australia and the islands of the Pacific, the American believers shall be established on the throne of everlasting glory, the fame of their illumination and guidance shall reach to all regions and the renown of their greatness become world-wide. Therefore, a party, speaking the languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great island groups of the Pacific Ocean,—Polynesia, Micronesia and Mylanesia, and the islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other islands. With hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the glad-tiding of the Manifestation of the Lord of Hosts to all the people. Know ye of a certainty that in whatever meeting ye may enter, in the apex of that meeting the Holy Spirit shall be waving and the heavenly confirmations of the Blessed Perfection will encompass all.

Consider ye, that Miss Agnes Alexander (of Honolulu), the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, traveled alone in the Hawaiian Islands, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

Likewise Miss Knobloch traveled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him.

O how I long that it would be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice: "Ya-Baha-El-Abha!" and promote the divine teachings. But now this is not feasible for me, therefore I live in great regret; perchance, God willing, ye may become assisted therein.

At this time, in the islands of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

Likewise, if some teachers go to other islands and other parts, such as the

continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indo-China, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming. How good would it be were there any possibility of a commission composed of men and women, to travel together through China and Japan,—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the teachings.

Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of: “Ya-Baha-El-Abha!” They must also upraise the flag of the oneness of the world of humanity in the island of Madagascar.

Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.

It is said that in South Africa, a diamond mine has been discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for universal peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamentals of universal peace and the divine principles be promoted in the East and the West.

Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Roumania, Serbia, Montenegro, Bulgaria, Greece, Andora, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

In all these countries, like unto the morning stars shine ye from the horizon of guidance. Up to this time ye have displayed great magnanimity, but after this, ye must add a thousand times to your effort and throughout the above countries, capitals, islands, meetings and churches, invite mankind to the Kingdom of Abha! The circle of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation.

Ye have observed that while Abdul-Baha was in the utmost bodily weakness and feebleness, while he was indisposed, and had not the power to move—notwithstanding this physical state he traveled through many countries, in Europe

and America, and in churches, meetings and conventions was occupied with the promotion of the divine principles and summoned the people to the manifestation of the Kingdom of Abha. Ye have also observed how the confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquillity, luxury and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

Consequently, one must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of universal peace and the proclamation of the oneness of the world of humanity! *This is the work!* Otherwise like unto other animals and birds one must occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

Still more ideal than this is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of his world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world:—nay, rather, he is created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the divine threshold, and to sit on the throne of everlasting sovereignty!

Upon ye be Baha El-Abha!

Any soul starting on a trip of teaching to various parts, and while sojourning in strange countries, may peruse the following supplication, day and night:

SUPPLICATION

O God! O God! Thou seest me enamored and attracted toward Thy Kingdom the El-Abha, enkindled with the fire of Thy love amongst mankind, a

herald of Thy Kingdom in these vast and spacious countries, severed from aught else save Thee, relying on Thee, abandoning rest and comfort, remote from my native home, a wanderer in these regions, a stranger fallen on the ground, humble before Thy exalted threshold, submissive toward Thy most high realm, supplicating Thee in the middle of nights and in the heart of evenings, entreating and invoking Thee in the morn and eve;—so that Thou mayst assist me in the service of Thy Cause, the promotion of Thy teachings and the exaltation of Thy Word in the Easts of the Earth and the Wests thereof.

O Lord! Strengthen my back and confirm me in Thy servitude with all my powers, and do not leave me alone and by myself in these countries.

O Lord! Associate with me in my loneliness and accompany me in my journeys through these foreign lands.

Verily, Thou art the confirmer of whomsoever Thou willest in that which Thou desirest, and verily Thou art the Powerful, the Omnipotent!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 6, 1919, Washington, D. C.)

News from Japan

LETTER FROM AGNES ALEXANDER

Beloved friends:

Here again I am in this land after a wonderful voyage from Honolulu in teaching the Cause, as the doors opened as never before. When I went on the steamer in Honolulu, it was the twelfth time I had boarded a steamer without knowing beforehand anyone who was sailing. The first morning a letter was handed me from Mrs. Cooper, telling of a lovely French young lady, Mlle. Charlotte Comte, who was traveling on the same steamer, and who had become deeply interested in the teachings. Strange to say unconsciously as we were sailing from Honolulu, I was guided to her and we talkéd together, though not at that time of the Cause. She was on her way to Vladivostok to be married and had traveled from Paris alone through the United States. At Niagara Falls she met a Bahai and heard for the first time the teachings, then in Chicago she went to the Sunday meeting, meeting others who sent her to dear Mrs. Cooper in San Francisco. Her soul was fully prepared for the divine Message and we pray that

in Vladivostok she may plant the divine seeds. Then Mlle. Charlotte Comte introduced me to Dr. and Mrs. Shastri who also were interested. Mrs. Shastri, as Miss Jensen of Omaha, had heard several Bahai speakers there and through Mr. Vail had some of the literature which she was taking to India, her new home which will be in Benares. She was eager to read everything, though she has not yet fully grasped the great Message. Another lady was a Mrs. Ernst whose home was in Chicago. She became deeply interested. She had lived among the Arabs in Tunis and her desire is that she might go to these people whom she loves and who love her and teach them some day. I gave her a copy of the *Divine Plan* to take to Manila where she is now going to her children. Others, a Filipino doctor and a Holland gentleman were interested, also a Japanese gentleman who had, through a friend, attended a meeting in Washington. He offered to do all in his power to help me here.

I am now staying in the Tokyo station

(Continued on page 316)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 10

Sultan 1, 75 (January 19, 1920)

No. 17

News from Haifa, Palestine

LETTER FROM MRS. CORINNE TRUE

Cairo, Egypt.
November 16, 1919.

To the Editors of the STAR OF THE WEST:

We spent eleven heavenly days in Haifa with Abdul-Baha. Two weeks ago this morning (November 2nd) we reached there after pushing through many difficulties. None of the countries have recovered from the war. Traveling is really filled with discomforts, and the innumerable official signatures necessary to enter or leave a country is most annoying. We were held up for three weeks in Paris getting our British visé to enter Egypt. Fugeta wrôte me from Naples that he was held up indefinitely there for the same reason. Of course we could not go to Abdul-Baha without first going to find out just how Fugeta was situated. This necessitated our sailing for Egypt via Italy. We had to leave him in Naples, greatly to our

regret, but there was a service we could render him in Cairo by hastening the sending on of his British visé that the consul had cabled for. We had a beautiful steamer from Brindisi, Italy, to Alexandria, and the trip was lovely in every way.

Let me go back to tell you that in Paris, Mirza Ali Kuli Khan and his charming wife were adorable to us, and perfect lifesavers. They were the only two Bahais we could find at that time in Paris, Mr. and Mrs. Scott having gone to the country on a protracted stay. The afternoon we were leaving Paris for Italy, Mr. Randall and George Latimer came to our hotel to see us, and at six o'clock we had dinner with the five members of their party. It was so good to see them.

In Brindisi we found Dr. Esselmont at our hotel, waiting for his ship. He sailed in the afternoon and we in the

morning of the same day, but our ship was the fastest ship we could get to Egypt, and then we proceeded to Haifa by rail. The railroad in Palestine was built and is run by the military, therefore we required a military permit to ride on it. Getting this permit required us to come to Cairo, military headquarters. This also took time, so Edna made good use of every moment for sightseeing, as we did not expect to return to Cairo. Finally arrangements were perfected for us to take the train Saturday evening at 6:15, and we reached Haifa Sunday morning about 11 o'clock. It was the most difficult part of the journey, no comforts whatever on the train, only a bunk to wrap oneself in a steamer rug and stretch out for the night. It was quite thrilling to find oneself riding through that territory which Moses led the children of Israel through in his journey from Egypt to the Promised Land.

Our struggles to attain the goal of reaching Haifa so soon after a world war, in which all the countries we passed through had been vital factors, were indeed great compared to the ease with which Arna and I had made the journey twelve years ago, but this very struggle made the joy of arrival so great that we were almost stunned to find ourselves actually in the presence of Abdul-Baha and in Haifa.

In one of his talks he has said that it will be impossible for us to realize his fatherhood for us while we are in the body. I think this is in *Divine Philosophy*. Upon reaching Haifa the first thing was an expression of his divine fatherhood for his spiritual children. He had prepared a pilgrim house for the American Bahais, even hiring a European housemaid (a deaf German woman from their colony). One must pass through the many struggles of travel through broken down war countries, still tied up with military red tape, to fully realize what the joy was first to actually be in his holy presence again and partake of his fatherly care awaiting our

arrival. His welcome was all the heart needed to wipe away every trace of the struggle, and count every discomfort as the greatest comfort. Eleven days were spent in that Holy Spot. Beginning the morning by meeting with the holy family in Abdul-Baha's living room at 6:30, where chanting was done and those far-famed cups of tea were served, which seem like veritable draughts of life. Sometimes we asked Abdul-Baha questions and sometimes he talked to us without questions. Always was that marvelous flow of divine knowledge and wisdom. We usually went back to the American pilgrim house after chatting with the Greatest Holy Leaf or the Holy Mother or the daughter of Abdul-Baha.

One of the sweetest things happened early one morning that I must tell you about. The daughter, Tubah Khanum, her husband, Mirza Mohsen, and their little child, a boy of three years, were in Beirut when we arrived, but returned in a day or so. The first morning after their return, when the little three-year-old grandson came into the family gathering, he went to Abdul-Baha with the deepest sense of reverence, and picking up the hem of his garment, which was a white *abba* that morning, he kissed it and buried his little head in its folds. It was a picture never to be forgotten. The act of the child was clearly spontaneous, one could see. From the Orient the Occident must learn the real lesson of reverence. This is a spiritual quality she has to impart to us, while on the other hand the Occident has some qualities to reciprocate—it is give and take—the two embracing as two lovers.

A beautiful part of the day was after we had returned to the pilgrim house and been served a European breakfast, and some piece of work was taken up which we could do on the front balcony. Seeing us free the Oriental pilgrims would come on this balcony and visit with us, and from them we learned much of the early history of the Cause in Persia, and also the present methods by which it is being spread. I am bringing

a photo containing the faces of all the dear pilgrims, and when I see you will talk to you for hours about them.

At 4 o'clock again we went to the holy family for tea and a visit. Then at 6:30 we American women were permitted to meet with the men believers, who gather every evening with Abdul-Baha for an hour. The evening dinner

was one of the most wonderful times. Seated on his left was Edna, and on his right this servant, and at the table about a dozen of these wonderful Oriental pilgrims, who are mostly the great Bahai teachers. That is another long chapter, but I must close.

Lovingly in His Name,
Corinne True.

LETTER FROM DR. ZIA M. BAGDADI

Haifa, Palestine.
December 11, 1919.

To the STAR OF THE WEST:
My beloved co-workers:

On November 11th, the night of the blessed Birthday of BAHÁ'Ó'LLÁH, we sailed from America; on the 26th of November, the Feast of the Center of God's Covenant, we sailed from Italy; and on the 9th of December we reached the holy presence of Abdul-Baha. He inquired about all the friends in America and he is pleased with all.

Oh! what a difference between now and twelve years ago. At present the light of justice is shining, in the past there was only injustice. Now, for the first time in the history of the Holy

Land, religious freedom is given; people's lives, property and chastity are safeguarded.

The face of the Master is radiant as the sun, and the multitudes around him are as butterflies, and he is the luminous lamp. He says the people of the world will enjoy the blessings of the Most Great Peace only when they accept the Bahai Message. The Cause of BAHÁ'Ó'LLÁH is creative, but the creatures are the creatures, and all mankind cannot create a mosquito. I am thinking and praying for you and all the beloved friends in America. The Master said: "Khili khoob (Very good)," after he saw issue No. 8 of the radiant STAR OF THE WEST.

Faithfully,
Zia (Bagdadi).

LETTER FROM GEORGE LATIMER

On board *S. S. Canopic*.
December 19, 1919.

To the STAR OF THE WEST:

After twelve wonderful days at Haifa, on the "Mountain of God" with Abdul-Baha, our boat arrived three days ahead of time to bring us back to America. At first the news of its sudden arrival saddened us, but we soon realized that our cup of capacity had already been filled to the brim and our greatest joy was to carry back the love and fragrances of that holy spot to the friends in America.

Now that all the doors of communication have been opened, Abdul-Baha is

extremely busy welcoming the pilgrims from all parts of the world and sending out his teachings and instructions everywhere. Often he works many hours into the night correcting Tablets and answering letters. His power, energy and activity was an inspiration to us all, and his supreme joy is the news of unity and the progress of the Cause.

On November 19th, when he came to the Pilgrim House, prepared for Western friends, to have lunch with us, it was remarked that upon our return to America the first question the friends would ask is: "When will the Master return to America?" His face lighted up with a beaming smile as he said:

"We will see what God wants. If America becomes illumined, its illumination like a magnet, will draw me there. If America will become the America I want it to become, I will surely come and I will go to all parts, to every state."

These words were still ringing in our ears and hearts when on November 27th, the time of parting came. Before our departure, Abdul-Baha again expressed the greatest longing of his heart, saying:

"You must all do your best to increase love among the friends, that really and sincerely the friends may all love one another—so that faith in the Kingdom may give forth good results, because life in this world depends upon love. The illumination of the world of man depends upon love, the splendor of God depends upon love, tranquillity of heart

and soul both depend upon love. Anything beside that is personified imagination. If a friend arrives from another city or state, friends must show him the utmost love so that he may be pleased with coming to the city and meeting the friends."

Will not this call of the Center of the Covenant, the call which pulsates through all the arteries of the world of humanity, awaken within us that love and unity of purpose which will become the torch of illumination that will once more attract him to our shores?

With Bahai love and greetings,

George Latimer.

NOTE:—Those returning from this pilgrimage are Mr. and Mrs. Randall, their daughter Bahiyeh, Albert Vail, Arthur Hathaway and myself.

"Universal peace is one of the principles of Baha'o'llah"

TABLET FROM ABDUL-BAHA TO THE HON. WILLIAM SULZER

To the Honorable William Sulzer, Ex-Governor, New York—Greetings!

He Is God!

O thou who art the well-wisher of humanity—felicitations!

Your epistle concerning the League of Nations has been received and read with great joy. I am hopeful that the members of the League of Nations, especially President Woodrow Wilson, the well-wisher of the world, shall be confirmed in this, that in accordance with the teachings of BAHÁ'O'LLÁH there shall soon be established a great tribunal, the members of which shall be composed of the best men and women from all the governments of the earth. This great tribunal must be the guarantor of universal peace.

The present is the beginning of the dawn of universal peace. The hope of the world is this: That the sun of universal peace may rise with a supremacy that shall entirely dispel the dark-

ness of war and its infamous disgrace.

The question of universal peace is one of the principles of the teachings of BAHÁ'O'LLÁH. These teachings have other principles that make them complete, such as: The oneness of humanity; the investigation of truth and reality and the abandonment of old superstitions; unity and religious amity; that religion must be the cause of concord; that all religions must conform with science and reason; that there must be no religious, racial or national prejudices; that there must be a oneness of language—that is, the adoption of a universal auxiliary language, so that every mind shall know two languages, one the national tongue and the other the universal language; that there must be a solution of social problems and economic questions based on justice to all; that there must be equality of the rights of women and men, that righteousness and justice must prevail, and that

there must be education and freedom for all the sons and daughters of mother earth.

With the efforts of your President the matter of universal peace has come forth as expounded in the League of Nations.

Through the favor of the True One, and by the Word of God, I pray the League of Nations shall soon become a fact; that universal peace shall thenceforth be established; that then the

brotherhood of man shall then be recognized, and that your honor and the people of your country, may continue a manifestation of their confirmation.

Praise be to God!
Love and benediction.

(Signed) ABDUL-BAHA ABBAS.

(Revealed June 18, 1919, Haifa, Syria. Translated by Dr. Zia M. Bagdadi, Chicago.)

News from Japan

(Continued from page 311)

hotel where I was guided. All the trains of the Empire come and go from this point and I see and hear them from my window, but so long as I can follow only His guidance it must not matter where I am. I am only so thankful for the two wonderful years in America. My three Bahai children have gathered here to see me, and I feel now my work is to make the essence, which is planted in

them, so strong that through them the divine torch will blaze in Japan.

Fuyo San is now writing for a newspaper and doing well. She wrote an article about the Bahai Cause, and my coming, for her paper and it is beautiful. So this little "shrub," as Abdul-Baha called her, is beginning to blossom, praise be to God!

Agnes Alexander.

Recent Tablets from Abdul-Baha to American Bahais

VIOLA KLUGE

To the maid-servant of God, Miss Viola Kluge, Chicago, Illinois—Upon her be BAHÁ'Ó'LLÁH ÉL-Abhá!

He Is God!

O thou radiant child!

The letter thou hast written in the utmost sweetness has been perused. It evidenced and indicated thy brilliant capacity, thy wit and thy understanding. The epistle was clear and consummate and I therefore became hopeful of thee, as thou attainest maturity, thou mayest become a radiant, merciful and Godly maiden, freed and sanctified from the impurities of the world of nature, partaker and participator of the illumination of the divine reality and the cause of the glorification of the world of humanity.

Convey to thy father and thy mother my greetings and my kindness and likewise to thy acquaintances.

His Holiness BAHÁ'Ó'LLÁH has endured for your sake all these calamities and trials, that the light of guidance may illuminate your hearts. Abdul-Baha has passed his days in confinement, in exile and under a drawn sword; not for a single hour did he ever entertain the hope of deliverance until the present time when an equitable government has pitched its tent over these regions. Now the means of assurance have been provided. In fine, all my intentions center around this: that radiant children may be trained by divine education and become the blazing candles of the world of humanity.

Upon thee and upon thy father and mother be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, home of Abdul-Baha, Haifa, Palestine, Feb. 1, 1919.)

JESSIE REVELL

To the maid-servant of God, Jessie Revell, Philadelphia, Pennsylvania—
Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy detailed letters were received. Although the pressure of occupation is extreme and excessive, leaving no time for a short letter and particularly for a detailed one, yet I am affectionately attached to thee. Notwithstanding the lack of time, I write thee this letter that thou mayest know how dear thou art to me. As thou art brilliant and pure and hast no wish but to serve the Cause of God and promulgate the divine teachings, I pray and entreat at the threshold of God and beg for thee limitless assistance and bounty.

Convey on my behalf greeting and kindness to Grace VanSeiver and Joline Ruestle. On their behalf, I pray that they may be reared in the arms of the kind father, His Holiness BAHĀ'O'LLĀH and may become the cause of illumination of mankind.

On behalf of Effie Dixon I beg pardon and forgiveness from the compassionate Lord that she may be immersed in the ocean of forgiveness and may become in the Divine Kingdom the recipient of favor and bounty.

Convey on my behalf respectful greeting to Mrs. Rorer and say: "If thou art the lover of mankind, strive to promote the teachings of BAHĀ'O'LLĀH for these teachings are the essence of love, of kindness and of the unity of mankind."

Convey on my behalf the utmost love and respect and favor to the favored and attracted maid-servants of God, Mrs. Brittingham and Mrs. Nourse. I beg for them eternal happiness and unbounded glory.

As to thy presence in these days at the Holy Land, it is not in accordance with wisdom. Thou must engage in those regions, day and night in service.

As to the marriage of the maid-servant of God, Badih, to Laurie Culver, it is a blessed one. I pray God that this marriage may be eternal, spiritual and merciful.

As to the new name thou hadst requested, let it be "Nareman."

The Assembly of Philadelphia is indeed worthy of praise. I supplicate from the bounties of God that that assembly may become a heavenly rose-garden and may receive everyday a share from the Lord's Supper.

Thyself and thy sister are striving to learn Spanish; this is highly acceptable, that, God willing, after its acquisition, thou mayest promote heavenly teachings.

As to the appearance of Christ after war and commotion, by this is meant the promulgation of divine teachings, that throughout all regions the teachings of God will be promoted and the result will be universal peace. For universal peace is unachievable save through the power of the Word of God.

Convey on my behalf to the maid-servant of God, Ruth Lerman, the utmost kindness and say: "How fortunate thou wert that this supreme glad-tiding hast attained thine ears and thou hast been awakened by the call of the divine Kingdom."

Convey to thy respected mother my greeting and say to her to strive with heart and mind in order to cause the colored group to enter the Kingdom, to illumine their hearts, to help them to acquire heavenly characteristics and to cause them to attain unto everlasting glory.

As to your residence in Philadelphia or Ohio, wherever the means of comfort are forthcoming therein reside.

Impart to the maid-servant of God, Ethel, the glad-tiding of the divine bestowals. I pray that Mr. Elliott, Miss Brooks, Miss Thompson, Mr. Ellwood and his wife may illumine their sight with the resplendent light that shines from the Kingdom of Abha.

The two gatherings which ye had held in Philadelphia wherein the friends of God have been present as well as newcomers to the Cause, these two meetings are highly acceptable in the divine Kingdom and have been praised and extolled. The hope is entertained that advantageous results may be derived, that is to say, whenever a favorable occasion presents itself, such meetings may be again held.

As to the children with whom thou art speaking, thy pure breath will undoubtedly exert its influence upon them.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 16th, 1919.)

MARIA REBECCA ROBERTSON

To the maid-servant of God, Maria Rebecca Robertson, New York City—

Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Formerly I have met thee and have given thee certain admonitions with the utmost kindness. Undoubtedly thou bearest them in mind. At present, moreover, I am writing thee an answer. Consider how kind I am that I desire thee to become related to the Kingdom, lordly, merciful, illumined and one of the heavenly angels. Such are my admonitions.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 16th, 1919.)

HELEN WHITNEY

To the maid-servant of God, Helen Whitney, Portland, Oregon—Upon

her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Thou hast asked about fate, predestination and

will. Fate and predestination are the necessary and indispensable relationships which exist in the realities of things. These relationships have been placed in the realities of existent beings through the power of creation and every incident is a consequence of the necessary relationships. For example, God has created a relation between the sun and the terrestrial globe, that the rays of the sun should shine and the soil should yield. These relationships are predestination, and its manifestation on the plane of existence is fate. Will is that active force which controls these relationships and these incidents. The epitome of the explanation of fate and predestination is this. I have no time for a detailed explanation. Ponder over this. The reality of fate, predestination and will will be made manifest.

As to thy presence in the Holy Land, at present travel is difficult. Postpone it until the time when it is made easy.

Upon thee be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18th, 1919.)

EDGAR WAITE

To his honor, Mr. Edgar Waite, Los Angeles, California—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou who art turning thy face to the divine Kingdom!

Thy respected wife has written a letter and has praised thy character and thy conduct; thou hast become lordly, illumined, attracted to the Kingdom, hast secured a share and portion from the breaths of the Holy Spirit, hast attained unto everlasting life, and hast been gladdened and filled with joy. She has also sent the poem which she composed in praise of the Convention. Verily, the verses were in the utmost eloquence and sweetness, and were the cause of the gladness of their hearers. I hope that through the bounties of God

both of you may pass your days in the utmost joy and fragrance and become the cause of the promulgation of the divine teachings.

Convey on behalf of Abdul-Baha to thy respected wife my wonderful Abha greetings, and say: "The kindness, the training and the education extended to prisoners is an exceedingly important matter. As thou hast therefore exerted an effort along that line and hast awakened some of them, and hast been the cause of the turning of their faces to the divine Kingdom, this praise-worthy deed is highly acceptable. Persevere assuredly along this line. Convey on my behalf to the two prisoners at San Quentin the utmost kindness, and tell them, "That prison in the sight of the wise souls is the school of training and development. Ye must strive with heart and soul that ye may become famous in character and knowledge."

Upon thee and upon them be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18th, 1919.)

OLLIE JAMES WATTS
J. E. GILLIGAN

To their honors, Messrs. Ollie James Watts and J. E. Gilligan, through Mrs. Louise R. Waite, Los Angeles, California—Upon them be greeting and praise!

He Is God!

O ye two servants of the Kingdom!

Your letter was received. It was conducive evidence that, praise be to God, ye have been freed from the darkness of superstitions, have attained to the center of Truth, have been emancipated from the old imitations that indicate antiquity of the world, and are investigating Truth. This undoubtedly is due to the bounty of God and is indicative of the lordly bestowals.

Consider how the people of the world are immersed in a sea of imitations,

they lack perception and hold fast to what they hear. Although they have been immersed for thousands of years in the ocean of superstitions and have acquired no results, yet they are still sleeping.

Praise be to God, therefore, that your inner sight has been opened, that ye have discovered the Truth, and have attained unto that which is the cause of heavenly glory and everlasting life.

Upon you be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18th, 1919.)

RUTH KLOS

To the maid-servant of God, Ruth Klos, Atchison, Kansas—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou seeker of the Kingdom!

Thy letter was received. Thou hast written that "I am not worthy." Who is worthier than thee? Hadst thou not been worthy, thou wouldst not have turned to God and wouldst not have wished to enter the Kingdom.

Thy worthiness has guided thee until this blessing and bounty have encompassed thee.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 25, 1919.)

PETER MAUS

To his honor, Mr. Peter Maus, Helena, Montana—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou faithful servant of God!

Thy letter diffused a musk-scented perfume—the perfume of the flowers and fragrant herbs of the love of God. The nostrils were perfumed and the heart was gladdened, that, praise be to God, that firm and steadfast soul has become the cause of the illumination of two other ones and has led them to the

fountain of life, that each of them may, in the divine orchard, become a fruitful tree, may cast an extensive shade and may extend their branches and leaves to the divine Kingdom. I pray God that both may be illumined, assisted and confirmed.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

EMILY OLSEN

To the maid-servant of God, Emily Olsen, Chicago, Illinois—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou pure leaf of the Blessed Tree!

Thy letter was received. Thou hast written thou hadst translated some epistles and Tablets into Danish and sent them to Europe during the war. So far nothing has been heard of them. As war was going on, answer from Europe was delayed. But now as war has given way to peace it is hoped that the translation of these Tablets and epistles may be disseminated throughout Denmark.

As to the teachings thou hast arranged for children, God willing, they will be enforced.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

JAMES MORTON

To his honor, Mr. James Morton, New York City, N. Y.—Upon him be Baha-El-Abha!

He Is God!

O thou dignified personage!

Thy letter was received. Its terms were most eloquent and its significances in the utmost perfection. Praise be to God, thou hast hearkened to the call of the Kingdom, hast secured a share and portion of the divine teachings, hast

been freed from the world of imitations, hast investigated Truth and hast comprehended the mysteries of heavenly books. At present thy wish is to become the cause of the illumination of the world of mankind, to promulgate the principle of universal peace, to awake the slumbering and to cause the heedless to become heedful; so that they may be freed from ignorant prejudices, may secure rest and comfort under the shade of the pavilion of the oneness of mankind, may partake of divine bestowals and may become the center of merciful susceptibilities. There is no purpose higher than this. My hope is that thou mayest be confirmed therein.

Thou art thinking of traveling to Persia. The project is a blessed one. I hope that after visiting the Holy Land thou mayest be confirmed in that voyage.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

RACINE ASSEMBLY

The members of the Bahai Assembly, Racine, Wisconsin, care of his honor, Mr. Andrew Nelson—Upon them be BAHÁ'O'LLAH EL-Abha!

He Is God!

O illumined Assemblage!

Praise be to God, that ye have been confirmed in establishing that Assembly and that your aim centers around the promulgation of universal peace, the establishment of the oneness of mankind and the investigation of Truth.

I pray to God that heavenly assistance may encompass that Assembly, that it may daily progress so that it may become the center of merciful susceptibilities and radiate all around the rays of supreme guidance.

Upon ye be BAHÁ-EL-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjah, Acca, Palestine, July, 22, 1919.)

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From, *Unveiling of the Divine Plan.*

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IMPORTANT—Paper shortage and high cost of production necessitates our printing only enough copies of each issue to cover the subscription list during the coming year. If friends desire to have extra copy for binding in book form it should be subscribed for at once.



ABDUL-BAHA WITH ORIENTAL AND OCCIDENTAL BAHAIS

Assembled on Mt. Carmel in November 1919.

(Photograph brought by Mrs. Corinne True and daughter Edna, who are standing in front row. See page 330.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Mulk 1, 75 (February 7, 1920)

No. 18

The Resurrection of Christ after "three days"

Instructions from a letter written many years ago by MIRZA ABUL FAZL on the meaning of the "three days" Christ is said to have lain in the grave before His resurrection. Selected and condensed by Marie A. Watson.

CONCERNING the resurrection of His Holiness Christ after three days and nights: The term "day" is applied to many meanings; the first is the ordinary one of twenty-four hours. According to this meaning Abdul-Baha explains the "three days" before Christ's resurrection thus:

After the ascension, departure of Christ, on account of the tyranny of the Jews, for three days and nights His blessed Name was not mentioned among the disciples. The wicked Jews were sure that they had uprooted that blessed tree, and the disciples of His Holiness repaired to solitude and seclusion through fear. Thus the Sun of Truth was outwardly concealed in the darkness of disappearance, and Peter, the apostle, who was the shining moon in the heaven of divine Religion, was veiled, depressed.

After three days and nights Mary Magdalen, whose valor, courage, perseverance and efforts caused her name to be written in the book of perpetual honor, for she gave her utmost energy, called each one of the disciples from the places of concealment and led them into the presence of Peter. She called forth a new spirit within them through the heat of her encouragement and explanation. Then again they arose to assist and serve the Cause of Christ, revived and spread the name of His Holiness in the world, which name was considered by the Jews to be concealed in the grave of disappearance.

According to this explanation the meaning is in the utmost exaltation and in the highest simplicity and plainness, and it is true to say that His Holiness Christ arose from the grave after three days, for the purpose of His manifestation was the spread of His holy Name and penetration of His Word throughout the world, and this point was realized three days after His departure, for by the rising of His noble disciples the lights of His brilliant Cause shone forth through the East and the West, and His blessed Name was promulgated in the extensive parts of Europe, Asia and Africa.

The second application of the word "day" denotes the duration of a spiritual leadership, or individual reign; as it is said, the "day" of the reign of David, the "day" of the reign of Solomon. This duration is determined by the term "day," though it lasted forty years; or, as is said in America, the "day" of the presidency of Washington or McKinley, and the like, although the presidency of each lasted some years.

According to this standard, the "day" of each one of the Manifestations of God signifies the interval of the time between His rise and the appearance of a subsequent Manifestation—a second coming, or rising of the Sun of Truth. During this interval the laws, regulations and ordinances of that Manifestation continue effective and lead to the development and salvation of men. According to the terminology of the proph-

ets this day has a daytime and a night-time. Its daytime signifies the days during which the Sun of Truth is manifest among people and with whose meeting is identical with the meeting of God, and can be attained while in the body of flesh. Its night-time means the duration of the time in which the Sun of Truth is hidden in the veils of concealment, and the Manifestation of God in human form is absent from among nations, and has ascended to the supreme horizon.

According to this meaning, if it be said that the "day" of Moses was the interval of the time between His rise in Egypt and the appearance of His Holiness Christ in the Holy Land, it is true. During this time the laws enacted in the Pentateuch were effective in securing the glory and felicity of the Jews, providing they complied with those laws. But after the appearance of Christ, nay, even after the arising of John the Baptist, this manifest efficacy was removed from the Mosaic laws, which led to the effacement of the felicity of the Jews.

Consider the 16th and 17th verses of the 9th chapter of Matthew, and the 11th, 12th and 13th verses of the 11th chapter of the same book for further elucidation of this subtle point and you will realize how the mysteries of the seals of the book are opened in this Manifestation of the Lord of Lords.

According to the standard of the term "day," the time between the appearance of Christ and the rising of the ideal Sun from the horizon of the East was 622 years; consequently, this number denotes the real "day" of His Holiness Christ, during which the laws revealed in the Gospels continued effective. In multiplying the 622 by three the result is 1,866. This shows clearly the mystery of the hidden point concerning the meaning of the three days. For in the year 1866 A. D., which corresponds to 1283 A. H., the mention of the declaration of the most holy Beauty of Abha in the city of Adrian-

ople, was spread through different lands; the divine call was raised, and then the real meaning of the second descending of the Spirit of God from the heaven of divine command became manifest and realized. In those very days of the blessed person of the orb of the horizons, the Center of the Covenant, His Holiness Abdul-Baha—May the life of all the creatures be a sacrifice to Him!—was in His verdancy of age, and in the prime of youth, and His blessed Name was spread in the world with the titles, "The most great Branch" and "The most excellent and perfect Mystery of God." Then the meanings of the words in the 8th and 9th verses of the 3rd chapter of Zechariah and the 12th and 13th verses of the 6th chapter became fulfilled and evident.

Accordingly, the essence of the meaning of the resurrection after "three days" is this: that after the lapse of three periods of 622 years, which was the time of the manifestations of the lights of Christianity, the most great Spirit of God resurrected in the Name of BAHÁ'Ó'LLAH from among the slumbering nations and the dead of the world, and the beauty of the Branch extended from that Ancient Root dawned forth and appeared in that day. By this "resurrection" the prophecies of the prophets and saints were all fulfilled.

As to the third meaning of "day," in the terminology of the Israelitish doctors, each "day" is applied to a year. This application is termed by the Jewish learned men *Youm Leshan* in Hebrew, that is, "a day for a year." Most of the Christian scholars have also relied upon this application in their commentaries on the Old and New Testaments. They have derived this point from the 34th verse of the 14th chapter of Numbers and 6th verse of the 4th chapter of Ezekiel. Most of the Christian scholars and all the Jewish learned men have based their interpretations of

the symbolical dates in the 8th and 12th chapter in Daniel and the 11th and 12th chapter in Revelation upon this point, that is, have taken each day for a year. But this meaning has nothing to do with the "resurrection after three days" spoken of by His Holiness Christ.

As the fourth meaning of the word "day," it is applied to one thousand years, and is called the "Lordly Day." This point is alluded to in the 8th verse of the 3rd chapter of the Second Epistle of Peter the Apostle.

It is clearly revealed in some of the holy books thus: "Verily, one day with the Lord is as a thousand years of those which ye compute." To this application the Millennium of Christ spoken of in Revelation has reference; for the spiritually minded believe that in every one thousand years the world is renewed and the Sun of Truth dawns. The laws, cycles and conditions, even languages, undergo a manifest change. This application of the word "day" has likewise no connection with the resurrection of Christ after "three days."

Minutes of the Eleventh Annual Mashrekol-Azkar Convention

Held in New York City at the Hotel McAlpin, April 28-30, 1919.

FIRST SESSION—*April 28th, 10 A. M.*

DR. F. W. D'EVELYN, Temporary Chairman; ALFRED E. LUNT, Permanent Chairman.

CHARLES Mason Remy, President of the Executive Board of the Bahai Temple Unity, opened the meeting with prayer.

He then said: "After having gathered here during the last few days at this Congress, I think we all feel the coming confirmation in these gatherings as we come together in our so-called business session, and as we put into practice these commands which have come from Abdul-Baha, we will then receive the greatest victory and confirmation, because we know that there are different kinds of confirmation—when we take a mental stand, or when we turn our hearts to Abdul-Baha, there is a certain confirmation which comes, and when we begin to obey and to speak the holy Words, there comes a still greater confirmation, and then when, in addition to that, we begin to put into action the things he is telling us to do, there comes the greatest confirmation of all, and I think we feel and realize that the responsibilities of this moment are very great, because we are in the 'eleventh hour' of the Covenant, and surely now we are going to work to realize these things

under his guidance and under his inspiration.

"I believe the first order of business in the Convention is the election of a temporary chairman, so nominations for the temporary chairmanship of the Convention are now in order."

Dr. Frederick W. D'Evelyn of San Francisco, was nominated temporary Chairman. There being no other nomination, on motion duly made and seconded, Dr. D'Evelyn was unanimously elected temporary Chairman.

Dr. D'Evelyn assumed the chair, and said:

"Friends, this is perhaps the most critical moment in our Bahai matters that we have yet reached and it will be very desirable that each one of us recognize our personal privilege and our personal responsibility during this conference. There are great things expected of us, for unto us a Charter has been given, and when the session closes let us go back to our respective homes bearing great fruits with us.

"There must be no uncertainty, there must be no false chords struck, and by no means is it an exaggeration to say

that not merely the eyes of the United States, but the eyes of the civilized world, are concentrated today upon this Bahai assemblage as it meets in New York City.

“Now don't forget these things: those that are for us will be with us, and those who are against us—go home.” (Laughter.)

On motion duly made and seconded, and unanimously carried, Harlan Foster Ober of Cambridge, Mass., was elected temporary Secretary of the Convention.

On motion duly made and seconded it was voted to authorize the Chairman to appoint a committee of three on Credentials, also a committee of three on Permanent Organization.

Mrs. Corinne True, of Chicago, presented the report of the Financial-Secretary as follows:

Certificate of Deposit drawing 3 per cent interest.....	\$107,664.27
Liberty Bonds, various issues—par value of	28,050.00
War Savings Stamps—at par.....	345.00
Promissory Notes—(?).....	120.00
100 Shares P. R. R. stock—par....	50.00
5 Shares American Can Co. stock—par	100.00

Mrs. True reported all securities, bonds, etc., were placed in a safety deposit box in the Northern Trust Com-

pany of Chicago, the Financial-Secretary, the Treasurer and the Secretary, all having access to the box. If anything should happen to any one of these officers, the interest of the Unity is protected by this arrangement.

The Chair announced the following appointments of committees:

Committee on Credentials: Mrs. Alice Ives Breed and Frank E. Osborne, and as consultant, Harlan Foster Ober.

Committee on Permanent Organization: Mrs. Mabel S. Rice-Wray of Detroit, Wm. H. Hoar of Fanwood, N. J., and Hooper Harris of New York City.

The Chair called upon the following to report for their Assemblies: Howard C. Ives, J. W. Latimer, Portland, Oregon; Mountfort Mills, New York City; Mrs. Agnes S. Parsons, Washington.

The Treasurer, Wm. H. Randall, then presented his report, which had been audited by a public auditor and certified as being correct.

Mr. Randall stated that the funds of the Unity are held in the name of the Unity and are accessible only on the signature of three members of the Board, the Treasurer, Secretary and Financial-Secretary.

The detail of the report is as follows:

<i>Receipts</i>	<i>Cash Receipts</i>	<i>Exchange</i>	<i>Deposited in Bank</i>	<i>Interest</i>	<i>Liberty Bonds</i>	<i>W. S. Stamps</i>	<i>Notes</i>	<i>L. Bond Coupons</i>
April, 1918.....	\$ 1,006.98	\$.28	\$ 1,006.70	\$ 20.79	\$ 200.00			
May	512.53	1.20	511.33	19.26				
June	2,125.57	.51	2,125.06	5.89	100.00			
July	457.42	.39	457.03	7.17				
August	263.18	.25	262.93	8.05				
September	1,596.53	.35	1,596.18	9.57	1,100.00			
October	422.39	.85	421.54	11.09	21,700.00	\$ 25.00		
November	1,964.83	1.31	1,963.52	12.16	200.00			
December	2,841.38	2.06	2,839.32	15.38	1,200.00	100.00	\$120.00	\$13.16
January, 1919...	5,256.45	13.32	5,243.13	19.21	1,300.00			
February	555.78	.50	555.28	13.67	1,800.00	145.00		
March	1,220.38	1.00	1,219.38	7.80	450.00	50.00		
Totals	\$18,223.42	\$22.02	\$18,201.40	\$150.04	\$28,050.00	\$325.00	\$120.00	\$13.16
Interest received on deposits.....			\$ 150.04					
Interest received on certificates of deposit			16.55					
Total cash receipts.....			\$ 18,367.99					
Balance, cash April 1, 1918.....			101,084.72					
Total			119,452.71					
Disbursements as per vouchers.....			4,764.36					
Actual cash balance March 31, 1919			\$114,688.35					

Cash Proof March 31, 1919

Certificate of Deposit dated May 24, 1918	\$ 35,665.95
Certificate of Deposit dated June 15, 1918	61,998.22
Certificate of Deposit dated February 3, 1919	10,000.00
Cash balance, Northern Trust Co., March 31, 1919	7,021.18
Deposited April 7, 1919	3.00
Total cash	\$114,688.35
Cash balance March 31, 1919	\$114,688.35
Liberty Bonds received	28,050.00
War Savings Stamps	325.00
Promissory Notes	120.00
Total available funds	\$143,183.35

membership in the Bahai Temple Unity. The Executive Board recommended that they be admitted. Helena, Montana; Yonkers, N. Y.; Duluth, Minn.; Atlanta, Ga.; Asbury Park, N. J.

On motion duly made and seconded, it was voted unanimously to admit the above mentioned Assemblies into full membership in the Unity.

The Chair called upon Walter Bohanan to report for Kenosha, Wis.

Mrs. Breed read the report of the Credential Committee as follows:

The Secretary reported the following applications from Assemblies desiring

NAME OF ASSEMBLY	DELEGATE	ALTERNATE DELEGATE
Asbury Park, N. J.	Juliet D. Sherman	
Atlanta, Ga.	J. Elmore Hays	
Atlantic City, N. J.	Viola I. Eiselstein	
Bakersfield, Calif.	Mary A. Morton Replogle	Sophia Apsley
Baltimore, Md.	Roland R. Mann	Mrs. E. Dorrida
Berkeley, Calif.	A. Frankland	
Beverly, Mass.	Alice H. Ober	Edw. D. Struven
Boston, Mass.	Alfred E. Lunt	Wm. H. Randall
Benton Siding, B. C.	Mrs. Grace Ober	Alfred E. Lunt
Brooklyn, N. Y.	Frank E. Osborne	Bertha Herklotz
Buffalo, N. Y.	Margaret Sprague	
Cambridge, Mass.	Harlan Foster Ober	M. Althea Dorr
Chicago, Ill.	Mary Lesch	Leroy Ioas
	Corinne True	Dr. Zia M. Bagdadi
Cleveland, Ohio	Pauline Barton-Peeke	Mrs. E. Louise Smith
Denver, Colo.	Dr. Zia M. Bagdadi	Corinne True
Detroit, Mich.	Mrs. Mabel S. Rice-Wray	Mrs. Grimwood
Duluth, Minn.	Mrs. Albert C. Killius	Albert C. Killius
Fruitport, Mich.	Mrs. Iva Smack	Mrs. Mary Frazer
Genoa Jet., Wis.	Zeenat Bagdadi	Dr. Zia M. Bagdadi
Geyserville, Calif.	Dr. F. W. D'Evelyn	Roy C. Wilhelm
Glenolden, Pa.	Mrs. Mary J. Revell	Mrs. W. C. Revell
Grand Haven, Mich.	Martha Richter	
Helena, Mont.	Albert C. Killius	Mrs. Albert C. Killius
Honolulu, H. I.	Agnes Alexander	
Ithaca, N. Y.	Hattie B. Townley	Chas. M. Remy
Jersey City, N. J.	Wm. H. Hoar	Frederick G. Hale
Johnstown, N. Y.	Ella C. Quant	Chas. M. Remy
Kenosha, Wis.	Bernard M. Jacobsen	Mrs. Chas. Redeen
Los Angeles, Calif.	Frank B. Beckett	Roy C. Wilhelm
Minneapolis, Minn.	Mrs. Chas. Greenleaf	A. H. Hall
Montclair, N. J.	Mrs. Victoria Bedekian	Anna VanBlarcom
Montreal, Canada	Lizzie V. Cowles	Annie Savage
Muskegon, Mich.	Mrs. Iva Smack	Mrs. Mary Frazer
Newark, N. J.	Henry Grasmuk	Annie B. Bettinger

(Continued on page 331)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOVER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10

Mulk 1, 75 (February 7, 1920)

No. 18

News from Egypt

LETTER FROM MOHAMED SAID ADHAM

Alexandria, Egypt,
December 6, 1919.

Dear Bahai friends in America:

We feel inclined to express to you our great pleasure at having seen some of the American Bahais on their way from and to Acca. Really it is a privilege to see pure souls steadfast in the Covenant, ready to teach the Cause, having no higher aims other than the enlightenment of the leaves of humanity. Praise be to God, that the door of communication with our beloved Master is again opened after five years. Certainly it is of the highest importance to see Abdul-Baha, equally important to teach the Cause and travel for this purpose, and last but not least, is to meet and associate with pure and blessed souls. "If thou willest to associate with God, associate with his friends."

Now, as we are not pilgrims nor teachers traveling for that purpose, we were favored in seeing quite a good number of American friends whose faces were gleaming with lights and whose tongues had no other mention but the love of the Cause. It was our good luck to be where we had the chance of meeting and conversing with friends from the Occident who were thousands of miles away from their homes. We ascertained, that the brotherhood of humanity is fulfilled and the East and the West embrace each other as two longing lovers. Let those who deny this, present themselves in such Bahai meetings, and they shall behold with their own eyes what they do not conceive in their own minds. This is from the favor and bounty of BAHÁ'O'LLAH to his friends. This is the spirit of the Bahai society for all are brothers no matter what they were before.

It happened that while Mr. and Mrs. Randall and daughter, Mr. Vail, Mr. Arthur Hathaway and Mr. George Latimer were in Alexandria on their way back to America from their trip to Haifa, the group was enlarged with the accidental presence of Dr. Zia Bagdadi and his honored wife who added to the beauty of the occasion. These two groups met in Alexandria in the port, and expressed their desire to see the friends, and the friends here responded eagerly to that desire. Also it happened that Dr. Basheer, who was studying medicine formerly in Chicago, and who now practices his profession in Port Said, happened to be in Alexandria. These were all the guests of Alexandria on the night of December 3d, 1919, and the Alexandrian friends hastened from different quarters to welcome the American friends. They have not seen such friends for a long period of time. We had a splendid and memorable meeting with them—a meeting that reminded us of the days when Abdul-Baha was in Ramleh and we used to have similar meetings. The thing that affected us most and left a vivid impression on our minds, was the spirit with which they were returning from Haifa. We noticed that they had become new creatures, full of spirit, life and love, charming and attractive, affecting, with their burning soul, every one who came in contact with them.

Thus, because of their presence, our meeting was most spiritual, full of Ba-

hai love and every face radiantly happy. Each one of the friends gave us a short talk of what they saw and heard in Haifa, which was translated immediately. A new Egyptian beginner in the Cause was amazed at seeing the American friends associating with us with love and harmony, as if we were intimate friends who had known each other and met often before. After the chanting of Tablets in Arabic and Persian by Zeenat Khanum as well as the reading of a supplication in English by Mrs. Randall, supper was served.

The next day I went to the boat to bid them farewell. I saw two young Egyptian students who were on their way to Germany to study medicine and introduced them to our American friends who received them with Bahai cordiality. The students, seeing my friendliness with the Americans, expressed their wonder to me in Arabic saying, "How did you come to know such sincere Occidentals?" Really, this is one of the good results of the visits of the Bahai friends to the Orient. Not because the Orientals have not seen Occidentals, but because they are not accustomed to witness such love as is manifested between Western and Eastern Bahais.

I conclude with the Bahai love and greeting to all,

Faithfully yours in the Center of the Covenant,

Mohamed Said Adham.

Recent Tablet from Abdul-Baha to Alfred E. Lunt

To his honor, Mr. Alfred Lunt, Boston, Massachusetts—Upon him be BAHÁ-'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Rest thou assured in the bounty of the Merciful, and be hopeful for the blessings of the Abha Kingdom, for thou dost exert the utmost effort in service

for Truth and this magnet attracts assistance and confirmation. The addresses thou hast delivered with reference to economic problems are highly suitable. The essence of the Bahai economic teachings is this, that immense riches far beyond what is necessary should not be accumulated. For instance, the well-known Morgan, who possessed a sum of three hundred mil-

lions, and was day and night restless and agitated, did not partake of the divine bestowals save a little broth. This wealth was for him a vicissitude and not the cause of comfort.

He invited me to his library and to his home, that I might visit the former and have dinner at his house. I went to the library in order to look at the Oriental books, but did not go to his house, and did not accept his invitation. In short, he eagerly desired that I should visit him in the library but meanwhile important financial problems arose which prevented him from being present, and thus he was deprived of this bounty. Now, had he not such an excessive amount of wealth, he might have been able to present himself.

As to the events that had been predicted—Praise be to God!—all of them have come to pass, and all that had been the explicit and irrefutable declarations of His Holiness BAHÁ'Ó'LLÁH, and had been incorporated in the addresses of Abdul-Baha in America and Europe, all of them, word by word, have been fulfilled. These explicit declarations of His Holiness BAHÁ'Ó'LLÁH were revealed fifty years ago by the Supreme Pen, and at present they have been made evident and manifest.

At present, thou hast a lofty aspiration, and hast the desire to engage in every service. My hope is, that through a heavenly power, and a Lordly influence, and by the assistance of the Holy Spirit thou mayst be confirmed in

distinguished services—a service which thou dost think advisable and its success assured.

Thou hadst inquired that if a person owned a piece of land and is not able to develop it, and his revenues are less than his expenditures, is it permissible that he sell a portion of that land and mortgage it? Undoubtedly, it is permissible. Concerning the case of profit-sharing by the employers among the workers, which thou hadst written about, undoubtedly the workers must secure their daily salary, and in addition, must have shares with the employers so that they may engage with the utmost effort in that work. For example, a capitalist has a thousand employees, he must give them a moderate salary every day, that they may not remain hungry and naked, and also assign a definite share of the profit to the workers so that at the beginning of each year it may be distributed among them, that this may cause the workers to exert the utmost care and effort in their job.

Embrace on my behalf thy sweet children, and name the son Hossein, for it is a portion of the name of the Blessed Beauty, and call the daughter Zahrah. The letter thou hast written to the Boston paper is highly pleasing and favorable.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

To the STAR OF THE WEST:

Should the STAR reproduce the photograph of Abdul-Baha with the group that Edna and I are in, I very much wish it might be stated that a feast to about eighty-five Bahais from India, Persia, Russia, Turkey, Egypt, England and America, was given by Hossein Rouhi of Cairo, Egypt, on Sunday,

November 9, 1919, on Mt. Carmel. The long table was spread in front of the Tomb of the Bab and this picture was taken at the side of the Tomb. Each guest was presented with a photograph by our most generous host, whom many Americans will recall was in America nineteen years ago with Hadji Hassan Khorissani of Cairo, Egypt (now deceased).
Corinne True.

Minutes of the Eleventh Annual Mashrekol-Azkar Convention

(Continued from page 327)

NAME OF ASSEMBLY	DELEGATE	ALTERNATE DELEGATE
New Haven, Conn.	Frank Ashton	Emma L. Hinman
New York City.....	Alice Ives Breed	Mountfort Mills
	Roy C. Wilhelm	Nellie Lloyd
North Augusta, S. C.....	Mrs. Louisa B. Talbott	Margaret Klebs
Nutley, N. J.	Mrs. Chas. A. Hunter	
Peoria, Ill.	J. W. Gift	Corinne True
Philadelphia, Pa.	Martha Washington	Mrs. Mary J. Revell
Pittsburgh, Pa.....	A. M. Dahl	Martha L. Root
Portland, Ore.	James W. Latimer	Mrs. Julia P. Addison
Racine, Wis.	Fred Peterson	Andrew J. Nelson
Riverton, N. J.	Elizabeth Bowen	Will K. Bowen
San Diego, Calif.....	A. J. Frankland	Mrs. Ella G. Cooper
Sandusky, Ohio	Cora E. Renner	Chas. Mason Remy
Santa Paula, Calif.....	Mrs. Eleanor Neville	Corinne True
San Francisco, Calif.....	Dr. F. W. D'Evelyn	Mrs. Ella G. Cooper
Santa Barbara, Calif.....	Dr. F. W. D'Evelyn	Mrs. Marco Zim
Seattle, Wash.	Mrs. Frank T. Geary	Mrs. Gloria Baker
Spokane, Wash.	Dr. F. W. D'Evelyn	Mrs. Helen S. Goodall
Springfield, Mass..	Olive E. Kretz-Bellejean	
St. John, N. B.....	Mrs. Mary D. Culver	Jean Nixon
St. Louis, Mo.	Mrs. Caroline M. Barbee	Roy C. Wilhelm
Trenton, N. J.	J. Newell Ayres	Harlan F. Ober
Urbana, Ill.	Cora E. Gray	Beatrice Owens
Washington, D. C.....	Mrs. J. C. DeLagnel	Mrs. Claudia S. Coles
	Joseph H. Hannen	Mrs. Geo. L. Drum
Worcester, Mass.	Howard C. Struven	Mrs. Howard C. Struven
Yonkers, N. Y.	Mrs. Maud Gaudreaux	Elizabeth Stevens

On motion duly made and seconded the report of the Committee on Credentials was unanimously accepted.

The Secretary called the roll of the Assemblies, which indicated that delegates or alternates from the following Assemblies were present:

Atlantic City	Minneapolis
Baltimore	Montreal
Beverly	Newark
Boston	New York City
Cleveland	Peoria
Detroit	Pittsburg
Fruitport	Racine
Glenolden	Sandusky
Grand Haven	San Francisco
Honolulu	Seattle
Jersey City	Springfield
Kenosha	St. Louis

Urbana	Montclair
Worcester	Muskegon
Benton Siding	New Haven
Brooklyn	Nutley, N. J.
Buffalo	Philadelphia
Cambridge	Portland, Ore.
Denver	Riverton
Duluth	Santa Paula
Genoa Junction	Santa Barbara
Geyserville	Spokane
Helena, Mont.	St. John, N. B.
Ithaca	Trenton
Johnstown, N. Y.	Washington, D. C.
Los Angeles	Yonkers

The Committee on Permanent Organization announced the following nominations: Alfred E. Lunt, Chairman; Harlan Foster Ober, Secretary.

On motion duly made and seconded

the report of the Committee on Permanent Organization was adopted as the action of the Convention.

Mr. Lunt assumed the chair.

On motion duly made and seconded, it was voted to appoint an Auditing Committee of three to audit the books of the Treasurer and the Financial-Secretary.

Roy C. Wilhelm, Chas. Greenleaf, and Elizabeth Bowen were appointed the members of the Auditing Committee.

On motion duly made and seconded the meeting adjourned, to meet Tuesday morning April 29, 1919, at 10 o'clock A. M.

SECOND SESSION

ALFRED E. LUNT, CHAIRMAN

The meeting opened with the reading of a prayer by the Chairman, followed by silent prayer for some who were ill.

On motion duly made and seconded it was voted to postpone the consideration of certain instructions of Abdul-Baha until a later meeting of the Convention.

Harlan Foster Ober presented the report of the Secretary.

On motion duly made and seconded it was voted to accept the reports of the Treasurer, Financial-Secretary and Secretary.

The Chairman called for reports from the following friends who addressed the Convention in spiritual and uplifting words: Mrs. Bedikan, Montclair; Mrs. Watson, Washington; Mr. Oglesby, Boston; Madame DeLagnel, Washington; Mr. Ayres, Trenton; Roy Williams, Cleveland; Miss Quant, Johnstown.

The Chairman then read the latest cable received from Abdul-Baha: "Friends must be wholly spiritual. Greetings to Ahmad Sohrab.

(Signed) ABDUL-BAHA ABBAS."

The Chair read from the *Hidden Words* after which on motion duly made and seconded, the meeting adjourned to meet Thursday morning, May 1, 1919, at 10 o'clock A. M.

THIRD SESSION

ALFRED E. LUNT, CHAIRMAN

The Chairman opened the meeting with a prayer.

After a beautiful spiritual address, the Chairman called upon Mirza Ahmad Sohrab who read a cable received from Abdul-Baha, as follows:

"Convention opening blessed."

He made the request that the friends write to Abdul-Baha telling about the Convention and the Congress.

The Chairman then read to the Convention the fourteen points outlined in the *Unveiling of the Divine Plan*, for the consideration of the Convention.

It was moved by Mrs. True, and duly seconded, that the Convention take these subjects, one by one, and that the first be the subject of the Mashrekol-Azkar, and plans for the furtherance of the work.

On motion duly made and seconded it was voted to lay the above motion on the table, for further consideration later.

While discussing ways and means of carrying forward the work, a wave of generosity swept through the Convention bringing the utmost happiness to all hearts. Altogether there was given \$2,055.93 in money, and \$5,105.80 in pledges.

On motion duly made and seconded, it was voted that a Committee of nineteen be named to take into consideration the fourteen points mentioned in the *Unveiling of the Divine Plan* and to carry into effect these advices in unity with the Executive Board, also that the funds required for carrying on the work be appropriated from the fund. It being understood that in all matters pertaining to the Mashrekol-Azkar, the Executive Board will as promptly as it can, carry out its obligations. In all matters having to do with these fourteen points, the spreading of the Cause, the teaching, etc., action is to be taken by the united consultation of the committee, and sub-committee, named, and the Executive Board in consultation.

On motion duly made and seconded, it was voted to recess, till 2:30 P. M. in the same place.

The Convention reconvened at 2:30 P. M.

The Chairman announced that the Executive Board recommended the admission of the Grand Haven, Michigan, Assembly.

On motion duly made and seconded, it was voted to admit the Grand Haven, Michigan, Assembly to membership in the Bahai Temple Unity.

On motion duly made and seconded, it was voted to proceed to the election of the Executive Board for the ensuing year.

The roll was called by the Secretary.

The Chairman appointed as tellers to prepare, distribute, and count the ballots: Mr. Osborne, Mr. Peck, Mr. Ioas, Miss Lesch, Mrs. True.

Mr. Wilhelm read an extract from a letter received from Major W. Tudor-Pole.

The Auditing Committee reported it had found the accounts of the Treasurer and Financial-Secretary correct and in proper form.

On motion duly made and seconded, it was voted to accept the report of the Auditing Committee.

Mrs. Breed presented the following resolution, which was seconded by Mr. Ashton and unanimously carried:

RESOLVED, that a Committee on Teaching and the Bahai Unity Board be asked to report as speedily as possible to the friends who will assemble at Green Acre this summer, and that the Committee on Teaching, and the Executive Board of the Unity be requested to confer with the Trustees of the Green Acre Fellowship with a view to making arrangements for the conduct of a summer school of instruction for teachers at Green Acre.

On motion duly made and seconded, it was voted to publish, at the earliest possible moment, a preliminary report of the Convention, giving a brilliant and illumined outline of the spirit and accomplishments of the Convention, these reports to be mailed to the delegates and assemblies.

The friends joined in silent prayer for some of the sick friends, and for the afflicted and unfortunate of the whole world.

On motion duly made and seconded, it was voted to authorize the publication of at least five thousand copies of the *Unveiling of the Divine Plan*.

Dr. Bagdadi reported that Mirza Ali Kuli Khan had translated the *Hidden Words*, that he also had gone over the translation at the request of Mirza Khan and it is now ready to be published.

Mr. Osborne reported the following result of the ballot for members of the Executive Board delegates voting, 45:

Mr. Ober	.....33	votes
Mr. Randall	.....33	“
Mrs. True	.....32	“
Mr. Lunt	.....32	“
Mr. Wilhelm	.....29	“
Dr. Bagdadi	.....24	“
Mr. Remy	.....21	“
Mrs. Maxwell	.....18	“
Dr. D'Evelyn	.....18	“

The Chairman announced the election of Mr. Ober, Mr. Randall, Mrs. True, Mr. Lunt, Mr. Wilhelm, and Dr. Bagdadi.

On motion duly made and seconded, it was unanimously voted to elect Mr. Remy, Mrs. Maxwell, and Dr. D'Evelyn members of the Executive Board.

On motion duly made and seconded, it was voted to instruct the Secretary to cast one ballot for Mr. Remy, Mrs. Maxwell and Dr. D'Evelyn.

The Secretary cast the ballot as instructed, after which the Chairman declared the nine persons named, the members of the Executive Board.

On motion duly made and seconded,

it was voted that the Committee in reference to the fourteen points, be made up of nine members.

On motion duly made and seconded, it was voted to reconsider the previous vote and to increase the number, making the committee to consist of nineteen members.

On motion duly made and seconded, it was voted to authorize the Chairman to appoint a committee of three to nominate the nineteen members of the committee.

The Chairman appointed Mr. Vail, Mrs. Maxwell and Mr. W. H. Randall.

On motion duly made and seconded, it was voted to adopt the following resolution:

RESOLVED, that the members and delegates of the Bahai Congress and Convention extend their thanks and appreciation to the management of the Hotel McAlpin for the hospitality and the many kindnesses that have been extended to all in attendance at the Convention and that the Secretary be authorized to communicate this expression to the manager.

On motion duly made and seconded, it was voted that when we do vote to adjourn, the Convention adjourn to meet in Chicago, Ill., May 23, 1919, at 10 o'clock A. M., at 5338 Kenmore Ave., the home of Mrs. True.

On motion duly made and seconded, it was voted that the Committee of Nineteen be made up of the nine members of the Executive Board and ten

others, and that the nominating committee be so instructed.

On motion duly made and seconded, it was voted to authorize the Chairman to appoint a Publications Committee for the coming year.

Mr. Vail for the Nominating Committee reported the following names as members of the Committee of Nineteen:

Mrs. Corinne True,
Mrs. Ella G. Cooper,
Wm. H. Randall,
Alfred E. Lunt,
Dr. Zia M. Bagdadi,
Mrs. May Maxwell,
Joseph Hannen
Mrs. Agnes Parsons,
Hooper Harris,
Harlan Foster Ober,
Roy C. Wilhelm,
Chas. Mason Remey,
Dr. Frederick W. D'Evelyn,
Louis Gregory,
Albert R. Vail,
Mrs. Mabel S. Rice-Wray
Mirza Ahmad Sohrab
Mrs. Mary Hanford Ford

The Chairman announced this Committee is authorized to carry into effect the advices of Abdul-Baha on the fourteen points.

On motion duly made and seconded, it was voted to accept the report of the Nominating Committee as the action of the Convention.

On motion duly made and seconded, it was voted to adjourn.

(Signed) HARLAN FOSTER OBER.

Secretary of the Convention.

ADJOURNED MEETING, MAY 23, 1919, 10 A. M.

Held at the home of Mrs. Corinne True, 5338 Kenmore Ave., Chicago

After listening to the record of Abdul-Baha's voice, Mirza Ahmad chanted the prayer revealed for the Central States.

On motion duly made and seconded,

Harlan Foster Ober was elected Chairman of the meeting.

On motion duly made and seconded, Miss K. H. MacCutcheon was elected Secretary of the meeting.

On motion duly made and seconded, it was voted to authorize the Chairman to appoint a Committee on Credentials.

The Chairman appointed Mrs. Mabel S. Rice-Wray and Dr. Pauline Barton-Peeke as a Credentials Committee.

The Credentials Committee reported the following Assemblies by proxies:

Mrs. True authorized to act for—

Asbury Park, N. J.
 Baltimore, Md.
 Springfield, Mass.
 Atlantic City, N. J.
 Johnstown, N. Y.
 Sandusky, Ohio
 Racine, Wis.
 Washington, D. C.
 Ithaca, N. Y.
 Trenton, N. J.
 Detroit, Mich.
 Glenolden, Pa.
 Benton Siding, B. C.
 Kenosha, Wis.
 Bakersfield, Calif.
 Berkeley, Calif.
 Geyserville, Calif.
 San Francisco, Calif.

Dr. Bagdadi authorized to act for—

Newark, N. J.
 Yonkers, N. Y.
 Nutley, N. J.
 Augusta, S. C.
 Montclair, N. J.
 San Diego, Calif.
 Peoria, Ill.
 Pittsburg, Pa.
 Philadelphia, Pa.
 Boston, Mass.
 Grand Haven, Mich.
 Spokane, Wash.
 Honolulu, H. I.
 Santa Barbara, Calif.
 Duluth, Minn.

Mary Lesch authorized to act for—

Minneapolis, Minn.
 New York City (1)
 Brooklyn, N. Y.
 Urbana, Ill.
 Riverton, N. J.
 Montreal, Can.
 Worcester, Mass.
 Jersey City, N. J.
 Beverly, Mass.
 Salem, Mass.
 Los Angeles, Calif.

Mr. Ober authorized to act for—

Portland, Ore. and Cambridge, Mass.
 Albert R. Windust for Fruitport and Muskegon, Mich.

Miss Lafferty, St. Louis.

Dr. Pauline Barton-Peeke, Cleveland, Ohio.

Dr. Bagdadi and Mrs. True, Chicago.

Total of 50 Assemblies represented by delegates or by proxies.

On motion duly made and seconded, it was voted that the report of the Credentials Committee be accepted.

On motion duly made and seconded, the following resolution was unanimously adopted:

RESOLVED, That we, the delegates, representing either in person or by proxy the Bahai Assemblies of the United States and Canada, assembled in Chicago, Illinois, in an adjourned meeting of the Eleventh Annual Convention of the Bahai Temple Unity, do hereby ratify all actions and all votes taken in the previous sessions of this Convention held in New York City, from April 28th to May 1st, 1919, inclusive.

On motion duly made and seconded, it was voted to adjourn.

The session closed with a chant by Zeenat Khanum.

(Signed) KOKAB H. MACCUTCHEON.

Secretary.

Spiritual Communication

A TALK WITH ABDUL-BAHA BY MRS. STANNARD

Notes sent by Mrs. J. Stannard to Mrs. Louise R. Waite

I ASKED Abdul-Baha concerning the state of all those young men souls who have fallen so suddenly and tragically during our world war. Could they affect our present living conditions in any way?

His reply ran as follows: "God treats these people with His mercy, not with His justice, since God is against war. But as many did not will the war, but were obliged to go to the battle field by force of circumstances, therefore God has mercy for they suffered much and they lost their lives. These deserve the forgiveness of God. As they suffered in the world and were afflicted by great calamities and their blood was shed and in reality they were treated unjustly and thus died unwillingly, therefore God will have mercy and forgive their shortcomings and will reward them. He will compensate them for loss. Is it just to be so afflicted and killed and suffer and have no reward? This is contrary to the Kingdom of God. We supplicate God that these murdered ones will become and stay alive in His Kingdom and be submerged in the sea of His mercy and be happy."

I then asked whether such a great collective soul consciousness could in any way affect the world of men. Could any get into communication?

To the first part of the question he answered: "No. They have no power to influence the world of men and only those who in life had been among the spiritually regenerated ones, those who had been re-born or baptized of the Holy Spirit, only such souls could consciously communicate or have knowledge of things in this world."

When I asked about the station of the very wicked, he said:

"They are in a state of dark consciousness, deprived of the mercy of God, but were not annihilated."

From Shoghi's Diary, on the same subject, we may read as follows:

"June 6th. Yesterday afternoon, at 3 P. M., two enlightened officers, one British and the other Irish, Col. Cash and Major Fitzgerald, called on the Master. They were hurrying back on their way to Egypt and were leaving by the evening train for Kantarah. They managed to spare two hours in order to secure an interview with Abdul-Baha, and among the questions was the following:

"Is it at all possible for those who have sacrificed their lives so freely on the battle field to communicate with their relatives and kindred from the world beyond?"

The epitome of Abdul-Baha's reply was as follows:

This spiritual communication and mutual exchange of thoughts is conditioned upon certain facts that prepare the person in this world to communicate with the spirit of his departed ones. A clear mind, a pure heart and a concentrated attention are the requisites for that spiritual inter-communication. Like unto a mirror, man's heart and mind must be purified, clarified and polished. Any dust or rust that may be on it such as attachment to this nether world, the turning of man's face away from God, sin or lust, animosity and rancour—all these must be removed that the rays of the Sun of Truth may shine upon it in full splendor and may be reflected therefrom with full effulgence. If such state or condition is attained, communication with the world above will be made possible. Purity of purpose and concentration with prayer are the essential requisites.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.
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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

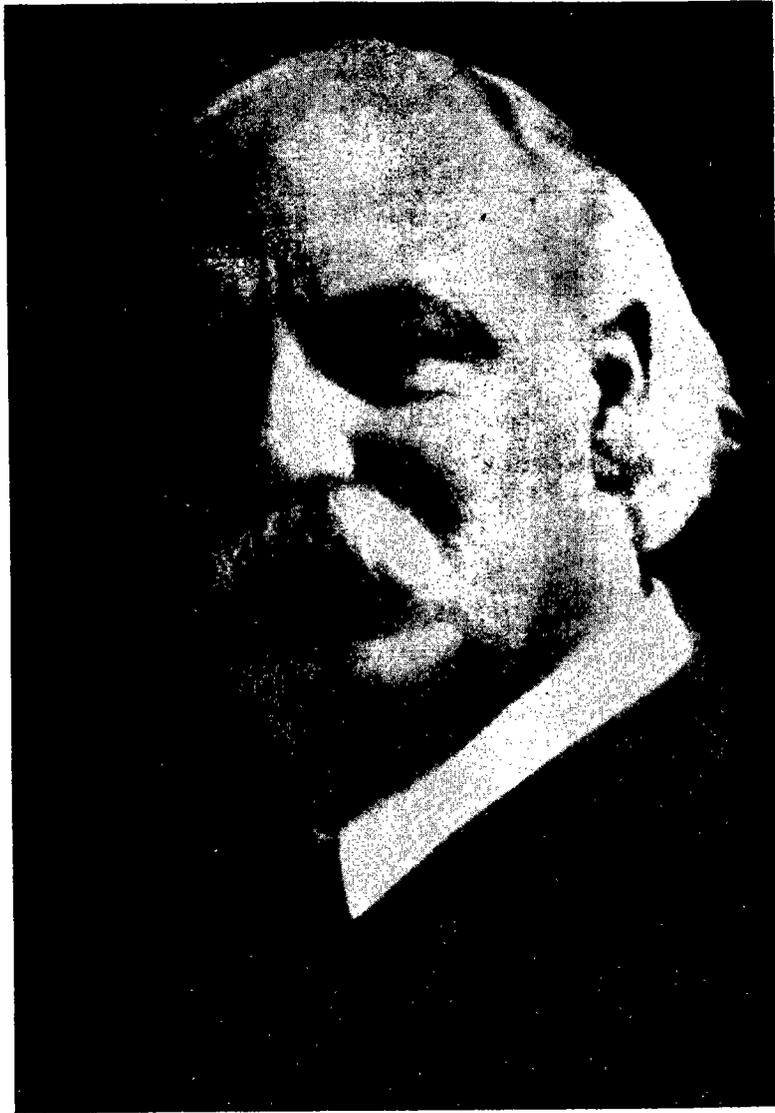
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IMPORTANT — See Announcement on Last Page



Mornton Chase ۱۹۶۲

(See Tablet on following page.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10

Ola 1, 75 (March 2, 1920)

No. 19



The grave of Thornton Chase, Inglewood Cemetery, Los Angeles, California

Recent Tablets from Abdul-Baha to American Bahais

MR. AND MRS. BECKETT

To their honors, Mr. and Mrs. Beckett,
Glendale, California—Upon them be
BAHA'O'LLAH EL-Abha!

He Is God!

O ye two faithful and assured souls!

The letter was received. Praise be to God, it imparted good tidings. California is ready for the promulgation of the teachings of God. My hope is that ye may strive with heart and soul that the sweet scent may perfume the nostrils.

Miss Anna Greig, Mrs. Alice Blackman, Mrs. Katherine Tizzard and Dr. Ruth Newland were blessed souls and, praise be to God, they passed away firm and steadfast. They flew away from a narrow and gloomy world to a spacious and illumined realm. They have been freed from every pain and affliction and have attained unto everlasting joy and gladness.

Convey on my behalf to Mrs. Chase respectful greeting and say: "Mr. Chase is in the horizon of Truth a twinkling star, but at present it is still behind the clouds; soon shall these be dissipated and the radiance of that star shall illumine the state of California. Appreciate thou this bounty that thou hast been his wife and companion in life." In short, every year on the anniversary of the ascension* of that blessed soul the friends must visit his tomb on behalf of Abdul-Baha and in the utmost lowliness and humility should with all respect lay on his grave wreaths of flowers and spend all the day in quiet prayer, while turning the face toward the Kingdom of Signs and mentioning and praising the attributes of that illustrious person.

Those souls who during the war have served the poor and have been in the

*September 30, 1912.

Red Cross Mission work, their services are accepted at the Kingdom of God and are the cause of their everlasting life. Convey to them this glad-tidings.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjah, Acca, Palestine, July 23rd, 1919.)

MRS. RASMUSSEN

Through the maid-servant of God, Mrs. Ella G. Cooper—Upon thee be BAHÁ'O'LLAH-El-Abha!—To the maid-servant of God, Mrs. Rasmussen—Upon her be BAHÁ'O'LLAH-El-Abha!

He Is God!

O thou beloved maid-servant of God!

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

Praise be unto God, thou hast faith, are turning thy face toward the everlasting Kingdom and believing in the existence of a heavenly world. Therefore, be thou not disconsolate, do not languish, do not sigh, and refrain from wailing and bemoaning; for agitation and moaning deeply affect his soul in the divine realm. That beloved child addresses thee from the hidden world, thus: "O thou kind mother! Thank divine Providence that I have been freed from the narrow and gloomy cage and, like unto the birds of the meadows, have soared to the divine world:—a world spacious, illumined, and ever gay and jubilant. Therefore, lament not, O mother, and be not grieved; I am not of the lost ones and have not been ex-

terminated and destroyed. I have shaken off the mortal form and have raised the banner in this spiritual world. Following this separation is everlasting association. Thou shalt find me in the heaven of the Lord, immersed in an ocean of light."

Upon thee be BAHÁ'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, January 8, 1919.)

MR. AND MRS. RICHTER

To Mr. and Mrs. Charles Richter, Grand Haven, Michigan—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye two patient souls!

Your letter was received. From the death of that beloved youth and due to his separation from you, the utmost sorrow and grief have been occasioned; for he flew away in the flower of his age and the bloom of his youth to the heavenly nest. But as he has been freed from this sorrow-stricken shelter and has turned his face toward the everlasting nest of the Kingdom and has been delivered from a dark and narrow world and has hastened to the sanctified realm of light therein lies the consolation of our hearts.

The inscrutable divine wisdom underlies such heart-rending occurrences. It is as if a kind gardener transfers a fresh and tender shrub from a narrow place to a vast region. This transference is not the cause of the withering, the waning or the destruction of that shrub; nay rather, it makes it grow and thrive, acquire freshness and delicacy and attain verdure and fruition. This hidden secret is well-known to the gardener while those souls who are unaware of this bounty suppose that the gardener in his anger and wrath has uprooted the shrub. But to those who are aware, this concealed fact is manifest and this predestined decree is considered a favor.

Do not feel grieved and disconsolate, therefore, because of the ascension of that bird of faithfulness; nay, under all circumstances, pray and beg for that youth forgiveness and elevation of station.

I hope that you will attain to the utmost patience, composure and resignation, and I supplicate and entreat at the Threshold of Oneness and beg pardon and forgiveness. My hope from the infinite bounties of God is that He may shelter and cause this dove of the garden of faith to abide on the branch of the Supreme Concourse, that it may sing in the best of melodies the praises and the excellencies of the Lord of names and attributes.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, house of Abdul-Baha, Haifa Palestine, April 11, 1919.)

EDNA BELLORA BELMONT

Through the maid-servant of God, Mrs. Parsons, Washington, D. C.—Upon her be BAHĀ'O'LLĀH El-Abha!—to the maid-servant of God, Edna Bellora (Belmont)—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art tested with calamities and ordeals!

Verily, I became exceedingly saddened for thy sadness, because of the affliction with a calamity which thou art unable to bear. This is the condition of the world. Therefore, be thou not distressed, neither be in despair of the mercy of God, because in this suffering there is a great wisdom concealed from thee. Thou shalt learn of this wisdom when thou wilt look at their faces (the departed children) in the everlasting Kingdom. Then rest thou assured that, verily, thou hast not lost them and their death was only the departure from the

restrictions of the nether world to the Supreme Heights. Thou shalt see their faces in the sublime heavens, for the Merciful Gardener, if He loves a young tree, takes it out from among the others and carries it from the restrictions of narrowness to a large farm and a beautiful, flourishing garden, in order that the young tree may develop, its branches grow high, its flowers open, its fruits appear and its shadow expand. But the rest of the trees do not know this, because this is a hidden mystery which becomes unfolded to us in the eternal Kingdom.

O thou maid-servant of God! Grieve not and do not lament, consolation will come to thee from God. Have thou serene patience for therein is an abundant recompense. Think not that the girls have waded in the waters of death, nay, rather, they have flown from the mortal world to the realm immortal. Thou shalt behold their faces in the Supreme Aviary.

In regard to thy particular question: Whereas, the revered Mrs. Parsons desires that thou remainest with her as her companion, therefore, this is easier for thee than to be a nurse enduring great hardships. Nevertheless, the good is in that which thou chooseth for thyself; should the revered lady come to these regions thou mayest accompany her on the journey, so that thou mayest be honored by visiting the blessed and white spot and we see thee patient in calamity and thankful in difficulties and sufferings. It behooveth one like unto thee to thank thy Lord while thou art submerged in the seas of anguish. This is the quality of every maid-servant who is meek and humble before God, and is desirous of the eternal life in the Kingdom of God.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Zia M. Bagdadi, Chicago, Ill., July 11th, 1919. Revealed May 21st, 1919.)

MR. AND MRS. GIFT

To their honor, Mr. and Mrs. Gift, Peoria, Illinois—Upon them be BAHĀ'O'LLĀH El-Abha!

He Is God!

O ye two guiding souls!

Your letter was received. It was indicative of your being devoted in the path of the Kingdom and of your detachment and self-effacement. Ye have no wish save the good pleasure of God, and entertain no hope except in divine Providence. Ye strive for the guidance of souls and become the cause of the illumination of hearts. This is a supreme bounty. Arise in gratitude to it for its consequences and advantages are innumerable. From among these is the establishment of one's remembrance and the attainment unto supreme bounty in the Abha Kingdom.

Convey on my behalf to the souls that have been attracted by the divine teachings, Mrs. ——— Miss ——— Mr. ——— and Mrs. ———, greeting, love and kindness.

Extend my greeting to Mrs. ——— and say: "Be not grieved, be not disconsolate, be not depressed and do not lament, for this world is a mortal abode and we shall all be transferred from this world to another. Thy dear daughter is accepted at the Threshold of the Almighty, is immersed in the ocean of pardon and forgiveness and is drowned in a sea of light in the world of mysteries."

MRS. ANNA EULER

On November 11, 1918, dear devoted Mrs. Anna Euler of Muskegon, Mich., passed away to a higher and happier life after a few days illness of influenza. She was a very faithful and humble servant to the Center of the Covenant, Abdul-Baha, and was always attracting souls to the Kingdom of Abha by her

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26th, 1919.)

FLORA CLARK

To the maid-servant of God, Flora Clark, care of the maid-servant of God, Mrs. True—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou dear maid-servant of God!

Thy letter was received. From its contents prayer and supplication to the Kingdom of God were noted. No matter how strenuously man may strive in this world, ultimately no result will be attained. Naked has he stepped into this world and naked shall he get out of it—except if he turns unto God, suppliates to His Kingdom, strives in His path, serves the Almighty and acquires a pure heart, a seeing eye, a responsive ear and a spirit that is gladdened by the glad tidings of God. This has a result and gives forth good fruit.

Otherwise man shall not gather any advantage from life.

Praise thou God, that thou hast been confirmed by such a bounty and hast attained unto heavenly illumination.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Effendi, Haifa, Palestine, October 13th, 1919.)

O b i t u a r y

good deeds and by living the life as best as she could. Her loss is keenly felt by the Muskegon friends and by her family.

Iva Smack.

CAROLINE KRUGER

Caroline Kruger of Trenton, N. J., passed from this dark world to the world of light, December 6, 1918, at

the age of 71. She accepted this blessed Message without a doubt in 1913, and since that time she has nourished her soul by the prayers from the *Hidden Words*. During the last days of her illness she asked that the prayers be read to her, as she was too weak to read.

She firmly believed that Abdul-Baha was her Lord; his name was the healing of her soul and the Mashrekol-Azkar was the Door of Hope. Three days before she passed on she asked that a contribution be sent to the Temple in her name, as the time was getting very short and she wanted it to get there before she passed out. On the morning of the third day she was very happy, saying, "I guess they have the money now." She relaxed and rested and that night the spirit left her body. The family held the Bahai burial service on Sunday evening, December 8 and the next day she was laid away. Mrs. Kruger was the mother of Mrs. J. N. Ayers, of Trenton, N. J.

J. Newell Ayres.

MRS. A. M. BRYANT

The passing of the maid-servant of God, Mrs. A. M. Bryant, removed one of the early servants of the Cause in America from faithful service on this mortal plane to the Paradise of El-Abha. On April 18, 1919, at midnight, at her home in Denver, Colorado, she was released from physical distress and weakness of several months duration, and we who had received spiritual instruction from her rejoiced at her precious freedom even while the pang of separation caused the tears to flow.

Mrs. Bryant received the Message in 1900 from that brave herald of the Cause, Thornton Chase, and later received instruction from Mirza Abul Fazl and other Persian teachers sent to this country by Abdul-Baha. From that time, with an attracted heart, she ever served the Covenant. Mrs. Bryant received ten Tablets from Abdul-Baha, one received in 1903 making it incumbent upon her

to establish a spiritual assembly in Denver, which she did, and afterward constantly served in this city as long as health permitted.

Her son, Mr. Leo C. Bryant, of Washington, D. C., who had been with his mother for several weeks prior to her passing, requested the friends to conduct a purely Bahai service, and a brief and impressive service was read by the friends.

The Center of the Covenant placed upon her head a glorious crown in the following short Tablet received by her in 1901:

To the maid-servant of God Mrs. A. M. Bryant—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou who art attracted by the fragrance of God!

Beloved art thou, for thou hast lighted the lamp of the love of God in the glass of America, called out in His Name among the people, and guided them to the Kingdom of El-Abha.

O maid-servant of God! Fly away with joy, for God hath strengthened thee in this great gift, which is a glorious crown, the gems of which are scintillating with the light of guidance. Blessed is thy head, for it is decorated with this crown. Verily, this is better for thee than the dominion of the world.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated at Chicago, by Mirza Ali Kuli Kahn, Dec. 24, 1901.)

Denver Bahai Assembly.

THAD BUTLER

During the past year, Thad Butler, aged fifteen, was accidentally killed at Huntington, Ind. He was the son of Mr. and Mrs. Charles A. Butler and the grandson of Col. Fiske, one of the oldest Bahais in America. When Abdul-Baha was in Chicago, Mrs. Butler, with great difficulty, took all of the children to see him.

Gertrude Harris.

(Continued on page 345)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10

Ola 1, 75 (March 2, 1920)

No. 19

Cablegram from Abdul-Baha

WILHELMITE, NEW YORK

HAIFA.

HOW ARE FRIENDS? CONVEY MY GREETINGS

(Received February 27, 1920)

ABBAS.

Editorial—Psychic Forces

I have met so many people who are interested in the psychic and have been taught, along with the Revelation, that Abdul-Baha sanctioned it, that I have kept a copy of his words which are in direct opposition to the whole thing. I really felt inspired to write you and ask for this privilege. The STAR OF THE WEST has such a wide circulation that I am sure it would be of inestimable value. I am a believer in spirituality and believe that many things will be shown us as we grow along those lines, but I am not a sympathizer with those who are trying to look beyond. If God had intended that, we should not be shut away from it, as no one is able to tell one thing that has any significance or value relative to the other side of the veil.

The following is a copy of a Tablet written by Abdul-Baha on "Psychic Forces":

"To tamper with the psychic forces while in this world interferes with the condition of the soul in the world to come. These forces are real, but are not be active upon this plane."

"The child in the womb has its eyes, ears, hands, feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world. So the whole purpose of this matrix world life is the coming forth into the world of Reality, where all these forces will be active. They belong to that world."

I don't think anything could be clearer than that. I trust this will meet with your approval. I should love to know that those words were being driven home into the hearts of the people who are in doubt as to their attitude toward this Movement.

Anna Mason Hoar.

Obituary

(Continued from page 343)

JOSEPH H. HANNEN

A great calamity has befallen the Washington (D. C.) friends, or to better express it has befallen the Cause in general, through the sudden departure from this world of our good spiritual brother, Joseph Hannen, on January 27th, 1920. We are quite heart-broken over our loss, and we are so shocked and



stunned over the abruptness of it all that we scarcely realize that he is no longer with us in this material realm.

In crossing a street he was struck by an auto car which knocked him down and passed over his body. He was hurried in an ambulance to a hospital and later taken to his home. The best possible medical advice was obtained and the friends supplicated and prayed unceasingly upon his behalf. He seemed quite unconcerned over his condition, and those who conversed with him could not discern that he realized he was dying. A few minutes after 9 o'clock in the morning of the fifth day after the accident his spirit took flight from this

phenomenal world and ascended to the realm of the eternal reality beyond.

Upon the third day after Brother Joseph's departure the friends gathered at the Hannen home for the reading of the burial service. Both colored and white were there. They brought flowers until not only was the bier hidden from view by these floral offerings, but the chimney piece and various articles of furniture in the room were likewise smothered with blossoms, while the entire house was filled with fragrance thereof. The ceremony was quite simple. It consisted of the reading of a commune followed by the Bahai burial service with its choral responsive prayers and was concluded by the reading of several selections from the Words of BAHÁ'Ó'LLÁH and Abdul-Baha upon this subject of the immortality of the soul and of its continuance and perpetuity in the worlds beyond.

At the conclusion of the reading seven of the men Bahais bore the body from the house. The interment was in the family burial plot in Prospect Hill Cemetery within the city, not very far distant from the Hannen home. Mrs. Knobloch's mortal remains also rest in this plot. At the grave nine utterances from the *Hidden Words* from the Arabic were read, the friends then chanted in the Persian language in chorus three times the prayer, "The Remover of Difficulties" and a short commune was read, after which the family cast sprays of roses into the open grave and we all returned to our respective homes saddened by this distressing tragedy.

It was during the time of Mirza Abul Fazl's Bahai ministrations in Washington that Mr. and Mrs. Hannen and the Knobloch family (Mrs. Hannen's mother and sisters) came into the knowledge of the Covenant. Since then up until the very moment when Brother

Joseph was stricken he was ever active and serving in the Cause. The last material service which he did for the friends was to go to the postoffice to get the mail to be forwarded to our traveling Bahai teachers, Messrs. Gregory, Roy Williams and Mirza Ahmad Sohrab. After the fatal accident the family gave me the letters which he had had upon his person to be forwarded to these friends. Upon examining the envelopes I found them to be stained and bespattered with Brother Joseph's blood, which was a symbolic testimony of his last service to the friends.

During these years of Mr. Hannen's labors he carried many burdens of service to the Cause. He was the standby in the Washington assembly—the one upon whom every one depended. He was always in the meetings and gatherings of the friends, and when anyone wanted anything done quickly and without delay he was the one to whom they turned, knowing that on him they could depend with certainty. Moreover, Brother Joseph was always cheerful and happy in his service, and his firmness in the Covenant was a fortress and protection to all who knew him. He made great sacrifices in the path of Abdul-Baha, the fruits of which many of the friends have already witnessed, while those who knew him are convinced that in time the far-reaching effects of his Bahai work will become more generally and widely recognized and acknowledged than it is at present.

Joseph Hannen served alike the white and the colored friends. At the request of his family both colored and white united in carrying his remains to the grave. He was ever striving to create unity and good fellowship between the two races.

The friends in all parts of America have telegraphed and written beautiful messages of sympathy and love to the Hannen family. While Mr. Hannen's mother, wife, sons and other relatives are suffering most intensely because of this separation, they are, however, com-

pletely resigned to the Will of God and are happy and tranquil in their souls because of God's bounty bestowed upon them and upon their departed loved one in his accepted services to the Center of the Covenant of God.

Charles Mason Remey.

MRS. ELIZABETH DIGGETT

Mother was born and reared in South Carolina. She received the message in August, 1904, and ever since that time had been a devoted believer and worker



in the Cause. She taught from Coast to Coast and from the Gulf to the Great Lakes. She was especially gifted in attracting new believers. Mother personally served Abdul-Baha at the table during his sojourn in Chicago. He rewarded her with several roses. She died May 7th, 1919, saying the Greatest Name, age 51 years. She was buried in Oakwoods Cemetery, Chicago.

I have brought her Bahai books and literature in anticipation of opening a memorial room to her in Atlanta, (Georgia). We are looking for the proper location now.

Madie Minge.

WILLIAM LUDWIG

William Ludwig died at Chicago, in August, 1919. The family requested Bahai services.

FRANCIS C. NEWTON

On May 29th, 1919, at Brooklyn, N. Y., Francis C. Newton passed on at the age of 34 years. He met Abdul-Baha in 1912. His last words were, "Ya-Bahael-Abha!"

CHARLES F. HANEY

On the morning of July 22nd, 1919, with spiritual armor burnished and bright, there soared from the prison of this earthly world—this world which is "the shadow of a shade"—into the realm of light and spiritual victory, a loyal servant of the holy threshold and of the Center of the Covenant, our dear brother Charles F. Haney.

For many years his bodily existence had been one of unending martyrdom, but this offering in an ever unfolding flame of evanescence was laid in love and service at the feet of his Beloved. Out of this school of wonderful preparation came the crown of triumph be-gemmed with "death in God." Thus, unencumbered, his conquering spirit has been promoted to a larger arena of service in that bright home and its atmosphere of the fire of the love of God, which now he comprehends to a degree impossible for those yet limited to this finite world to comprehend and remain longer here, however glorifying are our many spiritual experiences in partaking of this table from which we derive our heavenly sustenance for each day.

If I might be permitted to add a brief personal word, I would love to refer to the last three, of many beautiful, contacts throughout the years with our brother when, in 1917, I unexpectedly met him in Los Angeles, Calif., Portland, Ore., and Salt Lake City during a business trip which he was making through the far western states. In the last mentioned city, where his engagements detained him for a week after my arrival, we found ourselves located at the same hotel and in the wonderful occasional spiritual hours which we enjoyed together, reading and communing

upon the holy utterances of God, there was unveiled in this dear brother a spirit so rarely matured, so replete with realization of the heights of consecration, of the deeds which alone count, so clear a vision of divine happiness and great peace under constant physical pain, that the actual remembrance of those hours is like that of a full-blown rose of the Abha Kingdom!



The key to all of this summit of attainment was steadfastness in the Covenant and Testament of God, which the beloved of our hearts has defined as "love and obedience to the commands of Abdul-Baha."

The extent of his devoted services to the Cause, and especially to that divine edifice, the Mashrekol-Azkar, are only known to God. But his place is empty!

A close spiritual tie, covering a number of years, between this spiritual brother, his blessed wife and myself, has vouchsafed to me the privilege of expressing this imperfect tribute. Well may we smile with that dear wife and

child, knowing how well he had recognized "the caress of favor in the dart of tests." Concerning him, among other precious words, Abdul-Baha said, that "he was one of those nearest to God, not one of those far from Him."

In the holy name of BAHÁ'O'LLAH and His glorious Center,

Isabella D. Brittingham.

Tablet from Abdul-Baha to Charles F. Haney, May, 1911:

Thou art not and shalt never be forgotten. Be thou strong and firm. Be thou resolute and steadfast. When the tree is firmly rooted, it will bear fruit. Therefore, it is not permitted to be agitated by any test. Be thou not disheartened. Be thou not discouraged. The trials of God are many, but if man remains firm and steadfast, test itself is a stepping stone for the progress of humanity.

I hope that thou mayest show such firmness in the Cause of the Kingdom that all may remain astonished.

ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab.)

MRS. SOPHIE SCHEFFLER

On July 29, 1919, one of the pioneers of the Bahai Cause in America, who was much loved by believers in all parts of the country, was called to the Kingdom. The passing of Mrs. Sophie Scheffler of Chicago, the mother of Mrs. Loeding and Carl Scheffler has filled all hearts with grief. The vacancy she leaves in the assembly will be felt by those who are ill and in need, as she found opportunity for service even in her advanced years through visiting the sick and needy. She was born in Germany in 1843 and came to this country at the age of 13. She became a believer more than twenty-one years ago and has been constant in her devotion to Abdul-Baha. Her spare moments were spent in reading and studying the Holy Utterances and translating them into the German language. To give the Message was her

greatest joy, and the end of a life that saw many hardships, struggles and deprivations was blessed at its close with the greatest bounty, the knowledge of the Blessed Perfection and devotion to the Glorious Cause.

MRS. SHERMAN

Mrs. Sarah A. Sherman of Menasha, Wis., passed away August 20, 1919.

THOMAS MACMECHAN

Thomas MacMechan, a devoted Bahai and beloved follower of the Center of



the Covenant, was summoned to the Kingdom of eternal service November 7th, 1919. He was born April 6th, 1862, in Dumfriesshire, Scotland, and had lived thirty-six years in the United States. For twenty years previous to his acceptance of the Bahai message of glad tidings, he was a Christadelphian. The pure heart of this beloved brother reflected the Abha glory and his face shone with winsome and unmistakable light of the holy spirit of sanctity. Throughout his Bahai life he manifested invincible steadfastness in the Cause of God, spoke the heavenly message to many souls, and ascended to the Supreme Concourse in the ineffable beauty of the glory of God. The theme of his

words and teachings often set forth the divine responsibility and priceless privilege of living in this day of days and ultimate cycle to which prophets, seers and saints have looked forward in prayer and vision. He spoke continually and with confident certainty of the life beyond, manifested the reality of love for all mankind, and after a long illness joyfully ascended to the station prepared for those who serve the Cause of the most high God in words and works.

Often he told of Abdul-Baha's love for him—how in June, 1912, during the stay of the Center of the Covenant in New York, that wonderful being took him in his arms, saying: "You are my friend! You are my friend! You are my friend and will ever be my friend!"

Over his devoted head we read the verses of joy and exaltation, "Blessed are they who die in the Lord!" "Blessed are those who understand!" "Peace be upon those who follow guidance."

Howard MacNutt.

MRS. IDA BRUSH AND MRS.
FRANCES ROE

Word of the passing away of two maid-servants well-known to the early Bahais of Chicago has been received. Mrs. Ida Brush died November 22, 1919, at Sturgeon Bay, Wis., and Mrs. Francis M. Roe died November 23rd, at Chicago.

MRS. BOETTLE

A very dear Bahai sister, Mrs. Fanny Boettle of Philadelphia, ascended to her heavenly home in February of this year. Mother was her last visitor and her last words to mother were "Allaho'Abha."

Jessie Revell.

SANFORD KINNEY

While I was in Boston a great sorrow befell the friends of that entire assembly in the departure from this mortal

world of Sanford Kinney. The Kinneys are most dearly beloved by all of the Bahais. Their firmness in the Covenant and their assurance in the Kingdom is so strong and fragrant as to bring joy and happiness to many souls. In whatsoever condition they may be or wherever they dwell their home is always a center where the breezes of the Covenant of God blow and where the Message of the Kingdom is voiced.

When I first knew this family they were living in affluence in New York City. Their door was always open and every one was received and large meetings were held for the glory of El-Baha. Then trials and tribulations visited them and they moved to New England and while there various other tests and trials came to them. At one time they were very poor and lived in a very small cabin at Green Acre. Nevertheless, under these conditions the same spiritual fragrance surrounded them. Their hospitality was the same and their home was a center of spiritual activities—thus the people all love them very much.

On my arrival in Boston I learned that "Sandy" was very ill, so I went to their home in the suburbs of the city. There I found a number of the friends gathered in service and in prayer. So strong was the union between these friends that everyone felt as if it were his own blood brother who was ill. Doctors and nurses were in attendance and every physical help was at hand, while the friends offered their prayers in behalf of the sick one. The family was in the greatest state of resignation and not once did the sick boy desire for anything save that the will of God should be accomplished. Thus several days and nights passed.

The night that Sandy passed out of this realm several of us, including Mr. and Mrs. Ober and two nurses, remained almost the entire night at his bedside in prayer. It was a spiritual experience that moved me very deeply, for above and beyond all the physical dis-

tress and pain of the illness, there was a spirit of acquiescence and sacrifice of personal desire which made a deep impression upon one's soul.

Upon the third day after the departure, almost the entire assembly from Boston, with representatives from New York, gathered at the Kinney home at Wollaston, Massachusetts. Prayers and Tablets were read and the holy Words chanted. During the ceremony a short bit of candle burned in the room. This had been brought many years before from the Holy Tomb of BAHÁ'O'LLÁH. It had illuminated the room nineteen years before at the time of Sandy's birth. There was just enough wax left to burn during the ceremony. At the close of the prayers, when the burial ring had been placed upon the boy's finger, the candle burned up high, then flickered and went out.

The interment was in the village cemetery at Quincy, a short distance from the Kinney home. There, more Tablets and Holy Words were read and, as the body was lowered into the ground, the friends chanted in the Persian tongue the prayer for the "removal of difficulties." Many flowers were cast into the grave by loving hands and, when the earth had been filled in, there was yet a quantity of flowers sufficient to entirely cover the mound. It was a perfect morning—not a cloud in the sky. All of the hearts were pained and distressed from the human standpoint, yet all realized that a spiritual benediction was present as each wended his way to his respective home.

Charles Mason Remey.

Extract from recent Tablet from Abdul-Baha to Charles Mason Remey:

"I have been greatly affected by the death of Mr. Sandy Kinney. What a lovely child he was. On my behalf tell Mr. and Mrs. Kinney: 'Do not grieve and do not lament. That tender and lovely shrub has been transferred from

this world to the rose garden of the Kingdom, and that longing dove has flown to the divine nest. That candle has been extinguished in this nether world that it may be rekindled in the Supreme Concourse. Ye shall assuredly meet him face to face in the world of mysteries at the Assemblage of Light.' "

Recent Tablet revealed by Abdul-Baha for Abdul-Ali Sanford Kinney after his departure:

For Abdul-Ali Sanford Kinney—Upon him be Baha-el-Abba!

He Is God!

O Thou divine Providence!

Sanford was a child of the Kingdom and, like unto a tender shrub, was in the utmost freshness and grace in the Abha Paradise. He has ascended to the world of the Kingdom, that in the everlasting rose-garden he may grow and thrive on the banks of the river of Everlasting Life and may blossom and attain fruition.

O Thou divine Providence! Rear him by the outpouring of the cloud of mercy and nourish him through the heat of the sun of pardon and of forgiveness. Stir him by the breeze of bounty and bestow patience and forbearance upon his kind father and mother, that they may not deplore his separation, and may rest assured in meeting their son in the everlasting kingdom. Thou art the Forgiver and the Compassionate!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, November 23, 1919. Brought by Mrs. Wm. H. Randall to Saffa and Vaffa Kinney.)

PHILIP BURNETT

At the request of his wife, we are sending you news of the passing away of Philip Burnett, December 26th, 1919, at Philadelphia. *Jessie Revell.*

MIRZA HAJI NIAZ

This servant of God and of Abdul-Baha passed peacefully into the Kingdom of the Supreme One, Dec. 5, 1919, at Cairo, Egypt, after a brief illness. Born in Persia, an early follower of BAHÁ'O'LLAH, to whom his whole life was devoted in loyal service. In his younger days he traveled quite extensively. His great love and devotion to the Center of the Covenant made him a joyful servant in this Glorious Cause. Though he lived to be a very old man, so old that no one knew his exact age, yet he kept strong and vigorous in body. This state of health, with his wonderful faith and love for the Bahai Movement and its followers, kept him young in spirit, always cheerful and smiling, that it was ever a great pleasure for the friends to meet him, and the younger Bahais were much attracted to him. He had lived in Cairo many years, and always he was in his accustomed place at the weekly Bahai Assembly. It was ever such a joy for me to meet him there, with his kindly grasp of the hand,

and cheery words of welcome. He had seen all of the American believers who had ever been to Cairo, and he always remembered them all most affectionately, frequently inquiring of me of the different ones by name whom he had seen, and wishing me to send them his loving greetings whenever I wrote. You will all remember him who have seen him, as he was the oldest Bahai here, with a long white beard, and wearing a white turban, so that he approached in appearance the nearest of anyone to Abdul-Baha. We all shall greatly miss him. But we have loving memories of him, still feel his spiritual presence here with us, and rejoice with him upon his joyful entrance into the glorious Kingdom of God.

Elinor Hiscox.

ABDUL-HOSSEIN DJAFFAROFF

We have lost one of our friends in Vladivostock, Russia. Abdul-Hossein Djaffaroff, the eldest son of Mirza Mehdy Reshty of Ishkabad, died January 23, 1920.

Mirza Hossein Touty.

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[Pages 357, 358 and 359 have been omitted. They are identical with pages 2, 4 and 5 respectively of Vol. XI, No. 1. Page 360, the last of this volume, appears after the title page of Vol. 6 of this reprint.—ED. July 1978.]